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THE

CHRISTIAN MAGAZINE,

DEVOTED TO

PRIMITIVE CHRISTIANITY,

AND

RELIGIOUS INTELLIGENCE.

CONDUCTED BY

J. B. FERGUSON and J. EICHBAUM.

"Every scribe instructed unto the kingdom of Heaven, is like unto a householder who bringeth forth out of his treasure things new and old."—MATT. 13, 52.

VOLUME IV.

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RELIGIOUS INTELLIGENCE

CHRISTIAN MAGAZINE

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EVERY SCRIBE INSTRUCTED UNTO THE KINGDOM OF HEAVEN, IS LIKE UNTO A HOUSEHOLDER WHO BRINGETH FORTH OUT OF HIS TREASURE THINGS NEW AND OLD.—MATT. XIII. 52.

VOL. IV. NASHVILLE, TENN. JANUARY, 1851. NO. I.

Introduction to Vol. IV.

"Ah truly blest alone
Are they who, by the wondrous notes of time,
Gentle or stern, have learned the holy peace
Which dwells with God."

The epochs of Time may be, and with Christians ought always to be, religiously instructive. In taking a farewell of the old and entering upon a new year, the devout mind finds abundant food for meditation.—Our heart is sometimes strangely and strongly moved as the head sinks into the hand pondering the question—How HAVE WE ENDED THE CLOSING YEAR? As God's ambassador, what account of our stewardship has it rendered up, upon the Book of his Remembrance? What description of our moral and spiritual heritage has it registered on high? What inventory of our share in the wide domain of truth, love, power, and hold upon eternal life? How stands our account upon that record upon whose tablet is written: What will it profit a man if he gain the whole world and lose his own soul? I doubt not that from a retrospect such as these questions would suggest, no one of us but what would revive in our recollection, sins and follies calling for penitence and reformation 'ere we could make our cheerful entrance upon the opening year. Otherwise they will cloud our joy and mingle strains of sadness with the songs of greeting with which we welcome the future. We could hope that in this retrospect, worthy and holy thoughts, pious and fruitful deeds might so fill up the foreground as to hide the follies and sins in the retreating shade—as the cultivated field, and stately orchard hide the dense thicket of thorns or the barren glebe thrown out.—Disobedient purposes and acts may thus be concealed by sincere contrition and the resolution that forbids the repetition. Sins outgrown, forsaken and forgiven, may be thrown back in the dim distance of years, provided exemplary piety and devotion to Christ have taken their place. If we have built fair and pleasing superstructures of character they may serve to prevent the eye from resting painfully upon earlier guilt, and thus sin repented of may no longer disturb our peace. This is the power of our glorious and merciful Christianity. It does not simply speak with the defiance of the hero and say, "*Depart*" to sin, but with the summons of the Leader of the host, it commands, "Arise, come on." It is not the duty copied from the code but the service inspired by faith. It allows a look to the past, but it is but a look, and then calls upon us to emerge to a sleepless progress. Upon the dull and heavy body it places wings as of eagles and brings us forth from the stifling tent of the past and regretted, to the expanse of stars and everlasting flight. All that would hinder or prohibit in the past, it would throw off for the sake of an internal power of eternal aspiration. To whomsoever God is holy through Christ, duty is endless. Even the good habits in which many abide content in the past, give to the Christian but half his world, and that the darkened half, while his illuminated Hemisphere is where his morning life of thought is fresh, and the genial warmth of love still glows as he enters upon the opening scenes of endless endeavor. Let us, then, banish and outlive by the power of Christ, the burden of sin and its anguish of remorse, as with undaunted faith and heavenward hope we enter upon the infinite roll of the future.

ANOTHER YEAR! We are passing on whether we will or not. Change and decay are written upon us, and we are rapidly climbing or are already upon the summit or de-

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clining side of the hill of life's great journey. This may be well, also, if we are running along the mark for the prize of the high calling of God in Christ Jesus. Happy if advancing years cause us to drink deeper and deeper into that fountain which the Lord declared should be in us, a well of water springing up to everlasting life—happy if the heart is not chilled by the chills of bodily age, if it grows nearer and nearer to God as it adds revolving years to its history —in a word, happy, if we grow in devotion, in kindness, in diligence and ripeness for the inheritance held out before us.

Then let us hail another year as a happy new year, given of God. We are treading in an everlasting road and a crowd are at our feet ready to push us from the path. But the shadows of age as they gather before us "point to the dawn." A sense of our wants and of the disappointments and vanities of life may steal over us as we look back to the past; and a feeling of uncertainty and danger as we look down into the unknown future. A feeling of helplessness as we foresee the evils against which we are too weak to defend ourselves, and as we realize our liability to those we cannot foresee, must painfully possess the reflective mind. But such a sense of dependence and feeling of uncertainty should only lead us to greater confidence in that Power which alone can give us relief; that goodness that is pledged to a merciful forgiveness for the past offences and assistance and guidance in our future way. The presence of our Father which a just sense of our condition may lead us to realize, spans the past and the future, is not divided by the gulf of Death, and its consoling consciousness, may sweeten the memory of hours of sorrow and grief; turn our tremblings into joy, assuage our care and revive our hope; and above all, offer in the opening year the opportunity of an additional "growth in grace and the knowledge of truth." Amid its unknown changes may our merciful Father grant, that we may pass through it faithfully and happily, or find a place in his eternal mansions.

Dec. 31, 1850. J. B. F.

LECTURES ON EXODUS.

Introductory Lecture:::1st Chapter.

The book of Exodus is the second in the Pentateuch, and like the book of Genesis, is significant, in its name, of the principal event recorded in it. *Exodus* from the Greek Exodus, signifies *departure* and alludes directly to the departure of the children of Israel out of Egypt. The beginning of life and our departure out of it are often suggested to my mind by the names of the first two books of the Bible. The Hebrew name, however, is taken from the first phrase of the book, and it was called Shemoth, *the names.*

That Moses is the author of this book, is declared by Christ himself, which, to the Christian mind, precludes all occasion for doubt. Mark 12: 26; Luke 20: 37; Luke 15: 31. Some twenty-five passages are quoted from it by Christ and the Apostles in express terms, whilst there are nineteen indirect allusions.

The general design of the book was to preserve the history of the children of Israel, and the remarkable events which occurred during their sojourn in Egypt, their deliverance, and the reception of the law of God from Sinai by the hands of Moses. The particulars connected with these remarkable events, are given in most interesting details; the consideration of which, is well calculated to improve our knowledge of the Government of God and of his peculiar care for ancient Israel. It is a rehearsal of splendid miracles, which shows us the agency of Jehovah at almost every step. Here we are made to see the sore afflictions of the brethren and descendants of Joseph among the very people whom he saved from famine, and who delighted to do him honor. The birth, preservation and character of their great deliverer, Moses, are here given, and we are enabled to weigh the virtues of one of the greatest leaders of men. Here, we behold ten successive miracles signally performed, and publicly acknowledged by both the friends and enemies of Moses. The origin, design and declaration of the Passover; the deliverance from the sea whose waves over-

whelmed the proud army of Egypt in the glory of their strength; the encampments in the wilderness, and the miracles wrought in their behalf for forty years; the manifestation of God on Sinai, and the precepts of his law; the formation of the tabernacle and all its significant furniture, together with the most remarkable events which attended the children of Israel during the space of one hundred and forty-two years. Let us open and diligently study this sacred history, and let us so furnish our minds with a knowledge of the great truths of the Christian Religion, as to be able to profit not only by the knowledge of the wonderful events here recorded, but also, by an application of their typical import.

From the chapter before us, we learn that not long after the death of Joseph, a revolution in Egypt brought a king to the throne, who cared nothing for his past services, and, who beholding the rapid increase and vast numbers of the Israelites, began to fear that in the event of an invasion of his territory by a foreign foe, they might join his enemies and subdue the whole empire. He, accordingly, called a council to devise measures to prevent so disastrous an event. He decided to impose heavy taxes upon the Israelites, to confine them to hard and burdensome labor, such as making brick and building stony cities; seeking thus to depress their spirits, wear out their bodies, and prevent their increase. His decision was soon carried into effect, and tyrannical task-masters were placed over them; who, by imposing heavy burdens of drudgery, and exercising cruel treatment towards them, soon rendered their lives burdensome. But the expedient failed. The more the people were made to suffer from the cruelty of their Masters, the more prolific were their wives, showing that whom the Lord prospers is prospered, despite the counsel and machinations of men. Finding himself baffled in this scheme, the king resorts to a secret stratagem of a murderous character by which to compass his ends. He employed two eminent midwives, Shiprah and Puah, who were perhaps instructresses in that art, and had all the midwives of Egypt under their control, whom he charged privately to strangle every male child of the Hebrews at the time of its birth. But they abhorred so bloody and impious a practice, disregarded the decrees of the tyrant, and at the peril of their own lives, saved those of the children. And when their conduct was enquired into by the king, they excused themselves by stating that the Hebrew women were of such vigorous constitution that they were delivered before they reached them. For the fear of God, which these midwives manifested, he blessed them, and increased their own families (houses in the text, which often means family in scriptural style. 2 Sam: 7, 11; 1 Kings, 2: 24; Acts 31: 16. But Pharo adopts another expedient, and orders all his people to cast every male child of the Hebrews into the river, by which torturous treatment he sought perhaps to appease the Gods of his nation, and rid the country of the hated people.

We remark here:

1st. That our indebtedness to the Holy Scriptures, for the early history of men and nations is scarcely ever properly appreciated. The early history of all nations is fabulous, and seems to have been written in imitation of that of Moses, but for no higher purpose than that of affording food for national flattery or individual amusement. But for the records of the Bible we would know nothing of the history of the world for full three thousand years—more than half of its present duration. But here we have a record of the birth of nature and time; the history of the most venerable men of antiquity; the origin, and fortunes of the most remarkable nations of the world, interspersed with the most just and exalted notions of the Deity, and the most faithful and instructive pictures of human life. In the book upon which we have now entered, he who has been conducting us amid the lives and fortunes of the Patriarchs, from Adam to Joseph, enters upon his own history and times, and we will hereafter behold the historian an actor amid the scenes of which he writes, and we will be called upon often to admire the simplicity, candor, and faithfulness with which he speaks of the most wonderful in-

dividual transactions. Sixty-four years have rolled away since the death of Joseph, and one hundred and thirty since Jacob with seventy souls, went down into Egypt. Behold how a little one has become a thousand and a small one a great nation. The divine veracity in the promise made to Abraham, is about to be glorified under most adverse and forbidding circumstances. The increase of Israel is here compared to the rapid fructification of trees and plants, which begin early in bearing, and frequently are double in their products. The Lord increases his people and makes them stronger than their enemies. Ps. 105: 4. And this too, in a country which however once it may have given them shelter and support, has now exchanged their protector for a sanguinary tyrant, who moistens their land with their tears and the blood of their infant offspring, and converts them from favorite subjects of the realm into odious and hard-tasked slaves. Such are the mutations of time and the alternations of human affairs. We may place a nation or an individual under ten thousand obligations for our indispensable services rendered under the most critical circumstances of their necessity, and yet have no security that the claims of justice and humanity will ever be met. The interest, the ambition and caprice of those we have favored, may change; and we may, ere we die, feel the chastisement of that rod of power we have placed in their hands or served to aggrandize. Thus was it with Israel. They are the first to feel the power that Joseph had called into existence and rendered permanent. But here it should be recollected, for nothing is more true, though we may be disappointed in the persons and sources from which we have expected *help*, and who may be most under obligations to us, yet we will obtain all needful assistance from other and unexpected sources, and if we put trust in God, though men and nations may fail, we will never lack any good thing. The Israelites lose their interest with the nation and kingdom, their fathers had saved from ruin. From their very greatness they become the objects of kingly displeasure, and are laid under severe burdens to prevent their increase, and extinguish their nation. But notwithstanding all, they continue to increase, for no power of kings can counteract the great plans and purposes of Jehovah. And thus will it be with every living man beneath the shining heavens. If his conduct be honorable; if his way be righteous and approved of by Heaven, although he may be disappointed every day in those upon whom he most depended, yet will he be conducted safely and wisely and actively to ends greater than those he first proposed. Cast then, the whole burden upon God, and he will bring it to pass. But do not these statements fall too often heedlessly upon our ears. I almost hear some one say, Does Mr. F. believe in special providences? Has not the age of miracles passed? Do not all things continue according to the laws of nature? I am ready to reply. I believe in a living providence despite all that the God-forgetfulness of this generation has suggested. I expect no miracles; and the laws of nature I know nothing of unless you mean the laws by which God governs the world of matter beneath us. The elements of nature, by understanding the laws he has imposed upon her, have been made wonderfully subservient to our will, and they have given us a rich abundance of means for our comfort and support. All this I ascribe to the Providence of God—first, to the wisdom and power which gave existence to, and still properly manages these elements; and also to the living presence that overrules and directs their results around us. But, alas! has not our reverence for God and our sense of dependence upon him decreased with the increase of our consciousness, that their is such a variety and richness in the means for our comfort every day developing themselves? We build monuments and sing praises to the great inventors of useful machines, but we forget the God who made them and the elements they discovered, the God who lives on and on long after his creature of an hour has passed away. We should never surrender the idea of a *living, present* God. The idea should dwell alive in our minds, and then we will be able to give all proper honor to human

benefactors, and at the same time properly adore the author, preserver and director of all. The cultivation of science will cease to produce God-forgetfulness; the developments of the adaptations of nature will be to us the disclosure of the divine will which we will seek no longer to thwart; and the beauty, brightness and glory of the divine mind will be seen every where.

2. It will be recollected that the God of Abraham had informed him full 275 years before, that his seed should be sojourners and afflicted for four hundred years. We see in the exactions of tribute and labor, the state of vassalage to which they were subjected, the fulfilment of God's threatening.—They are compelled in dirty clay, to make bricks, bear burdens, build cities; whilst by secret and afterwards open means efforts are made to destroy their offspring. But in their undiminished increase, despite their burdens, we see another promise fulfilled: "I will multiply your seed exceedingly."—One of the most instructive lessons which we are permitted to learn from the sacred history, is the faithfulness of God to all his promises, whenever made; and under whatever circumstances, however opposed, and improbable, they stand fast, and await a day when their fulness will be seen.

3. "And it came to pass because the midwives feared God, he built them houses." This passage has afforded a theatre upon which Biblical critics have sought to display their learning and critical acumen, but generally when the scene of their labors was closed, they left no distinct traces of what the sacred writer designed. As our custom has been in these lectures, we discuss not the opinions of others, but present as the result of our investigations the one we are forced to adopt, leaving the reader to amend or reject it as seemeth him good. A few remarks upon this verse, I think, will set its meaning clearly before you. 1st. The word *them* ("he made *them* houses") is in the masculine gender in the original, and cannot, therefore, refer to midwives exclusively, but to all Israelites, as when we substitute a pronoun for a multitude, we say those or they. Through the instrumentality of the midwives whose fear of God caused them to spare the lives of the Israelitish children, God blessed the families or houses of Israel with an unexampled increase. 2. The word, houses, in both Testaments, frequently means families.—Hence, we read of the house of Jacob, of Judah, of David. 1 Sam. 2: 35; 2 Sam. 7: 11–13–27–29; 1 Kings, 2: 24; 11–38; Ps. 127: 1.

To these may be added the following examples from the New Testament: Acts, 11: 14. "Thou and all *thine house* shall be saved." Acts, 16: 31. "The jailor believed in God with all *his house*, i. e. with all his family. The Bible abounds with such examples. 3. It is clear, therefore, that houses in the text should be received as equivalent to families. God dealt well with the midwives, and increased the *families* of the Israelites, and caused the people to multiply and wax mighty. This increase was regarded by the pious people as a special token of the divine approval of their conduct in disregarding the king's commandment. Let *us* learn from this example that an upright course, regulated by a sense of God's authority, however opposed by the mighty of the earth, is the most exemplary and leads to the most eminent services to the whole community. A few feeble women, by regarding the fear of God more than that of an earthly monarch, contributed to the power and prosperity and deliverance of a nation, the most famous in the annals of the world. And this they did without dreaming of the splendid effects of their conduct, but simply from a sense of their own duty. Let us do likewise, and leave results to him who is able to thwart or bless as suits his Almighty and always benevolent purposes.

4. The most remarkable fact in our subject has been corroborated by a recent discovery, which, if properly attested settles the authority of this book forever. It is a perfect exposition of this chapter. A picture, coeval with the days of Moses, representing the Israelites as actually engaged in making mortar and brick as described in this chapter. The Egyptian task-master,

with his distinctive diversity of countenance and color, stands over the Israelite with his scourge in his hand, who is engaged with the mud, or the brick as the case may be, with limbs bespattered, and dejected head. The Egyptian is painted in red with straight black hair, and the Israelite with sallow physiognomy. The lineaments and countenances of each are so perfect, that we are not left in doubt for one moment. The antiquity of the painting is unquestionable, and is corroborated by a variety of unsought evidence which proves that it was made by some amateur, "when the Egyptians were set over the Israelites to afflict them with burdens, who made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field."

J. B. F.

The Mystery of Godliness.

"*And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*"—1 Tim. 3: 16.

We propose to inquire, What is the mysry of godliness? Let it be premised at the outset that, so far as the right understanding of the Scriptures is concerned, no greater misfortune can be conceived of, than that the terms of the original be either mistranslated or untranslated.

Every Greek Scholar is fully aware of the fact, that in the commonly received English version may be found both the one and the other. And it requires no great sagacity to perceive that more than half of the controversies now so rife would have been forever foreclosed had certain words been faithfully translated. Where would have been the thousand and one controversies respecting the mode of baptism had *baptizo* and its cognates been truly translated? How many an agonizing soul would have been spared his pangs had he known that the *heresy* of the Scriptures means the reception neither of this doctrine nor of that, but *the making of sects* and parties? What a fatal blow is inflicted on the lordly pretensions of High-church prelacy, when it is discovered that *bishop* implies simply *overseer*; and that *deacon* is only the Greek for servant? But we cannot multiply examples.

Certain it is that between the *musteerion* of Paul to Timothy and the word mystery in its popular acceptation, there is a difference quite as wide as distinguishes the heresy of the scriptures from that of Papal Rome.—What means 'mystery' in its common use? That which is beyond human comprehension. And it is unquestionably true, that the majority of religionists so regard Christianity. So true is this, that thousands are deterred from any investigation of the claims of our Holy religion; or, if they give an examination to the external evidences of christianity they stop there, believing that the doctrines of the cross are veiled in impenetrable darkness, and that they have no capacity to comprehend them.

This we believe to be one of the fatallest delusions that ever fell on human hearts; and, hence, we reiterate the question—What means the mystery of godliness, or in what sense does the apostle employ the word—mystery? Scripture is its own best interpreter. Let us, therefore, compare the language of the text with its parallel passages. Before however *doing this*, let us ask ourselves *what* is it that Paul here denominates the mystery of godliness.

Assuredly—THE GOSPEL.

For what means—'God manifest in the flesh'—but that Jesus of Nazareth was the Son of God? What means—'justified in the Spirit'—but that the Holy Spirit vindicated the claims of Jesus? What, 'seen of angels' unless in allusion to the ministrations of angels to their Lord? Who was preached to the Gentiles? Christ—the same who was belived on in the world, and received up into glory. This, then, is but a synopsis of great gospel facts, and the mystery of godliness must mean nothing else than the gospel.

But why call the gospel, a mystery?

Let Rom. 16: 25; 26, explain: "Now to him that is of power to establish you according to my gospel, and the preaching of

Jesus Christ, according to the revelation of the mystery, which *was* kept secret, since the world began; but *now* is made manifest, and by the Scriptures of the prophets according to the commandment of the everlasting God, *made known to all nations* for the obedience of faith."

Three things are evident from this passage.

1st. The Gospel was *once* a mystery—kept secret.

2. It is no longer so, for now it is made manifest.

3. It is made known to all nations.

We have here the definition of mystery—a secret.

The gospel was, therefore, only a mystery so long as it was unrevealed—a very different idea from that currently received. It was a mystery in the same sense in which the prophecies of the Apocalypse are now mysteries. The day will come when every syllable of the prophetic roll will have an interpretation clear and satisfactory, as that which Christians now enjoy with reference to the 53rd of Isaiah—will the Apocalypse then be mysterious?

Or, if you would have a simpler illustration—mysterious in the same sense in which every word of him who speaks an unknown tongue is mysterious. Let but the terms of that language be known and all is clear.—But would you have further proof? Consult Eph. 3; 1–9. The Apostle declares that a revelation of the mystery had been made known to him—that he had written this to the Ephesians, that they might understand his knowledge in the mystery of Christ, "which *in other ages* was not made known unto the sons of men, *as* it is now revealed unto his Holy Apostles and Prophets." What is it? "That the Gentiles should be made fellow heirs and of the same body and partakers of his promise in Christ by the Gospel."

Reader, compare this with that declaration to Timothy—'preached to the Gentiles,—and you can have no doubt of the identity of the subjects in both connexions. Now observe that not only was this mystery revealed to Paul, but he adds in v. 9., that his mission was "to make *all* men see what is the fellowship of the mystery"—to make all men see that there was a gospel, a plan of salvation both for the Jew and also for the Greek. For "the Gospel is the power of God to salvation to *every one* that believeth."

In other ages, then, the Gospel was a mystery—not now. Consult also Col. 1: 26–28. Paul declares himself a minister of the church to fulfil the word of God, "Even the mystery which *hath* been hid from generations but *now* is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory? As if Paul had said—There were saints in other days, Abraham, David and Isaiah, but not unto them was revealed the gospel of Christ. They belonged to the former generations.—But to us, to the saints of our age this divine secret has been unfolded, and we are commanded to impart it's blessed consolations to all nations and to every creature.

This view of the mystery of godliness is in exact accordance with the classic usage of the word *musteerion*. Certain ceremonies were called the mysteries of Eleusis simply because they were concealed from the general gaze—they were secret save to the initiated. No one supposes that there was any thing incomprehensible in the nature of these or any other of the so-called mysteries of the Greeks.

But that we may more fully apprehend the propriety of the Apostle's language, in that he declares the gospel to have been a secret, let us take a rapid survey of the gradual development of the gospel system.

We commence of course with Adam, for to him in the midst of his disgrace and ruin was the first promise given. "It (the seed of the woman) shall bruise thy head," (the power of the devil.) Here we find the naked *seed* of gospel blessings. This was all (so far as we know) that was revealed to Adam. How then could he have known that God was to be manifested in the flesh or justified by the spirit? Was not this all concealed under the obscure intimation of the prophecy we have quoted? Remember

it was hid, says the Apostle, from the generations.

We next stand amid the plains of Mesopotamia and hear the voice of God speaking to Abraham, "In thee shall all the families of the earth be blessed." A promise full indeed of consolation and good hope—a gospel if you please, yet not developed—dark, vague and mysterious. How far from it could Abraham have divined that gospel which Paul preached, "How that Christ died for our sins according to the Scriptures?"—"Which was *kept secret*, since the world began," says Paul. Still there is more development here than there was to Adam—the seed which we saw is *germinating*.

To Jacob also are promises given or rather through him to the patriarchs. "The sceptre shall not depart from Judah nor a law-giver from between his feet until Shiloh come; and unto him shall the gathering of the people be." Here is an allusion unquestionably to Messiah, and it is to be regarded as an Evangel—but how much, think you, could be known of Christianity from it? Could Jacob perceive that Christ was to be crucified for the sins of all the world? If not, the gospel—your gospel, Reader, was a secret, a mystery to the father of the twelve tribes.

But there is more light, more development. The purposes of God are ripening. Jacob sees more than Abraham, The veil is lifted more away. From the germ has sprung a bold and hardy *stem*.

We travel farther down the path of the ages, and hear Moses declaring to the hosts of Israel. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." But the mists and clouds of fifteen centuries stretched between Moses and the clear vision of the Son of God. He strained his eager gaze into the misty future; but only vague, dark forms moved dumb and mysterious in the shadowy distance. He knew not Christ as the Lamb of God that taketh away the sin of the world, but he of Patmos did. For the last the mystery was solved. Still Moses saw more than Jacob. The stem of the gospel plant is forming its *leaf-buds*.

To David also was it given to see the King whose dominion should be everlasting; "I foresaw the Lord always before my face," and again: "The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool." To him, too, nevertheless was the future dark; and little did he understand of him whose only earthly crown was to be one of thorns. The mystery was unsolved. The buds of promise are expanding however, and as we turn the pages of Isaiah, Daniel, Micah and Zechariah, we observe a constantly widening stream of divine light leaping from mountain-top to mountain-top as the car of salvation rolls on its pathway, while as yet the level plains beneath are shrouded in darkness. The *leaves* of the gospel tree are opening in the light. The Evangelical Isaiah sounds more clearly than the world had ever heard the note of promise, and his strains are caught by Daniel and Zechariah, and borne onward even to the gates of Rome, and awakening the hopes of the nations groaning in bondage.

Yet none will say that to those prophets was known the gospel of Christ as now revealed. To them it was still a mystery.—"Many prophets," says Christ, "have desired to hear those things which ye hear and have not heard them?" Last of all the Prophets arose John, surnamed the Baptist, of whom the Master has left this testimony, "Among them that are born of women, there hath not risen a greater than John the Baptist: nothwithstanding he that is least in the Kingdom of Heaven is greater than he." As if he had said—The Kingdom of Heaven is not yet established, the gospel is not yet fully developed; hence, John knows not the mystery of godliness, he is less than the least of those who shall belong to my coming Kingdom. He is a Jew in all his views, and knows nothing of that salvation which is to be preached among all nations for the obedience of faith. Still, John is the greatest of the prophets hitherto, for he stands next to me, foremost in the great march of the past to the appointed goal.

What, Reader, did John preach? Not

certainly, the gospel whereby you and I must be saved, for he said naught concerning the blood of Christ which cleanseth from all sin. Moreover, his mission unlike that of the gospel was only to the lost sheep of Israel. Not to him was the gospel revealed as it is to us by the Apostles. The development of truth, is more full however, and we can see upon the fair tree of Gospel truth, beauteous *flower-buds* of heavenly promise. These buds are seen swelling and opening through all the life of Christ and the ministrations of the Apostles and of the seventy. They preached, as John, that the Kingdom of Heaven was at hand. They went not into the way of the Gentiles, neither entered they the cities of the Samaritans. They never declared the mystery of godliness, how that God was manifest in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, and received up into glory; and for the very good reason that these things were not in their day true. They never preached the gospel by which Paul declares we are saved: "how that Christ died for our sins according to the Scriptures, &c." So ignorant were they of the great principles of the gospel, that when our Saviour would open the necessity of his death to his disciples, Peter "began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee." Again, so blind were they as to the true nature of his reign, that they were filled with ambitious rivalries for the power and importance attaching, as they supposed, to those who were *first* in the kingdom of Heaven. They understood not the mystery of godliness even after the death of Christ; for, not to speak of the fact that they betook themselves to their old avocations, they propose the question, "Lord wilt thou at this time restore the kingdom unto Israel?" evidencing that their minds were still dazzled with the anticipated splendors of a restoration of political power to subject and degraded Judea.

But the time at last arrives for the revelation of this mystery. The voice of prophecy has awakened its last echoes, the types of the Jewish law have lost their lustre, the religions of the world have grown old and powerless; the fulness of the time has come, and the potent facts on which the Christian religion is based, have transpired; and the risen and triumphant Savior soon to ascend, declares: "All power is given unto men in heaven and on earth, Go ye therefore and teach ALL NATIONS." For the first time do the Apostles grasp the mighty plan which Christ died to perfect. For the first time do they understand that ancient word—"In thy seed all the nations of the earth shall be blessed." The seals of 4000 years are broken, the mists of ages have rolled away, and in undimmed radiance rises full before them the Sun of righteousness, illuming all the earth with the light of a new, a perfect and an everlasting covenant.

On the day of Pentecost, for the first time do the Apostles unfold the mystery of godliness to the world; and then, and not till then, bloomed the tree of life in Christ, whose seed was watered by the penitential tears of Adam and Eve and by the blood of Abel, whose tender stem was nurtured by Abraham, whose roots struck downward to the vaults of death, whose boughs rose heaven-high spreading over all lands. In its perfume was the joy of the world, in its leaves the healing of the nations; and beneath its boughs there is rest for the weary, a home for the homeless, and that peace which the world can neither give nor take away. J. E.

[The following article is from the "New York Observer," (Old School Presbyterian) said to have the largest subscription of any religious paper in the U. S. It is a very concise, and happy presentation of truths or which many men have been denounced as Heretics for at least fifty years. Slowly but effectually the truth is leavening all religious communities, and in this we rejoice and take courage. ED.]

A Plea for Unity of Creed.

MR. EDITOR:—I wish through your columns to call the attention of the churches to a subject which I hope no one will deem unimportant. To reconcile the present divided organization of the Church with the teachings of Scripture, which uniformly represent the most perfect union between

Christians as practicable, is a thing not easily done. The opinion of the greater part of Christians seems to be, that opposing sects are indeed contrary to the will of God, but that by reason of man's imperfection, and the obligation which all are under, to contend earnestly for the true faith, they are unavoidable; and that,notwithstanding them, we may in good measure, "keep the unity of the *Spirit* in the bond of peace;" that Christian love can and ought to triumph over minor differences, but yet that two cannot "walk together except they be agreed."

But, Christian brethren, before we indulge a too complacent disposition toward this evil, it becomes us to ask the following questions: 1st. If God has commanded all Christians collectively to live in union, can we as individuals shake off the obligation on the plea that we cannot make all our brethren think precisely as *we* do? 2d. Does anything now exist in the Church of Christ which tends to perpetuate disunion, and which is itself unauthorized by the Holy Scriptures? To this last question I wish to call your earnest and prayerful attention. To my own mind it seems clear, that there is in the very organization of our churches, that which tends powerfully to perpetuate differences, and which is totally unsupported by the Bible, if not positively forbidden. I mean the sectarian character of our "Articles of Faith," which form the basis of admission to the church among the several denominations; and it is for the adoption of a common creed, which shall embrace only those points which God has authorized as tests of fitness for admission to His Church, that I now wish to plead.—The origin of our denominational creeds is found no doubt in an honest desire to defend the truth; and hence they have come to be each a kind of Compendium of Divinity, in which each denomination embodies its conceptions of Divine truth, and upon the reception of which they ground, in great measure, the right of admission into that particular branch of the Church. To this course there are four serious objections.

First. It is an innovation upon the gospel terms of admission to the Church.

Secondly. It tends to perpetuate variance of sentiment and feeling among Christians.

Thirdly. It excludes many from church-membership, or places before them a temptation to "profess to believe" what at the time they are unable fully to decide upon.

Fourthly. It deprives the Church of much of its power over the world.

I will consider at present only the first of these objections.

These sectarian creeds are, then, in our view, unwarrantable innovation.

If we begin with Christ's commission to his Apostles, and follow out their execution of that commission, we shall find that true faith in the Lord Jesus Christ was of itself sufficient to secure admission to the Church. That commission, according to Matthew, reads thus: "Go ye, therefore, and teach [or make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matt. xxviii. 19. According to Mark, "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved." Mark xvi. 16. Now, are the Apostles here commanded, to instruct men in all the truths of Revelation before they could baptize them, and are they taught that baptism should depend upon a reception of every Scriptural doctrine, as much as upon faith? No! "He that *believeth, and is baptized*, shall be saved." After their baptism, there would be a time for "teaching them to observe all things" which Christ commanded.

To avoid the possibility of misunderstanding the commission, let it be observed how the Apostles executed it. To the three thousand anxious inquirers on the day of Pentecost, Peter replies: "Repent and be baptized in the name of the Lord Jesus.—And with many other words did he testify and exhort them, saying, Save yourselves from this untoward generation. *Then they that gladly received the word were baptized.*" Acts ii. 38, 41.

It is said of the people of Samaria, that "*when they believed* Philip preaching the

things concerning the kingdom of God, and the name of Jesus Christ, they were baptized." Acts viii. 12. The next record of baptism is that of the eunuch, whose confession of faith reads as follows: "I believe that Jesus Christ is the Son of God."—Here was a man believing in the expected Messiah, and all that was necessary, was that he should acknowledge Jesus as that Messiah, and this being done, "they went down both into the water, both Philip and the eunuch, and he baptized him." Paul "arose and was baptized," as soon as he received sight after his conversion. ix. 18. At the baptism of Cornelius' company, Peter asked, "Can any man forbid water, that these should not be baptized, which *have received the Holy Ghost* as well as we?" x. 47. Had the representatives of modern churches been present, would they not have answered, "Yes, there are certain points of doctrine which we think very important, and we apprehend that it is not proper to admit them to the church until they have assented to them." Let Peter's reply be found in the seventeenth verse of the eleventh chapter of Acts. Of Lydia's preparation, it is simply said that "she attended unto the things which were spoken of Paul." xvi.. 15.—The things spoken, as we know, were "those things which concern the Lord Jesus Christ." The jailor, after having heard the "Word of the Lord," which was, that he should believe in Christ, "the same hour of the night was baptized." xvi. 33.—"Many Corinthians hearing, *believed and were baptized.*" xviii. 8. The next account is the baptism of "certain disciples" at Ephesus, who had been baptized into John's baptism. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after, that is on Christ Jesus. When they heard this, they were baptized into the name of the Lord Jesus." xix. 5.

Thus stands the inspired record of the fulfilment of that part of the commission which pertained to admission to the church. In the Epistles, we have (in part at least) the fulfilment of the remainder, viz: "Teaching them to observe all things whatsoever I have commanded you." And in the Epistles is there any recognition of different churches, except as they have different locations. No. There were no sects known to the primitive Church except heretics.—The nearest approach to sectarianism which is recorded in the Bible is treated of in the first chapter of 1 Cor., to which the doubting reader is referred.

In view of these things, I ask, was not true faith in the Lord Jesus Christ sufficient, in the days of the Apostles, to warrant admission into the church? Did not Christ intend that that should be the test of fitness? Have we then any right to exclude any one from the Church, or from any branch of it, unless he fails in this *authorized test?* Christian brethren, why should I fear to call upon you to strike out those appendages which man's wisdom has added? Did not Christ know the nature of the human mind, when he established his Church? Was it not an act of the most perfect wisdom, when he gave the simple condition of faith in himself as the only certificate of admittance into the Church militant as well as the Church triumphant? Look abroad upon our churches, and see the result. Look at Protestant Christendom ever since the release from Rome's tyranny. The Church of Rome was right in supposing that there was, properly, but one Church; but she was wrong in doing what Protestants have done, in adding to her basis of church-membership what the Lord never appointed. To this is to be ascribed the sectarianism of the latter, and the despotism of the former.—Does any one say that this separate organization is a mere matter of convenience, in order that we may worship together in harmony; but that it need not affect our relations to each other as *Christians?* But I ask, what right have you to connect that "matter of convenience" with the constitution of the Church of God? Why do you require your admitted convert, "in the presence of the all-seeing God, solemnly to profess and believe" this or that doctrine which Christ never required him to believe in order to admission to his Church? If you must have a party creed—lest you forget wherein you differ from your brethren—let

one be drawn up for that purpose; but in a matter which Christ has decided, I beseech you. "Add thou not unto his words."—Prov. xx. 6.

Sectarian Bigotry.

"The vice of Bigotry has been so indiscriminately imputed to the religious, that they seem apt to forget that it is a real sin;—nay, a sin which in Christendom has been and is of all sins most fruitful, most poisonous: nay, grief of griefs! it infects many of the purest and most lovely hearts, which want strength of understanding, or are entangled by a sham theology, with its false facts and fraudulent canons. But upon all who mourn for the miseries which Bigotry has perpetrated from the day when Christians first learned to curse; upon all who groan over the persecutions and wars stirred up by Romanism; upon all who blush at the over-bearing conduct of Protestants in their successive moments of brief authority,—a sacred duty rests in this nineteenth century of protesting against Bigotry, not from a love of ease, but from a spirit of earnest justice.

Like the first Christians, they must become *confessors* of the Truth; not obtrusively, boastfully, dogmatically, or harshly; but, "speaking the truth in love," not be ashamed to avow that they do not believe all that others profess, and that they abhor the unrighteous principle of judging men by an authoritative creed. The evil of Bigotry which has been most observed, is its untameable injustice, which converted the law of love into licensed murder or gratuitous hatred. But I believe a worse evil still has been, the intense reaction of the human mind against Religion for Bigotry's sake. To millions of Europe, bigotry has been a confutation of all pious feeling.—So unlovely has religion been made by it,

*Horribili super aspectu mortalibus instans,

that now, as 2000 years ago, men are lapsing into Atheism or Pantheism; and a totally new "dispensation" is wanted, to retrieve the lost reputation of Piety."

"Phases of Faith."

* With fearful mein rushing upon mortals.

John Locke on Enthusiasm.

SEC. 1. *Love of truth necessary.*—He that would seriously set upon the search of truth, ought, in the first place, to prepare his mind with a love of it. For he that loves it not will not take much pains to get it, nor be much concerned when he misses it. There is nobody in the commonwealth of learning who does not profess himself a lover of truth; and there is not a rational creature that would not take it amiss to be thought otherwise of. And yet, for all this, one may truly say, that there are very few lovers of truth for truth-sake, even among those who persuade themselves that they are so. How a man may know whether he be so in earnest, is worth inquiry; and I think there is one unerring mark of it, viz: the not entertaining any proposition with greater assurance than the proofs it is built upon will warrant. Whoever goes beyond this measure of assent, it is plain, receives not truth in the love of it; loves not truth for truth-sake, but for some other by-end. For the evidence that any proposition is true (except such as are self-evident) lying only in the proofs a man has of it, whatsoever degrees of assent he affords it beyond the degrees of that evidence, it is plain that all the surplusage of assurance is owing to some other affection, and not to the love of truth: it being as impossible that the love of truth should carry my assent above the evidence there is to me that it *is* true, as that the love of truth should make assent to any proposition for the sake of that evidence, which it has not, that it is true; which is, in effect, to love it as a truth because it is possible or probable that it may not be true.—In any truth that gets not possession of our minds by the irresistible light of self-evidence, or by the force of demonstration, the arguments that gain its assent are the vouchers and gage of its probability to us; and we can receive it for no other than such as they deliver it to our understandings.—Whatsoever credit or authority we give to any proposition, more than it receives from the principles and proofs it supports itself upon, is owing to our inclinations that way, and is so far a derogation from the love of truth as such; which, as it can receive no

evidence from our passions or interests, so it should receive no tincture from them.

Sec. 2. *A forwardness to dictate, from whence.*—The assuming an authority of dictating to others, and a forwardness to prescribe their opinions, is a constant concomitant of this bias and corruption of our judgments. For how almost can it be otherwise, but that he should be ready to impose on another's belief, who has already imposed on his own? Who can reasonably expect arguments and conviction from him, in dealing with others, whose understanding is not accustomed to them in his dealing with himself? Who does violence to his own faculties, tyrannizes over his own mind, and usurps the prerogative that belongs to truth alone, which is to command assent by only its authority, *i. e.* by and in proportion to that evidence which it carries with it.

Sect. 3. *Force of enthusiasm.*—Upon this occasion I shall take the liberty to consider a third ground of assent, which with some men has the same authority, and is as confidently relied on as either faith or reason; I mean enthusiasm: which, laying by reason, would set up revelation without it. Whereby, in effect, it takes away both reason and revelation, and substitutes in the room of it the ungrounded fancies of a man's own brain, and assumes them for a foundation both of opinion and conduct.

Sect. 4. *Reason and Revelation.*—Reason is natural revelation, whereby the eternal Father of light, and fountain of all knowledge, communicates to mankind that portion of truth which he has laid within the reach of their natural faculties: revelation is natural reason enlarged by a new set of discoveries communicated by God immediately, which reason vouches the truth of, by the testimony and proofs it gives that they come from God. So that he that takes away reason, to make way for revelation, puts out the light of both, and does much-what the same as if he would persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope.

Sect. 5. *Rise of enthusiasm.*—Immediate revelation being a much easier way for men to establish their opinions, and regulate their conduct, than the tedious and not always successful labor of strict reasoning, it is no wonder that some have been very apt to pretend to revelation, and to persuade themselves that they are under the peculiar guidance of heaven in their actions and opinions, especially in those of them which they cannot account for by the ordinary methods of knowledge, and principles of reason. Hence we see that in all ages men, in whom melancholy has mixed with devotion, or whose conceit of themselves has raised them into an opinion of a greater familiarity with God, and a nearer admittance to his favor than is afforded to others, have often flattered themselves with the persuasion of an immediate intercourse with the Deity, and frequent communications from the Divine Spirit. God, I own, cannot be denied to be able to enlighten the understanding by a ray darted into the mind immediately from the fountain of light; this they understand he has promised to do, and who then has so good a title to expect it as those who are his peculiar people, chosen by him, and depending on him?

Sect. 6. *Enthusiasm.*—Their minds being thus prepared, whatever groundless opinion comes to settle itself strongly upon their fancies, is an illumination from the spirit of God, and presently of divine authority: and whatsoever odd action they find in themselves a strong inclination to do, that impulse is concluded to be a call or direction from heaven, and must be obeyed; it is a commission from above, and they cannot err in executing it.

Sect. 7. This I take to be properly enthusiasm, which, though founded neither on reason nor divine revelation, but rising from the conceits of a warmed or overweening brain, works yet, where it once gets footing, more powerfully on the persuasions and actions of men, than either of those two, or both together: men being most forwardly obedient to the impulses they receive from themselves; and the whole man is sure to act more vigorously, where the whole man is carried by a natural motion.—

For strong conceit, like a new principle, carries all easily with it, when got above common sense, and freed from all restraint of reason, and check of reflection, it is heighened into a divine authority, in concurrence with our own temper and inclination.

Sect. 8. *Enthusiasm mistaken for seeing and feeling.*—Though the odd opinions and extravagant actions enthusiasm has run men into were enough to warn them against this wrong principle, so apt to misguide them both in their belief and conduct; yet the love of something extraordinary, the ease and glory it is to be inspired, and be above the common and natural ways of knowledge, so flatters many men's laziness, ignorance, and vanity, that when once they are got in this way of immediate revelation, of illumination without search, and of certainty without proof, and without examination, it is a hard matter to get them out of it. Reason is lost upon them; they are above it: they see the light infused into their understandings, and cannot be mistaken; it is clear and visible there, like the light of bright sunshine; shows itself, and needs no other proof but its own evidence: they feel the hand of God moving them within, and the impulses of the Spirit, and cannot be mistaken in what they feel. Thus they support themselves, and are sure reason hath nothing to do with what they see and feel in themselves: what they have a sensible experience of admits no doubt, needs no probation. Would he not be ridiculous, who should require to have it proved to him that the light shines, and that he sees it? It is its own proof, and can have no other. When the Spirit brings light into our minds, it dispels darkness. We see it, as we do that of the sun at noon, and need not the twilight of reason to show it us.—This light from heaven is strong, and pure, carries its own demonstration with it; and we may as rationally take a glow-worm to assist us to discover the sun, as to examine the celestial ray by our dim candle, reason.

Sect. 9. *Enthusiasm how to be discovered.*—This is the way of talking of these men: they are sure because they are sure: and their persuasions are right, because they are strong in them. For, when what they say is stripped of the metaphor of seeing and feeling, this is all it amounts to; and yet these similes so impose on them, that they serve them for certainty in themselves, and demonstration to others.

Sect. 10. But to examine a little soberly this internal light, and this feeling on which they build so much. These men have, they say, clear light, and they see; they have awakened sense, and they feel; this cannot, they are sure, be disputed them. For when a man says he sees or feels, nobody can deny it him that he does so. But here let me ask: this seeing, is it the perception of the truth of the proposition, or of this, that it is a revelation from God? This feeling, is it a perception of an inclination or fancy to do something, or of the Spirit of God moving that inclination? These are two very different perceptions, and must be carefully distinguished, if we would not impose upon ourselves. I may perceive the truth of a proposition, and yet not perceive that it is an immediate revelation from God. I may perceive the truth of a proposition in Euclid, without its being, or my perceiving it to be a revelation: nay, I may perceive I came not by this knowledge in a natural way, and so may conclude it revealed, without perceiving that it is a revelation from God; because there be spirits, which, without being divinely commissioned, may excite those ideas in me, and lay them in such order before my mind, that I may perceive their connexion. So that the knowledge of any proposition coming unto my mind, I know not how, is not a perception that it is from God. Much less is a strong persuasion that it is true, a perception that it is from God, or so much as true. But however it be called light and seeing, I suppose it is at most but belief and assurance; and the proposition taken for a revelation is not such as they know to be true, but take to be true. For where a proposition is known to to be true, revelation is needless: and it is hard to conceive how there can be a revelation to any one of what he knows already.—If, therefore, it be a proposition which they are persuaded, but do not know, to be true, whatever they may call it, it is not seeing, but believing. For these are two ways

whereby truth comes into the mind, wholly distinct, so that one is not the other. What I see, I know to be so by the evidence of the thing itself: what I believe, I take to be so upon the testimony of another; but this testimony I must know to be given, or else what ground have I for believing? I must see that it is God that reveals this to me, or else I see nothing. The question then here is, how do I know that God is the revealer of this to me; that this impression is made upon my mind by his Holy Spirit, and that therefore I ought to obey it? If I know not this, how great soever the assurance is that I am possessed with, it is groundless; whatever light I pretend to, it is but enthusiasm. For whether the proposition supposed to be revealed be in itself evidently true, or visibly probable, or by the natural ways of knowledge uncertain, the proposition that must be well grounded, and manifested to be true, is this, that God is the revealer of it, and that what I take to be a revelation is certainly put into my mind by him, and is not an illusion dropped in by some other spirit, or raised by my own fancy. For if I mistake not, these men receive it for true, because they presume God revealed it. Does it not then stand them upon, to examine on what grounds they presume it to be a revelation from God? or else all their confidence is mere presumption: and this light they are so dazzled with is nothing but an ignus fatuus, that leads them constantly round in this circle: it is a revelation, because they firmly believe it, and they believe it because it is a revelation.

To be continued.

A Chapter on Complaints.

REPLIES TO CORRESPONDENTS.

Amongst so many readers of every variety of culture and opinion, it is not to be expected that our method of conducting the "Magazine" will meet with universal approbation. Hence, we are occasionally in the reception of suggestions, criticisms, animadversions and complaints, all of which receive attention, though all do not always appear to receive that *kind* of notice which their authors think they deserve. We hope that it is not expected, by any of them, that we will make the pleasure of men the motive or the standard of our action; "for did we seek to please men we would not be the servants of Christ." Needless offence, we consider wanton and unchristian, no matter against whom it may be aimed, or by whom offered; and a man, whether he be a man-editor or a man-preacher or a man-president, who can heedlessly disregard the feelings of his fellow-man, we always look upon as a slave to selfishness, who has either never tasted, or if he has sipped, has never drank deeply of the spring of *Christian* liberty. We say he is a *slave;* and if you will observe him he is more under the influence of whims, his own or those of others, the opinions of the world he effects to despise, and an irregular, not to say ignoble, ambition—than many a head-bowed African sold in the market-place. Men are ever deceived by appearances, and by appearances deceive themselves. We are led to these remarks by the following which we set down to the

CHAPTER OF COMPLAINTS:

"You do not sufficiently denounce *salaried* preachers." Perhaps not; but will our correspondent tell us who they are, and where they are, that they may be denounced? The difficulty with us has been to get churches to sustain preachers at all, and if we are correctly informed, our correspondent has found more difficulty on this score than in the *dangers* arising from too large a salary! The human heart is a curious contrivance; Jeremiah, of old, thought it deceitful above all things; and with his observation before us, it has sometimes occurred to us that this denunciation of salaries, originates, at times, in a sense of the *lack* of one, and a disposition, often very commendable, to make a virtue of necessity! We would not judge any man, but we would affectionately commend to our correspondent, and all afflicted with a fanatical mania against evils that exist only in a distempered imagination, to search their hearts, as with a lighted candle, and having removed every vestige of envy and ambition for places not at present within their reach, and all desire to appear what they are not, and then give us the out-flowings of a fountain

thus purified, and both we and our readers will be refreshed by their effusions. Till then, their best friends can only wish—

"O would some power the gift wou' gie 'em,
To see themselves as others see 'em,
For 'twould from mony a blunder free 'em
And foolish notion."

Men who have inherited, or otherwise come in possession of large fortunes, could and did very readily denounce all preachers who were so unfortunate as to receive some remuneration for the devotion of all their time and talents to the work of the ministry. This sounded very well, was considered marvellously disinterested, not to say *heroic*, in the beginning of our reformatory movements. It was thought by a few reflecting men, however, to savor somewhat of the flesh and to encourage something akin to avarice on the part of those who were willing to receive the night-and-day labor of the most devoted men in their communities for nothing; and when promising churches went to nothing and the community still called for preachers, and men who might have been preachers had gone to other professions, and and when they made their call loud and long through our periodicals, some seemed greatly surprised that they *were not to be found*. A few have learned that assumed disinterestedness is not real, and they will not easily "unlearn it."

At present we know of no faithful preacher who receives more than a support; whilst we are acquainted with many whose talents are comparatively buried for the lack of one. We seek not to intermeddle with other person's private matters, and hence, we are only able to say that we know of *but one* whose support never gives him an anxious thought, and who often feels his responsibilities far more than he can bear from this, to him, Providential favor. Some apology, however, may be made for men whose disappointments blind them to the affectation of Apostolic heroism, whilst by schools, cotton-plantations, and lucrative professions they, at least, appear to *seek* more than any church is either able or willing to give for the repetition of a few topical sermons.—How far they have *found* we opine not, but ear that if the channel of their prosperity was overflowing with a full tide of the things they so much despise in others, there would be an end to this *complaint*.

II. Then comes another:—"You have not controversy enough in the *Magazine*. You should imitate the "Christian Baptist;" for I contend, that during its days we were a purer people than we are now. Gold and Popularity have made us time-servers."—This is the pith of complaint No. 2, but it is couched in a highly figurative, not to say fantastical dress, which were it exhibited to our readers, the simple, we fear, might wonder at, but could not understand it! There is a mysticism of quaint and blind allegory about every thing that our correspondent says, that often excites the fear that WE *cannot tell what he does say*. He seems, like many inexperienced but spirited young speakers, who never having associated with their seniors upon such terms as to have their eccentricities corrected, think that Rhetoric consists in dark words, and that their powers never can be known unless they make the most trifling matters as important as the fall of Rome. The Spirit of some Baptist—not the "*Christian*" by any means, with whom he has debated and for the thousandth time discomfited, at least in his own imagination—has so magnetised his ideality that he appears to live in some ethereal sphere, so high above us plodding mortals, that we cannot comprehend him.—At any rate, if we understand his numerous caplimistic letters—parts of which we can render into a kind of English—all his opponents are giants slain, all his conquests in preaching, are heroes, poets or statesmen, if not of olden governments, of the great government of this great valley of the Mississippi, "distinguished, accomplished, dignified." But to the complaint. We seek to imitate no one but our divine models, supposing that our failure to imitate these would be better than success in a stride after the footsteps of a fallible mortal or production. The Christian Baptist had a distinct work and it did it, and we think, it *did it well*. And because it was well done, we confess there are feelings akin to contempt that spontaneously arise in our mind as we be-

hold the ungainly imitations of *its* work, either in the *pulpit* or *press*. If there is any thing supremely ridiculous, it is that of a man, standing up in the pulpit, and in the spirit of a *Bombastes Furioso*, dealing out the weapons of the Christian Baptist upon opponents long since overthrown and dead. The same may be said of a periodical. Indeed, it is a fact now on record, that *that* periodical which most of all sought to imitate the Christian Baptist (and failed not in its *lack* of controversy but in its *kind*) and which numbered, perhaps, more readers than any of our periodicals, save one, is now not only defunct, but it and its Editor a stench in the nostrils of all honest and well-informed observers. The Christian Baptist had opponents who were men of acknowledged ability and character in their several denominations. But who are our opponents now? I ask, who in Tennessee are our opponents, amongst the Baptists?—the Methodists? If our readers know of a respectable or responsible one, we would thank them to name him? The Semples, the Clacks, the Broadeses are dead; their successors in piety and ability, do not attack us; some stand in doubt of the movements of a few in our ranks; others are with us in feeling and to some extent in effort, and a large class are leavened with our principles without knowing that we hold them. A little less of repetitious and slang-whang controversy would make both them and us better acquainted. But we wish not to be misunderstood. We are in favor of controversy, but not of that kind most popular in these times. For many of the controversies at present amongst us, as a Religious people in contest with others, we have unqualified contempt. If they expose any thing, it is only the ignorance of those engaged in them, and the recklessness of truth and propriety with which they are conducted. They inflame and hoodwink otherwise peaceful and progressive communities; they make partizans, and drive off the love of truth, for years, where a well-balanced and well-stored mind, in a conscientious religious teacher, could have guided a community to resources of spiritual knowledge and enjoyment, that would have made angels rejoice. Our pages are open to investigations of all questions on religion; but we reserve to ourselves the right to discriminate between subject and disputants such as we believe will or will not advance the cause of Primitive, i. e. Divine Christianity. We have no denominational pride; we follow the lead of no man only as he follows Christ; but so far as we have attained, we are willing to walk with any, who will mind the same rule. Complaint No. 2, therefore, does not seriously impress us with any defect in our hitherto begun course.—Besides, we remark, first—

Our numerous, and in a very few instances, unavoidable controversies, have generated a spirit of intolerance; and many least suspected or suspecting themselves, have come under its influence. For the positiveness, dogmatism, and denunciation which we painfully see amongst our principal teachers, we have no fellowship—never expect to have. Indeed, our nature and all we know about religion, recoils from it as much as from the sectarianism they so violently denounce. They seem to me like most partizan politicians: right in the positions they affirm, but wrong in those they deny, seeing only *half*-truths, and their declarations, like opposite proverbs, *half true and half false*.

To the fact that controversy generates dogmatism and intolerance as positive and unrelenting as its view of the truth is narrow and conceited, our further objection to it is, that the only communion or fellowship it generates is agreement in intellectual propositions. To talk of men fellowshiping us because we agree with them, is the most contemptible view of *Christian* fellowship we can have. Men who will love us when we differ with them and contradict their positions, are the men who know the liberty of the spirit of Christ. Any fellowship that depends upon an intellectual dogma, upon any man's interpretation of God's word, is only a fellowship, that will trample under foot, love, truth, conscience and justice, whenever it gains the opportunity.—It is not the fellowship of Christ, nor even of nature; but of mere artifice and carnal ambition. But still it is the legitimate daughter of all purely dogmatic debates.—

"If you love them who love you what reward have you? *Sinners* do the same."

Again:—

A sore and growing evil under which the cause of a genuine Christianity suffers most deplorably, is, the waste of the time and strength of our most capable men in parrying perverse attacks which their controversies have provoked upon themselves.—Days and years of a life we would feign believe redeemed to the true, religious interests of themselves and others, and which ought to be devoted to the uninterrupted study and application of Christianity to the crying wants of man, are habitually consumed in meeting the assaults of implacable and sleepless adversaries; and thus the most exalted energies are frittered away upon the harrassing and almost always delusory task of self-defence. We say *delusory*—for what man long engaged in such a defence does not ultimately conceive himself and the cause he advocates identical? Who for any time thus engaged does not often mournfully exhibit himself an imaginary pope without the honesty of the name or a venerable descent? Who that does not manifest a love of notoriety, an amount of hostile feeling, and a restless ambition which makes him denunciatory upon every one and every thing that comes not within the narrow range of what is to him the boundary of truth and excellence? We have seen so much of this in our day; so much that is utterly indefensible, that we are sick of it and have long since made up our minds to avoid it. With infallible men and infallible dogmas we have no dispute; the world already knows, or will soon know them, to be cheats; and the province of truth is wide enough for any of us if we will but honestly cultivate it. We long to see articles in our periodicals, which will exhibit themselves as the result of diligent enquiry and practical sagacity, and love for the true interests of men, written without respect to flatterers on the one hand or carping critics on the other.—More reality and less seeming, should be the motto, and the spirit of all our readers would soon be improved. Periodicals are a religious help or a religious hindrance.—"By their fruits you shall know them."

Discussion is necessary; but there is a marked difference between discussion and controversy. A short article of a few pages or paragraphs, may sometimes contain a clearer and more truthful discussion of a subject than hundreds of pages of hostile debate.

We have extended this article already to too great a length, which precludes us from noticing other complaints. And truly we have no spirit to do so, as they neither disturb our equanimity nor in any thing alter the course we have hitherto proposed for ourselves. They have made us re-examine it and the result of that examination is before our readers. Our work must speak for itself and must commend itself. We have not time, if we had the inclination, to be its trumpeter. Many things complained of are to us the highest commendations of the work; for they show, that with all our conscious imperfections we have, at least, in these particulars, gained the end we contemplated. It has proceeded and will proceed upon the principle that all truth is not confined to any system of teaching, *not even our own.* It bewails the condition of any people who will go no farther in reformation than the instruments that they have hitherto depended upon, have gone. It will esteem every burning and shining light of the age, but it esteems no one as a leader either of a great or a small people, only so far as he may show his devotion to the whole counsel of God. Its Editors will be free and will encourage nothing that will not in their estimation, promote the Spirit of Christ which alone gives liberty to all it possesses. We know not how we shall succeed, but we would have our Magazine estimated for deeper qualities and more eminent fruits of gentility than the narrow views and bandying personalities that characterize much the larger half of all our controversies. Let our correspondents give us clear and distinct essays upon any important subject; our pages are open. Let them contrast their views with others, so that they are just and honorable in the contrast, they shall be heard; and our readers shall have the benefit of their labors whether we differ with them or agree. We know that Christ's

truth and not *man's* has made us free, and the sense of this freedom so thrills through our souls that we cannot abide any authority that would hinder its progress over ourselves or others. Christ, alone, is lord of the conscience. This truth is the star that guides our advancement. Personal freedom and personal reponsibility to Him is the harmony of contrasts which alone can secure the highest good to man. God has given a revelation of Himself through Christ and has proposed the method of his salvation in the Scriptures, and the means of enjoyment and renewal in his ordinances. Let the principles of his truth be scattered —let them be intelligently loved through all the circles of social intercourse—let them habitually pervade our business and our recreations—and they will purify and exalt our individual and public progress and prosperity; the accumulation and distribution of property; secure the general morality and purity of society and lead to the development of all that is good in our capacity and in our preparation for all that is happy in our destiny! With this view, we cannot report stale controversies. We would sooner never hear of another than to see our preachers and Editors satisfied with the repetition of other men's labors. Our Creator intended that truth should be our own discovery, and hence we are surrounded by fallible mortals, like ourselves, lest we should trust to others. Therefore we would say to our correspondents, and to all, neither lead nor be led. The truths taught you by others, discover again for yourselves; for truth is inexhaustible and inexhaustibly fruitful; whilst every man's view of truth is necessarily circumscribed, and the view of truth presented in controversies is often the most circumscribed of all.

J. B. F.

Exposition of Scripture.

Rom. viii, 26: 1 Cor. v. 5—11.

Please give an exposition of Rom. viii. 26: "The spirit itself maketh intercession with groanings which cannot be uttered."

W. P. Chambers.

The Apostle is speaking, in this connection, of the consolations which belong to the Christian, under the heaviest infirmities and severest trials. Amongst these he presents the help of the spirit as exhibiting the sustaining power of our Religion. The Spirit here spoken of is unquestionably the Holy Spirit, as may be seen by the whole connection, but especially the ninth and eleventh verses. It is called the "Spirit of God" and the "Spirit which made alive the body of Jesus." The especial help which it affords to our infirmities is: That seeing, in our most intense anxiety, we know not what we should ask for in prayer, or what would be best for us could we ask; and in the consciousness of our ignorance and the vanity to which we are subject (v. 23.) we are often so deeply oppressed and overwhelmed, that the Spirit in us produces groanings or unutterable desires—to meet this otherwise unalleviated condition of the child of God, we are taught "that the Spirit makes intercession for us according to the will of God." It does not make it in *words* for we have no language expressive of our deep-felt desires; but he that searches the heart knows the mind of the Spirit because he maketh intercession for the saints. Your difficulty, I apprehend, arises from the thought that the Holy Spirit is represented incapable of expressing its desires; but you will observe it is not its incapacity to make known the desire, (for this it does as you see by next verse,) that the Apostle speaks of, but its incapacity *to express it through us.* The view is simply, That when the Holy Spirit generates in us desires which on account of our infirmities of thought and speech it can manifest in us only by unutterable or inarticulate groanings, it nevertheless makes known the mind it gives us, to Him who searches the heart. The consolation of the Scripture is: That erring, ignorant and incapable as we are, all the desires excited within us by the Spirit of God, however inexpressible, are known to God by the intercession of the same Spirit that excited them; and thus we are assured that we are understood by him who searches the heart. I am confident that it is the privilege of every son of God; of every man possessing the Spirit of Christ; to realize the truth of this

Scripture and often to rejoice in its fulness of consolation. There are, to all of us, in our suffering pilgrimage, many sorrows and sources of heaviness and grief that require the highest exercise of a patient hope (v. 25.) in which exercise the Spirit produces a disposition of mind for which there is no effectual utterance to God, but which we may rejoice to know, is fully known. To every Christian whose ignorance of the future, and consciousness of present and past imperfection, or other distresses, force from him the inarticulate groans, the face of this revelation comes to give him assurance that his wishes are known, that they will be presented according to the will of God, and that by a patient endurance of his present trials, he will yet realize that all things work together for his good.

Without consulting the commentators, and with full acquaintance with another view of this passage which a love for novelty or the straits of controversy has sometimes given, I submit the above as the result of a frequent examination of the text, the truth of which I conceive, is open to every man's experience who practically regards the disciplinary purposes of life or the gracious promise of the gospel, "I will give you another Comforter," or Advocate!

"The Spirit speaks all tongues and understands
Both God's and man's."

II. To what does the "delivering over to Satan" refer?—1 Cor. v. 5. W. P. C.

From our first examination of the passage, several years since, we have ever regarded it in the most literal signification of the words. The Apostles, in order to establish their authority as the Ambassadors of Christ, were endowed with a power to inflict diseases upon those who disobeyed, or to ease those who regarded, that authority. Hence says the Apostle, when you come together, *in the name* of our Lord Jesus Christ, *my spirit with you* and *the power* of our Lord Jesus Christ, "Deliver," &c. To feel the force of the passage you have only to ask and answer the following questions: What was the crime committed? Incest, a fleshly sin. What was desired in its punishment? The establishment of the Apostolic authority and the salvation of the offender's spirit. What did Paul deem necessary to secure these ends?

1. The assembly of the congregation as witnesses; (2,) the recognition of the name of Jesus Christ, of his own presence as his Apostle in the command given, and of the power of Christ, so often manifested is the positive demonstrations of his office.

He states in the second epistle that he gave them this order that he might have a proof of their obedience to his authority, and promises to forgive what they shall forgive, accounting that the punishment they had inflicted was sufficient for the offender.

You have a counterpart to this passage in James, 5th chapter. The example in Corinthians is of an infliction of diseases, that in James of the cure of one. From both, we learn, that the Apostles had the power both of inflicting and curing distempers, and that in their absence, when it was necessary to sustain their authority. In the passage in James, in a cure of such sickness, they are required to call for the Elders, annoint with oil and offer prayer. And it is said, the prayer of faith shall restore the sick, *and if he have committed sins they shall be forgiven.* Sins are thus connected with the affliction, and pardon with the healing, whilst those obedient to the Apostolic command, have the promise of that joy which God has connected with the restoration of an erring brother: "He that turneth a sinner from the error of his way shall save a soul from death and hide a multitude of sins."

J. B. F.

For the Christian Magazine.

The Debate at Lebanon,

Mount View, Dec. 10, 1850.

Dear Brethren:—The debate at Lebanon between President Fanning, and the Reverened Mr. Chapman of the Methodist Episcopal Church, South, on the *mode* and *subject* of Christian Baptism, closed last Saturday evening, having continued five days. Gen. Anderson of the Baptist Church, and Rev. Mr. Lowery, and Hon. Judge Ridley, of the Cumberland Presbyterian Church, were the moderators. The debate was held in the Court House; and,

notwithstanding the inclemency of the weather, a large concourse of people of various denominations and of the world, were in attendance most of the time.

The *mode* of baptism was first discussed. President Fanning affirmed that *immersion* was the only baptism ordained for the practice of the Church. Mr. Chapman endeavored to prove that *effusion* was the only baptism authorized by the Bible. Three days were devoted to this question, and two to the subject of baptism.

The argument of President Fanning was systematically presented in the following order:

1. The Lexicons give to *dip*, or to *immerse* as the literal and primitive signification of *bapto* and *baptidzo*, and to overwhelm as their figurative import.

2. The Classics agree with the Lexicons.

3. The learned critics testify the same.

4. The history of the Church gives the same testimony.

5. The Old and New Testament definition of the word *baptizo* confirms the whole.

His Bible argument was presented in the following systematical order:

1. In the Old Testament the original words *bapto*, *cheo* and *raino* are used in connection as expressive of three different actions, and correctly translated in the same verse, dip, pour, sprinkle. Naman *dipped* himself seven times in the Jordan, &c., &c.

2. John haptized the Jews and Christ in the river of Jordan. Not within the banks of Jordan on the second bank or sand bar or beach, but *in* the *water* of the river Jordan, for Christ "came *up out of the water*." Mark 1st ch.

3. "John baptized in Enon because there was *much* water there." John. 3: 23.

4. Phillip and the Eunuch came *to* a certain water, went down *into* the water, and came up *out of* the water." Acts, 8: 36–39.

5. All the primitive Christians were baptized *into* Jesus Christ, baptized *into* his death, *buried* with him by baptism into death, planted in the likeness of his death, and raised with him. Rom. 6: 3–5.

6. The Israelites were baptized unto Moses *in* the cloud and *in* the sea—*overwhelmed*. 1. Cor. 10: 1–2.

7. Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the *washing of water* by the word. Eph. 3: 26.

8. The Collossians were *buried* with Christ *in* baptism, wherein also they were *risen* with him. Col. 2: 12.

9. Paul affirms that the primitive Christians were saved according to the mercy of God, by the *washing* of regeneration.—Tit. 3: 5.

10. Paul writing of the primitive Christians, says: "having our *hearts sprinkled* from an evil conscience, and our bodies washed in *pure water*. Heb. 10: 22.

11. These Scriptures show the New Testament meaning of the word baptidzo and its application in the Apostolic age.

They also show that there is neither truth nor logic in my friend's criticisms, on *in*, and *with*, and *bap*, and *zo*, and the present tense *are buried*, &c.

Mr. Chapman is a rare genius. I did my best to reduce his argument in reply, into a systematic form, but this is more than mortal man can do. He passed over all the ground in almost every speech somewhat like a whirlwind through a city or beautiful forest, leaving every thing behind cross and pile, so that it was exceedingly difficult for the people, his opponent or himself to tell where they or the subject were. He took his stand upon Isaiah—"he shall sprinkle many nations"—stepped to Ezekiel—"I will sprinkle clean water upon you"—then leaped into some ancient version of the Revelations, and thence to the fathers. But I have my notes before me and will make another effort to gather up the fragments so that nothing be lost:

1. The Lexicons give *sprinkle* as one of the meanings of *bapto*, and *wash* as the *first* meaning of *baptidzo* as used in the New Testament.

2. The Classics are as 15 to 1 against immersion. They do not use *bapto* and *baptidzo* in the sense of immersion, that is, to dip in and take out. Not one case of *bapto* meaning wholy under water. No case for 200 years in which *baptidzo* means to immerse—to put in and take out.

3. Learned critics. They were *trine* immersionists. Trine immersion prevailed 13 hundred years.

4. The history of immersion is the history of trine immersion. *Pictures* in the fifth century represent persons in the water, and John pouring water upon them. Many cases of clinic baptism by effusion. Novatius so baptized.

5. The Bible teaches *sprinkling*.

Mr. Chapman's argument from the Bible may be arranged in the following order:

1. Moses sprinkled all the people with blood and water, saying: This is the blood of the Testament which God both enjoined unto you.

2. The Jews washed with water.

3. Naman did not dip himself in Jordan, but washed with the water of Jordan.

4. Nebuchadnazar was wet with the dews of heaven, that is, *sprinkled*.

5. Isaiah said, "He shall sprinkle many nations;" and God says of Israel, "I will sprinkle clean water upon you."

6. John baptized "in the wilderness," "in Enon," in Bathabara," and "in Jordan;" that is, within the limits of Jordan, not in the water of Jordan.

7. John baptized "with water," and Christ was to baptize "with the Holy Ghost and with fire." Mat. 3 ch. *In* means place, and *with* means mode.

8. I have no quarrel with the Kings translators. They have translated exactly right, and therefore *in* and *with* enables us to settle the mode of baptism; for *in* means in the channel of Jordan, on the sand bank or sand bar, and *with* means with the water of Jordan, and therefore John sprinkled the people *with* water like Moses *sprinkled* them in olden times; that is, he dipped a sprinkling bush into the water of Jordan, and thus sprinkled the people, and this enables us to understand how he baptized so many in so short a time.

9. The Eunuch was not immersed. The King's translators were under the influence of trine immersion, and so rendered this passage as to favor immersion. The same preposition frequently occurs in this chapter not rendered into. But let them go into the water, still they must be baptized with water.

10. Paul was baptized standing up.

11. "Buried with him by baptism" is spiritual baptism. Paul speaks in the *present* tense, "*are buried.*" If he means *water baptism, the baptized are still buried in the water!* Then we have the *bap*, but not the *zo!* He means spiritual baptism! So says the great and good Judson! I love the man! This is spiritual baptism!! We remain in it! Paul uses the present tense! Immersion is an *indecent* thing! It is a *sin* against the Holy Spirit!!!

Infant Baptism.

Mr. Chapman in the affirmative. He first made some general remarks in reference to President Fanning's course on the first question and other matters.

President Fanning replied, and in referring to Mr. Chapman's manner of quoting authors, contradicted what he said of Judson in reference to the baptism spoken of in the 6 Rom.

Mr. Chapman said they had better not bring up the case of Judson for there were some *dirty* things connected with his history which he did not care to read.

President Fanning read Mr. Judson on the sixth of Rom., which he quotes in his work on baptism, in order to prove immersion. He also made some remarks on "*are buried,*" and showed from the Greek Testament that the verb was in the *past* tense.

Mr. Chapman's Argument.

1. God puts infants into the Jewish Church.

2. The law of infant membership has never been repealed.

3. The Jewish and Christian Churches are the *same* in different States.

4. Infant membership is recognized in the New Testament—Christ said of "such is the kingdom of heaven." "The promise is to you and to your children"—Paul writes to "the saints, and to the faithful in Christ Jesus," commanded children to obey their parents in the Lord, and writes to Timothy of *faithful* children. Some of the fathers spoke of infants as "*little faith-*

fuls." Therefore these infants were in the Lord in consequence of being baptized into the Church.

5. The kingdom of heaven was taken from the Jews and given to the Gentiles.—The Jewish Church was the good olive tree, and some of the branches were broken off and the Gentiles graffed in. Rom. 11 ch.

6. Infants were admitted with their Gentile parents by circumcision and baptism, into the Jewish Church before Christ, according to the testimony of Jewish Rabbies.

7. The fathers speak of infant baptism as a tradition received from the Apostles.

8. There were many *pictures* and *monumental* evidences extending back nearly to the Apostolic Ages in proof of infant membership.

9. There was no organized Church for eleven centuries that opposed infant baptism, according to all history.

PRESIDENT FANNING'S REPLY.

1. The Church of *Christ* is not the Church of *Moses*. Daniel said the God of Heaven would set up a kingdom in the days of the Cæsars. Dan. 2 ch.

2. Isaiah and Micah speak of the law that was to go forth of *Zion* and the word of the Lord from *Jerusalem*. Isaiah 2 ch. Mic. 4 ch.

3. God by Jeremiah said he would make a *new covenant* with the house of Israel.—Jer. 31 ch.

4. John, Christ, the twelve and the seventy speak of the kingdom of God as "at hand."

5. Christ said, "on this rock will I build my Church." Mat. 16 ch.

6. Nichodemus, a member of the Jewish Church, had to be born again before he could enter into and enjoy the Church of Christ. Jno. 3 ch.

7. The Apostles had to become *as* little children before they could enter the Church of Christ.

8. The Church is spoken of as in existence in connection with the day of *Pentecost* which is called the *beginning*. Acts 2 and 11 chs.

9. Peter had the keys and opened the kingdom on Pentecost to the Jews, and afterwards at the house of Cornelius to the Gentiles. Mat. 16. Acts 2 and 10 ch.

10. God reigned over the Jewish nation, but when they rejected his Son, he removed his reign from them, and confined it to the *believing* Jews and Gentiles.

11. The good olive tree is the Christian Church composed of believing Jews. They became the seed of Abraham under the *new* covenant, and the infidel Jews were cut off from them, and the believing Gentiles graffed in their place. Rom. 11 ch.

12. Christ and Paul speak of a *new covenant*, and Paul says the old covenant written on stones is *done away*. 2 Cor., 3 ch.: Gal. 4 ch., Heb. 8 ch.: &c.

13. The "little faithfuls" of my friend is a fanciful matter. Faithful implies faith, and Paul wrote to them. Did Paul write to *infants?*

14. The fathers had many fanciful notions about infants. Infant sin, infant damnation, and infant regeneration in baptism without faith, is a dream of the fathers in which we can have no confidence.

15. It required the interposition of Apostolic authority to save the Gentiles from the yoke of circumcision even in the Apostolic age. Nothing can be trusted as matter of faith and practice outside of the *New Testament*.

J. J. TROTT.

RELIGIOUS INTELLIGENCE.

GLORIOUS NEWS FROM NORTH CAROLINA!!

BRO. JOSEPHUS LATHAM, of Lenoir co., N. C., has recently written us, "that the prospects of the success of the "Original Gospel" were never more bright here than now. A meeting of 8 or 10 days continuance was held at Tyson's meeting house, in Pitt co., commencing Saturday before the 1st Lord's day of Nov'r, which resulted in about 97 accessions to the good cause—which makes more than 550 that have been added within 6 or 8 months. At the meeting were present, Bro. G. Allen, T. J. Latham and son, and Eld. Nevelle of Ky."

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LEWISBURG, Tenn., Nov. 7, 1850.

BRO. EICHBAUM:—I have just closed a

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protracted meeting in Lewisburg, of better than two weeks: gained some 30 by immersion, and a few were reclaimed—in all about 40.

I see in the "Nashville Christian Advocate" a notice of my report in the "Magazine," by W. S. Hensley of Cornersville, Tenn., setting forth my report as *false*. He says some unkind things. So soon as I have time I will set that matter all right.

Your Bro. in Christ,

JAS. R. COLLINSWORTH.

P. S. Some 5 or 6 of the above accessions were from the *sects*. J. R. C.

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Mt. Horeb, Nov. 7, 1850.

Bros. Ferguson and Eichbaum.—I concluded on the 29th ult. a very interesting meeting at Cathey's Creek: 7 immersions. Great good has been done in our state this year. What an accumulation of *work* for the Elders of the congregations! If the Elders discharge the duties of their office timely and in the right spirit, our victory will be complete. Much, very much depends on this. Would it not be well for you to give a few essays in the Christian Magazine on this subject?

As ever, your Bro.,

JOSHUA K. SPEER.

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Columbus, Miss., Nov. 10, 1850.

Bro. Ferguson:—In looking over the reports from Evangelists in the Nov. No. of the Christian Magazine, I am reminded of some neglected Church news. Bro. Ussery and myself held a protracted meeting in Pontatoc co., in August—12 added. In Sept. 9 were baptized at Athens, Monroe co. Miss. In Oct., 3 at Richmond. I had a three days debate with a Mormon at Prairie Mount, 2d week in Oct., at the close of which Bro. Ussery baptized 4.

Your Bro. in Christ,

T. W. GASKEY.

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Facility, Tenn., Nov. 11, 1850.

Bro. Eichbaum:—Thanks to the Lord, we have more good news to communicate. Our protracted meeting for Athens commenced the last week in Oct. At the same time we held meetings at night at Bro. Metcalfe's factory, 3 miles distant. After Monday we continued the effort at the factory with daily success. We witnessed the immersion of 3 of Bro. Metcalfe's children with several others. I left on Thursday for our appointment in Blount co. Father Randolph still continued his labors to over Lord's day. I am informed that upwards of 30 were immersed. Thanks to the Lord for this rich blessing! May all continue to walk worthy of the Lord unto all well-pleasing, is our humble petition! Many hearts are made to rejoice.

I am now attending our protracted meeting at Pond Creek, McMinn co. We have had two additions up to this time, daughters of Bro. Thomas and Fitzgerald. A very pleasant meeting so far.

Your Bro. in Christ,

E. A. SMITH.

—

Minor's Nursery, Nov. 12, 1850.

Dear Brother:—I have more good news to communicate to you, and through you to your readers. Since my last letter we have had several interesting protracted meetings.

At Berea, 6 became obedient "to the faith," and within the last six months 12 or 15 have united with this congregation.—The Methodist Brethren were particularly kind in opening their house in Adairville, and we had the pleasure of addressing a large and attentive audience, and 2 from that place united with the church at Berea.

Our meeting in Keysburg continued four days, and resulted in 6 additions. The meeting at Allensville attended by Bro. Mulky resulted in 10 additions.

At Hebran about four miles from Elkton we had as many as 31 additions to this congregation. At this place in addition to the labors of our beloved Father, we had the assistance of Bro. S. E. Jones for a few days, and that of Bro. Day, who was compelled to leave at an early stage of the meeting in consequence of his school. He was induced, however, to return and continue the meeting, the result of which I have not heard.

These meetings are soul-cheering and strengthening. Much good has been done in the Green River country; but much remains still to be done. May the Lord pros-

per all the efforts which are making for the advancement of his cause.

Your Bro.
J. D. FERGUSON.

—

ATHENS, Monroe co., Miss., Nov. 2.

BROS. EDITORS:—Brothers Ussery, Robinson and myself closed a meeting to-day at Cotton Gin Port in this county, which resulted in 19 additions, one from the Methodist, one from the Presbyterians, the others from the world—4 blacks; the additions are the first citizens in this section of country. To-night we had a meeting in this place when 3 united with us from the Baptist—an old man, his wife and daughter—the best among the Baptists. They had been Baptists many years.

Your Bro.
T. W. CASKEY.

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Letter from Elder Hook.

DEAR BRO. EICHBAUM:—Health, peace and prosperity to you from the Lord! It gives me pleasure again to have leisure to address you concerning the Kingdom of our Lord Jesus Christ; and the more so now, because already has experience confirmed the truth of the prediction ventured upon in my last letter. In the places of former labor, either by myself or others of the Christian Church, many have obeyed the Gospel during my late extensive travels; while in the places where the Gospel, in its own simplicity, was proclaimed for the first time, not one was persuaded to obey it. Here we have two Bible facts clearly illustrated and established; namely, 1. That the word of God, like seed cast into the soil, must have time to germinate, grow and mature; and 2, That it will certainly thus germinate, grow and mature when sown in good soil—that is, when preached to those "who hear the word, and receive it, and bring forth fruit;" or, as Luke expresses it, who "in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." And in this demonstration of my confident boasting of the power of God's word, we have unanswerable proof that christianity will conquer and root out sectarianism if we faithfully discharge the high duties committed to us by the grace of God. Let us then arm ourselves for the work—if we falter God will confer the honor on others.

Unless you have a map of our state before you, I can give you no adequate idea of the extent of my travels since I wrote you; but if you have such a map before you, and will bear in mind that my meetings occured in the order in which I have named the counties where they were held, you will be able to appreciate in some degree the zeal of the brethren who sustain me while traversing the state of Georgia. Sitting out from Jefferson county, I have labored in DeKalb, Campbell, DeKalb, Pike, DeKalb, Walker in different places, Cass, Cobb, DeKalb, Walton, Clarke, and after a visit home, in Jasper. Every where I have found the word of God efficient in securing attention, and in many, the power of God unto salvation to believers. Language would fail me to express my gratitude to God, for arming me with such an irresistable instrument of doing good—the sword of the spirit. From my heart I pity those who have substituted other means of effecting the same object—they can never know what true happiness is!

The annual meeting at Griffin was profoundly interesting, and gloriously successful. There was much zeal manifested for our young missionary co-operation, and the contributions were considerably enlarged.—The work will go forward. The Lord be praised! And here primitive christianity had respectful treatment. The people of Griffin are "more noble than those in *Thessalonica*, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed." Our ministrations were waited upon with respect, and our preaching heard with candor; it is impossible, therefore, that clerical domination can long keep Christ from his throne in the hearts of the people of Griffin. Bro. Fears' account of this meeting, its fruits, and the laborers who conducted it, renders further details from me unnecessary. The meetings in Walker, Walton, Clark, Jasper were also triumphantly successful. The Lord be praised! I may refer to them at another time.

An incident occurred during my travels that deserves special notice and remembrance. I was present where a congregation, of one of the popular denominations of the day, was deliberating upon the propriety of re-organizing upon the Bible alone and taking it for their alone spiritual guide. The proposition seemed to meet universal approbation. It was a delight to my soul to hear the good sense displayed on this occasion. But there was one differently affected—he seemed alarmed, or awe struck, at the boldness of the proposed measure. He begged the brethren to reflect upon what they were about to do. He told them if they took the Bible alone, they must live up to the Bible—that the eyes of the world would be upon them, and that it would not do to live as they might under the present arrangement—that they would have to be temperate!!! &c., &c. But enough—when the advocates of human creeds dispose of this, it will be time to add more. How admirably this development illustrates a suspicion I have entertained, that there was some unrevealed reason for the zeal manifested in behalf of uninspired standards of piety and morality. Here we have it as large as life. They don't require man to be temperate and holy! One who knows—who has lived under them, tells us so. O, how sweet to the unregenerate must be these standards, since they satisfy him, that he is on the road to heaven, at the very time, he is living in the enjoyment of all the lusts of the flesh! More anon.

In the good hope of heaven through the *Cross*, I remain your Brother,

D. HOOK.

Bloomfield Debate.

NEW BLOOMFIELD, Mo. Nov. 25, '50.

Bro. Ferguson:—As I do not know that you have heard anything in relation to the debate which took place in October last in our village, between Prof. R. S. THOMAS of the Missionary Baptists, and Elder D. P. HENDERSON; I have concluded to write you a few lines in relation to it. The subject of debate was this: "*In the salvation of the Sinner, Baptism is not essential.*"

Prof. THOMAS affirmed, and Elder HENDERSON, denied.

The debate was opened by Prof. Thomas in a speech of one hour, in the presence of a very large and attentive audience. His principal argument in his first speech was this: If A be the centre of a circle, B can not be. Therefore: if we are cleansed from sin by the blood of Christ; Baptism cannot be essential. In Eld. Henderson's reply to these remarks, he said: he had no objection to Prof. Thomas's position, and hoped he would stick to it, and let the blood of Christ occupy the centre of the Christian Religion, but it did not follow, as a matter of course, that faith in that blood; repentance towards God, and baptism, were not essential.

I do not remember that Prof. Thomas ever made any more use of his circle; after Eld. Henderson's reply to it. He then introduced B. W. Stone and A. Raines as the subject of debate, and after charging B. W. Stone with all sorts of heresies such as, denying the divinity of Christ &c., he said that he had no doubt but that he was a Christian and then in Heaven; and in fact he never knew a better man. According to this argument there are other names given under heaven whereby men can be saved, as Father Stone is believed to be in heaven, and yet denied that name—Christ Jesus.

Elder Henderson met all of these charges, with that promptness and clearness, which characterizes him in the maintainance of truth. In fact, he far exceeded the most sanguine expectations of his friends.

After dismissing Eld. B. W. Stone and Aylette Raines; Prof. Thomas then took up Eld. A. Campbell of Bethany. He charged him with having palmed off upon the community a translation of the New Testament of his own, which was that of McKnight, Doddridge, and George Campbell.

Eld. Henderson pledged himself to prove this charge to be false; which he did to the satisfaction of all present, as soon as he could get a copy of the translation referred to, for which he sent ten or twelve miles, as there were none in our neighborhood.

Prof. Thomas then introduced the subject of total hereditary depravity; and advocated that doctrine, with great earnestness

and ability, at least as much so, as any Calvinist I ever heard. Here Eld. Henderson proposed to Prof. Thomas; that they dismiss that subject for the present, and that he would meet him at any time and place, that he might select, and debate total hereditary depravity, to his heart's content.

The last *argument* (that I remember) of Prof. Thomas, was to relate his experience; which was somewhat amusing, and would argue that a man must be hard pressed for argument.

But in the experience to which I allude; he said, with a great deal of solemnity; that he read the Bible for three weeks while under conviction, and never once thought of Jesus Christ.

But I must bring this letter to a close; as it is already much longer than I intended, as far as I know, the debate passed off with the kindest feeling amongst all parties. I believe that much good was done for the cause of Christ. We had preaching, with the Baptist brethren, alternately every night during the debate. The result was, during the debate and the Lord's day following; there were nine additions to the Christian Church at this place. Two from the Baptists, one from the Methodists, and six from the world. One year ago, we had no Christian organization at this place. There was only one member here; besides myself and wife. We now have an organization of about seventy members. We have a large meeting-house in process of building; and would be pleased to have any of our preaching brethren, who may pass through this country, give us a call. The truth is mighty and will prevail.

Yours, in the hope of Eternal life,

SAM. T. MENY.

Co-operation Meeting in Marion.

MARION, Nov. 12, 1850.

Brother Ferguson:—Saturday, November 2nd, 3 o'clock P. M., the brethren met in the Christian Church. Upon motion of P. B. Lawson, bro. CASKEY was called to act as Chairman of the meeting, and P. B. LAWSON was appointed Secretary. It was then proposed by P. B. Lawson, and by the meeting unanimously

Resolved, That a committee be appointed by the Chairman, consisting of one person from each congregation represented here, whose business it shall be to ascertain the amount of money this co-operation can raise for the employment of Evangelists, who can be procured to act as Evangelists, at what salaries, what shall be their field of labour, and report their investigations and conclusions on Monday at 3 o'clock P. M., to the meeting of this Co-operation. The Chair appointed the following persons, to wit:

Simeon Lavender from the Church of Disciples at Union, Lowdnes county, Ala. Thomas Reeves, Warrenton; John W. Hackworth, near Dayton; David A. Lea, Valley Creek; H. Jemeson, Oldtown; R. P. Goree, Oak Grove; F. P. Strother, Clinton; David Hamilton, Selma; Dr. James Baird, Prairie Grove; and by suggestion and concurrence of the meeting, bro. Dr. Lavender from Selma, and A. Graham of Marion, were added to the Committee.

The Co-operation were then addressed by bro. Wm. P. Crenshaw and P. B. Lawson, giving the situations of the different congregations here represented, all of whom they had visited during the summer,—the different points of the country where labor would do good—the duty we owe to each other and to our Redeemer's cause, and the necessity for some definitive action by this meeting, in order to the propagation of the gospel.

On motion the meeting was adjourned till Monday 3 o'clock P. M., and closed with prayer by bro. T. W. Caskey, the Chairman.

Monday evening, 4th inst., 3 o'clock, the brethren of the Co-operation met pursuant to adjournment, bro. Caskey in the Chair.—After opening the meeting by prayer, the report of the committee was called for.—Leave was granted them, and the meeting adjourned till 9 o'clock in the evening.

Monday evening 9 o'clock the meeting met pursuant to adjournment, bro. Caskey in the Chair. The Chairman of the Committee, bro. Dr. Lavender then read the report of the Committee, which was as follows:—"The Committee report the following sums from the following places for the employment of Evangelists, to wit:

From Clinton, Green co.,		$100 00
" Mr. Helm, "		100 00
" Near Dayton, Marengo,		85 00
" Union, Lowdnes,		100 00
" Warrenton Dallas co., Ala.		$100 00
" Selma, " "		50 00
" Valley Creek, Perry "		30 00
" Oldtown " "		175 00
" Marion, " "		200 00
" Oak Grove, " "		300 00
" Prairie Grove, Miss.,		200 00
		$1440 00

Resolved, That bro's. P. B. Lawson and Wm. P. Crenshaw be procured as Evangelists; the former for $400, and the latter for 500, (having a family.)

Resolved, That bro. Crenshaw's field of labor include, Butler, Pike, Montgomery and Lowdnes counties, that he report through the Christian Magazine his progress.

Resolved, That bro. Lawson's field of labor, lie West of Alabama river, but including Warrenton, East, Valley Creek, West, near Dayton, Mt. Hebron, Clinton and Prairie-Grove, Miss., he also reporting his progress through the Christian Magazine.—The Committee report further, that they recommend bro. Graham as an Evangelist for the two months vacation of his school during next summer, and that he be allowed for his services three hundred dollars. By this report it will appear that ($240,) two hundred and forty dollars of the sum received are unappropriated, because no Evangelist can be obtained to expend it upon.

It was then *Resolved*, That said report be received and adopted, which was unanimously done.

Further *Resolved*, That bro. A. Berry act as Secretary and Treasurer of the South Alabama Co-operation.

Resolved, That the sums contributed to the payment of Evangelists be considered due at the meeting of the Co-operation; but that the brethren be requested to pay one half of said sum by 1st April.

It was also *Resolved*, That all sums received by the Evangelists from other sources than the co-operation, be reported and deducted from the salaries.

Resolved, That the balance on hands after the appropriations are paid be subject to the Co-operation.

Resolved, That the next meeting be held at Marion, commencing Friday before the 2nd Lord's day, Nov. 1851; and that the brethren of South Alabama, are invited to attend.

Resolved, That the proceedings be sent to the Christian Magazine for publication.

The meeting then adjourned and closed with prayer, by Bro. Caskey.

T. W. CASKEY, Ch'm.

P. B. LAWSON, Sec.

P. S. Our meeting was conducted with much good feeling and entire unanimity.—There were some good speeches made, particularly one by bro. Graham, one by bro. Robt. P. Goree, and one by bro. Wm. Crenshaw, which were appreciated and approved by the brethren. Bro. Caskey labored with us during the meeting, and (10) ten new additions to the army of the faithful, five by confession of their faith in Jesus, and repentance for their sins, and immersion into his name; the other five had already submitted themselves to Christ.

Your brother in Christ,

P. B. LAWSON.

Obituary.

The righteous shall flourish like the palm tree; they shall grow like Cedars in Lebanon; those that be planted in the house of the Lord shall flourish in the courts of our God.—They shall still bring forth fruit in old age to show that the Lord is upright?—Ps. 92: 12-15.

DIED, at the old Homestead of the family, and at present the residence of her Son James H. Foster, SISTER ANN FOSTER, in the eighty first year of her age. She was born April 27, 1770—six years before the declaration of our Independence. She was carried by a widowed mother to the West at the age of 10 years; descended the Ohio in a Flatboat to Louisville, then called the Falls of Ohio, and settled in a Fort near Danville; and was protected there during the Blue Lick massacre, in which one hundred and fifty women in that fort were made widows in one day. She became a member of the Church at the age of 16, and continued an humble follower of Christ for 64 years. She was united in marriage to

Robt. C. Foster at the age of 19; and became the mother of 10 children; six sons of which are still living and occupying honorable and responsible stations in society.—She numbered at her death about 120 descendants, nearly one half of which had passed before her to the Spirit-world.

She lived with her distinguished husband 57 years in the happiest conjugal attachment, and shared with him his early contests with a pioneer life and his after public honors, wealth, and responsibilities, through all which she was an exemplary help-meet, giving him how much of aid and strength to the often arduous and anxious labors through which he passed with such unstained integrity and fidelity, no one of us can estimate. They were among the earliest pioneers of this country, saw it a wilderness of wild beasts and wilder men, and lived to behold its smiling farms and beautiful cities, with all the attendants of State glory and Christian civilization. They both retained, to the day of their departure, a vivid recollection of many of the incidents of the war of Independence, and of the early and fearful conflicts with the Indians.—They were both connected with the Church of Christ in Nashville, from its origin—active, useful, honorable members, leaving a memory in it, as in the whole community, which will prove a ministration to piety and holiness, so long as there are those left, who shall remain to remember and venerate.—Sister F. was the centre of attraction to all her descendants; and for many years, the place of her abode was the shrine of their local affections, whether they assembled from their numerous happy homes in this and the adjoining State, or came from the halls of Congress or the fields of battle, distinguished and honored of their countrymen. The home of their Mother was the place of their purest, happiest, most longed-for greeting; and where they were always met with words of kindness, piety and most purifying and elevating affection.

Her life seemed to terminate naturally in heaven! She passed away from us as from an ascension mount, having heard the words: "Come up hither." Her death was calm and beautiful as her life was holy during all the successive stages of its heavenward pilgrimage! Her robes seemed long since to have been washed white in the blood of the Lamb, and made ready for the Lord's appearing. Our assurance that she has found it gain to die, dates back to our earliest recollection. It flows from a youth redeemed from vanity—from virtues which grew with her growth, and strengthened with her strength—from successive posts of duty filled with unshrinking fidelity—from years of hallowed effort, example and sacrifice in every relation of domestic life—from kindness, sympathy and love extended through a large circle—from the homes of the poor and the hearts of the fatherless;—from a walk with God in a prayerful and devout spirit—and a walk with her fellow-mortals to which religion always gave its unction and its glow. Where, but in Paradise, can such a path have ended? Where else can such features of spiritual life have gone? What possible doubt can rest upon such a condition? Her character was for heaven; her virtues were such as God honors; where but in his beatific presence could they find the measure of its hope? Was she a friend of Jesus? now she "can follow the Lord whithersoever he goeth." Was she lovely and happy in every home relation and duty? She has kindred there—those of her earthly home who have gladly welcomed her to the heavenly house-hold. Was she known in the dwellings of the poor and distressed? Their blessings have long since gone up to greet her where the sorrows of poverty, and the dangers of riches are unknown. In a word, did she love during a long life, and keep the commandments of Him who passed through Death and the grave for her? She has a right to the tree of life, and shall enter the glorious city to go no more out from his presence forever!—May her numerous children and descendants, her long cherished Christian companions and fellow-citizens, so strive to serve the Lord she loved, as to meet her and all who have preceded her in the path of the just, where sorrow and separation shall be unknown forever! * B. *

Obituary.

Departed this life on the 15th of October, at the Tennessee Rolling Mill, Caldwell co., Ky., Mrs. SARAH PEARSON, aged 66 years, of Congestive Fever, after a few days illness. Our sister's warning was short, but she had for a long time previous been gradually endeavoring to wean herself from this life's love of the world. As a member of the Church of Christ, she was affectionate, and although she never sought to become conspicuous amongst its members, this was probably attributable to her natural diffidence. By those who knew her, she was considered a credit to the profession; her humble complaisance and deportment while living were examples worthy of Christian emulation.—As a kind and affectionate mother she was not excelled; as a friend and neighbor she was universally beloved. H.

Gratuitous Distribution of Tracts.

At the last meeting of the committee of management for the "Christian Publication Society of Tennessee," it was unanimously resolved, that 1000 copies of each of the Tracts already published, should be distributed in such way as may best subserve the interests of the cause of Primitive Christianity.

Our readers will perceive at once, the feasibility of doing incalculable good by so sustaining the operations of this Society, as that it may be enabled to publish, and gratuitously distribute other Tracts suitable to the exigencies of the times. It is proposed, as soon as possible, to print two other Tracts. Every subscriber who *pays* for the Christian Magazine does something towards this work, and by increasing its list, more can be done.

Circulation of the Magazine.

The success of the Magazine during the past year, has been highly encouraging to those who have taken an interest in the movement with which it stands connected. In spite of all predictions to the contrary, it has not only sustained itself at its exceedingly low price, but has suffered *considerable loss* by the mails and otherwise; and will, notwithstanding, pay not less than $100 into the treasury of the Lord, for the advancement of the truth of the Gospel.—To those acquainted with the process of printing, we need not say that increased circulation will enable it to pay a dividend *greater in proportion* than the increase of its list. If a paper, for example, circulating 3000 copies sustains itself, and yields a profit of $300—when it circulates 6000 copies, the profit will be much more than $600. It will be seen at once then, that if there was good reason for making an effort to sustain the Magazine last year, there is *additional* reason to renew and redouble that effort for 1851.

Brethren, You have it in your power to be instrumental in pouring into the *sacred* Treasury many hundreds of dollars during the year 1851. Shall this be done? *Brethren of Tennessee*—There should be at least 1000 new subscribers to the Magazine from our own State. It especially addresses itself to you for kindly aid and fostering care. We believe you will not be found wanting. Let us hear from you speedily.

To our Brethren and Friends of Missouri.

By the suggestion of many of the most able, well-tried and well-known proclaimers of the Gospel in Missouri—the Publication Committee have resolved, *that the net profits arising from subscription funds received from your State, shall be appropriated to the spread of the Gospel under your control,* by such means as may be judged most expedient.

In assenting to this proposition, the committee believe that they will thereby most effectually secure the great object had in view in the establishment of the Magazine on its present basis—the good of the brotherhood in common, and the triumph of the principles of Apostolic Christianity.

Believing that you will at once appreciate the true objects contemplated by this plan, may we not confidently anticipate large lists from your prosperous and rapidly populating State.

CHRISTIAN MAGAZINE.

EVERY SCRIBE INSTRUCTED UNTO THE KINGDOM OF HEAVEN, IS LIKE UNTO A HOUSEHOLDER WHO BRINGETH FORTH OUT OF HIS TREASURE THINGS NEW AND OLD.—MATT. XIII. 52.

VOL. IV. NASHVILLE, TENN. FEBRUARY, 1851. NO. II.

LECTURES ON EXODUS.

Lecture II.—Exodus No. 1, 2nd Chapter.

THE BIRTH, EXPOSURE, AND CHARACTER OF MOSES—THE MANNER OF DIVINE PROVIDENCE AND THE NATURE AND POWER OF FAITH.

The edict of Pharaoh for the extermination of the male children of the Hebrews, was carried into execution. Some time previous to its promulgation, one of the descendants of Levi married a wife of the same tribe; and Amram and Jochebed were blessed with a daughter, which they named Miriam. Shortly afterwards, they were blessed with the gift of a Son of peculiar beauty, called by the sacred historian beauty of God, or divine complexion, whose life they were most anxious to preserve. For three months, with trembling anxiety, they kept him concealed, and when concealment was no longer possible, they resolved to place him in a boat or ark of rushes, made water-tight with bitumen, and as they were compelled to cast him into the river, they would seek some eddy among the flags where, having done all in their power for his preservation, they committed him to the Providence of God. *Miriam*, the sister was placed near to await the issue of the event. The Ark floats among the flags, while *Thermuthis* the daughter of Pharaoh, attended by her maids of honor goes down to bathe. Her attention is arrested by the floating bark.—She orders it brought to her; uncovers it and beholds a lovely infant making his [illegible] moan and bedewing his singular cradle with tears. Her heart was moved to compassion—whose would not be?—and she at once declared her intention to preserve the child. This she did, although she knew by the exposed condition of the infant as well as the unmistakable Sacramental sign, that it was a Hebrew, and could be preserved only in violation of the King's commandment. Meanwhile Miriam appears in the company, and hearing the Princess enquire for a nurse, offered her services to bring one, and being ordered to bring a nurse, she brought the child's own mother. An arrangement was made by which the nurse was to take care of the infant under the patronage and rewards of the Princess.

At the age of weaning, he was carried to the Court where his appearance so won upon the Princess that she adopted him as her own son, and to perpetuate the manner of his preservation, she called him *Moses* which signifies *drawn-out*. He was raised with all the advantages bestowed upon heirs apparent to the throne, whilst his parents by some means had him instructed in Religion and those things which related to his ancestry, which would give him more love for the oppressed Hebrews, than for the luxurious Egyptians.

Arriving at age, he left the Court of Egypt in disgust, choosing rather the afflictions and persecutions of his own oppressed brethren, than to enjoy the temporary pleasures of a luxurious and sinful court; for he believed the promises of God concerning the coming of Christ, and had respect to the great rewards he would bestow upon his people.

In beholding the merciless tasks imposed upon his people, his indignation and resentment were raised to such a degree, that beholding an Egyptian grossly abuse a Hebrew slave, he slew the Egyptian and buried him in the sand.

The next day he interfered in a contest between two of his own Brethren, and admonished them of the shame of violating their fraternal relations; and he would have settled their dispute, but he that was the

aggressor, as is usual in such cases, treated his offers with contempt and upbraided him with the murder of the Egyptian. Learning that his offence was known, he became uneasy for his life, which induced him to fly from Egypt to the land of Midian, beyond the Red Sea.

Arriving in the strange land, like Jacob, near the village of Nahor, he found shepherdesses drawing water for their flocks.—These having filled their troughs were rudely assaulted by some uncooth shepherds who frightened the damsels away. Moses flew to their relief; he forced the assailants to retire, and assisted the young virgins to water their flocks. They hurried to their house, and informed their father of the civility of the stranger, who at once sent and invited him to his house, where he received him with all that sincere civility and genuine hospitality which characterizes the Shepherd-prince in all ages. Moses soon won the favor of Jethro, and proposed to take up his abode with him, and become a Shepherd. The proposition was readily embraced, and in turn he offered him one of his daughters to wife. He married Zipporah, and continued in the family of Jethro, and received the blessing of two sons, to whom he gave the significant names of Gershom, a stranger, and Eliazar, God is my help, alluding to his condition as a stranger, and to his deliverance from Pharaoh who sought his life.

While Moses was in Midian, Pharaoh died, and his successor of the same general name, ascended the throne. He was not only a successor in place, and the insignia of royalty, but also in corruption and tyranny, for he continued the oppression of the Israelites, laid additional burdens upon them, and made their lives so miserable, that their groaning reached heaven and caused God to remember his covenant to Abraham, Isaac and Jacob.

Such are the facts which the divine writer has seen fit to give us in this chapter.—There were doubtless many other incidents that occurred both in the history of Moses and the Egyptians, which would have interested us, but these are sufficient to secure our profit, if we properly appreciate them.

The general design of this history, is, evidently, to show that when the people of God were most endangered in Egypt, and their destruction inevitable, he interposed for their deliverance, and in utter opposition to the counsels of their oppressors, raised up a deliverer! The Israelites were attacked in the most tender point: their love of offspring. Upon the increase of their families depended their possession of Canaan, the appearance of the Messiah and all their prospective glory. It was natural that they would receive the edict with horror, and whilst the bloody statute remained unrepealed, they would desire and take advantage of every measure to preserve their offspring. Behold, God in their extremity comes to their assistance. He makes the love and care of Jochebed, the natural feelings of Thermuthis, the papyrus cradle, and the detaining eddy and flags; the watching sister and faithful mother, the beauty of the child, and barrenness of the Princess, all contribute to the preservation of Moses with reference to the grandest events that illustrate the annals of the world. I call your attention to-day not so much to the Providence of God, as to the MANNER of his providence.

1. We see undaunted perseverance of exertion on the part of the creature, leaving nothing undone that is possible to be done, and when all is performed, setting a watch to see if any new duty will open itself; and then, and not till then, casting all upon Providence. Some would ask, why not leave all to providence? Is God not able to take care of his own? We answer such questions by facts; it is folly to reason against them. The child was concealed; the ark was carefully made; it was committed to the safest part of the stream; a fond sister set to watch it. We are called upon to cast all our care upon God, for he careth for us. But it is care and not *work* that we must cast upon him, God will receive our care, but he will not perform our *work*. Indeed, our work is *his work* when performed with the best use of the faculties he has given us, and by these he preserves us and others.—See you that man, struggling with the waves

of an angry tide? He has unluckily been thrown from a broken wreck. Will he bear up? No: there he sinks, he rises again; he struggles but the tide is bearing him to the current, where he must be carried down. What wilt thou do? Ah! thy brave heart and warm feelings are touched. A skiff lies at the moorings, and there are good oars, and thou hast strong hands to wield them.—Away I see thee run, the skiff flies over the tide; the struggling out-cast has cried to heaven for relief; he hails thy coming, and bears up till thou canst bring him aid. Who saved the drowning man? Do you tell me "I (you) did?" Who made you? Who gave you those strong arms, that sympathizing heart, that readiness of will? And why wert thou present to behold the danger? And didst thou make and tie that skiff for the purpose of saving the drowning? And couldst thou have served him had he not struggled? Ah! answer me these kindred questions, drive off thy foolish unbelief and then confess that in every event thou seest there is a concurrence of circumstances too fine for the human mind to understand, too complex for the human understanding to unravel, and too mighty for human power to control, and where if thou deny not thine origin, thou wilt acknowledge God. I pity a man who can see God only in a miracle, in some stupendous event. I love one who can see him every where, in every thing, and like the God-man himself behold his hand in the fall of the sparrow and the beauty of the lily, as in the creation of the universe. The rushes, the slime, and the pitch have their use. Jochebed and Miriam, and Thermuthis have their place; but God saves Moses. It will do us good to give him the glory.

There was no miracle wrought. There was no law of nature violated; and yet, contrary to the king's commandment, and from the most exposed condition Moses was preserved. What lesson is this we are taught? It is to do all we can; do it under God's eye, and then leave the event to him.

Let us draw a little closer to these events, for I wish to impress this lesson as one of the dearest to my heart, as it must be to every man who has ever felt the pitiable and inclosed condition in which we are all placed, if there is not a God who not only made the laws of the universe, but who rules in them for the government of the same. Transport yourselves back to the scenes here narrated. Amram is an obscure man, and with his wife belongs to a servile, oppressed and degraded people.—His wife is pregnant, and in that always anxious and critical situation knows that if she give birth to a son, he must die by the cruelty of a heartless monarch. Every child is lovely in the sight of its mother, but here is one of divine loveliness, every lineament of whose features was calculated to raise a new pang of agonized anxiety from the jeopardy in which he was exposed. For three long months, with restless attention she conceals and guards her treasure as a miser his gold; her heart filled with dread at every approaching footstep and trembling, lest she be detected in bestowing that nourishment which supports the helpless offspring. The rigor of search continues, and she is satisfied that concealment is no longer practicable. Will she give it up?—Will she sit down heart-broken; in sullen despair? How would you have acted, my fond mothers? She takes an Ark; she anxiously pitches every seam and chink of the frail vessel. She—O behold her—placed the jewel in the ark, and sets a daughter to watch as it trembles in the breeze upon the eddy of a powerful river. But I need not detail again what is familiar to you all. See how every thing contributes to the same end. Suppose she had detained it a day longer. Suppose there had been a high tide?—the daughter of Pharaoh had sought some other promenade—had not seen the interesting object; or a hundred other accidents that might have prevented his preservation. But Moses in the Ark is as safe as when afterwards he was encompassed by the thousands of Israelites. Who threatened the life of Moses? Pharaoh.—Who preserved it? Pharaoh's daughter.—By what means? Those which to human sagacity were most improper and most threatened his destruction. Then, whilst we recollect that the feelings of the mother and the Princess, the flow of the

tide, and the resistance of the flags, were in accordance with the laws of nature, yet God discovered, rescued, and disposed of the child.

II. We notice the faith of Moses and his mother:

"By faith Moses when born was hid three months by his parents because he was a beautiful child, and they were not afraid of the king's commandment." Heb. 11: 23.—The faith of the parents, was manifested.—1, By a disregard for the unjust and diabolical decree of the king. They feared God more than the king, and disregarded the positive authority of the one that they might secure the approbation of the other. They no doubt dreaded the king's commandment, but they did not *so dread it* as to sacrifice the life of their child. 2, By acting contrary to the distinct probability that their child would be discovered and destroyed. There was a bare chance for its preservation, and that depended upon Him who has all things under his control. In this they placed their hope and adopted their measures for its safety. 3. They may have regarded him as their future deliverer, for every Israelite that retained the faith of their fathers looked forward to a future deliverance from the land and tyranny of Egypt, and the possession of the covenanted land of their Canaan. It was barely possible that their child would be preserved alive, and on that possibility they acted, which makes them an example of faith in God, worthy of Apostolic praise and Christian example. They were not disappointed; the care and protection of God was vouchsafed, and the eminent deliverer and lawgiver of Israel was taken up from the Nile to be the admiration of Princes, the type of Messiah, and himself one of the renowned faithful of whom the world was not worthy.

"By faith, Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he looked off to the recompense of reward." Heb. 11: 24–27. We need not analyze this instance of faith. Moses renounced the maxims and manners of a luxurious and idolatrous Court, and turned aside from the allurements of unlicensed ambition, and prospective wealth and honor, that he might discharge his duty to God among a depressed, down-trodden, and disgraced people—poor, despised and in slavery. "This is the victory that overcomes the world, even our faith." He believed in God. He fixed his faith upon him who is invisible; and this faith was to him more than the wisdom, wealth, and glory of Egypt; because it looked beyond the limits of time, and beheld the joys of the heavenly and eternal inheritance.—There are traits of character here we cannot pass without commending to the attention of all our hearers. We but briefly notice them now, but shall recur to them often in the course of our Lectures.

1. He rejected all worldly honors, as empty and unavailing when compared with the approbation of God and the rewards of eternity. He forgot not, nor did he despise the meanness of his parentage, and chose rather to pass for the son of an oppressed Israelite, than to be called the Son of Pharaoh's daughter. How unlike many of our race. How unlike those mean and contemptible spirits, who so estimate rank and distinction, that they not only forget the meanness of their extraction, but affect to despise their ancestry, and the obscurity from which they have arisen. A groveling spirit invariably acts thus: For setting aside the requisitions of religion, all well-balanced minds feel that not their parentage nor adventitious circumstances can ennoble them; but what they are in themselves, what they have made themselves, gives them either credit or disgrace. Persons of high descent, of honorable and virtuous ancestry often disgrace themselves by irregular, avaricious and licentious behavior. The sons of kings have been fools and profligates; the descendants of great men have been boobies and drunkards. Let us lay, then, the foundation of our honor in our capacity for usefulness; let us convince the simpletons of the world, that goodness is

true greatness, and remember that Moses was more dignified in the wilderness of Sinai than any man can be among the proudest names of imperial Courts. Look at the sad reverses of fortune now in Europe, and learn that only in the discharge of our duty can we find the true end and purpose of our being. Behold the affluent tumbled into indigence; kingly greatness struggling in the dust; princes, vagabonds, outcasts, seeking an asylum in obscurity, and mightiest kings banished and in exile. Let us be kings like Jeshurun; for this honor is open to all, and become, if we are not, sons of God, which is more than all the privileges and advantages, grandeur and glory, of all the nobles and kings of earth. As sons of God we may be like him; like him in holiness, and like him ultimately, in a participation in all the ineffable happiness and felicity which he possesseth.

2. Moses is here described as a man of sympathetic heart. The pleasures of courts and high stations generally burden the heart. But faith in God enables us to see in every suffering creature the image of our father and the heir of immortality. It expands our sympathy, and gives us no rest until we have given consolation to the afflicted, and relief to the distressed. Moses goes out to look upon the misery of his brethren who were eating the bread and drinking the water of affliction. He beholds a brutal Egyptian assaulting an oppressed Hebrew, and he smites the oppressor and delivers the innocent. But next day he beholds his own Brethren in strife, as if they had not miseries enough under their task-masters, they mingle hatred and strife into that cup of affliction they were compelled to drink. Moses by a mortal blow destroyed the Egyptian, but by gentleness he seeks to regain an offending Brother. He reasons with them but he that did the wrong demands insultingly—"who made thee a prince and judge over us." And he reproached him with killing the Egyptian. Moses learns also that Pharaoh seeks his life, and he flies from the country; to human sagacity, the dupe of his own magnanimity and sympathy. Will he never again seek to relieve the distressed after such a requital? Go to the well in Midian and ask him there. The innocent and defenceless daughters of Jethro are driven with their flocks away by uncooth Shepherds who are about to appropriate the benefit of their labor. Brave and generous-hearted Moses, can you coldly look on? He flies to the relief of the timid females, and drives off their brutal assailants. How is he requited for his heroic valor? He finds a home for the stranger, and a father in their father, forms an alliance with him by marrying his daughter, and for forty years enjoys the pleasures of a delightful retreat, where, in all probability he composed that wonderful book we have just passed through. Here our history leaves him, and here enjoying the delights of domestic life and the favor of the inspiration of God, we leave him till our next interview. J. B. F.

Household Education; Household Prayer.

Shall we teach our children to pray?—By what scriptural authority? They are not professors of religion, and have not arrived at the age at which they could intelligently make a profession. Are they not to be regarded as *aliens*, and has any alien a right to petition in the kingdom of heaven? Such questions are sometimes presented by earnest Christians; who, whilst they present them from their own individual sense of Christian privilege, feel somewhat ashamed of the question; for they know, by the very nature of their profession, and the response of their conscience to the spirit of religion, that whatever objections may be urged to the duty, it *must be right*. And IT IS RIGHT, and we need no other evidence of the obligation than the response which our hearts, purified by love and obedience to Christ, would give to the question. I am sometimes astonished, that men should ever ask for higher authority for a duty and a privilege which every affection and emotion which the Religion of Christ has awakened within them, urge them to perform and enjoy.—One thing I know, that if they disregard the promptings of such affections, and seek for a presciptive law, they know not the liberty

and life which the teaching of Christ awakens and directs, and are in danger of submitting their conscience to the guide of the first man who is sufficiently destitute of spiritual liberty himself, to become the blind guide of those who so effectually close their own eyes. It is difficult to lay down a rule where rules are a violation of spiritual liberty. But if any would have the propriety of the privilege presented in a rule, we would express it thus; NEVER HESITATE TO DO WHAT THE SPIRIT OF CHRIST—i. e. of goodness, love, and personal responsibility—PROMPTS; no matter what figure of any preacher, Editor or King might lead your mind in another direction. There are many things true in the very nature of things; there are many true in the higher life, the life of the affections, developed by a sincere and child-like obedience to God in Christ; things which commend themselves to the most enlightened and purified consciences as of the highest authority in the universe, and he that despises these, sins against his own nature, and bares his neck to be the slave of a narrow conceit, his own or that of others. We speak positively but we would be understood affectionately. We know that some will say, Bro. F. does not understand the positions upon prayer, citizenship in the kingdom of heaven, influence of the spirit, &c. But whilst we have no disposition to appear any better informed than we are, we hesitate not to say, we would be unfaithful to our highest sense of duty were we not to say, that we understand all that has been written amongst us upon the subject; know its strength and know its weakness; and with all before our eyes pen the above and subsequent observations.

The error upon this subject grows out of what might vulgarly be called *"riding a figure to death."* This figure of an *"alien"* in contrast with a *"citizen"* with men of slender information has led many to denounce some of the most natural, purifying and divine of the privileges of man. The figure is a very pointed one in the hands of a man who knows how to use it, but like all sharp-edged instruments, in the hands of others may produce as much mischief as good and endangers the more: may be so used as to insult the common sense, and undermine the moral sentiment of men, and make them cling more inveterately to irreligion, than if they had never heard of the figure, nor of the men who so indiscreetly use it.—We often submit to insults offered the understanding and conscience out of a somewhat praise-worthy fear of disrespect for the authority of our Lord. Hence, we ask for a "thus saith the Lord" for things which of ourselves, we know to be right. Teachers amongst us, in order to correct popular errors, have assumed extreme views, and have used illustrations with a license which has compelled them ever since to defend what never can be defended as it has been stated by them. The assumption that none but citizens of the kingdom of heaven i. e. none but baptized believers—have a right or should be taught to pray, is an extreme of this character, and has no authority either from reason or revelation. Prayer as the privilege of man originates in the very nature of his condition on the earth; and he needs only to be fully impressed with the dependence and dangers of that condition, to have awakened within him the desire for divine help; and that desire is prayer. Christianity will teach him how to develope, regulate and direct that desire: but the desire, itself, is the natural outgrowth of the religious element of his nature. That religious element may be large or small, according to the mental and moral organization we inherit, the amount of religious culture we have received, the character of the circumstances under which we allow ourselves to live. *"Bring up your children in the nurture and admonition of the Lord,"* is the exhortation of the Apostle, which presupposes the religious capacity of our children, and thus commends itself as much or more for its wisdom than its authority.

But, says the objector, we have no objection to instructing children in Religion; to put them in mind of the existence, perfections and law of the Lord or the claim which he has upon their hearts and lives; but does it necessarily follow that we must teach them "to pray?" Will they not have a clearer perception of their obligations and be more ready to obey the gospel at a proper age by

withholding the privilege and offering it as the high and holy exercise they enter upon when they take upon them the name of the Lord? We are often deceived by the mere appearance of wisdom in such statements as these. They sound well; but let any man reduce them to practice, and they melt into nothing but sound. Can any mother or father admonish a child of the Lord, of the glory of his perfections; of the sublimity and grandeur of his works and the wonder of his ways, without exciting awe, wonder, reverence and love, in the heart of the child? And will not these excite their corresponding desires? And must these desires be repressed in the bosom? Dare they not utter them under the fear of the power of that God their artless, affectionate and overflowing souls would with all readiness address? Is not the desire a prayer? Is not the desire what you desire to awaken when you "admonish of the Lord?" Aye, and will not the desire be lost—all the good you have secured by your instruction, go up as dust, or be converted into positive evil if you do not direct it by words, by prayers which may become its welcome expression, and foster it as a part of its religious life? Talk then, to Heathen men, if you choose, of the impropriety of teaching children to pray to false gods, but talk not to us who have heard of the Father of our Spirits, and who know something of the power of that Love, which, amidst reproofs of selfishness declared of children, *"that of such is the kingdom of Heaven."* In our next we will attempt a proof of what is assumed in this article, and show that no one who has drunk deep into the spirit of the gospel, can, on reflection, believe that that God who has set us in families, and ordained the intimate union of beings of different ages, dispositions and capacities, has restrained the exercise of any disposition or capacity that, in a world filled with ungodliness, can in any measure, develope or strengthen the *Religious Life.* J. B. F.

For the "Christian Magazine."

Popular Errors.---No. 2.

That sincerity in our profession will save us, is a most plausible error, and very comforting to those who have not and care not to have an enlightened faith, and an unshaken trust in the Saviour of man. But men do not become Christians by accident, and the faith and trust, to which we have alluded, are not to be acquired, save by diligent labor and close, unwearied attention; and Christianity, though a liberal and liberalizing system, knows nothing of that monstrous liberality which saves all who do not question the truth of that system by which their conduct is regulated, which boasted liberality is often but another name for ignorant, self-satisfied bigotry, or pleasing but soul-destroying delusion.

Who can question the sincerity of the Moslem, when we behold him rigidly conforming to the precepts of the Koran; or that of the Hindoo, who proves the sincerity of his heart by casting himself beneath the crushing wheels of the car of the God he worships? But does God, therefore, look as approvingly on the follower of the false prophet, and the sincere, yet deluded worshipper of Juggernaut, as on him who learns his duty from the page of holy inspiration? What zeal and sincerity marked the labors of Loyola and Xavier—shall we therefore place the founders of the Inquisition in the same category with Paul and John? See the sincere Catholic devoutly running his fingers over his rosary, or performing penance the most grievous—are counting beads and punishing the body, as acceptable to God, as true, heart-felt devotion, and evangelical repentance? Indeed, if sincerity alone be sufficient, what advantage has the worshipper of the true God over him who bows down to the grim idols of the east; or who offers up his petitions to the Queen of Heaven? The Deist, too, is doubtless sincere, as were all the worshippers of the Goddess of Reason, in those days of madness and folly, called justly the reign of terror; but are we therefore to draw the conclusion that God will save those who refuse to acknowledge his Son; and that denying the existence of deity is the way to secure his favor?

Indeed, if sincerity alone be necessary, sun-worshipers, moon-worshipers, venera-

tors of the rudest idols of paganism, and the adorers of the more refined divinities of ancient mythology—the bowers-down to Baal, and those who offered horrid sacrifice to Moloch, will all be justified at last by a principle more potent than the famed philosopher's stone—a principle which can transmute cruelty, superstition, ignorance and all manner of disobedience, into that which will secure the approbation of heaven. The sincerity of Paul while persecuting the Church would scarcely have saved him, and sincerely, yet blindly adhering to any system of error, however plausible, will scarcely answer the purpose of obedience to what God has commanded. And if sincerity be all that is necessary, poison when taken into the system under the idea that it is food, should support, instead of destroying life; for that would not be stranger than that sincerity could convert deadly error into saving truth.

In a word, sincerity cannot in the least change the nature of that which we believe or profess; truth will ever be truth, and error will ever be error, despite the sincerity of those who embrace them. To say that there is no inherent virtue in medicine, and that the diseased are healed by sincerely believing that it will cure, is paying a very equivocal compliment to the physician's art; for, in that case, one medicine would be as good as another, and to say that sincerity in religion saves, is to speak most boastfully of the act of the creature, and most disparagingly of the remedy prepared by heaven for man's guilt and woe.

But sincerity alone avails not; there must be something in the nature of the remedy to heal, or the cure cannot be effected—so, in man's salvation, the power to save is not in the act of the creature; for that only appropriates that which has been prepared, while the virtue is to be found inherent in the remedy; namely, the facts, precepts and promises of the Gospel. Sincerity, then, in the profession of error, never gives that error the power of truth, and sincerity is of no avail save when exercised upon the good and the true.

Let us then, not only seek to be truly sincere in our profession; but most earnestly let us seek to be assured that our profession is that which God, and not man, has commanded; lest when we stand in judgment we be found to have been engaged in other service than that enjoined by heaven, and hear the Judge say "depart, I never knew you." B.

John Locke on Enthusiasm.

Concluded.

SECT. 11. *Enthusiasm fails of evidence that the proposition is from God.*—In all that is of divine revelation, there is need of no other proof but that it is an inspiration from God: for he can neither deceive nor be deceived. But how shall it be known that any proposition in our minds is a truth infused by God, a truth that is revealed to us by him, which he declares to us, and therefore we ought to believe? Here it is that enthusiasm fails of the evidence it pretends to. For men thus possessed boast of a light whereby they say they are enlightened, and brought into the knowledge of this or that truth. But if they know it to be a truth, they must know it to be so, either by its own self-evidence to natural reason, or by the rational proofs that make it out to be so. If they see and know it to be a truth, either of these two ways, they in vain suppose it to be a revelation. For they know it to be true the same way that any other man naturally may know that it is so without the help of revelation. For thus all the truths, of what kind soever, that men uninspired are enlightened with, came into their minds, and are established there. If they say they know it to be true, because it is a revelation from God, the reason is good: but then it will be demanded how they know it to be a revelation from God. If they say, by the light it brings with it, which shines bright in their minds, and they cannot resist: I beseech them to consider whether this be any more than what we have taken notice of already, viz: that it is a revelation, because they strongly believe it to be true. For all the light they speak of is but a strong, though ungrounded, persuasion of their own minds, that it is a truth. For rational grounds from proofs that it is

truth, they must acknowledge to have none; for then it is not received as a revelation, but upon the ordinary grounds that other truths are received: and if they believe it to be true, because it is a revelation, and have no other reason for its being a revelation, but because they are fully persuaded, without any other reason, that it is true; they believe it to be a revelation only because they strongly believe it to be a revelation; which is a very unsafe ground to proceed on, either in our tenets or actions. And what readier way can there be to run ourselves into the most extravagant errors and miscarriages, than thus to set up fancy for our supreme and sole guide, and to believe any proposition to be true, any action to be right, only because we believe it to be so?—The strength of our persuasions is no evidence at all of their own rectitude: crooked things may be as stiff and inflexible as straight: and men may be as positive and peremptory in error as in truth. How come else the untractable zealots in different and opposite parties? For if the light, which every one thinks he has in his mind, which in this case is nothing but the strength of his own persuasion, be an evidence that it is from God, contrary opinions have the same title to inspirations; and God will be not only the father of lights, but of opposite and contradictory lights, leading men contrary ways; and contradictory propositions will be divine truths, if an ungrounded strength of assurance be an evidence that any proposition is a divine revelation.

Sect. 12. *Firmness of persuasion no proof that any proposition is from God.*—This cannot be otherwise, whilst firmness of persuasion is made the cause of believing, and confidence of being in the right is made an argument of truth. St. Paul himself believed he did well, and that he had a call to it when he persecuted the Christians, whom he confidently thought in the wrong: but yet it was he, and not they, who were mistaken. Good men are men still liable to mistakes; and are sometimes warmly engaged in errors which they take for divine truths, shining in their minds with the clearest light.

Sect. 13. *Light in the mind, what.*—Light, true light, in the mind is or can be nothing else but the evidence of the truth of any proposition; and if it be not a self-evident proposition, all the light it has, or can have, is from the clearness and validity of those proofs upon which it is received.—To talk of any other light in the understanding, is to put ourselves in the dark, or in the power of the Prince of darkness, and by our own consent to give ourselves up to delusion, to believe a lie. For if strength of persuasion be the light which must guide us; I ask how shall any one distinguish between the delusions of Satan and the inspirations of the Holy Ghost? He can transform himself into an angel of light. And they who are led by this son of the morning are as fully satisfied of the illumination, *i. e.* are as strongly persuaded that they are enlightened by the Spirit of God, as any one who is so; they acquiesce and rejoice in it, are acted by it: and nobody can be more sure, nor more in the right (if their own strong belief may be judge) than they.

Sect. 4. *Revelation must be judged of by reason.*—He, therefore, that will not give himself up to all the extravagancies of delusion and error, must bring this guide of his light within to the trial. God, when he makes the prophet, does not unmake the man. He leaves all his faculties in the natural state, to enable him to judge of his inspirations, whether they be of divine original or no. When he illuminates the mind with supernatural light, he does not extinguish that which is natural. If he would have us assent to the truth of any proposition, he either evidences that truth by the usual methods of natural reason, or else makes it known to be a truth which he would have us assent to, by his authority; and convinces us that it is from him, by some marks which reason cannot be mistaken in. Reason must be our last judge and guide in every thing. I do not mean that we must consult reason, and examine whether a proposition revealed from God can be made out by natural principles, and if it cannot, that then we may reject it; but consult it we must, and by it examine whether

it be a revelation from God or no. And if reason finds it to be revealed from God, reason then declares for it as much as for any other truth, and makes it one of her dictates. Every conceit that thoroughly warms our fancies must pass for an inspiration, if there be nothing but the strength of our persuasions, whereby to judge of our persuasions: if reason must not examine their truth by something extrinsical to the persuasions themselves, inspirations and delusions, truth and falsehood, will have the same measure, and will not be possible to be distinguished.

Sect. 15. *Belief no proof of revelation.* —If this internal light, or any proposition which under that title we take for inspired, be conformable to the principles of reason, or to the word of God, which is attested revelation, reason warrants it, and we may safely receive it for true, and be guided by it in our belief and actions: if it receive no testimony nor evidence from either of these rules, we cannot take it for a revelation, or so much as for true, till we have some other mark that it is a revelation besides our believing that it is so. Thus we see the holy men of old, who had revelations from God, had something else besides that internal light of assurance in their own minds, to testify to them that it was from God. They were not left to their own persuasions alone, that those persuasions were from God; but had outward signs to convince them of the author of those revelations. And when they were to convince others, they had a power given them to justify the truth of their commission from heaven, and by visible signs to assert the divine authority of a message they were sent with. Moses saw the bush burn without being consumed, and heard a voice out of it. This was sometning besides finding an impulse upon his mind to go to Pharaoh, that he might bring his brethren out of Egypt: and yet he thought not this enough to authorize him to go with that message, till God, by another miracle of his rod turned into a serpent, had assured him of a power to testify his mission, by the same miracle repeated before them, whom he was sent to. Gideon was sent by an angel to deliver Israel from the Midianites, and yet he desired a sign to convince him that this commission was from God. These, and several the like instances to be found among the prophets of old, are enough to show that they thought not an inward seeing or persuasion of their own minds, without any other proof, a sufficient evidence that it was from God; though the Scripture does not every where mention their demanding or having such proofs.

Sect. 16. In what I have said I am far from denying that God can or doth sometimes enlighten men's minds in the apprehending of certain truths, or excite them to good actions by the immediate influence and assistance of the Holy Spirit, without any extraordinary signs accompanying it. But in such cases, too, we have reason and Scripture, unerring rules to know whether it be from God or no. Where the truth embraced is consonant to the revelation in the written word of God, or the action conformable to the dictates of right reason or holy writ, we may be assured that we run no risk in entertaining it as such; because, though perhaps it be not an immediate revelation from God, extraordinarily operating on our minds, yet we are sure it is warranted by that revelation which he has given us of truth. But it is not the strength of our private persuasion within ourselves that can warrant it to be a light or motion from heaven; nothing can do that but the written word of God without us, or that standard of reason which is common to us with all men. Where reason or scripture is express for any opinion or action we may receive it as of divine authority; but it is not the strength of our persuasions which can by itself give it that stamp. The bent of our minds may favor it as much as we please; that may show it to be a fondling of our own, but it will by no means prove it to be an offspring of heaven, and of divine original.

For the Christian Magazine.

The Unity of Baptism.

One Lord, one faith, one baptism. Eph. 4, 5.

Having furnished some short essays on the philosophy of faith, repentance and its connections, confession and its connections, and the obedience of faith, we next invite attention to the *unity* of baptism.

The apostacy and sectarianism have made sad havoc of the unity of Christian Baptism. It has been made everything, anything and nothing. Greeks, Catholics and others have made it every thing in connecting it with remission, regeneration and the gift of the Holy Spirit without knowledge, faith or repentance—"infant baptism!"—Protestant sects have converted it into any thing to suit the speculations of their divisions and subdivisions. With them it is "infant baptism," or "adult baptism," "sprinkling, pouring, or immersion," as a "sign of past remission," or of "future remission." Quakers and Shakers make it nothing. They are so exceedingly spiritual that they cannot suffer either bread, wine or water to have any part or lot in their religion! From all this confusion we will turn to the unity of baptism as taught in the one book of heaven. In this one book baptism is revealed as one in nature, subject, action and design.

1. THE UNITY OF BAPTISM IN ITS NATURE.

What is baptism? Some seem to think and speak of baptism as if it were water and *water alone*. Hence they assign it to the chapter of *non-essentials*.

They have looked at infant baptism till they can see nothing but water in Christian baptism. For the benefit of all such abstractionists we wish to remark that water is only the *thirteenth* part of Christian baptism. The following are the elements which enter into and compose true Christian baptism.

1. All *power* in heaven, and in earth enters into the nature of Christian baptism. "All power is given unto me in heaven and in earth: Go ye therefore and teach all nations *baptizing* them into the name of the Father." Matt. 28, 19.

2. The *name* of the *Father* pertains to the nature of baptism. "Baptizing them in the name of the Father." Matt. 28, 19.

3. The *name* of the *Son* is an essential part of the nature of baptism. "Baptizing them in the name of the Father and of the Son." Matt. 28, 19.

4. The *name* of the *Holy Spirit* belongs to the nature of baptism. "Baptizing them in the name of the Father and of the Son and of the Holy Spirit." Matt. 28, 19.

To be baptized by all authority in heaven and in earth into the names of the Father, Son and Holy Spirit, is to be devoted to them in all the high and interesting relations they sustain to each other and to us in the great remedial system. Is such a baptism non-essential? If so, then universal authority and Father, Son and Holy Spirit are non-essentials!

5. The *word* of God, or the gospel enters into the nature of Christian baptism. "That he might sanctify and cleanse it with the washing of water by the word." Eph. 5, 26. Matt. 16: 15, 16. Is the word of God in all its doctrine, commands and promises non-essential! Baptism has all the importance the word of God has.

6. Christian *knowledge* is an essential part of Christian baptism—"Go *teach* all nations, baptizing them." Matt. 28, 19.

7. *Faith* is inseparable from Christian baptism. "He that believeth and is baptized shall be saved." Mar. 16, 16.

8. *Repentance* is one of the moral elements in the nature of baptism—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2, 38.

9. *Confession* belongs to the nature of baptism. "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith." Heb. 10, 22; Acts 8th ch.

10. *Hope* also belongs to the nature of Christian Baptism, or it is a hopeless affair. In baptism hope lays hold of the promise—"shall be saved." Mar. 16–16.

11. *Calling* on the name of the Lord appertains to baptism, scripturally regarded—"Be baptized and wash away thy sins, *calling* on the name of the Lord."

12. *Obedience* likewise is the soul of baptism—"But you have obeyed from the heart that form of doctrine which was delivered you." Rom. 6, 17. It is the obedience of faith and of the heart to all authority in heaven and earth.

13. And in the last place a *burial* with

Christ in the water of baptism is the thirteenth and only the thirteenth part of the nature of Christian baptism—"Buried with him in baptism," Col. 2, 12. Rom. 6, 4.—These thirteen items constitute the one Christian baptism of the Apostolic age.—They are the links of the golden chain by which Jews and Gentiles were drawn out of the world into the church of Christ, and bound together as members of one new family in Christ Jesus. What baptism was to one it is to all.

Take away these elements or any one of them and the unity of baptism is destroyed.

Let us see: Remove the authority of God and we have the baptism of *man*.—Abstract the names of Father, Son and Spirit and you have a nameless baptism, without command or promise. These removed and baptism is no longer from heaven but from the earth. Take away teaching and you have the baptism of ignorance—faith, and you have the baptism of unbelief—repentance, and you have the baptism of impenitence—confession, and you have the baptism of denying the Lord that bought us—hope, and you have the baptism of doubt—calling on the name of the Lord, and you have the baptism of idolatry—obedience, and you have the baptism of rebellion—buried in water and you have the baptism of rantism!

From these premises we learn,

1. That the Christian baptism has all the *importance* that the above thirteen combined items have.

2. That those who *trifle* with it, trifle with God who has connected his high and holy name with it.

3. That those who convert "burying in baptism" into "sprinkling in baptism" have *human* baptism and not Christian baptism, and

4. That all the paido-baptists in the world cannot baptize *one* infant with the Christian baptism as they cannot impart knowledge, faith, repentance and obedience to it.

J. J. TROTT.

For the "Christian Magazine."

NASHVILLE, Jan. 21, 1851.

Brother Ferguson:—Having used the following comment, I trust with good effect, in getting up the "Davidson County Co-operation," I now offer it to you for publication in hopes that it may have a like good effect upon Churches in Counties not yet co-operating. But of its usefulness in this respect, as well as the propriety of inserting it in the "Magazine," you must be the judge.

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Necessity of United Effort.

THE Mighty and Majestic River, which rolls its floods of water down the South Western Valley of our beloved country, is but the aggregate of hundreds of smaller ones; and these of still smaller creeks, and brooks, and rivulets. The "father of waters," has its source in some small and obscure spring, which rolls its pure waters over its solitary bed, until they meet and commingle with a sister brook; and these, thus united, flow on, until joined by a third; and these again by others, until the whole pour their mighty floods into the bosom of Old Ocean. Who to stand, for the first time, at the fountain spring of this noble river, could picture in his mind the limpid waters over which he stood, barely sufficient to immerse his feet, receiving the co-operation of kindred streams, till they grow into a mighty river, rushing with a maddened, uncontrolled career, over more than three thousand miles of the earth's surface, until its boiling waters force a way for themselves far into the Gulf of Mexico; and the many thousands of ships and boats floating on its surface, burthened with the commerce of nations; and the untold number of his fellow-beings whose whole lives are spent in its navigation! But follow its downward course, and the reality will force itself upon the mind. And thus it is in all nature. Every thing must have a beginning: and it is only by a combination of means, that results grow out of causes insignificant in themselves. Unassisted, a single spring could never grow into a great river; yet a river could never be formed without a spring for its fountain. But by a co-operation of many springs, a stream of ir-

resistible force will accumulate. And this power of co-operation will hold good in every thing else. Individual effort can accomplish but little—is circumscribed in influence, and frequently fails altogether. A combination of effort, however, is the reverse. Whatever the object to be effected, its progress is in direct ratio with the co-operative influence brought to bear upon it. The greater the combination of means, the greater and more speedy the effect. The politicians of the country understand this principle, and therefore labor to secure the united efforts of their parties. And, upon this principle are conducted all the Scientific, Artistic and Mechanical operations of the day. Our general Government is a practical illustration of the truth of this principle.

I wish now to apply this train of reasoning to the subject under consideration.

A few years since, the pure stream of ancient Christianity in this country was but a small fountain, amidst the bogs and quagmires of a darkend and bigoted Sectarianism. Long it struggled in these murky grounds. It had but few adherents—feeble hands and faltering tongues stood forth in its defence and propagation. Still its progress was onward,—slow, toilsome and weary. Occasionally new springs of pure water would issue out from the brackish, nauseating confines of selfish partyism, and with almost super-human effort, flow on until they met with a kindred influence; and these again joining with others; until we now have, not only a few springs but many powerful streams, of pure and primitive Christianity united in one mighty influence, co-operating in moral reform throughout our country.—The happy and moralizing influence thus brought into action, has illumed, regenerated, and invigorated many portions of our heaven-favored land. Even the parties which regarded us with distrustful and uncharitable motives, have felt our influence; and much of the darkness which enshrouds them has been dispelled. For this they have not the magnanimity to give us credit; but we complain not—rather rejoice. Sufficient for us to know that we have been instrumental in doing them good—their's the ungrateful task of refusing the meed of praise. Whilst we remember that it is our duty to do good to all men as we have opportunity—they forget that it is their's to "render honor to whom honor" is due.—Be this our highest aim—to assist in this glorious work of moral reform; until the murky pall of sectarian superstition is driven from our land, as the morning mists flee before the rays of the rising sun.

Our efforts to this end, have hitherto been almost exclusively *individual*. Men acting under a deep sense of their moral responsibility—congregations here and there, acknowledging their obligations—have, casting all worldly care behind them, gone forth to battle in this noble warfare. In many instances they have been successful; hundreds and thousands have been made to rejoice in the pardon of their sins, and the reception of the Holy Guest. But sometimes they have failed—failed for want of proper encouragement—perhaps for want of temporal support, in some instances; in others, from the cold indifference with which their labors of love were received by those whose best interests they sought to advance. Still, they have worked—are working on. If repelled in one quarter, they turn to another. If, in one place they labor under the frowns, envy and hatred of some—in another, they are made to rejoice in the smiles and affectionate regards of a soul snatched as a brand from the burning.

In this great and glorious work, we are happy to say, it is the *privilege* of every disciple of the Lord Jesus to participate,—nay, it is their duty, and to the extent of their ability—of their capacity for enjoyment, both in their own and other's happiness. This will be admitted when they remember that He who taught as man never taught, illustrated this duty in the case of the woman, who, having lost a piece of money, closed the door, swept the house; and, having found her treasure, from pure gladness of heart, called in her neighbors to rejoice with her in her good fortune. O, the blessedness of rejoicing with others in the recovered treasure of a lost soul. More to be desired is it than gold; aye, than much fine gold.

But, it may be asked—How is this duty to be performed—this participation to be secured? You have said that *individual* effort is weak, inefficient, and often fails altogether; how then shall we operate?

I answer: *Co-operate*. As many small streams united form the majestic Mississippi, so, many individual means consolidated, conconstitute a power of irresistible force; and the more numerous the means employed the greater the power attained, and the more general the influence, and beneficial the effects. I speak of moral means. Every man in society possesses some moral influence. If several men unite their influence, and direct its operations to the accomplishment of a particular object, it is a combination of active power in proportion to the means thus combined. Then, in the hands of an agent, or agents, acting by the authority of the whole, their co-operative influence is brought to bear upon the accomplishment of the object, with an effect, that the whole, or any part of the whole, in their individual capacity, could never reach. And this is the secret of success with all combinations of power. Instance, our Methodist friends. Their's is a mighty and potent scheme of combination of power. Commencing with a primary, or class-society, it passes up through a gradually narrowing circle, till it settles in one authoritative body, over which a single individual presides, with a power almost absolute. Let us practice upon this secret. Let us combine our influence, and make a prolonged attack upon all opposing influence, and never tire in our labor of love, until success—the fullest and most complete—attends us.

The Churches in several counties in this State have been thus operating for some time past; and recently, the congregations in Davidson met in Co-operation, and employed an Evangelist, to labor within her limits, and at points contiguous in Robertson and Dickson. In some instances, where the churches in one county were not able to employ an Evangelist, several counties combined, and by uniting their means, have succeeded in accomplishing much good.—But many churches are not in Co-operation. They still cling to the old plan of *individual*, and congregational effort. I respectfully commend to their attention the above remarks and urge upon them the importance of Co-operative measures. If, in one county they are not strong enough to employ an Evangelist to labor constantly, let the churches of several counties adjoining unite, until they are able. Then direct the Evangelist to labor where there are no churches within their limits; and build up new congregations, and ere long, the boundary of the co-operation will be much narrowed.—The old plan of four congregations employing a preacher to labor monthly, on Lord's days, for them, is not only selfish, but absolutely unscriptural; and has, as we all know, a tendency to throw all the worship and responsibility of church authority upon the Pastor, and will eventuate either in the complete downfall of the congregations, or in that very system of sectarian and clerical supremacy we have so long opposed.—I would not willingly state any thing as the effect of such a plan not sustainable from the facts in the case. I ask then for an exception to one or the other of the above effects in any *four* congregations, where this old "horse-mill-system" of monthly preaching has been persevered in for several years!—Ohio, Indiana, Illinois, Missouri, Iowa, Kentucky, Alabama and Mississippi, have seen this tendency, and are now taking vigorous steps to avoid it, by County, District or State Co-operation. Tennessee is also waking up on the subject—but some are yet asleep.—Brethren be vigilant,—be wise. The reward is at the end of the race. Look to the value of that reward, and enter the lists, before they are closed.

S. M. SCOTT.

Sunday Schools.

Have all our Churches Sunday Schools?

This we conceive to be an important question. For of all instruction, religious is the most important. It is true, indeed, that in their inception, Sunday Schools did not contemplate primarily, religious education. It was the gross ignorance of the vast masses of English children on all subjects that led the benevolent Robert Raikes, to attempt in some sort their education on the Lord's

day. But we live in a more favored land and under a more auspicious government than that which often suffered a population of 20,000 to blunder on in ignorance and corruption, with not more than a single school to do the work of improvement. In our country the great purpose of Sunday Schools, is the instruction of youth in the truths of the Bible, and it is under this view that we repeat the question—Have all our Churches Sunday Schools?

It will be admitted on all hands that the most important department of education, is religious or spiritual culture. It will also be admitted that our day-schools do but little, very little, to secure this end. Indeed, most generally there is not even the barren ceremony of reading over a chapter in the Bible, and offering a cold, formal prayer.—

It must then be obvious that if religious training is secured at all, it must be either at home or through the instrumentality of the Sunday School.

What shall be said then of Home religious education? Certainly, that if faithfully supplied, it is infinitely the best plan of securing spiritual culture. Indeed, it is self-evident that parents are constituted by God and nature, the educators of their children in all respects, but especially in those which pertain to their relations to their Father who is in heaven.

Hence it is, that in the covenant from Mount Sinai, we find strict statutes enjoining on parents the religious training of their children. "And these words which I command thee this day, shall be in thy heart.—And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6–7.

And certainly the obligation on Christian parents is not less weighty. Paul indeed, enjoins it upon them that they bring up their children in the nurture and admonition of the Lord, and he gives us a beautiful example of training in the person of Timothy, who from a child had known the holy Scriptures.

Parents are unquestionably bound to give their offspring religious instruction, but what if they will not or cannot?

It is often the case that both the parents are irreligious, or if one be religious, that his or her influence is greatly impaired by the irreligion of the other. Or the parents are lukewarm professors and take no interest in their children. Or they are ignorant and cannot. Or they have not the capacity to instruct, if they had the information.—All these cases may exist to say nothing of those unfortunate children who are orphans and destitute.

For such, Sunday Schools are absolutely indispensable, if you would save them from ignorance and crime. Nor are they without benefits even for the children of those whose houses are houses of prayer, and the study of God's word. When well-regulated they afford advantages not always enjoyed in the most pious households. But there is another view of this subject. It will not do for us to depend on any Sunday School that may chance to exist or that may be convenient. We must have *our own* Sunday Schools, or *lose all in our children that we have gained for ourselves.* Have we gained any thing? Has the reformation of the 19th century done any thing for us?—Have we received any light, any liberty, any religious enjoyment through its instrumentality? Do we rejoice to be free from the dominion of superstitions to which we were once in bondage? And are we willing that our children shall Sunday after Sunday be taught those superstitions; that they shall receive in the plastic years of childhood a yoke which their fathers were not able to bear? God forbid. If we have gained religious liberty, let us transmit it unimpaired to our children and so instruct them that they will commit the same precious boon to their children's children to the remotest generations. We must have then our own Sunday Schools. If we have not, our children will naturally seek those of other denominations. Let us summarily consider the

Advantages of Sunday Schools.

1st. They afford a means of securing for

our children that sort of religious instruction which we believe to be in accordance with the word of God.

2. They present to members of the church an opportunity for exercising the noblest charity, the most unmixed benevolence.

3. They present a field for the employment of much talent that would otherwise rust for the want of use. All cannot preach —but many who cannot may do much for truth by faithfully teaching in a Sunday School class.

4. They may be, and often are, the nurseries of the church. It often receives from them its most valuable accessions.

5. They may, and ought to foster the spirit of family religion.

6. They may be, or ought to be charity-schools for the degraded and poor—thus exemplifying one of the most important features of our holy religion.

7. They offer both for teachers and pupils employment for the Lord's day during hours which would otherwise be mis-spent. How much is the Lord's day perverted from its right uses where there are none?

8. They inspire in youthful minds tastes for reading and devotional exercises which are invaluable.

9. They may be made to exert an indirect influence through the children on parents who are careless or wicked. But time would fail us to tell of all their benefits.— We proceed briefly to dispose of

CERTAIN OBJECTIONS.

It is sometimes objected to Sunday Schools that they take out of parents, hands duties which they only can discharge. This is a mistake—they co-operate with parents.— But it is also a notorious fact that many parents *will not* discharge the duty.

They are Sectarian, I hear some one say. If this means that they are used by the different religious denominations—it is sufficient to say in reply that *the sects* read the Bible, pray, sing &c. &c. Shall we *therefore* refuse to read the Bible?

But we have no libraries. True we have no Sunday School establishment for the publication of a library that can vie with the Sunday School Union of Philadelphia, neither is such an establishment necessary. We do not desire to speak disrespectfully of efforts to publish Sunday School Books on the part of the Christian Tract Society at Cincinnati, but we feel convinced that, out of books already published by various Sunday School establishments, libraries may be *selected*, every way superior to any library likely to be published for many years by a new organization. Too much care, it is true, cannot be exercised in the selection of a library; for if *the library inculcate false views of religion, the teachers will have hard work to counteract its influence*. Still we repeat, libraries may be selected *free of sectarian theology;* and, indeed, the writer has recently demonstrated this to his own satisfaction in the selection of libraries for two neighboring Sunday Schools.

But we cannot continue the subject, we conclude by asking, shall not all our Churches have Sunday Schools? J. E.

Allegiance to Christ.

Our readers may remember the name of Pastor Robinson of Leyden who had charge of the congregation of Pilgrims who set sail in the May-flower to seek religious Liberty in the wilds of America. The following is a part of his address to the zealous exiles prior to their departure. They are good words, and show an advance in his mind which many Calvinists, have not yet attained, in the narrow creeds and synagogues they have inherited:

"I charge you before God, and his holy angels, that you follow me no further than you have seen me to follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of his holy word. For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their first reformation; the Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our good God has imparted and revealed unto Calvin, they will die rather than embrace it, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not

all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God: But were they now living, they would be as willing to embrace further light as that which they first received. I beseech you to remember it: It is an article of your Church covenant, that you will be ready to receive whatever truth shall be made known unto you from the written word of God.—Remember that, and every other article of your most sacred covenant."

Mysteries in Religion.

A DIALOGUE BETWEEN PARSON OLD-SCHOOL AND THE EDITOR.

Parson Old-school.—Well, Mr. Editor, I have just read your piece on the "Mystery of Godliness," and feel disposed to bring you to a strict account for your heretical interpretation of Timothy's words. I am, Sir, of the old school of thinking on this subject, and believe that religion is a great mystery, a thing better felt than told; and I have serious doubts whether you know any thing about it.

Editor.—I have frequently had sentence pronounced against me by the self-constituted guardians of orthodoxy, and it has hitherto been enough to reflect that not to them do I stand or fall—but, Sir, perhaps you have misconceived the position taken in the article in question.

O. I understand you to assert that there is *nothing* mysterious about religion—that we may fully comprehend every syllable of the Holy Scriptures.

E. *Not at all.* So far from believing that there is nothing mysterious in revelation, I constantly maintain that there are profound mysteries on every page of Nature, Scripture and Providence.

O. Ah! Explain yourself.

E. A distinguished writer of recent date has elegantly expressed my idea as follows: "Mystery, in fact, begins not with religion merely,—it begins with life. And reason goes hand in hand with mystery. The light of reason ever gleams on the margin of an unmeasured and immeasurable ocean of mystery; and however far we push our discoveries, the line of light only moves on, and has infinite and unfathomable darkness beyond it. Reason and mystery are equally conditions of a spiritual, but limited existence; and, indeed, without reason, there could be neither mystery nor religion."

The volumes of nature and revelation, alike attest this truth. Let me endeavor to state my views in a distinct proposition.

Every fact of nature, SCIENTIFICALLY *or* THEORETICALLY *considered, is mysterious—but no fact is mysterious, considered in its* PRACTICAL *bearings.*

The growth of cotton for example—has any science yet fully unfolded the process by which it grows? Has any subt'e analysis descended into the dark vaults of nature and shown us how the plant is nurtured?

O. Why men of science tell us that plants are formed of certain elements already existing, such as carbon, oxygen, nitrogen, hydrogen and the metals existing in soils, and especially from a certain substance called *humus,* to which they ascribe in a great measure the fertility of all soils.

E. True, I know they do. But have these same men of science told us, or can they, how it is and *why* it is that the combinations take place as they do? They tell us that light has a certain influence on vegetation, but can they tell us *why?* Is it not true that all science is but taking a few steps farther upward or downward than the common mind, but that there is a great *beyond* which stretches out from the farthest explorations of the genius of man? There is *something* that mines deeper than chemistry, something eluding all its analysis; and this something is the invisible or mysterious agency of the great Creator.

O. Well admit this, and what then.

E. Look at the other side, the *practical.* There is not an unlettered negro of three ideas who cannot understand the *practical* conditions necessary to the growth of cotton. He plants, he scrapes, he ploughs, he cultivates—behold, the plant grows, he knoweth not how—but still it grows—there is the veritable cotton, the result of his simple, child-like toil. More, all the theories

of Liebig, or Berzelius, of all the great do not practically affect that growth of the cotton. As beautifully does it grow for the simple African, as for him who can expatiate most learnedly on the nature of soils and the philosophy of growth.

Look again. You *will* to move your hand. See with what obedient promptness it executes every mandate of that mysterious something within you call your will. Can you explain on scientific principles *how* that hand moves?

O. The doctors tell us of a connexion between the hand and the brain by means of the nerves, and that the brain is connected with the mind or soul, and so it is explained.

E. But has any doctor or physiologist told us *how* the mind, or will, or whatever you name it, is connected with the brain?—Do they know indeed what mind is? Is not the soul of man itself, a mystery of mysteries? What do we know about the spiritual part of our nature? On what dissecting table has been laid, that strange through common-thing—a human soul?

What keen dissecting blade has pierced to the "dividing asunder of the soul and spirit?"

O. But it is a very easy thing to move the the hand.

E. Yes, for *practically* nature is not mysterious. Nay, she stoops even to the child, it can raise it's tiny hand, and *do* what the proudest philosopher can never explain: It is so religiously.

O. I do not understand you, pray, explain yourself.

E. In religion, as in nature, (for God is the author of both) there is nothing *theoretically* considered but what is mysterious, while *practically*, the way of life and salvation is so plain that the way-faring man, though a fool need not err therein. Do we speak of God. Then, I ask, in the sublime, language of the ancient prophet: "Can'st thou, by searching *find out* God? Can'st thou find out the Almighty unto perfection? It is as high as heaven; what can'st thou do? deeper than hell; what can'st thou know?" And hence it is that every attempt to define the nature and existence of God beyond the terms of the Bible is worse than folly—it is presumption and vanity. In mysterious and unapproachable grandeur, has he veiled himself from mortal sight, and none may know where, how, or in what form he exists, who is from everlasting to everlasting—God.

So with the nature and existence of the Son of God, and so with every truth revealed in the book of inspiration.

O. I do not see but what you are coming over to my side. It is my doctrine that the Bible is all mysterious.

E. No Sir. You only receive *half* the truth. You fasten your mind on the aspects of the Bible theoretically considered, and they are mysterious. But you forget that it is pre-eminently a *practical* book, and that practically it is not mysterious.—The *origin of Sin*, as a theory is mysterious enough—much difficulty attaches to the comprehension of it—but *sinning* is a practical matter, and while the wisest theologians may err in their solutions of the question, "Why was sin permitted?" neither you nor I, nor the humblest and most ignorant need err with reference to the grand practical truths that God hates sin, and is determined to punish it. You and your Unitarian friend, may differ as to your theories about the meaning of the phrase, "Son of God"—but you need not, and ought not to differ as to the great practical truth that it is your duty to receive his teaching, confess him as your Savior, and obediently acknowledge him in all his holy ordinances. It is so with regard to every truth in the compass of revelation. There is mystery certainly in the facts that Christ Jesus suffered for our offences, and was raised for our justification, but the *duties* involved in these truths, are level to the comprehension of all.—What are their practical bearings? As he suffered for our sakes,—so we should suffer for his sake As he was buried, and rose again,—so we should be willing to be buried with him in baptism, that we may rise to walk in "newness of life." Is there any mystery, or obscurity, or difficulty about this view?

O. It seems somewhat plausible, but does

not Christ in his parable of the sower, speak of certain persons to whom it was specially given to understand the mysteries of the kingdom of Heaven?

E. He does, and who were they. To whom was it given—this precious boon of understanding the sublime counsels of Heaven—To those who opened their eyes, that they might see, and their ears that they might hear. Thereby teaching us the important lesson, that the deep things of God will always be revealed to those who do his will, so far as it is necessary that they should be instructed in them. Read the context in the 13th chap. of Matthew, and all will be clear.

O. Paul says, Cor 2: 7. "But we speak the wisdom of God in a mystery, even the hidden wisdom that God ordained before the world unto our glory." Wnat do you make of that?

E. Just what Paul makes of it. He subsequently in the same chapter declares that God had revealed this mystery to him, and that he had spoken it to others in such words as the Holy Spirit suggested. So that the process is clear. God by his spirit first revealed the mysteries of his kingdom to the Apostles, and they in turn made them known to the world. Moreover, bear in mind that this same Apostle in his letter to the Ephesians, declares that the mystery had been made known to him, and that it was his mission to "*make* ALL *men* see what is the fellowship of the mystery, &c." Read Eph. 3.

O. But all men do not understand the gospel, or at least they do not enjoy it.

E. And why? Because all men will not open their eyes to the light, will not with attentive ear listen to the message of God.—It is not that God does more for some men than he does for others, but that some men do more for themselves than others. They are more ready to avail themselves of the holy offers of salvation extended by a merciful God.

O. I don't *want* to believe any such doctrine, and I won't, no matter whether I can answer your arguments or not. I am Sir, of the old school. I believe that God has fore-ordained whatever comes to pass, and that no man can believe or repent, or in any wise understand the mysteries of religion, unless God please to convert him by a special influence of the spirit.

E. Perhaps there is an *older* school than yours even.

O. What's that?

E. *Of Christ and the Apostles.*—That school says that John "came for a witness to bear witness of the Light, that ALL men through him might believe."

O. Pshaw—that's always the way with you folks—always quoting Scripture. Well, you may take the book, and I'll take my experience and the good old religion that my fathers believed in.

E. "If they speak not *according to my word*, it is because there is *no light* in them." But why so fast, you are not done yet, are you?

O. Why—Hem—Yes, I don't know—reckon I hav'nt any more time just now—Good day.

E. Don't forget that old-school —I mean 1800 years old. J. E.

President Shannon and the Presbyterian Herald.

MESSRS EDITORS:—Permit me, through your columns, to communicate to your readers a few facts respecting my present position, which may be interesting to them, and valuable for future reference.

Sometime in the spring of 1849, I was solicited to permit my name to go before the Curators of the University of the State of Missouri, as a candidate for the Presidency of the Institution. At the same time, I was informed by the Corresponding Committee, that there was an item in the laws of the University which prohibited the officers from "exercising the functions of any other profession."

Without a moment's hesitation I responded, that I would not accept the Presidency of the United States, if offered with the slightest restriction of my right to preach the unsearchable riches of Christ; nor would I expect God to bless me if I did. I stated further, that even if this restriction did not exist, I could on no account permit my name to go before the Board, *as a candidate* for the office; that I had been *solicited to*

accept every office that I had ever held, either in Europe or America, together with several others that I had declined; and that I considered it too late in the day for me to stoop to a doubtful canvass for the Presidency of any College or University in America.

On examination it was found, that the restriction in question lay expressly upon the Professors and Tutors, and not at all upon the President; and I was officially notified of this fact—and also, that the best legal advice had been taken, and that it concurred perfectly in this opinion.

Still, however, I persisted in my refusal to be a candidate, informing the Committee, that if the Board wished me to consider the subject at all, they must make me an *unsolicited tender* of the office. Should they choose to do so, on certain conditions, and with certain alterations, which I suggested, I promised to visit Columbia at an early day, and,—after due inquiry and examination on the spot—give them my answer.

In this state of things, I was elected by an almost unanimous vote. And, to the credit of human nature, I feel bound to state, that my nomination for the office came from a Baptist preacher, who knew me solely by reputation. On making the nomination he remarked, as I have been informed, that he gloried in having an opportunity to show, that he could rise above sectarian bigotry, by nominating for the Presidency of the University a man whom he considered eminently qualified for the office, though differing from him in his religious views.

In this bigoted and sectarian age, it is refreshing and instructive to contemplate such noble exhibitions of christian charity. The man who acted thus nobly, and whose name deserves to be held in in everlasting remembrance, is ADDISON M. LEWIS, of Howard county Missouri.

Having been officially notified of my election, I visited Columbia, as I had promised; and after mature examination and reflection, concluded to accept, provided the Board would accede to certain conditions, which I then specified. In my letter of *conditional acceptance*, in order that there might be no possibility of a misunderstanding in the premises, I stated that it was distinctly understood between us, that my right to preach the unsearchable riches of Christ should remain untrammeled. This letter was laid before the board and by them ratified, its conditions having been promptly complied with.

Soon after my arrival in Missouri, it became apparent from various unmistakable signs, that a vigorous and organized effort would be made to prevent the success of the University under my administration—the leaders of the opposition no doubt conscientiously imagining, that "*no good thing can come out of Nazareth,*" and that they were doing God service by their efforts to excite public prejudice, and break me down, in hopes that the Presidency of the University might pass into *more orthodox hands.*

As a fair sample of the conduct of the leaders of this *Holy War* in vindication of the fundamental principles of civil and religious liberty!—we give the following editorial which appeared in the Presbyterian Herald, of Louisville, Kentucky, last July or August:

"PRESIDENT SHANNON.—A friend writes us from Missouri, that this gentleman somewhat famous in Kentucky; since his inauguration as President of the Missouri University, a State Institution, has commenced denouncing all "the sects" around him.—Methodists, Baptists, Presbyterians, and Unitarians have shared equally in his denunciations. Though neither a prophet nor the son of a prophet, we predict, that his reign over Missouri University will soon equal that of Bacon College."

Where I am known, it can hardly be necessary to state, that the foregoing assertion about my "*denouncing all the sects around*" me, is utterly destitute of even the shadow of a foundation. No man who is not wholly lost to shame or self-respect, will endorse the charge in this community, or in any other where I have been fairly heard.

But—"*Audi alteram partem*"—hear the other side. I rejoice to think that there are many noble spirits in all religious parties, who would scorn injustice and fanaticism, and every form of persecution for conscience sake. Some such have already given

utterance to their indignation; and many more will follow their worthy example, should occasion require. The day has gone by for the establisement, whether *formal* or *informal*, of an "*Orthodox Religion*," and the disfranchisement of all who cannot or will not subscribe to a party creed.

The following document speaks for itself, and is honorable alike to the head and the heart of the author. The letter, of which it is a copy, was forwarded some weeks since to the "Presbyterian Herald" for insertion in that paper, in reply to the unjustifiable and gratuitous attack of its editor, and as an act of simple justice to myself and the University. What has been its fate, with the Editor, I have not yet learned.

"COLUMBIA, Boon co. Mo. Oct. 8, '50.

"*Sir:* Having been absent from Missouri during the past summer, it was not until recently that my attention was called to an article relative to our State University, which was published in the Herald, several weeks since. In that article you charge President Shannon with "denouncing all 'the sects' around him—Methodists, Baptists, Presbyterians, and Unitarians sharing equally in his denunciations."

"In reply to this gratuitous attack, I have to inform you, that so far as my information extends, the accusation is absolutely and unqualifiedly false. I have heard him preach repeatedly, and have not, in a solitary instance, been aware of his making a remark, which ingenuity could torture into an attack on any religious denomination; and having made enquiries of those who have heard him more frequently than I have, I cannot learn that he has ever violated the rule of clerical and Christian courtesy in this respect. You, moreover, predict that the University of this State will experience a fate similar to that of Bacon College, thus conveying the impression, that the Institution last named was not in a flourishing condition during his administration.

"Now, sir, I am credibly informed that so far from being in a languishing state during the nine years that President Shannon was connected with it, (before his election to his present office,) the average number of students of Bacon College was about one hundred; the smallest number in any year, until it became known that he had accepted the Presidency of this University, being ninety-three—and this notwithstanding your State is crowded with literary Institutions.

"During a period of several years, the University of Missouri has been in a languishing condition, the average number of students since October, 1847, being *sixty-four*. At this present time, although scarcely four weeks of the session have elapsed, we have *sixty-four;* the number at the corresponding period of the session in 1847 being fifty-eight, in 1848, fifty-six, and in 1849, fifty-six.

"You profess to be 'neither a prophet, nor the son of a prophet,' and yet, should our number of students continue to increase as rapidly as it has since President Shannon has been with us, you will, ere long, enjoy the satisfaction realized; for with six additional students, our number will about equal that of Bacon College.

"These erroneous statements, based upon information derived from Missouri, having been published in a Presbyterian paper, as a member of the Presbyterian Church in Columbia, I call upon you for the name of your informant; and as the article alluded to will, if not contradicted, have a tendency to injure the Institution, with which I am connected, I have to request the insertion of this article in the Herald.

"I am, Sir, your obedient servant,

"ED. H. LEFFINGWELL,

"Prof. of Chemistry, U. of Mo.

"To the Editor of the Presbyterian Herald, Louisville, Ky."

I have not learned whether the foregoing letter has as yet been permitted to see the light; but its author has politely furnished me with a copy, that I may use it as I think proper. Justice demands that it be given to the public.

When such attacks are publickly made in a *religious journal*, it is easy to conjecture what may be expected in secret. All such efforts, however, will recoil in disgrace upon the heads of their authors.—"The Lord reigns. I will not fear what man can do unto me."

Notwithstanding all the efforts that have been made against us, we have already received one hundred and four students, and the prospects are good for many more, although but seven weeks of our session have elapsed. This is an increase of about fifty-seven per cent. on the whole number received into the University during the preceding seventeen sessions, and a vastly greater increase on the number received at the corresponding period of each session.

And yet it is believed by many intelligent citizens, that intrigue and opposition are busily at work in secret, concocting and maturing their plans of hostility. I fear them not. *Quem Deus vult perdere, prius dementat.*"*—My trust is in the living God.

An enlightened public will not be slow to detect and reward the authors and abettors of such a system of bigotry, intolerance, and religious persecution. It is the same spirit that expelled Roger Williams from New England, and, at a later period, whipped and imprisoned the Baptists in Virginia.—Only give it sufficient power, and it lacks not the disposition, even in the year of Grace 1850, and in Republican America, once more to establish its religion by law, rekindle the fires of Smithfield, and erect a *Holy Inquisition* for the special benefit of heretics and dissenters from the established Church. The friends of civil and religious liberty will do well to remember that "the price of liberty is eternal vigilance."

Editors, friendly to the cause of education, and opposed to religious intolerance will confer a favor by giving the foregoing an insertion.

JAMES SHANNON.

University of the State of Missouri,
Columbia, Boon co., Nov. 4, '50.

[*Ecc. Reformer.*

GLEANINGS OF EPHRAIM.

"Helps."

The fact seems to be overlooked that the same divine authority by which "apostles," "prophets," and "teachers" were "set in the church," also appointed "helps" in the same paragraph. The precise duties of this class of primitive laborers are not defined. They may have had the special care of the poor and the sick, or they may have been more immediately devoted to the spiritual good of those not directly reached by the apostles—a kind of *aids* to the leaders of the consecrated host. Paul speaks more than once of "Priscilla and Aquila, my *helpers* in Christ Jesus," and of "Urbane our *helper* in Christ." These were converts to the faith of Jesus, male and female, whose self-denial and steady co-operation in every good work the apostle could rely upon.

The revival of this primitive order would strengthen the hands of every pastor, and tend greatly to advance the kingdom of the Redeemer. Duties enough to crush the spirit and enervate the frame, are imposed on the willing minister—a considerable portion of which might be performed by such "helps" as competent members of the church should be, or become. Meanwhile they are rusting, and he is wearing. They may be feasting, while he is starving. With the vows of God upon them, and under as solemn an obligation to serve God in their spheres, as the pastor in his, how often do they prove hinderances rather than "helps?"

Though suited to all latitudes, this topic has peculiar importance in its application to churches in new settlements where the missionary is toiling in the midst of discouragements—every thing to be done single-handed in giving shape to a new community. A friend, writing on this subject from such a place in Illinois, says, "The faithful home-missionary here has often been compelled to ring his church-bell, sweep the church, collect his salary in part, superintend his Sabbath-school, and many other like things, for want of men of intelligence and energy to co-operate with him." What would not *one* real "helper" be worth to such a pastor? And were each member of the church to to become a "yoke-fellow," would not the wilderness be glad for them?

The friend alluded to above has emigrated to the west, and has located, as too few Christians do, with a view to the highest usefulness as a Sabbath-school teacher, voluntary colporteur, and a "helper" in every good work. He appeals earnestly to "useless Christians at the East to go West to be useful." We would echo his appeal, in the ears of *useful* Christians, and entreat all who love souls to come to "the help of the Lord against the mighty." Go to such a district as a missionary describes, "covering ten counties, where, with the exception of two places, no prayer meeting can be sustained in the absence of the minister with success, even on the Sabbath," for want of "helps." Go, in the same spirit, and with the same motive that took Judson, and Scudder, and Boone to India and China. Go in the spirit of our friend quoted above, who with a competence has settled in the West to do good, and now thanks God "that he led his steps from the shores of the Atlantic to the great West, there to live, labor, and die."—*Amr. Messenger.*

*Whom God wishes to destroy he first deprives of reason.

For the Christian Magazine.

To a Departed One.

BY WILLIAM BAXTER.

Thou dear departed one! our tears
Are freely falling now for thee,
We feel thou'rt blest; but cannot check
This tribute to thy memory.
We weep; but through our falling tears,
Our eyes pursue thy upward track,
And though we sorrow for thy loss,
We wish not now to call thee back.

Thy earthly sorrows all are past—
Thy spirit which long sought for rest,
Hath folded now its weary wing;
And dwells in its Redeemer's breast.
And thy sweet voice, which once was wont,
To raise with ours, the solemn hymn,
Is tuned in heaven to swell the strain,
Sung by the lofty seraphim.

Angels are thy companions now,
Thy pains and sorrows all are o'er,
God's hand hath wiped thy tears away,
His voice hath bid thee weep no more.
Near thee life's crystal river flows,
The palm, the harp, the victor's crown,
The spotless robe of righteousness,
And all heaven's honors are thy own.

Oh! may the pure, unfading joys,
Of that bright land where thou art gone,
Which burst upon faith's upward gaze;
Urge all our souls to follow on;
And oh! may that strong faith and hope,
Which lighted up thy dying eyes;
Be with us in life's latest hour,
To light our passage to the skies.

A Prayer.

Strong son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death; and lo! thy foot
Is on the skull which thou hast made.

Thou wilt not leave us in the dust:
Thou madest man, he knows not why;
He thinks he was not made to die;
And thou hast made him: thou art just.

Thou seemest human and divine,
The highest, holiest manhood, thou:
Our wills are ours, we know not how:
Our wills are ours, to make them thine.

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.

We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness: let it grow.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before.

But vaster. We are fools and slight;
We mock thee when we do not fear;
But help thy foolish ones to bear;
Help thy vain worlds to bear thy light.

Forgive what seem'd my sin in me;
What seem'd my worth since I began;
For merit lives from man to man,
And not from man, O Lord, to thee.

Forgive my grief for one removed,
Thy creature whom I found so fair.
I trust he lives in thee, and there
I find him worthier to be loved.

Forgive these wild and wandering cries,
Confusions of a wasted youth;
Forgive them where they fail in truth,
And in thy wisdom make me wise.

In Memoriam.

Who is my Neighbor?

BY WM. CUTTER.

Thy neighbor? It is he whom thou
Hast power to aid and bless—
Whose aching heart and burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim—
Whom hunger sends from door to door—
Go thou and succor him.

Thy neighbor? 'Tis the weary man
Whose years are at their brim—
Bent low with sickness, care and pain—
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan helpless left—
Go thou and shelter them.

Where'ere thou meet'st a human form
Less favored than thy own,
Remember 'tis thy neighbor worm,
Thy brother or thy son.

Oh, pass not, pass not heedless by,
Perhaps thou canst redeem
The breaking heart from misery—
Go share thy lot with him.

Faith.

Ye who think the Truth ye sow
Lost beneath the winter's snow,
Doubt not, Time's unerring law,
Yet shall bring the genial thaw.
God in Nature ye can trust;
Is the God of Mind less just?

Read we not the mighty thought?
Once by ancient sages taught?
Though it withered in the blight
Of the mediæval night.
Now the harvest we behold;
See it bears a thousand fold.

Workers on the barren soil,
Yours may seem a thankless toil;
Sick at heart with hope deferred,
Listen to the cheering word.
Now the faithful sower grieves;
Soon he'll bind his golden sheaves.

Expositions of Scripture.

JOHN 3: 13; HEB. 11: 5; RECONCILED.

Brother Editors:—Please reconcile Jno. 3: 13, with 2 Kings, 2: 11; and Heb. 11, 5.

G. S.

These Scriptures read as follows:

"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven." Jno. 3: 13.

"And Elijah went up by a whirl-wind into heaven." 2 Kings, 2: 11.

"By faith, Enoch was translated that he should not see death." Heb. 11: 5.

Our method of reconciliation is very simple. It consists in taking for granted that Christ spoke the *literal truth*—"*No man has ascended up to Heaven.*" But did not Enoch ascend to heaven, we are asked?—We say not, and call for the proof. Certainly, he was translated so as not to see or experience death? Yes—but we have no evidence to suppose that any exception was made in his case to the general law which assigns the spirits of all men, after death, or in his case after translation, to *Hades* not to heaven, the abode of God.

The Heaven of which Christ speaks in the passage, is evidently the place of God, holy angels and the future home of the just made perfect—not their home now. But, says the objector, we are told in so many words that Elijah went up into *heaven.*—True. And it is also true that the term heaven is applied to the atmospheric regions immediately above us, to the firmament, the sky, the expanse—as well as to the habitation of God, and we conceive it evident, that such is its application in the passage in Kings. Elijah ascended into the expanse, the clouds—and what then? We think that he then took his place with the spirits of the pious dead, with Abraham, Isaac and Jacob, as also with Enoch and Abel. The miracle of his translation we conceive appertains to the *transition* from the mortal state to *Hades.* He was permitted to pass into Hades without suffering the agonies of death.

So then neither Elijah nor Enoch ascended into that heaven contemplated by Christ—the same as the third heaven spoken of by Paul—2 Cor. 12: 1–5.

This view we regard more satisfactory than that of Adam Clarke, who makes the passage mean—No man hath seen and underderstood the mysteries of the heavenly world, as also more in the spirit of the text, than Barnes' solution that no man hath ascended i. e. to reveal to us the nature of heaven.

J. E.

THE PROMISES—HEB. 11: 13.

2. Paul in showing what was anciently achieved by faith, says, (Heb. 11: 13.) "All these died in faith, not having received the promises"—What promises did the Apostle allude to? G. S.

After re-examining the passage we are forced to the conclusion that the promises in the mind of the writer, were the *temporal blessings* promised to Abraham and to his posterity and especially the Land of Canaan.

The context is clear. "By faith he sojourned in the land of *promise.*" What land was this—Canaan evidently. "Isaac and Jacob the heirs with him of the same promise"—What was this. Read Gen. 26. 3; and 28: 13—where you will find the promise definitely expressed. "Sojourn in this land, and I will be with thee, and will bless thee, and unto thy seed will I give all these countries, and I will perform the oath which I sware unto Abraham."

That the promises with reference to Canaan were, in the mind of Paul, associated with the promise of an everlasting rest in Heaven, is manifest, and it *may* also be true that they were symbols of that rest to the patriarchs, but we must not forget the primary and literal import of the promises in an attempt to develope a higher spiritual signification, nor should we confound the *inferences* of Paul in vs. 14, 15 or 16 with the historical fact which he states in the thirteenth verse. J. E.

The virtues most highly esteemed by the founder of Christianity are precisely those which least attract the public gaze and least elicit public admiration, but they are those which are best calculated to make our homes happy, and ourselves cheerful and to bless society with the unseen but ever-falling dews of purity and love.

Letter from Brother James A. Butler.

ADDRESS TO THE BRETHREN OF NORTH MISS.

DEAR BROTHER FERGUSON:—Permit me, through the columns of the Magazine, to address a few words to the brethren of Mississippi who have so promptly responded to the call made upon them to engage in the good and noble enterprise of Co-operation.

BRETHREN:—I am cheered, delighted and encouraged by the spirit which animates you. We have appealed to your courage, zeal, and benevolence, in behalf of the best cause of heaven or earth. And you have answered, "Yes, we are ready by our substance, our prayers and our counsel to aid in shoving forward the glorious car of reformation, cargoed as it is, with the highest destinies of man."

With one voice you say, Come. Bring along with you the lamp of eternal life, to aid in illuming our path to our celestial home, where an imperishable patrimony awaits the heirs of hope, where are—

> "No midnight shade, no clouded sun,
> But sacred, high, eternal noon."

There are thousands in this wonder-working age who boast of the sufficiency of reason and reject the blessed Bible! They are like the school boy who said, "I see no use in the sun, because it never shines only in the day time, then it is light any how!"—The poor simpleton forgot that the day was produced by the sun. Those sapient philosophers *remember* to *forget* that their wisdom is an emanation from that precious book which they affect to despise!!

Pluck the sun from the heavens and physical darkness ensues. Remove the Bible, the great moral luminary of eternal life, from man, and he stands shrouded all over in more than midnight gloom! Brethren, the high and holy claims of this book, must be kept before the sin-ruined race of man. And if as Christians, we do our whole duty, error will fall by the sword of the spirit, as did Dagon, the God of the Philistines, before the Ark of God. 1 Sam. 5.

O, dear children of God! We *must* aid in planting the flag-staff of salvation, no only in the soil of the floral south, but in all lands under the lenient heavens.

Look! Behold! The winds and the waves, and the very lightnings of heaven have become the heralds of the Cross—that 'Cross' too, in which alone Paul gloried, because of its omnipotent power. Remember we have taken the Word of Life, as our Ægis for time and eternity. We must aid in throwing it around others.

Permit me to say for your encouragement, that this blessed Book has withstood the learning of Porphyry. and the powers of Julian—it has foiled the genius of Bolingbroke, and the wit of Voltaire; it has dissipated the foul vulgarity of Paine and put to blush and confusion the gross sophistry of opposing ranks. Yes, its enemies may *barb anew* the blunted *arrows* of former opponents, and may feather them with sophistry and ridicule, and dip them in the fountains of darkest and deepest hate, and aim them with utmost skill, and shoot them against the shield of *faith*; but like the feeble javelin of aged Priam, they will not reach the mark!

Wonders can be performed by the church, if it conform not to the spirit of the world. Behold, says James, "what a great matter a little fire kindles!" A few gone years, and this glorious cause was in its infantile state in the south; but lo! a mighty host of tried and precious veterans now stand shoulder to shoulder in the onward march of Zion's cause; intoning as they move along, the downfall of Babylon! From infancy the cause has attained to *adolescence*. And, brethren, by the help of God and the faithfulness of the brotherhood, it will be crowned with a most brilliant glory, in the Saturday evening of its earthly days, and finally, in the Paradise of God, will shine with undimmed glory and increasing brightness—time without end.—Amen.

Brethren, beloved of the Lord—I am making my arrangements as fast as possible, to bid adieu to home, for a season, until I can see the centre and circumference of the state of Mississippi, my assigned field for 1851. And in my tour, I hope to see many of the dear family of Christ, and in person lay before you the whole object of my mission.

Those churches and "scattered" brethren who have not as yet responded to the call of the "circular," will please write to me soon. Do not fail. In this way you can aid me much in the discharge of arduous, yet pleasing duties. In this we can co-work.

May the great head of the Church crown our efforts with the best results.

In hope of eternal life,

J. A. BUTLER.

Hamilton, Miss., Nov. 27, 1850.

RELIGIOUS INTELLIGENCE.

North Mississippi Co-operation Meeting.

On Saturday the 30th November 1850, the messengers from a number of the congregations in Tennessee and Mississippi met according to previous announcement. After the reading of the Scriptures and prayer by Bro. J. H. KERR, Bro. J. A. SHARP, was chosen moderator; and Bro. J. H. DOAN, Secretary. Whereupon, the following congregations reported:

Farrington, Miss.,	$70 00
Liberty, Tenn.,	30 00
Clear Creek, Tenn.,	
Tippah County, Miss.,	

Farmington Church, organized in 1842, present no. 50, two Bishops and two Deacons; 9 additions this year.

Liberty Church organized in 1848, present No. 35; three Bishops, 2 Deacons.

Clear Creek Church no. about 100; twelve additions this year, 3 Bishops, 2 Deacons and 2 Evangelists.

Brother Greer introduced the following resolutions which were unanimously adopted:

Resolved, That we believe that an annual District meeting should be established.

Resolved, That the meetings shall be composed of messengers from the congregations in the District, and each congregation shall be entitled to two messengers at all subsequent meetings.

Resolved, That the object of said meetings shall be to aid in having the gospel preached in North Mississippi and West Tennessee.

Resolved, That one fourth of the contributions be paid in advance at the commencement of each quarter, and the balance at the end of the last quarter.

Resolved, That Bros. Sharp, Babb, R. J. Hyneman and Dickey be appointed a committee to employ an Evangelist for the year 51—and that the Evangelist be under the control of the present committee.

Resolved, That Bro. Dickey of Farmington, and W. S. Derrin of Liberty, be appointed to receive and pay over contributions to the Evangelist.

Resolved, That our next Co-operation meeting be held at Liberty McNairy Co., Tenn., commencing on Friday before the 3rd Lord's day in September next.

Resolved, That other Churches and Brethren be invited to Co-operate with us at our next annual Co-operation, and the preaching brethren are solicited to attend.

Resolved, That the proceedings of this meeting be published in the "Christian Magazine," and that the Proclamation and Reformer, and Ecclesiastic Reformer, are requested to copy the same.

Resolved, That a vote of thanks be tendered to the Moderator and Secretary.

Resolved, That the thanks of the meeting be tendered to the brethren at Farmington for their kind hospitality.

Resolved, That the present committee, be a standing committee until our next Co-operation meeting; three of which, are authorized to transact any business.

Resolved, That the Brethren be requested to subscribe for the "Christian Magazine;" after which, the meeting adjourned by prayer, offered by bro. Greer.

J. A. SHARP, Moderator.

J. H. DOAN, Secretary.

Co-Operation of Wilson Co.

The Co operation for Wilson county met November 1st 1850, according to appointment, and was opened by singing and prayer by M. G. Elkins, after which C. CURLEE was appointed Moderator and H. G. FLIPPIN Secretary. The Moderator having explained the object of the meeting, letters from the following congregations were called for and read:

1. *Bethlehem*, reported 35 additions this year, and number in all 175; contributed for the support of the gospel for 1851, $112.

2. *Bethel*, reported 29 additions this year, and number in all 69; contributed for the support of the gospel for 1851, $120.

3. *Mount View*, reported 15 additions, and number in all 68; contributed for the support of the gospel for 1851, $75.

4. *Alexandria*, reported 3 additions, and number in all 44; contributed $50.

5. *Poplar Valley*, reported 10 additions this year, number in all 32, and contributed $48.

6. *Rutland's*, verbal report, 9 additions this year, number in all 30, and contributed $30.

All the above Churches are in good order and enjoying spiritual health, and have employed M. G. Elkins Evangelist for next year, to ride and preach within the circuit, devoting his whole time to the ministry.

C. CURLEE, Ch'm.

H. G. Flippin, Sec'y.

Warren County Co-operation.

McMinnville, Tenn. Dec. 14, '50.

The messengers from churches composing the co-operation of Warren county, met according to previous appointment.—The meeting was opened by prayer.

On motion Bro. G. Stroud was called to the Chair, and S. H. Wood chosen Secretary.

The following churches were reported by messengers, and the amount subscribed:

McMinnville,	$60,00
Philadelphia,	87,00
Fountain Spring,	50,00
Sulphur Spring,	30,00
Ivy Bluff,	17,00
	$244,00

The messengers from each congregation pledge themselves to pay to Brother Murphree in instalments quarterly till all shall be paid.

On motion it was unanimously agreed that Bro. Murphree labour in the bounds of the above congregations as an Evangelist.

Bro. Murphree begs leave in connection with the above, to give a statement of his labors in the county of Warren for the year 1850. The number added to the different churches is 128.

The meeting adjourned to meet at Philadelphia, Friday before the 2d Lord's day in Nov. 1851.

In conclusion we say to God be all the praise, honor and glory.

G. STROUD, Ch'm.

S. H. Wood, *Sec'y*.

Co-Operation Meeting for Davidson Co.

Pursuant to public notice the messengers of the churches of Christ in Davidson Co., met at Hannah's Ford on the 3rd Lord's day of Dec. 1850. On motion, Eld. Thos. Claiborne was called to the chair, and Eld. Jas. C. Anderson appointed Secretary.—Whereupon the following churches through their messengers reported the sums annexed subject to the disposal of the meeting.

Sycamore,	$50
Sam's Creek,	30
Hannah's Ford,	31
Nashville,	100
South Harpeth,	
	210

It was resolved to endeavor to raise $300 and to request the brethren throughout the county to contribute.

Resolved, That bro. S. M. Scott, be our evangelist, and that he commence his labors Jan. 1, 1851; and that the sum of $300 be paid him for his labors during the year.

THOS. CLAIBORNE, Ch'm.

Jas. C. Anderson, Secretary.

Note. The congregation at Hannah's Ford expected to add materially to the sum annexed above, which was raised on the occasion, and in the absence of many members. The congregation at South Harpeth, also expect to contribute.

Reports of Evangelists, No. 2.

Dear Brethren:—Another year of time, of human life, and of opportunity for doing good, is added to the eternity past. Its joys and sorrows, its cares and toils, its disappointments and hopes will return no

more. They are numbered with the things that have been, and not with those that are or will be. But the efforts of the past, cease not. They roll on accumulating like the swelling tides of mighty waters. What we have spoken, written and acted the past year will tell on the days, and years and ages to come. But I did not intend an essay on the importance of time. I only intended a brief account of what the Lord had done with me since my last report, but the importance of time intervened, and the impulse of the moment imposed upon your eyes and your time in this short introduction.

Since I wrote to you last, I have labored in the counties of Davidson, Rutherford, Bedford, Cannon and Wilson. At Sam's Creek, we had a good meeting, several additions. At Millersburg, the Church was revived, and we had several additions. At Fosterville we planted a new Church of eighteen members, nine immersions. At Cross-roads we had twenty-three additions to the church, twelve immersions. At other points there were some conversions, the number not now recollected.

Most of our time this year was devoted to destitute and declining Churches in Middle Tennessee. We rejoice to inform you that the Churches at Murfreesborough, Franklin, Columbia, Shelbyville, Friendship, Millersburg, Cross-roads and Sam's Creek have all been profited more or less by our humble efforts. The Lord willing we hope in 1851, to preach in East Tennessee, West Tennessee and North Alabama. On new year's night, the Lord willing, we leave Nashville with our beloved brother Ferguson on a two months tour in the South. The Lord be with us and bless us in all our efforts to do good!

We rejoice to see the Churches in the spirit of *County Co-operation*. This will enable the *State Co-operation* more fully to carry out the design of its organization—the assistance of infant Churches and the planting of others. Much good has been done, much remains to be done, and we hope to see much more done the ensuing year! The brethren have, and will furnish the means! Where are and who are the Preachers? Have angels and the Son of God descended from heaven to Evangelize on earth, and can we not persuade men to "do the work of an Evangelist" that they may ascend to heaven? O Lord send forth laborers into thy vineyards!

Yours in good hope,

J. J. TROTT.

Eld. S, E, Jones' Report for 1850.

The month of March we visited Alexandria, Bethlehem and Bethel, and endeavored to put the Churches in order by teaching and admonition.

April, we visited Salem and vicinity, Franklin County, also Fayetteville, Lincoln Co., where we preached one week, had four additions; also at Mulberry, Lynchburg and Shelbyville.

May and June, we labored with the congregations at Rockspring, Rutherford Co.—Murfreesboro', Franklin in Williamson Co., Alexandria, Dekalb Co., Granville, Dry Fork, Flynn's Creek, had one addition; Bagdad—one addition; Sullivan's bend on the Cumberland, and Bethlehem in Wilson County where we labored much in settling a serious difficulty in the Church, and finally succeeded to the great joy of the congregation and honor of the cause in that vicinity.

Also in June and July visited Fayetteville, had one addition and at Union on Elk River in Lincoln County, where, with Bro. Osborne, we had eight additions; were at Rockspring, and visited Mount View to assist Brother Elkins in a Meeting, and had four additions.

August, the second Lord's day with Brother Trott, labored for several days trying to resuscitate the Church at Millersburgh, Bedford Co., and finally reorganized the Congregation, and put them to worshipping again. The third Lord's day at Rockspring. The fourth Lord's day at ElBethel, Shelbyville, and Richmond, Bedford Co.

September, first Lord's day, Bethel in Wilson County, in company with Brother Elkins where we had fifteen additions.

Second Lord's day at bro. Sweatt's, Wilson Co., continued several days.

The third and fourth Lord's day at Bethlehem in Wilson Co., in company with Bros. Curlee and Elkins had a very interesting meeting which resulted in thirty-two additions and two restored; and we humbly trust, made a good impression on many more.

Fifth Lord's day attended the Co-operation Meeting at Murfreesboro.

The third Lord's day in October, attended the meeting at Rockspring; fourth met with old Brother Ferguson, J. D. Ferguson and C. Day at Georgetown in Todd county, Ky., and added fourteen; the meeting was still in progress when I left. First, Second and Third Lord's days, in November were also spent in Kentucky; in December I visited Russellville, Alabama, Fayetteville, Mulberry, Lynchburg and Shelbyville Tenn., and 4th Lord's day, baptized a young man who was so low by disease (with which he had been afflicted for some twelve months) that we had to carry him in a blanket to the water and back again to his bed, and after he was baptized we read from 2d Cor., 5th chap., prayed, sung and gave him the hand of Fellowship, and he rejoiced, thanking God that he had obeyed him. May the Lord ever bless him.

Your Evangelist,
S. E. JONES.

SHELBY co. Tenn., Dec. 10, 1850.

BRO. EICHBAUM:—I will give you a short history of my labors in the ministry during the year. I have spoken once a month at Lagrange, immersed 3 persons; delivered four discourses at Salem Miss., some twelve at Springhill, two at Holly Springs; spent six days in Panola with Bro. Dupuy, 3 immersed there; once a month at Mt. Pleasant, once a month at Nonconnah, once a month at Union, one immersion there. On the 5th Lord's day at Babcock's schoolhouse, Desoto, Miss. There were some 12 immersed at Nonconnah during a protracted meeting held by Bos. Cooper and Holmes. I did not have the pleasure of being present. At all the places where I have labored in the good word there were good prospects of doing good, with the exception of Union and Holly Springs, and perhaps under other circumstances than those attending at Holly Springs there would have been a better prospect for good. At all places where I have labored except Thyatira and Desoto there are no other ministers in our connexion, and I have so long been preaching at some of the above named places that there seems to be a want of change so as to excite an interest in attending our meetings. The most promising congregation has been at Nonconnah, and more than half the members of that congregation are leaving for Texas and elsewhere. To the best of my ability as an old man I have labored to keep the Bible before the minds of my hearers. In some places something has been given to me; at most of of the places nothing. Thus I am closing one of the most laborious years of my life in the christian ministry. I feel grateful that I have lived until now and that I have been the means of doing some good; and if I should be permitted to live, my time shall be devoted to the spread of truth as far as in me lies.

Yours in the Redeemer,
M. W. WEBBER.

MEMPHIS, January, 12, 1850.

Dear Brother Eichbaum:—We have just closed a meeting of some two weeks, resulting in 21 additions to the Lord's cause. It was begun by Brethren Jno. T. Johnson, and Jno. Dearborn of Ky., aided towards the close, by Bro. B. F. Hall, who called on his return from Texas. We now number about one hundred and fifteen souls (115) all eager for the truth as it is in Jesus. We are striving to build a house on the lot where we now meet—(having a *short* time ago bought it) the same little house you and bro. Trott preached in.

I send you enclosed a certificate of Deposite of Union Bank here, for forty dollars. It is in advance payment of 60 subscribers, for the present year (51) to the "MAGAZINE."

I send you also a list of names, not quite 60—but will send you the remainder soon.

We are all tolerably well—much refreshed and strengthened in the Lord.

Yours in the hope of Life,
J. W. BRADFORD.

Bro. JAS. H. DUNN, under date of Dec. 30th, writes from near Athens, Ala. "I have not seen that any of the brethren reported the success of our Co-operation meeting. We had 35 additions."

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Bro. JAS. HOLMES, writes from Cageville, Dec. 23rd, 1850: "Since my last, I have labored with some success. Held a meeting near Yorkville—6 additions; 5 young men nearly the same age—interesting accessions. Near Dyersburg 2—quite an old man and daughter. On last Saturday, a Baptist preacher of good moral standing, and of some ability, united with us."

JERSEY PRAIRIE, ILL., Dec. 1850.

Bro. Ferguson: I regret that I am not prepared to give you a correct account of the labors of our evangelists for the counties of Scott, Morgan and Cass, as a full account has not reached our Congregation of the labors of the expiring year.

The above counties have kept two efficient evangelists in the field during the present year. Their labors have been greatly blessed.

I think I can safely say near 200 have become obedient to the faith. They visited our congregation in September, we had 20 additions, among the number was my oldest daughter in her 14th year.

May we all continue faithful unto death.

Yours in the one hope,

S. T. CALLAWAY.

Summary of Additions.

Since our last summary, the following additions to the Churches have been reported by papers devoted to Primitive Christianity.

KENTUCKY.—Ecc. Reformer, 765; Harbinger, 171; Proclamation and Reformer, 19.

INDIANA.—Record, 411; Christian Age, 28; Harbinger, 90.

ILLINOIS.—Record, 215; Proclamation and Reformer, 63; Western Evangelist, 75; Age, 25.

IOWA.—Western Evangelist, 46; Ecc. Reformer, 63.

MISSOURI.—Record 126; Age, 34; Harbinger, 73.

ARKANSAS.—Ecc. Reformer, 97.

MISSISSIPPI.—Christian Age, 49.

OHIO.—Age, 143; Harbinger, 13.

NEW YORK.—Age, 50; Harbinger, 2.

PENNSYLVANIA.—Ecc. Reformer, 9; Harbinger 68.

MARYLAND.—Ecc. Reformer, 10.

CONNECTICUT.—Harbinger, 20.

NEW BRUNSWICK.—Harbinger, 16.

TEXAS.—Record, 52. [Total, 2753.

OBITUARY NOTICES.

DIED, at his residence in Campbell co. Geo., Wednesday morning, Oct. 23d, MATTHIAS GAHAGAN.

The deceased was born July 11th, 1792, in the Province of Connaught, Ireland.—In 1799 his father emigrated to the United States and settled in Buncombe county N. Carolina.

At an early period of life the subject of this sketch dedicated himself to the Lord and for nearly forty years continued steadfast and faithful in his service. He attached himself to the communion of the Methodist Episcopal Church. But before the close of his earthly career, his mind in regard to certain religious questions, underwent a change, and he was induced to associate himself with the "*Disciples of Christ.*"

After nearly sixty years of trial and struggle he was removed from earth by a most painful disease. A gradual decline of several months preceded the final, fatal attack. In the midst of sufferings intense beyond description, he would rejoice and exclaim "Eternal praises to God for his grace." He had a strong impression that God was about to call him from earth for more than two weeks before he closed his eyes in death.—He was accustomed to speak of his entrance upon eternity with perfect composure. His earnest prayer was, "Come Lord Jesus, come quickly." When asked if willing to go, his answer was, "Yes, I want rest."—Worn down by a life of toil—his strength exhausted under the ravages of a terrible disease, *Rest—Eternal Rest* in Heaven, was his supreme idea of happiness. About ten minutes before he breathed his last, he was asked "if God was still near him." His speech was gone—he could only bow his

head to assure us that he was. This was the last communication we had with him—God then was near him.

Thus died a good man in Israel. We loved him for his many virtues. He was esteemed by all who knew him. We therefore deeply lament his loss; and yet we ought not to grieve that he is gone, for he was taken from us to receive the crown, promised to him that "is faithful to the end."

W. P. GAHAGAN.

Died, July 13, 1850, near Lewisburg Tenn., Mrs. Mary M. Record, daughter of John and Elizabeth Wilkins, in the 82d year of her age. She was a member of the Baptist Church for upwards of fifty years and during the whole time her life was a living comment upon the value of the Christian religion. Her disease was lingering and complicated, and her sufferings great. But she bore her afflictions with Christian fortitude. She was frequently heard to say, "O! how glad I am that nearly all my children are trying to get to heaven. I hope we will all meet in the good world. Some of my children are far away from me. I cannot see them in this life, but I hope to see them in the better land. Tell them not to grieve for me." She has left several children, many relations and numerous friends to mourn her loss. R.

Died, in Bledsoe co. Tenn., on the 24th of September 1850, at the residence of her husband, sister Nancy Billingsley, in the 71st year of her age.

The deceased was a daughter of Elder Jonathan Mulkey of Washington co. Tenn., a sister of Elders John and Philip Mulkey, extensively known as indefatigable and efficient proclaimers of the gospel.

The subject of this notice, with her husband, was immersed in the summer of 1801, and united with the Baptist Church in upper E. Tenn. Subsequently they removed to Kentucky, and in 1809 became members of the Christian Church. In 1818 they removed to Bledsoe co. Tenn. At this place they greatly aided in the establishment and growth of the present flourishing church of Smyrna. Few have been permitted to witness, as sister Billingsley did, the happy effects of christian precept, joined to christian example. She had the inexpressible pleasure of seeing all her children, two sons and five daughters, with their wives and husbands, zealous members of the church. Also, all her grown grandchildren, twenty-one in number, obedient to the gospel. Truly might she be called a mother in Israel.—As a christian she was consistent—her conduct was always conformed to her profession, possessing in an eminent degree a meek and quiet spirit. In every relation in life which she sustained, she was worthy of imitation. She had only to be known to be loved. She died, as she had lived, a christian. With an unclouded intellect—in full view of her approaching end, she called her children around her—expressed her gratitude for her happy condition—and one by one gave them her dying counsel—to a son-in-law, an Elder of the church, she gave a solemn—an impressive charge—she exhorted him to watch especially over young professors, adding that those who do not walk in the road to heaven can never reach there.

Thus, surrounded by a venerable christian companion, (with whom she had lived happily for more than half a century,) christian descendants and christian neighbors, passed away from earth one who had lived and walked by faith. C.

Died, in the full assurance of faith, on the 2d of October, of Typhoid Pneumonia, Bro. Wright W. Smith, at his residence in Greene co. Ala.

The writer baptized Bro. Smith in 1847. Since his obedience to this institution he has been a devoted Christian and a liberal supporter of the gospel. He was the first to solicit the writer to preach the word in that portion of country, and notwithstanding the cause was unpopular and he not then a professor, he opened his house, his purse and his heart to us. Since that time a respectable and a pious Church has been built up around him. But he has gone to his reward for the welcome and support he gave to the stranger with the gospel on his

lips. Wife, children, church and friends mourn his loss, but not as those who have no hope.

Your bro. in Christ,
T. W. CASKEY.

Bro. Eichbaum.—It becomes my painful duty to state that our beloved Bro. W. B. Randolph is no more among us. After a protracted illness of four weeks he resigned his Spirit to its Maker, henceforth to appear in the presence of God and the Lamb forever. Some five or six days previous to his departure for his long home, his disease having seated itself in his brain, he became entirely delirious. I would remark that while in this state, he said things of a wild nature which being misconstrued by many, have been thrown upon the angry billows of sectarian prejudice to detract, if possible, from the character and influence of the christian religion. But when in his sane state he often and freely conversed of the glories of the heavenly Jerusalem and of that mansion God has prepared for his people. He died in the full triumphs of that faith he ever lived to honor and obey, and in full hopes of that glorious immortality brought to light by the gospel. He often exhorted those around him to be faithful to their high calling. And now he has left the busy scenes of life and has done with time, it affords us a mournful pleasure to dwell in thought upon the memory of one so dear, who sleeps in the silent mansions of the tomb. "When the first burst of grief has spent its violence"—when the copious tears have been wiped away, our hearts are calmed and made to rejoice in the thought that he shall *live again*. "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors and their works do follow them."

"He lived as lives the peaceful dove,
He died as blossoms die,
And now his spirit floats above,
A seraph in the sky."

Richmond, Ten., Dec. 30. C. L. R.

Lone Mulberry, Ala. Nov. 22, '50.

Dear Bro. Ferguson:—It has become my painful task to note the death of our beloved brother, Timothy Thomas. He fell a victim to inflammation of the lungs, the result of a protracted cough, on the 2d inst. For some four or five weeks his sufferin, was great, which he bore with christian fortitude and resignation. I was constantly with him for near two weeks before his departure, and can say that, I never witnessed more patience in any one of the many I have seen leave this world. He said to me a short time before he died, that he had tried to obey his Lord to the best of his understanding; and that he now trusted in his gracious promises. I am not informed of bro. Thomas' age, but suppose that he was over seventy years old. He renounced Methodism and became a member of the Christian Church some sixteen or seventeen years since; and was one of the Bishops of the congregation at "Twelve Corner" when he died. He was an honest man, a pious Christian and an affectionate husband and father. He has left many friends and relatives to mourn his departure; but our loss is his gain, no doubt. We fondly anticipate the day when we shall meet him in the land of rest—

"When in that holy, happy land,
We'll take no more the parting hand."

J. H. DUNN.

Note. By the inadvertence of the Printer, the Obituary of Bro. McClellan, furnished by Bro. Young, as also those of Bros. Mullegan and Mosely, furnished by Bro. P. B. Lawson, which were in type for the present No., were distributed and the copy destroyed. This we regret, but would say that if thought desirable by the friends, we will publish them as soon as re-furnished.

Explanation and Apology.

Owing to the difficulty of procuring paper our Jan. no. was not issued so early as usual. We shall endeavor as far as possible to guard against any future detentions. In this place, we desire also to apologize for many typographical errorrs in the third and fourth forms of the January No. We were absent at the time the impression was being worked off—but thought that ample arrangements had been made to secure full correction of the proofs. The following *errata* we especially notice.

Errata.

Page 23, 9th line from top—for effusion, read *affusion*.

Page 24, 8th line from top—for Novatius read Novati*an*.

Page 24, 15th line from top—for both, read *hath*.

Page 30, 2nd line from top—Mr. Helm, read *Mount Hebron*.

The name of Bro. Caskey, is in one instance incorrectly written *Gaskey*, and that of Bro. Meng—*Meny*. In the report of Bro. Hook, p. 27,—the word Dekalb is repeated several times incorrectly. E.

CHRISTIAN MAGAZINE.

EVERY SCRIBE INSTRUCTED UNTO THE KINGDOM OF HEAVEN, IS LIKE UNTO A HOUSEHOLDER WHO BRINGETH FORTH OUT OF HIS TREASURE THINGS NEW AND OLD.—MATT. XIII. 52.

VOL. IV. NASHVILLE, TENN. MARCH, 1851. NO. III.

LECTURES ON EXODUS.

Lecture III.—Exodus 3d Chapter.

MOSES BEHOLDS GOD IN THE BURNING-BUSH AND IS COMMISSIONED TO DELIVER THE CHILDREN OF ISRAEL—THE JUSTICE OF GOD VINDICATED—THE NAME "I AM THAT I AM"—THE MEANING OF THE UNCONSUMED BUSH.

We left the prospective deliverer of Egypt in the plains of Midian, in the enjoyment of domestic felicity and delightful intercourse with God, the humble shepherd of another man's flock. Far from the enchanted regions of princely life and the pomp and luxury of courts, we love to behold him in his calm retreat, animated by exalted piety and cultivating those qualities which were preparing him for the great designs of Providence concerning his nation. Eighty years of his life are now passed away, more than the ordinary limit of human life since the flood. At its expiration, he is called to an enterprise which requires courage to undertake, energy of conduct to continue, and a long life of arduous labor to conduct it to a happy issue. The children of Israel groan under their burdens and their groanings have entered into the ears of the Lord of Hosts, and they must have a Deliverer.—Moses follows his father-in-law's flock into the wilderness of Mount Horeb, where he is overwhelmed with astonishment by beholding a Bramble-bush on fire, and though for a long time burning, not the least injured by the flames. His curiosity led him to approach nearer the unconsumed bush, that by a closer examination he might be able to satisfy himself of the wonderful phenomenon. But as he approaches, lo! a voice issues from the bush calling him by name, and ordering him to pull off the sandals from his feet, for he stood upon holy ground. Moses obeys the solemn mandate, whilst the vocal bush gives forth the welcome intelligence: "I am the God of thy father, the God of Abraham, Isaac and Jacob." At this annunciation the Shepherd falls to the earth and covers his face with his hands, as being unable to bear the visible effulgence of the divine presence. He learns that the God of Israel, having witnessed the oppression of his people, had determined to deliver them. Moses, it would seem, had given up all hope of the deliverance of his afflicted brethren during his generation, and had no conception of any ability in himself to effect so remarkable an event. But he is informed by Jehovah that Israel shall be delivered and through his instrumentality.—He urges his incapacity, and shrinks back from the assumption of the character of a divine ambassador. But all difficulties are removed by the assurance of God that he will be with him—that he will assist him in every effort and that, in a short time, he would be made to see the afflicted Israelites a free people, worshipping him in the very mountain where he now conversed with him. Moses still expostulates and urges another difficulty: "What shall I say to the children of Israel? Whom shall I tell them has sent me, when they enquire into the nature of my authority?" for he reasons as one who looked upon Israel as so corrupted by Egyptian idolatry as to be unacquainted with God. By what name, therefore, he demands shall I call thee?—God answers: "Say that the *I am that I am* hath sent thee." He orders him to assemble the elders of Israel and inform them of his commission and designs, and then directly demand of the king the privilege of going three days in the wilderness with the people to worship. He informs him beforehand that the king will not grant even this slight

request, and thus he prepares him against a repulse. When refused in this request, Jehovah threatens to stretch forth his power over Egypt and send upon the king and the people afflicting plagues, which in the end will make Pharaoh glad to yield to his demand. He also instructs him that when dismissed, he will give his people favor in the eyes of the Egyptians so that they will be able to obtain vessels of silver and gold, splendid ornaments and costly raiment which their sons and daughters shall carry away as spoils from the Egyptians, who had long refused to requite their labors.

So much for the history contained in this chapter. According to our custom we notice the difficulties of scepticism.

1. We are asked to account for the justice of God in requiring the Israelites to borrow gold and silver of the Egyptians under a false pretence of returning it, when in reality they intended to carry off the treasure as booty. This impression arises from a mistranslation, as may be made evident to the ignorant as well as the learned. The Septuagint renders it, "you shall ASK of your neighbor jewels of gold and silver and costly raiment." The Vulgate or Catholic version does the same; so also the Coptic or common Egyptian, Chaldee, Persian, Samaritan and all the continental versions of Europe. Our English version, alone, has the word *borrow*. The true state of the case is simply this: God required the Israelites to demand the treasure of the Egyptians; and he put it into the hearts of the Egyptians to yield to that demand, by causing most dreadful afflictions to come upon them by the delay of the Israelites to leave their land. So sore and heavy were their afflictions, resulting at last in the destruction of the first-born of all Egypt, that all their neighbors were willing to purchase the departure of the curse-procuring nation. It was therefore neither a matter of fraud nor of charity. They gave willingly and they gave also because they were compelled.—Josephus and all the ancients so understood this passage. He says that the Egyptians made the Hebrews presents, in order to induce them to go away, whilst some felt that they had wronged the oppressed people and were willing from a sense of justice to part with their substance. The word may sometimes be rendered *borrow*, as in Exodus 22: 14; 2 Kings 2: 5; whilst the Hebrew has another word (*lurah*) which more strictly conveys that idea. But *shual*, the word used in the text, does legitimately mean to ask, demand, require &c., as may be seen Ps. 2: 8. "*Ask* of me and I will give thee the Heathen," &c. Certainly the Heathen were not borrowed. 1 Kings, 10: 13, "All Queen of Sheba asked." 1 Sam 1: 28, "Hannah *asked* for a son." It was the special appointment of the Almighty who is the Creator and disposer of all things, that his people who from the days of Joseph had enriched the Egyptians, built up their treasure-cities, and otherwise advanced them to opulence, should empty or spoil Egypt of a large amount of its substance. This they did by demanding their jewels &c. at a time when it was a bare choice of evils whether to give them or suffer destruction. By this means, God recovered to the Israelites what had been forced from them by the injustice of their oppressors. He that uses violence has no right to complain when he suffers violence in return.

2. We call your attention to the peculiar energy, power and fulness of the name here communicated by the Elohim of himself. "I am that I am," or "I will be what I am."—The exact point intended by this name at the time it was given may not appear. I suppose that as Jehovah was in the habit, whenever he made a peculiar promise, of giving himself a name which would guarantee the fulfilment of that promise: so he acted here. When he promised Abraham a *Son*, he called himself the Almighty God and the patriarch was taught to rely upon Almighty power and not his own. Thus is he called, Lord of hosts, God of Jacob, Ancient of Days, &c. &c. Here he declares his unchangeable character and eternal being and perfections. And what name, we ask, could be more expressive? What more characteristic of any intelligible view of the Creator of the Heavens and the earth? *He that* IS *and* WILL BE *what* HE IS.

The Apostle John uses a similar description, when in that sublime sentence he speaks of him "who is, and was, and is to come." If the Israelites were to ask, therefore, who and what is he that sent thee, in the answer given by this name, they would be reminded that he was the God who had favored their fathers, the same who *is* ready to fulfil the promises of his covenant and who *will* always be with those of them who keep his commandments: emphatically and pre-eminently the God of their race, distinguished from all pretended beings who are, but were not, and who soon will not be even in the memory of living men. This is a striking grammatical anomaly, the like of which is no where to be found, for the like idea never existed in human minds or language but by a divine communication.—This name, is with me, a proof of divine revelation. The idea could never have entered into the mind of man in any other way. There are no premises from which to have reasoned ourselves into the discovery; there are no analogies in nature to suggest the thought, and when suggested by God himself, we feel its incomprehensibility and bow before it as before the eternal and incommunicable one who was before we could reason, who *is* now that we pretend to reason and who will be when our reason shall be no more. The classic writers of antiquity have *borrowed* (a more veritable borrowing or stealing than that of the departing slaves of Egypt) the idea here conveyed and have enlarged upon it, and poor human nature is often so perverse as to admire it in them whilst it passes it over in the Book of God, the fountain of all that is true, beautiful or useful in human learning.

3. The design of the appearance of God in the unconsumed bush appears to have been to show Moses that though Israel was as an obscure bramble on fire with persecutions and afflictions, yet were they not consumed. God was in the midst of them as he then appeared in the midst of the bush to preserve them from destruction. Israel was in a furnace of fire and were themselves but as briars and thorns in a consuming flame. Yet were they not destroyed; yet they flourished and shot forth vigorous branches of promising offspring, for the imperishable and eternal I AM was with them. Like the three children of God in the furnace of Nebuchadnezzar, the angel Jehovah was by their side and did not suffer the flame to hurt them. Their preservation and the preservation of the bush is not unlike that preservation which God has vouchsafed to the church in the wilderness of persecutions into which she has been often driven during the past ages of her history. Her enemies have not been allowed to prevail; the fire which consumed not his people has consumed them, and the humble bramble remains though proud empires have been swept away by the fierce flames of wrath to an oblivious destruction. To his people, God is as the light of the sun to direct and cheer them on their way; whilst to their enemies and his enemies he is as a consuming fire. His anger is as fire and his wrath as consuming flames. Look to the vale of the Jordan, and behold the Sodomite cities; look to Babylon and Jerusalem, and ere long look to Rome, Papal as you may now look to Rome Pagan, and see the calamities with which Jehovah has visited the proud seats of pollution, corruption and crime.

J. B. F.

For the Christian Magazine.

The Extraordinary, Ordinary and Imaginary influence of the Spirit.

The order of nature and grace is first the *extraordinary*, and then the *ordinary*. The extraordinary is the true *miraculous*. The ordinary in religion is the true *moral*.—God is the author of these; but man has invented the *imaginary*, which is a *counterfeit* of the true miraculous and moral—neither the true extraordinary, nor the true moral exactly, but a mixture of both. But the following facts and truths will present this subject in its true light, and enable us to discriminate between the wisdom of God and the delusive philosophy of man:

I. THE PRIMITIVE STATE OF MAN.

1. Man in his creation was the subject of the extraordinary influence of the Spirit.—The Lord God breathed into him the breath

of life and he became a living soul. Gen. 2: 7.

2. Man after his creation was the subject of the ordinary or moral influence of the spirit, through the word of God, and by faith and obedience to that word. Gen. 2: 15–18.

3. But if any one supposes he came into existence without father and mother, that God by his spirit breathed into him spiritual life without words, and without faith in and obedience to those words, he is the subject of the imaginary influence of the spirit. And we have many fanciful creatures even in this age who glory in wordless conversions!

II. THE PATRIARCHAL AGE.

1. Enoch, Noah, Abraham, and others, were the subjects of the extraordinary influence of the spirit, in order that the spirit of God might "strive" with man through agents and words. Gen. 6, 3.

2. The people were the subjects of the ordinary or moral influence of the spirit through his agents and words, and through faith and obedience, in order to their conversion and sanctification.

3. But all who suppose the spirit strove with them and converted them without agents and words, and without faith and obedience, are the subjects of the imaginary influence of the spirit.

III. THE JEWISH AGE.

1. Moses and the Prophets were the subjects of the extraordinary or miraculous influence of the spirit, in order that the people might be taught and testified against by the spirit. Ne. 9: 20, 30.

2. The people were the subjects of the moral influence of the spirit through the agents and words of the spirit, and by faith and obedience.

3. But all who suppose they are taught by the spirit without agents and words, and converted by the spirit without faith ard obedience, are the subjects of the imaginary influence of the spirit.

IV. THE MISSION OF JOHN THE BAPTIST.

1. John was the subject of the miraculous influence of the spirit in his conception, birth and ministry, in order that the people might have the knowledge of salvation in the remission of sins by the spirit.—Lu. 1 ch.

2. The people were the subjects of the moral influence of the spirit through the preaching of John, and by believing, repenting and being baptized for the remission of sins, and thus received from the spirit the knowledge of salvation. Mat. 3 ch., Mar. 1 ch. Lu. 3 ch.

3. But all who suppose they have the knowledge of salvation directly from the spirit without preaching, and without faith, repentance and baptism for the remission of sins, are the subjects of the imaginary influence of the spirit. And they are not a few.

V. THE MISSION OF CHRIST.

1. Christ was the subject of the extraordinary influence of the spirit, in his incarnation, baptism and ministry, in order to the origination and confirmation of the truth peculiar to his mission. Lu. 1 and 3 ch.

2. His disciples were the subjects of the ordinary influence of the spirit through his words and miracles, and in believing and obeying his teaching. They were thus born of water and spirit. Jno. 3 ch.

3. But all who suppose the spirit descends upon them in the water or in the stream, and regenerates them in any other way than through the word connected with faith, repentance and baptism for the remission of sins, are the subjects of the imaginary influence of the spirit, and of imaginary regeneration.

VI. THE MISSION OF THE APOSTLES IN THE CHRISTIAN AGE.

1. The apostles were the subjects of the extraordinary and miraculous influence of the spirit, by the baptism of the spirit, in order that they might reveal and confirm to the world the gospel according to the new covenant.

2. The Jewish converts on Pentecost were the subjects of the ordinary and moral influence of the spirit through the spirit, through the gospel as revealed and confirmed by the apostles, and by faith, repentance and baptism in the name of Jesus Christ, for the remission of sins. Acts 2 ch.

3. But all who suppose they have "the re-

mission of sins" by the baptism of the spirit, or that they are under the influence of the spirit in any other way than through the gospel, and by faith and obedience to the gospel, are the subjects of the imaginary influence of the spirit.

VII. THE EVANGELISTS OF THE APOSTOLIC AGE.

1. The evangelists of the apostolic age were the subjects of the miraculous influence of the spirit in order that they might aid the apostles in revealing and confirming the gospel.

2. The Samaritans and others converted by the evangelists, were the subjects of the moral influence of the spirit, through the gospel, and by believing and obeying the gospel. Acts 8 ch.

3. But all who suppose the spirit enables them to believe in any other way than through the words and miracles of the gospel, and converts them without faith and obedience, are the subjects of the imaginary influence of the spirit.

VIII. THE APOSTOLIC CHURCHES.

1. They were the subjects of the extraordinary influence of the spirit, by the imposition of the apostles' hands, in order to their edification and perfection in christian knowledge, and by which they prayed, sang and prophesied, and which was called "the manifestation of the spirit" and "spiritual gifts." 1 Cor. 12, 13 and 14 chs.

2. Those members of the apostolic churches who did not possess those gifts were the subjects of the ordinary influence of the spirit through the words of those who exercised them. 1 Cor. 14 ch.

3. But all those christians who suppose they preach, pray and sing by the inspiration of the spirit now in any other way than through the words of the spirit printed in the Bible, are the subjects of the imaginary influence of the spirit.

IX. THE BAPTISM, POURING OUT, SHEDDING FORTH AND FALLING ON OF THE SPIRIT.

1. The apostles, evangelists and primitive churches, were the subjects of the extraordinary influence of the spirit, by the baptism, the pouring out, the shedding forth and the falling on of the spirit, in order to the setting up and perfection of the church of Christ. Eph. 4 ch.

2. None of them were converted by these miraculous influences, but by the moral influence of the spirit through the truth.—Acts 2, 8, 9, 10, and 19 ch.

3. All persons in this age who suppose they were converted by the baptism &c. of the spirit, are the subjects of the imaginary influence of the spirit. They are vastly numerous, and seem determined to hold on to the religion of imagination in preference to the religion of faith.

X. THE BIRTH OF THE SPIRIT.

1. John and Christ were the subjects of the miraculous influence of the spirit, in order to prepare the way for the regeneration of others by water, word and spirit. Mat. 3 ch., Jno. 1 ch.

2. The disciples of John, Christ and the apostles were the subjects of the moral influence of the spirit through the truth, word or gospel, in being "born again," and were thus "born of God," of "the spirit," of the apostles, of the word and of water, by faith, repentance and baptism. John 1, 13: 3, 5; 1 Cor. 4, 15; Jas. 1, 18; 1 Pet. 1, 23; 1 Jno. 5, 1.

3. But all who suppose they are born of the spirit without human agency, the word of God, faith in Christ, and obedience to him in baptism, are the subjects of the imaginary influence of the spirit.

XI. THE EFFECTUAL CALLING OF THE SPIRIT.

1. The apostles, evangelists, pastors and teachers of the apostolic ages, were the subjects of the extraordinary influence of the spirit in being called to preach to others. Acts 13 ch.

2. Others were the subjects of the ordinary influence of the spirit in being called by the spirit through the preaching of the gospel to become christians. 2 Thess. 2: 12—"Whereunto he called you by our gospel."

3. But all who suppose they are called to be either christians or preachers in this age by any influence of the spirit not connected with the gospel, are the subjects of the imaginary influence of the spirit, and consequently of an imaginary call to be christians or preachers. We have many such persons in this age who are the veriest slaves of their own imaginations!

XII. THE WITNESS OF THE SPIRIT.

1. The apostles and others were the subjects of the miraculous influence of the spirit in order that the spirit through their preaching and miracles might bear testimony that Jesus was the Christ, the son of God, and that Jews and Gentiles were equally entitled to the kingdom of God, and equally the children of God in that kingdom.

2. The Jews and Gentiles were the subjects of the moral influence of the spirit, and by faith and obedience to those revelations, in becoming the children of God, and could have no evidence that they were sons of God under the gospel and not slaves under the law, till they received the spirit of adoption, or the disposition of sons, which was the effect of believing and obeying the gospel. Rom. 8 ch.; Gal. 4 ch.

3. Therefore all who suppose they have any other witness of the spirit over and above the written revelations and miracles of the spirit, and the spirit of adoption which is the effect of the gospel in our hearts, are the subjects of the imaginary influence of the spirit.

THE CONCLUSION OF THE WHOLE MATTER.

1. Moses and the prophets, and Christ and the apostles were the subjects of the extraordinary influence of the spirit, in order to originate and confirm the Bible as the means of the spirit in the conversion of the world and sanctification of the church.

2. All converted in any age were converted by the influence of the spirit through the truth of the Bible.

3. Therefore all who suppose they are converted by the spirit without the Bible, and who suppose He will convert others in Pagan or Christian lands without the Bible, are the subjects of the imaginary influence of the spirit, which never had, has not, and never will have any existence in the vast universe of God.

God created the world for man and man for the world by the extraordinary influence of his spirit, and then connected the ordinary influence of his spirit with them, that man by well adapted agents and means might enjoy his earthly inheritance.

He also created the Bible for the church and the church for the Bible, by the miraculous influence of his spirit, and then connected the moral influence of his spirit with the Bible and with the church in order to the conversion of the world and sanctification of the church by well adapted agents and means.

But man in the foolishness of his imagination, becomes dissatisfied with the ordinary, strives for the extraordinary, fails to attain it and falls into the imaginary! O! Lord God, deliver us from the vanity of our imaginations!

"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." Rev. 22: 17.

J. J. TROTT.

Review of Baptist Doctrine

AS SET FORTH IN

"*The way of Salvation,*" by R. B. C. Howell, D. D. Charleston, 1849.

We propose in the present essay to review the doctrine of our author on the

REMISSION OF SINS.

The subject of remission is fundamental. It is indeed the great question in religion. Not unaptly may it be compared in its importance to the *keystone* of the arch. If *it* be imperfect or deficient, the arch is worthless—no matter with what skill constructed. In such a case the superstructure must sooner or later tumble into confused, shapeless ruin. It behooves us, therefore, to examine narrowly the grounds of our faith on this cardinal subject and to beware lest we be turned from the simplicity of the truth of the Scriptures.

Chap. 7, sec. 6 of our author is entitled, "*The believer in Christ receives the full pardon of all his sins.*" After defining pardon, he proceeds to inquire into the *medium* by which it is received. His first question under this head is "Does *baptism alone*, secure the pardon of sins?"

This question, of course, is answered negatively—with which we beg leave to say we most heartily concur—and our author next inquires—"Do we receive the pardon of sins through the medium of *faith and baptism?*"

"This doctrine (he continues) though at first view, somewhat more rational than that which attributes forgiveness to baptism *alone*, will be found upon examination to be equally repugnant to both scripture and reason. It is in fact, simply a new and revised edition of the old volume of errors, which found its way into the church at a very early period, and has been in every age productive of the most melancholy consequences. * * * When a sinner is regenerated by the Holy Spirit, and thereby becomes a child of God, really enters into the covenant of grace, and is sealed by the divine Spirit, unto the day of redemption, his sins are actually and truly pardoned; but of this the experimental knowledge must be by faith. Faith gives the evidence of regeneration. Its exercise is one of the first acts of the "new creature." What faith is among the internal graces of the Spirit, baptism is among the external acts of the Christian; one of the primary and most important of his *obedience*. It is therefore the appropriate *outward declaration of his previous internal change*." pp. 163, 164.

Here we have the familiar doctrine of the "outward and visible sign of the inward and spiritual grace." But the student of the Scriptures will at once inquire, Is baptism ever called a "sign" in the Bible? Never. This view of baptism is a sheer assumption and has not the shadow of proof. Again: Is the sinner represented in the Scriptures as regenerated by the Spirit independently of baptism? Never. In the only passage in which regeneration is used in this sense, it is declared that we are saved by the *washing* of regeneration and the renewing of the Holy Ghost. More, when our Lord would explain regeneration to Nicodemus, he says, "Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God." Once more, from the above extract it seems that baptism is a part of *obedience*, but nevertheless quite non-essential to salvation. Now it must be evident that the inspired men have a very different view of obedience from the Doctor. He makes it quite unimportant whether baptism—a part of obedience—be attended to or not, certainly not essential to salvation; but says Luke, "We are witnesses of these things and so is also the Holy Ghost whom God hath given to them that *obey* him."—Acts 5, 32. And Peter declares, "Seeing ye have purified your souls in *obeying* the truth."—1 Pet. 1: 22. So then neither is the soul purified nor the Spirit enjoyed (both of which are essentials according to the Dr.) without obedience, of which baptism is part, according to the Dr.'s own admission!

But we must turn to our author's examination of the passages which he says are brought to prove that baptism is a condition of pardon. They are, "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins."—Mark 1: 4. "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." Acts 2: 38. Our author adds:

"Does the phrase in these passages—'for the remission of sins'—necessarily mean *to procure* remission? Upon this point, so far as the texts now before us are concerned, the whole argument rests. The preposition *for* is defined by the Lexicons to mean 'on account of,' or 'because of,' as well as to procure. Why then may not the phrase 'for the remission of sins' be just as well interpreted *because of*, or *on account of* the remission of sins already obtained, as to *procure* the remission of sins? Its connection must always be decisive of its sense; and every candid man, who studies the subject without prejudice, must say that when used in relation to baptism, the phrase does not necessarily mean to procure the actual remission. Our Saviour cleansed, on a certain occasion, a leper and said unto him, "Go thy way, show thyself unto the priest, and offer *for thy cleansing* those things which Moses commanded." This leper was already actually cleansed, yet he offered a sacrifice *for* his cleansing; not certainly to procure it, because it had already taken place.—pp. 168–9.

That for is sometimes used in the sense of, because of, we intend not to dispute; but to the question of the author, why this may not be the signification in the passages already adduced, we answer—Because it makes the most palpable nonsense. Let us see:

"John did baptize in the wilderness and preach the baptism of repentance because of the remission of sins." "Repent and be baptized, every one of you, in the name of Jesus Christ, because of the remission of sins." Notice, reader, John preached the baptism of *repentance*—for what? *Because* the sins of the people were already pardoned. Strange cause of repentance truly! Peter too, on this hypothesis is made to tell three thousand distressed, anxious, sin-convicted men to *repent* because they were pardoned! To be *sorry* because they had received the most precious boon of heaven! To what strange lengths of absurdity will not party interests drive men in support of party principles.

But we are told that the leper after being cleansed had to offer sacrifices *for* his cleansing, and that is proof that *for* means because of in connexion with baptism. *Two* points here deserve to be noticed.

1. It is not true that the leper was clean according to the law, or in any sense similar to that in which the heart must be cleansed in order to acceptance with God. Will the reader turn to Lev. 14 ch. and read—"And behold if the plague of leprosy be healed in the leper, then shall the priest command to take for him that *is to be cleansed* two birds alive," &c. Now we ask for what were the birds to be taken? Was it not *in order to* a legal cleansing? It matters not a particle that the leper was *corporeally* cleansed of his leprosy. He was *not* cleansed *legally* and these birds were to be offered for—in order to—this last cleansing.

2. Were the above not true, it is to be considered that the Greek word here translated *for* is *peri*, not *eis*, which is the real word in dispute. *Eis* does occur however in the verse—"*for* a testimony"—and no one doubts that it here means *in order to* have complete testimony of the cure.

But this keen-edged blade of criticism with which the Dr. would slay all heretics, let us for a moment turn it upon certain other passages whose meaning is undisputed, and see what fearful havoc is made of the most *essential* doctrines of scripture, even the Dr. himself being judge.

Our blessed Saviour in the institution of the Supper, took the cup and said, "For this is my blood of the new testament which is shed for many *for* the remission of sins." Matt. 26: 28. Now, reader, apply the Dr.'s criticism and we have, "For this is my blood of the new testament which is shed for many *because* of the remission of sins," i. e., the sins of the world were forgiven and the blood of the Saviour was shed *because* they were pardoned! Monstrous idea!!

Once more; the Apostle Paul uses this language: "Whom (Christ) God hath set forth to be a propitiation through faith in his blood, to declare his righeousness *for* the remission of sins that are past." Rom. 3, 25. Does this imply that Christ was set forth as a propitiation *because* the sins of man were already pardoned? And yet this is the tendency of our author's argument.

But we again quote:

"This exposition (the *because of* exposition) is entirely applicable to the two remaining principal passages upon which reliance is placed to sustain the doctrine of baptismal pardon. In one of them Ananias said to Saul, 'Arise and be baptized and wash away thy sins.' What, *actually!*—Certainly not. Before his baptism he had received his sight and was 'filled with the Holy Ghost;' was he not then actually pardoned? Can an unpardoned man be full of the Holy Ghost? In what sense then did his baptism wash away his sins? In a *ceremonial* or *figurative* sense only. It was the outward declaration of the internal cleansing by the Holy Ghost, which he had already abundantly received. In the other passage Peter speaks of the flood and says that in the ark, 'Eight souls were saved by water,' and adds: 'The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ from the dead. Baptism he declares to be a 'figure.' The transactions of which baptism is a figure, save us; the great sacrifice of the Redeemer; of which the consummating act was his resurrection from the dead. Our sins are not, surely, pardoned actually by the compliance with the figure; but by our embracing the substance; receiving Jesus Christ by faith."—p. 170.

On this extract we have several remarks to make:

1. Observe how the Dr. shifts the ques-

ion when he speaks of the doctrine of *baptismal pardon*. Really, we had supposed that on the question whether baptism *alone* secures pardon there was no dispute. It is whether pardon be suspended on *faith* and baptism taken *together*.

2. The case of Saul: He was filled, we are told, with the Holy Ghost before baptism and "can an unpardoned man be full of the Holy Ghost?" This is one of those questions which sounds very wisely, but bears no searching scrutiny. We simply reply—*why not? Balaam* was filled with the Holy Ghost. Was he a pardoned man? *Judas* was endued with the Holy Spirit. Was he, too, internally cleansed? Paul declares that it is possible to have the gift of prophecy, to understand all mysteries and all knowledge and yet be destitute of real piety—was not the gift of prophecy one of the evidences of a man's being filled with the Holy Ghost?

Again: after Philip went down to the Samaritans and preached Christ unto them, and after they obeyed the gospel as deliveren to them, were they pardoned? Certainly, responds every one. Well, it is certain they had not received the Holy Ghost *before* this obedience and if the Dr.'s theory be true, these unfortunate Samaritans were deluded by the *sign* (baptism) without the substance (the gift of the Spirit.)

Look again, was Paul pardoned when he was told by our Lord that he must go to Damascus that he might learn *what he must do?* Not even the Dr. would contend that he was. When was he pardoned? Every candid man must answer, when he had heard what to do and *done it*. Now what was the command? To be filled with the Spirit?—Nay; but it was—"Arise and be baptized and wash away thy sins." But, says our author, the washing away of sins is figurative. By parity of reason, the *arising* is figurative and *being baptized* is figurative. Pray, Dr., tell us what sort of baptism is figurative baptism?

3. "The like figure whereunto even baptism doth also now save us." "Baptism (in this passage) is declared to be a figure," says the Dr. Admit this. Is that the same as saying that the *salvation* is figurative? By no means. The salvation of Noah by means of water (the element on which his vessel was upborne) was a real, literal, *bona fide* salvation. Even so, if there be argument at all in this passage, the salvation secured to the Christian by baptism is real, literal and unmistakable. If baptism only saves us figuratively, then the water of the flood only saved Noah figuratively—but such a statement involves the most palpable absurdity. He and his family were *actually* saved from a watery grave.

But our author is not content with overthrowing all the Scripture proof brought to establish the position that faith and baptism are the means of pardon. On page 172 he says:

"Let us now subject it to the test of reason. Is baptism necessary to the pardon of your sins? That ordinance must be administered by some man; a minister of the gospel. In his *hands*, therefore, your pardon is placed. You cannot be pardoned unless he choose to baptize you! You must look not to God only, but to your Minister also! We are therefore led tamely back—strange retrogression—to the old and exploded dogma, 'that the forgiveness of sins is in the hands of the priests of religion.' Besides, if sins are pardoned only in baptism, what is to secure the pardon of all those sins which you commit after baptism? You had better defer your baptism, as they did in the age of Constantine, until you come to die and then have them all pardoned at once, and go pure to heaven! But this would be unapostolic and in violation of the commandments of Christ. Call you this reasonable?"

That baptism should be connected with faith for the remission of sins is unreasonable because baptism requires a minister or some man! Is then *faith* necessary, Dr? Certainly, he responds. Listen then for a moment to the Apostle Paul: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear *without a preacher?*" It seems then quite as difficult to *have faith* without a preacher as to be *baptized* without one; so that the Dr. has proved too much—he has

proved *faith* unreasonable, as well as baptism! But if baptism be necessary to remission, how are sins committed after baptism to be pardoned? Really, it is passing strange that an erudite D. D. should ask such a question! Has our author not yet discovered that the law of remission for the *alien* is very different from that for the *citizen* of the kingdom? Does the Dr. suppose that if he commit sin *now*, he must *get his religion* over again? Does he think he must get converted over? Does he suppose that he must be *re-baptized* with the Holy Ghost every time he sins? If not there is no point in his question and no force in his pretended difficulty. We might with the same force tell him that it would be better to wait and get religion in a dying hour than to run the risk of committing many offences against the Heavenly Father after making a profession of religion.

We cannot consent that the truth be obscured by any such shifts. It is true that he that believeth and is baptized shall be saved, and this appertains to him who is not yet admitted into the spiritual family of God, and it is also true that "if (after being admitted into that family) we *confess* our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Another argument urged by our author against the essentiality of baptism is that multitudes of *good* persons have died without being baptized, i. e., immersed. Very well, and it is also true that multitudes of good persons have died who have never heard of the *name of Christ*, and what of their case, Dr.? The truth is, there is no argument in such considerations, and it ought to be sufficient for us to consider that we are not the judges either of unbaptized professors or unbelieving Pagans. To their own Master they must stand or fall.

But enough. We have disposed of all the objections of our author as we would hope satisfactorily, and we would now ask the candid reader, be he baptist or not—Are there any solid reasons for doubting the great proposition of the commission—"*He that believeth* AND *is baptized shall be saved?*"

J. E.

The Destiny of Nations.

If we look upon nations as so many great individuals playing a drama, we shall perceive at once that each has a distinct and intelligible character; each a peculiar mission to fulfil, and a corresponding career to pursue.

No two great nations bear much resemblance to each other. They are as unlike as two distinct men, and their principles and motives of action are different. The Jews had a theological mission, and the whole world has felt the power of it. The Greeks had a philosophical and artistic mission; and to this day the world condescends to be their disciples, and in many respects their humble imitators. The Romans had a political mission, and we see their rules and forms of government incorporated with all civilized nations. These three great nations of antiquity have laid the foundation of modern civilization. What would the world have been had one of these nations been wanting? Very different altogether from what it is at present. We can scarcely imagine what would have been the consequence.

The character of Spain is very different from that of France and England. It is a half-breed like one of its own mules, between the despotism of the East and the civilization of the West. It is the only one of the great Christian nations which was for ages possessed and peopled in part by Mohammedans; and, though at last they were driven out of the land, their spirit of tyranny and chivalry remained behind them, and lingers even still, despising the commercial utilitarian habits of the north-west. To Spain was allotted the great dramatic part of discovering the New World in the 15th and 16th centuries; and in the fulfilment of that most important mission, the peculiar character of the nation was developed in hard and definite outline. The worshippers of God and Mammon were never, perhaps, in the whole history of the world, elsewhere combined in so picturesque and imposing a manner. The conquerors of Mexico and Peru had no Bibles and tracts, or even preaching missionaries, like the cooler and more rational nations of the North.—

With a crucifix in one hand, and a sword in the other; with one eye on the gold, and the other on the silver that they found in their path; small in number but powerful in faith, and full of the pleasing hope of riches in this world or heaven in the next—they pillaged the temples, ransacked the dwellings, tortured and burnt the sovereigns and nobles, set up crosses and images of the Virgin in room of the pagan idols, and said masses to the bewildered natives, persuaded them to submit to the rite of baptism, to take the eucharist, cross themselves and bow to the Virgin, and even held out the cross to their victims to kiss whilst they were burning them at the stake for pagans, infidels, and traitors. It is a marvellous history; so very unlike the history of the Anglo-Saxon adventurers, who laid the foundation of the great republic in the cooler and more northern regions of the New World. But, amid all this wantonness, cruelty, and inconsistency, this unnatural union of avarice and devotion, there was mercy to be found.—The conquerors mixed their blood with the vanquished. They regarded them, so soon as converted, as men of the same origin and rank with themselves. A common faith was, in their eyes, a common blood; and a new race of men arose from the mixture of the white and red races. But to this day it is an unsettled race; and none of the countries which the Spaniards colonised in the New World have been able to settle themselves under any definite or permanent government, but remain to this hour, like political volcanoes, always burning and always threatening another devastation. The appetite for gold was the ruin of the mother country; and the irrational and violent system of converting the Indians has only laid the foundation of an inferior civilization, which has never been able to distinguish itself, or exercise even a re-active influence on the civilization of the world. It was a work of passion; and passion still prevails over reason in regulating the destiny of Spanish colonies; whilst Spain herself, still doggedly adhering to her old principles, reluctantly submits to her inevitable destiny.

The history of France is altogether different. The French are a gay and a social people, and therefore peculiarly adapted for taking the lead in an age like the present. Their conquests are at home rather than abroad. They have no colonies. Their great ambition is to lead the world, by leading the civilized nations, and making Paris the capital of civilization; and they have, to a considerable extent, accomplished this end. But being merely a dependency of Rome in its ecclesiastical capacity, the nation is fettered in one of its legs, and incapable of forming other than a political or philosophical centre for the circumference of civilization. In fact, there may be said to be no other principles in France but Popery and philosophy. Between these two there is eternal war—a war without hope—for the weakness of the one is the strength of the other. But Popery not having her dwelling place or centre in France, philosophy has taken the lead in her government and her literature, and may be said to form the intellectual mission of the nation.—Moreover, the French politicians are remarkable for the logical form which they give, or attempt to give, to all disputations. They seek for authority in abstract principles, and the common laws of Nature, and endeavor to establish the paramount authority of faith, which is dictated from Rome.—In doing so they prove the power and weakness of reason at the same time—its power to shake the foundations of society—its weakness to discover a firm foundation for the new. France is wandering in the desert of thought, or at sea without a compass, on a voyage of discovery for a new world, but, like Columbus, only discovering a number of islands. Her systems are an Archipelago of political islands, which are so far from satisfying the mind of the enthusiast, that they only tempt him to go out to sea in search of a continent.

Look at Germany, and you will see something very different from France or Spain. The name of Germany denotes the land of the universal man, *all-man* [*alle-magne*,] and the destiny of Germany is merely a commentary on its name. In Germany you have every species of government—an em-

pire, kingdoms, principalities, dukedoms, municipalities. It is a world in miniature. But it is a world divided. *It has not a capital.* Each distinct sovereignty has its own capital, its own money and its own laws; and yet there is a common literature belonging to all. Political discussion has been suppressed in Germany, but religious discussion has been tolerated; and as in Germany the sects are numerous, the theology of Germany has received a wider development from the mere fact of the field being open for its almost unrestrained cultivation. The consequence has been, that the Germans have come out by necessity and opportunity, the most profound thinkers and the greatest innovators in opinion, and speculators in abstract notions, of any people in Europe.—Almost every novelty in opinion seems to originate in Germany. The French themselves borrow copiously from the Germans, only clothing their ideas in more easy and readable language, and giving them wings for circulation throughout the world of civilization. The German nations once broke down the Roman empire by the inundation of the northern tribes in their rude and uncultivated state. In a later period they poured in a torrent of innovation under the leadership of Luther, which shook the spiritual empire of Rome to its foundation; and at present they are pouring in floods upon floods of philosophy, into the South, which are re-issued from Paris as the capital of philosophy and ascribed to the fickleness and inventive genius of the French nation. Germany is like a spirit without a body, for want of a capital, and that spirit seeks and finds its body in the capital of civilization.

How very different from any one of these nations is England—the land of general but modified liberty! In Germany there is more theological and philosophical liberty, and the universities are open to all sects, even to a chaos of opinion. In France there is more social liberty. In Spain there is more geographical, or rustic liberty. But in England there is more of all the liberties taken collectively. We have but little rustic liberty in England, for our soil is too valuable, too highly cultivated, for such a blessing. Our poor therefore probably enjoy fewer privileges than those of Spain, where the habits and customs of the olden times are still preserved, and where modern art has done little or nothing, either to enclose the commons, to fence the fields, or to interdict the free passage of the people over the surface of the soil. Our social habits are very strict; our universities are still in the hands of the established clergy, under more severe discipline than now prevails either in France or Germany, and perhaps even equal to that of Spain herself. But then our press and our tongues are at liberty to speak upon all subjects, to discuss political and ecclesiastical questions, unrestrained except by the censorship of public opinion. This has given a moderation to the tone of controversy in England which is found in no other European nation; and at the same time, it has made the English press a better representative of the mind of the people than any other European press whatever. The fact is important, as it invests England with a peculiar species of universality—a universality of an intellectual character, and therefore of a higher order than that which belongs to France, which like the cow with the crumpled horn, is deficient in one of its intellectual developments.

The language of England, morever, is singularly illustrative of this. It is chiefly a mixture of the German and the Roman. German is rather an alien, or opposed to the languages of the Roman empire, like the Germans themselves, who have been a thorn in its side from time immemorial.—Italian, Spanish, and Portuguese, are almost exclusively Roman. But English is a compound of all the languages of Western civilization, and is, therefore, the best representative of that great and increasing interest. Nor is this intellectual symbol of universality without its corresponding political and geographical facts to illustrate and confirm it. The colonization by England is now the most extensive and the most prosperous of all. The Anglo-Saxon race is to be found in every habitable latitude and longitude of the globe. It is repeopling the old world, and peopling the new. It is spanning the

earth, and even threatening to possess it as its destined inheritance.

To this great people the commercial mission is given, in a special manner; that very mission which is calculated, above all others, to facilitate the intercourse between different nations of the world, to make a way through the deep and through the desert, to climb the mountains, and to cut through the forests.

England, as the mother and representative of this people, is a little world in herself, distinct in all respects from the Continent. Unlike France and Spain, she has her Church within herself. Unlike Germany, she is united under one capital and policy. Unlike Italy, she is the representative of modern times, and not of mediæval superstition and exclusiveness. She stands alone amongst the nations, like her island home in the Atlantic Ocean. And, as her character and position, so is her mission, so is her destiny. It is one of great breadth and universality. She holds this commission from Heaven, and none can deprive her of it. It is fixed from of old, in the geographical shape of the earth, and the political and ecclesiastical distribution of ideas and systems amongst the surrounding nations.—The *role* which she enacts in the great drama of humanity, is appointed by the Great Manager of the Theatre of Society, and it needs but little of the gift of prophecy to discover that, as yet, the greater part of her destiny is before her—that she is but at present buckling on her armor for the great work for which she is appointed. No other nation is, as yet, in advance of her. All the nations of civilization have been shaken but herself. She stands at present, unmoved, like a rock in the ocean, which the lightning will not strike, and the breakers cannot harm.

Yet she wants unity, and there lies her weakness. How can this be cured? Rome boasts of unity; but it is like that of a poker, too stiff to bend or to play the part of a pair of tongs. It is an impotent unity, even if it were real. But it is not real. The Archbishop of Paris has just condemned the Popish press of Paris, and accused it of all manner of ecclesiastical outrages—accused it even of defending miracles which the Church has not sanctioned. The *Univers*, an ultra-catholic paper, answers the Archbishop, by publishing the sanction of the Pope himself to the miracles alluded to!—If the priests themselves are not united, how can the people be? There is no unity in the world. England is not singular in her want of unity. But still it is a great want; and, until it be supplied, her universality can be productive of little positive benefit to the poor or the world.

After this general outline of the dramatic character of nations, it is easy to perceive that it is well for humanity at large that this diversity has been established. Each by it has been compelled to cultivate different gifts, and to do different parts of the great work of mundane civilization. If men had succeeded in making them all alike, and subjecting them to the same laws, a similar development would have taken place in all; the diversity would not have appeared, and less real positive work would have been done. The division of labor increases the facility of execution, and is a better guarantee for the final beauty and perfection of the work. Man must labor for the final rest that is promised to the world; and during that labor, a principle of division of labor—a well-known law of Nature—is as scrupulously pursued in the government of nations, as it is in the government of factories and workshops. But when labor is over then comes rest, then comes enjoyment; and that rest is as positively promised to the world, as ever labor was positively ordained. The time must come when the nations will rest —when war will cease to the ends of the earth—when the bow will be broken, and the spear cut asunder, and the chariot of war be burned in the fire. The people of all Christendom pray daily for this consummation, when they say "Thy kingdom come;" but they forget the meaning of the words, for their eyes have been blinded by dead philosophy, and they have forgotten the hope upon which the civilization of the world has been built.—*Family Herald.*

The use of Reason in Religion.

There is, with reference to the Christian Religion, a *right* use and a *wrong* use of Reason.

To make reason the *standard* and revelation the thing to be tested is its *wrong* use or, in a word, its abuse. It is much what the same as if a man should make the *reach* of his eye the test of all that exists. The eye is limited in its powers; beyond a certain distance it discerns but darkly—still farther off it perhaps discerns not at all. It gazes up to the Heavens and sees no lunar host revolving around the planet Jupiter, nor does it behold any zone of light girdling the orb of Saturn, nor does it discern those countless ranks of stars that lie beyond its ken, but within the range of the telescope. And yet *all these exist.* They are real as the Sun that we cannot help but see, and to deny them existence because the unaided eye cannot see them would be felt to be the supreme of folly.

And is it less foolish when man, limited as he is in all his spiritual faculties, ignorant, short-sighted, standing in this child-state of his being on the shores of the great ocean of infinity—having emerged but a few days ago from obscurity and darkness, and going in a few days more into the fathomless abysses of the future—when such a creature assumes to *decide* upon the clear revelations of God's word, pronouncing them true or false as they *agree* or *disagree* with the conclusions of his own mind, is this less foolish?

Reason has been given to us to *investigate,* to examine and to know *what is,* not to decide what *ought to be.* It is vain to reason against facts in the hope of getting rid of them—better take care lest they get *rid* of us and that speedily.

The *races* of men— what a strange phenomenon! And verily, has not reason vexed her soul much as to the origin of these same races! "Explain, *explain* to me this thing," says reason. What if it be not to be explained? *There they are,* nevertheless, white, black, red, yellow. *That* much we must believe, whether or no, with explanation or *without* it.

"Explain to me *inspiration*. says one of these boasters of reason. Give me the process, the rationale, the reason of it."—No sir, I am under no obligation to do this. That certain things are made known to us in the book called the Bible, which reason could neither invent nor discover, is *a fact.* Now all our reasoning will affect this fact not one jot or tittle. Better act in conformity with this fact than undertake to set it aside. Like the stone spoken of by Christ and set at nought by the builders, if we fall upon it, we shall be broken and if it fall upon us, we shall be ground into powder.

"Explain to me," says another, "how it is consistent with the goodness of God to punish the wicked in another state." Does the Bible teach this doctrine, I ask. "I think it does," says the man of reason, "if we take its most literal meaning, but such a doctrine does not seem agreeable to reason, and therefore I have concluded to set it aside and *explain away* the Scriptures which seem to favor it."

And do you think your little explanations will get rid of the great solemn facts of Heaven and Hell? Does the Bible tell you, "And death and Hell were cast into *the lake of fire.* This is the second death and whosoever was not found written in the book of Life was cast into the lake of fire." And is this lake but so much paper and ink that your reason may destroy it forever? Cease thy folly—*believe,* for thou can'st not know and *act* as if thou did'st believe.

Life, and Death, and Judgment, and Heaven, and the Fiery lake—these are facts, not to be explained away, but to be reverently and wisely *acknowledged.*

Doubtless, as the enthusiastic son of Abraham read those solemn Scriptures which speak of the humiliation of Messiah, he too, sought to *explain away.* "This cannot be. He is to be our deliverer, our Savior, our King, and is it possible that he shall be a "man of sorrows and acquainted with grief?" Will we hide our faces for shame of him? Will he be led as a lamb to the slaughter, and shall his grave be made with the wicked?" How unreasonable, how opposite to all the *rational* ideas which

the Jew was led to indulge in reference to the seed in which all nations of the earth are to be blessed.

And yet all these were grim, stern facts in the history of the Savior of mankind.—The Scriptures were fulfilled to the letter concerning him.

Explain to me, says another, the *Providence* of God. *How* is his providential care exerted? My friend, it needs no explanation. It needs rather *observation*. You must *watch* the dealings of God with the children of men. *Notice* your own life—its vicissitudes, its changes, its chances, as some men speak, its blessings and its woes, and you will soon see, if you are a good man, that "He that is higher than the highest" regards that life. Commit your way earnestly and truly unto him and you will find that he *directs* your paths. You will find that "the steps of a good man are *ordered* by the Lord," that to him who "delights himself in the law of the Lord," God grants "the desires of his heart." You will find that the holy man is "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and *whatsoever he doeth shall prosper*." You will find that the "Lord is your shepherd" and that you are not "in want." In a word, you will learn that it is true that "He who seeks first the kingdom of God and his righteousness, all things shall be added unto him." You will need no explanation of how God blesses the good. It will be enough to know that *such is the fact* and in this you can repose, using your reason, as God designs, as the means by which you may become better acquainted with his will and may the more readily discern the exceeding riches of his goodness towards them that believe. J. E.

Periodical Religion.

There is a strong tendency in most religious Society to make religion a *periodical* matter. It is said that the fashionables of great cities have discovered, that it is more economical to give occasional splendid entertainments, than to meet the more moderate but unremitting drafts of a hospitality that at all times opens wide its doors. This may be, and such calculations may do for the votaries of fashion, but when the professor of religion is found to narrow thus the hospitalities of his heart towards those divine guests that ever seek an entrance, then the result cannot but be disastrous to his best interests.

We would not be understood as saying aught against the regular and periodical discharge of christian duties. By no means. There must be *periods* in religion—periods of prayer, periods of praise, periods of studying the word of God, periods of doing good, and without such periods but little would be accomplished. He who has not his stated hours, or seasons, or periods of prayer will soon not pray at all, and he who goes not regularly to the study of the sacred page will soon cease to ponder it at all. Hence, we have the institution of the Lord's day and we are exhorted not to forsake the assembling of ourselves together. But it is one thing to have definite periods to aid us in the discharge of our religious obligations, and it is quite another to suffer our religion to be *monopolized* by these periods.

It is against this last that we desire to raise our voice. Periodical religion, then, with us means, being zealous as to religious duty at certain times and seasons, and lukewarm and indifferent during the intervals. One of the most common exhibitions of this Spirit may be found in those who may be very aptly denominated 'Sunday Christians.' These persons are very generally to be seen at the Lord's house on Sundays, and in cities especially at the hour of 11 A. M., but they are sought for in vain when the humble prayer-meeting invites, or on busy Saturday, or in the midst of the week-days consecrated to the world. It is to be greatly feared that they make their presence on Lord's day a sort of receipt-in-full for all the religious obligations of the week. But Lord's day is of little service to us unless it serve to animate us with zeal to engage in Christian duties every day. Indeed to go to church on Sunday is quite a small matter. It is fashionable. Perchance the preacher hath a pleasant voice. Much is to be seen, too, at church. The law, moreover, forbids

us to engage in our secular business, and custom—that stern, inexorable tyrant—tells us we must go to church. Aye, it is an easy task, and have you then, Christian Brother, no better evidonce of your attachment to him who purchased salvation for you with his blood than this—I go to church on Sundays! Arouse from thy indifference and remember what the sweet singer of Israel hath said—"It is good for us that we went up to the house of the Lord." Again, so well did he love to be there that he exclaims, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

Be religious on Sundays by all means; but let the blessed Lord's day be as an oasis from which you may gain refreshment and strength to go bravely on in thy journey through the desert days of the week.

Another common form of periodical religion is that which often displays itself at protracted meetings, camp-meetings, revivals and the like. Its language is this: 'I have been worldly, forgetful of God and regardless of my christian duties for many months. A big meeting is coming on. I will attend it, or as many would say, I will get my religion over again. I will do better. I will not miss a single day of the meeting." Now this would all be well enough, if it resulted in a real reformation. How often, however, is it the case that the impulse lives only so long as the excitement of the meeting lasts and then all seems cold and dead as ever.

Are you then opposed to protracted meetings? Certainly not. But we are opposed to making them pleas for future indulgence in neglect and indifference.

The protracted meeting does me very little good unless by it I am made more anxious and ready to attend the *un*-protracted, ordinary and regular meetings of the church. They are good, and their goodness consists in the fact that by leading christians and others to think more earnestly and frequently on religious themes than usual, they are incited to new diligence in the use of all the ordinary means appointed for their growth in grace.

Let us cherish, therefore, the protracted meeting, but let us also feel that it is only zeal *before* it and zeal *after* it that can make our efforts *during* it a blessing to ourselves or of influence to others.

Let us beware of *periodical* religion.—Let us be religious on Sundays that we may the better be enabled to be so during all the week, and let us engage ardently in the protracted meeting that we may gain strength to wait upon our God the more faithfully when no excitement moves, or even when the apathy of some and the apostasy of others might cause us to abate our hopes and our exertions and to grow weary in that course of well-doing to which Heaven calls us.

J. E.

Christian Nurture.

We are glad to see from a source of such undisputed orthodoxy as the North British Review, the following admission: "It may be questioned, whether with more prayer, faithfulness, and distinct aim at the Christianity of children on the part of parents, the great mass of the young of our Christian flocks might not be introduced into the true fold in childhood, and be unable in after life, to tell how or when, because they had been recipients of the Divine influence prior to the dawn of abiding recollection." We deem it a great error to suppose that the Church of Christ, in the intention of its founder was to grow by conversion rather than by education. True it is, that in the present state of society, with the unfavorable influences that bear upon the most Christian families, the cases almost never occur in which conversion is not needed. But one great reason of this is that parents in general suppose conversion essential, and are not sufficiently solicitous to supersede it. They think that evil must have a certain growth and run, before it can be rooted out; and they are therefore the less careful to keep the seeds of evil from falling into the virgin soil, or to dislodge them before they begin to germinate. If then we believe a strictly religious education, that is, an education that shall result in the child's first

character's being a religious character, theoretically possible, we shall have taken an important step towards rendering such a result in some cases probable.

This idea is by many supposed to be in conflict with the Scriptural doctrine of regeneration—"Except a man be born again, he cannot enter the kingdom of God."—We accept these words, not as applicable to Nicodemus alone, but as expressing a universal law of the spiritual kingdom. Our philosophy, no less than our faith, forbids us to modify them by a single qualifying clause. There is in the sincerely religious person an element of character, that is not born when he comes into the world, and never developes itself without the use of peculiar means attended as we believe by the special influences of divine grace. We may call that element faith, or love, or duty, or loyalty, or spirituality; for it includes the nature of all these. It is the pervading purpose and habit of living with reference to the divine will, the good of the soul and the life to come. We are born into the material world simply with the capacity for it; and regeneration takes place, when this capacity realizes itself,—when this spiritual faith, this love of God, this principle of duty wins possession of the affections and assumes the control of the will. But what need is there that years intervene before this new birth takes place? Why should it have been deemed so sacred a truth, that the child must measure half the way to hell, before he can set his face heavenward? What is there in the regenerate character, which may not be born in very infancy? Cannot the infant believe and trust the Father in heaven, as well as the father whom he has seen? Cannot his young affections be fixed upon the Author of all good, as well as upon the almoners of a portion of his bounty? Cannot he acquire the habit of obeying the law of God, as well as that which flows from human lips? Suppose that our Saviour had taken one of those little Jewish children whom he blessed, trained him at his side, and stood to him in a parent's stead, we cannot doubt that that child would have so grown up in the nurture and admonition of the Lord, that there would never have been a time, when, in the two-fold division of character, he would have been classed among sinners. His innocence would have ripened into virtue without a fall, and the law of the spirit of life would have been developed in his heart, without his having been previously in subjection to the law of sin. And is any thing but nurture in the spirit of Christ needed, to produce like results now? Not that the regenerate character would present in childhood the maturity that belongs to riper years. There would be "first the blade, then the ear, then the full corn in the ear." But as the blade contains in embryo and in undoubted promise the ear and the kernel, so might infant piety include the germ of all those rich and varied manifestations of character, which make the prime of life beautiful and crown the hoary head with glory.

Even did we believe in native depravity and in imputed guilt, we would no less maintain the possibility of a Christian education in the highest sense of that term.—The nature cannot surely grow better, or the moral inability less entire, or the work of regeneration easier, by years of sin,—by the addition of a large amount of actual transgression to the taint derived from Adam. If there be power in the Gospel and in the grace of God to remove both original and voluntary sin, much more must there be power to remove the former alone. If original sin must be repented of, it is at least as easy repented of before voluntary transgression is added to it, as afterwards. Or if original sin needs not to be repented of, why is it not easier to escape its taint before it has spread itself in plague-spots over the life, than after its corrupt dictates have been yielded to, so as to create depraved habits of thought, speech and action? At any rate, if native depravity in any form be a doctrine of revelation, the command to educate children religiously and the promise attached to that command are parts of the same revelation; and we can see no consistency in clinging to the former and letting the latter go.—*Christian Register.*

[The following is the conclusion of the "Plea for Unity of Creed." We heartily echo the question propounded by the author—Who will be the first of the creed-holding Denominations to abandon them for the Bible and the Bible alone?]

Plea for Unity of Creed.

In a former article, I endeavored to show that the use of sectarian creeds is unscriptural, that it runs counter to the last command of our Lord, and is inconsistent with the teaching and example of the inspired Apostles. The remaining objections relate to the utility and propriety of our present system.

Diversity of creeds tends then to perpetuate variance of sentiment and feeling among Christians. This can hardly be denied; and, if it is true that Christian union is desirable, it would seem that this consideration ought to have some force. The process by which different sects are formed, is familiar. In studying the Scriptures, there arises a difference of opinion upon some important doctrines, and presently we find "no small dissension" among the advocates of opposite views. All efforts for reconciliation proving unavailing, a division takes place, and, as if there was no other course to be pursued, both parties proceed to *fortify themselves by arranging a "Confession of Faith,"* which is thenceforth to be the standard of admission into churches of that denomination. Now, let us observe the obstacles which the adoption of this course places in the way of reunion. Men are loth to give up an opinion in proportion to the tenacity and earnestness with which they have held it. Who does not know how hard it is for a man to renounce a favorite opinion, even if he has maintained it with only a moderate degree of firmness? Yet how much more difficult is it, when he has in the most solemn manner, called God to witness the sincerity of his belief! Do we find here no barrier to that reunion, to which more mature and dispassionate reflection might lead?

But, further; this course produces ignorance of our opponent's grounds of belief, and thus causes much uncharitableness among the members of the Lord's flock.—It may be safely said, of the *majority* of church members, that after they have once joined a denomination, any really candid investigation of the disputed points is given up. And why is this? Is it not because their profession has been made, their denomination chosen—and the matter is supposed to be settled? The decision caused some anxiety, it may be, but at that solemn hour, when they professed their faith in the Saviour, and with it, their belief of certain doctrines connected therewith, they considered the decision as final.

But let these two things be disconnected, as in our view they ought to be, and this check to free investigation is removed. A man may then feel with all due solemnity, that he is joining the CHURCH OF CHRIST, and not the church of Calvin or Wesley, and that his agreement with either may safely depend upon his humble submission to the "Spirit of Truth." He will feel too, that his profession is the profession of all Christians,—that his denomination is, in an important sense, the denomination of all, and that without restraint or prejudice, he may study the glorious truths of the Gospel of God. Nor will this course produce laxity of faith. For if it be true that our creeds are an obstacle to free and cordial inquiry, their removal will tend to prepare the mind to embrace the truth, and thus directly promote purity of faith.

My third objection to diversity of creed, is, that it excludes many of the church, or places before them a temptation to profess a belief in doctrines, respecting the truth of which they cannot fully decide upon. The Christian minister, in his commission, is commanded to baptize in the name of the Holy Ghost, "him that believeth." Now, is he not guilty of transgression, whenever, directly or indirectly, he excludes from the church any one truly a believer, especially when no denomination at all can be found by the latter, at least none at convenient distance, to whose creed he can conscientiously assent?—Has not the believer a right to be admitted upon those conditions only which Christ has ordained? Has not Christ commanded the church to admit him, and

when admitted, to instruct and watch over him as one of "the flock of Christ?"

This exclusion is not a mere supposition, though we do not pretend that cases are very frequent. It seems to be to some extent taken for granted, that as profession is a duty, it is sufficient to choose that denomination which is *nearest right*. Still, while we admit the entire sincerity of professors, as a general thing, there are cases in which the yearnings after admission to the Lord's table and to the care of his church, are overcome by the doubts of a modest and scrupulous, though truly pious soul. And who will dare to add a word of reproach to their sorrow? Had they lived in the days of Paul, they could have been admitted, even though they had not previously "so much as heard whether there was any Holy Ghost." But *we* require even him "that occupieth the room of the unlearned," to subscribe to doctrines which have perplexed the most profound minds and pious hearts in the world!

My last observation, viz: That it deprives the church of much influence over the world, is in a measure included in the second, but is worthy of separate consideration.

It finds its sanction in that prayer of our Saviour, offered expressly for Christians who should *afterwards* believe on him:—"That they all may be one, *that the world may believe* that thou hast sent me." This prayer will yet be answered, and we believe that Christians ought to do all in their power to remove opposing obstacles. Our church creeds constitute one of those obstacles, and upon the foregoing objections we rest our plea for their abandonment. And here let it be distinctly understood, that we are not advocating the doctrine that it is no matter what a person *believes*, if he is only *pious*, or that he should believe only those doctrines upon which all Christians are agreed. Far from it. "All Scripture is profitable," and should be studied, preached and believed; but it does not follow that every doctrine of truth must be clearly understood *before* one can be received to the care and communion of the church. For it is one office of the pastor to *teach* sound doctrine to his flock.

In conclusion, let me ask, is there nothing in this subject worthy the attention of the churches? True, it is hard to tear away these monuments of man's wisdom, around which we have rallied so long. It is humbling; but ought it not to be done? Let not the church of Christ make any parade about it, as if it were an extraordinary triumph of Christian love. But let each denomination by itself, reduce its creed to what Christ has ordained, and the work is done. Think of it, and if it ought to be done, who will be the first to do it?—*N. Y. Observer*.

From the Bards of the Bible.

Isaiah.

"I felt," says Sir W. Herschel, "after a considerable sweep through the sky with my telescope, Sirius announcing himself from a great distance; and at length he rushed into the field of view with all the brightness of the rising sun, and I had to withdraw my eyes from the dazzling object." So have we, looking out from our "special tower," seen from a great way off the approach of the "mighty orb of song"—the divine Isaiah—and have felt awestruck in the path of his coming. He was a prince amid a generation of princes—a Titan among the tribe of Titans; and of all the prophets who rose on aspiring pinion to meet the Sun of Righteousness, it was his—the Evangelical Eagle—to mount highest and to catch on his wing the richest anticipations of his rising. It was his, too, to pierce most clearly down into the abyss of the future, and become an eye-witness of the great events which were in its womb enclosed. He is the most eloquent, the most dramatic, the most poetic—in one word, the most complete, of the Bards of Israel. He has not the bearded majesty of Moses—the gorgeous natural description of Job—Ezekiel's rough and rapid vehemence, like a red torrent from the hills seeking the lake of Galilee in the day of storm—David's high gusts of lyric enthusiasm, dying away into the low wailings of penitential sorrow—Daniel's awful alle-

gory—John's piled and enthroned thunders; his power is solemn, sustained—at once measured and powerful; his step moves gracefully, at the same time that it shakes the wilderness. His imagery, it is curious to notice, amidst all its profusion, is seldom snatched from the upper regions of the Etherial—from the terrible crystal, or the stones of fire—from the winged cherubim, or the eyed wheels—from the waves of the glassy sea, or the blanched locks of the Ancient of Days; but from lower though lofty objects—from the glory of Lebanon, the excellency of Sharon, the waving forests of Carmel, the willows of Kedron, the flocks of Kedar, and the rams of Nebaioth. Once only does he pass within the vail—"in the year that King Uzziah died"—and he enters trembling, and he withdraws in haste, and he bears out from amidst the surging smoke and the tempestuous glory, but a single "live coal" from off the altar. His prophecy opens with a sublime complaint; it frequently irritates into noble anger, it subdues into irony, it melts into pathos; but its general tone is that of victorious exultation. It is one long rapture. You see its author standing on an eminence, bending forward over the magnificent prospect it commands, and, with clasped hands, and streaming eyes, and eloquent sobs indicating his excess of joy. It is true of all the prophets, that they frequently seem to see rather than foresee, but especially true of Isaiah. Not merely does his mind overleap ages, and take up centuries as a "little thing;" but his eye overleaps them too, and seems literally to *see* the word Cyrus inscribed on his banner—the river Euphrates turned aside—the cross, and him who bare it. We have little doubt that many of his visions became objective, and actually painted themselves on the prophet's eye.—Would we had witnessed that awful eye, as it was piercing the depths of time—seeing the To Be glaring through the thin mist of the Then!

How rapid are this prophet's transitions! how sudden his bursts! how startling his questions! how the page appears to live and move as you read! "Who are those that fly as a cloud, and as the doves to their windows?" "Who is this that cometh from Edom with dyed garments from Bozrah?" "Who hath believed our report?" "Lift ye up a banner upon the high mountain!"—"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem!" "Ho! every one that thirsteth, come ye to the waters!" He is the divine describer of a divine panorama. His sermons are not compositions, but cries, from one who "sees a light you cannot see, and hears a voice you cannot hear." He realizes the old name which gradually merges in that of prophet—"seer." He is the seer—an eye running to and fro throughout the future; and as you contemplate him, you feel what a power was that sight of the olden prophets, which pierced the thickest veils, found the turf thin and the tombstone transparent, saw into the darkness of the past, the present, and the to come—the most hidden recesses of the human heart—the folds of Destruction itself; that which, in Ezekiel, bore the blaze of the crystal and the eyes of the wheels—which, in Daniel, read at a glance the hieroglyphics of heaven—and which, in John, blenched not before the great white throne. Many eyes are glorious: that of beauty, with its mirthful or melancholy meaning; that of the poet, rolling in its fine frenzy; that of the sage, worn with wonder, or luminous with mild and settled intelligence; but who shall describe the eye of the prophet, across whose mirror swept the shadows of empires, stalked the ghosts of kings, stretched in their loveliness the landscapes of a regenerated earth, and lay, in its terror, red and still. the image of the judgment-seat of Almighty God? Then did not sight—the highest faculty of matter or mind—come culminating to an intense and dazzling point, trembling upon Omniscience itself?

Exultation, we have said, is the prevailing spirit of Isaiah's prophecy. His are the "prancings of a mighty one." Has he to tread upon idols?—he not only treads, but tramples and leaps upon them. Witness the irony directed against the stocks and stone gods of his country, in the 44th chap-

ter. Does he describe the downfall of the Assyrian monarch?—it is to the accompaniment of wild and hollow laughter from the depths of Hades, which is "moved from beneath" to meet and welcome his coming.—Great is his glorying over the ruin of Babylon. With a trumpet voice he inveighs against the false fastings and other superstitions of the age. As the panorama of the millennial day breaks in again and again upon his eye, he hails it with an unvaried note of triumphant anticipation. Rarely does he mitigate his voice, or check his exuberant joy, save in describing the sufferings of Christ. Here he shades his eyes, holds in his eloquent breath, and furls his wing of fire. But, so soon as he has passed the hill of sorrow, his old rapturous emotions come upon him with twofold force, and no man, in his prophecy, is more joyous than the 54th chapter. It rings like a marriage bell.

The true title, indeed, of Isaiah's prophecy is a "song." It is the "Song of Songs, which is Isaiah's," and many of its notes are only a little lower than those which saluted the birth of Christ, or welcomed him from the tomb, with the burden, "He is risen, he is risen, and shall die no more!"

From this height of vision, pitch of power, and fulness of utterance, Isaiah rarely stoops to the tender. He must sail on in

> "Supreme dominion,
> Through the azure deep of air."

Yet when he does descend, it is gracefully. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee." Tears in the eye of a strong man, move more than all other human tears. But here are tears from a "fire-armed angel," and surely there is no softness like theirs.

The uniform grandeur, the pomp of diction, the almost painful richness of figure, distinguishing this prophet, would have lessened his power over the common Christian mind, had it not been for the evangelical sentiment in which his strains abound, and which has gained him the name of "the Fifth Evangelist." Many bear with Milton solely for his religion. It is the same with Isaiah. The cross stands in the painted window of his style. His stateliest figure bows before Messiah's throne. An eagle of the sun, his nest is in Calvary. Anticipating the homage of the Eastern sages, he spreads out before the infant God treasures of gold, frankincense and myrrh. The gifts are rare and costly, but not too precious to be offered to such a being; they are brought from afar, but HE has come farther "to seek and to save that which was lost."

Tradition—whether truly or not, we cannot decide—asserts that 698 years before Christ, Isaiah was sawn asunder. Cruel close to such a career! Harsh reply, this sawing asunder to all those sweet and noble minstrelsies. German critics have recently sought to *imitate the operation*, to cut our present Isaiah into two. To halve a body is easy; it is not quite so easy to divide a soul and spirit in sunder. Isaiah himself spurns such an attempt. The same mind is manifest in all parts of the prophecy.—Two suns in one sky were as credible as two such flaming phenomena as Isaiah.—No! it is one voice which cries out at the beginning—"Hear, O heavens, and give ear, O earth"—and which closes the book with the promise—"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come and worship before me, saith the Lord."—*Gilfillan.*

THE HEART.—The little I have seen of the world, and known of the history of mankind teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through—the brief pulsations of joy—the feverish inquietude of hope and fear—the pressure of want—the desertion of friends—the scorn of the world that has but little charity—the desolation of the mind's sanctuary, and the threatening voices within—health gone—even hope, that remains longest, gone—I would fain leave the erring souls of my fellow men with him from whose hand they came.

The World is full of Beauty.

There is a voice within me,
And 'tis so soft a voice,
That its soft lispings win me,
Till tears start to mine eyes;
Deep from the soul it springeth,
Like hidden melody;
And evermore it singeth
This song of songs to me:
'This world is full of beauty,
As other worlds above;
And if we did our duty,
It might be full of love!'

If faith and loving kindness
Passed coin 'twixt heart and heart,
Old bigotry's dark blindness
And malice would depart,
If men were more forgiving,
Were kind words oft'ner spoken,
Instead of scorn so grieving,
There would be few heart-broken.
When plenty round is smiling,
Why wakes the cry for bread?
Why are crushed millions toiling,
Gaunt—clothed in rags—unfed?

The sunny hills and valleys
Blush, ripe with fruit and grain,
But the lordling in the palace
Still robs his fellow men.
O, God! what hopes are trampled
Amid the press for gold,
What noble hearts are sapped of life,
What spirits lose their hold!
And yet upon this God-blessed earth
There's room for every one;
Ungarner'd fruit still ripens,
To waste, rot in the sun;
For the world is full of beauty,
As other worlds above;
And if we did our duty,
It would be full of love!

Let the law of bloodshed perish,
War's gore and glory, splendor—
And men will learn to cherish
Feelings more kind and tender,
Were we true unto each other,
We'd vanquish hate and crime,
And clasp the hand of a brother,
In any land or clime!
Were mind and merit worth,
If gold were not an idol,
Oh, there would be a bridal
Betwixt high heaven and earth!

Were truth our uttered language,
Angels might talk to men,
And God-illum'd earth should see
The golden age again.
For the leaf-tongues of the forest—
The flower-lips of the sod—
The birds that hymn their raptures
Into the ear of God,
And the sweet wind that bringeth
The music of the sea,
Have each a voice that singeth
This song of songs to me:
'This world is full of beauty,
As other worlds above;
And if we did our duty,
It might be full of love!'

"All thy Works praise Thee."

The moonbeams on the billowy deep,
The blue waves rippling on the strand,
The ocean in his peaceful sleep,
The shell that murmurs on the sand,
The cloud that dims the bending sky,
The bow that on its bosom glows,
The sun that lights the vault on high,
The stars at midnight's calm repose:
These praise the power that arched the sky,
And robed the earth in beauty's dye.

The melody of Nature's choir,
The deep-toned anthems of the sea,
The wind that turns a viewless lyre,
The zephyr on its pinions free,
The thunder with its thrilling notes,
The peal upon the mountain air,
The lay that through the foliage floats,
Or sinks in dying cadence there:
These all to Thee their voices raise,
A fervent voice of gushing praise.

The day-star herald of the dawn,
As the dark shadows flit away,
The tint upon the cheek of morn,
The dew drop gleaming on the spray—
From wild birds in their wanderings,
From streamlets leaping to the sea,
From all earth's fair and lovely things,
Doth living praise ascend to Thee:
These with their silent tongues proclaim
The varied wonders of Thy name.

Father, Thy hand hath form'd the flower,
And flung it on the verdant lea,
Thou bad'st it ope at Summer's hour,
Its hues of beauty speak of Thee.
Thy works all praise Thee; shall not man
Alike attune the grateful hymn?
Shall he not join the lofty strain,
Echoed from hearts of seraphim?
We tune to Thee our humble lays,
Thy mercy, goodness, love we praise!

Prayer.

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs;
That ear is filled with angels' songs;
That arm upholds the worlds on high;
That love is thrown beyond the sky.

But there's a power which man can wield,
When mortal aid is vain:—
That eye, that arm, that love to reach,
That listening ear to gain:

That power is PRAYER, which soars on high,
And feeds on bliss beyond the sky!

Midnight Musings.

READER: It is midnight, and the world sleeps around me. I too, upon the drowsy couch, have been a wooer of the sweet restorer; but the power of ceaseless thought holding its enduring vigil, has driven her with her spells beyond all reach of my control. The shade of my window is askant, and as I look out upon the wave of a clear stream that moves beneath the moon-rays sinking to their shades, a spirit comes over me whose indistinct voice seems to say for me, in inexpressive language:

Beneath thine arching Heavens
O God! Sublime! I sit and gaze
Upon thy high and glittering host that look in sympathy
And silence down, whilst all that's heavenward
In my aspiration rises in the soul
And prayerful asks:
Whate'er attends my earthly lot, may I at last be thine!

Night is mysterious, and its mysteries have oft been sung and chaunted; but however the strains have flowed, it is always new and devotional to me. It awakes that within me which at times seems ready to soar above the dust of my own being and makes me for a moment feel a sovereignty over the low wants and degradation of this toil-worn mortal lot. It revives the past, long buried in a darkness that by day eludes my search, and relieves from the barrenness of my being, in which my spirit, despite the mighty deeds of which I've read so often, finds a sepulchre. It revives the bodiless enjoyment and the breathing harmony of the living soul, which all the anguish of this earth, wrecked by such tearless winters as that which now spreads its thickening frost over all that once was smiling, beautiful and glorious, cannot quite destroy. True, it speaks of Death before whose swoop nations and men stand up as monuments of ruin, and like the blighted, barkless trees, that strike their cold skeletons together, swayed by that chilling wind; but there is a grandeur even in death, and especially is it to be felt among the trees, as we foresee they shall be green again after the wintry pause of their subsiding life. And as I now look out upon those naked trees, but dimly seen amid the faint star-beams and sinking moon-rays, I feel the spirit of the season. There seems a power in it to make me thoughtful. Its voice says, "know thyself. The contentment of summer which gave thee warmth, and plenty, and light; and the terrific winter, roaring from the north, would teach thee thou art mortal."—Did it say mortal, and to me, who have seen so many reviving Springs, the remembrance of which even in this chill night, soothes every reflection of death and makes me hopeful even in a walk among the dead leaves? To one who has heard of the Redeemer and whose words within him grow prophetic of his immortality? To one who knows a faith, which like this ivy mantling my winter-home as if to keep it warm, and climbing round these frosted stones would make them seem they were not so dead but it can draw the green life out them? Ah! while this faith lives, deadly winter cannot fell my hope. Its dreadful rains only make me feel, and when feeling most, my soul more certainly and devotedly grasps its immortality. Aye, when I feel for God, my bosom knows a warmth which the spirit of winter can in nothing chill.

But there is a melancholy of the season and I cannot be rid of it. Decay is every where around me, and upon every thing rests the hoary crown of age. The earth looks like a grave-yard, those white rocks and parted trees, like high pale tombs.—My thoughts crowd back to the scenes of death I have witnessed, and I remember that Death, like frost, makes no exceptions. I have seen the righteous die uncrowned.—I have seen the honest die before he had lived to see that it was good to be honest. I have heard men call on God and die unanswered; and many a Disciple of Christ has died and the promise of his Christian Brother not kept to him. O, I have seen the good die in his goodness and almost on account of it, and I have turned away from his grave and my thoughts have sunk within me. But when I thought of the upper sphere upon which he had entered, the sense of justice and goodness within me, perhaps prompted by his spirit, spoke as by inspiration and said: Why doubt—God will be better than either thy or *his* goodness, and thy brother will yet be seen happier than thy hopes. And so resignedly,

nay, somewhat cheerfully, I left him sleeping in the earth. God knows all I feel and he made me to feel it that I might know that "all live to him;" for he hears what my ears cannot hear, what my weakness cannot endure, and his presence is not divided by death, and what to me is sown in tears is already with him the harvest of joy. Here, then, my melancholy gives way, and in the thought that we are heirs of God: and when again I see the good die, I will believe that in going out of this world they are going to their sublime inheritance. This world is made for nothing, or there is another, and so the future life is the wisdom of the present, and doubt it we cannot. Now, then, can I rest, as already I begin to see the shadows deepening to the dawn, and with one more look upon the stars, I will say to night, move on, as I hope one day to say to that night of nights, Death, when his shades must be entered. When it comes, O God! let it carry me to rest—to thy bosom, O Everlasting Love! J. B. F.

Baptism for Remission.

A SUMMARY ARGUMENT.

If Jesus Christ, under all the sanctions of all authority in heaven and upon earth, appointed faith, repentance and baptism, in order to the remission of sins—If Peter and the rest of the Apostles, upon the natal day of the Christian Institution—the day in which the Prophets had said the word of the Lord should go forth from Jerusalem, acting under the seal of a commission, embracing in its benefits the whole human race, commanded three thousand believers to repent and be baptized for the remission of sins—If Philip, to the Samaritans, the Eunuch and Simon, preached the things concerning the name of Jesus and the kingdom of God, and then baptized them into these—If Ananias, by divine authority, commanded the repenting Saul to be baptized, and wash away his sins—If Peter, holding the keys of the kingdom of Heaven, and acting according to the instructions of an angel from above, commanded Cornelius to be baptized in the name of Jesus Christ, after having declared that in or through that name, all the Prophets gave testimony, he should receive the remission of sins—If Paul, after preaching the word of the Lord to Lydia and the Jailor, would order their baptism forthwith—If, when the Corinthians heard, they believed and were baptized—If they were thus washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God—If all the Epistles that speak upon this subject, with one voice declare, that we are baptized into the death, name and body of our Lord, through which remission flows by the appointment of God—If they testify that thus we are made free from sin, put on Christ, and enter into him—If thus we are buried and raised with him, and have our trespasses forgiven us—If salvation from sin cannot be obtained out of his name and death, and if baptism is the appointed way by which the believing penitent enters these—If all these be true, or if any of the above premises are sustained by the word of God, then no man who respects the authority of God, dare deny that *baptism, preceded by faith and repentance, has been appointed by divine authority, in order to the remission of sins.*—The curious, who may have doubts of the scriptural character of the above premises, may examine carefully the following passages in the New Testament:—Matt. 28: 19; Mark 16: 15, 16; Luke 24: 43—49, in connexion with Acts 2: 37, 38; 8: 12, 13, 38; 22: 16; 10: 43, 48; 16: 32, 33; 18: 8; 19: 1, 6; Rom. 6: 1—18; 1 Cor. 6: 9–12; Gal. 3: 27–38; Eph. 5: 26; Col. 2: 11—13; 1 Pet. 3: 21; Heb. 10: 22; Titus 3: 5. And I am persuaded that no man can examine these, in the connection wherein they stand without seeing *God's plan* for salvation from sin. J. B. F.

For the Christian Magazine.

Chapman Logic.

I have read many books and heard much discussion on baptism, and had come to the conclusion that nothing new under the sun could be spoken or written on the subject; but the creative genius of the "Old Man" has either originated or imagined some strange things in the nineteenth century! I must give you a few specimens as evi-

dences of the rapid and wonderful improvements we are making in theological science. The most appropriate name I can think of for these new discoveries is *Chapman Logic.*

I. ON THE MODE OF BAPTISM.

Mr. Chapman in the recent debate at Lebanon defended the common version and pledged himself to prove from it that affusion or sprinkling was the only baptism practised in the Apostolic age! How do you suppose he accomplished this Herculean task? The mighty work was done by the magic power of one preposition, EN, translated in the King's version *in* and *with*. By shifting these two versions of one Greek preposition, he brought forth things old and new out of his theological treasury. But I must not keep you in suspense in so important a matter.

1. John baptized "in the wilderness."—Therefore he did not baptize *in water*, but on *dry land*. Matt 1:4.

Answer.—The next verse shows *where* John baptized in the wilderness, namely, "*in the river of Jordan!*" Mar. 1:5.

2. *In* Jordan does not mean in the *water* of Jordan, but within the *channel* on the *second bank*. Therefore John did not *immerse* the people, but *sprinkled* them with a bush as Moses did in olden times!

Answer.—Matthew 3: 16; Mar. 1: 10, show that Christ after he was baptized of John in Jordan, "*came up out of the water!*" Therefore *in Jordan* means *in the water of Jordan!*

3. John baptized *with* water in Jordan, in the wilderness and in Bethabara. Therefore he did not immerse but sprinkled the people, for *in* means *place* and *with* means *mode!*

Answer.—1. Christ was baptized *in the water* of Jordan in the wilderness, for he *came up out of the water*. Therefore *with* water means *in* water.

2. The unfruitful trees were baptized *with* fire by being cast *into* the fire. Therefore *with* fire means *in* fire! Matt. 3: 10–12.

3. Christ baptized *with* the Holy Ghost by *pouring* it out. Therefore *with* means *pouring* and not *immersion!*

Answer.—1. Mr. Chapman declared that the "*burial* by and in baptism," Rom. 6 and Gal. 2 ch., means "spiritual baptism."—Therefore, to be baptized *with* the spirit means a *burial!*

2. If the *antetype* resembles a *burial*, so does the *type*. Therefore baptism means a burial in water, and not a sprinkling with water.

3. The world was overflowed with water. Therefore to be baptized *with* water means to be *overflowed* with water, not *sprinkled* on the face!

4. "Therefore we are buried with him by baptism," is in the present tense. Therefore if Paul means water baptism, the baptized are still buried in the water!

Answer.—"Ye *are* risen" is in the present tense. Therefore the baptized are still rising! Col. 2: 12.

5. *Baptizo* may mean to *dip in* but not to *take out*. Therefore immersion will *drown* the people, for the *bap* will put them in, but the *zo* will not take them out!

Answer.—1. Christ was *baptized* into death. Therefore he is *yet* in the state of the dead!

2. But Paul says he "was raised up by the glory of the Father," and that we "are risen with him." Therefore all Mr. Chapman's logic about *in* and *with* and *bap* and *zo* is a dream of the imagination!

II. INFANT BAPTISM.

1. Paul writes to "the *saints* which are at Ephesus, and to the *faithful* in Christ Jesus." Therefore the saints means the *adults* at Ephesus, and the *faithful* the infants in the Lord!

Ans.—Paul wrote to the faithful. The faithful means infants. Therefore Paul wrote to infants!

2. Paul commanded children to obey their parents in the Lord. In the Lord means in the Church. Therefore infants were in the church!

Ans.—Paul commanded children to obey their parents in the Lord. Therefore Paul commanded infants to obey their parents in the Lord!

3. The Father called infants "little faith-

fuls." Therefore the apostles baptized infants!

Ans.—The Father taught infant possession, infant exorcism, infant guilt, infant justification and regeneration in baptism, infant damnation without baptism, and infant communion. Therefore the apostles taught all these Pagan and Popish dreams, and so ought Mr. Chapman to be consistent!

This is the *new* logic of the "Old Man," not the "old man eloquent," but the "old man logical!" Will not some Theological College confer on the "old man" the high and honorable degree of D. L.

STUDENT.

Creeds Rejected.

Our readers will remember that in the January number Bro. D. Hook alluded in a letter to a congregation which was at that time deliberating on the propriety of reorganizing on the Bible, to the exclusion of all human creeds. Since that time Bro. G. W. Cornwell of Georgia has written him as follows:

Dec. 13th 1850.

Beloved Bro. HOOK:—The question agitated in the church when you were with us, was not fully settled until Nov. 23d, and I now send you a copy of the minutes of the meeting which occurred on that day, that you may be apprised of the position now taken by the brethren.

BETHEL CHURCH.

Met in conference, Nov. 23d, 1850.

After much deliberation, it was unanimously resolved, that all human confessions of faith, or creeds, so called, are wrong in theory and tendency, and are contrary to the word of God; and therefore that we, as a church, will no longer be governed by them, but with one voice, solemnly agree to take the Old and the New Testaments as our only rule of faith and practice.

Done in conference, by order of the Church, Nov. 23d, 1850.

JOEL LANE, *Moderator.*

WM. D. LANE, Clerk.

Now, may the spirit of Christ our Saviour dwell richly in the hearts of our saints, and may brotherly love and christian union ever dwell among all the true and faithful disciples of Christ! Amen!

G. W. CORNWELL.

In another part of his letter, he tells me as follows: "I have understood that one or two other churches have passed the same resolution." The Lord be praised!

If we can keep up the good work we have begun I have no doubt of a great and happy result. You are sufficiently familiar with the work to know that we have mountain difficulties to surmount. I have nothing else interesting to communicate at present—hope to have shortly. Again in the good hope I remain truly yours,

D. HOOK.

RELIGIOUS INTELLIGENCE.

Reports of Evangelists.

BRAWLEY'S FORK, Cannon co.,
Dec. 10th, 1850.

DEAR BRETHREN:—I consider it due to myself and to all the holy brethren, to set forth in order the results of my feeble efforts as Evangelist.

I commenced my operations mainly the 1st of May, preached in nine counties in Middle Tennessee. I labored with Bro. Murphree at Woodbury at two protracted meetings—14 were immersed. Next at Fountain Spring, Warren co., with Brother Murphree and others, the success of which you have been informed. Then at Philadelphia, Warren co., Brethren Acuff, Murphree and Billingsley in attendance—5 added by confession and Baptism. Next at Ivy Bluff, Warren co., brethren Murphree, Elkins and Southern present—some 14 additions. Then to Bethlehem, Wilson co., Bro. S. E. Jones and myself labored nine days—32 made the good confession. From thence I went to Coffee co., on Noah's fork of Duck River; there I was met by Brethren G. Stroud, D. Ramsey and L. N. Murphree—we planted a church of 18; immersed 3, and commended them to God. I then went to Bedford co., New Hermon, and had the good company of Bro. Darnell; there

were about 14 brought into the fold. From thence I went to Lynchburg, Lincoln co., and thence to Salem and was met by Bro. Southern; the last day I preached there were but 3 aliens. The old Gospel proved to all of them the power of God to salvation and they made the good confession. The Lord be praised for his goodness.

C. CURLEE.

Bro. THOS. J. HARVEY, under date of Dec. 20th, writes from Claiborne Parish, La., That he has been laboring for a short time with the brethren of that section.—There is a church of about 40 members, and he thinks the prospect favorable for accomplishing good. He asks "whether the 'Publication Society' is a branch of a general Society?" In reply, Bro. H., we would say that while it is more especially under the care of the brotherhood of the State of Tennessee, its object is to publish only such documents as may be of general utility to the *whole brotherhood*. The Christian Magazine is published under its direction, and it is had in contemplation to publish several additional Tracts as well as a Hymn Book, so soon as circumstances will allow.

Bro. H. will act as Agent for the Christian Magazine.

Sister MARIA STEVENSON, writes to us from Little Rock, Ark., Dec. 20th, that at meetings held by Bros. McCall and Graham there were 6 additions, and that much good was done in the removal of prejudice and the edification of the brotherhood.

Bro. B. SCHOFIELD writes from Baltimore, Md., Dec. 26th, "The cause of Jesus Christ is progressing to some extent in Baltimore. On the 15th inst. we baptized 5 persons. There is at this present time a probability of much good being done."

Bro. S. JENKINS, writes from Logan co., Ohio, Jan. 2, "The good cause is still advancing here. We have had about 30 accessions to our church within 18 months past, principally through the labors of Bro. W. Dowling. There is a flourishing church on Mill Creek. The church at Middleburg is reviving, and Rush Creek about five miles from me had an increase recently of about 25. There is a fine church on the Miami about seven miles below me, where 2 valiant Universalists lately laid down ther arms and submitted to the government of the King of Saints."

Bro. W. P. CHAMBERS, under date of Jan. 6th, writes from Woodville, Miss., "Believing it to be rejoicing to the Saints every where, I will state that we held a protracted meeting at this place commencing Friday before the 4th Lord's day in Oct. last. It continued eight days and 26 were added to the congregation by confession and immersion, many of them young and in the vigor of life, promising many days of usefulness to the Master's cause. It was truly a time of rejoicing among the children of God here.

"The laborers of the meeting were our aged, beloved and efficient bro. Clark of Jackson, and the writer. May the Lord bless you and the holy brethren of your city."

Bro. MADISON LOVE, Jan. 7, writes to us from Boon's Creek, Washington co., E. T., "The object of this communication is to give you some information respecting the spread of the Gospel in this section of the country. During the last year, ending 1st Lord's day in August 1850, I witnessed 294 additions to the church, mostly by immersion. Some few of the above number were from the Baptists. I have just returned home from a tour in Blount county, at the point where I met with our beloved Bro. E. A. Smith last winter, and where we gathered together at that time some 18 Disciples. On my recent visit I succeeded in gaining 14 others—10 by confession and baptism, and 4 reclaimed. Connected with the above in the counties of Green, Washington, Carter, and Johnson, since 1st Lord's day in August, I have received into the Church of Christ 86 members, mostly from the world."

Bro. JNO. TAIT writes us under date of Jan. 17th, from Lord's town Ohio, "We have had a very good meeting here lately. It continued 11 days. There were 35 immersions and 3 reclaimed. There are two Methodist meeting houses, each about a mile from us, and they held a two-weeks

meeting at each place since our meeting, but did not succeed in making a single convert. Bro. Calvin Smith was our chief speaker."

Bro. Jas. Holmes, writes to us under date of Jan. 19th, from Madison co. West Ten., "With pleasure I address you. Since my last I have been laboring all the time, principally among the brethren, and I thank the Lord, it has not been in vain. You are apprized of the condition of the brethren for some years past at Union in Madison co.—They dissolved some five or six years since and have lived in a disorganized condition. When I came into the neighborhood I found that there was some salt and I went to work from house to house and I thank the Lord we have affected our object. The Brethren came together to-day, confessed their faults and united again. I believe that we will be able to do much good, for there is great interest manifested on the part of the people. To-morrow I shall immerse one of the first ladies of this section."

Bro. F. F. Aden informs us, under date of Feb. 3d, that there is a meeting in progress at St. Louis which has already resulted in 52 additions to the church—mostly by confession and immersion. Brethren S. S. Church and Jos. Patton have been the laborers, speaking alternately for ten days.—Bro. Challen of Cincinnati had been telegraphed and was expected soon to join in protracting the meeting.

Bro. Jos. Callahan of Ky., under date of Feb. 6th, writes to us that on the 2d Lord's day of last month the Methodist Circuit preacher and myself met with a large congregation at the creek, near this place, and each baptized (immersed?) two persons."

Bragg's Store, Ala., Jan. 25.

Bro. Eichbaum.—I have just returned from a tour of some eight weeks through Mongomery, Pike, Barbour, Dale and Butler counties. I was much pleased to find the brethren in Pike, Barbour and Dale alive to the interests of our Master. They are attending to the great work which he has given us to do, as well as could be expected of such as have had no more time for experience in his service. In the vicinity of Troy there are 25 under the care of brother Isham Hicks. Near Clayton, there are 10 who meet every Lord's day and attend to the duties of his house. Near Daleville, they number 27 under the care of old Dr. Jno. Kelley;—had 2 additions there. They also meet weekly. May our brethren who enjoy better opportunities be admonished by their example. Many friends will be remembered for their kindness—Messrs. Lacy, Leggit, Price, Bryant as well as many others. Young Mr. Bryant displayed the greatest activity in procuring subscribers for the Christian Magazine. I should also have mentioned the kindness of Mrs. Flournoy of the M. E. Church, in inviting me into her house to preach. But lest I be condemned by my words, I must desist, by submitting the above to any use or disposition you may choose to make of it.

Yours, in hope of eternal life,
W. T. CRENSHAW.

Steamer St. Paul, Jan. 12, 1850.

Bro. Ferguson:—We have just closed a most delightful meeting at Memphis with 21 valuable additions. Bro. J. A. Dearborn and myself reached there about a week before Christmas, and commenced laboring every day against every discouragement of cold and rainy weather. We, however, persevered for about ten days when Bro. B. F. Hall fell in with us on his return home from Texas. The interest increased as the meeting advanced. Bro. Dearborn left for Port Gibson some ten days before the meeting closed, and Bro. Hall left some four days since for Kentucky. We had a fine hearing up to the very last. Last night the House was full to overflowing, and we had additions to the last. The cause is triumphant in Memphis if we do our duty and aid them in the good work. I hope you will exert your influence with your State Co-operation to sustain Bro. Hall in a mission for at least *one month*, as soon as he can be had to oprate there.

Memphis is a great and a growing place, and it is destined to exert a wonderful influence over all the South.

This meeting has convinced me more than ever of the importance of *perseverance*.—We had to labor under the most unfavorable circumstances during the greater part of the time. The congregation deserves great credit for their energy, zeal and devotion.—They are about to build a suitable house of worship and they should be assisted by the Brotherhood.

I am on my way to Jackson, Miss., and Bayo Sara, La., but I shall stop a day to see my children near Princeton.

Yours, truly, J. T. JOHNSON.

PORT GIBSON, Feb. 2, 1851.

BRO. EICHBAUM.—We have just closed a meeting in this place, which has been attended with the happiest results. Bro. John A. Dearborn, an old college friend, has been laboring well and faithfully among us for some three weeks. His labors were blessed of the Lord, and 23 persons have been added to the Church.

For many years there have been a faithful few in this place, who amid all opposition have held fast their integrity. The precious seed was sown in tears, but within the last two years about 50 have been added, and they have truly seen the gathering of the harvest with joy and gladness.

May the Lord send many more such laborers into the field as Bro. Dearborn.

Yours very truly in the one hope,

WILLIAM BAXTER.

Brother J. J. TROTT informs us under date of Feb. 10th, that he is holding a meeting at Griffin, Ga.—3 additions, prospects good.

Summary of Additions.

CANADA.—Witness of Truth for Dec. reports 5 additions.

PENNSYLVANIA.—Harbinger 1.

OHIO.—Proclamation 21; Harbinger 100; Age 4.

INDIANA.—Harbinger 25.

ILLINOIS.—Ecc. Reformer 84.

MISSOURI.—Christian Age 50.

KENTUCKY.—Proclamation 36; Christian Age 25.

NORTH CAROLINA.—Christian Age 45.

Total 396.

OBITUARY NOTICES.

A MOTHER FALLEN IN ISRAEL!

NANCY WILLIAMS was born in Lunenburg co. Va. Oct. 4, 1764. She was of respectable parentage; or, if we judge by the sacred rule—"By their fruits ye shall know them," then we say of the *best* parentage; for she was what Christianity requires a woman to be. And as her life of four score and six years proved that she had been brought up in the right way, it also proved that she never departed from it.

This worthy lady became the life consort of William Maxy of Halifax co. Va., in the 20th year of her age. In the course of a few years they moved to Kentucky and settled in Jessamine co., where they both professed faith in Christ, and submitted themselves to his government, at about the 25th year of Nancy's life. They moved from Jessamine to Barren co. Ky., and after having continued there a few years, they removed to that portion of Cumberland co. now included in Munroe, where their sleeping remains are now mouldering to "Mother Earth." Sister Maxey was for several years before her decease, left in a state of widowhood; and though it is the most critical state of female life, yet she characterized her's by an unwavering faith in Christ and a continued improvement in all the Christian virtues. Her's was a life clear of sectarian prejudices, prepossessions, and peculiarities so common, in this apostate age; a life of religious tolerance—of religious devotion. And though the infirmities of her great age prevented her being at meeting as frequently as she otherwise would have been, they never abated her zeal for the cause—she still, on all suitable occasions, continued to exhort the brotherhood, particularly the youth, to love and good works—to every christian virtue.

During her bodily feebleness, she possessed her soul in *patience*, frequently saying, "I have done my work here, and I am waiting for the happy change." Religion, death, judgment, and *heaven*, were the themes of her conversation—the all-absorbing themes of her waiting soul.

After a long and gradual declension of the vital powers, she perfectly in her senses —perfectly resigned—and without a struggle, calmly and quietly took her last long farewell of *time* and many weeping friends! And thus this venerable Mother fell asleep in Jesus, at 11 o'clock, A. M. September 12, 1850.

She was then decently interred by the side of the sleeping remains of her long departed husband, there to remain in sweet

repose till the trump of God shall call them both to judgment! Mother Maxy had succeeded in raising eight sons and one daughter, all of whom, except her son Edward, survived her. And now, that her surviving children and grand children, may imitate her virtues, and be prepared for the solemnities of that awful day, and with her enjoy the glories of immortality, is the sincere desire and fervent prayer of their friend,

ISAAC T. RENEAU.

The Ecclesiastic Reformer and Baptist Banner will please copy.

DIED—After a long protracted illness, at the residence of her mother's, in Madison co., Miss., on the 29th of August last, sister SARAH STEGAR, a native of Tennessee.—She died with the full assurance of meeting her God in peace. She had been naturalized according to the laws of Christ, which gave her a full passport to the haven of eternal bliss. She died amidst her friends, with a tender, aged mother bending over her suffering form, whilst her affectionate and only sister, Ann Harrison, of Texas, was by her bed side to administer to the last wants of her decaying nature.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them."

PADUCAH, Ky., Jan. 26, 1851.

BRO. FERGUSON:—How true is the saying, "In the midst of life we are in death." I have taken my seat with a sorrowful heart to record the demise of two of our most worthy members, within three days of each other.

On Thursday the 23d inst. at the residence of Bro. Dr. S. F. Singleton in this place, died our devoted and exemplary Bro. L. J. PACE, in about the twenty-first year of his age.

And to-day, at about 2 o'clock, at the residence of her husband, Sister LAVINIA M. GLENN, also in the morning of life.

Thus, my dear Brother, have the little band of Disciples of our Lord Jesus, been called upon to mourn the loss, within a few hours of each other, two of their most ardent and zealous members. Sister Glenn was one of the excellent of the earth. But while we mourn, we mourn not as those who have no hope. No, no, but confidently expect (if we are but faithful to the end) to meet them in the climes of everlasting bliss, never more to be distresed by the blighting hand of disease and death.

S. H. HARVEY.

McMINNVILLE, Ten. Jan., 1851.

Departed this life, in McMinnville, on the 28th day of January, after an illness of nine months, our beloved brother, S. W. OWEN.

With sorrowful hearts we consigned the mortal remains of this affectionate brother to the silent grave. Never have I witnessed a more calm and complete resignation to death. He died like a Christian, but I hear the voice of inspiration saying, "I am the resurrection and the life," and the thought of redemption from the grave by the resurrection of Christ, soothes our sorrows, and enables us to say, "Blessed are the dead who die in the Lord."

JESSE BARNES.

[We had the privilege of an acquaintance with the excellent brother whose untimely decease is chronicled above. To most of our readers it is known that for several years he presided over "Irving College," Warren co. By his untiring energy he had succeeded in building up this institution in the midst of many and great difficulties.—And it is a melancholy reflection that in the struggle which at last ended in success, the life of our brother was the dear price of victory. In all the relations of life, the character of Bro. Owen was worthy of the highest praise. As a man, he was respected and admired by his neighbors and fellow-citizens. As a teacher, he was beloved by his pupils and held in the highest esteem by his patrons. As a Christian, his character was unsullied. His piety was unostentatious and he was led by the native modesty of his nature to shun rather than to court the position of a public servant of the Church. He was nevertheless, for several years a preacher of the gospel and his public ministrations were ever characterized by earnestness, solemnity and a profound veneration for the Word of God. Let us cherish the memory of his many virtues and emulate them, and while we mingle our sympathies with the tears of his bereaved family, let us bow reverently before the throne of our Father, saying, "It is the Lord, let him do what seemeth him good."

J. E.]

HICKORY CREEK, Warren Co., Ten.

DIED, on January 23d, our beloved Mother GARNER. In her twentieth year, she connected herself with the Baptist

Church, and lived with them about forty years, until she heard the gospel proclaimed by the teachers of the reformation. In 1834, she united upon the one foundation with several others, from which time she has ever been a faithful, unwavering and highly useful member of the Christian Church. She was truly a mother in Israel. She was full of hope and full of faith.—The word of the Lord was the theme her soul delighted in, and her knowledge of the Christian Scriptures was hardly surpassed by any of her sex. The word of the Lord seemed to dwell in her heart and upon her lips. She was always ready to impart instruction to the inquiring mind, and would cite them to the last will and testament of our Lord and Saviour. In it, she would remark, were the words of eternal life.—Oftentimes would she speak of the Apostles holding forth the word of life. But it has pleased the Lord to call her home, in her 74th year, to reap the reward that has been in reservation for her lo! these many years. She oftentimes would call on the brethren to sing the words found on page 226 first part of the Christian Hymn Book, "When languor and disease invade." She has left many friends and relations to mourn her loss. Her virtues are her most exalted eulogy, and will be held in lasting remembrance. D. RAMSEY.

It seems to have been the pleasure of our Creator to make human life a scene of irregularity, and in some respects, of impenetrable darkness. Nothing seems to happen in what would be conceived the ordinary course of events. Our history is interspersed with remarkable coincidences, which could not have been anticipated by any powers now known to the capacity of man. If it were not so—if every thing were to happen just in such order as mortals would expect, the future would be subject to the precision of a mathematical calculation, and life in the future would be as monotonous as life in the past. But extraordinary events occur—events that defy the calculations of the most gifted; which, while they throw a veil of darkness upon future contingencies, make life an ever-varying scene, and not unfrequently produce changes in the affluent or miserable condition of individuals, nations, and the world, of the wisest and most beneficial character.

"Do not the histories of all ages,
Relate miraculous presages
Of strange turns in the world's affairs?"

Encouragement.

We continue to receive many new subscribers and but few discontinuances. It is also our good fortune to receive in private correspondence many marks of favor. A brother writes us from Missouri as follows:

"All that is necessary to extend the circulation of your Magazine is for persons that are able, to send and get them and let them be seen. I first tried to get subscribers, but could not get one, but when I sent and obtained specimen copies and presented them they were taken directly."

Thanks to this brother for his efforts. We would remark that we always furnish specimen numbers when it is requested. Will those who wish to aid in the circulation of the Magazine, see that their friends are enabled to see specimens of its character and appearance?

To Correspondents.

The communication of B. C. on the resurrection is received, and will receive attention.

The discourse on the mode of baptism by G. H. B. of Ala. is too lengthy for insertion. Does he wish his queries answered by the Editors of the Magazine, in addition to the answer they have received from another quarter?

Queries from several correspondents are also on file.

Beecher's Discourses on Creeds.

We have received a supply of the above published in Tract form by Bro. E. A. SMITH.

The two discourses are printed together and form a most able argument against the propriety of Christians adopting authoritative creeds.

What enhances the value of this production is the consideration that the author, CHARLES BEECHER, is a Presbyterian in principle and well calculated to know by actual experience the baneful tendencies of all human bonds of union and communion.

They are for sale at the Christian Magazine Office. Single copy 2½ cts.—50 copies for $1.

We have also for sale another of Brother SMITH's tracts, entitled

A CHURCH OF CHRIST,

With her Officers, Laws, Duties and Form of Government, by W. B. JOHNSON, Minister of the Gospel, South Carolina.—The terms of this Tract are the same as those for the Tract on Creeds.

Notices of New Publications.

"THE CHRISTIAN UNION AND RELIGIOUS REVIEW," is the title of a new publication devoted to Primitive Christianity, issued from Baltimore, Md., edited and published by E. E. ORVIS. The editor states in his introduction that "the cities of Baltimore, Philadelphia, N. York, Boston, &c., with the states of Delaware, Maryland, New Jersey, New York, Pennsylvania and the New England States, are destitute of such a publication." This is a sufficient reason, in our judgment, to warrant the enterprise, and we wish it a success commensurate with its merits.

"THE PRESBYTERIAN CASKET OF SACRED AND POLITE LITERATURE," *Edited and published by Rev.* S. A. HODGMAN, *St. Louis, Mo.*

We have rec'd the first and second Nos. of this handsome periodical, and without having had leisure to give them a thorough reading, cheerfully contribute our best wishes for its success. It is remarkably cheap and remarkably well gotten up.

"BUCHANAN'S JOURNAL OF MAN."—The December No. of this Journal is on our table with the following list of contents: The Intellectual Faculties and Organs—Heavenly Talking—Dialogues of the Gods—A Talk with a deceased friend through a Clairvoyant,—A Remarkable Clairvoyant, &c.—Terms $1 per annum.

THE "NASHVILLE AND LOUISVILLE CHRISTIAN ADVOCATE," is the style and title of the Methodist Church South Organ, published in this city. The former Editor, Mr. MCFERRIN, has associated with him Mr. C. B. PARSONS, who conducts the Louisville department. It is now quite a mammoth sheet comparatively, and can vie in the neatness of its execution with any of the northern journals. The energy exhibited by its conductors entitles them to a large share of patronage.

"NEW YORK WEEKLY CHRONICLE" is conducted by Messrs. JUDD and MACLAY and is the organ of the "American Bible Union." The determination and spirit which characterize it afford a *prestige* of the ultimate triumph of the movement with which it is identified.

"THE CHRISTIAN SUNDAY SCHOOL HYMN BOOK," designed for Sunday Schools and families. This is a publication of the "*Christian Tract Society*" of Cincinnati. Such a work has been quite a desideratem and we have reason to believe that this publication well meets the want. We would gladly see more Sunday Schools and with them of course a great demand for such books.

"AMERICAN PHRENOLOGICAL JOURNAL." Since Jan. 1st this journal has been issued in a new dress and considerably enlarged. It is now a most admirable specimen of typographical neatness as well as a significant proof of the energy and ability of its conductors, the Messrs. FOWLER of N. York.—It is very cheap at $1 per annum.

Report of the Proceedings of the American Christian Bible, Missionary and Tract Societies.

This publication of 56 pages is before us and reminds us of an exhortation which we have long had it in mind to give—*Let us support the only Bible Society in which we can hope to see the principles of* CHRISTIAN LIBERTY *fully carried out.* It is not to be concealed that all other organizations are too much under sectarian influences to admit us on terms of equality.

Notice.

The undersigned announce to their brethren and friends, that they have agreed, that so soon as a sufficient number of subscribers shall have been obtained to their debate, held at New Bloomfield in October last, the work will be put to press, and delivered as early as possible.

The work will contain about 400 pages, and will be sold at $1 00 per copy.

R. S. THOMAS.
D. P. HENDERSON.

CHRISTIAN MAGAZINE.

EVERY SCRIBE INSTRUCTED UNTO THE KINGDOM OF HEAVEN, IS LIKE UNTO A HOUSEHOLDER WHO BRINGETH FORTH OUT OF HIS TREASURE THINGS NEW AND OLD.—MATT. XIII. 52.

VOL. IV. NASHVILLE, TENN. APRIL, 1851. NO. IV.

LECTURES ON EXODUS.

Lecture IV.—Exodus 4th Chapter.

THE COMMISSION AND AUTHORITY OF MOSES—CIRCUMCISION OF HIS SON, WITH REFLECTIONS UPON AND ILLUSTRATIONS OF THE TEXT.

Moses, commissioned by that Being whose power no change of circumstances can affect, and whose existence no succession of the changing periods of time can impair, it would seem, ought to have gone at once to the work entrusted to him. The charge is repeated under solemn assurances of success, but Moses staggers at the task. "The people when I come to them will ask, who art thou?" To obviate any difficulty that lay in the way of his ready compliance, God vouchsafes to perform miracles and confer miraculous power on his ambassador. As evidence of what he designed by the promise, he bade him cast his rod upon the ground, and no sooner had it fallen than it became a serpent, and Moses, in terror, flies from before it. He is commanded to touch it again, and anon, it becomes a rod. He is enjoined to put his hand into his bosom, and in a moment it is covered with leprosy; but on repeating the injunction, it becomes clean as it was before. And, as if this were not sufficient to establish his authority, he gives him power to turn water into blood at his option. Yet Moses is not convinced. He pleads his want of eloquence, the natural impediment of his speech, which God promises to supply in an extraordinary manner. Every subterfuge was exposed and every excuse removed out of the way. Yet will not Moses go: his inclination and disposition were not yet overcome. Will God consume him? Will the fire of the bush be turned against the sullen auditor? Yes; the anger of the Lord was kindled against him, but it melts into a further message of long-suffering and love. God informs Moses that his brother Aaron, who had already set out from home to meet him, would accompany him and be his speaker. Moses is subdued, takes up his powerful rod and sets out to meet his brother. Without giving the reason for his sudden departure, he obtains leave of his father-in-law to visit Egypt. He took his wife and his children, and as he was proceeding on his way, he was met by the angel of the Lord at the inn where he lodged, who with a flaming sword threatened his destruction for the neglect of the circumcision of his son. His wife instantly seized a flint and performing the rite, threw the foreskin at the feet of her husband, reproaching him as a man of blood. The angry vision disappeared, and Moses resumed his way to Egypt. He meets with Aaron, according to the divine intimation, near Mount Horeb, to whom he imparted all the divine instruction he had received, and the knowledge of the miraculous power entrusted to his hands.

The brothers proceeded to Egypt, and called the Assembly of the Elders of Israel. To them Aaron makes known the message of God sent by Moses, who confirms his mission and performs the wondrous miracles which God had appointed. They were convinced that he was the servant of God, and that God had compassionately regarded their afflictions and had commissioned him as their deliverer, in attestation of which they bowed down and worshipped.

1. The hesitancy of Moses to receive the commission of God claims our attention.—He felt, no doubt, that he had little or no influence with his brethren. They had shown their ingratitude to him before he left Egypt. They had formally rejected his

services. Besides, he lay under the ban of the government of Egypt and was exposed to capital punishment. The task, too, was a very onerous one and required an amount of capacity and energy from which in fearfulness he shrunk. These considerations may, in some measure, excuse the hesitancy of Moses, but they do not wholly account for it. Its origin is to be seen in the general disposition of man to refuse submission, by irrelevant excuses, to the divine will. His conduct betrays humility, but it also betrays diffidence and distrust. He who calls men to perform his will can impart to them both wisdom and strength to meet and overcome the greatest obstacles. It was well for Moses to plead his incapacity to perform the wondrous work; but it exhibited a lack of faith and an amount of obstinacy that was highly culpable, to refuse to go after so many assurances that God would be with him, to direct and lead him to a successful achievement of the mighty work. But what I would have you observe is, that Jehovah dealt with him not according to his deservings, for had he done so, he would have taken him at his word and rejected him for another. But the divine forbearance was magnified and Moses, whilst he is made to see the anger or indignation of the Lord at his culpable conduct, at the same time is selected and sent. We are taught here to do the will of God however we may distrust our own incapacity or may fear the multiplied difficulties that intercept our way. "If God is for us who can be against us?" "If the Lord be our helper, why should we fear what man can do unto us?" "God has not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ." It is difficult to bring the whole mind in subjection to the will of God. There is always some excuse, some hindrance to our being wholly separated to God, body, soul and spirit.

II. The passage which details the meeting between Moses and the angel Jehovah at the inn, and the circumstances there detailed, are hard of explication. It is almost impossible to arrive at certain knowledge of the design of the sacred writer, although the practical lesson there, as elsewhere, is easily to be gained. Thompson translates the Septuagent as follows:

"Now, when he was on his way at the resting-place, an angel of the Lord met him and sought to kill him. Whereupon, Sephora took a sharp stone and circumcised her son. Then she fell at his feet and said, the blood of the circumcision of my son has stopped me. So he departed from her because she said the blood of the circumcision of my son has stopped me." This obviates the difficulty and shows us that the disapprobation of the angel was removed when the mother performed the neglected rite and piously acknowledged her neglect. The practical lesson is three-fold:

1. We cannot with impunity dispense with any ordinance of the Lord's appointment. No views of propriety or prudence, or convenience, can afford us an excuse.—The authority for positive institutions cannot be set aside, any more than that of moral obligations. By these, God tests our loyalty to his will, and it is plain that whatever we allow to take the place of an obedience is a usurper of the place of God, and by the law which says "thou shalt have no other Gods before me," must be brought down. Is it a false notion of decency, or a love of ease and convenience, which prevents us from obeying the commands of God? Then that notion of decency, that love of ease has become a god in the place of the I AM, and we may expect to be met as was Moses by the way, with inevitable destruction if we do not at once comply with the will of Heaven.

2. When we do obey, the anger of the Lord is appeased. He desires not to avenge himself but to secure our obedience.

3. That he who goes forth to enforce the law upon others, ought himself to be a keeper of that law.

III. From the account of the wonder-working power of the rod of Moses, the classic writers of antiquity have written many things that go to confirm the truth of the record before us. Dr. Clark has collected a few specimens of these, which as they are made out to our hand, we use:

"From the story of Moses' rod, the heathens have invented the fables of the *Thyrsus* of Bacchus, and the *Caducæus* of Mercury. Cicero reckons five *Bacchuses*, one of which, according to Orpheus, was born of the river *Nile;* but according to the common opinion, he was born on the banks of that river. Bacchus is expressly said to have been *exposed on the river Nile*, hence he is called Nilus, both by *Diodorus* and *Macrobius;* and in the hymns of Orpheus he is named *Myses*, because he was *drawn out of the water*. He is represented by the poets as being *very beautiful*, and an *illustrious warrior;* they report him to have overrun *all Arabia* with a *numerous army of both men and women*. He is said also to have been an eminent *law-giver*, and to have written his laws on *two tables*. He always carried in his hand the *thyrsus*, a *rod* wreathed with *serpents*, and by which he is reported to have wrought *many miracles*. Any person acquainted with the birth and exploits of the poetic Bacchus, will at once perceive them to be all borrowed from the life and acts of Moses, as recorded in the Pentateuch; and it would be losing time to show the parallel, by quoting passages from the book of Exodus.

The *caducæus*, or *rod* of Mercury, is well known in poetic fables. It is another copy of the rod of Moses. *He*, also, is reported to have wrought a multitude of *miracles by this rod;* and particularly he is said to *kill* and *make alive*, to send souls to the invisible world, and bring them back from thence. *Homer* represents Mercury taking his rod to work miracles, precisely in the same way as God commands Moses to take his.

Cyllenian Hermes now called forth the souls
Of all the suitors; with his golden *wand*
Of *pow'r, to seal in balmy sleep whose eyes*
So'er he will, and open them again. *Cowper.*

Virgil copies Homer, but carries the parallel farther, tradition having probably furnished him with more particulars: but in both we may see a disguised copy of the Sacred History, from which indeed the Greek and Roman poets borrowed most of their beauties.

But first he grasps within his awful hand
The *mark of sovereign pow'r*, the *magic wand;*
With this he draws the ghosts from hollow graves,
With this he *drives them down the Stygian waves;*
With this he *seals in sleep* the wakeful sight,
And eyes, though *clos'd in death, restores to light.*
Thus arm'd, the god begins his airy race,
And *drives the racking clouds* along the liquid space.
Dryden.

"Many other resemblances between the *rod* of the *poets*, and that of Moses, the learned reader will readily recollect. These specimens may be deemed sufficient."

J. B. F.

ADDRESS

On the distinctive principles of the Churches calling themselves Christian:

Delivered at the Dedication of the Christian Chapel, corner of Camp and Melpomene streets, New Orleans, La.

BY J. B. FERGUSON.

Correspondence.

NEW ORLEANS, Feb. 3, 1851.

Elder J. B. Ferguson:

Dear Sir: Having heard with much pleasure and profit, your able address delivered at the dedication of the Christian Church in this city, and feeling satisfied that others will derive as great a benefit from reading as we have from hearing it, and that it will greatly advance the cause of religious liberty and free inquiry, we beg that you will favor us with a copy for publication.

Wishing you health, long life and great success in your honorable calling, we remain

Yours, very respectfully,

W. M. PERKINS.	H. N. RAYBURN,
GEO. G. CAMPBELL,	H. M. SUMMERS,
EDWARD H. WILSON,	J. B. BARRETT,
W. MARTIN,	A. A. JONES,
WM. A. JOHNSON,	JOHN GRANT,
JAS. MORTON, JR.,	JOHN A. BRYAN,
THOS. R. JENNINGS,	P. W. ROBERT,
R. H. FRASER,	C. C. LATHROP,
J. M. CUMIER,	E. C. PAYNE.

NEW ORLEANS, La., Feb. 6, 1851.

Gentlemen: I readily yield to your request. Of the address I have only to say that it was prepared amid many interruptions—parts of it having been written upon steamers and in hotels, whilst on my way through Georgia and Alabama to your city, which will account for its desultory and careless style.

Please accept the assurances of my sincere regard for the manner in which you have seen fit to call for its publication. Your good wishes for my personal welfare and for my success in the advocacy of the great principles of religious liberty and improvement, command my warmest gratitude.

Believe me ever, in devotion to these,

Your fellow servant,

J. B. FERGUSON.

Messrs. H. M. Summers, J. B. Barrett, A. A. Jones, and others, New Orleans.

[Reported for the New Orleans Daily Delta.]

BRETHREN: This house, by the services of this day, we dedicate to the worship of the only living God, and the teaching of

the religion of his Son, Jesus Christ, our Lord. Our method of dedication or consecration, is our entrance within its walls, and upon that worship. No pomp of form—no splendor of ceremony could render it more holy than a sincere union of all here present in the worship of the God of our being, through the Mediator of our redemption, in the spirit of true devotion, and in accordance with the dictates of the Christian revelation. Compelled as you have been for years, to meet in an obscure and inconvenient retreat, with but few resources at command with which to provide a better, you made a doubtful appeal to the liberality of the public. You hoped for success, but around your hope were many lingering shadows of misgiving and doubt—still you gave yourselves to the work, and we are here today to mingle our congratulations, and piously to witness the completion of the shrine for your future devotions. In a distant State, and amid conflicting cares and labors, my eye has often rested upon this day, which to me, was a star of hope, shedding a divine ray, not only over those who are here present, but over many a stranger visitor to this great mart of the Western world, even when we shall have passed from our altars on earth to the songs and glory of heaven. I must confess to you that I often feared for your success. I knew that of means there were enough, and that a benevolent disposition toward your enterprise existed, but I was apprehensive you could not readily engage the one or command the other; and when I thought of a few persons whose monetary resources were small, and whose religious principles were so frequently the subject of misrepresentation and reproach, attempting the erection of a house of worship, I felt the mental reserve, that "*the time was not yet.*" But you have succeeded; you have a place for yourselves and your children in which to meet and mingle your devotions, and to which you may invite your fellow-citizens and visiting friends; and I am here, with many others from distant parts of a common country, to greet you in this temple! Let us lift our thoughts in gratitude to Him, whose protecting and benignant presence will be sought after by thousands scattered over the earth, who remember this, the day of the Son of Man! Oh! let us seek a sense of that divine presence which may link us with them—aye, and with all departed, and to come, who have had, or may have fellowship with the Father and the Son—a presence which no mountain height, nor lengthening river, nor pathless ocean, nor even the gulf of death can divide—a presence which sweetens the memory of hours of parting and grief, turns our tremblings into joy, assuages our care, revives our hope, and offers for this hour the glad opportunity for remembering with gratitude its unspeakable favors.

It will be expected, on an occasion like the one which brings us together, that we will offer a view of the distinctive principles which characterize and mark that religious community which shall worship at this shrine. This is but a reasonable expectation, and we shall seek, in some measure, to gratify it. We would not lead you to expect that we will here develop, or write out a *creed;* for had we the presumption to attempt such a work, our brethren would rise up in indignation against it, and so far from regarding such a course as worthy of this joyous occasion, it would serve only to generate mingled emotions of sorrow, mortification and regret. What might be highly commendatory, therefore, in others, would be firmly and fearlessly repudiated by us, so that here we are at once enabled to state our first and paramount distinctive principle, viz:

A renunciation of all human creeds, confessions of faith and authoritative dogmas in religion; and the adoption in their stead, of the Revelation of God as recorded in the Old and New Testament, as our only rule of faith and manners. In all ages of the history of the Church, there have been those who have stood up as witnesses against priestly domination and human authority in the Church of the Living God; who have considered it their highest honor to be persecuted for their allegiance to the unmixed authority of Christ, as addressed to the private judgment of man, in his divine word. But it was not until after the

great literary, political, and religious revolutions of Europe, during the centuries immediately succeeding the mediæval ages of darkness and desolation; and especially after the American revolution had given a death-blow to political domination in these virgin fields of the earth—that any very large or respectable bodies of men were found willing to unite in asserting their religious liberty and privileges, according to those principles which had received the homage and, sometimes, the dying testimony of a host of the brightest luminaries that ever arose in our moral heavens. About the beginning of the present century, in different parts of this great country, many individuals seemed providentially raised up, with similar views and purposes, who, in their several communities, asserted the liberty of the Church. They were unknown to each other, but they were, at the same time, the natural product of the spirit of the times. They repudiated all human names and appellations in religion, as badges of party, and as affording ministrations to sectarian strife and worldly ambition. They rejected every dogma of the schools and every doctrine of the creed that could not be expressed in Scriptural language, and came at last to regard the creation and enforcement of a creed upon the consciences of men as a daring usurpation of a power, which the only rightful Lord of the conscience had never delegated to fallible mortals, and which tended to cramp the knowledge, separate the affections, divide the interests, and hold back the progress of those whom Christ had redeemed for unlimited development and immortal aspirations. They met with much opposition; were grossly misrepresented, calumniated and cast out, but despite it all, their principles have been made to leaven all religious denominations to a greater or less extent, and they have gathered around them a host of able and industrious advocates, who have collected together large and respectable congregations now scattered over every State and territory of the Union, and acknowledged to be worthy of a name and place in the history of the world. Their objections to human creeds, we beg leave briefly to state and defend.

I.—*They regard them as based upon an assumption that offers a gross insult to the wisdom and benevolence of the author of the Christian Religion.* Every Protestant creed admits that the Holy Scriptures are alone able to make us wise unto salvation; and whatsoever is not contained therein, or authorized thereby, is to be rejected as not of God. If, therefore, the word of God is sufficient to meet the wants and exigencies of the world, who dare impose a substitute or offer an amendment? All Scripture, given by divine inspiration is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. 1 Tim. iii, 16, 17. The common reason of man revolts at the assumption, and the history of the Church, in all ages, has shown it highly injurious and corrupting to attempt an improvement, either by addition to or subtraction from that which divine wisdom declares able to make "*us perfect.*"

II.—*They are the fruitful sources of schism and disunion.* It is impossible to confine all truth upon any subject, much less upon the subject of man's spiritual purposes and hopes, in the limits of a dogma or a "form of words." Hence, where this is done upon every new discovery in the unlimited domain of Truth, the discoverer is compelled to hold back his truth in hypocrisy and unrighteousness, or make it known at the peril of separating all who may honestly receieve it, from the fold, cribbed in by the narrow walls of the creed. Let us instance a case: No one will suppose that any creed, even the best, can be made the limit of all truth or the boundary of all discovery. A man of intellect and moral power arises in the church, whose researches in the word and works of God have brought to his glad heart a knowledge of some hitherto obscure and unknown truth, sublime in its nature, inviting in its aspects, and most salutary in its influences. His own soul swells with it and asks for utterance. It glows within his bosom until his lips are opened, and burning words, as of fire, clothe its ideal in the hearing of the people. With gladness they listen as to the wonderful

works of God, and their glad hearts leap for joy as the clouds of ignorance give way and the Sun of Truth sends down his salutiferous beams. Fountains of living water are opened within them, and they flow forth to refresh and invigorate every earnest hearer. But the rulers of the people who have rioted in their ease, and feel their mountain strong beneath them, are aroused by the strange words that with difficulty reach their ears, and fearing for their craft and power, they inquire: "*What do these things mean?*" Through the murky medium of flattery and folly, by which they receive their information, they hear nothing distinctly, and what they do learn, they submit to the one great standard they have inherited, together with their honors and habits, from their fathers. All they know, all they care to know, is, that this new teaching is opposed to the creed, and as the creed has long since become the idol, whoever and whatever opposes it, of course, opposes God. They utter forth first the faint and strained-out warnings; then their fulminations, and the hapless wight who dares to assert his spiritual freedom in their disregard, is summoned before the judges. His case is examined—not by the oracles of truth, but by the opinions of fallible mortals, dead and rotten, whose opinions have become oracles to a christian and enslaved people. The daring discoverer is silenced, but not convinced—and now the struggle comes on. Will he be silent? Then he surrenders his allegiance to God, becomes a hypocrite and a dastard. Will he still speak his words of power and his words of love? Then he must be hurled from the church, forsaken by the timid, and followed only by those whose nobility of soul is kindred with his own, and who are ready to forsake all things for truth. Thus the church is divided; the pure wine of knowledge, sincerity and courage is poured off, the miserable lees are left to putrify beneath the winds and sun of selfish ambition and luxurious power. Thus have originated all sects. Thus have become distinctive, all reformations of the Church. And thus the name of Heretic has ceased to be one of reproach—nay, has often become one of highest honor and most profound reverence.

III. *They open the way for success to the most manifest wickedness.* No creed can contain the faith of the world. No good man can be induced to subscribe to a formulary of doctrine which he does not believe, for the sake of office or emolument in the church. But evil men and seducers, for the sake of a reputation they have not the merit to command, can be persuaded to subscribe anything, whether they believe it or not. Any man of ordinary talent—of talent sufficient to engage in the ordinary professions of the day—can readily acquaint himself with the established dogmas of any party, and advocate them with the cant and seeming that may be taken for sincerity. Do you not see how, in this particular, they open the flood-gates of all wickedness, and may we not infallibly learn how the best men have suffered upon the pile, the gibbet, and the crucifix, under the condemnation of those who held the holy offices of the church, and committed the most abandoned crimes against humanity in the holiest names of God, Christ and religion? What they did to the persons of men, the adherents to creeds now do to their reputation, except where they, themselves, as in many laudable instances, have come under the influence of the better spirit of the age; a spirit, however, whose legitimate offspring is a repudiation of all human authority and dogmatic domination in religion. Every observer must have witnessed how extremely difficult it is for an adherent to an established creed to do justice to the learning, labor or character of one whose independence may have forced him to oppose its received dogmas.

These specifications might be greatly extended, but we conceive it unnecessary.—The fact that human creeds supercede in a great measure, the authority of the New Testament—that they give birth to bigotry, persecution and hypocrisy—that they subvert free inquiry—produce division, variance and schism—narrow the boundary of truth, and displace its author from his rightful dominion over the faculties and capacities of his creature,—these and kindred

considerations have induced us, as a religious people, to acknowledge no formulary of faith—no authoritative regulation of conduct—as the bond of union or communion, other than those contained in the New Testament of our only rightful Lord and Savior.

In thus adopting the New Testament as the standard of our religious faith and practice, we have been led to repudiate much of the dogmatic and merely technical phraseology in common use amongst religious denominations. We repudiate all names and designations of Christian communities as such, save that of Christian, believing that it is inconsistent with our profession of loyalty to Christ to wear any human name as a badge of religious designation. We would be called by the name of the *master*, and not by that of his servants, be they never so worthy or honorable. As individuals, we are called disciples or scholars of Christ, brethren and saints, while, as congregations, we would be known only as *Christian*. But here we would be distinctly understood. We do not call ourselves Christian to the exclusion of others from a share in that divine and descriptive name. We have adopted it because we would honor Christ as the head over the church, unwilling that his authority over us should be shared by any fallible mortal. We trust there are many Christians who, in their captivity to creeds and human leaders, do not wear the name; and certainly we know that every denomination of religious people have the unquestionable right of adopting it as their only community-name if they wish. When we call ourselves Christians, or our churches Christian churches, we do not wish to be understood as even hinting that there are no Christians but such as are connected with us. By no means. We rejoice to recognize the good, the pious, the children of God, everywhere. We think they do themselves injustice to wear the name of a servant instead of the Lord; but this is with them and their own Master before whom we must all either stand or fall. We only ask that we may be allowed to wear the name of the Heavenly Bridegroom, while we seek to so recognize his authority and partake of his spirit, as to be worthy of so high, so holy and so honorable a designation. With us, therefore, all other names, save those given us by the Spirit of God in the Scriptures of divine truth, we regard as names of reproach. Not in opposition to others, as honest, as pious, as benevolent as we, but from our sense of obligation to Christ, do we consider no other name so appropriate, so distinguishing from the world, so comprehensive of all God's scattered and divided family, so glorious in its hallowed associations with the history of the witnesses or martyrs of Jesus, as the name *Christian*.

With all denominations, the Roman and Greek Catholic not excepted, the name Christian is used to designate professors of the religion of Christ, in opposition to Jews, Mohammedans, and Pagans. We only go a little farther, and insist upon its use in the designation of all who believe in Christ, obey his will, and imbibe his spirit. The former use, we regard as merely political and conventional, designating often the infidel as well as the believer, in what are called Christian lands; the latter, as the only proper and sacred use of the term. In the former sense, any man may be called a Christian, who has been born in a Christian land; in the latter, they are so called only who believe in, love and serve Christ as the Son of God and Savior of the World. In this view, it will be discovered we have no right to the name, only as we show our devotion to Christ, and manifest his spirit; and this right have all who receive Him as the Son of God.

Another peculiarity that has marked our history is, that our researches in the Scriptures of divine truth, free from the trammels of sectarian bigotry and prejudice, have been rewarded in a restoration of the ordinances of the New Testament to their proper place and power. Upon this point, however, we must refer you to the discourses we propose to deliver subsequent to this, simply observing that we do not regard them, with the Romanists and Protestants, as possessing in themselves any power; we do not regard them as talismans or charms, or as

regeneration, in any correct sense of the term; nor do we look upon them as mere "signs" or forms external, without use or place, to be dispensed with or displaced, as occasion may suggest or human wisdom may dictate; but we do regard them as the divinely established media by which we enjoy the promises of the new covenant, and receive the assurance of divine favor. As God does not speak directly to man, we regard the ordinances of Christ as offering us the opportunity of manifesting our loyalty to His government, and as the means by which we lay hold of a salvation, already procured in the sacrifice and intercession of the Son of God.

We believe, therefore, that upon this platform, having no creed but the New Testament—no denominational badges, save those given in its inspired pages, we occupy a most eminently advantageous and commanding position. We do not assume, by any means, to have discovered all the truth.—We do not deny but that the religious denominations around us may have bright, or brighter luminaries than we—may have equal or superior benevolence, piety, and certainly more respectability in numbers, and what the world would call a respectable descent. But we claim that we stand where we acknowledge all their truth and excellence,and more. Has Episcopacy any thing in common with the Bible? Has Methodism? Presbyterianism? Catholicism? Transcendentalism? We know that they have, each of them, and we rejoice in the liberty of acknowledging it. We are open to all their discoveries, and in our creed we have the very fountains of unsealed knowledge, whose streams are undistilled by a passage through the crucibles of the partisan theological chemists of the past or present struggles for ecclesiastical power. All that they have, we have, or may have; for whatever of truth or excellence they have derived or attained, its fountains are ours in our divine creed. Besides, we possess the advantage of their unhappy experience, in the mixture of that truth with human inventions, which devolves upon us, indeed, a high responsibility, affording less apology for stumbling upon that rock which has so often threatened the existence of each one of their establishments. We profess to stand upon the foundation of the Apostles and Prophets. We do not profess to have beheld all the truth which this elevated position may open to our uplifted eyes, and hence we have not the egotism to ask the good and the pious of any party to come to us, or to the conclusions that we have drawn from the Word of God. But we do ask that all receive that Word as alone authoritative—that a sacrifice be made of all human authority in religion, and that together the servants of our common Redeemer, form one happy and glorious union upon the word of these inspired men, according to his most benevolent prayer—"Neither pray I for these alone, but for all who believe on me THROUGH THEIR WORD." John xvii: 20.

We are free to admit that this union is not yet effected—that we are only amid its shadowy beginnings—having developed only a rough essence or aboriginal shape of the giant symmetry it will yet attain. But we are laboring patiently, I hope, for its consummation. We are looking and seeking to hasten unto a brighter day than has yet dawned upon divided Christendom—a day illumined by the bright shining of the primitive faith and unity of the spirit mingled with the succeeding light reflected from the works of God, as explored in the ages that have intervened—a day of refining, of purifying metamorphosis, when what shall then be accomplished shall scarcely recognize what we are now doing—when the power of fallible authority shall be given up without fear—when the rushing and rustling movements of sectarian strife shall prove but a hollow gust of ineffectual power, and when all the sincere followers of the Lamb shall recognize but one Lord, but one faith, but one spirit, and animated by one all glorious hope, shall rejoice in the sympathy and power of a universal brotherhood!

But our advocacy of this daring principle has been objected to, and the objections are worthy of our dispassionate consideration.

1. It is argued that it is more *honorable* to make known the doctrines and govern-

ment of a religious community, in some acknowledged form, than not to do so.—"That without pursuing this course you operate in the dark, and lay yourself liable to deceive and impose upon those who seek association with you. That we are morally bound to proclaim to all the world upon what terms we will worship with them and what is our understanding of the will of heaven! Not to do so it is urged, is to avoid responsibility, or to practice deception, unworthy of a community assuming to be religious. As it is, no one knows what you believe and, consequently, no one can consistently associate with you." This objection seems plausible, and is certainly very common. I have had it urged and applied to me personally, by some of the most distinguished and pious gentlemen of the clerical profession. "For you sir," they would say, "as a Christian gentleman and minister, we have the highest respect. Our pulpits are open to you, and so are our hearts.—We have gone out of the way to do you honor. And *your* teaching for us is sufficiently orthodox, maugre all the points upon which we differ. But you are associated with those we cannot fellowship, and so long as you have no declaration of faith, you are compelled to recognize those we cannot recognize; and, therefore, we are painfully compelled not to recognize you." All this has been said to me, and much more, by sincere men, whom I rejoice to honor as the servants of my Master. But the difficulty or objection is based upon a false assumption. It may be honestly based, but it only exhibits a failure to discriminate between things that differ. Its error is just here: It assumes that there is no other method of making known the religious knowledge of a people than by the adoption of a human creed. It fails to distinguish between a speech and a creed; between a writing, an essay, a pamphlet and a creed. And, hence, the same persons sometimes call our sermons, our books, or our periodicals, our creed. We are neither opposed to *writing* nor *preaching*—to writing and preaching the measure of our knowledge and faith, at any time and to any people. It is not the *writing*, but the AUTHORITY attached to the writing to which we object. We do not complain that the Council of Nice, or the Westminster Assembly of Divines, or any assembly of religious men, have made known *their* understanding of the word of God. The complaint is, that they and their followers have imposed *their fallible, erring* understanding upon others, and upon generations unborn. Those who adopt that understanding as authoritative, assume that wisdom died with the creed-makers, and that there can be no advancement in Divine knowledge! All religious communities are certainly bound by all available means, to make known their faith, their knowledge of the Divine will; but no community is bound to receive that measure of knowledge and faith as the standard or acme of the Divine will. Not to creeds as mere statements of what men believe, do we object, but to creeds as bonds of union, as conditions of Christian fellowship. Every man ought to make known his advancement in divine knowledge, for it may advance others. Hence, the importance of conversation, preaching, printing; and hence the erection of this house to make known what we already understand, and to understand more. But to bind that understanding of divine things upon others, is to fasten chains upon the mind, and retard the improvement of the race! The assumption that any number of men have attained all truth, and have any natural or divine right to impose their attainments upon others, further than they are addressed to their free reason and observation, is startling, and needs only to be stated to be repudiated by the enfranchised mind of the nineteenth century! To all such vain and impudent efforts, it demands—can you circumscribe divine truth? Dare you offer to fetter again the mind of man? As well attempt to compress the winds of heaven, to confine the light of day, or chain the livid lightnings of the thunder cloud. Talk, preach, write all you can—subject all to the common reason of man, as the touch-stone of truth, and make character, and not knowledge, the basis of your fellowship in Christ, and the world will be glad for you, and Christ will acknowledge you as his servant and follower.

2. But again: "How can you systematize your religious knowledge without making a creed? All sciences are systematizing, and shall not the science of eternal life be reduced to a system?" Aye, by all means!—But here is the rub; the adherent to a human creed allows men who lived fifteen hundred or two thousand years ago to systematize for him—he adopts a system *already made*. Thus acted not Newton, Davy, Franklin, Morse, in science. Systematize all you can, but adopt no man's system as an authoritative standard of immeasurable truth. This objection does discredit to the reason or observation of the man who makes it. He mistakes what Christianity is. It is not a system of mathematics, but of *moral* truth addressed to the ever-developing *moral power* of man. IT IS A SPIRIT OF BOUNDLESS LOVE! It was intended to possess the heart of man by the teaching and character of Christ, but whenever it takes possession, it overflows all words, all abstract propositions, all terms of conventionalism, which serve but as the scaffolding of the superstructure which towers above all system, and commands, while it overshadows all its helps beneath. Would you place the human countenance in screws?—Would you compress a well-formed body so as to place it on the shelf of your cabinet? As well might you attempt this repulsive work, and call your achievements beautiful and honorable, as to attempt to systematize the ever-unfolding doctrine and spirit of Christianity. For your own improvement, you may systematize all you know, and if you can, all you feel; but you have no right to impose the one upon others, or make the other the standard of spiritual attainment. It is an insult to the capacity of the human mind—to the spirit of the age, and it is offering contempt to the system of divine light and love, which, like the light and winds of heaven, is free, unconfined, and illimitable, to make any *human* system the measure of *spiritual* attainment.

3. But we have yet another objection.—The Bible, we are told, authorizes a creed or summary of doctrine. Is not the Decalogue, we are asked, a summary of the whole law of God? And has not Christ made a still smaller summary of that law, by comprizing it under one principle, *love?* Is not the Lord's Prayer a summary? Had not the church of Rome, according to Paul, a *form* of doctrine? And does not the same Apostle exhort Timothy to commit "*a form of sound words*" to faithful men, who may teach others also? Here are divine formularies, apostolic forms or summaries of doctrine!

Suppose, my hearers, we admit it all.—What then? Do they authorize the formation of a creed? If God has made a summary of the law, have *you* a right to improve upon his work? If Christ has made a summary of worship, has the assembly at Westminster, or any other assembly of mortals the presumption to attempt what he has completed? If the Apostles, who were taught of Christ, and infallibly guided by the spirit, committed a form of doctrine or of the sound words to faithful men, are they faithful who make *another*? If we have divine summaries and forms, what need we of human? If we have a sun, what need we of rush-lights? Who cannot see the difference between a human writing and an authoritative creed? Between a divine and a human form? Between man assuming divine prerogative, and God revealing his will to the world? Human creeds, then, we conclude, must lose, as they are losing, their power. They must, in the end, become a dead letter; or a mere nose of wax bent or twisted to suit the spirit of the age. This, they are to a great extent already, and we rejoice at it; for it betokens a day when men will cease to go to the Bible with the voice of human authority sounding in their ears. Thought has obtained leave to be uttered, and every utterance is a battering ram against the citadel of priestly or human domination over the faith and conscience of our race. I cannot refrain from giving an example of the manner in which the creeds of the present day are interpreted to suit the advancement of intelligence, and the exigencies of the times.

A modern creed speaks of "elect infants dying in infancy." A hundred years ago, the idea of elect infants presupposed non-

elect infants, and the horrible doctrine of infant damnation. But now the creed demands an interpretation that shall not insult the good sense, and horrify all the humane feelings of the church, and hence we are gravely told that none but "elect infants" die in infancy! So let it be, we joyfully say, and let the church come under the influence of the spirit that would thus interpret, and the whole affair will at last be interpreted out of existence. God by his Providence, has said: Let the human mind be unfettered; let it be as free in the investigation of Revelation, as it is in nature; let men go into the dominion of Divine Revelation, as they walk free amid the physical wonders of the Universe; let there be no church courts to restrain their investigations, or human authority to cramp the freedom of their thought, and the mind will advance in religious intelligence, virtue, charity, unity, and love, as it is now advancing in scientific and artistical improvements. It is a profound fact, and shames the bigotry and intolerance of religious sects, that the men of science are united, though they differ. A fact discovered by a Choctaw Indian, either in the animal, vegetable, or mineral kingdom, and stated in the rude dialect of his tribe, will be received by all the world. Men, separated by natural distinctions—by color, by climate, by language and customs—are united in the reception and use of every truth the volume of nature unfolds. Let it only be thus in Religion. Let the old theories be laid aside, or be received only so far as they have advanced the empire of universal Truth. Let all religious ideas, gathered from the divine volume, be fearlessly propagated; and the sectarianism which now divides the good, the pious, and the faithful, will be contemned as the sad relic of ages of darkness and intolerance—gone, forever gone!

Were we even to admit that human creeds have in them nothing contrary to the Word of God, still, a correct view of Christian dignity and obligation, would prevent our acceptance even of the best. There may be nothing in the constitution of your State contrary to the Word of God, yet who would make it a test of the moral fitness, or spiritual qualification of the church and worship of the Living God. But there is error in every creed. For every creed in some point differs from its fellow creed, or why have more than one? Either the Bible is itself contradictory, or the creeds are full of error. They do not, they cannot contain all the truth.

But we must sum up this statement and argument. We object to human creeds, because they divide the church—corrupt and circumscribe its worship—lessen the authority of the Scriptures of Divine inspiration—exclude those who are true disciples of the Son of God from the fellowship of their brethren—engender needless strifes and schisms—hinder the search after, or the appropriation of much spiritual truth—and thus greatly obliterate the idea of the essential unity of the great family of God, which he has been gathering to himself in all ages. This last idea I wish to grasp and enforce as appropriate to the present occasion. With me, I would ever have this grand and paramount thought present to my mind, amid the associations we are permitted to form in places like this: viz: that there is but one universal church of the Living God, comprehending his people of all ages, in all lands, on earth and in heaven. I would realize, myself, and have you all realize, whenever worshipping as a congregation of brethren, the holy and purifying influence of the *communion of Saints.*—The faithful followers of the Son of God form but one family, however separated by time, place or death. His Divine presence overshadows and blesses them all, however by weakness or tradition they seem to be separated. He has a people, even though they be led captive in Babylon, and for a time dishonor him by wearing the name of the Servant instead of the Master, to their severance upon earth. We may not know them, but his knowedge is infinite. Human leaders may disjoin them, but his spirit unites. We may know the Greek, the Roman, and the English churches—the Baptist, Presbyterian and Methodist—but that spirit only recognizes the

church of Christ. He prayed that they might be *one*, and they are ONE—though their visible union may not be perfected.—All sincere believers in his word, and partakers of his spirit, are one. Do you ask me for the proof? You have it within you.—Did you ever meet with a man possessing the Spirit of the Son of God? Have you witnessed his labors and heard his utterances? How they fly through the earth? how they echo round the world, and touch the kindred cords of all sympathizing hearts. Does not the name of every holy man of the ages past thrill us with joy, when we are in the spirit, and are drinking into the love of God? Do not their words find their way into our heart of hearts, as they speak or act with reference to the spiritual wants and hopes of man? They echo through the long buried ages—they thrill along the wires of a spiritualized humanity—they stir the depths within us to reveal the treasures of the soul and at once we feel that we are partakers of a life as holy as the atmosphere of heaven, and as imperishable as the stars. We ask not by whom they were baptized, or by what creeds they were manacled, for we realize that we are of one spirit, and that that spirit has in it a uniting power which binds us together indissolubly. Let me say to you, then, that it will not be your coming together in this house, that will constitute you a part of that catholic family, however necessary that may be. It will not be your outward union here—though you may sit close together, and exchange all the friendly courtesies of social greetings—but your inward union, to which the outward serves only as a help—your spiritual sympathy, that will establish your fellowship with all the children of God. I oppose creeds and slavery to dogmas, and allegiance to human leaders, because they destroy, or disturb this fellowship. In many, they destroy it altogether—in all it is seriously disturbed. They make the outward prevail over the inward—the natural over the spiritual—the earthly over the heavenly. They bring me visibly near to those from whom I am spiritually far apart—they separate me from those whose kindred spirits would otherwise flow like a stream of refreshment into the barren wastes of my soul, and gladden them with the water of life.—A common love and a common piety are the only real bonds of a spiritual union, and these no creed can effectually separate; and hence we scorn to attempt the deceptive effort by attempting to impose one. They may exclude me from *your* church—but they cannot from Christ's. They may cut me off from the little fold your iron gates may inclose, and say of me "your faith is defective, your associations are heretical"—but they cut me not off from the one great, grand and comprehensive fold of the Shepherd and Bishop of our souls—nor do they sunder me from the good men entrapped in these narrow folds—for are they really possessed of the spirit of goodness, the spirit of Christ? It overleaps their iron gates, and goes forth for communion and fellowship with the sons of God. It brings them out to be penetrated by the Soul of Christ, which their ungainly trammels cannot confine. It breaks scornfully every barrier only to look back upon what worldly men consider strong and invulnerable, as upon a web of a spider, that could hold none but the unwary, and not even those, from the wise and good. The spirit of Christ is the freedom of the universe. It is not born of earth, and cannot be held in by earth's barriers, for it came down from heaven, and wears heaven's everlasting strength as well as its all embracing beauty. He that has it cannot be excommunicated; but you may excommunicate yourself from him. You may, by the foolish dams of your prejudice or tradition, turn him away as you would a stream, that might have gladdened the parched desert of your souls, and caused them to spring up in beauty, loveliness and glory; or quench them as you would a fire sent to consume the dross and thorns of a selfish heart, and to kindle pure thoughts and holy virtues that might have made the dirty street and tumultuous exchange a place of prayer and a gate of heaven! Ties of interest may bind you—ties of pleasure may cement you—ties of ambition may hold you—but these are the ties of the earth, earthy, and reach not beyond it. Ties of time, of assent to mysterious dogmas, ties

of display in splendid houses of worship and gaudy trappings, and softly-cushioned pews and magical shilboleths of party; but, oh! how poor, how mean are all such ties compared with the holy feeling that holds together the children of God—that spreads from heart to heart, despite the garments, or the lack of them, which cover our churches or our persons.

Therefore, the most serious objection to human creeds and dogmatical leaders in religion is, that they serve to prevent the direct intimacy of the soul with its Divine Author—they interpose between us and God. God has stamped the impress of his almighty footsteps upon the pages of this revelation, with clearest marks, as he has the evidences of his being upon the limestone of the mountains, the soft wood of the forest, the silken corals of the flowers, and the bright array of the heavens. He would have the soul commune with himself directly, freely, and joyfully. Hence he has covered his word as he has the universe, with the radiant light of his presence; he has established his throne there as everywhere, and he will allow none to share it. In this view, we ask, who dare separate me from, or intervene between my spirit and that presence? Who so presumptuous as to become a mediator between his living spirit and the living soul it has originated and inspired. Few, perhaps, allow themselves to realize the deep feeling, and holy joy, and immortal aspiration which flow from direct, personal intimacy with the God of our being as he manifests himself in the wonders of creation and Providence, much more in the Scriptures of Divine Revelation. The eye of faith may see his love smile on the petals of every flower, on the glittering wing of the butterfly, as well as upon the deep azure of old ocean, and the mild radiance of the everlasting stars. The ear of faith may hear his voice in all the octaves of our music, out singing all our Lindens and all our organs, out preaching all our priests, and sometimes tolling the bell of thunder, hung in clouds that float higher than the Himalaya. To the spiritualized heart, He spreads the joyous and spangled robe of night. He sends the Sun to disperse its shadows and melt the hoar-frost at morn, and He calls to prayer with voice that none dare disregard, from all the deep trials and devious vicissitudes of this mysterious life. Yet sweeter, oh! sweeter far than all, is the voice of his invitation flowing like streams of refreshing through these pages of his promises, which speaks to our souls in sounds soft, clear, and without ceasing. It speaks of our love, and of those we love. It speaks of well-founded hope and of life everlasting. Let the soul but open its ear to that voice, and doubt and despair can cast no dark shadow over its horizon, for it dwells in the presence of that sunshine which gilds all things. There is no room for doubt when faith fills immensity; when it takes hold of the spirit of God, which gave life and breath, and gives faith and love to all his children. Even the cold eyes of Death are clothed with a fadeless beauty, and mirror ineffable effulgence, like stars just rising to the zenith. Haggard Fear, appalled at its own shadow, flies down to its native hell, and leaves the heart alone with love and joy. The soul learns to know that it cannot be lost out of the bosom of its God. It feels the root of its life in God, and therefore cannot die. The iron chain of necessity, whose dreadful coil, while in its sins, it felt around the world in dark circumstance, it now sees melt away, as in the presence of a God, in all and over all. It transfuses the tears of sorrow on the faded cheek of the mourner, into priceless pearls; and prayer and praise breathe out from white lips, quivering with agony. The old familiar faces of the loved and the lost,—aye, the long-lost, but never forgotten,—come around it once more in purest sympathy—

> "Their smile in the starlight
> Doth wander by—
> Their breath is near
> In the wind's low sigh!"

It hears their voice in Music's divinest tone. Thus the endless ages are crowded together. There is no past or future. The faith that sees God, proclaims all things present to the soul. That soul reposes on its Father, with a confidence that nothing can shake. Friends may grow cold and change around

it; enemies may band together for its destruction; those who loved us may fly away and leave us, like sunny birds, when the cloud lowers, or the voice of thunder is heard remote. But it has one immortal friend, who stands between it and all foes, encircling it in the arms of everlasting love—

> "That soul, though all hell should endeavor to shake,
> I'll never—no, never—no, never forsake!"

It learns, by direct knowledge of and reliance upon, his unadulterated Word, to know that He who preserves, and beautifies, and blesses all things, will take care of his redeemed children, created in his own image of wisdom and love. It is taught to see God in every thing! He paints the wings of the tiny insect. He gilds the crimson flower-cup where it sips honey-dew at morn. He launches every beam of light. He adds wings to the evening zephyr. And when the sparrow falls from its leafy bough, with the chill pain in its dying breast, it falls to sleep on his kindly breast. His fatherliness is over all his works. Not a grain of sand, nor a drop of dew, nor a glimmer of light, has been lost out of the embrace of infinite tenderness, since the birth of time, nor will there be while eternity rolls on. Shall he then lose the soul he has purchased? Never—no, never! Then let it freely meet with his people and commune with his word, that it may learn to trust him—to trust him even in the darkest hour of its mortal forebodings. On the summit of this exalted faith, it may rest secure. Nothing can move it. The sensuous world vanishes beneath its feet, and with it sink all the tyrrannous and narrow dogmas that held it from God, or cramped it in tantalizing fears. It lives in the spirit, and not amid the mere shadows of things. The Immortal is around it. It hears the voice of prophets and apostles—of tne Son of God himself. Truly has it come to Mount Zion—not a tangible mountain; to the city of the living God—not an earthly Jerusalem; to the cleansing of the blood of Jesus, and the spirits of the just, who, by it, have been cleansed. It hears them holding high converse, above the clouds of angry human strife, for power and earthly glory. Its vision becomes brighter than all dreams. Thus may it say, I become myself, a King and a Priest unto God, and need no human mediation between me and him. To the creed, the dogma, and the man, who stood between me and God, I say, stand aside, you interrupt the direct streams that flow from the throne of God and the Lamb, and which flow to all whose eyes are open to receive. I myself am a son, an heir to universal empire. My throne has been erected by God, alone! My royalty is the gift of my Divine Father; my priesthood the purchase of the blood of my divine Redeemer; my anointing the unction of the Spirit of adoption. My inheritance is in Christ. You are my brother, but not my Lord. Your assistance and sympathy I shall often need, but they cannot take the place of the presence of my Almighty Father in a universe of brethren! I have found God, who owneth all things—other want is impossible!

Here, then, O my brethren! let us seek our repose. It can be found nowhere else. Wealth says it is not in me! Human power, exercised for a brief hour, says I cannot command it! *It is alone of God in Christ.* We are yet upon the sea of life, and our vessel may drift, God alone knows whither. It may run riot on the mountain waves; lightning or tempest may rend every sail and leave its masts bare; impenetrable gloom may hide every load-star in heaven, and the angry spirit of the waters may shriek till the world is deaf. What need *we* fear? Let the storm howl on—God guides it; and on whatsoever shore the wreck is at last thrown, He is sure to be there with all the loves and hopes of those who put their trust in Him. And wherever *He is*—wherever we recognize Him, whether in the tumult of business or the storms of affliction, or beneath the dome of this humble roof, there is the open gate of Heaven, and the everlasting trust and love, which is Heaven!

Here, then, my brethren meet, that you may enjoy this fellowship of the Spirit in the bond of peace. Here meet, that you may gather strength for communion with the holy, to withstand your intercourse with the impure. Here meet, to lift up your

souls to God—to open them to his spirit, so apt to be closed by your connection with the world; to recognize the father of your spirits; to forget all the distractions of the world; to forgive your enemies and to seek forgiveness; to send forth your heart in love—to embrace all your brethren; to commune even with the departed, but who yet live—live the life of Paradise, and have not forgotten their struggling companions below; to strengthen the tie that will survive all ties, when those of father, mother, wife, and brother shall be severed by death; to help each other, and to seek help, by upholding all the institutions of your Sovereign Lord and King, by meeting together in his name, around the emblems of his love, to use the public ministrations of the earthly sanctuary, that in your private business walks you may still commune with God, feel his presence and breathe his spirit; that you may examine yourselves and see whether you be in the faith, that you may prove your work and have rejoicing in yourselves; that you may review and search your spiritual history and see what you have done, what you have left undone that yet may be done for the people of God, your neglected brethren, your family and the world; that you may renewedly consecrate yourselves to God and put on his armor for the work, that your progress may be marked by yourself and all who remember that you profess to be often with Jesus—that, in a word, you may furnish yourself for your work on earth, and advance to your glory and crown in heaven! Oh! my brethren, what a holy place you may make of this house! My soul fills up within me, as I think how yours may breathe here in purest vows, in holiest resolutions, in melting penitence; when I remember that it is with you to make this a Bethel—the very house of God and the gate of heaven! How the highest and the lowest may come here to bow down in holiest worship, to offer up their solemn thanks and adoration; to hear, and see, and meet your King; to learn to bear the sore trials and sorrows of life serenely, and as the chastisements of a kind father; to learn how cheerfully to sustain sacrifice, to bear poverty and lonely illness with triumphant faith, and to make all the natural, necessary and useful business of life—all its recreations and amusements, so many providential ministrations to the advancement of your spiritual progress and the direction of your most substantial hope. Here meet, to improve in divine knowledge, that you may correct what is false and injurious in your views of truth and duty.—To rise above what is partial and selfish in your charity, and above all, to cultivate the proper spirit in which to receive every truth and perform every duty. It is this spirit which can alone build us up in divine knowledge, which can purify the heart, whilst our advancement in knowledge may sharpen and enlarge the intellect. It will make you more earnest and self-denying in your affections; will give you a heartier relish for simpler pleasures; more fervent aspirations after all that is good; a deeper repugnance to all that is evil; will place you more in harmony with the great and good of all lands and of all ages; will make your thoughts and actions more *at one* with nature; causing the very heavens to arch over your soul in more serene beauty, and the stars in their glittering chariots to shine upon you with tenderest sympathy of everlasting love, raising you to the highest veneration, most grateful adoration and heartfelt worship. And thus may this humble temple, consecrated to free inquiry and unshackled improvement—to the cultivation of the love of God, and the love of all his creations and creatures; serve as a sacred vestibule to the glorious temple of his works, as they map themselves before our uplifted eyes, and stretch out with illimitable boundary. And when our eyes can be no longer uplifted, and our hands shall fall pulseless by our sides, and thought shall desert and leave desolate these caverns which it now tenants and beautifies, and our warm and sensitive life shall freeze in the stiffened course of our fallen, sin-worn tabernacles—then, even then, the faith and hope which we now develop and cherish, shall open to our sinking vision, the invisible realities of the house, "not made with hands," whose bright beams of immortal glory, emitted from the throne of God and of the Lamb, shall transfigure us

into the resplendent similitude of our Divine forerunner and the glorious liberty, and unchangeable communion of the children of God! Oh! my brethren, how great is our exaltation! how noble our privileges! how glorious beyond expression, the consummation of hope! *Will we be faithful?* Will we BE WORTHY?

ORIGINAL HYMN.

WRITTEN FOR THE DEDICATION OF THE CHRISTIAN CHAPEL, NEW ORLEANS.

FEB. 2D, 1851.

TUNE—*Old Hundred.*

I

Father, within these walls we raise,
Our first glad hymn of grateful praise;
Long may their joyous echoes ring,
The glories of our risen King.

II

O may this house a temple be,
Worthy of our lov'd Lord and Thee;
And though thou'st placed Him by thy side,
Here, let his Spirit e'er abide.

III

Let truth, and love, and peace maintain
Beneath this roof their happy reign;
And when we feel affliction's rod,
Here would we share the love of God.

IV

For here shall oft ascend on high,
The notes of joy, the secret sigh,
The uttered and the voiceless prayer,
Bearing to Heaven our thanks and care.

V

And when from earth and time set free,
When dawns thine own eternity,
O may we join our brother bands
Up in the "house not made with hands."

VI

There, in thy temple arching high
Above all earth, beyond all sky,
We'll praise Thee, as the blest should praise—
Thy endless love, with endless lays!

R. F. F. JR.

Letters from the Editor.

AUGUSTA, Ga., 8th Jan. 1851.

DEAR BRO. EICHBAUM:—Tired nature and exhausted energies demanding respite and recreation from duties that would be pleasant save that they always become burdensome—duties domestic, duties editorial, duties pastoral—with demands upon your time by a host of correspondents almost as numerous as the Locusts of Egypt, though not quite so annoying—with Lectures for co-operation meetings, for Literary Institutions and for the benefit of orphan asylums—with explanations to the ignorant, the captious as well as the courteous, who feel it their peculiar province to call in question what they have never examined—I say annoyances of this character, overworking only an ordinary amount of health, industry and charity, forced me to forego for a while, the *pleasures* of the home-hearth-stone and its delightful companies of kindred, friends and brethren, that I might fly to the sunny-skies and balmy air of the land of the evergreens. Accordingly, on New-year's night, in company with our beloved Bro. TROTT, I found myself taking leave of the dearest on earth, to be jolted over frozen roads and mountain pass-ways, in closely packed stage coaches for Chattanooga. Nothing of special interest has marked our pilgrimage thus far.—We passed by the ordinary route to Augusta, and were, amid ineffectual efforts at sleep, jostled and jolted together for three nights in beautiful confusion, with the ordinary complaints of weather, roads, and stages. The day we reached the mountains we were met by a snow-storm, descending in its dreary, yet majestic silence, covering hill, tree and road with its always to me welcome fleece. Even the snow, however, did not prevent us from feeling the peculiar sensations of wonder, not to say awe, that are awakened so readily by the presence of these "great hills of God." Our eyes were arrested by rapid streams, tinged with their turbid blue, murmuring and sometimes roaring amid the rocks that impeded their way—perpendicular precipices, rising occasionally on either side—extending ridges, opening to our elevated vision as the snow would hold its intervals, the gigantic brotherhood of the large family, of the Cumberland mountains, with their long piles of crown-crested summits, divided by deep ravines and stretching away in the fading distance of the north-east. Nothing struck my attention so much as these beautiful streams, flowing in their granite basins or over pearly sand—on, on to the all-absorbing river and ocean. The steep sides of our narrow road would make us for a

moment feel how much our lives were in the hands of driver and horses, depending upon the sobriety and skill of the one as much as upon the faithfulness and tractability of the other. Meanwhile the snow ceased to descend as the day wore away, and the wind arose with wintry keenness to greet us in its mountain homes. The night came out in beauty and, though moonless, frequently invited my gaze upon its high host of stars, glittering more brightly by reason of the hoar carpet and frosty air below. We crossed the romantic Tennessee in the night —all my fellow-passengers asleep from the fatigue of our mountain ride. I could not resist, icy and chilling as were the winds, coming forth from our coach-prison to look upon the scene. But little, however, engaged my attention save the gloomy frowning of the mountains around, in the dim light of stars, giving to their lofty peaks most fantastic shapes, with their wreaths, formed of the newly-fallen snow, hanging upon the boughs of their, as it seemed, deep forests. Over hill after hill, we tumbled and jostled, till our driver sang out with peculiar satisfaction—"Chattanooga!" Day had not yet dawned, and we were destined to leave this notable place amid the dusky twilight of the morning. The shrill whistle of the steam-car, announced the early hour of departure, as upon short-backed chairs in a filthy bar-room, around a tremendous fire, our companions were bowing, not very gracefully, to the tantalizing dreams of sleep. Safely ensconced in a dirty car, amid fumes of tobacco, frying on a filthy stove, we started for the sunny South. As the gleams of day came streaming from the East, by accident I cast my eyes to the West, and beheld one of the most majestic scenes ever granted to the unworthy beholder. "Look-out Mountain," looming to the Heavens, covered with purest snow and tinged by the golden rays of the rising sun, arose before me, revealing a prospect of such grandeur, splendor and beauty as I had seldom seen before. My childhood's dreams were indulged beneath the long shadows of the mountains of Old Virginia. And I never lift my eyes to a stretching ridge or towering cliff without feeling my mind wander back to the little vale that still encloses many a shrine of my earliest local attachments, there to revel in scenes whose vivid impress no satiety of subsequent pleasure or chafing of pain can ever efface, and the memory of which can even yet make

> "All nature beauty to the eye,'
> And music to the ear."

We had delightful weather from Chattanooga to Augusta. Our rapid flight in the cars prevented any very satisfactory observations upon the country. Many new, and some flourishing towns have arisen under the magic spells of the thundering voice and rattling clatter of steam engines. We found ourselves very agreeably seated in more comfortable cars, as the emerald Pine and the brilliant Bay-tree admonished us we were nearing the land of Oglethorpe—the Savannahs of Georgia. We arrived in Augusta Saturday morning, having been three nights and two days on our way from Nashville.

Our friends will be glad to hear of our safe arrival. All travel, I apprehend, affords remarkable instances of preservation. So with ours. Had we started in the stage immediately preceding the one that carried us so securely, we would have been in a runaway scrape upon the mountains; and had we been in the train next before the one in which we left, we would have been exposed to the crush and accidents of the collision between it and the one ascending. This we regard as Providential, seeing it was our determination to have left at the time which would have exposed us to both accidents and we were prevented by the simplest casualty. But I must close these rapid and incoherent sketches. You shall hear from me again so soon as a spare moment shall offer in which to give you an account of our visit to this city. Till then, good-bye.

Yours, &c. J. B. F.

—

AUGUSTA, Ga., 18th, Jan. 1851.

DEAR BRO. EICHBAUM:—You will pardon a digression from the usual tenor of my letters, that I may record some observations

upon the religious aspect of things as they have come under my observation. This I will do without preface or apology. *And first*—I am satisfied, more than ever, that our attention, as a religious people, must be turned more to the importance of securing the regular teaching of Christianity in every community where we have a church. The zealous and praiseworthy efforts of many noble-hearted men, who have raised up congregations in many parts of the country, will prove useless and in some instances worse than useless, unless attention be directed to the means by which pastoral oversight and constant teaching shall be secured for their benefit. I think it unnecessary to argue this necessity, for it is everywhere apparent, and it strikes me as rather an insult to the understanding of all reflecting men to attempt its proof. The question is: How shall the want be met? This we will not pretend to indicate, but we would suggest that our general Evangelists strive, wherever they labor, to impress the necessity upon infant churches, and that we all labor to raise up those who shall devote themselves wholly to the work. I do not wish to draw a gloomy picture; but if I did the materials are before me. I would labor to rescue and leave others to tell the tale of desolation that must soon be told unless we get rid of some of the surface-work, or sham-work which has precipitated the cause to the verge upon which it now uneasily rests.

2. Our preachers must become men of more general reading and reflection, or they will sink, as some have sunken, before the active and advancing spirit of the age. In vain will they console themselves that truth is generally unpopular and seldom wins the favor of the world. If their view of it has been confined and dogmatical, they will find but little consolation in the thought that they are exemplary martyrs. The beaten track of an imitative preaching, ringing the changes upon "faith, repentance and baptism for remission of sins;" spiritual influences by the word and without the word; denunciations against sectarianism in sectarian spirit and most selfish mannerism; challenges for discussions in discourses which ought to have inspired to spiritual life—all this cant, or sham-work must be away with, or the community will away with those who use it, or what is worse, come under its influence to their own injury and retrogression. I would be understood kindly; but I do know that the best men of the land deplore the narrow, not to say bigoted and conceited preaching that characterizes much of the labors of men who might be blessings to any community.

Again, we need more of the pastoral character in our preachers. We need men who will watch over and feed the flock of God over which the Holy Spirit would call them to be shepherds. Men who have been sufficiently earnest in their profession to have a knowledge and experience of their own; and who from these can extract for the good of all who come within their influence. Men who can descend from their lofty contemplation of sublime truth to the difficulties of the struggling and erring multitudes and bring out their energies to bear upon the work of both his and their advancement and improvement. There is much to encourage and elevate the mind in such a work, as all who have ever given themselves to it can testify. The bed of sickness and the home of mourning, as well as the chamber of study or the social hearth-stone or parlor, should often be relieved, encouraged and blessed by his presence.

> "Beside the bed where parting life is laid,
> And sorrow, guilt and pain by turns dismayed,
> The faithful pastor stands. At his control
> Despair and anguish fly the struggling soul;
> Comfort comes down the trembling wretch to raise,
> And his last faltering accents whisper praise."

It would be good for us as well as others did we cultivate more of this talent. To witness the calm and cheerful trust of the truly pious; the unaffected humility of men whose lives the world called faultless, but whose enlightened consciences recognized as imperfect,—this would correct much foolish pride and self-complacency and boasting, we often meet. I know that to make successful pastoral visits is the most difficult branch of a young preacher's employment. It is difficult to avoid an obtrusive introduction of religious topics—but however difficult, his wisdom, after a few ef-

forts will suggest the proper method and at last overcome every obstacle and make this duty one of the most gratifying, for it will bring him into communion with the spirit of the people he labors to benefit and entwine for him all the warm feelings of personal affection. The preacher should be the counsellor, the friend and the guide of those among whom he dwells. "But who is sufficient for these things?" Ah! who? None of us, unless possessed with the spirit of self-devotion, the spirit of Christ, with which to withstand the temptations to pride, vanity, indolence, selfish and bitter feelings against those who denounce or affect to despise the profession we have assumed. All who will remember that our ministry offers not an earthly crown, not wealth, not much of fame, but the crown of usefulness and of glory unfading. The difficulties are great; the pay small. But considerations like these do not keep the patriot from the service of his country—shall they keep us from the service of mankind and our Father, from a share in the mighty work to which the Savior gave his labors and his life?

In this service unworthily,

A fellow-laborer,

J. B. F.

—

New Orleans, Jan. 28, 1851.

Dear Bro. Eichbaum:—I spent but one week in Augusta. This city was once the capitol of the State of Georgia, prior to its removal to Milledgeville. It is built upon the south-west bank of the river Savannah, upon a level *plateau* or prairie, and is distant about one hundred and fifty miles from the sea. It is laid out with commendable regularity, with clean and broad streets, beautifully lined with rows of ornamental trees, and, I would think, it is altogether one of the most pleasant cities of the South. It has rail-road communication with Charleston, and will soon have with Montgomery Ala., and Nashville, Tenn. It is increasing rapidly in manufacturing facilities, and consequently in population. The enterprize of its citizens, has almost enviroined the city with a Canal, conveying the wate from the rapids of the river at a distance of about nine miles, which may be used almost indefinitely for the increase of manufacturing—the now indispensable interest of the South. The population is greatly mixed with the eastern element, is eminently orderly, not to say Puritanical, in its castes and aspects, though, I apprehend, but slightly so in its habits.

We had the pleasure of addressing a goodly number of its citizens in a series of eight discourses, upon the Christian Religion—mostly in the aspect which it bears to the developments of the age and the practical purposes of life. We commenced with very small congregations, but had the pleasure of seeing the house overflowing before we left. It was said that we were favored with the largest hearing our brethren have ever gained in this city. We have but a small church here, though one that sustains the regular preaching of the word, meeting in a good house, the munificent gift of one of its female members. Our acquaintance and talented Brother S. J. Pinkerton is its Pastor in charge.

After preaching twice on Lord's day the 12th, we took our passage in the cars for Griffin on our way to New Orleans by Montgomery and Mobile, Ala. With the exception of about 80 miles of exceedingly rough staging between Griffin and a little village in Ala. called Casetta, the whole of this immense distance may now be passed over in excellent cars and steamboats and in the short space of about four days. I think I mentioned in a former letter the bare escapes we had made from accidents on the mountains and from collisions on the cars, on our way from Nashville to Augusta.—While at Griffin three stages drove up to receive the passengers, and most of my acquaintances had made their selection before I was ready to observe them. Of the three I selected the one which appeared best capable of carrying us over the horrible roads we had been advised lay before us. My companions dissented; I urged my plea; at length they yielded, and our stage was the only one of the three that came safely through. We arrived just in time to take the cars, and were conveyed, in a few hours, to Montgomery, where we found a capacious steamer

preparing to leave in a few hours for Mobile. These hours ran rapidly by, as we spent them observing a not very beautiful, but certainly a growing and stirring city. Soon we were introduced to the Alabama river, formed, as you will remember, by the Coosa and Tallapoosa rivers. It is an interesting stream, much the size of our beautiful Cumberland, but reminding you in the appearances of its banks of the upper Arkansas; the lining of which is interspersed with long-leaved Pine, the brilliant Bay-tree and the magnificent Magnolia. The soil is very rich and productive if we are to judge from the immense cargoes of cotton we found everywhere in the numerous ware-rooms, perched upon the mountainous precipices upon its banks. We were detained about a day on the river taking in cotton; our boat carrying something like 2000 bales. I was struck with the manner of carrying the bales to the boat. We would land under the over-arching covering of a tall and commanding bluff, upon the top of which, barely peering to our view, was the roof of a country cotton-ware-room. Cut into the cliff was a precipitous wooden railway, extending from the ware-room to the river. Soon the stage planks of our steamer were in requisition, meeting some point of the smooth rails, and a few jolly negroes above singing out a note of readiness would admonish all below to be on the lookout.—Following their song, as responded to below, a bale of cotton is let loose, which flies with exciting rapidity down the rails, over the staging into the forecastle of the boat. Another and another and another—the song still kept up, until all are aboard or the vessel laden. Our boat being a very accommodating one, stopped at at least twenty of these ports before it received its wished-for loading. In its delay, however, we were allowed to range the beautiful banks of the river and make such observations as "wise men" are expected always to make. We arrived in Mobile in time for the magnificent steamer "Florida" to convey us over the Bay, which she did through the midst of a rough sea, with a speed greatly satisfactory to a large and suddenly sea-sick company of "land-lubbers." We arrived in New Orleans on the 18th, just as the streaks of day came streaming over the upper clouds that thinly skirted the glorious east. And now, "safely moored," you must allow me a respite from my promise until two weeks' labor in our Master's vineyard shall have closed, and other objects wearied on my gaze, I, in relief, shall turn again to other scenes.

Ever, &c., J. B. F.

Household Education---Household Prayer. No. II.

Our first article indicated the manner in which we propose to present this subject. Let us look at the nature and responsibilities of the family relation. I suppose we may assume, without contradiction, that the family is a *Divine Institution*. This assumed, we are at liberty to contemplate what would naturally result from this institution were it penetrated and pervaded by the Spirit of Christ in its natural heads. We will state facts and leave others to account for them.

1. We have sometimes seen homes which were left without sorrow, and reverted to, in recollection, without joy; the memory of which was gladly drowned in other scenes. Who that has come in contact with such a disposition, has not witnessed it with sadness—has not felt that it was unnatural? And who ever left a home blessed by Religion—a home where love to God and a reverent regard to duty; where a religious faith and consistent Christian principle were early infused, faithfully cherished and cheerfully expressed, with such a disposition? Who ever had such a home that awakened within him disgust or hate? Parents may have been poor; may have had few of the advantages of learning, or books, or cultivated society; but if their home were made religious—were made something more than the place for the development of mere natural affection or present gratification, they have blessed it to the memory of all who ever left it down to the last hour of their existence, and, perchance, throughout eternity.

2. The dearest place to the heart upon earth is, or at least should be, *home*. We have no affected sentimentalism to indulge

upon this subject, though we hope to write so that we would, in a most Christian spirit and sympathy with all our readers, sing a hymn to home and before God bless its memory. What do we mean by home?—"God sets the solitary in families." This is the Bible definition. Family, then, is the prominent idea. The intimate union of moral, intellectual and destined-to-be immortal beings, in the interchange of affectionate emotions and offices and the mutual exertion of unspeakably important influences, developing and strengthening what may be perpetuated forever. The home we speak of, is the nursery of spirits destined to immortality. The field in which in spring time, the seed that bears the fruit of everlasting life must be sown. *Infancy*—innocent, attractive, the first opening of mysterious life, is there. *Childhood*, artless, playful, full of life, is there. *Youth*, confident, bold, full of air-built castles and chafing the bit that holds it back from the conflict of life, is there. *Manhood* and *womanhood*, with ripened faculties and stores of half-tried information, the guides and guardians of others entrusted to their care, are there. *Age*, hoary with years, and feeble in body, but ripened in character and experience, is there. Such is the home we wish to contemplate. Penetrate *it* with Religion and what have we? That infancy which, without it, is regarded as the trifle of the hour or the pest of an irresponsible pleasure, is regarded as having entered upon a deathless life, the life of an accountable being. That childhood, finds those who will often speak of its active soul within, and the means by which it may learn to fledge its wings for a heavenward flight. That youth finds wise counsels and watchful protection, generous aid and devout prayers and inviting example, to point to better aims than the wealth or pleasure or glory of this world—an aim *in*, but also *above* the earth—a course *through* the world but for a goal beyond it, which goal is heaven. Manhood and womanhood, are pointed to prudence, fidelity and the serious purpose of a useful life, when otherwise their hearts would be engrossed with the vanities, frivolities, irreligion of the world, to fill the opening rose-buds of childhood with the poison of sin, and thus blast the fruit that might have been gathered to God. And Age, not feeble in virtue—not waning in goodness—not hoary with vice; but mellowed with affections, weaned from the earth, with spirits ready to bless and depart—leaving the blessed influences of a life well spent; a life of refreshing piety, of unwavering and long-tried faith, of single-hearted devotedness to Christ. Such is home—a home of spirits fit for the duties of earth and ever ready for the opening of the life beyond the grave, its membership brought together in the tenderest and most blessed relationships, to teach, to learn, to practice the ends for which life was given; to enter upon a career of virtue and development, eternal; to sanctify the Lord God in their hearts that they may patiently submit to the suffering and disappointment of which all are partakers; to aid each other to prepare for that state into which sin and sorrow, separation and death can never enter.

3. All truly religious parents teach their children to pray. They do it from the tendency of their affectionate interest and responsibility in behalf of those for whom their religion gives them a spiritual as well as a sanctifying influence over the natural relationship. The fact is universal. We cannot be habitually or practically pious without it. We may have a theory of religion; be able to talk and dispute fluently or even learnedly without it; but I repeat, we cannot habitually indulge the feelings the great themes of Religion are calculated to awaken without directing the thoughts and desires of our children so that they, long before they are ready to submit to the public ordinances of the church, will send forth their sense of dependence to the Infinite One their parents worship. Their own consciousness when properly consulted, assures them that one of the first elements developed in man is the religious element. We soon can learn that all outward things, and ourselves with them, are to be referred to a power mysterious and which we never can measure, beyond us. It is easy to fill the mind with reverence at the thought of

that power; reverence for something higher than our parents, and greater than all our eyes behold. Should a sudden joy fill up the gilded cup of the child; or a sudden calamity dash that cup to the ground; should its mental eye be opened to any great phenomenon of nature, or its heart feel the awe which a forest, a mountain or a funeral will awaken, it will feel this religious sentiment as an essential part of its constitution.—This sentiment directed to any other object than God will be either blunted entirely or be carried away by dark and desolating superstition. It does not indicate the nature of the object on which it depends, any more than the eye indicates the nature of light, but still it is there and there to be guided to that object which alone can satisfy. The faculty of seeing implies something to see—the tendency to love implies something lovely—so the feeling of dependence implies something to depend upon. Will we give it the primitive idea of God—of a God of infinite power, wisdom and goodness? For this purpose we were set in families. And if we are faithless, all experience shows that we have failed to direct one of the first and most important of the developing elements of man. Our children, even the wickedest of them, will ever after deplore our neglect; and we, when too late, will see that while we gave ease to our consciences by the fear of giving a sectarian bias, we have contributed to all the miseries of an irreligious and godless life. All we wish to say here is, that if we are guided by our own religious consciousness and follow the first and freest demands of the opening nature of our little ones, we will teach them to reverence, to depend upon, to love and to pray to the ever-accessible One, their sense of dependence, so constantly enquires after. And if we neglect it, our children will grow up indifferent to spiritual things and the present worldliness all good men deplore, will be perpetuated and increased.

4. One objection I will here briefly notice. We fear we will make them sectarians if we direct their religious culture. The opposite is true, and we wonder our observing Brethren have not seen it. The want of correct knowledge and natural training makes ready victims to an eager sectarianism. If we neglect to train and discipline, the religious element still exists, and others will become its directors by accident or design, and our children, ere we are aware of it, will be carried away by the tradition or superstition of the times. We may, indeed, make them sectarians, but we can make them Christians, free, enlightened, genial, joyous Christians, but to do so we must feel our responsibilities and "bring them up in the nurture and admonition of the Lord."

J. B. F.

Review of Baptist Doctrine.

AS SET FORTH IN

"*The way of Salvation*," by R. B. C. Howell, D. D., Charleston, 1849.

Those who have taken an interest in the examination, thus far made, of cardinal features of Baptist doctrine as depicted by our author, will be anxious to know his position with reference to the

PRAYERS OF SINNERS.

They will ask, Does Dr. Howell maintain that sinners should *seek* the pardon of their sins through prayer? Does he hold the common doctrine of the evangelical denominations, that *saving* faith is obtained in answer to prayer, and that it is only by anxious perseverance in prayer that sinners may hope to receive converting grace and the regenerating influences of the Holy Spirit? To all these questions we respond in the affirmative.

It is true that he has not, in the volume we are considering, brought out his views on the subject of prayer very elaborately or definitely, but enough may be found to establish his position.

On p. 98, treating of conviction of sin, he gives the following directions to those *under conviction* but not regenerate:

"*Prayer*, frequent and fervent, is of the utmost importance, since its direct tendency is to fix the thoughts strongly upon your depravity and sinfulness; the satisfaction made by the Redeemer; *and to increase your desires for pardon and salvation.*"

Section 2, of chap. 5, is thus entitled, "With repentance prayer is invariably associated," and reads as follows:

"Repentance is associated with *prayer*, no less certainly and invariably, than it is preceded and accompanied by conviction of sin. Religion can no more exist without prayer, than man can move and act without animal life.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death;
He enters heaven with prayer."

"A single moment's thought will convince any one, that *prayer is natural to man*.—When alarmed by being thrown into imminent danger, who is there that does not involuntarily call upon God. In such circumstances, the veriest Atheist will pray. Will a man attempt to save himself when about to fall from an eminence? If in the sea, will he catch at a plank, or a spar, to escape being engulphed and drowned? With the same certainty does peril extort from him the earnest appeal to God for deliverance. What is natural to man everywhere, must be natural to him in religion. When convinced that spiritually, he is criminal and lost, and that Jehovah alone can rescue him, will he not resort instantly to prayer? And especially as God has instituted and commanded prayer with the promise that he will hear and answer and save, will not the supplications of the penitent be constant and fervent? They must be; and always in proportion to his sense of danger and his hope in the mercy of the Most High."

Again, on p. 102:

"The heart of the repenting sinner is trembling with anxiety. His soul is overwhelmed with a sense of helplessness.—Will metaphysical abstractions dry up the fountain of his supplications? God forbid. * * God has invited you to pray. With repentance prayer is invariably associated. You must pray; you will pray; and God will hear, and bless, and give you a glorious deliverance."

Finally, on p. 116, he holds the following language:

"Do you ask what means you shall employ to seek repentance? Yield your life to the divine guidance as indicated in the word of truth. Consider your ways. Contemplate your sins, your ingratitude, your danger. *Pray earnestly and perseveringly*. Meditate upon the goodness and promises of God. Break off your sins by righteousness. In a word, use all the means of grace and God's blessing will be with you. He will give you true repentance."

We have now enough before us to determine to what school the Dr. belongs, but before analyzing his positions, we must be permitted to remark upon the strange, Babel-like confusion which seems to obtain in his speculations. In order to prove that a sinner must pray for salvation, he introduces a verse which says, "Prayer is the *Christian's* vital breath." Are sinner and Christian synonymous words? But again, prayer is natural to men in danger. Even the *atheist* will pray under certain circumstances, *therefore*, it is *right*. *Right* for the atheist, the blasphemer, the wicked to pray! We remember to have heard of one, who, in the midst of a storm, prayed, "Oh God! if there be a God, have mercy on my soul, if I have a soul." What shall be said of the doctrine that is drawn from such *natural* prayers?

He also tells us that "God has instituted and commanded prayer, with the promise that he will hear and answer and *save*."—That is, that prayer is *the* instituted means by which pardon is to be sought under the Christian institution. This is "confusion, worse confounded." It is true that prayer has been instituted by divine authority and and that the Heavenly Father has promised to answer those who ask *according to his will*, i. e., Christians, but is this saying that he will *save sinners* through prayer? Are the *privileges* of the children of God, the means of pardon to those who are the children of the evil one?

Let us now endeavor to analyze the teaching of our author on this all-important subject. We understand him to maintain:

1. That all men are the subjects of conviction of sin.

2. That frequent and fervent prayer is necessary to deepen this conviction, and increase the desire for salvation. Hence, many who have been under conviction, by neglecting prayer, have little desire for pardon.

3. That when the conviction is sufficiently deep, men should pray for repentance, and that it will be granted in answer to prayer.

4. That when they have repented, they must pray to be enabled to exercise faith in Christ. "Upon your knees you bow down, and you supplicate Jehovah to influence and

dispose your heart to embrace Christ," (i. e. believe,) p. 152.

On these positions we proceed to remark:

1. It must be obvious that all men must be regarded in one of the following conditions: *Christians*, *sinners* and those *seeking* to know what they must do to be saved.—We can conceive of no man who will not be found in one of these categories.

2. The Bible everywhere asserts, that the prayers of sinners, the deliberately wicked, are abominable to God and of course unanswered. In proof: "The Lord is far from the wicked, but he heareth the prayer of the righteous." Prov. 15: 29.—"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66: 18. "Ah sinful nation, a people laden with iniquity. To what purpose is the multitude of your sacrifices to me, saith the Lord? When ye spread forth your hands I will hide mine eyes from you; when ye make many prayers I will not hear; your hands are full of blood." Isa. 1: 4, 11, 15. Now those on whom the Dr., in the second position taken, urges the necessity of prayer as a means of deepening conviction, must be either deliberate sinners or seekers of the way of salvation. If they are sinners, then the advice is in direct opposition to the word of God, and a minister of the gospel is found exhorting men to do that which is abominable in the sight of heaven. If, on the other hand, he addresses those who are seeking to know what they shall do to be saved, we affirm that he prescribes a course utterly unknown to the Scriptures of truth.

When three thousand *seekers* asked *Peter*, what they should do, they were told, "Repent and be baptized every one of you in the name of Jesus Christ." When Saul desired to know of *Ananias*, the man of God, what he must do, the answer was, "Arise and be baptized and wash away thy sins." When an affrighted jailor seeks to know what he must do to be saved, *Paul* answers, "Believe on the Lord Jesus Christ and thou shalt be saved." And when the seeker of the salvation of the gospel stands before the blessed *Redeemer*, he is told, "He that believeth and is baptized shall be saved;" but when these same persons propose the question to *Dr. Howell*, he replies, "Pray for repentance and when you shall have repented, pray that you may exercise saving faith in Jesus Christ." Which horn of the dilemma will our author choose? We challenge investigation on this subject. Our position is, *that in no single instance in the Scriptures, do the apostles and prophets of our Lord Jesus Christ tell anxious sinners, inquiring the way of salvation, to* PRAY *for any thing*, repentance, faith or pardon. Instead of telling them to pray, they tell them what *to do*. The very attitude of a seeker shows that if he knows what to do, he will do it; for, if not, he is hypocritical in his professions. But, says the theological system which we are examining—No; he may *desire* to repent and yet not be able. He may wish to believe, and yet without an influence which he must *wait* to receive, he cannot; hence the philosophy of prayer. But, says an objector, the Apostle Paul declares, "I will, therefore, that men pray every where." This is true, and it is also true that he immediately adds, "lifting up *holy* hands, without wrath and *doubting*." Do *unregenerate* persons lift up *holy* hands?

Says another, the publican, as recorded Luke 18: 10–14, prayed and he was a sinner. True, but can we be blind to the fact that under the Jewish religion all who were citizens politically, were also citizens of the religious government, established of God; does it therefore follow that *such is the case* under Christianity? Are men *born* into the kingdom of Christ? If not, let us have no such arguments as are drawn from the usages of a political religion. We are also told, that on a certain occasion the disciples of Christ prayed, "Increase our faith," and therefore it is right to direct the anxious and the inquiring to pray for faith. What sort of faith, we ask? *To work miracles.* Do prayers obtain this kind of faith now? Can any man, saint or sinner, by never so much prayer, obtain the gift of healing

in our day and generation? If not, let us, not pervert Scripture by introducing this passage to prove that sinners must pray for that faith which the Apostle declares comes by *hearing* and to produce which the Scriptures have been written—these "are written that ye might believe."

But St. Saul prayed while under conviction, we are told. This is so, but is of no relevancy to our present question. Did he pray *after* he was told what to do?

What we object to is this—that after individuals are fully informed as to their duty and are disposed to the performance of that duty, they are still directed to continue praying. So did not Saul.

Do you then, we may be asked, maintain that while sinners are anxious to know and to discharge their duties, and before their obedience, God regards their prayers as abominable? To answer this is unnecessary, because it is to provide for a case for which God has not seen proper to provide. He declares what he will do if such persons receive and obey his truth, but what he will do in answer to prayers *which he has not enjoined*, prayers for repentance, for saving faith and the like he has not told us. Here then for the present we dismiss the subject and the consideration of our author's tenets, till another moon.

J. E.

The Religion of Excitement.

Three fourths of the religion of our day may not unjustly be named the *religion of excitement*. To "*seek*" religion is to seek excitement, and to "*get*" religion is to have that excitement conducted to such a pass as often threatens all the rational powers of man. Born in a tempest of enthusiasm, this something called religion flourishes only when the sirocco-blasts of passion are rushing by—it fades and dies amidst the soft breathings of the spirit of calmness and tranquility. Its life resembles that of those ephemeral insects, whose gay wings flutter in the sunshine for a day and then droop away and mingle with the dust.

It is not indeed to be denied that true religion has its periods of joy and sadness, its alternations of doubt and assurance, its bows of promise and its skies of gloom.—Perhaps it would not be too much to say that even our blessed Redeemer was not always equally cheered and animated by the joy that was set before him. In view of that city whose obstinate unbelief was soon to bring upon it swift destruction, he wept; and in contemplating the fearful ordeal through which he must soon pass, his soul was exceeding sorrowful even unto death.

Yet the religion of our Savior was not that of excitement, nor has he ever let fall a single expression that can be tortured into a warrant for those excesses of religious ardor that have been so often witnessed in modern times.

The religion of excitement is deficient, because it is necessarily *momentary*.

Religion is not designed for a day, nor for a week, but for life—for the whole life. Now, no excitement can last for many days, much less for life. Its raptures die in an hour. Its exstacy, like the mist of the morning, vanishes before the scorching rays of the sun of trials and difficulties. Its hosannas, like those of the multitudes who thronged the streets of Jerusalem, are turned into anathemas, and the shouts that resounded through the religious camp, are heard next in the concourse of the ungodly.

But further. The religion of excitement creates a *false standard*. It makes that to be *the great thing*, which is *nothing*. "If," says the devotee of this kind of religion, "I can only get to feel happy, to shout, to lose myself in raptures of joy, to be entranced with visions of beatific glory, I shall be satisfied. Then I will feel that I have religion. I will be assured that my hopes are not in vain." But it should not be forgotten that feeling happy is not doing good, nor necessarily connected with it; shouting is not resisting the devil, neither does he who shouts loudest, shout the devil farthest from him; getting into raptures is not adding to faith, courage, knowledge, temperance, patience, godliness, brotherly-kindness and charity; neither is being entranced in visions the same as being entranced by the common, *homely, every-day* duties and pri-

vileges of our holy religion. Now, it is to be remembered that these last constitute the Christianity of the Bible.

The true man of God is not he whose voice is loudest at the camp-meeting, whose prayers are longest or whose groans are most sepulchral; but he who does the commandments of God, who labors most, denies most, sacrifices most, whose constant life is in accordance with the dictates of the Spirit of inspiration.

Once more, the religion of excitement is fundamentally wrong, because it *discourages* a large class of the most earnest and faithful of men.

Here is something that they are told is the highest exercise of the religious faculties, and yet for them it is a moral impossibility. They strive and labor and still all is in vain. They are then given to understand that it is because they lack religion. Conscious that they have put forth in all sincerity of heart their best efforts, and that their one desire and purpose is to do the will of their Father who is in Heaven, what must be their emotions when, after all, they are told that they have no religion? How heavy the cloud of gloom that gathers around them, and how veiled the paternal countenance of the Father who accepts from all hearts the offerings of sincerity and love. Happy for them, if with such false guidance, they are not precipitated into despair and ruin.

Lastly; the religion of excitement is justly chargeable with no little of that infidelity which pervades the land, far more than many suppose—an infidelity not so much as to the truths of the Bible, as to the development and exemplification of these truths by the religious denominations of our country.

There is, indeed, but one step from the state of despondency just referred to, to infidelity and the abandonment of all efforts to realize the nature, the power and the blessings of the Christian religion.—That step is, alas, often taken, nor is it easy to dispossess the mind of the infidelity thus originated. It becomes a sort of fatalism. The unfortunate subject of it supposes that whatever may have been intended for others, for *him*, at least, no such thing as religion is possible. Hence he may even encourage in others, that for which he himself has no regard. It might be supposed that such a man would correct the extravagances of systems by the Word of Truth, but it more often happens that the word is interpreted through the medium of the actual forms of religion which he sees around him. Is there then, I hear some one asking, nothing to excite about religion? Do you exclude feeling? Do you wish to make it a cold, intellectual conviction? Certainly not. There must be feeling and there always *will* be, where there is real religion; but what we maintain is this, that the warmth of genuine religion is like the genial glow which pervades a *living* body, not the unnatural heat which may be communicated by the galvanic battery to a *dead* one. The feeling which we desire to see cultivated, is like that of the full, deep tide which flows on when the mountain-torrent has left its bed arid and dry as the sands of Arabia.

J. E.

For the Christian Magazine.

The Unity of Baptism.---No. 2.

One Lord, one Faith, one Baptism.—Eph. 4: 5.

Proposition.—*All the testimony of all the witnesses, proves that penitent believers are the only subjects of the one baptism.*

1. John and Matthew speak and write of the subjects of John's baptism as "confessing their sins." Matt. 3 ch. Do infants confess their sins in baptism?

2. John and Mark speak and write of the subjects of John's baptism as *repenting*, "confessing their sins" and being baptized "for the remission of sins. Mar. 1 ch.—Are infants capable of repentance, confession and remission?

3. John and Luke testify the same things. Lu. 3 ch. If infants were baptized by John, why do not some of the witnesses give some hint of it? Why say so many things which make it intellectually and morally impossible for infants to be the subjects of John's baptism?

4. John and Luke speak of baptism as a purification, and of the subjects of baptism as coming to baptism. John 3 ch. Are infants purified in baptism? If John baptized infants, the spirit has failed to record it!

5. Christ and Matthew connect baptism with *teaching* and *observing* the commands of Christ. Matt. 28: 18, 19. Are infants capable of being taught and of keeping the commands of Christ?

6. Christ and Mark connect baptism with *faith* and *salvation*. Mar. 16: 15, 16. Can infants believe? Are they saved from sin in baptism?

7. Christ and Luke speak of those who reject baptism as *rejecting* the counsel of God. Lu. 7, 30. Can infants reject the counsel of God?

8. Christ and John connect baptism with *spiritual birih*. Jno. 3, 5. Are infants capable of the spiritual birth?

9. The twelve Apostles and Luke connect baptism with *repentance* and *remission of sins*. Acts 2 ch. Are infants capable of repentance and remission of sins?

10. Philip and Luke connect baptism with *faith* and *confession*. Acts 8 ch. Men and women are named. Why not name *infants* if they were baptized? Are they capable of faith and confession?

11. Peter and Luke connect baptism with the apostolic command. Acts 10, 48. Are infants subjects of the apostolic commands?

12. Paul and Luke connect baptism with preaching and faith. Acts 16: 18, 19. Are infants subjects of preaching and faith?

13. Christ and Paul, and Ananias and Luke, in the conversion of Saul, connect baptism with the *washing away of sins*.—Acts 22, 16. Do infants have their sins washed away in baptism?

14. Paul connects baptism with a death unto sin, (Rom. 6 ch.) with *sanctification* and *justification*, 1 Cor. 6, 11,) with "putting on Christ," (Gal. 3: 27,) with sanctification and cleansing, (Eph. 5: 26,) with "the faith of the operation of God," (Col. 2, 12,) with sanctification, regeneration and justification, (Tit. 3: 5–7,) and with the sprinkling of the heart from an *evil conscience*, (Heb. 10: 22.) Are infants capable of all these intellectual and moral exercises and blessings of the gospel?

15. Peter connects baptism with salvation and the "answer of a good conscience towards God." 1 Pet. 3: 21. How can baptism be the answer of a good conscience to infants!

OBJECTIONS.

1. Christ commanded the Apostles to disciple all nations, baptizing them; infants are a part of all nations, therefore infants should be baptized.

Answer.—Christ commanded the apostles to preach the gospel to every creature; infants are a part of every creature, therefore infants should be preached to!

Infants are not the subjects of gospel teaching, gospel baptism, nor gospel salvation or damnation.

2. We read of the "household baptism;" infants are a part of the "household," therefore infants were baptized.

Answer.—Cornelius "feared God with all his house;" Paul "preached to the Jailor and all that were in his house;" the Jailor "rejoiced believing in God with all his house," and Crispus "believed in God with all his house;" infants are a part of the house, therefore infants *feared* God, Paul *preached* to them and they *believed* in God!!! The apostles are not sent to preach to, nor to baptize either *idiots* or *infants*.

3. Infants were members of the Jewish church, therefore they should become members of the Christian church by baptism.

Answer.—Infants became members of the Jewish church in the same way that infants become subjects of the United States by being born of the *flesh*. But the church of Christ is not of this world, and therefore requires a birth of *spirit* to enter it.—*Generation* made members of the Jewish church, *regeneration* makes members of the Christian church. Infants entered the Jewish church, the state and the world at the same time and by the same act, and were turned out at the same time and by the same act—*birth* and *death*. All the pedobaptists in the world can neither turn them in nor out of the Christian church.

J. J. TROTT.

Sayings of Cecil.

ON THE CHRISTIAN LIFE AND CONFLICT.

The direct cause of a Christian's spiritual life, is union with Christ. All attention to the mere circumstantials of religion, has a tendency to draw the soul away from this union. Few men, except ministers, are called, by the nature of their station, to enter much into these circumstantials:—such, for instance as the evidences of the truth of religion. Ministers feel this deadening effect of any considerable or continued attention to externals: much more must private Christians. The head may be strengthened, till the heart is starved.—Some private Christians, however, may be called on, by the nature of those circles in which they move, to be qualified to meet and refute the objections which may be urged against religion. Such men as well as ministers, while they are furnishing themselves for this purpose, must acquiesce in the work which God appoints for them, with prayer and watchfulness. If they cannot always live and abide close to the ark, and the pot of manna, and the cherubim, and the mercy seat; yet they are drawing the water and gathering the wood necessary for the service of the camp. But let their hearts still turn toward the place where the Glory resideth.

The Christian's fellowship with God is rather a habit, than a rapture. He is a pilgrim, who has the habit of looking forward to the light before him: he has the habit of walking steadily in the way, whatever be the weather, and whatever be the road.—These are his habits: and the Lord of the Way is his Guide, Protector, Friend, and Felicity.

As the Christian's exigencies arise, he has a spiritual habit of turning to God, and saying, with the Church, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flocks to rest at noon. I have tried to find rest elsewhere. I have fled to shelters, which held out great promise of repose; but I have now long since learned to turn unto thee: '*Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flocks to rest at noon.*'"

The Christian will look back, throughout eternity, with interest and delight, on the steps and means of his conversion. "My father told me this! My mother told me that! Such an event was sanctified to me! In such a place, God visited my soul!"—These recollections will never grow dull and wearisome.

A volume might be written on the various methods which God has taken, in providence, to lead men first to think of him.

The history of a man's own life is, to himself, the most interesting history in the world, next to that of the Scriptures. Every man is an original and solitary character. None can either understand or feel the book of his own life like himself. The lives of other men are to him dry and vapid, when set beside his own. He enters very little into the spirit of the Old Testament, who does not see God calling on him to turn over the pages of this history when he says to the Jew, *Thou shalt remember all the way which the Lord thy God led thee these forty years.* He sees God teaching the Jew to look at the records of his deliverance from the Red Sea, of the manna showered down on him from heaven, and of the Amalekites put to flight before him. There are such grand events in the life and experience of every Christian, it may be well for him to review them often. I have, in some cases, vowed before God, to appropriate yearly remembrances of some of the signal turns of my life. Having made the vow, I hold it as obligatory: but I would advise others to greater circumspection; as they may bring a galling yoke on themselves, which God designed not to put on them.

Duties are ours: events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only, can he securely lay down his head and close his eyes.

For the "Christian Magazine."

To a Bereaved Mother.

BY WILILAM BAXTER.

Gently, as sinks the setting sun,
Behind the mountains of the west,
Thy loved ones faded from the earth,
And sought that clime where dwell the blest.
No cloud was on their sky; but bright
And glowing tints to it were given;
For round their dying couch there played,
The sunlight sweet, of peace and heaven.

On each fair brow death set his seal,
And check'd with ruthless hand their breath;
But could not all their charms destroy;
For they were beautiful, in death.
For, though each brow was pale and cold,
Their eyes all lustreless and dull,
Upon their lips and cheeks there played
A smile which made them beautiful.

As on each pale, dead face, I looked,
Methought the angels had been nigh,
Hov'ring around on airy wing,
To see those dearly-loved ones die.
And when the parting struggle came,
Their spirits saw this convoy bright—
Knew them as their companions; and
The smile they left told their delight.

They're gone; gone far above the sky,
From life's dark sea; to heaven's bright shore,
To bask in God's sweet smile of love,
Where pain, and sin, are known no more.
Then weep not! they are happy now,
In that bright world, where they are gone,
And oh! may you, while life shall last
In hope to meet them, follow on.

No Graves are There.

BY MISS R. A. RHEAS.

Upon a tombstone in a churchyard at Bridgeton, is a beautiful device. Over the memorial a hand is pointing to the skies, and forming an arc, just above it is the triumphant exclamation, "There are no graves there."

"No graves are there,"
No willow weeps above the grassy bed
Where sleep the beautiful, the loved, the fair,
The honored dead.

No funeral knell
Blends with the air of spring its mournful tone,
Bidding thenceforth those balmy breezes tell
Of loved ones gone.

O'er the cold brow
No bitter tears of agony are shed
None o'er the still, pale form in anguish low,
Whence life hath fled.

"No graves are there,"
Nor sunny slope, green turf, nor quiet grot,
Those sad mementoes of departure bear,
For death is not.

That fearful foe,
Here ever bearing from us those we love,
Resistless as his sway is owned below,
Hath none above.

No! in the tomb
Ends his dominion; there his power is o'er,
And they who safely tread its path of gloom
Shall die no more.

"No graves are there!"
Father, we thank thee that there is a clime,
Guarded alike from death, and grief, and care,
Untouched by time.

We praise thy name,
That from the dust and darkness of the tomb
We can look up in faith, and humbly claim
Our future home.

Hasten the day,
When, passing death's dark vale without a fear,
We, as we reach that heavenly home, may say,
"No grave is here!"

Gentle Words.

Use gentle words, for who can tell
The blessings they impart!
How oft they fall (as manna fell)
On some nigh-fainting heart!

In lonely wilds by light-wing'd birds
Rare seeds have oft been sown;
And hope has sprung from gentle words
Where only griefs had grown.

[*Household Words*

To-Morrow.

BY TRUBEL.

How often do we think and say
While time is passing swift away,
In gladness or in sorrow;
And wisdom bids us keep for e'er,
The ceaseless mower in the rear,
"'Tis time enough to-morrow.'

What high resolves we daily make,
And heedlessly as children break,
Without a thought of sorrow;
Confiding with implicit faith,
May be achieved to-morrow.

How oft, at night, might each one say,
With Titus, "I have lost a day;"
And speak, like him, in sorrow?
Alas! what time is worse than lost,
What flowers are withered by the frost
Of wintry, chill to-morrow.

To us, frail creatures of the dust,
A single day's a priceless trust,
Though clouded dark with sorrow;
Where'er we are, at work or play,
A single moment of to day
Is worth a whole 'to-morrow.'

The present only is our own—
The past is past—forever flown—
An hour we cannot sorrow;
The future is an unknown sea,
Among whose rocks are waters free,
In storm or calm, as it may be,
Perchance we'll find to-morrow.

Financial Reports of Evangelists for 1850,

TO THE COMITTEE OF THE NASHVILLE CHURCH.

Report of S. E. Jones.

Bethel, Wilson co., Tenn.

R. R. Cox,	Pd.	$5 00
H. R. Cox,	"	5
W. M. Green,	"	5

Bethlehem, Wilson co. Tenn.

Wm. Palmer,		5
Dr. J. F. Watters,	Pd.	5
G. F. Carpenter,	"	5
Jas. W. White,	"	5
J. C. Organ,	"	5
R. P. Sweat, for '51,		5
J. W. White,		5
Mrs. M. A. E. McCall,	"	5
R. W. Rutherford,	"	5
F. Palmer, for '51,		5
J. P. Whorton,	"	10
James Pemberton,		5
J. S. Harris,	"	5

Salem, Franklin co. Tenn.

Granville Lipscomb,	Pd.	10
C. A. Hunt,		5
J. D. Collins,		5
Wm. Simmons, pd. 3,		5

Mt. View, Wilson co. Tenn.

A. C. Carver,	Pd.	5

Union, Lincoln co. Tenn.

F. G. McGaugh,	Pd.	5
Daniel Whitaker,	"	5
John Dale,		5
Wm. Bryant,	"	5
Eld. E. R Osborne,	"	5

Cainesville, Wilson co. Tenn.

A. H. Clemmons,	Pd.	5

Fayetteville, Tenn.

James Fulgham,		5

Lynchburg, Lincoln co. Tenn.

B. H. Berry,	Pd.	5
James McBride,		5
D. Smoot,	"	5
Thos. J. Shaw,	"	5

Shelbyville, Tenn.

Dr. G. W. Bacon,		5
John McQuiddy,	Pd.	10
John Jacobs, '49		5
Wm Goodloe, '49		5

Rock Spring, Rutherford co.

N. W. Carter,	Pd.	5
D. R. Gooch,	"	5
Mrs. Tabitha Gooch,	"	5
W. W. Nance,		5
Beverly Nelson,		5
John M. Hill,		5
James M. Green,	"	5
Jesse Morton,	"	5
George Beaty,	"	10
A. M. Ross,	"	5
B. Hazelwood,		5
C. G. Hill,		5

Alexandria, Dekalb co.

H. G. Flippin,	Pd.	5
Turner Watters,	"	5

Paris, Henry co., Tenn.

J. H. Courts,	Pd.	5

Flynn's Creek, Jackson co.

Tho's Huddleston,	Pd.	5

Bagdad, Jackson co.

Samuel Huddleston, pd. 5,		10
O. F. Young,	Pd.	5
Jas. Wilson,	"	5

Richmond, Bedford co.

J. H. Curtis,	Pd.	5
Dr. J. S. Davidson,	"	5
J T. Madearis,	"	5

Rutland's, Wilson co.

J. H. Tuggle,	"	5
J. B. Scoby, for '49 and '50		10

Donations.

Mrs. A. D. Lipscomb, $3; Lemuel Newsom, 3; Jas. Britton, 1; William Hartman, 1; John Britton, 3; Allen Taylor 2,50; Dr. J. S. Cornwell, 2; Thos. Watters, 50cts.

Whole amount,	$320,00
Of which I have collected,	$228,50
Also, on old subscription,	40,00
In all,	$268,50

Report of J. J. Trott.

New Subscriptions for 1850.

E. V. Gooch,	$5 00
Wm. Roulthac,	5
Joseph C. Nowlen,	5
David S. Binkley,	5
John Eichbaum,	5
A. H. Stothart,	5
P. Shelburn,	5
Joel Anderson,	5
Joel Anderson,	5
Thomas Brown,	5
John Madearis,	5
Joseph Morton,	5
R. B. Bingham,	5
William Hoover,	5
Elihu H. Bingham,	5
Smith Bowlen,	5
Reuben Curry,	5
Margaret Murphy,	5
James B. Wood,	5
S. S. Bingham,	5
John Powell,	5

Amounts paid me since last settlement on subscription for 1849.

Elihu Jones,	5
Mary D. Fletcher,	5
John Petty,	5
Dr. Davis,	5
L. D. Newman,	5
B. L. Carnahan,	5
John G. Clements,	10
Charity Clements,	10

Martha Rosell,	5
Robert Mack,	5
S. M. Mack,	5
W. J. Cunningham,	5
Joseph Ramsey,	5
Edmund Pendleton,	5
Reding Bonner,	5
Thomas Bonner,	5
J. P. Pegram,	5
James P. Brown,	5
William Lowry,	5
L. B. Waters,	5
W. W. Dugger,	5
Asa Hardison,	5
Jacob Wright,	5
B. F. Gates,	5
J. P. Gregory,	5
Total,	$135,00

Amounts paid me since last settlement on subscription for 1850.

John W. Richardson,	$10 00
P. R. Runnels,	5
Beverly Nelson,	10
Adam Binkley,	5
James Binkley,	5
John Eichbaum,	5
John C. Alexander,	5
P. Shelburn,	5
Seth Sparkman,	5
Joel Anderson,	5
John L. Jetton,	5
John S. Wright,	5
Thomas Brown,	5
John Medearis,	5
Joseph Morton,	5
Burrell White,	10
Stokeley White,	5
Elihu Jones,	5
Margaret Murphey,	5
Louis Jetton,	5
Wm. L. Covington,	5
W. W. Nance,	5
Peter Hubbard,	5
W. W. Gates,	5
Sister Davis,	5
J. J. Rountree,	5
W. Trimble,	5
J. J. Trott,	5
DONATIONS.	
A Lady,	3
C. Newman,	1
Total,	$164,00

REPORT OF JAMES HOLMES.

M. R. Brown,	$5 00
J. D. Stanley,	5
B. F. Brown,	5
J. J. Hutcheson,	5
E. Wooldridge,	5
S. Bradford,	5
Mrs. J. B. Bradford,	5
Mrs. E. F. Cowden,	5
J. F. Swinney,	5
Total,	$55,00

REPORT OF TREASURER, W. A. EICHBAUM.

O. D. Williams, '49	5 00
M. Ussery, '49,	5 00
Jno. Kirkpatrick, '49,	5 00
O. D. Williams,	5 00
Margaret Williams,	5 00
S. Smith, '49,	5 00
Henry Dean and Lady, '49,	7 00
Dr. K. G. Bobo, '49,	5 00
W. R. Hooten,	5 00
Jno. B. Craighead,	20 00
Jno. Kirkpatrick,	5 00
R. B. Bigham,	5 00
E. H. Bigham,	5 00
S. S. Bigham,	5 00
Reuben Curry,	5 00
Daniel Parker,	5 00
Church at Athens,	25 00

SUMMARY.

Collections of S. E. Jones,	$268.50
" " J. J. Trott,	299,00
" " J. Holmes,	55,00
" " Treasurer,	122,00
Church at Nashville,	300,00
Total,	$1044,50

The above reported funds were appropriated, Dec. 31, 1850, as follows:

To J. J. Trott,	$500 00
S. E. Jones,	268 50
J. Holmes,	55 00
C. Curlee,	175 00
Balance due the Treasurer, on former settlement,	31 61
To money lost by mail,	5 00
	$1035 11
Balance in the Treasury,	9 39
	1044 50

W. A. EICHBAUM,
Treasurer.

NOTE—The sums paid to J. Eichbaum will be found reported in the above by J. J. Trott and Treasurer. Those paid to C. Curlee, will also be found reported by Treasurer. Some monies have been received by J. Eichbaum since the settlement which will be reported at the right time. J. E.

Meeting House in New Orleans.

Our Brethren in New Orleans have erected a very neat and commodious meeting-house, for which they are still indebted some $5000. In the whole history of monied sacrifices for the cause, we do not believe there is one equal to that of these brethren, when their circumstances and

numbers are taken into the account. They have voluntarily given not less than one third of their income for several years. They deserve help, as much, if not more than any congregation in the United States.—Will not our churches of the Mississippi valley give it to them. Each church contributing at the rate of 25 cents per member would soon accumulate a fund sufficient to meet the whole demand. We shall be happy to receive and forward any amount that a just appreciation of their struggles and their necessities and of the importance of a House of worsnip in the gay metropolis of the South, may call forth. J. B. F.

OBITUARY NOTICES.

MARION, Ala.

Departed this life at the residence of her husband, Mr. Warren Mullikin in this place, on the 26th July 1850, sister ELIZABETH A. MULLIKIN, after only about a week's illness. She was born 13th April, 1828, in Marshall co. Tenn., and after her marriage removed to this place, the residence of bro. Mullikin, where she united with the Christian church Nov. 5th 1848, while bros. Fanning and Hall were holding a meeting here. She left two children, the younger of whom, an infant, has died since, the other, a little boy, and her husband are left to mourn her loss, besides a mother in Tennessee, and brethren, sisters and friends here.

Sister Mullikin was an affectionate wife, and a tender mother, and conducted herself with christian propriety in all the relations of life. No one was more punctual at church on Lord's day, to break the bread and hear the word of life dispensed, and in the evenings of our little meetings. We have all the consolations which Christianity affords in her case, and may not sorrow as those who have no hope. Truly our little band has suffered much by the ravages of death, but still we have the assurance of a happy and never ending meeting in the world of bliss.

Yours, &c. P. B. L.

Bro. WILLIAM L. MOSELEY died by hemorrhage of the lungs, Oct. 1st 1850. His attack was so sudden that he only lived fifteen minutes, although he had just finished the labors of the day as teacher in the Orrville Institute, and walked up stairs to his room. He was born Oct. 25th, 1826, making him twenty-four years old, wanting 20 days, at the time of his death. He united with the Christian Church at this place Nov. 15th 1846, while Bros. Hall and Fanning were preaching for us. We have lost in brother Moseley one of our most pious, intelligent and useful members. He was the pride of his family, one of the ripest scholars of his age in this country, and loved by all who knew him. He graduated at Howard college in this place, taught for several years after in the same, after which he went to the University of Virginia for the purpose of taking a still further course of study, but his lungs being attacked he returned home, and afterwards entered Orrville Institute as a teacher, where, after a brilliant career of only a few months, his existence was terminated as above stated. He fell a martyr to hard study. His days were few but marked by every thing calculated to throw a lustre around his memory and give consolation to his relations and friends whom he has preceded to the grave from whence no traveler returns. If he had faults I never knew them, save his too great devotion to study, but even that he desired, he said. that he might benefit mankind. His father said he never desired to correct any errors in him, as he never found in him any faults.—His devotion to christianity in its theory and practice was such as to command the esteem of all who knew him, and to win the warmest affection of the brotherhood.

Your bro. in Christ,
P. B. LAWSON.

BAGDAD, Tenn. Feb. 19, 1851.

Departed this life on the evening of the 1st inst., at her father's residence in Jackson county, Tenn., sister HARRIET FERGUSON, the wife of Dr. A. M. Ferguson, after a long illness of consumption, which she bore with christian meekness and fortitude. She has left an affectionate husband and two little sons and many relations and friends to mourn her departure; but we should not sorrow as those that have no hope, for we are assured that those who die in the Lord will God bring with him. Sister Ferguson was the daughter of bro. James and sister Elizabeth Young, near Bagdad. She discharged faithfully the duties of a wife and a mother, as well as those of an humble member of the Church of Christ. We trust we will meet her in that world where disease and death are both unknown.

O. F. YOUNG.

CHRISTIAN MAGAZINE.

EVERY SCRIBE INSTRUCTED UNTO THE KINGDOM OF HEAVEN, IS LIKE UNTO A HOUSEHOLDER WHO BRINGETH FORTH OUT OF HIS TREASURE THINGS NEW AND OLD.—MATT. XIII. 52.

VOL. IV. NASHVILLE, TENN. MAY, 1851. NO. V.

LECTURES ON EXODUS.

Lecture V.—Exodus 5th and 6th Chapters.

MOSES AND AARON IN THE COURT OF PHARAOH—THE CONTROVERSY OF GOD WITH PHARAOH—THE CAUSE OF THE SEVERITY OF ISRAEL'S AFFLICTIONS—THEIR SLAVERY HAS AN ANALOGY IN THE SLAVERY TO SIN.

Moses and Aaron appeared before Pharaoh and made the request that he would grant permission to the Israelites to go three days journey into the wilderness that they might worship the Lord their God.—The king seemed not to hear their request, but arrogantly affirmed that he knew of no such God; and if there were such an one he could see no necessity for leaving Egypt in order to observe his worship. The demand seems to have exasperated him, and concluding that the whole nation was about to revolt from his service and leave his dominions, he at once lays his schemes to prevent so disastrous a measure. He ordered that greater tasks be imposed upon them, and less leisure be allowed them in which to devise their mischievous intentions. He reprimanded Moses and Aaron as disturbers of the peace and promoters of insubordination; whilst he gave the task-masters of the people charge to furnish no more straw to the brick-makers, and make no abatement in the amount of their tasks.

The task-masters were ready to their work. They called the Hebrew officers together and gave them the edict of the king. The people groaned under their burdens—were compelled to wander over all the country to procure stubble, and failing to execute their unreasonable tasks, their officers were beaten. The Hebrew officers turned to the king and in the most humble manner supplicated a riddance of their grievance. But they met with no success and were assured that his decree would be carried out with the utmost rigor. Driven to despair they cried out against Moses and Aaron whom they charged with having given the king occasion to destroy them, but they expressed a hope that the evil might fall upon their own heads. These reproaches affected the heart of Moses so that he cried out in expostulatory demands upon God, saying: "Wherefore, hast thou so evilly entreated this people? Why is it that thou hast sent me?" He seems strangely to have forgotten the information which God had given him of the perverseness of Pharaoh, and of his promise that Israel should be delivered. The Lord, however, in mercy answers his complaining address and silences his murmuring spirit: "Thou shalt see what I will do with Pharaoh; for with my strong hand shall he let them go." He assures him that the time had come in which he would exert his mighty power for the fulfilment of the promises made to the Fathers, according to the import of his effectual name, *Jehovah!* Moses is sent again to the afflicted Israelites, and assures them through the leaders of all their tribes, that God would take them under his immediate protection; make them his peculiar people; and by his own all-powerful hand lead them into the goodly land. Moses carried the tidings, but the afflicted people gave no attention to them. We have many remarks upon this history, which we are compelled to make in a desultory manner.

First. We have here a record of a controversy between God and an idolatrous and self-important king. Proudly and securely seated upon his throne, surrounded by obsequious and obedient subjects, and wholly ignorant of the designs of the great God concerning the afflicted Israelites, he disdained with contempt the proffers of Moses. He,

perhaps, knew nothing of Moses, or if he knew him he remembered him as an exile from the land of his birth on account of the violation of its laws. He doubtless owned the gods of his own nation, but of the Jehovah of Israel he affected profound ignorance. It is easy to affect ignorance of authority when that authority comes in conflict with our interests. "Who is the Lord that I should serve him?" That the poor down-trodden slaves who existed at his pleasure and labored at his command should have a God who would command *him*, was insufferable. A degraded and despised people must have a degraded God, was the manner of his reasoning as it has been of many an unworthy wretch dressed in sufficient brief authority to be recognized under the puppet name of King. It would be mean in him to bow to the mandates of the unknown God and acknowledge the tyranny of his past conduct by liberating the oppressed. Yield to such a request? It would be foolish. Give up the wealth and greatness thus brought to his kingdom? It was preposterous in the extreme. Thus he reasoned under the influence of *three* most powerful passions: *ambition, pride* and *avarice*. His ambition led him to regard it as a point of honor not to be overcome even by the Jehovah of Israel. His avarice engaged him to hold on to the vast resources obtained from the labor of his menials; and his pride hardened him to persist in the same oppression which had hitherto marked his reign. He was consistent, but his consistency was like that of all men who boast of it, the consistency of folly and the obstinacy of self-conceit, which led him as it leads all possessed with the vain conceit, to destruction. He disdained the request of the messengers of heaven; he entered the lists with the Almighty; his contempt amounted to rage as he progressed in his determination to oppose him, and the issue of the contest resulted as might have been expected, in the final, fatal overthrow and destruction of the daring rebel who so foolishly defied the Omnipotent. Let us learn to hold no controversy with the Lord; let us either ask, What is thy will and do it, conscious that it is conceived in wisdom, ordained in mercy, and clothed with effective might to make it accomplish the end designed. We should not fear the loss of pleasure or profit; we should show that the service of God affords the only rational liberty and that it leads to an enduring and ever blissful inheritance. We are shocked at the presumption and obstinacy of Pharaoh. Let us beware that our hands are not so filled with business, our heads with worldly projects and our hearts with deceitful cares, so as to cause us *practically* to do what Pharaoh did with his lips: to deny the God who is above!

Second. It may be asked by the curious, why God allowed his efforts to rescue his people to become the cause of aggravating their bondage? 'Twas by this means they were made not only willing but eager to depart; by this means Pharaoh also exhibited his character and gave evidence that he ought not to be allowed to rule over any people. Occasion was also given for God to make known his power to convince his own people of his existence and of his power to deliver under the most forbidding circumstances. They dwelt so long under the influence of Egyptian idolatry, as to have corrupted the idea and almost to have forgotten the God of their fathers.—Their love for idolatry adhered to them for a long time afterwards as may be seen by their worship of the golden calf and other evidences of their infection. They needed to drink to the dregs the cup of their affliction; to feel the galling yoke of their bondage so as never to forget it; and when, afterwards, they should also feel the difficulties of the wilderness they would be better able to bear them under the recollection of past misfortunes. We often need heavy afflictions to bring us to our senses. We must be perfectly humbled and become as little children before we are ready to repent of our sins so as to be able to forsake them:—to correct evil habits of long standing and inveterate growth, to purge away the pollutions of the world and to clear our vision from the murky atmosphere with which lust has enveloped us, needs afflictions and sufferings as well as gentle and persuasive teachings.

Moses, himself, seemed in doubt why God should suffer their condition to grow worse instead of better under his efforts to procure the release of his brethren. The Hebrew officers complain to him while he in turn complains to God in an unbecoming manner. It is one of the common misfortunes of humanity to murmur and complain if our expectations are in the least disappointed or if our plans meet with the least reverse. Good men often indulge this disposition. The least disappointment surprises them and from surprise the step is short and easy to repining and complaint. We should stand out against this disposition, for no man who indulges it long can succeed at any thing. And if it will overtake us despite our endeavors, let us pour out our complaints to God rather than man; like Paul ask, that the messenger of Satan depart from us, and if we fail, we will find as did he, that the grace of our Master is sufficient for us. We are taught to complain to God; for as a father he pities us; but we are forbidden to complain to man for by so doing we discourage him and prevent good. Ps. 87: 3: "When I am in trouble I will think of God; when my heart is weary I will complain." But Jude describes a class of men who exist in all ages: "These are murmurers and complainers, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration for the sake of advantage." They complain of the truth or of those who speak it; they are dissatisfied with every restraint laid upon them and are never satisfied with or resigned to the dispensations of Providenee meted out to them. They make their carnal inclinations the measure of their conduct; boast with great swelling words of their knowledge of their rights, and their doings; they pay great court to those who can give them advantage, and though boasters of their liberty they are the most servile of men to such as they believe can promote their worldly interests.

Third. We are astonished at the submission of the Israelites to the yoke of Pharoah; but are not you my hearers, many of you, willing slaves to a far more fearful slavery than that of Israel? Led away by your lusts, and enticed, you have become slaves to the world, to sense, to passion and to sin, and so far from considering the yoke galling, you deceive yourselves by believing that your interests and pleasures depend upon your continuing under it. Will you be free? A greater than Moses appears as your deliverer. Moses undertook the deliverance of Israel reluctantly, but your deliverer

"Gladly undertook what angels could not do."

Seeing our race involved in a slavery which threatened their destruction, he readily pressed forward, saying, "Lo I come, in the volume of the Book it is written concerning me, to do thy will, O God!" "No man taketh away my life; I lay it down of myself. He is the good Shepherd who gives his life for the sheep." To effect your deliverance, he passed through a life of suffering; died in ignominy to provide a sin-offering, and advanced, undismayed, into the dark regions of the dead, encountering all the fell enemies before whom all our race was shrinking in dismay and falling into destruction, in their own dominions, from which he came forth the Captain of our salvation, ready to lead many sons to glory. Your expectation must be from him. He possesses all authority in Heaven and upon earth; he sways a sceptre of uncontrollable dominion, and by a life of compassion, condescension and love, he invites all to touch it and live. His covenant is that he will take away our sins, ratified in his own blood. He promises to every creature, that he that believeth and is baptized shall be saved; and to every faithful believer, a crown of righteousness which fades not away.

J. B. F.

The New Birth---Important Questions Answered.

Rev. Mr. Ferguson:—

Dear Sir:—I would be pleased to have your views in relation to the texts here referred to:

In the 3d chapter of John, Christ speaks of the necessity of being born of the Spirit, otherwise we cannot enter into the kingdom of God.

In the 1st ch., 1st Epist. of Peter, he speaks of being born by the word of God.

1st.—Do they mean the same thing?

2.—What difference is there, if any, in being born by the word of God, and being born of the Spirit?

3.—What does John mean by the kingdom of God?

M.

ANSWER.

To your first question, we answer, that practically they amount to the same thing. The one phrase—"born of the Spirit"—refers us to the agent or the power which operates to produce the new birth; the other—"the word of God"—the instrumentality by which it is produced. The Spirit of God by the Apostles and Prophets has revealed certain facts with respect to the condition and relationship of man in the universe of God. This revelation is its "word." We become acquainted with these facts by *faith*, in the exercise of which we rely upon its testimony. He, therefore, who believes the word of the Spirit concerning Christ, his own duty and destiny under him, may be said, and by the Scriptures of divine truth, is said, to "be born of the Spirit," "of the word," "of faith."

Upon this subject, we apprehend, there would be no difficulty, were it not that the mind of the enquirers, owing to the influence of partizan discussions, is fastened upon *one idea*, to the exclusion of others equally the subject of divine revelation. If you will collate all the passages of Scripture which speak of the new birth, and view them in connection with each other, you cannot fail to see the bearing of each and the most perfect harmony of the whole.—Allow me, if you please to call your attention to every Scripture in which the phrase new-birth occurs, so that by an induction from the whole we may arrive at clear, consistent and satisfactory views. The following are all the passages in which it occurs:

John i. 12, 13—"But to as many as received him, to them gave he the power to become sons of God, even to them that believed on his name: which *were born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

John 3: 3–8, in which we have the phrases reported—"born again," "born of the Spirit," "born of water and the Spirit."

1 Cor. 4: 15—"For though you have ten thousand instructors in Christ, yet have you not many fathers: for in Christ Jesus, *I have begotten* you through the gospel."

James 1: 18—"Of his own will *begat* he us *with the word of truth*, that we should be a kind of first fruits of his creatures."

1 Pet. 1: 23—"*Being born* again not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth forever."

1 John 3: 9—"Whosoever is '*born of God*' doth not commit sin for his seed remaineth in him."

1 John 2: 20—"If we know that he is righteous, we know that every one who doeth righteousness is *born of him*."

1 John 4: 7—Whoever *loveth* is born of God."

1 John 5: 1—"Whoever believeth that Jesus is the Christ is born of God."

From the above you will learn that the phrase is never used by Matthew, Mark, Luke or Jude, is but once used by Paul and then in allusion to the instrumentality of the Apostles in preaching the gospel—is used once by James and once by Peter and six times by John. We call your attention to this fact that your own judgement may show you that the phrase is highly figurative, and that all its practical meaning may be gained without ever using it.—It is a little remarkable that in the Book of the Acts—the only book of the New Testament that records in detail the conversion of any man, the phrase is never used! It is equally so, that no one of the Evangelists ever represent the Savior as using it after his resurrection from the dead and the perfection of the Christian system. On the contrary, that Apostle who first introduces the phrase represents the Savior as saying, John 16: 25—"Hitherto I have spoken to you in *parables* (dark sayings,) but the time will come when I will show you *plainly* of the Father." When that time did come—when his system of religion was perfected by his resurrection from the dead and he appeared before his Apostles invested with all authority in Heaven and in earth to

send the gospel to every creature, we find, that instead of using the dark and figurative expression, born again, he says, "Go and preach the gospel to every creature, He that believeth and is baptized shall be saved." If the above rule were scrupulously observed and we would direct our attention to the plain teaching to explain the dark; the literal—to make plain the figurative, we would have but little difficulty in understanding this, and indeed, all his teaching. For example: guided by this rule, with the scriptures above before us, we may affirm the following thesis which will be found incontrovertibly true: "Whoever believes the gospel of Jesus Christ, and has obeyed him in his own institution of baptism, may be said to have been "born of water and of the spirit;" and whoever having thus believed in and obeyed him, continues to cultivate his spirit of love, to practice righteousness according to his commandments, may ever be regarded as born of God in the highest scriptural sense of the phrase. Of every such man every scriptural affirmation in relation to the new birth may be made in the strictest propriety in the use of language and of truth. As the phrase is now used by many religious speakers and writers, it might with strictness of truth be said that we are frequently born again. Sudden and unexpected deliverance from any remarkable exposure or danger, awakening the mind to a sense of its capacities and powers and directing the thought to that sense of dependence, which most of all discloses our spiritual relations, may so revolutionize the character and give new purposes to our lives, that the change may be called a new birth. The death of a friend or beloved relative—some sudden calamity or excitement sweeping over the country—disappointment in business or other ambitious expectations may have this effect; may bring a man to himself, to the recognition of a God and a sense of his presence, to the aspirations of his nature after the immortal and the infinite, and thus open a new world of thought, feeling and conduct, which but for this change might otherwise have been a new world of gross, sensual and selfish degeneracy. To all this we offer no objection. Life is a Providential discipline and training, and its many vicissitudes may have and ought to have a high spiritual influence upon us all. But this is not the new birth of the Scriptures! It reveals its necessity in the deep wants of our nature, and may lead to it. It shows us that we are living as orphans in a world where the fatherliness of God is over all his works. It would direct us to him with most joyous and sacred trust. And, then, should we believe the gospel of our salvation, as preached to every creature, and receive God as our Father in the institution of baptism, with which he has connected all the sacredness of his holy name, it may be said of us that we are born again in the Scriptural sense of the phrase.

"He that believes and is baptized" says Jesus, "shall be saved," or pardoned. Now unless you can imagine a man in a "saved" or pardoned condition and still not "born again" you will be able to see that the plain teaching of Jesus Christ, in Mark 16: 16, after his system of religion was perfected, is equivalent to the phrase "*born* of water and the Spirit," used when he chose to speak in dark sayings, John 3: 5. Under the Jewish system men accounted themselves "sons of God" because they were born of Jewish parents, and accordingly they received the mark of circumcision.—Under the Christian system they only are called the sons of God who by faith and obedience put on Jesus Christ, and they too are marked, but not by a fleshly sign, but by the Spirit of God manifesting itself in love, joy, peace, temperance &c.—Hence Jesus promised, in contradistinction to the birth of the flesh, of blood and of man, that to all who *believed on him* the power or privilege would be given of becoming the sons of God. And, accordingly, we read, "Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Jesus Christ have put on Christ. So that there is neither Greek nor Jew, bond nor free, male nor female, but we are all one in Christ Jesus." Gal. 3: 27, 28. Upon the whole, therefore, we may affirm, without fear of contradiction from the candid and impartial, That of every man who believes the gospel and has

been baptized in obedience to the authority of Jesus Christ, and who lives in the cultivation of his Spirit and the use of the privileges of his kingdom, it may, in all scriptural propriety, be said, He is born again; he is born of the Spirit, of the word, of water, of love, of righteousness, of faith: is a Son of God, and an heir to an undefiled and unfading inheritance.

It is unfortunate that this subject should still be treated as a mystery. True it is that the phrase is highly figurative, but like all phrases once established in the sacred language of religion, it should be understood in accordance with the views of the age in which it is used. It may mean one thing in the mouth of Jesus and quite another in the use of religious teachers in subsequent ages. The change from a corrupt Judaism or Paganism to Christianity was so great as to warrant the writers of the New Testament, in describing its process, as a "new-birth"—a passage "from darkness to light," "from the power of Satan to God," "a new creation," "regeneration," &c.—The language was intended to convey the greatness of the distinction and of the privileges. The change was made visible by baptism, and hence it is called a birth of water. It was the result of the belief of the truth concerning Christ and hence it is called a birth of faith. It was the recognition of a spiritual religion in opposition to the dead or corrupting forms of Paganism or Judaism, and hence it is called, a birth of the Spirit. The object of the change was a transformation of disposition and character and hence "whoever loveth" and "whoever doeth righteousness, is born of God." It was the adoption of a new faith and worship and life. It was publicly, voluntarily and solemnly declared in a baptism which brought the subject into most intimate and affectionate relationship to the Father, the Son and the Holy Spirit. It was not, however, a proselytism to new rites and ceremonies; but a deliverance from the burden of many meaningless ceremonies, and the reception of *two* rendered most meaningful and spiritual to the believer in the Son of God. The phrase may be applicable to us and to every man so far as we may be changed from improper views of Christ to the reception of him as our Saviour and the transformation of our feelings, habits and character according to his teaching as laid down in the New Testament. By obedience to his commandments and in proportion as we obey, we lay hold upon God's forgiveness; upon peace of conscience, and the hope of eternal life. Thus the phrase ceases to be a mystery and comes home to every man's bosom as a strong admonition to penitence for past sinfulness and efforts for future reformation. By making it a mystery we make it a stumbling-block at the threshold of the temple of Christ. We tell men that every thing hangs upon their new birth—that happiness here and hereafter is suspended upon being born-again; and then, as if to tantalize them tell them, the whole is a mystery past finding out. It must be plain to every candid enquirer, That he who believes the gospel of Jesus Christ, and enters upon a life of obedience in accordance with his commandments, is a Son of God, a new creature in the full, scriptural meaning of all such expressions.

In reply to your question, What does John mean by the kingdom of God? I answer, the government which God has proposed to exercise over man by Jesus Christ. It is equivalent to the Church of Christ, as this phrase is sometimes used. Its privileges and honors seem to have been particularly in his mind.

All of which is submitted by

Yours, very respectfully,

J. B. F.

For the "Christian Magazine."

Popular Errors.---No. 2.

That the pardon of sin may be obtained in a variety of ways by the sinner, is by many sincerely taught; and by more sincerely believed; admits of no question—but of its truth, we as sincerely doubt; and would offer a few reasons why.

If God communicated this blessing through different channels, there would seem to be room to suspect that the God of nature and the God of the Bible were different; because the student of nature observes that every natural blessing flows through a distinct channel; and that in order to enjoy any bles-

sing, men must place themselves in the channel through which God designed the blessing should flow, and that to despise the channel, is to despise both the blessing and the giver. If we would enjoy the blessing of light, we must open our eyes to its pleasant beams, and the pleasures of sound are to be enjoyed only through the ear; we never hear by means of the eye, nor see by means of the ear; but enjoy each blessing through its appropriate organ.

There is food in the natural world to support the physical man in health; there are also medicines to heal him when diseased; and we never think of using the medicine as food, or the food as medicine, but each in its proper place, and for the purpose designed by the Creator. In a word God is consistent; he is not the author of laws in nature which are entirely different from those found in his word—the principle is the same in both; for natural and moral laws have the same author. The means of pardon, as we read in the Bible, are faith in the Son of God, repentance and Baptism, not any one of these alone, but all of them conjointly, in the order in which they stand—for, to invert, or otherwise change the order, is to utterly destroy the effect intended.—Pardon, then, if God works by means, and ever causes the same blessing to flow in the same channel, can only be enjoyed through the channel constituted by the means above enumerated. And yet the teaching of the present day, is, that pardon may be obtained by one or more of the means which we have named, and that the order may be reversed and the result be the same; which is equivalent to arguing that ploughing alone, without sowing a single seed is sufficient to secure a plentiful harvest, and that in the order of time, reaping should precede, instead of being a consequence of sowing.—Pardon, like a harvest, is a result; to gain the latter we must plough, sow and reap—to secure the former, believe, repent and be baptized. The pardon of the sinner, therefore, succeeds baptism; but because it is followed by such a happy result, it must not be argued that it is on that account more important than faith or repentance; he would reason as well who would say, that because the harvest is gathered by reaping, that reaping is therefore more important than sowing, forgetting that without the former the latter could not have taken place.

That we are pardoned then, simply because we have faith in Christ, is not true; that prayer alone is attended by the same result is also untrue, and though repentance is important—yet repentance alone does not bring us to the point where God has promised to bestow the precious gift.

God is said to be no respecter of persons, yet if he forgives my neighbor, who simply prays, or another, who has faith alone, and a third who repents of his sins, and requires faith, repentance and baptism at my hands, he would certainly seem to be a respecter of persons. But again, God is represented as a being of order, not the author of confusion; but how could this be true, if one is forgiven through one means, another through another, and a third through a third; would not such a course be rather calculated to throw doubt upon them all, and make pardon a matter of the greatest uncertainty.

God then is a God of law—a God of order, and if we desire his pardon we must search diligently in order to find the point where he has placed that blessing, and the conditions upon which he has suspended it; when the point is reached, and the conditions complied with, then is the blessing ours—to act differently is to deceive ourselves, and disobey him who is ever ready to pardon those who seek it through the means of his own ordaining. B.

Dialogue on Baptism.

JOHN WESLEY.

ADAM CLARKE.

Mr. CHAPMAN, *Author of "Chapman on Baptism."*

QUERENS, *A seeker of the true mode of Baptism.*

Querens.—I am glad, gentlemen, to meet with so many distinguished advocates of the good old Methodist faith to-day and must beg of you that you enlighten my mind on this so-much-disputed subject, the mode of baptism.

Wesley.—With pleasure; and I think we can satisfy all your difficulties very easily. (*Aside.*) Bro. Clarke, who is this Mr. Chapman?

Clarke.—I do not know, Bro. Wesley. I have not found his name in any of my catalogues of distinguished authors. I think, however, he has lately published a little Book on Baptism that he has cobbled together from my commentary on the New Testament and a few other sources, illustrated with three beggarly wood-cuts. (*Aloud.*) Friend Q., pray tell us some of your difficulties.

Q.—I have been reading that John baptized in Enon, because there was much water there, and I confess this looks to me a little like immersion. What do you think about it, Mr. Clarke?

C.—"The Jewish custom required the person to be baptized to stand in the water, and having been instructed and entered into covenant to renounce all idolatry and take the God of Israel for their God, then *plunge* themselves under the water. It is probable *that the rite was thus performed at Enon.* The consideration that they *dipped* themselves tends to remove difficulties." *Clarke's notes on N. T.*

Mr. Chapman.—Bro. Clarke, you are mistaken about this matter. "John baptized by *affusion* in EVERY instance. He that can sqeeze immersion out of John's baptism, can make it appear that the word *wet*, means to plunge in water. I unhesitatingly affirm that if it had been recorded that John baptized every body in the river Jordan, still the doctrine of affusion would be evident and triumphant."—*Book on Baptism, p.* 124.

C.—Well, Bro. C., if you do not hesitate, I should; especially as your great argument about baptizing *with* water is founded on a mistranslation of the Greek preposition, *en.*

Q. I am sorry, gentlemen, that you do not agree better on this subject of much water; but perhaps your views as to the case of the Eunuch will coincide. Be so good, Mr Chapman, as to give me your sentiments in this case.

Mr. C.—"The Eunuch evidently was baptized with water. Now, if there were one place in the New Testament, speaking of John's baptism in reference to manner, going to show that he baptized in water, the immersionist might, with some show of reason, infer that the Eunuch was baptized by immersion, but there is no such case."—p. 131.

Q.—You do not believe that the Eunuch was immersed. Mr. Clarke, do you agree with your friend?

C.—I am of opinion "that while Philip was instructing him and he professed his faith in Christ, he probably *plunged* himself under the water, as this was the plan which appears was generally followed among the Jews in their baptisms."—*Notes, Acts* 8.

Mr. C.—Why, Bro. Clarke, I am surprised to hear you avow such a sentiment! You are astonishingly behind the times!

C.—So it would seem, if you are a fair specimen of the times. I used to think it was doing a pretty good business to get sprinkling admitted at all, but it seems you must have sprinkling all the time. Do the people ever read "Ecclesiastical history" in your region?

Mr. C.—Pray, no more of that.

Q.—It seems difficult, my friends, for me to derive much satisfaction from your statements. Mr. Wesley, what is your opinion about the meaning of being buried with Christ in baptism?

W.—I think it is manifestly "an allusion to the ancient manner of baptizing by immersion."—*Notes, Rom.* 6.

C.—You are right Bro. Wesley, for it is certainly "probable that the Apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say, the man is drowned, is dead."—*Notes, Rom.* 6.

Q.—I suppose, Mr. Chapman, you will hardly dissent from the united views of these distinguished gentlemen.

Mr. C.—"I think that the Christians at Rome were baptized as John baptized his disciples, that is to say, with water, not in water." I believe they were sprinkled.—"This aspect of the case gives us the Scriptures clearly supporting uniformity in the mode of baptism from the days of John up,

yea, until the last apostle had baptized the last subject spoken of in the page of inspiration." p. 139. I cannot but express my astonishment, brethren, that you give up such a stronghold to the enemy. Unless you can make the people believe that this burial has no reference to the mode of baptism, the cause of sprinkling is obliged to go down.

W.—Let it go down then, if it has to be supported by such arguments. I did not protest against the corruptions of the Episcopal church, that I might corrupt the word of God by such abominable perversions.—Besides, I have been at a good deal of difficulty about this sprinkling business any how. And in Georgia I refused to baptize an infant in any other way than by immersion. I wish we could all get back to the primitive custom.

Q.—There is another passage in which the same kind of expression is found. I mean Col. 2: 12. What do you think of this passage, Mr. Clarke.

C.—It alludes "to the *immersions* practiced 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."—*Notes, Col. 2.*

W.—"The ancient manner of baptizing by immersion is manifestly alluded to in this passage."—*Notes.*

Mr. C.—Brethren, these admissions will not do at all. I have no idea that Paul ever thought about immersion in his letter to the Colossians. We must be consistent. If we start out with sprinkling, let us hold on to it "at all hazards and to the last extremity." These are perilous times and it will not answer to give the *dippers* any advantages.

W.—It will not do to undertake to overthrow all the learning in the world. You wish to make people believe that *baptidzo* never means immerse. Don't you know that there is not a respectable dictionary extant but what gives immerse as the principal and primary meaning of the word.

Mr. C.—I do not care to go to Greek dictionaries on this subject. "I am satisfied with our present, beautiful translation of the scriptures, knowing that it teaches *nothing but* AFFUSION *in baptism*, when proper expositions are given."—*Book*, p. 50.

C.—I'd be glad to know then how you receive the "*Discipline*" of our church for that expressly sanctions three modes of baptism, immersion being one of them?

Mr. C.—I suppose the Discipline was made to suit the *weak* brethren. And we that are strong ought to bear the infirmities of the weak.

W.—It is a great pity you were not better versed in it, especially that part of it which treats of manners. I am an old man, Bro. C. and you are a young one, and let me tell you that what Solomon says is true: "Seest thou a man that is wise in his own conceit, there is more hope of a fool than for him."

Q.—I am sorry that I introduced the subject. It seems that you are not very like to agree and for my part I cannot have confidence in any system which is so contradictory. My Bible tells me there is but one baptism. There is neighbor Campbell, over the way; they say he understands this matter of baptism very well; I will go over and talk with him. Good-day, gentlemen.

W.—There, it is just as I anticipated.—Your foolish effort, Bro. Chapman, to prove too much has made us all fail.

C.—Pshaw, if you had let me alone and made no admissions, I might have convinced him.

J. E.

For the Christian Magazine.

The Unity of Baptism.—No. 3.

ONE LORD, ONE FAITH, ONE BAPTISM.—Eph. 4: 5.

PROPOSITION.—*All the testimony of all the witnesses proves that* IMMERSION *is the action of the one baptism of the New Testament.*

1. The united testimony of John and Matthew. They testify that the Jews were baptized "in Jordan," and that Christ "went up straightway out of the water."—Matt. 3. 6, 16.

2. The testimony of John and Mark.—They declare that Jews were baptized "in *the river* of Jordan," and that Christ was

baptized "*in Jordan*," and came up "*out of* the water." Mar. 1. 5, 9, 10.

3. The testimony of John and Luke.—They speak of John's preaching and baptizing in connection with the "Jordan."—Lu. 3. 3.

4. The testimony of John and John.—They connect the baptizing of John with the "Jordan," and affirm that John "baptized in Enon *because there was much water there*." Jno. 1: 28. 3: 23. 10: 40.

5. The testimony of Christ and John.—"Except a man be *born of water*, and of the Spirit, he cannot enter into the kingdom of God." Jno. 3. 5.

6. The testimony of Philip and Luke.—They represent the Ethiopian nobleman as 1st. Coming *unto* a certain water; 2d. Going down *into*; and 3d. As coming "up *out* of the water." Acts 8 ch.

8. The testimony of Paul and Luke.—They represent the Jailor and his family as leaving the family-room, where they were preached to, at the hour of midnight, in order to attend to baptism. Acts 16. 25–34.

8. The testimony of Ananias and Luke. "Be baptized and *wash* away thy sins.—Acts 22. 16.

9. The testimony of Paul:

1.—In his epistle to the Romans, 1. "Baptized into his death. 2. "Buried with him by baptism." 3. "Buried with him by baptism into death." 4. "Planted together." 5. "Planted together in the likeness of death." 6. Raised in the "likeness of his resurrection." Rom. 6, 3–5.

2.—In his first epistle to the Corinthians. 1. "But ye are *washed*." 6. 11. 2. "Baptized unto Moses *in the cloud* and *in the sea*." 13. 2. 3. "Baptized for the dead." 15. 29.

3.—In his epistle to the Ephesians. "The *washing of water*." Eph. 5. 26.

4.—In his epistle to the Colossians. 1. "Buried with him in baptism." 2. "Wherein also ye are risen with him." Col. 2. 12.

5.—In his epistle to Titus: "The washing of regeneration." 3. 5.

6.—In his epistle to the Hebrews: "Having our hearts *sprinkled* from an evil conscience, and our *bodies washed* with pure water." 10. 22.

10. The united testimony of John and Christ, and the Apostles and Evangelists, as recorded in the New Testament.

Baptists and Paido-baptists all agree that the New Testament word for baptism is not *raino*, to *sprinkle*, nor *cheo*, to *pour*, but *baptizo*. Now if the preachers and writers of the New Testament believed in *sprinkling* why did they not use *raino* instead of *baptizo?*

OBJECTIONS.

1. John baptized "in the wilderness," therefore he *sprinkled*.

Ans.—1. There is no connection between the premise and the conclusion, for John could immerse in the wilderness as well as sprinkle. 2. The Jordan ran through the wilderness and the *context* tells us where John baptized in the wilderness, namely, "in the river of Jordan." Mar. 1. 4, 5.

2. John baptized "*with* water, not *in* water, and therefore he applied the water to the subject by sprinkling it upon him.

Ans.—1. The earth was "*overflowed with* water" in the flood, therefore with means to overflow! 2. But the with for *in*, as it should be, means that John did not baptize with or in the *spirit* but in *water*.

3. Christ was to baptize with the Holy Spirit, the Spirit was *poured* out, therefore pouring is baptism.

Ans.—1. The rain was poured on the earth, but the pouring was not the *overflowing* of the earth with water. The pouring of the spirit was one thing, and the *overwhelming* of the spirit, another. 2. Christ was overwhelmed in suffering in his *crucifixion*, called by him baptism; does *baptism* therefore mean *crucifixion?*

3. This is the *figurative* use of the word and implies the *abundant* influence of the spirit and not a little sprinkling of it.

4. "Buried with him by baptism," (Rom. 6. 4.) and buried with him in baptism" (Col. 2. 12.) do not refer to *water* but to *spiritual* baptism.

Ans.—1. It is perfectly immaterial whether the apostle means water or spirit-baptism, for the figures used show the meaning of the word *baptism*—it is a resemblance 1st, of the state of the *dead;* 2d, a *burial;*

3d, a *resurrection;* 4th, *planting.* Sprinkling has no resemblance to these, therefore the apostle has fixed four New Testament meanings of the word baptism, by using these four figures in connection with it.—2. But all Baptist, and nearly all Paidobaptist commentators and critics interpret these passages as refering to *water* baptism.

5. But Paul was baptized *standing* up!

Ans.—If so, then Peter was commanded to *butcher, cook* and *eat standing up on the housetop.*—Acts 10: 13.

Did John go to *Jordan, into* Jordan, and when there, use *much* water in order to *sprinkle?* Did the Jews and Christ go *into* the water and come up *out of* the water for the sake of *sprinkling?* Did Philip and the eunuch go *into* the water to sprinkle?—Did the Jailor and his family *leave his house* at *midnight* in pursuit of sprinkling? Was Paul washed by sprinkling? Were all the primitive christians connected with *death, burial, resurrection* and *planting* by sprinkling? And were their "*bodies washed* with water" by having a few drops *sprinkled* in their *faces*? And if sprinkling is the "answer of a good conscience," why do thousands renounce it in life and in death!

J. J. TROTT.

Household Education and Prayer. No. III.

Domestic Happiness.

As happiness, in some degree or form, is the end we propose to ourselves in all the relations we form in life, it should be a matter of the highest concern to enquire after the plainest and safest road by which we may reach it. Should we start in a wrong path, every step we take but carries us further and further from the city of our souls. Hence, it often requires half our lives to unlearn the foolish lessons of our early prejudice, and shake off the burdens our shoulders have too readily received, from those who were already tired of their load and spoke well of it only to impose it upon others. Trained from our youth up, to give a false estimate to the riches and honors of this world; our opening and inexperienced minds dazzled by their fading glories and grandeur, we are ever in danger of associating the very ideal of happiness with these, and to consider our domestic relations serviceable and honorable only so far as we are successful in their acquisition. Here is the great mistake that defeats the attainment of happiness in all the families of the earth. Riches and honor are within the grasp of but few; and when gained, of themselves, never confer happiness. The wise and the beneficent Creator of all men never confined that which was intended for all, within the reach of the few; and, consequently, I know of no greater disparagement of his wisdom and goodness than the thought that our happiness is absolutely identified with any outward condition. That there will be different degrees of wealth, position and distinction in the world is inevitable, but that happiness is of necessity connected with these, is a conclusion which every hour's experience destroys, and every careful observation must see to be groundless.

It will be seen, sooner or later in life, that our real wants are but few, whilst our imaginary ones are many, and become real misfortunes when needlessly considered or indulged. Every man true to himself and to the life that God appoints him, will soon learn that it *is "better to be happy than appear so."* Consult the experience of the world; nay, consult thine own experience, unless thou hast been so unwise as to allow another to displace thine experience by his own; to give thee the false for the true; the shadow of his words for the reality of the life God hath given thee and not another, and thou wilt see in the very bosom of plenty and prosperity, that the calm enjoyment of domestic bliss, the peace and harmony and consequent improvement of those by nature thine, as God's gifts, are more in solid satisfaction and real enjoyment than all the glory of earthly kingdoms without them. Love is at last, the noblest guest, as it is the most delicious viand, that can ever grace our tables. And the sacrifices of labor, of thought, which we make to obtain it are never regretted. Mutual love in the members of a household; an agreeable and grateful intercouse between those whom God has united by the tender ties of parent, child, brother—who would compare it with

all the accumulations of wealth, the profusions of extravagance in union with the hatred, strife and envy that often, and the perplexing care that always accompany them? The philosopher, who to the reproach cast upon the humbleness of his cottage, replied, "Would to heaven, I could fill it with real friends," spoke but the wish of every earnest man. Even our sensual gratifications pall upon the appetite unless they are shared with relish by others. We have double enjoyment when others participate. An empty void and often an aching one accompanies all our restless struggles after the rewards of avarice or ambition, when we find none to share our treasures, or none to join us in the triumphs of our cause.—We must have a home as a haven of rest from our necessary labors, and we must have a feast of love amongst kindred and friends or the hungering of our souls becomes a disease whlch no number or variety of objects can ever gratify. We may run abroad and mix in dazzling scenes—we may embrace every foolish public entertainment; but if we have foolishly given away our love for home, we will soon find that with it we have given our ease and tranquillity of mind, and that the different objects that we run after but divert the anguish while they minister no health to the soul.

God has implanted in every human, responsible being the capacity to love. And lest that capacity should lose itself like a drop of water in a great ocean, by being exercised upon a multiplicity of objects, he has appointed it its proper channels, given it inseparable connections by bonds of mutual affection and made it the fountain from whence every domestic sweet which alleviates the cares and enlivens the blessings of life, must flow. In the world of objects around us we are deceived. We seek gold, but are dazzled by the specious lustre of brass. Gravity passes for wisdom; vivacity for wit; jesting for amiability. When we find our mistake, we can turn away from the deceivers. But not so in our family connections, to whom we are bound by solemn obligations—by nature, by religion, and by duties we dare not shake off.

Our parents, by age and infirmity, may be fretful and dissatisfied; but this relieves us not from filial duty. Our children may be froward and wanton, difficult to direct and to satisfy; but this will offer no excuse for neglect. A brother may be harsh and cruel; but this should not destroy a sister's affection. A sister may be ignorant, may be weak, may be imprudent; but can this obliterate a brother's tenderness? Our ties are too close to allow every trifle to unloose them; and hence, where there is much love, there is always much forgiveness, so much that the fault is no sooner seen than it is either gently corrected or charitably covered. Is the world malicious? Let home be the shelter against its calumnies. Does it slight and avoid us? We find it a reed that breaks as we lean upon it, and the broken shaft cannot be extracted save by kindred hands. These hands will not be fond, unless guided by hearts kept alive by mutual tenderness and affection, the basis of domestic felicity. To be a member of a happy and well-regulated family, where order and harmony are preserved; where peace, tenderness and love have their abode; where no discord is allowed to disturb; no strife to embitter; but where there is constant and unwearied endeavor to oblige each other, is to have the highest and happiest place on earth. Its emblem may be found in the harmony of nature, where each member contributes to the beauty, duration and glory of the whole.—While its opposite may be found in the elements of chaos, where darkness reigns and discord holds her empire over the rude and ghastly mass.

There is no pleasure so exquisite as that of giving pleasure, and there is no pleasure we can give our families greater than that which makes them feel their dignity in the scale of being, that they may be serviceable as well as protected; and there is nothing that can so certainly secure their self-respect as the consciousness that they love and reverence the divine Father and the merciful Savior, whose life was beyond all records of human goodness, and whose death above all epics of mortal heroism. And nothing so tends to create this reverence and love as to teach them in infancy to supplicate the Merciful and adore the Holy.—

And should their infancy be thus blessed, throughout all their subsequent lives, however they may at times be entangled in the thorns of some desolate scepticism, they will never hear these names reviled or scoffed at without a shock to the conscience and a revolt of the heart. They may not be able to rebut the principles of the Pyrrhonist, but as the deer recoils by instinct from the tiger, as the very look of the serpent deters you from fondling it, so the mere words of ribald profanity will make their souls shrink and their blcod run cold. You have made them comparatively safe from the temptations of a gross and licentious nature, for you have developed a spirit—the adoring or devotional—which recoils, with manly and healthy aversion to all that is diseased. They may err—be involved in difficulties of mind and conduct, but their errors will be venial, and if they make mistakes, it will be in the choice of flowers and fruits and not of corruption and sensuality. They will soon weary with all unlawful dalliance und return from its profitless seductions to the enthusiasm of self-improvement. They will ever seek objects of sterling value, and cannot long be deceived by the shadow: from the negative they will advance to the positive, from the fanciful to the useful.—They will learn to ask but small care for fame, but little reward from pelf, for the portals of wisdom and virtue will be ever open to those whose opening minds have not been blighted by the mephitic poison of doubt.

If, then, innocence cannot be preserved in our families without love; if the virtue which preserves peace is not to be found in the noise and bustle of the world; if the pride and lustre of life do not constitute true felicity; but if love sheds comfort on the lowest station, whilst its absence renders the highest most miserable, I ask, with emphasis, shall we not consider it among the chief of the ends of our lives to preserve, to strengthen, or to improve that love, union and peace of home upon which our real happiness so directly depends? To do this, we must seek a settled good will, a habitual kindness, without which neither our duty to God or man can be properly performed. We must learn to bear with the infirmities, to pardon the errors, to give way to the dispositions of those with whom we are connected. The most depraved mind will yield to perpetual endeavors to please. Love and gratitude can be awakened in any, if the proper means are constantly used. So, also, the sweetest minds may be soured by accident; the most cheerful face may sometimes be saddened; and hence, if we determine to be good-tempered only while those around us are agreeable, we will seldom command that happiness. Neither afflictions nor pleasures spring out of the dust. Where the seeds of love are not sown, or its plants cultivated, there "the mower filleth not his hand nor he that bindeth sheaves his bosom." Whatever makes us lovely will make us beloved; and whatever tends to the peace and happiness of those around us will make us acceptable to Him whose will is, That we should "rejoice evermore; pray without ceasing and in every thing give thanks." It must be clear, then, that our duty and our happiness are visibly connected; that love to each other is the fountain and foundation of all our social pleasures; and therefore whatever is calculated to aid us to perform the one and secure the other, is that which should daily engage our devout attention.

J. B. F.

Be Slow to Speak.

In no case is a regard to this admonition more necessary, than when any occurrence happens, that is calculated to inflame. A rash and hasty expression, dropped on such an occasion, has often proved the cause of much uneasiness, both to the person who used it and to others. Sometimes a strong assertion, respecting what a man is determined to do, places him under a powerful temptation, from a regard to consistency to do what he afterwards sees to be wrong. It is true, where a man has thus expressed himself rashly, it is plainly his duty, and much to his credit, in his cooler moments, to recall the expression, to acknowledge that it was uttered under the impulse of irrita-

tion, and to act, however inconsistent it may be with his foolish language, according to the dictates of the word of God. Wherever a man is under the influence of Christian principles, he will do this. But it is an important prayer, "Lead us not into temptation;" and avoiding occasions of temptation ought certainly to be, on our part, a subject of much watchfulness. The expression used in such a case as that referred to, puts a man under dangerous temptation, to indulge an improper spirit; to do as he said, in order to avoid the reproach of rashness, folly, or indetermination, to which he imagines he would be otherwise exposed.

When a man professing godliness, has fallen into this snare; it is a pleasing proof of the inflence of Christianity over his mind, and that he is truly humbled on account of his conduct, when he is willing that his folly should not be concealed, that others may learn from his example, the guard they ought to place over their language. However humiliating this may be, it is a sort of compensation he owes to his brethren, when by betraying such an improper temper, he has given them just ground of offence. But the following example will best illustrate what we here have in view.

I lately heard of a member of a church, who, in a rash moment, had declared at one of their meetings, that he would never witness the conduct of the church, if they took a certain step, which was then in agitation. He afterwards, however, had reason to alter his mind. But when the measure referred to was put in execution, he was purposely absent, alleging as his reason, to one who afterwards inquired, that in this way he avoided the charge of inconsistency. Now this was a mixture of pride and obstinacy. How much better would it have been, had he fairly come forward, and candidly acknowledged that he had expressed himself rashly, but now saw reason to alter his opinion. Such a step might have been useful to himself. It would indeed have been humbling; but it is this circumstance that would have made it useful, for we generally remember best, that, from which we feel most. His example in this way, would also have been calculated to be beneficial to others. It would have furnished them with a warning to guard against similar rashness, when they saw the disagreeable situation to which, in consequence of it, a man was reduced.

In connexion with the above remarks, we may add, that wherever any one has thus committed himself, if he afterwards seem suitably sensible of it, it ought to be completely forgotten; if he is not sensible of it, it ought to be the subject of affectionate Christian admonition. On no account ought it ever to be the subject of taunting or reproach. This would indicate a most improper disposition, instead of manifesting (what every Christian ought to feel,) regret that a brother had betrayed a spirit so inconsistent with the gospel of Christ. It would be criminally adding strength to the temptation under which he had laid himself, to follow out his foolish resolution, or to adhere to his unguarded expression, whatever should be the consequence. It would be quite inconsistent with the apostolic precept, "to restore a brother who had been overtaken in a fault, in the spirit of meekness, considering ourselves, lest we also be tempted." In such a case, where a man is brought to see his criminality, Christian love will gladly draw a veil over the language of rashness and irritation, and bury it in oblivion forever.—*Wm. Innes.*

"GLEANINGS OF EPHRAIM."

The Closet.

Closet prayer is the most essential to the maintenance and growth of spiritual life.—Our Saviour lays great stress upon this duty, and graciously promises to reward its faithful performance. Taking it for granted his Disciples apprehended the necessity of prayer, he gives them specific directions relative to secret CLOSET prayer. "When thou prayest, enter into thy closet, and when thou hast shut the door, to prevent interruption, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly." True there is no place where we may not pray—we should pray always and every where, "pray without ceasing." But the most suitable

place for solemn, set seasons of devotion, is some retired spot or private apartment, where no one will be likely to interrupt or disturb us, and no eye but the all-seeing God is upon us—the Being whose presence and grace we seek.

Those who content themselves with attending public, social, and family prayer, and wholly neglect their closets, show plainly that it is not communion with God they seek, but that they pray to be seen of men. Many think it enough to visit God morning and evening—these visits are a mere hurried repetition of an oft-repeated prayer, to satisfy conscience, but not to commune with God. Others think it sufficient to pray in some strait or difficulty, when no one else can help them. They only visit the throne of grace in a season of affliction, and God would not see their faces, if necessity did not drive them to seek deliverance. The communion which God loves, and will bless, is that which arises from love to him; such love as we have for a dear friend, which draws us often into his presence, not because we seek any special favor, but because we delight in his society. Thus, to come to God when not pressed with fears or burdened with cares, but because we love him and cannot be happy without him; this is the communion which God will reward with his special favor. Lovers, we know, covet to be alone where they may freely communicate their thoughts and feelings; so those who love God love to be with him; they will not be satisfied without frequent visits to their closets, where they may be alone with God, and not suffer ordinary engagements to interfere with their seasons of private devotion. Like a certain good man, who when the hour of religious retirement arrived, broke away from his company, saying, "I have a friend that waits for me!"—Those who truly love God, will leave all to meet and commune with Him.

The best time to call on God is when we are alone; then it is he draws very near and communicates himself. Said Scipio, an illustrious heathen, "I have never better company than when I have no company; for then I can freely entertain my thoughts, and converse with all the learned of former ages." We can have no better company than when alone, if God be with us. So also we are never in greater danger than when alone, and not with God, for then Satan comes and plies his most fatal temptations. With a view to overcome Christ, he took him into the MOUNTAIN ALONE. When alone, our dangers are the greatest, therefore our cries to heaven should be most vehement and importunate.

The fittest time for secret prayer is the beginning of the day, the early dawn; for then we need fresh recruits and auxiliaries from heaven. No sooner do we open our eyes, than we should open our hearts to God. The early morn is the fittest season for closet devotion, for then the mercies of the night are the freshest and sweetest, which, after a while, like flowers, lose their fragrance. God's mercies are renewed every morning, so should be our praises.—Further, by entering on business without first calling on God, we virtually declare we need not the Lord's assistance. The neglect of this hour unfits us for family worship; like an instrument untuned, the heart does not vibrate to the touch of the spirit.

Reader, DO YOU PRAY IN SECRET? Do you meet God daily in your closet, and hold sweet converse with him? Alas, that any should be SHY of God. Men have no good reason to shun God, but every inducement and encouragement to seek his face—he is merciful, and long suffering, and waiting to be gracious; he invites all to come to him. And yet many never enter their closets and worship God in secret. No man would treat his best friend so. Is it that men are ASHAMED or afraid to meet God alone?—What has God done that any should be ashamed of him? Why should they be afraid of their greatest benefactor and friend? When we think what a privilege and honor it is, to converse with the High and Mighty Ruler of the universe, the God whom all Heaven worships, we know not how to reconcile such conduct with the dictates of common sense.

Whoever pretends to be a Christian, and yet habitually neglects his closet, is deceived

and deluded. What, a Christian and yet desire no privacy with God—a Saint, yet have no need to speak with God! The backsliding and ruin of Christian professors begin always with closet neglects, either by omitting the duty wholly, or attending to it in a careless and formal manner. Some will not visit their closets lest they should play the hypocrite; some because they have no convenient time; others consider closet prayer in the light of a free-will offering, which they may present or not, as they please; they do not consider it a duty. All such excuses are vain and wicked.

Some there are who spiritualize the direction of Christ respecting closet prayer, and interpret it as intending MENTAL prayer only. Christ's own example teaches us the fallacy of such an idea. He chose the still morning and the lonely mountain for prayer. He did not teach us to bury ourselves in the recesses of our thoughts, but to seek out some solitary place, or retire to the secret chamber, to converse with God.

Reader, let nothing prevent your seeking God in your closet. He may indeed seem to hide himself; or his aspect may seem severe, and he may, for a time, repulse you. These and other obstacles may present themselves to discourage your approach, and drive you from his presence; but persevere, remembering all the while that you deserve his frowns, because of your sins against him; and cast not away your confidence. Wait for his smile; though he smite you, trust in him. When Diogenes went to Athens, Antisthenes, the philosopher, at first refused to admit him into his house, and even smote him with a stick to drive him away. But Diogenes calmly bore the rebuke, and said, "Strike me, Antisthenes; but never shall you find a stick sufficiently hard to remove me from you presence, while there is any information to be gained from your acquaintance." This firmness recommended him to Antisthenes, and he became his most devoted pupil. The Master whose acquaintance and blessing you seek, has said, "Ask, and ye shall receive, that your joy may be full." It has been said, "prayer will make us leave off SINNING, and sinning will make us leave off PRAYING."

[*Parlor Annual.*

For the "Christian Magazine."

Examine Thyself.

Yes, turn thine eye inward, fellow-Christian, and observe well the thoughts which thy heart holds in its deep recesses; let not thine own motives pass unquestioned; bring every thing to the light, even the light of God's holy truth; and thy labor shall not be less profitable, than when thine eye beholds and thy mind treasures the errors and frailties of thy fellows.

True, 'tis an unwelcome task; one which at times may lead thee to shrink from thyself with loathing when thou standest condemned by reason, conscience and the unerring word; nevertheless it is a salutary one, and the result may be, that many roots of bitterness will be eradicated before the heart has learned to love and cherish them, and many sweet flowers of virtue may be brought to the light, which upspringing vices had else overshadowed, or cold neglect suffered to die unknown.

God has been gracious to thee—is thy heart full of gratitude for the mercies which are still constant as the sun and refreshing as the shower, and are thanksgivings, like incense sweet, ever ascending? or has the fire gone out on the altar, has faith become weak—the visions of hope less bright; has praise ceased, and is devotion dead?

Lovest thou thy brother according to the commandment? Is thy look to him cheerful and thy heart sincere? Does his prosperity seem to thee a fit cause of rejoicing, and in his sorrow dost thou mingle thy tears with his? Are his good deeds the object of thy noble emulation, and over his frailties is the mantle of thy charity spread? With him dost thou take sweet counsel—walk to the house of God in company—kneel without guile at the same place of prayer, and join thy voice gladly with him in the solemn song? Is his reputation as dear to thee as the apple of thine eye? Art thou as slow to suspect him as thyself, and when thou breakest with him the em-

blematic bread, is it indeed a type of a heart free from the leaven of guile and hypocrisy? Or, Cain-like, has thy countenance fallen, and is thy heart full of bitterness towards him? Does his prosperity rouse feelings of envy in thy heart, and can'st thou find cause of joy in the tears of his distress? Dost thou make his good seem evil, and do thy lips magnify his errors, and spread abroad the slanderous rumors of his heart? Beware; what thou doest to the humblest disciple wounds the heart of the master himself—ye did it to the least of my brethren, therefore to me.

Examine thyself—'tis a purifying exercise, for thus shalt thou find what weeds must be uprooted, what graces cultivated—what tendencies checked—what weak points guarded—what idols broken—who worshiped alone. Show self no favor, let truth give its decision even should it be to condemn; its wounds at last will prove to be the smitings of a faithful friend. Examine thyself faithfully—frequently, and thus shalt thou learn to keep a conscience void of offence towards man, thy brother; and God, the Judge of all.

B.

Why the Word does not profit all men alike.

For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Heb. 4:2.

Why are not all men alike profited by the word of God, is an important question.—The answer to this question we conceive to be set forth in the verse quoted above; because it is not always *mixed with faith* on the part of those who hear. It is not said, Because only a part are elected to be profited; nor yet, Because the special influence of the Spirit is not alway given; neither are we told, Because the word itself has no tendency to profit; but for this reason is it unprofitable—"*not mixed with faith.*"—That the word of God *can* profit us, is a proposition which no student of the Bible will for a moment dispute. It is profitable even for *conversion*, for David declares, The Law of the Lord is perfect converting the soul.* It can profit us because it gives us light, spiritual light and understanding. Does not the Psalmist declare, The entrance of thy word giveth light?† It is profitable to the soul as the dews and rains of Heaven are to the thirsty soil, For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: *So shall my word be* that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please and shall prosper in the thing whereto I sent it.‡

The word of God is powerful even as consuming fire and as the smiting hammer. Jeremiah, disgusted with the vain dreams of pretended prophets, indignantly asks the question: "What is the chaff (dreams) to the wheat (the word of truth)? Is not my word like as a *fire* and like a hammer that breaketh the rock in pieces?" *Hear, moreover, what the Great Teacher hath said concerning the word of God. In that beautiful parable wherein he represents himself as sowing seed over the broad fields of earth, he tells us that the seed is the *word*. Is, then, that word powerless—*a dead letter*? If it is, the blessed Savior presents himself sowing *dead seed* and blaming the soil because the lifeless seed grows not!—God forbid that we should so represent him.

He tells us in another place that his words were *spiritual* and *life-giving*: The words that I speak unto you, they are spirit and they are life.† And in the same chapter his words are called the "words of ETERNAL LIFE." Jesus teaches us that his words are profitable unto the *cleansing* of the soul. "Ye are clean through the word which I have spoken unto you."‡

Moreover, *sanctification*, is ascribed to the powerful energy of the word, by the Master: "And for their sakes I sanctify myself, that they also might be sanctified through the truth."§ And in the next verse *faith* is made dependent on the word:—"Neither pray I for these alone, but for

*Ps. 19. 7. †Ps. 119. 30. ‡Isai. 55: 10, 11.
*Jer. 23: 28, 29. †Jno. 6: 62. ‡Jno. 15. 3. §Jno. 17. 17.

them also who shall believe on me through their word."

Is the word profitable? Paul assuredly thought so, for he affirms concerning the Gospel, that he is not ashamed of it for it is the *power of God* unto salvation.* He connects it with the sanctification and cleansing of the church.† It is the *sword* of the Spirit.‡ It *effectually works* in those who receive it.§ It bringeth forth fruit.‖ It is "quick and powerful and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.¶

James declares concerning it that we are *begotten* by it: "Of his own will begat he us with the word of truth that we might be a kind of first fruits of his creatures."** And in the same chapter he calls it "the *engrafted* word which is able to save your souls."

The testimony of Peter concerning the power and profitableness of the word, is thus given: "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being *born* again, not of corruptable seed, but of incorruptible, *by the word* of God, which liveth and abideth forever.†† He also tells us that we must "as new-born babes desire the sincere milk of the word, *that ye may grow* thereby.‡‡

And now, with all these testimonials before us to the profitableness of the word, can we doubt? If there be truth in the Bible then it is true that the word of God possesses *enlightening, converting, regenerating, cleansing, sanctifying* and *saving efficacy.*

Why then, we are asked, does it not always convert, always regenerate? Again we say, that for this question we have no other answer than that given by inspiration: Because not mixed with faith. In other words, *two* agencies are necessary to secure conversion, or, indeed, any spiritual blessing—*the Divine* and *Human.* There is a work which belongs to God; there is also a work which belongs to man. There is a part which the Heavenly father must perform, and there is a *counter part* assigned to us. *Every thing necessary to salvation that man cannot do, God has done,* is a principle worthy of all acceptation. Man could not save himself, hence, our Heavenly Father has with infinite love and mercy showed us the way of salvation. Man could not provide a *propitiation* for the sins of the world, but the Father has. Man could indite no Bible, but the spirit of infinite wisdom can and has.

There is another principle equally important:

All that man can do he is required to do, and the command to perform any duty is proof that man can perform it.

This is very simple and very important. Man has no power to make a revelation, hence he is not required to do so. He is, however required to receive and believe the revelation *already made* and this implies that he has all the powers necessary to do this.—When John went forth to instruct and to reform the Jewish people, he did not require them to preach to him the coming kingdom—that was his work. They were utterly incompetent to preach what the Spirit of God had especially revealed unto him. But he did require them to *believe and to repent.* This was their work. John could neither repent nor believe for them. They had the ability to do both the one and the other, and were justly condemned if they refused. What, therefore, we maintain is this, that whilst the Divine Father has given to us every power, faculty and sentiment of our nature, given us all that we have, and made us all that we are—he holds us responsible for the exercise of those faculties with reference to his holy institutions and ordinances.

He has given us the *power of seeing,* of hearing, of remembering, of believing, of repenting and the like; but *seeing,* hearing, believing and repenting are *exercises* of these powers, and hence belong to man's agency. If the word of truth profit us not, it is because we believe it not; if we do not believe it, it is because we refuse to exer-

*Rom. 1: 16. †Eph. 5. 25. ‡Eph. 6. 17. §1 Thes. 3. 13. ‖Col. 1. 6. ¶Heb. 4, 12. **Jas. 1. 18. ††1 Pet. 1. 22, 23. ‡‡1st Pet. 2. 2.

blemati power given us for this very purpose. heart eautifully analagous is all this to the po urse of Providence in the great kingdom n f nature. In Nature has our wise and benevolent Father done for us all that we could not do. He has spread forth the fertile fields. He has placed the sun in the firmament, that both light and heat, indispensable as they are to the growth of every product, may be enjoyed. He causes his rains and his dews to descend, and his vital air to penetrate every recess as with his own quickening influence. All this he has done. It is his work. Man could not do it.

But this is not all. See yonder spreading prairie. It is rich and mellow. Its *power to produce* is almost unlimited, and yet it produces no corn, no cotton, nothing for the service of man. Why is this? *Man has not done his work.* In nature as in grace it is true that whatever man can do, he is required to do. He can plough, can deposit the seed, can cultivate, can reap; and these he must do or he will never enjoy the products of the earth. Look again. Down in the depths of the earth lay hidden for long centuries a mineral whose name is Iodine. God had given to this mineral healing virtues calculated to bless and to save the victims of consuming disease. Nevertheless men trod upon it and died in sight of it unbenefitted, uncured. And why this?—Because there was a work for man to do.—It was for him to dig down and bring up the precious mineral, and by patient tests to discover its properties. This done, he enjoys the blessing.

The word of God lieth before us, a golden field inviting us to partake of its blessings. Will we be profited by it? If we turn away from it, a bitterer fate shall be ours than awaited the faithless sons of Israel, who turned away from the fair fields of Canaan. Let us then search the Scriptures that we may find in them the pearl of great price. Let us dig in them for hidden treasures; let us meditate on them day and night, and let them thus become profitable unto us, showing the way of salvation and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. J. E.

Editorial Correspondence.

New Orleans, Feb. 11, 1851.

Dear Bro. Eichbaum: I have spent nearly five weeks in this great metropolis. I arrived some two weeks before the completion of the new Chapel. We found the house in use too small to accomodate a congregation of any size, and we concluded to address the Church and the few who might gather with them upon themes more connected with the edification and comfort of Christians, than the conversion of the world. We had many delightful meetings in this place, whilst every means at command was put in requisition for the completion of the new building. It was a matter of serious regret that we had no suitable house in the heart of the city; and offers were frequently made to procure one, but as this was the gay season of the year and every public room was commanding the highest price, we could not consent to see our friends pay fifty dollars a night for what we would in a few days have at our command.

Our little retreat, however, was frequently quite crowded with apparently very anxious, and deeply interested hearers. Bro. James E. Matthews, was on a visit with his daughter to the city, but being in feeble health, we were favored with only one discourse from him during his stay. Of clear and discriminating mind, disposed to a logical and rather severe analysis of every subject that comes under his observation, united with a frank and affectionate address, we have few men who have more fearlessly and successfully advocated the cause of New Testament religion than he. I was impressed, always, during our intimate association, that I had the company of one whose researches in the word of God were free from the influence of dogmas, whether orthodox or heterodox, and whose labors had been rewarded by clear and consistent views of most subjects upon which so many teachers of the people are but the parrots of their predecessors or more industrious

contemporaries. We parted with mutual regret, hoping however to meet often in spiritual communion on earth, and at last in the spiritual society of Heaven. I was much struck with an observation he casually dropped, and upon which afterwards we made comments. He said, in passing as a Christian observer through one of the States of the Union, famous for many a Boanerges of the Reformation, although he attended many meetings, and heard perchance a dozen preachers, at regular and protracted appointments, he heard but *two* discourses! That is: all he heard could have been summed up in two well-arranged and digested discourses! Small capital, indeed, for so large a trade, but the times are changing and the people will not be so easily satisfied. Men should not be blamed for doing all they can; but no man if able to preach one sermon which he could claim as his own, but what, with ordinary mental discipline and industry, could preach fifty. But all depends upon his being true to himself. Young preachers cannot be too guarded upon this point. Whilst they should be most anxious to take advantage of all the knowledge and skill of others, their main reliance at last must be upon themselves; for men never surrender their individuality, without surrendering the most direct and powerful means of usefulness ever placed, by a distributive providence within their reach. Every man was intended to have an experience and impressions, as he has mind and responsibilities, of his own and if he be true to these, he will not be long in finding that he has a richness of resource that may be unfolded in unbounded diversity of duty and influence as well as of beauty and happiness. Every thing true in man is powerful, whilst every servile imitation is awkward, forced and weak. Instruction he ought to gather from every quarter, but unless he think for himself he never can give consistency and vividness to any thing he may learn from the best instructors on earth. There is something commanding, not to say heroic, in a man who can, amid all his associations with society, preserve an invincible love of truth and a consciousness of his own personal dignity in the scale of being and influence in the world around him. We are always in our infancy without it; and we can never attain the manhood of Discipleship to Christ until we can rise above servility even to the dearest of earthly influences. Let him who doubts drink in the spirit of those Scriptures which say "whosoever would be my disciple must hate Father and Mother;" and call no man father on earth, for one is your Father—one is your master.

Our new house was opened on Lord's day, Feb. 2d. Although the day was unfavorable, we had a large audience of all classes of the communitv: Presbyterians, Baptists, Methodists and Unitarians made, perhaps, a majority of the congregation. Our meetings were continued, with marked interest for a week. Of the result we are not prepared to speak, but our friends believe that it will lead to the permanent establishment of the cause in this city. Immediate efforts will be made to procure the regular teaching of Christianity in the new house, and a voluntary liberal support has been offered to secure so desirable an object.—I have been made, despite myself, to consider the nature of my duties in Nashville, and the strength of the ties of fraternal cooperation and disinterested friendship that bind me there, and I believe I have succeeded in convincing our friends here that I ought not to leave, even to cultivate a field so promising as that of New Orleans. The life of the preacher is often one of sore trial, but it affords the test of the purest affections of earth. He often feels the power of the accents of the tenderest human friendship and the voice of the sincerest encouragement and congratulation. Intimacies with congenial spirits, striving after virtue and goodness and drinking into the hope of immortal communion, are his often to enjoy. In this respect I have felt, while answering the anxious and urgent enquiry, Will you locate with us in New Orleans?—as my mind turned back to the labors and struggles I have had with the Church and community of our beautiful city; the inobtrusive kindness the feeble aids I have been the

instrument of offering to others there—that "*my cup has run over.*" Truly, there is no tie so strong as the sense of gratitude evinced by a community who feel that they have received from you aids to Christian excellence, consolation in grief, faithful warnings against sin and affectionate guidance to immortality. To be the object of such grateful remembrance, now that I am absent, is a pledge stronger than gold or fame for the return of one who from a heart swelling with fraternal sympathy, takes pleasure in subscribing himself both their and your

Fellow-servant, under Christ,

J. B. F.

Sayings of Cecil.

ON THE CHRISTIAN LIFE AND CONFLICT.

Tenderness of conscience is always to be distinguished from scrupulousness.—The conscience cannot be kept too sensible and tender: but scrupulousness arises from bodily or mental infirmity, and discovers itself in a multitude of ridiculous, and superstitious, and painful feelings.

Every man will have his own criterion in forming his judgment of others. I depend very much on the effect of affliction. I consider how a man comes out of the furnace: gold will lie for a month in the furnace without losing a grain. And while under trial, a child has a habit of turning to his father: he is not like a penitent, who has been whipped into this state: it is natural to him. It is dark, and the child has no where to run, but to his father.

Defilement is inseparable from the world. A man can no where rest his foot on it without sinking. A strong principle of assimilation combines the world and the heart together. There are, especially, certain occasions, when the current hurries a man away, and he has lost the religious government of himself. When the pilot finds, on making the port of Messina, that the ship will not obey the helm, he knows that she is got within the influence of that attraction, which will bury her in the whirlpool. We are o avoid the danger, rather than to oppose it. This is a great doctrine of Scripture. An active force against the world is not so much inculcated, as a retreating, declining spirit. *Keep thyself unspotted from the world.*

There are seasons when a Christian's distinguishing character is hidden from man. A Christian merchant on 'Change is not called to show any difference in his mere exterior carriage from another merchant.—He gives a reasonable answer if he is asked a question. He does not fanatically intrude religion into every sentence he utters. He does not suppose his religion to be inconsistent with the common interchange of civilities. He is affable and courteous. He can ask the news of the day, and take up any public topic of conversation. But is he, therefore, not different from other men?—He is like another merchant in the mere exterior circumstance, which is the least in God's regard;—but, in his taste!—his views!—his science!—his hopes!—his happiness! he is as different from those around him as light is from darkness. He *waits for the coming of our Lord Jesus Christ* who never passess perhaps through the thoughts of those he talks with, but to be neglected and despised!

The Christian is called to be like Abraham, in conduct; like Paul, in labors; and like John, in spirit. Though, as a man of faith, he goes forth not knowing whither, and his principle is hidden from the world, yet he will oblige the world to acknowledge: "His views, it is true, we do not understand. His principles and general conduct are a mystery to us. But a more upright, noble, generous, disinterested, peaceable, and benevolent man, we know not where to find." The world may even count him a madman; and false brethren may vilify his character, and calumniate his motives: yet he will bear down evil, by repaying good; and will silence his enemies, by the abundance of his labors. He may be shut out from the world—cast into prison—banished into obscurity—no eye to observe him, no hand to help him—but it is enough for him, if his Savior will speak to him and smile on him.

For the "Christian Magazine."

Lovest Thou Me?

BY WM. BAXTER.

Lovest thou me? what searching words?
From whose lips do they fall?
Does mortal question mortal love?
No—'tis the Lord of all,
Who asks, if he still has a part,
Within his weak disciples' heart.

Lovest thou me? what deep unrest,
Filled faithless Peter's mind;
Rebuke, seemed borne upon these words,
So gentle, and so kind;
For oh! he knew he had denied
His Master, when his faith was tried.

Lovest thou me? My Lord, I do;
His faltering lips reply;
And he was ready from that hour,
For him he loved to die;
Faithful through trials fierce he passed,
And gained the martyr's crown at last.

Lovest thou me? to every one
Who wears the Savior's name,
These words now come; dwells in your heart
Love's pure and deathless flame?
Or hast thou basely him denied,
Who for thy sins was crucified?

Lovest thou me? let falling tears
Thy deep contrition prove
If thou hast wandered; and renew
Thy so emn pledge of love;
And thou shalt find forgiveness free;
Find that thy God still loveth thee.

Selected for the C. Magazine.

The Resurrection of Lazarus.

When Lazarus left his charnel cave,
And home to Mary's house returned,
Was this demanded—if he yearned
To hear her weeping by his grave?

"Where wert thou brother those four days?"
There lives no record of reply,
Which telling what it is to die
Had surely added praise to praise.

From every house the neighbours met,
The streets were filled with joyful sound,
A solemn gladness even crowned
The purple brows of Olivet.

Behold a man raised up by Christ!
The rest remaineth unrevealed;
He told it not; or something sealed
The lips of that Evangelist.

Her eyes are homes of silent prayer,
Nor other thought her mind admits
But he was dead, and there he sits,
And he that brought him back is there.

Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother s face,
And rests upon the Life indeed.

All subtle thought, all curious fears,
Borne down with gladness so complete,
She bows, she bathes the Savior's feet
With costly spikenard and with tears.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs?

In. Memoriam.

The City of Rest.

BY DAVID R. ARNELL.

"The city's name is Rest."

Dickens' Household Words.

I.

Oh, birds from out the east! Oh, birds from out the west!
Have you found that happy city in all your weary quest?
Tell me—tell me, from life's trouble may the heart find glad surcease,
Can ye show me, as an earnest, any olive branch of Peace?
I am weary of life's struggles, of its sin, and toil, and care,
I am faithless, crushing in my breast so many a fruitless prayer;—
Oh, birds from out the east! oh, birds from out the west!
Can ye tell me of that city the name of which is Rest?

II.

Say, does a dreamy atmosphere that blessed city crown,
Are there couches spread for sleeping softer than the eider down;
Does the silver sound of waters falling twixt its marble walls,
Hush its solemn silence, even, into stiller intervals;
Does the poppy shed its influence there, or doth the fabled moly,
With its leafy, leaden Lethe, lade the eyes with slumber holy;
Do they never wake to sorrow who, after toilsome quest,
Have entered in the city the name of which is Rest?

III.

Doth the fancy wile not there for aye; is the restless soul's endeavor
Hushed in a rythm of solemn calm forever and forever;
Are human natures satisfied of their intense desire,
Is there no more good beyond to seek, or do they not aspire?
But weary, weary of the oar, within its yellow sun,
Do they lie and eat its Lotos leaves, and dream life's toil is done;
Oh! tell me, do they there forget what here hath made them blest;
Nor sigh again for home and friends in the city named Rest?

IV.

Oh, litttle birds! fly East again—oh, little birds fly West,
You have brought to me no answer from all your weary quest;
Still shall ye find no spot of rest wherever ye may stray,
And still, as ye, the human soul must wing its weary way;
There sleepeth no such city within the wide earth's round,
Nor hath the dreaming fancy yet its blessed portals found—
We are but children crying here, upon our mother's breast
For light, and peace, and blessedness, and for eternal rest.

V.

Bless God! I hear a still small voice above my clam'rous din,
Saying: faint not, oh, weary one! thou yet mayst enter in;
That city is prepared for those who well do win the fight,
Who tread the wine-press till its blood hath washed their raiment white;
Within it is no darkness, nor any baleful flower
Shall there oppress thy weeping eyes with stupefying power;
It lieth calm within the light of God's peace giving breast,
Its walls are called Salvation—"the city's name is Rest."

Maury co., Jan. 14th, 1851.

Review of Baptist Doctrine

AS SET FORTH IN

"*The way of Salvation*," by R. B. C. HOWELL, D. D., Charleston, 1849.

In further prosecution of our review of "The way of Salvation," we proceed to state the author's sentiments respecting

FINAL PERSEVERANCE.

On page 219 we find the following language:

"To persevere in grace to the attainment of final and complete salvation, is another and the last in the catalogue which I shall at present consider of the inestimable privileges growing out of the union of believers with Christ."

We do not quote his language on this point for the purpose of entering the arena of controversy between the Calvinists and Arminians, but simply to show where our author stands, and also to observe how very feeble must be that confidence in the "All-sufficiency of the Scriptures," as a creed, which inspires a man to write elaborately to demonstrate the truth of an old Calvinistic dogma, which according to his own estimation, is not held by many "excellent Christians."

If the doctrine of final perseverance be plainly and unmistakably revealed in the Bible, it seems strange that it should be denied by many excellent Christians. If, on the other hand, it be not plainly revealed there, but is a speculation simply of our author and others, then, it seems strange that he should so unhesitatingly affirm that it is and rank it as one of the inestimable privileges of believers in Christ.

Moreover, if it be heresy to deny final perseverance, we should be glad to know on what principles our author so easily excuses those who so deny. Who has given him the right to discriminate between heresy on this point and heresy with regard to "Trinity," "Infinite satisfaction," &c?. yet these last are *damnable*, while the other is quite *venial* heresy. The truth on the whole matter seems to be about this: *To deny any doctrine maintained by* ALL *those denominations styling themselves evangelical, is by them regarded damnable heresy, while denial on points about which they are* DISAGREED, *is held to be venial.*

They repudiate, indeed, the notion of Roman Catholic infallibility, but claim infallibility themselves on the points in which they are agreed. They revolted against the assumption of the mother-church and charged her with refusing the sacred right of *private interpretation*, but where, we ask, is any such right, if a denomination or set of denominations have the privilege of settling the standard of truth and of saying with awful emphasis to advancing religious mind, Thus far shalt thou go, *and no farther?*

The more we contemplate the subject, the more are we convinced that but two rational alternatives present themselves to the enquiring mind. The first is to admit the claims of Papacy, the latter to protest earnestly and unflinchingly against every attempt, evangelical or unevangelical, to fetter the growth of the religious mind, and every attempt to infringe upon the largest liberty to all men, under all circumstances, to think for themselves with regard to every syllable of the word of God.

It is true, indeed, that this sentiment *may be* abused, but not more than the assumptions of orthodoxy *have* already been abused. The failure of the scheme of orthodoxy is a *certainty*—the failure of religious toleration is not a certainty, but a conjecture, a prophecy of interested partizans. Let the experiment be made. The world cannot lose—perchance it may gain what so long has been lost to it—the simplicity of the faith of the Apostles and apostolic churches; a simplicity which while it secured to the church unity, imparted also a moral power, which the divided sects of Christendom have never, can never wield. We now pass to chap. 8 of our author's book, which contains his sentiments with reference to

"THE ANXIOUS SEAT."

This device of man, it will be perceived, he does not condemn. He presents, however, the dangers of being deceived in such a style as if generally believed, would lead, in our estimation, to the speedy abandon-

ment of the "expedient." Speaking of the awakened sinner, he says:

"Among the other measures commonly adopted in such cases is 'the anxious seat'—an expedient which has doubtless been attended with much good, but which is also exceedingly susceptible of great and dangerous abuses. Pressed by earnest invitation, he comes thither, soliciting, in his behalf, the prayers of the people of God.—He becomes instantly an object to all, of the intensest interest, and all that transpires around him tends to increase and concentrate his excitement. He is, it may be, entirely ignorant, and needs to be instructed in the knowledge of God, of himself, and the way of salvation through Christ. But this is scarcely attempted. *Here the evil commences.* No suitable information is given. Indeed, little inquiry is made regarding the true state of his mind, or the extent of his religious intelligence. But every possible effort is employed to give him comfort! The promises are perpetually presented, and he is exhorted to accept them, and to rejoice! Nor in most instances, is expectation long delayed. The anxious *seeker* is soon a happy *convert!*

"Let us now subject the process thus described to a brief, but candid examination. Are we justified in the conclusion that a true spiritual change, such as makes a man a child of God, has actually occurred?—Such may be the case. If he has sufficiently "counted the cost;"—if he has given himself deliberately, and intelligently, to Christ; if he has repented fully, of his sins; and if he has with pure motives, and competent knowledge, made the unreserved consecration of himself to God, trusting for pardon and acceptance, alone in the Redeemer; if he has done all this, we may entertain for him strong hopes. These are not however, matters of course. Far from it. Indeed, in the case described, all that has taken place may be readily referred to the action of *natural* causes. We all know that agitation—distress, excitement—will, especially when violent, soon become exhausted. "Tears bring their own relief." The soul cannot always remain bowed down. The mind, ever averse to suffering, struggles vigorously upwards, and by its own inherent elasticity, throws off its weight, and feels comparative relief. To those who are momently repeating inquiries regarding his feelings, the fact is confessed, that his distress has nearly passed away, and been succeeded by some measure of tranquillity, and calmness. These are natural results; they are not, however, attributed to their true causes; but the announcement is instantly made—"Thank God; another convert!" A shout of praise goes up from the assembly! Warm hearted christians press about him, give him their hands, and with enthusiasm, hail him as a brother! The animated song follows; and passionate exhortations, and ardent embraces, and tears of delight! A tide of strong emotion swells, higher and higher! Every bosom is heaving! *His* soul is transported with new and strange joy. He loves from his heart, those especially, who have evinced so much concern for his happiness! And this, which could not have been otherwise, constitutes, he is told, the evidence of his spiritual change!

"Persuaded by those for whom he cherishes the highest regard, and in whose piety and intelligence he has unlimited confidence, he believes himself a christian, and unites with the Church. Is he—the inquiry recurs—really renewed? Alas! I apprehend he is not! That many *are* changed under similar *external* circumstances, I, as already stated, firmly believe. But many others, perhaps as many, are undoubtedly deceived, and placed in circumstances of greater danger than before!"

J. E.

True grace is a growing principle. The Christian grows in DISCERNMENT: a child may play with a serpent; but the man gets as far from it as he can: a child may taste poison; but the man will not suffer a speck of poison near him. He grows in HUMILITY: the blade shoots up boldly, and the young ear keeps erect with confidence: but the full corn in the ear inclines itself toward the earth, not because it is feebler, but because it is matured. He grows in STRENGTH: the new wine ferments and frets; but the old wine acquires a body and a firmness.

We are too apt to forget our actual dependence on providence, for the circumstances of every instant. The most trivial events may determine our state in the world.—Turning up one street instead of another, may bring us into company with a person whom we should not otherwise have met; and this may lead to a train of other events, which may determine the happiness or misery of our lives.—*Cecil.*

QUERIST'S DEPARTMENT.

John 5: 37.

Messrs. Editors.—Please give an exposition of John 5: 37. "And the father himself who hath sent me hath borne witness of me. Ye have neither heard his voice at any time nor seen his shape." If the voice of the Father has not been heard at any time nor his shape seen, in what way does he bear witness?

WILLIAM SCOTT.

Answer.

From the examination we have been able to give this passage, we are inclined to think that the rendering given by Geo. Campbell is that which best explains the meaning of the inspired penman. He translates, "Did ye never hear his voice, or see his form?" We give the substance of his accompanying note. "That this passage should be translated as above, we need not in my opinion stronger evidence than that it throws much light upon the whole passage, which, read in the common way, is both dark and ill-connected. Our Lord here refers them to the testimony given of him at his baptism, when the Holy Spirit descended on him in a visible form, and when God, with an audible voice, declared him to be his beloved Son and our law-giver whom we ought to hear and obey." He then shows that there is no opposition between this passage and those which affirm that no man hath seen God. To see God is one thing, to see his form, (*eidos,*) symbol, manifestation, quite a different thing. He says: "The sacred writers do not scruple to call the visible symbol which God, on any occasion, employs for impressing men more strongly with a sense of his presence, *eidos*, which, for want of a better term, I have rendered "form." Luke in relating the descent of the Spirit at Christ's baptism, uses this term —"in a bodily form," (*eidei.*) The seventy apply it to the appearance of God on Mount Sinai." Dr. Campbell further says: "Another evidence, if necessary, might be brought to show that there is no intention here to express the invisibility of the Divine nature; and is as follows: the clause which appears to have been so much misunderstood is coupled with this other, 'we have not heard his voice.' Can we imagine that the impossible would have been thus conjoined with what is commonly mentioned as a privilege often enjoyed by God's people. For though we are expressly told that 'no man ever saw God,' it is nowhere said that no man ever heard his voice, Nay in the very place above quoted, Deut. 4: 12, where we are informed that the people saw no similitude, it is particularly mentioned that they heard the voice.

To conclude; there is the greater probability in the explanation which I have given of the words, as all the chief circumstances attending that memorable testimony at his baptism are exactly pointed out,—the miraculous voice from Heaven, the descent of the Holy Spirit in a bodily form and the declaration itself then given," So writes that judicious and accurate critic, Geo. Campbell. J. E.

Church Discipline.

Lone Mulberry, Ala. March 5th, 1851.

Brethren Editors:—I am acquainted with a congregation of Disciples, numbering twelve or thirteen, all females except one, who is the Bishop. He has become a habitual *drunkard;* takes no interest in the welfare of the church, but still remains a member. Will you, or one of you, tell us through the Magazine, what course to take in the above case? Your brother,

J. H. DUNN.

Answer—We would suppose that the nearest Evangelist should make it his business to investigate the facts, and on satisfactory proof declare the law of Christ on this subject. "I have written unto you not to keep company if any man that is called a brother be a * * *drunkard:* with such an one no not to eat. Therefore put away from among yourselves that wicked person." 1 Cor. 5: 11, 13.

J. E.

Washing the Saints' Feet.

"Is foot-washing a Church Ordinance."

W. POTTS.

Answer—We think not. If it had been in the days of the Apostles, why would the Apostle Paul have written to Timothy on this wise, "Let not a widow be taken into the number under three score years old, having been the wife of one man, well re-

ported of for good works; if she have brought up children, if she have *washed the Saints' feet,* if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5: 9, 10.

It is evident from this passage, that washing the Saints' feet is classed by the Apostle among *good works,* which members of churches might or might not perform according to the degree of zeal by which they were animated. Had it been a church ordinance there could be no *ifs* about it. How strange if the Apostle had said—"if she have partaken of the *Lord's Supper.*" As this subject has been examined before in the Magazine, we add no more.

J. E.

For the Christian Magazine.

Plan of the 6th Chap. of Romans.

In order to a full understanding of this chapter, it is important that we take a general survey of the whole premises. We observe—

First—That sin and righteousness are personified. Verse 14, 18, &c.

Secondly—The Christians in Rome had been, "the servants," or "vassals," of sin, but were now, the "servants of righteousness." v. 2, 17, 20.

Thirdly—How and by what means, they were "made free from sin," and became "servants of righteousness." v. 18.

Fourthly—The rewards, or "wages," which these antagonist rulers respectively confer on their subjects. v. 23, 25, &c.

Our first and second propositions require no further explanation than that we turn to and read the proof-texts, in their connection. We pass directly to the third. But, before entering upon our task, we should call to mind that the Apostle tells us—he is "speaking after the manner of man." 19. This unlocks the whole subject. The inquiry now is, what is "the manner of men" in reference to the *freedom* of their servants? They either *set* them *free,* or keep them in bondage till they die. Then, says Job—then says *all* law—"the servant is free from his master." As long as there was breath in him, he was the property of his master. But the moment he breathed his last—*all property-title died.*

What, now, is the history of the case before us? Sin has never been known to 'free' one of his 'servants.' Death, then, is the only alternative. Were these Romans freed by death? They were. If death freed them, it will all, for all die. Not so fast.—The death of the *offender* has never, in a single instance, "*made him free.*" How, then, "liberated by death"—by the death of Christ. Is it enough that Christ has died for the ungodly? Does his death *alone* set them free? No. *They must die with him.* Christ died 'once—unto sin'—v. 10—and thus annihilated all its claims upon him.—These christians had died with him, and were '*set free*' in the same way. Sin killed but could not make alive. The Lord only could restore life. And, inasmuch as they were '*made alive*' again, they were under no obligation to any power but that which '*made alive.*' But how could citizens of Rome become involved in, or "die with Christ," so long after his resurrection. By turning to verses 3 and 4, we have the answer. Here we learn—They were baptized into Christ, into his death, and thus, "*by baptism into death*"—"Buried with him." Inasmuch, then, as Christ had "died once to sin;" but "in that he liveth, liveth unto God," Paul turns the attention of his brethren to that fact, and says: "Likewise, also, reckon yourselves to be dead, indeed, unto sin but alive unto God through Jesus Christ our Lord." v. 11. Having mentioned the fact that they had risen to "walk in newness of life," v. 4, he infers the obligation in the 13th verse: "Yield yourselves unto God, as those (persons) that are alive from the dead, (yield themselves to God,) and your members, *instruments* of 'righteousness' unto (or for) God."

Again.—Though free from 'sin,' they must not return to his *service,* or *death* will yet ensue. For,

Fourthly—'The *wages* (reward of voluntary servitude) of sin is *death,*' (not of the body, for *it must die in any event.*) But the *gift* (which will be awarded to the *servants* of righteousness) of God is eternal

life, (and will be bestowed by) through Jesus Christ our Lord. v. 23.

I forbear further attempt to elucidate.—The *principles*, the *practices*, and the *consequences*, are too plain to be mistaken by the *honest*, *attentive enquirer*.

Having been permitted to share the *honors* of his death, and in hope of being allowed, with all the faithful, an humble share of the glories of his throne, and everlasting reign, permit me to subscribe myself your "fellow-servant,"

S. SWINFORD.

Cass co., Mo., Feb. 1851.

[We take pleasure in calling the attention of our readers in Alabama especially to the subjoined card of the Trustees of "Marion Female Seminary." Most of them are doubtless acquainted with the principal, bro. A. GRAHAM, and any thing from us in his praise would be superfluous. We prefer to give the following tribute to his worth copied from the columns of a political print, "*The Alabama Commonwealth*:" "Mr. Graham, the principal, is a gentleman universally respected for his learning and talents, and noted for his enthusiasm in the cause of education. As a teacher he is unsurpassed. A gentleman of great intelligence, entirely disinterested in the school, remarked to us some time since, that he had never seen Mr. G's equal as a lecturer, his illustrations and explanations of the most difficult branches taught in our schools, being so simple that any pupil, not an idiot, is forced to understand them. His corps of assistants is unexceptionable." Our Southern brethren and friends will no doubt see the great advantages of patronizing an institution enjoying so large a share of the public confidence, and in which they especially will be enabled to repose the highest trust.

EDS.]

Marion Female Seminary.

The Trustees take pleasure in announcing to the public that the present session of the Seminary opens in the new building. And they deem it their duty to give some information respecting the edifice, and the condition of the Institution.

The house is built of brick. It is ninety-six feet long, forty-seven feet wide, and three stories high, with a portico in front, thirty-two feet wide. The plan is adapted to all the purposes of the school; and capable of accommodating two hundred pupils. It combines the greatest degree of strength and beauty; and was erected by skilful architects, of the best material, under the strict superintendence of a competent "Building Committee." Considerable addition has been made to the grounds of the Seminary, furnishing ample space for exercise and recreation. Under highly adverse circumstances, well known to the public, occasioned by the necessity for rebuilding, the Seminary has continued in successful operation, by the unyielding energy and ability of the Principal, Mr. ALEXANDER GRAHAM; and the Trustees feel well assured, under the present auspicious circumstances, that the MARION FEMALE SEMINARY which has been so long and so deservedly popular, as a Literary Institution of high order, is destined to still greater usefulness. This is now the thirty-second semi-annual session, and the Institution rests on a solid and enduring basis.

The Marion Female Seminary is not under the control of any religious denomination, and is, in the strictest sense, *free* of sectarianism. The influence of sects and creeds is guarded against, with sedulous care and determination of purpose. On this point the public may be perfectly assured, and not have a shadow of doubt.

The Principal, Mr. Alexander Graham, is peculiarly and eminently qualified for the responsible station. He has lived in Marion twelve years, is a distinguished member of the legal profession, and is held in high estimation by the community, for his virtues, learning and ability, and for his singular and generous devotion to the cause of youthful instruction. And what is of great moment, in the critical state of Southern Institutions, he is a native of the South, possessed of Southern sentiments and Southern feelings. But the high trust confided to him by the Trustees, to whom he is so well known, is an ample commentary on his qualifications.

Mr. Graham's assistant teachers are fully competent and faithful—well approved of by him and by the Trustees. The assistants are always selected under the advice and counsel of the Trustees.

The Trustees, under full sense of high responsibility, would strongly recommend the Marion Female Seminary, under its present organization, as every way worthy of public patronage.

WM. A. JONES,
J. D. PHELAN,
L. A. WEISSENGER,
M. A. MYATT,
A. B. MOORE.
Trustees.

Marion, March 14, 1851.

The Mill. Harbinger is requested to copy.

Resolutions on Contributions.

At a called meeting of the Church of Christ, meeting at Robinson's Fork, Giles co. Tenn., on Saturday March 22, 1851, Bro. Wade Barrett was unanimously called to the chair, and Bro. B. W. White appointed secretary. All the church was "*of the same mind:*"

1. That the law laid down in 2 Cor., 8th chap. 12, 13, and 14 verses, requires that each member shall contribute according to what he has for the support of the government of King Jesus.

2. That each member be required to pay according to his tax receipt, more or less according to circumstances.

3. That eight persons, viz: S. G. Calvert, H. Caruthers, D. Ussery, M. Spivy, D. M. Kincaid, J. C. Kasky, ——— Edmondson, and B. B. White, be appointed a committee to determine the amount that the congregation shall appropriate for the present year.

4. That payment be made quarterly to the treasurer.

5. That notice be given to all the congregations in Giles and Lawrence counties requesting them to do likewise.

6. That the proceedings of this meeting be sent to the Christian Magazine, respectfully soliciting its publication, with the request that all papers favorable to the cause copy.

WADE BARRETT, Ch'm.
B. W. White, Sec'y.

RELIGIOUS INTELLIGENCE.

From Alabama.—Bro. W. T. Crenshaw under date of March 11th, writes from Strata, Ala. "Things are going on pretty well here. Since my last I have had 2 additions."

We are informed by Bro. Washington Bacon, under date of April 1, that he and Bro. G. W. Borden have arranged to visit the churches of Benton, Cherokee and DeKalb counties, North Alabama, regularly every month—in this way supplying the deficiency occasioned by the removal of Bro. Witherspoon to the bounds of the East Tennessee co-operation.

May much success crown their efforts. We will publish in time, Bro. B., your appointments for protracted meetings.

Bro. W. H. Hill of Courtland, Ala., requests us to call the attention of preaching brethren to that place. He says that they have a pretty comfortable room to meet in, and that occasionally they enjoy the presence of Bro. Ligon.

Will Bro. Trott especially bear this place in mind.

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From Mississippi.—Under date of April 2, Bro. W. C. Ghormley, of Tennessee, informs us of a meeting held by him about the 15th of March in Itawamba co., Miss. He had gone on a visit to his relatives, with no intention of preaching. It was soon noised abroad that a "Campbellite preacher" was in the neighborhood, and he was called on to preach. This he did, delivering 7 discourses. At the close 11 made the good confession. One united from the Baptists, and many others seemed almost persuaded. Bro. G. was compelled, however, to leave.

He asks: "Will not Bro. Jas. A. Butler visit them. The brethren are anxious that he should do so. I trust he will. Much good can be done."

—

From Texas.—Dear Brother Eichbaum.—I have been in Texas, sixty-seven days, and spoken forty-eight times. There was one addition or confession at Boggy

congregation. 6 immersions and 4 took membership at Boston. I believe 5 of the above were Pedobaptists. The Baptists and our brethren at Boston have agreed to live together, and take the word of God as their sole guide. There have been added to the congregation here 2, who were immersed on a profession of their faith. One Baptist brother and 6 others took membership by letter and otherwise, making 9 more to the little congregation established here last fall by the labors of Brethren Giles and Rutherford. They number now 21, and we hope through the labors of Brother Giles, who is living here and others who may aid him, to see a large congregation of disciples. We are still keeping up our meeting. We hope to see others come into the kingdom. I have traveled over six hundred miles of Texas, and have found out a great many brethren scattered about. Some of our brethren are doing good work for the cause, yet they are generally poor and it is hard for them to get along in this new country as yet. If the Missionary Society could send one or two good laborers into this great field, great good might result from it. Will they not do it? I believe that a great many brethren will aid and assist in keeping them in the field. The other denominations have and are sending in their laborers, and shall we stand idle? Surely we will not.

Remember me kindly to your Father and family, Brother Ferguson and friends generally. Accept my best wishes for your usefulness and happiness.

Yours in the Lord,

JOHN R. McCALL.

Austin, Texas, Feb. 18, 1851.

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From Illinois.—Bro. Eichbaum.—We have just closed a very highly interesting meeting of some ten days' continuance in Stout's Grove, which resulted in 6 additions by baptism, 9 by letter and recommendation and 1 restored, making in all 16. Bros. William Ryan, Wm. Davenport and James Robinson were our laboring brethren. I believe I never saw a more attentive and well-behaved audience than we had during the whole meeting, and the word of God seemed truly to prove the power of God to the salvation of some of our young friends. Some of the above who united with us were our old acquaintances from Christian county, Ky., who lately emigrated to our beautiful country. It was a time truly of rejoicing with the brethren.

Bro. Robinson, previous to meeting with us, had just closed a meeting in his own neighborhood, where they had some 21 additions, mostly by baptism. May the Lord grant that we may see his cause prosper in our midst throughout the present year. GEO. F. HAY.

Stout's Grove, McLean co, Ill. March 20.

Bro. M. P. King, under date of March 26th, writes us from *Stark Co.*, Illinois.

"As yet the advocates of the old gospel are not very numerous in this county. I am the only speaker in the county, and a portion of my time has to be spent in other destitute counties. We have had a gradual increase here ever since I commenced, 4 years since. At that time there was but one congregation, numbering 16. We have now three. The one then numbering 16, now counts 84. A second has about 55, and there is a third with about 20."

[Will Bro. K. be so kind as to act as our agent?]

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From Georgia.—Bro. A. B. Fears under date of March 8th, writes:

Dear Brethren.—I am doing what I can to promote the cause of our blessed Redeemer, but have to lament my insufficiency for discharging the important functions which the force of circumstances has called me to. It is, however, consoling that the master requires interest only of the one talent given. I am willing to make sacrifices, endure hardships, forego pleasures, and will rejoice when persecuted for righteousness, sake that I may in some degree advance the cause of Jesus. The efficient and much-beloved brother Trott from Tennessee came to our city a short time since and we were much refreshed with his labors of love during his stay. Engagements prevented my remaining with him much of the time. I enjoyed the unspeakable pleasure of hearing him hold forth the word of life

a few times, and must say for the brethren who attended his ministrations that they never before enjoyed such a feast of fat things. He was instructive and deeply interesting from first to last, and though but 3 joined, the fruits of his labors are yet to be harvested, and we confidently believe that they will be glorious and abundant.—I learn from the brethren, that when about to leave, he said he purposed to come again next fall. May the Lord prosper and open up his way that it may be practicable for him to do so, and any others of the brethren whom the Head of the church may prompt to visit us, will have a cordial reception and I trust that we will have every thing in a state of readiness, that the word of the Lord may have free course and be glorified.

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From North Georgia.—Dear Brethren.—I will avail myself of this opportunity to inform the brethren that I am laboring this year for the lower East Tennessee co-operation, and have just returned from my second trip. It will be a source of rejoicing particularly to Bro. Trott that on the 25th inst., I preached in Adair's neighborhood, Maury co., Ga., at the close of which 3 noble confessions were made, and the subjects introduced into the kingdom, among whom were his niece, daughter of the widow Mary Adair, the wife of John Adair, and an excellent young lady who lives with them. They are very anxious to see Bro. Trott, and requested me particularly to write.

I would further inform the brethren that at two visits in Jackson co., Ala. during a few months past we had 17 additions to the church at Rockyspring, 6 miles above Bolivar. The brethren there invite the brethren of Tennessee. I write in their behalf. Come over into Jackson and help us.

Yours truly,

T. A. WITHERSPOON.

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From Missouri.—Bro. S. Swinford, under date of Feb. 26, writes from Cass co., Mo., as follows:

"I have just returned from a meeting in the neighborhood of Big Creek, Johnson co.—immersed 4 and left as I confidently believe, a good impression."

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From Tennessee.—Bro. B. Cooper writes from "Steamer Moro," under date March 11: "Since my last report through the C. Magazine, I have immersed 6 persons, and sown some seed, the fruit of which I hope to reap not many months hence."

We are happy to state that at a meeting held by brethren Murphree and the writer, assisted by brethren Elkins and Southern at Alexandria on the last Lord's day of February, there were 9 accessions to the good cause. May Heaven keep and bless them unto Eternal life. J. E.

Conyersville, Henry co., Ten., March 4.

Dear Bro. Eichbaum.—I have just returned home from a visit to my brother-in-law, Maj. Samuel Gordon, who lives in Lowndes co., Ala. I wish to give you a few items for the *Magazine* if you think proper to publish them. I left home the 20th of December. On my way, I enjoyed the hospitality of brothers Billingsley and Doan at Farmington. There is a congregation of the brethren, who have procured the services of brother Jos. Greer, for the present year, monthly. From there I went to Athens, in Monroe co., Miss. Here I formed an acquaintance with our much esteemed brothers D. Gilliland and Dr. Robertson, residents of this place; brother Caskey preaches here. If the Truth which makes us free, is not permanently established at the different places where he labors, it will not be for want of zeal and diligence on his part. From Athens I went to the house of our zealous and highly esteemed brother J. A. Butler. I spent two days most delightfully with him. Though he carries the marks of a veteran, his zeal seems unabated. I left brother B's much refreshed in body and mind. Came to Columbus, here I formed an acquaintance with brother H. Carrington. I suppose he is preaching almost every Sunday. At Marion, I met with our faithful and beloved brother A. Graham, and enjoyed the pleasure of his conversation and kind hospitality one night. Went next to Selma. We have

two brothers and one sister here, Dr. Lavender and wife and D. Hamilton, a brother full of zeal. After spending several days with my relatives, 30 miles S of Selma, I heard of brother Crenshaw's appointment 6 or 7 miles South, in the neighborhood of Bragg's Store, and met with our zealous young brother the 4th Lord's day in January. He is laboring here in several counties, with much zeal and ability. May the Lord prosper him, and make the truth triumphant under his labors. As I returned home, I had an interview with brother P. B. Lawson in Marion; his health was bad, but somewhat improving. There is a wide field open in the South for evangelical labors. May the efforts of our brethren there, for advancing the cause of human redemption, prove successful.

Your brother in Christ,

JAMES GILLILAND.

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Summary of Additions.

Since our last summary, the following additions have been reported:

CANADA.—Harbinger reports 80 accessions.

CONNECTICUT.—Christian Age, 18.

NEW YORK.—Harbinger 7.

PENNSYLVANIA.—Harbinger 103.

MARYLAND.—Christian Union 5. Bro. Frame reports 20 additions since taking the field.

OHIO.—Harbinger 146; Christian Age 159; Western Evangelist 12.

INDIANA.—Ecc. Reformer 86; Harbinger 167; Western Evangelist 15.

MICHIGAN.—Age 5.

WISCONSIN.—Harbinger 10.

IOWA.—Christian Age 64; Evangelist 3.

ILLINOIS.—Evangelist 166; Harbinger 62.

MISSOURI.—Harbinger 542.

OREGON.—Age 10.

VIRGINIA.—Ecc. Reformer 27; Harbinger 76; Intelligencer 8.

KENTUCKY.—Harbinger 46; Reformer 24; Age 27.

ARKANSAS.—Harbinger 20; Reformer 5.

Distribution of Tracts.

[Those acquainted with brother E. A. SMITH need not be informed that he is a most devoted laborer in the Tract cause. He has recently written us as follows:]

"Concerning our Tract operations, I can just say: Despite all opposition from within and without, through mercy I have been enabled to leave many in the field of last year's labors. They are as seed sown on the earth in autumn—or as bread cast upon the waters—their fruit in the main, is to be looked for after many days. Still we labor in HOPE.

"I have a letter before me dated 15th inst., from a good brother in Georgia, who has in the past 12 or 14 years, travelled as much, and made as many sacrifices for the good cause, as perhaps any brother in that state, or in the South. Although he is poor, yet he does not fail to do his part.—Last summer I sent him a good bundle of Tracts. He now says—'I have disposed of all the Tracts of Beecher's and Johnson's discourses, and could give away as many more—wish I was able to spread them far and wide. I think them wonderful Harbingers. I gave the last one of Beecher I had, yesterday, to a Presbyterian Minister. He wanted it very much.'

"Thus I feel repaid, dear brother, for some of the persecution I have endured from money-holders. They fear it will cost them something to furnish these prints for distribution. But the Lord blesses the book and the laborers."

Your brother to serve Christ,

E. A. SMITH.

New Publication.

The "NASHVILLE JOURNAL OF MEDICINE AND SURGERY, edited by W. K. BOWLING, M. D., Professor of the Institutes and Practice of Medicine in the Medical Department of the Nashville University."

The above is the title of a new Medical Journal, issued from the same Press of the Christian Magazine, by our enterprizing publisher, and in his superior style. Its Editor, DOCTOR BOWLING, possesses eminent qualifications for the work entrusted to his supervision. His professional knowl-

edge and skill, growing out of a life-long connection with the practice of medicine, his interest in the researches peculiar to that science, together with his high personal character, give assurance that the work will be ably and profitably conducted. He is aided, also, by the Faculty of the Medical department of the Nashville University, composed of gentlemen occupying a very high position among the first physicians and surgeons of our country. The work consists of 64 octavo pages, and will be issued every two months at $2 a year.

We have always held the medical profession in the highest esteem. In the hands of studious and industrious men, it may be regarded as one of the greatest blessings raised up for suffering humanity. A great medical philosopher of antiquity was wont to say, in treating of the different parts and functions of the human body, that he seemed to feel in explaining these things that he was composing a hymn to the great Architect of our bodily frame. We have sometimes been a little astonished at the symptoms of disaffection between preachers and doctors. The former often lend themselves with peculiar facility to various forms of quackery and irregular practice, and their countenance is eagerly sought after by venders of patent medicines and empirical experiments in the healing art. A better acquaintance with reliable sources of medical information, and association with those who are truly qualified for their responsible duties, would correct this evil to a great extent and save them from much of the odium they now needlessly receive. We hail, therefore, the publication of such a work as this in our midst, and have no doubt that its mission will be one of important benefit not only to the medical profession, but to the reading public generally. We most heartily wish it success. J. B. F.

Evangelists for 1851.

According to our understanding the following Evangelists have been made Agents of the Co-operation for the State of Tennessee. J. J. Trott, S. E. Jones, C. Curlee, P. F. Southern, Geo. W. Cone, Reece Jones.

OBITUARY NOTICES.

Post Oak Springs, Ten., Feb. 1851.

Departed this life in Roane co. Tenn., on the 27th ult. sister Minerva Hinds, consort of Bro. Levi Hinds, leaving a husband and three small children. Sister H. was a most devoted Christian and had been for years. Though but about 30 years of age, she had the zeal and devotedness of one of much more experience.

The good cause in this section has lost a most efficient member. Although she resided several miles from the meeting house, yet she was a regular attendant. I was present here when her companion confessed Christ, and witnessed her joy. She was one of the few sisters who came many miles to McMinn, to attend our annual meeting. When last in this section, I held meeting day and night in her house. But she is gone to her rest. The Lord comfort those who remain. Her disease was pneumonia. Her brother, Wm. J. Owings, wrote me that "she gave satisfactory evidence that her exit from time to eternity was that of exchanging the cares and perplexities of this life for a Heaven of bliss." The Lord be praised for this hope. "The Lord gave and the Lord hath taken away." Let us be resigned to his will.

Your Bro. in Christ,
E. A. SMITH.

Our beloved sister, Elizabeth Ann Thomas, wife of bro. James Thomas of McMinn co. Tenn., departed this life on the 17th ult., aged 45 years. She married in 1845—was immersed in 1840. She was afflicted some 12 months with a pulmonary disease. She has left a large family and many worthy friends to mourn her loss. The Lord, however, has raised up a branch in her house. She raised up two most worthy daughters, who, with her husband, rejoice in the Lord. One of them was immersed at the last meeting I attended on Pond Creek.

Sister Thomas was a daughter of John Fitzgerald, formerly of Jackson co. Tenn. Her parents were both members of the Christian Church. Her house was always a home to the weary pilgrim. She was indeed a friend of the poor. I have heard bro. T. say that she never gave him a harsh word or unkind look! She died in the full triumphs of faith, bidding her family and all present an affectionate farewell, and then requested them to be composed and let her depart in peace. If she ever had an enemy during life, it was not known. O let us live the life of the righteous, that we may die their death. E. A. SMITH.

CHRISTIAN MAGAZINE.

EVERY SCRIBE INSTRUCTED UNTO THE KINGDOM OF HEAVEN, IS LIKE UNTO A HOUSEHOLDER WHO BRINGETH FORTH OUT OF HIS TREASURE THINGS NEW AND OLD.—MATT. XIII. 52.

VOL. IV. NASHVILLE, TENN. JUNE, 1851. NO. VI.

LECTURES ON EXODUS.

Lecture VI.—Exodus 7th Chapter.

THE MIRACLES OF MOSES AND AARON IN CONTRAST WITH THOSE OF THE MAGICIANS—WITH ALLUSIONS TO ANIMAL MAGNETISM, MAGIC, &c.

Moses and Aaron again visited the king and repeated their demand for the release of the Israelites. The king demanded a miracle giving evidence that the God by whom they spoke had really sent them.—This gave Aaron the opportunity of proving their divine mission as the Lord commanded Moses. Accordingly, he cast his rod upon the earth which was instantly transformed into a serpent or dragon. The king at once sent for his magicians and ordered the like transmutation. They attempted, and according to our reading, succeeded.—Their rods became serpents as Aaron's, but strangely, his rod swallowed up all their rods! The superior power of the God of Israel was thus displayed in condescension to the superstitious ignorance of an idolatrous people. But Pharaoh refused to let the people go. Taking advantage, therefore, of a morning walk of the King, Moses, by divine appointment meets him upon the bank of the Nile, and there, with the intimidating rod in his hand with which he had so recently triumphed over the rods of the magicians, he gave him another summons to allow the departure of his brethren. In the event of refusal, he announces a coming judgment. He announced to Pharaoh that their delicious and venerated river should become a rolling stream of blood, producing death to the fish upon which they depended to a great extent, for food, so offensive and loathsome that they would refuse to drink of it. Aaron moved his rod in different directions over the streams and reservoirs of Egypt, and soon they roll their thickened tide of blood, filling the air with a noisome and pestilential stench. They continue in this state for seven days, so that the dreadful calamity may be referred to no casualty of nature, but alone to supernatural power. The people were compelled to search in new places for water, and the magicians with their enchantments turned some of these into blood. The seven days roll their round and Pharaoh supposing his magicians equally powerful with Moses and Aaron refuses to let the people go. He sets Moses and Aaron at defiance when they threaten another plague. The rod is again stretched out over all their borders, and loathsome frogs, distressing and disgusting beyond measure, come up in swarming multitudes, against which neither doors, walls, or gates could preclude an entrance. Shoals and heaps of these leaping, croaking, filthy creatures are in their houses, ovens and beds. The magicians also brought up frogs and loathsome vermin around the land of Egypt. Pharaoh relents, for though his magicians are permitted to produce them, they cannot remove them, which would have been a proper test of their power. He intercedes with Moses and Aaron for their removal, and promises the Israelites the privilege of sacrificing to the Lord in the wilderness. The heart of Moses is filled with joy rather than triumph. He foregoes the honor and pre-eminence which he had achieved over the king and asks obsequiously for the time to be appointed for their departure. To-morrow—fatal day to all sinners—is the time appointed. But no sooner is the respite granted than the faithless despot refuses his own proposal.—The rod was again stretched forth and immense swarms of lice or gnats of the mus-

quito tribe, were over all the land, infecting man and beast. The magicians again try, but the permission of Jehovah is withdrawn. They are baffled now, and as they feel the smart of this judgment, they tell Pharaoh it is the finger of God. But he is now perverse in his guilt and obstinately refuses to give up Israel. Swarms of divers kind of flies were then sent upon all Egypt save the land of Goshen, the dwelling place of the people of God. The perverse king again relents, but he asks that Israel sacrifice in Egypt. The servant of God accepts not the *half-way* measure.—"Moses was faithful." The haughty monarch allows them to go into the wilderness, but orders that they go not far away. The calamity was stayed, but the wicked king, like a bent tree, returned to his former obstinacy, "and his heart was hardened!"

We invite your attention to the character of the wonders they performed. This subject has engaged the attention of the learned in all the ages of Biblical criticism! A variety of opinions have been entertained, and supported by various authority, and by taking advantage of their labors, we may be able to arrive at clear, consistent and satisfactory views. There are many who entertain the opinion that the magicians were only pretenders and wrought no miracles. And modern interpreters who maintain this opinion, pretend that the original bears them out in translating all these verses where the Magicians are represented as performing miracles by their enchantments, as *endeavoring* to do so; just as God in the Hebrew idiom is represented as saying, Ezek. 24: 13, "I have purified thee and thou wast not purged," i. e. I have endeavored to purify thee &c. They sustain the view, also, by alledging that the rod of Aaron did not swallow up the *serpents*, but the "*rods*" of the magicians and that in chapter 8: 18 it is said: "And the magicians did so with their enchantments to bring forth lice, but they could not;" the words "they did so," &c. are precisely the same in the original. Hence they translate 6: 11, "They cast down every man his rod *that they might* become serpents." We regard all such interpretations as unworthy of a reflecting man, and we are disposed to believe that generally they originate in a foolish, not to say impious attempt to excuse the difficulties they consider insuperable. For it must be evident that if the Hebrew idiom will not allow the magicians to have performed real miracles, neither will it allow Moses, for the expressions are the same of both! And we would ask, why in chapter 8: 18, say they did *and could not*, if a good translation would show that they had failed from the beginning! All the reasons assigned for this interpretation are to my mind equally unsatisfactory with the above and admit of a much more natural and rational turn!

The views generally entertained have been summed up into three, which we present that you may consider them in contrast:

1. That they were *natural effects* produced by natural causes, of which Pharaoh and his people were ignorant, such as natural philosophers would call natural magic whose wonderful phenomena, though easily explained, is mistaken by the illiterate for diabolical performances.

2. By *artificial magic*, by which they mean legerdemain, jugling, slight of hand, which are often so apparently unaccountable as to be similarly mistaken; or by

3. Veritable *diabolical magic*, performed by the agency of Satan, who has great power over the forces of nature and is in league with witches, sorcerers, and diviners, who are enabled to perform real though inferior miracles.

To deny that there have been such men as wizards, sorcerers &c., with such power, is to set aside the authority of all history and the clear teaching of the word of God, and to represent Jehovah as enacting laws against a phantom or a chimera of popular fanaticism. There can be no doubt in the minds of those who credit the word of God as a divine and authentic document, that they have existed. It is natural to suppose, therefore, that neither Pharoah nor Satan in such a contest as the one before us would be likely to call inferior agents, and it is not improbable that those employed were

alike acquainted with the natural, artificial and diabolical methods of imposing upon and deceiving the people.

Admitting the agency of Satan, there are at least three methods in which these persons were permitted to work miracles.

1. First, by an operation upon the mind of the spectators, not unlike the effects of *animal magnetism*, by which the medium of communication between sensible objects and the brain may be so controlled and confused as to present false images and appearances before it, at will. Thus Satan, from the top of a high mountain, presented to the Savior a view of all the kingdoms of the world and the glory of them. And similar instances of this power have been repeated in all ages of human history. I have seen something of the kind myself, and presume from what I have seen, that discoveries will yet be made by which invisible images may be painted in the air and convey ideas more or less correct to the spectators.

2. Secondly. An acquaintance with the laws of nature such as Satan may be supposed to possess, as much superior to man's knowledge as spirit prescience is to the perceptions of a soul beclouded by a veil of flesh and blood, such as that by which we are invested, may have enabled him through these magicians to have produced effects greatly above all that man can do and yet not above the capacity of natural causes. Thus Christ was transported from the wilderness to the top of the pinnacle of the temple; and thus different agencies may be brought together by which objects may be made to move, speak &c., as though they were possessed of life; all of which may come within the province of Satanic power and yet not transcend the laws of nature.

3. Thirdly. Wicked men and spirits are often allowed to perform real miracles, for wise purposes, which God controls. See Deut. 13: 1; Matt. 24: 24; 2 Thess. 2: 9; Rev. 13: 18, 19.

These I apprehend were the class of wonders the magicians performed in the court of Pharaoh. Moses makes no difference between the miracles he performed and those of the magicians so far as their reality is concerned. Every man threw down his rod and they became serpents. They looked no doubt upon Moses and Aaron as magicians, and threw down their rods not knowing what would be the result.—When they became serpents, they felt that the invisible powers acted as well through them as through Moses and Aaron; but when the serpent of the latter devoured all the rest, they were confounded. They were permitted to exert their utmost power, so that Moses and Aaron triumphing over them might show, that their works were not the works of magic, but of the God they professed to serve. It should be remembered that the Egyptians and Israelites alike believed in magic and that they would have been most likely to have attributed all the miracles performed by Moses as the result of magic and in so far as they excelled the magicians, they would have been considered superior magicians. But by bringing them in contact and allowing the magicians to perform wonderful works and at last compel them so signally to fail they were forced to acknowledge the finger of God in the works of Moses. This, also, was calculated to destroy the influence of magic or Satanic arts among the people, and establish the authority of God's embassadors. Had they in the beginning performed works which the magicians could not, they would have said it was superior magic. But allowing their own acknowledged sorcerers to perform miracles and then discomfiting them entirely, was calculated to clear Moses from all connection with their sorcery and gave an everlasting triumph of divine power over magic skill which might serve to preserve the Israelites from seduction by false miracles from the true worship of God.

The suspicious and desponding Israelites who had refused the interposition of Moses and who after they had witnessed his miracles among themselves, chided him for interference in their behalf, needed evidence upon evidence to bring them to a knowledge of God's power. When, therefore, they saw the immense disparity between the op-

posers and the defenders of their cause; when they saw the rods of acknowledged magicians and those who had proven themselves to be such by the transmutation of their wands into serpents, when they saw these swallowed up by the rod of Aaron; when they saw these same magicians turn water into blood—as did Moses—and then prove unable to restore it to its former nature, as did he—when they saw them produce frogs but were unable to rid the palaces of Egypt of the vermin—when they beheld them able to produce calamities, but had no power to remove them; and when at last wonders are performed which they are compelled to acknowledge beyond all their powers, they ascribe them to God, and they could not fail to see the truth of the pretensions of Moses, and to be willing to place themselves under his conduct.

Thus evil-workers are oftentimes allowed to proceed and really accomplish their desires and exceed their expectations, when suddenly, all their power and hope is concentrated upon an object in which they are baffled and their success appears only in contrast with their disappointment and disgrace.

Thus, faith too, is tried, the might of her power called forth and her excellence or triumph established, not in man nor all his boasted powers, but *in God*, who is in, and yet over, all his works. And I cannot allow myself so often to repeat this everywhere established truth without pointing you afresh to its power to support and comfort us amid all the discomfitures and disappointments of earth-born and earth-bound expectations; for truly, as there is but one God, so but *one*,

> "One adequate support
> For the calamities of mortal life
> Exists—one only;—an assured belief
> That the procession of our fate howe'er
> Sad or disturbed, is ordered by a Being
> Of infinite benevolence and power,
> Whose everlasting purposes embrace
> All accidents, converting them to good."

J. B. F.

For the "Christian Magazine."

Popular Errors.---No. 4.

A strictly moral course of conduct is so extremely becoming, that morality has by many been made a substitute for religion, and to change a previously bad life has been deemed sufficient to secure future eternal happiness. Religion, however, is something superior to morality, and includes it; for, while a man may be moral, and at the same time not religious; it is impossible for a man to be religious without at the same time being strictly moral. Men may be moral, for reasons merely prudential; but religion takes hold of the higher faculties of our nature, and consecrates them to the service of God—the motives in the former case are purely selfish; in the latter, they are love to God and reverence for his authority.

A moral man seeks to be saved by his own acts, the religious man by obedience to a law springing from a higher source than human reason and popular opinion. He is moral, not because it is praiseworthy to be so; but, because it is the will of the Creator; and he would not be less so, were virtue and morality in disgrace and dishonor. The great defect, however, in a mere moral system, is, that it makes no provision for the sins of the past. Admit that a man might be saved by pursuing a perfectly moral course—what disposition can be made of that part of his life which had passed before this moral course was entered upon? He begins a moral course to-day; but was not morality as important yesterday as to-day? and will the deeds of the present and the future wash out the stains of the past? Not at all. When the very summit of moral excellence is gained, man has but done his duty; and there is no overplus in the acts of his purest day to liquidate the delinquencies of the past. If, then, it were possible for a man to begin at any fixed point in his existence, and live a perfectly moral life—still the sins of that period of his earthly career, before he entered upon that pure and spotless life, would be sufficient to condemn him in the last day. A man is bankrupt to-day—to-morrow he starts anew—he makes what is sufficient for his daily support; but his former debts are still uncanceled, and his merely avoiding bankruptcy in the future, will by no means atone

for his neglect or misfortune in the past.—Thus the sinner owes a fearful debt to offended justice; but living justly for the future will not discharge him; for in order to be saved by morality, it becomes absolutely necessary that man never should have sinned. But with the religious man, the case is far different—he obtains a release from all his past sins and begins life anew, with the solemn assurance of heaven, that they shall be remembered against him no more. He is now a free, untrammeled man; the sins of the past are all blotted out; justice has no charge to prefer against him; and if he pursue a life of obedience to God there is no possibility of his condemnation—he cannot be condemned for the past—that is, all forgiven; for the future, he will not be unless he freely and voluntarily enter again upon a sinful course.

But with the moralist, the case is vastly different. After his best exertions, justice has still a fearful charge against him. A pure life for ten years will secure from condemnation for that period only; it will not blot out a day of the guilty past, or avail for a single day of the future; and the only morality that could avail, would be that of a life pure and stainless from its earliest dawn to its final close.

The moralist, then, we see is engaged in a vain attempt to save himself, striving to scale heaven by a thread of gossamer, or a moonbeam—and should he thus be saved, the burden of his eternal song would be: to myself and not to God be the glory of my salvation.

Finally; the moralist virtually rejects the sacrifice of Christ, by seeking salvation without it; he arraigns the wisdom of God by preferring a plan of his own to that devised by infinite wisdom, and God cannot save those who spurn the richest gift of his love, and despise the plan which shows forth his wisdom and goodness. B.

For the Christian Magazine.

To the Churches of Christ in Alabama and Mississippi.

Dear Brethren:—A long time has elapsed since I claimed of you a hearing, upon any subject, either through the pulpit or the press, and propose to do so now, only from a profound sense of duty and a sacred regard to the interests of Zion and the glory of our common Lord. I believe it to be a propitious time for accomplishing great good within the borders of your flourishing and productive states; and every one who possesses talents or personal influence or both should exert to the uttermost his powers, for the advancement of the cause, whether they be great or small. It should be the ambition of every Christian to be foremost in the promotion of Truth, the triumph of Virtue and the supremacy of Godliness. Nor should delicacy restrain the warm and generous impulses of the humblest Disciple in the kingdom; every one should contribute his mite, and the whole be a magnificent system of essential and *integrated* parts—each acting in harmony with all the rest, the aggregated whole being but the systematized and grouped manifestation of several parts.

With such feelings and views, brethren, I have seated myself at my table to write a short essay upon the subject of *employing and paying* Evangelists, as the readiest means of "sounding out" the word of Truth to the greatest number of persons—as it is also the most scriptural mode. This is with me no new theme, but one on which I have reflected much, and spoken and written more than was acceptable or pleasant to the brotherhood. Indeed, I fear that at one time, I spoke myself out of the countenance and kind sympathy of the brethren, if not out of their charity also; but I have never faltered or despaired for one moment in the views entertained, and have ever hoped for a time when my brethren, amongst whom I lived and labored, would appreciate the truthfulness, as they have ever done the honesty, of my convictions. That time I think has arrived. The churches within your limits sensible of the necessity of some better-defined system of proclaiming the ancient Gospel, and a more perfect organization among themselves for concert of action and co-operation of effort, introduced the plan, adopted by brethren of other states, of holding annual State Co-operation meetings, a little over twelve months ago.

The result of this enterprise, I am happy to say, has been quite equal to your most sanguine expectations, for the first year; and promises for the second, still greater success, both in the conversion of sinners and the improvement and instruction of the brethren. You have, then, in each State, two Evangelists riding and preaching constantly: in Mississippi, brethren Caskey and Ussery; and in Alabama, Lawson and Crenshaw. These are true and devoted men and the cause can never suffer in their hands. Another brother was appointed to travel through the state of Mississippi, at the last Co-operation, held at Mount Olivet, and take such notes on the number, condition &c. of the churches within the state as would enable him to make, at the next meeting of this body, a complete showing of the cause *historically*, in Mississippi.—What he has done, or intends doing, I know not. My own opinion is nothing, satisfactorily will be accomplished in this direction. In Alabama, at the Co-operation held last year in Marion, bro. Graham, I understand, was employed to preach a part of the year —during the vacation of the flourishing Female Seminary over which he presides, as Principal. His labors tell well upon the church and the world—he is an efficient and enlightened teacher of the Word.

Thus, you have within the two states, at least five preachers employed by the churches, who are applying their *hands*, their *heads* and their *hearts* to the great work; and they are sustained by the Co-operation, and that respectably. There are ten times as many more amongst you, brethren, laboring as zealously, if not as constantly, to push forward the great work; and this, with other flattering circumstances around us, looks encouraging, and so it is; but the field is not only *white* unto harvest, but it is very *wide*, and the laborers are indeed few. That you will pray the Lord of the Vineyard to send forth more laborers into the vineyard, I do not doubt. *But praying* ALONE *is not enough.* Something else is necessary; and it is to call your attention to that *something*—whatever it is—that this sheet was undertaken. Brethren, the earth and the fulness thereof are the Lord's, and it is from him that we have received every good and perfect gift; and we are but *stewards* of the manifold goodness of God. *Offerings* from the *flocks* and from the *fruits* of the earth, were required by the Lord under the Patriarchal and Jewish Dispensations—under Adam and Moses; *tithes* were also paid upon every species of property under Melchisedec and Aaron; and, in the New Dispensation, the command is, lay by you in store (or in the Treasury) as the *Lord has* PROSPERED *you.*

If, in every preceding Dispensation, the Lord required not only a portion of the time, but also the *substance*, of his people, to be dedicated to him, it would be a quite legitimate conclusion—reasoning from analogy—and an easy one too, that he would require something of Christians likewise; and, as He required a *considerable* portion of the income of his people, under dispensations less perfect and affording fewer sources of happiness or positive enjoyment, it would be reasonable to suppose that He would demand *as much*, in the Christian Dispensation, which offers so many and such abundant sources of absolute happiness. But, fortunately, we are not left to inferential reasoning, however clear and decisive, upon the subject; the express command just alluded to, 1 Cor. 16 chapter, and many others setting the matter fairly at rest. The churches *are* to lay by them for this object *weekly;* he that labors among the churches in spiritual matters, it is said, should be ministered to, in *carnal;* the laboring ox that through toil treads out the corn, is not to be deprived, by a *muzzle*, of a necessary *support;* and the *laborer* is said to be *worthy* of his HIRE. 1 Tim. 5 ch. 18v. Now, what do these passages mean? How have we understood them? and what do we feel to be our duty arising therefrom? and what have we done? and what do we propose? The command of our Lord must not be disregarded or lightly considered.—Life is short and the responsibilities of existence great. It cannot be that we are squandering all our time and applying all our energies to the acquisition of the perish-

ing trash of earth, and attending the giddy rounds of fashion and pleasure, spending *thus* our substance as well as precious time, in riotous living, while thousands and tens of thousands are perishing around us for lack of knowledge—the knowldge of our Lord and his Gospel. It cannot be that we are acting thus, I say; but there must be some cause for the *tardiness* of action and the *scantiness* of contribution generally, in reference to Evangelical support, and what may I ask is that cause?

That our preachers are not sustained as well as those of the sectarian churches around us, is manifest; that our brethren are as opulent and as liberal in proportion to their number as other church-men, I think, indisputable, and that our Evangelists are equally meritorious, with the preachers of other churches, intellectually and morally, none can deny. What then is the reason our brethren do not sustain their preachers, and invite others into the field?

The cause must be sought among the preachers themselves—in part at least—who, in attempting to counteract the tide of priestly craft and imposture, of exorbitant salaries and stipends, *martyrized* themselves in the advocacy of the other extreme. The truth is, and it should not be denied, our brethren have preached too much against the *hireling system*, and *not with sufficient qualification*, as though all hirelings were therefore unscriptural Teachers; and this is the impression pretty generally made upon the minds of the brethren by their preachers, and to it more than to any other cause, am I inclined to attribute that want of liberal contribution to the Evangelical ministry, so humiliatingly prevalent. Preaching so much against hirelings ourselves, the churches, at one time, and the people, came to the conclusion, that we could live, like certain delicate plants, upon the constituents of the atmosphere. I am happy, however to know, that the impression is gaining ground that preachers are compelled to live something like other persons—not only eating, sleeping and walking, but incurring all the other expenses necessary to the support of the animal man.—But I have said that our Preachers have been too exclusive in preaching against hirelings; for Paul says, as quoted before, that the *laborer* is *worthy* of his HIRE. A laborer is one who *works*—here is *pay* for work done; worthy is *meritorious* and expresses that by virtue of *deserving* the laborer is *entitled* to his *hire* or PAY. Now, with this scripture in one's eyes, why preach indiscriminately against hirelings? The *Book* calls good preachers laborers for hire, or hirelings; and as one person's services are worth more than another's, at any kind of business, it follows that a preacher should be paid according to his *capabilities*, or the *labor he performs*; just as a skilful and active workman or artificer would receive greater wages than a slothful one, so also should the intelligent, Bible-read, active evangelist receive more than one less informed, less energetic and less capable of doing good.

As to the time and mode of collecting means for sustaining, brethren, your Evangelists, I would simply say that my own judgment and opinion is that, the first day of the week is the time, and the Treasury of the Lord the place, where you should deposit your means and through which you should operate upon the world. I do not mean that you should contribute something, *formally*, every Lord's day, to the Church-Treasury; but that when you do contribute, let it be on that day; and let your contributions be *real*, and made from a sense of *duty;* and as your worldly affairs have, under Heaven, *prospered*—always have some definite object in view, as the Corinthians had, and contribute accordingly, decently and in order, that no collections need ever be taken up, when the occasion arrives for applying your means. Upon the labors of our Evangelists depends the success of our cause; upon us depend for support and independence our Evangelists; and upon both the Evangelists and us is the responsibility of honoring God and benefitting mankind.

Your brother in Christ,

JAMES H. CURTIS.

Barton, Miss., April 5, 1851.

Remarks on Bro. Curtis' Letter.

Many excellent Brethren, in common with Bro. Curtis, give an importance to the weekly contribution which we think unauthorized. They regard it as the only scriptural mode and time for the collection of means for the spread of the gospel. We feel confident that a successful challenge of a single instance in which it was ever so used in the Apostolic age, might be made. Indeed, a careful and impartial examination would result in the settled conviction that the teaching of our Lord and the Apostles, like the dictates of our common reason and observation, never confine our "fellowship" in contributions for any good work to a weekly, monthly or yearly period. True, the contribution *for the poor saints*, was usually made at the stated meeting upon the first day of the week; but the contribution for the support of the gospel was never circumscribed to time or method. The obligation to give our "carnal" to those who labor "in spiritual things" is obligatory in its own nature and grows out of the relation of rational beings and their duties to each other.—All that can be said of it, and the best that can be said of any subject is, that it is honest, just and good; and to the wisdom of rational men, professing to be redeemed to God by the blood of reconciliation, the method has been left free. It could not be authoritatively prescribed, for it changes with the ever-changing circumstances of man's condition in the earth. The obligation is absolute; the manner of its discharge is free. We must sow to the spirit or perish: "God is not mocked." We may sow as times, persons and occasions may suggest; held, however, ever in the use of our wisdom to a strict account for the proper employment of all our means of knowledge and opportunities of doing good. Where men receive the increase of their property annually, let them contribute annually; where weekly, let them contribute weekly. But better than any indiscriminate method, let every church fall upon some method as its own by which its whole membership shall devote their substance to the cause of God, first in their own neighborhood where they may superintend its use and see the result, and then wheresoever the opportunity may offer.—We feel that we have no right to suggest a method out of our immediate vicinity, but at the same time we fear that Bro. C's. well-written and Christian appeal will be practically defeated by the adoption of a weekly contribution amongst a people who for the most part receive the proceeds of their produce and labor once or twice a year. We will, therefore, in the good spirit of our Master, relate a case under our own observation; not a case of defeat but of success:

We know a church, the most liberal, and the most regular in its liberality in our acquaintance. It never takes up a public collection. It never hears a "begging sermon." And yet it is never without a fund for the poor and never gives less for the promotion of its own spiritual welfare and that of others, than twice the amount which the unjust servant, mentioned by our Lord, owed to his lord. *Its* method is as simple as it is noiseless and effectual. At the beginning of each year, at one of its regular meetings, each member is called upon to pledge (and pay if he see proper) the amount he or she is willing to contribute for the good of the cause. This amount is set down in a book kept open for all who may not have been in attendance, until each one who feels the obligation has signified the extent of his or her sense of ability. Out of this fund they support general and local Evangelizing and the regular teaching of Christianity among themselves. In addition to this, at the ends of their communion-table are placed two bags, always open, into which "weekly contributions" are made, sacred to the poor. Attention to these for the benefit of strangers is occasionally called. This church might not thank us for presenting it as an example; but it is an example, both in the amount, use and manner of its contributions, and we hope in God will long continue worthy to be one. And being of opinion that the adoption of it, or a similar method, would work well every where that a proper sense of Christian obligation prevails, we are induced to present it. All of which is sub-

mitted in the hope that we may all feel and practically carry out our obligations for the prosperity bestowed upon us as individuals and churches, before the Lord shall call us to an account for our stewardship, and say to us, as by his Providence he has already said to many, *"thou shalt be steward no longer."* J. B. F.

The Kingdom of Heaven---What is it?

ADDRESSED TO ALL WHO DESIRE ITS PROMOTION.

The aim of every Christian's life should be to labor with Christ in his kingdom on earth that he may enjoy its honors in Heaven. This is the only rational aim of human existence. Presuming that no one will deny these general propositions, we proceed to enquire, What is the precise meaning of the phrase

KINGDOM OF HEAVEN, OR OF GOD?

We meet it in the very commencement of the sermon on the mount: "Blessed are the poor in spirit for theirs is the *kingdom of Heaven.*" What meant the Savior? That they shall enter heaven after this life—or the church here—or both? Are not the views even of the well instructed somewhat vague upon the subject? Let us look to the testimony, to the *whole* testimony.

The Jews understood the phrase as used by Jesus and John to mean the earthly kingdom of Messiah when they preached, "Repent, for the kingdom of heaven is at hand."* In the 13th chapter of Matthew we have seven parables concerning this kingdom, some of which must refer to the earthly reign of Christ. In the parable of THE SOWER, he presents the manner in which his word would go forth and be received and rejected by the people. In that of the WHEAT AND TARES, he teaches that of those who receive him and enter his earthly kingdom as subjects, some would be worthy and some unworthy—this cannot apply to heaven. The parable of the GRAIN OF MUSTARD SEED, teaches the small beginning and wondrous extension of his kingdom as *an institution* in the world. That of the LEAVEN, the spiritual or inward nature of that kingdom as *an influence.* That of the HIDDEN TREASURE is similar and presents the unseen blessings of its subjects, as the PEARL OF GREAT PRICE, its outward or apparent blessings. The seventh parable, of a NET, shows its earthly form—its subjects evil and good who remain together until at death, or some other undefined future period, they shall be separated. Jesus afterwards speaks of his kingdom as "not of this world"—as "a kingdom of truth;" and his Apostle Paul declares, "that it is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." And, also, "that flesh and blood cannot enter it." Christ tells Nichodemus that "except a man be born of the spirit and of the water he cannot enter it." Again; "that many shall come from the East and the West and sit down with Abraham, Isaac and Jacob in the kingdom of Heaven"—which must apply to the future. He says to his Disciples, also, "that they shall eat and drink at his table in his kingdom." And in his figurative description of the judgment, he addresses the good or accepted by saying, "inherit the kingdom prepared from the foundation of the world." From all these divine declarations, which we have often examined in connection with, perhaps, every theory upon the subject, whether propagated by our Brotherhood or others, we feel prepared to state that the

Kingdom of Heaven is both an INSTITUTION *and an* INFLUENCE. As an Institution it was first authoritatively presented upon the day of Pentecost, as recorded in the 2nd of the Acts; while as an Influence, more or less powerful, it has spread over every department of civilized society. As a grain of mustard seed, it was planted in the height of Israel on that day. As Leaven, it has penetrated the world. As an outward Institution, it "comes" to every city, neighborhood and individual wherever you organize a Christian church—wherever you gather together or "call out" a company of believers to engage in the worship and service of God as revealed through Christ. As an Influence, it comes wherever righteousness, peace and joy in the Holy Ghost, prevail. By this contrast we mean, simply, that the

*Matt. 3: 2; 4: 17.

idea of the Kingdom of Heaven enlarges as we look at it. Christ reigns as king in this world and in the other—in the world of flesh and the world of spirit. The first notion of it was that of a Jewish or confined Messiah reigning over the Jewish people. This was a correct but a partial view; and this idea, a little extended, so as to embrace the Gentiles, seems to have been the ideal of many of our early Reformers, the followers of Miller and all who still look for a literal Jerusalem and a Millennial Heaven in the land of Judea. It is the Jewish idea —the first, the rudimental. The second idea was that of the son of man, as a great moral teacher, reigning over the hearts and minds of all who become his disciples.— Then came the idea of Jesus as the Son of God, divinely sent to found a great Church which should unite men in love with God and man in all time, having him as their living head. And, then, the extension of this union beyond time into eternity, beyond this world to the next: the saints below making one communion with the saints above: already come to the spirits of the just made perfect, death ceasing to be to them any thing more than a separating line between two divisions of the same family. Through these changes, or similar ones, every mind seems to be led in its sincere struggles to understand the mind of the Spirit, unless it stop upon some one of them to form a party or make a creed. Sidney Rigdon stopped upon one of them and was carried away in the vortex of a mixture of Mahometanism and Romanism, called Mormonism. Wm. Miller paused upon the same, and we have seen the result. We might mention a host of others who have stopped to talk of an Elpis Israel, as earthly as any ever anticipated by the opening mind of a Jew when first the clarion note of "the Kingdom of Heaven" sounded in his ears. But the allusion might be considered invidious, and it would lead us to speak of some who have not paused and whose hope seems brighter and brighter as they near the darkness of the grave and hail a spiritual kingdom which even the gulf of death cannot separate, in terms better used after they pass the Jordan. But it is truth and not men, of which we desire to speak. We state again, then,

The Kingdom of Heaven is first, the reign of the Jewish Messiah—next, the reign of Jesus as a moral teacher—next, his reign over the redeemed church, including the Saints of God in every age, living and dead, in earth and above it. He that grasps the latter, grasps the spiritual idea and in proportion as he holds it, will find peace and joy in believing. He cannot be disturbed by the crude notion of an earthly kingdom, an earthly Canaan, or an earthly Jerusalem —he has heard these views, has seen their foundation in the abuse of the most figurative language of the Bible, and has left them never to return to them save as a help to others. He will not, for he cannot, know either Christ or his brethren after the flesh, after time, or after mere external association. He knows them after the spirit, to which he makes the fleshly and time relations subservient, waiting for the day when in his spiritual body, his building with God, he shall partake of the knowledge and intimacy of the spiritual, i. e. the only real kingdom of Heaven. By the cultivation of the spiritual graces of faith, virtue, knowledge, godliness, and charity, he provides for an abundant welcome into the everlasting kingdom of our Lord and Saviour Jesus Christ.

There is, then, a reign of Jesus in the world. As an Institution, it is his Church, into which the believer enters by baptism. As an evidence of a reigning influence, it is his power to purify the heart and life of man; to refine and elevate society, to redeem the race from ignorance and vice.— All these ideas, some of which may be indefinitely extended, are included in the phrase, "*Kingdom of Heaven.*" We may, in some of its aspects, both pray and labor for it to come; at least so we pray and desire to pray daily—"Thy kingdom come"— by which we sometimes mean, Let thy power O God, over me prevail—Let it be extended outwardly and inwardly, over my heart and life, to forgive the sins and strengthen the weakness of both—Let it prevail here and hereafter, over the church and the world;

and may every one connected with that kingdom which has been presented to the world by the Apostles, make it the aim of his life to cause it to reign over all human consciences, human hearts and human lives, to the full, if possible, but to any possible extent. This is the central and practical idea. All else is mere information without wisdom. This idea becomes the centre of our daily religion and life. It was, too, the radical idea of the Apostolic teaching. The Apostles announced that Jesus was Christ—the Messiah who came to establish the kingdom of Heaven. Those who believed Him to be the Christ, they expected to come at once under his government, to enter THIS kingdom, which they did by baptism. In this baptism they received full promise for the future, for they were clothed as it were with the name, mercy and spirit of God, being baptized into the name of the Father, the Son and the Holy Ghost.—Then, as the subjects of that kingdom, they were to labor to extend it over the minds, hearts and lives of themselves and others—to cause Christ by his spirit, teaching and example to reign over their own souls and those of all mankind. *While they did this they were safe*; or "SAVED;" thus realizing the fulness of the promises: "He that believeth and is baptized shall be *saved*"—"you are saved if you keep it (Christ) in memory." They were taught that thus they should "never fall"—their salvation being secured upon the condition that they would work or co-work with Christ. They were to work while God worked in them. This should be the idea of the present time. There is no other safety. Christianity is a war against unbelief, i. e., disobedince to God, the rightful proprietor, as He is the Creator, and only Hope of man. It is a kingdom of light in the midst of darkness. Its light shines in darkness still, and still we do not always comprehend it. We profess to believe, and doubtless do believe, and it is well for us to believe, in a Historic Christ, who lived, taught and died a long time ago; in a kingdom which was presented and which gloriously prevailed some dead centuries agone. But do we believe in Jesus as a living King? This is a spiritual idea. Do we believe him still carrying on his warfare against darkness and sin? Do we believe him the leader of all the good of the world? the centre of all healthful influences? the fountain of all life, welling up in every good man's heart and flowing out in the waters of knowledge, safety and comfort? "HE EVER LIVES."—Again we say, this is the spiritual, the true idea. Others are partially true—this is all truth. Where two or three are met together he is there. He was with his Disciples in miracles and gifts of the spirit, when these were necessary; he is with them now in faith and hope and love, which are always necessary. He went away that by his Spirit he might come to them. In the flesh he could be with but few; in the Spirit he could be with all, in every place, in all time, in death and eternity. "I desire to depart," said one, not to be absent, but to be "present with the Lord." The two great errors, which as remarkable phenomena, have attended the history of the Church for many ages, are founded upon this truth: The Roman doctrine of *transubstantiation* and the belief in the second coming of Christ. The sacrifice of the Mass seems to keep Christ personally present to every believer and the expectation of his second coming feeds the hope of a personal presence hereafter. The error is the error of a fleshly kingdom; the abuse of the first and lowest idea of the Kingdom of Heaven—the substitution of an outward, local and temporal presence, for an inward constant and universal presence. Many minds seem incapable of believing in a real and personal presence of Jesus without the idea of a sensible and outward Christ. The difficulty is in the grossness of their mental images. But when they shall arise above the shadow to the substance, the reality, then can they joyfully believe Christ to be personally present when spiritually present, and then transubstantiaton and Millerism will appear no more.

The idea of his Spiritual presence alone, gives meaning to the promise of the Comforter, which he identifies with himself. It also gives meaning to the idea of *his* king-

dom. He has a kingdom in me when he is present to my heart—and he is always present when actively I believe in him—to give strength to my heart to work for him as a member of his church. He is present to his Church when through his ordinances it can appreciate his mediation in their pardon, acceptance and prospective redemption from the body, by which they receive strength to work for and with him in the world. He thus comes to the church as he promised, and he comes into the world as his religion of truth and love becomes more and more powerful to overcome the evils which prevail in society. This is a noble idea and gives a beautiful and divine aim to every thing we do in life, if we do it in his name and by the power of his Spirit. We cause the Kingdom of Heaven, the promise of "all good things," of "the Holy Spirit," to prevail more and more in our hearts as we receive more and more of the spiritual presence of Jesus. Thus, too, the Church receives not only the truth and the way of the truth, but its daily life by receiving its Lord and King—and this disconnects it more and more from human sources. It makes his kingdom prevail by making ourselves his hands, feet and voice, to carry light, love and joy into every haunt of darkness and despair. And all this is realized by faith, as it is written, "The just shall live by faith." "Wherefore, holy Brethren, partakers of the Heavenly (i. e., spiritual) calling, consider, not only the Apostle, who has come and who has made himself an offering for sin—but, also, the High Priest of our profession, who now comes in the faithfulness of all his promises, to succor, to help us, and make us partakers of himself, "if we hold fast the beginning of our confidence steadfast to the end." Yea, we say unto you, consider him.

J. B. F.

Review of Baptist Doctrine,

AS SET FORTH IN

"*The way of Salvation,*" by R. B. C. Howell, D. D. Charleston, 1849.

Baptism has given to the Baptist Church its name, and it might well be supposed that every thing connected with an ordinance *seemingly* so important to it and to its members would be fully comprehended and zealously maintained by our author and all other advocates of the Baptist cause.

Certainly to him and them we should especially look for such a definition of this ordinance as meets every view in which it is reflected in the Christian Scriptures. They have assumed to be the especial guardians of Baptism—have given it so great a pre-eminence in their religion as to reject all Scripture names of the church and call themselves after it; and glorying thus in the *name*, we would naturally conclude that with the *thing* they are perfectly acquainted. To the author, then, we propound the question,

WHAT IS BAPTISM?

"The portal through which you enter *professedly*, the temple of the Christian life," is his reply, as may be seen by consulting p. 259.

Afraid of avowing the simple and sublime truth that by being "born of water and Spirit," we enter *really* the kingdom of Heaven, the Church, the temple of Christianity, he thrusts in the significant word, *professedly*, so that after all baptism is but a form, an unimportant ceremony, entirely unnecessary to the enjoyment of the privileges and blessings of the *real* kingdom and the *real* church of God!

Is this an unfair statement of his views? Certainly not. On p. 268, he holds this language:

"The church universal embraces all those throughout the world, who are united with Christ by a living faith. Many of these may not, by the force of peculiar circumstances, be literally connected with the visible Church; yet they are true worshippers and really constitute a part of the mystical body of Christ. * * * Salvation however, is not as has been so frequently, but erroneously imagined, the result of union with the Church, but of union with Christ."

Baptism, therefore, is a portal *into* what? Simply, according to our author, into a *visible, formal* church, which church need not be entered at all so far as salvation is concerned. It is true, then, that in his view, Baptism is a *dead and meaningless ceremony.*

With such a view compare the direct language of the Apostle Paul. "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized INTO Christ, have put on Christ." Gal. 3: 27, 28. Here the Apostle affirms that by baptism we enter into Christ, not into a mere formal something, called the visible church. Baptism, according to Paul, is the portal by whtch we enter into Christ; according to Dr. Howell it is the portal by which, having *already entered Christ*, we may enter the visible kingdom of Christ.

That our author felt this and similar passages to be in his way is very evident, for on p. 260 he says:

"In your baptism, and subsequent communion at the sacred table, you declare yourself a *Christian*. This conclusion is sustained by the common reasoning of mankind; and it is confirmed by the teaching of the Apostles. To the churches of Galatia Paul said—and his statement is applicable to every other true church, in whatever age or country—'Ye are *all* (professedly) the children of God by faith in Christ Jesus.' But on what ground did he venture so broad a declaration? He continues—'For as many of you as have been baptized into Christ, have put on Christ.'—have intelligently, and publicly confessed him before men."

Why this parenthetical "*professedly*"? For the very good reason that the passage if not explained away by some such foisted-in expedient teaches clearly—

1. That by the principle of faith we now become the children of God.

2. That as all faith to be acceptable to God, must be *living and active*, not *dead and inoperative*, so active faith in Christ led the Galatians to be baptized into Christ and so to put him on. By faith, indeed, they were the children of God (not *professedly* as the Dr. would read, but *really*) and that faith was made perfect by works"—even by baptism.

Our author also represents baptism as one of the ways in which believers *confess* Christ.

"In baptism, therefore, an ordinance peculiar to the gospel, appointed by the great law-giver, and to be perpetuated to the end of time, every believer is required by divine direction to confess our Lord Jesus Christ." p. 261.

We admit that we are not aware that the Scriptures any where so represent baptism; but let it be granted, and then what becomes of our author's teaching? In what light do the scriptures present the subject of confession?

"Whosoever shall confess me before men, him will I confess also before my Father who is in Heaven." Matt. 10: 32.

Here confession is made indispensable in order that we may be acknowledged in the great day of judgment by our Lord and Savior. Baptism, according to our author, is the confession required and yet it is quite unnecessary to salvation! Whom shall we believe—the Master or Dr. Howell?

Again: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart that God hath raised him from the dead, thou shalt be *saved*. For with the heart, man believeth unto righteousness and with the mouth, *confession is made unto salvation*." Rom. 10: 9, 10.

With such a view of confession before us, what must we think of the doctrine which asserts that persons are saved before confession and that such only should be baptized? Furthermore, John informs us "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God."

In truth, there seems to be a singular contradictoriness on the part of our author with reference both to his own and the language of Scripture on the points before us. Take another case. He says, p. 261:

"Nor is this all. You enter (by baptism) also in a most solemn pledge that, looking constantly to God and relying upon the aid of his Holy Spirit, you will earnestly endeavor to maintain a pure life, conformed to the teachings of the divine word. From your baptismal sepulchre you 'arise to walk in newness of life.' With you 'old things have pased away; behold all things have become new,' &c."

It is true that the Scriptures represent the baptized as rising to walk new lives and they so represent them, because it is *then* that by the Scriptures persons are regarded as entering into Christ, as already shown;

but we would respectfully ask with what propriety can our author represent a baptized believer as rising to walk in a new life, when in fact his doctrine is that such a one has been walking a new life *ever since obtaining saving faith*? If this part of the Dr's. theory be right, certainly baptism is something more than a sign. It is indeed the starting point of a new career, the commencement of a new epoch in the spiritual condition of him who is baptized.

Our author's inconsistency with himself is abundantly manifest from another statement made in the words following:

"It (baptism) is similar in religion to the congugal vow in social life; and who does not know that this gives character to all the subsequent actions and pursuits of those who enter it? Our union with Christ of which baptism is the outward profession, is, as you are aware, in the language of inspiration designated as a spiritual marriage." p. 263.

Baptism is then similar to the ceremony of marriage. In it the conjugal vow is taken. Very well: if this be true, why contend that persons are married before the vows are assumed, or in other words, why contend that the union of the believer with Christ is consummated before baptism. It is emphatically true that Christ loved the church and gave himself for it that he might sanctify and cleanse it with the *washing of water* by the word. Eph. 5: 26. It is also true that we are saved not by works of righteousness, but according to God's mercy, by the *washing of regeneration* and the renewing of the Holy Ghost. Titus 3: 5.

If from such views as we have presented from our author it be found impossible to make out any thing consistent with regard to the nature of baptism, the remedy must be sought in more Scriptural exactness.—There must be no hesitancy in maintaining with firm resolution the great truth—"Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

Nor must men be afraid or ashamed to reiterate from day to day the oft-repeated, but never-to-be-forgotten words of the Gospel of Christ—"He that believeth and is baptized shall be saved; he that believeth not shall be damned."

In conclusion: We have passed cursorily over various points of doctrine presented by our author, whom we have regarded as a distinguished exponent of Baptist faith, and it is in our hearts respectfully to ask our Baptist friends who have followed us, what upon these subjects is the truth? Have you reason to believe that you stand identified with that religious body whose name, faith and usages may be clearly recognised in the oracles of truth? If not; if you are in doubt, are you not under the highest obligations to him who styled himself, "THE TRUTH" to search diligently that you may both know and enjoy the truth as it is in Jesus? And if in that search you should find yourselves morally bound to abandon your present ground and to fraternize with those who have indeed taken the Bible and the Bible alone as their creed, and who will be known by no other name than "Christians," will you resist your convictions?—Will you not rather hasten to avow them before men, be they popular or unpopular, politic or impolitic, that you may not at last be condemned for loving the praise of men more than the praise of God.

J. E.

Household Education and Prayer. No. IV.

DUTY OF PARENTS.

Parents, provoke not your children to wrath lest they be discouraged.—Col. iii, 20.

"The goodness of the heart is shown in words
Of peacefulness and kindness. Hand and heart
Are one thing with the good, as thou shouldst be.
Do thy thoughts trouble thee? then treasure them;
Pain over got gives peace, as death doth heaven;
All things that speak of Heaven, speak of peace.
Peace hath more light than war! High brows are calm;
Great thoughts are still as stars; and truths, like suns
Stir not, but many systems tend around them."

To promote domestic happiness, we must secure the knowledge and ability to govern. Many do not govern because they have not the knowledge; and many more because they have not the ability. All successful government of rational beings, requires in those who take the reins, thoughtfulness, self-denial and self-control. The intimate links of human dependency which are more directly visible in the family chain, show, most conclusively, that all our conduct to

others was intended to reflect back upon ourselves. Not only every word of advice or command which we address to our children, has a deep effect either for good or evil upon both them and us, but the manner of our words, is lasting in its influence for long years after the word is forgotten.—What constant supervision, therefore, should be exercised over the motives and impulses which are ever the parents of the spirit and manner of our conduct. Could we begin with our children in the cradle, and feel that in the Providence of God we had entered upon a new department of moral development both for them and us, our method of government would become as effectual as it should be gentle. There is a powerful government which connects itself with the most simple of our feelings and actions. We may guide with a look, reward with a smile and punish with a frown; but this government depends upon our self-control. If we keep our own hearts tender, the hearts of our children will become so susceptible to proper impressions that in after years, when violence cannot be used, we may with a word do more than it is possible at any period, with blows. And when the time shall come for our children to leave the paternal threshold, we will find that our reasonable expostulations, our mild rebukes our tender appeals, will so have affected their understanding, affections and conscience, that they will never forget and cannot easily neglect. Now, this most desirable consummation depends not upon unrestrained indulgence given to their appetites and passions, but upon obedience to the Apostolic injunction above: "Forbear threatning." It is worse frequently to threaten than occasionally to punish. The inevitable and legitimate effect of threatening is either to harden the moral feelings or render them peevish, passionate and cowardly.—The child looses respect for your authority; ceases to believe you sincere; and laughs when you are out of its sight at your ridiculous assumptions of command. We must excite a fear of *wrong-doing* and not of punishment, and punishment must be made subservient to this moral conviction, if we would call out and strengthen their good principles. The mere fear of punishment debilitates the character, while the fear to do wrong gives it power. Obedience must be secured, for it is the dictate of nature and the law of God. But willing obedience depends more upon method than mere authority. We would, with all deference to more experienced parents, lay down the following as calculated most of all, to secure the obedience, respect and love of those whom God has given us.

1. Let us be certain that our commands are clearly understood, before we expect obedience. Small children often fail to gather our meaning and appear to disobey, when the idea of their disobedience comes to them when first we charge them with it. A child is at play or otherwise diverted in his attention. He hears not your command; or he knows not that you are in earnest; he looks enquiringly into your face. By no means should you punish him until you are certain he designs to disobey you. Or the child is angry and you impose a task that excites its resistance, and disobedience is the result of your indiscretion; and you bestow your censure or chastisement. Had you waited till it was calm, its irritation and your own pain would alike be saved.

2. We should never forget that their acts of disobedience are the acts of children and not of matured minds. This recollection will often make us lenient to some offences which in others would deserve the most positive punishment. They cannot see, feel, and act as we do. Their feelings are often ardent and quick; their purposes are restless and fickle; they cannot comprehend rules of propriety as we do; and shall we exact sobriety, and sedateness as we would of the matured? If we do, we ought never to complain if they become under our foolish exactions, stiff, formal, dull and stupid. The gravity of the mule or owl may thus be produced, but the calmness of wisdom and experience cannot be.

3. Punishment may sometimes be necessary, but its efficacy depends greatly upon the time we select to administer it. If human wisdom has found it wise to erect the gallows away from the public gaze, as it has in all civilized communities, the whip-

ping of our children should never be seen. If it must be done, let it be done in private. If one child hear you even talk severely to another, it is disposed to exult over its fellow and manifest what is a very low and mean spirit of triumph. We know that this spirit is unchristian—that it feeds pride; fosters revenge and promotes the most disgusting selfishness of human nature.

4. Morning has long been considered a most favorable season for restoring the erring child or man. Sleep is one of God's moral as well as physical restorers. Men do not often commit crime in the morning; and perhaps, never after a refreshing sleep. The passions are hushed; temptation is not near; the ear is open and the heart tender. "If," says one, "we have any soft and silken ties, which mothers weave and sisters strengthen, and all the chaste associations of a parent's roof, wind round the heart, linking the cradle with the grave—the *morning* is the season in which they put forth all their strength. The excitement of the noon-day and the riot of night may try them hard and seem to part them; still on the daily drama of life, sleep lets fall the curtain, and all the virtues the profligate would have murdered, rise with the morning sun, which sends a thrill through the breast and instinctively whispers—'*It is not too late to be wise*", Let us improve the blessed return of the morning as the time to correct an uncontrollable temper. Soothing words then, with new and pleasant objects of attention, will give shame for the past and power to correct the future irritability.

5. Never confine your children in darkness. If they must be confined, select the most cheerful room in your dwelling. Darkness is evil; light is good. Superstitious fear, the most baneful of all fear, is generated with many for life, by such confinement.—In a word, be moderate, judicious and just in all your punishments, having always a distinct, salutary purpose before your mind, and your children will learn to do right because it is right, and thus form the noblest character within the reach of human power upon earth.

The disobedience of children, is a growing evil in our society in this country. Fathers and mothers obey their sons and daughters in some instances full as often as the reverse. Should this practice become general, we may tremble for the consequences. The very corner-stone of virtue which God by nature has laid in filial reverence and piety, will be removed, and the whole social fabric must fall in ruin. Neither law nor religion can ever be respected by disobedient children. If the authority of a natural parent can be rudely set aside, there is no other legitimate authority that will ever be respected. Alas! for humanity when that day comes. When the words of father and mother fall meaningless upon the ear; when their presence commands no respect, their infirmities and age no sympathy, the fine gold of religion will become dim, and the strong arm of law and order will be unnerved—the example of holy patriarchs, the warnings of enwrapt prophets and Apostles, and the spirit and example of the Son of God himself—the pillars of the sanctuary of the family, state and church, will totter to their fall, amid the ruin of all that is purifying and consoling in human life.

Brethren of Christian families, let us remember that in the "last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, *disobedient to parents*, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of Godliness but denying the power: *from such turn away*."

J. B. F.

For the "Christian Magazine."

The Unity of Baptism.---No. 4.

ONE LORD, ONE FAITH, ONE BAPTISM.—Eph. 4: 5.

PROPOSITION.—*All the testimony of all the witnesses proves that the remission of sins is the design of the one baptism of the New Testament.*

1. The testimony of John and Matthew:

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan; and were baptized of him in Jordan, confessing their sins." Matt. 3: 5, 6. They connect baptism with the *confession* of sins.

2. The testimony of John and Mark:—"John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Mar. 1: 4, 5. They connect baptism with *remission* and *confession* of sins.

3. The testimony of John and Luke:—"And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins." Lu. 3: 3. They connect baptism with "the *remission* of sins."

4. The testimony of John and John:—"Then there arose a question between some of John's disciples and the Jews, about purifying." Jno. 3: 25. They connect baptism with *purifying*.

5. Christ and Matthew connect baptism with a *change of state* or induction into Christ: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

6. Christ and Mark connect baptism with *salvation:* "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Mar. 16: 15, 16.

7. Christ and Luke connect baptism with the reception or rejection of the *counsel* of God: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Lu. 7: 29, 30.

8. Christ and John connect baptism with the *new birth*, and introduction into the kingdom of God: "Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter the kingdom of God." Jno. 3: 5.

9. Peter with all the Apostles and Luke, connect baptism with "the *remission* of sins." "Then Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

10. Philip and Luke connect baptism with putting on the *name* of Christ: "For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus." Acts 8: 16.

11. Peter and Luke connect baptism with the *name* of the Lord at the house of Cornelius as at Jerusalem on Pentecost: "And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." Acts 10: 48.

12. Paul, Luke and Silas connect baptism with the conversion of the Philippian Jailor and family the same *hour* of the night: "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."—Acts 16: 33.

13. Paul and Luke connect baptism with *entering* the *name* of Christ: "When they heard this, they were baptized in the name of the Lord Jesus." Acts 19: 5.

14. Christ and Paul, Ananias and Luke connect baptism with the "washing away of sins." "And now why tarryest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16.

15. Testimony of Paul, the great Apostle to the Gentiles—

1st.—In his epistle to the Romans he connects baptism with an *entrance* into *Christ, into* his *death, death* to sin and *resurrection* to a *new life:* "What shall we say then? Shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead

by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 1–4.

2d.—In his first epistle to the Corinthians he connects baptism with *sanctification* and *justification*: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6: 11.

3d.—In the epistle to the Galatians he connects baptism with "putting on Christ" and being "heirs according to the promise" given to Abraham: "For as many of you as have been baptized in Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 27–29.

4th.—In his epistle to the Ephesians, he connects baptism with *sanctification* and *cleansing:* "That he might sanctify and cleanse it with the washing of water by the word." Eph. 5: 26.

5th.—In his epistle to the Colossians he connects baptism with "putting off the body of the sins of the flesh," being made "alive with Christ," and the "forgiveness of all trespasses:" "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye 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 trespasses." Col. 2: 11–13.

6th.—In his epistle to Titus he connects baptism with *salvation, regeneration* and *sanctification:* "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Tit. 3: 5–7.

7th.—And in his epistle to the Hebrews he connects baptism with the "sprinkling of the heart from an evil conscience." "Let us draw nigh with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10: 22.

16. Peter the great apostle of the Jews, connects baptism with *salvation* and "the answer of a good conscience towards God." "The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ." Pet. 3: 21.

Objections.

I. Is it *possible* for God to forgive sins in connection with baptism?

Ans.—1. The sins forgiven are "transgressions of *law*. 2. The forgiveness of sins is not a *change* of heart, but a change of our *legal relation to God*, or God ceasing to *remember* our sins against us. 3.—therefore it is just as possible for God to *forget* our sins in baptism, as in air or in connection with any thing else in the universe.

II. Baptism is only a "*sign*," or "*emblem*" of remission and not a *condition* of remission.

Ans.—1. Water for 4000 years had been used as a *means* and *condition* of *natural, political* and *religious* blessings when John began to preach "the baptism of repentance, for the remission of sins," and if Heaven intended to convert it into a mere sign or emblem, why did not John give some intimation of the great change? 2. John makes water baptism a *type* of the baptism of the spirit just as other prophets make circumcision a *type* of a change of heart and other blessings, but this is the figurative use of words and institutions, and not their literal import. Circumcision was a condition of life in the kingdom of Israel, and so is baptism a condition of "the remission of sins" in our introduction into the kingdom of God's dear son.

III. Christ said to certain persons while on earth, "your sins are forgiven," without baptism.

Ans.—Christ, while on earth, cured many diseases without medicine. Must we therefore, expect to be cured without medicine? Does Christ speak to us now? Did he command the apostles to preach remission to the world on condition that he spoke to them personally in an audible voice? If not, why impose on ourselves and others by our imaginations?

IV. The thief was saved on the cross without baptism.

Ans.—There was an earthquake, an opeing of the graves of the saints, rending of the veil and an eclipse of the sun while Christ was on the cross; and must we look for those extraordinary things now, without means and conditions? Did Christ tell the apostles to preach to all nations "he that believeth and calls on my name in the agonies of death, shall be saved?" Or, "he that believeth and is baptized, shall be saved?"

V. Are thousands of private protestants deceived?

Ans.—Thousands and millions of pious Pagans, Jews, Mohammedans and Catholics are deceived, as you believe and teach, and why not Protestants?

VI. Must all pious, protestant paido-baptists be lost?

Ans.—Must all pious Pagans, Jews, Mohammedans and Catholics be lost? If the mercy of God can make allowance for them, why not for you? "Arise and be baptized and wash away thy sins, calling on the name of the Lord."

J. J. TROTT.

State Evangelizing and Local Preaching.

There seems to be some misconception on the part of many good Brethren with respect to the purposes and success of our general co-operation, with reference to state Evangelizing. They have been led to believe that the system, if properly managed, would give gifted and successful preachers to every quarter of the State, and under the influence of this opinion, have, to some extent, lost their sense of responsibility toward their local preachers. For one, I never indulged so flattering a view either of the system or of our resources in preaching talent. We have had many striking proofs of the utility and advantages of general Evangelizing; not the least of these, however, is its good effect upon the individual efforts of single churches. Mere independence either of individuals or churches, except in their government of themselves, is impossible in beings endowed with fraternal instincts and a social nature. Relations involving many important rights and duties must exist, and it was to acknowledge these that our general system was established; but it can never take the place of that regular teaching upon which the progress, usefulness and piety of every church so intimately depend. Responsibility toward our home improvement and liberality towards the general good is the order of nature and religion. In common with others, we saw that comparatively nothing was doing; that good and acceptable preachers were without support and that in the midst of an urgent necessity and demand for their labors. To secure their free and constant services in the cause of religion, we proposed a co-operation which at once called them to the work. Others have since been sent out and the work has gone on fully as successfully as the most sanguine of those who went heartily into it, anticipated. We soon found, however, that it was difficult to find men who were so situated as to be able to give their time exclusively to the work, and many churches, and those that contributed least to the cause, were complaining that they had little or none of the labors of the State Evangelists. This complaint originated in a misconception of the design of State Evangelizing. It was never intended to take the place of the regular teaching of christianity in the churches: nor did any of those who proposed the system, ever suppose that we would have a large number of general Evangelists. Indeed, it was not desirable that we should have, as their work would be mostly in destitute regions, and would consist more in awakening interest than in

directing and preserving it; in organizing churches than in watching over them and securing their growth in knowledge and virtue. Could individuals and churches be found willing, annually to contribute to general missionary purposes, their contributions would be faithfully used; but it was then hoped, and still is we trust, by all who desire the proper use of their means in the cause of God, that so far from trespassing upon the ability of the Brotherhood to sustain regular preaching in their own neighborhoods, that a new interest would be awakened upon this subject, incorrect views upon its necessity be removed and every church be made to feel a sense of its responsibility with regard to its own immediate wants and deficiences. And this with the writer, is still the *great work*. What our churches now need more than every thing else, is the regular teaching of Christianity, by faithful and earnest men, in their own assemblies. Indeed, their existence depends upon it. Opinions to the contrary have been extensively propagated, but their natural result is before us, as they were always before those whose experience and judgment were not carried away by the novelty of the idea that every preacher must needs become a pope—save, always, those who with holy zeal would *preach* against all preaching. There are but few churches but what could sustain a preacher. And if a proper estimate of its absolute necessity prevail in every neighborhood, there are but few that will not. If it be good to have the public teaching of the word of God and its application to daily life, once a month, it is better twice a month, and best of all at every convenient meeting together of the people. And it has ever been clear to our mind, that if any church, or two churches, would employ a man whose duty it would be publicly to teach Christianity, and regularly to visit every family of his congregation in the relation of Pastor, at least two or three times every year, the good results of such an arrangement would so strike the common observation of every man, even the least religious, that the ill-formed and foolish objections we so often hear, would be silenced and forgotten. Many churches within our knowledge could do this and would do it if the experiment were but made. And it is a melancholy thought, that should they not do so, their existence as blessings to their membership, their friends and the children of their neighborhood will soon cease to be, and few will have interest enough to weep over their fall. Attention must be awakened to the necessity of doing something else besides holding "big meetings" and securing the services of "great preachers." These may be useful in their place; but they are serious evils whenever they take the place of that regular and working service which not only plants but cultivates; not only calls together, but watches over and guides; which glares not only as a comet, but shines as a sun; which sweeps not alone as a storm, but descends as the dew and the rain. Will the churches awaken to their responsibility with reference to their own necessities? If so, both the general and special work of their hands will be established. And will the preachers, not engaged in the work, be willing to "make full proof of their ministry" with reference to this interest in places where many are "ready to perish?" We know it is hard to labor for those who appreciate you not, and who feel not their own necessities. But they will appreciate both you and your work if it can be understood; and when they see and enjoy the fruits of your labor, they will bless Him for it, who forgets it not, however secluded it may have been in weariless, unobtrusive effort. And when the wreath of popular fame shall have faded and the splendor of earthly glory grown dim and our names and memory died away upon the tongues of our friends and enemies, all that we have really done in the cause of religion and truth will live after us—aye, and *in us*, throughout the ages of eternity. Such hope have we, or long since we, too, would have given over a work whose glory is, often, that it cannot be measured by the earthly boundary of human popularity and applause.

J. B. F.

A Congregation of Christians,

Such as one could wish there were more of them.

In the fall of 184–, a solitary traveller might have been seen making his way toward a country meeting-house in the county of B—, to attend a protracted meeting. As he approached the house, he could not but notice the plain but neat appearance which it presented. On entering he found the interior to correspond very exactly with the exterior. The congregation was not a very large one, yet it was manifest that almost all present took a deep interest in what was going on. Whilst the pious-looking preacher was giving out the hymn, all were attention, and with hymn-books opened followed his every word. When they arose to sing, the stranger noticed with delight, that every one who could joined in the swelling chorus, so that the old forest was made to resound with melody. They seemed to sing with the spirit as well as with the understanding.—And now all knelt in prayer—there was a deep and almost breathless silence whilst the preacher uttered his simple but fervent petitions, unbroken save by the penitential moan, or the heartfelt amen. Whilst the preaching was going on, a quiet and respectful attention was seen to characterize the congregation and not unfrequently, as the sympathetic heart of the man of God kindled with his theme, might be seen tears of joy running down the cheeks of the good old fathers and mothers in Israel, who were gathered around him. He concludes—and once more the Hymn of praise is heard more joyous even than before; nor could the stranger fail to observe that many a cordial greeting of brotherly love did those affectionate brethren and sisters give as they sang of Him who had loved them even unto death. Next they gather around the table of the Lord. There was no indecent haste as in silence and in awe, not unmixed with unspeakable joy, they broke the bread and took the wine. After the services of the day were ended, the stranger beheld with pleasure how those who had not before met paused to greet each other and to inquire with affectionate interest of their mutual welfare.

So much was he struck with the appearance of the congregation, he could not help inquiring of their way of worship. He was told it was their custom *to meet every Lord's day*, and when the preacher was not present, some one or more of the brethren, of age and experience, conducted the meeting. He was told that that there were several of the brethren who had improved their opportunities, so that they could speak to edification and comfort. To these meetings all the members were exhorted diligently to come, and also to the meetings on Saturday, which were quite frequent. If any were observed to be lukewarm and indifferent to regular meetings, they were immediately visited by the Elders, who endeavored affectionately to point out to them their duty, warn them of their danger and entreat them to return to the bosom of the church, and only when all the means of christian love had failed to win back the offender, did they proceed firmly to discharge the melancholy office of exclusion. When the season permitted, he was told, it was their custom to have a *Sunday School* for the children of the neighborhood, before the hour of congregational worship and that sometimes as many as a hundred children were gathered together and it was the custom of the excellent elders of the congregation to hunt up especially all the destitute children within their reach and take them to the school. Some of the more pious sisters would often give clothes to the very poor children that they might not be ashamed to be seen with others.

It was the custom of the congregation to support regularly the preaching of the gospel both amongst themselves and others, for they reasoned that they who preach the gospel should live of the gospel.

The stranger was invited by one of the brethren to go home with him, which he the more readily did because he was desirous of seeing how such christians lived in their families.

He found quite a circle gathered at the hospitable mansion who spent the remainder of the afternoon in cheerful conversation, during which many interesting inquiries concerning our holy religion were asked and answered. After supper all assembled for

evening family worship, and the stranger was surprised to see all the *servants*, as well as children, of the family taking their places to listen to the reading of God's word, and to engage in singing and prayer. He was peculiarly struck with the *cheerful* appearance of the servants and at the apparent interest which they took in the worship. On inquiry, he learned that several of them had been baptized and were orderly members of the congregation.

His host also told him that not unfrequently meetings were held at his house as well as at others of the members.

The stranger was delighted to find that the children were quite intelligent in the Scriptures, and that the eldest, a boy of eleven years of age, was quite an exemplary member of the congregation at B. He remained in the neighborhood several weeks and by associating with the members generally found that *daily family-worship* was considered by them all as a necessary part of their christianity, and he also learned that they gave good heed to the admission of the Savior—"When thou prayest, enter into thy closet and pray to thy Father who is in secret." He also found that the church at B. was *looked up* to by the neighborhood and that its saving influence was felt powerfully by many who as yet had not submitted themselves to the will of the Lord.

During his stay, the stranger continued to meet with the congregation whose christian fidelity won continually on his heart, so that 'ere long he was constrained to confess the name of Christ and to put him on in Holy Baptism much to the joy of the beloved disciples with whom he sojourned, and to his own everlasting comfort and salvation.

Reader, this is no Utopian dream. Such churches, thanks be to God, actually exist, and they are monuments more enduring than brass or marble of the power and blessedness of our holy religion.

Is it your inestimable good-fortune to be attached to such an one? Then thank thy God with every passing day for such a blessing. But, alas! it may be that it seems to you only cruel mockery when you look at *your* church. Then become a *Reformer* indeed. Reform yourself and your congregation that, 'ere you go to the land of silence, your soul may be gladdened with the happiest sight the sun looks down upon —*a perfect church of Jesus Christ.*

J. E.

Proposed Essays on Baptism.

BY B. F. HALL.

MEMPHIS, May 5th, 1851.

J. B. FERGUSON—DEAR BROTHER: We have concluded it might not be altogether unprofitable to at least some of your numerous readers to publish a few articles on the still mooted subject of baptism. The plan which we have proposed to ourself is the following:

1. Briefly, and plainly to state a number of *facts* embracing the signification of the word *baptism*, its observance as a christian ordinance, and the history of the rite.

2. We shall state such facts only as are authentic.

3. For the sake of brevity, we shall not make long quotations in proof of our statements. Generally we shall barely name the fact and refer to our authorities for the proof.

4. The works which we shall cite are generally well known. They are mostly Pedobaptist works—standard works; except where Pedobaptists are silent. We shall then cite those which are judged to be the most impartial.

5. Our facts will contain a connected account of the practice of the so-called church from the days of the Apostles down to the present time.

6. These facts will explain the cause or causes of the change which took place from the Apostolic practice of immersion to the present substituted practice of sprinkling for baptism.

7. Our facts have been collected with great care and much labor and reading, from numerous authors; and none shall be omitted which we suppose will throw light on the subject.

8. We shall not depend on our opinion of any writer whatever, nor our own, to

make out any case. We shall bring forward such facts only as are authentic, and are deemed veritable.

9. We shall not knowingly misrepresent a single fact, nor misrepresent any author, nor give a coloring to any statement made. We shall, however, avail ourself of plain concessions of Pedobaptists; and whilst we take their *facts*, we shall not place the least reliance on their *assertions*, nor attach the slighest importance to their *mere opinions*.

10. Those who advocate *infant sprinkling* we shall call by the appropriate name of *Pedorantists*, not through any ill-will or disrespect, but because the word definitely expresses their sentiments and practice.

11. For the proof of our facts we hold ourself responsible, as far as the above-described authors are reliable; and our authorities, we presume, will not be questioned.

Such in brief is the course which we have marked out in presenting facts and documents on the subject of baptism. We shall begin with the import of the term baptism and the history of the rite; and next the *subjects* of the ordinance and the *design* of the institution.

If you conclude to publish our articles, please to give this a place in your next paper.

Yours in Christian affection,

B. F. HALL.

Identity

Of the Jewish and Pedorantist Churches.

Pedorantists (infant sprinklers) constantly affirm the identity of the Jewish Church before Christ and the Christian Church after Christ. We as constantly deny this assertion. But it has recently occurred to us that *both* may be found to be correct when we come to understand each other and ourselves. By the "Christian Church" the Pedorantists and we do not understand the same thing. They mean by the Christian Church, communities which have a human creed, a party name, two orders of members, clergy and the laity; a community composed of professed believers and their infant offspring; a commnnity of which persons become members by having a little water sprinkled upon their head; a community who deny the sufficiency of the scriptures to govern its members and to conduct them to heaven without a human creed, and abstract spiritual influence; a people who have divided the commands and ordinances of God into two chapters, essential and non-essential; who, always, when opportunity offered, persecuted to death all who presumed to question the correctness of their practice, or the orthodoxy of their faith; who claim the right to alter the ceremonies of the church to suit their convenience and the caprices of the people.

By the Church of Christ we, on the contrary, understand a community of christian men and women who, on a profession of their faith in Christ Jesus, have been immersed into Christ; who are built upon the foundation of the apostles and prophets, Christ himself being the chief corner stone; who, having first given themselves to the Lord, next give themselves to one another in the Lord; who take the holy scriptures as their only and all-sufficient rule of faith and practice; who acknowledge but the one head, Jesus Christ; who come under the one form of government authorized in the New Testament; and who are trying to effect a union of all God's people on the word of the Apostles, according to the prayer of Jesus.

Now these two classes are widely different in their nature, organization and observances. The one last described, no person could possibly suppose to be identical with the Jewish Church: and yet the first described may be.

Let us mention some facts concerning the Jewish Church and see how far Pedorantist churches resemble it.

1. The Jewish Church before Christ made void the law of God by their traditions. Mark 7: 13. Is this true of Pedorantist churches?

2. The Jewish Church rejected Christ, Whilst they were expecting him to appear; and were daily praying for the event, yet they rejected him and his teachings when he came!

3. The Jewish Church crucified Christ as an impostor because he did not act and teach as they had fancied he would do. A distinguished Pedorantist has published to the world in a book endorsed by a number of the clergy, that "if Christ was baptized in any other way than by sprinkling, the Jews could have rejected him with perfect propriety, and been praiseworthy in so doing!" He states, moreover, that "immersion is a violation of the moral law." A. A. Campbell's (Presbyterian) sermon on Baptism pp. 12, 21, 22. Would not such a Rabbi now reject Christ? Nay—is not this a virtual rejection of him? Had he lived in the days of Jesus, would he not have joined in the cry—"Away with him; crucify him! crucify him?"

4. God rejected the Jews from being his people because of their wrong principles and practice. They had lost the elements of the kingdom of God. Has he for the same reason rejected the Pedorantist churches?

5. All the pious, and well-informed in the Jewish Church abandoned it as an old crazy ship in a storm, and entered the Church of Christ. Have all the truly pious already left the Pedorantist Churches? We trust there are still many such in them; but the cry of God is to them—"Come out of her, my people!" We hope they will speedily obey the divine and solemn admonition; lest they partake of the plagues soon to come on Babylon!

6. Piety was not necessary to entitle one to membership in the Jewish Church. Surely Pedorantists will not contend that in this particular too they are the same.

7. When a member of the Jewish Church became a believer in Christ, he left that church and united with the Church of Christ. If Pedorantist Churches are one with the Jewish Church, every believer in Christ in them, on their own principles, should leave them, and join "the Church of Christ."

8. No member of the Jewish Church was merely on that account entitled to membership in the Church of Christ. All such were required to "be born of water and the spirit" in order to enter the kingdom or Church of Christ. So it is in fact now with Pedorantists. They are not entitled to membership in Christ's Church until they are born of water and the spirit. Here is a striking similarity, I am free to admit.

9. There was not, however, the slightest resemblance between the Jewish and Christian Church. The former was never identified with the latter.

Nor is is there any connexion, on Pedorantist principles, between their Churches and the Church of Christ.

10. The Jewish Church was cast out—God rejected it. It never was his intention to give it the place of the Christian Church. It never possessed the attributes of that spiritual edifice, which in prophetic vision, and subsequently in fact arose in such magnificence and grandeur and glory as to attract the notice, to excite the admiration and to call forth the praises of the whole earth.

But alas! how is her glory tarnished! Her fine gold has become dim! She is like the broken fragments of a column in the dust. She is like a beautiful bride in mourning. But the time is at hand when she shall put off her sable attire, and appear in her beautiful garments, and then shall we see her in her former beauty!

Lord, hasten the time!

B. F. H.

Christians are too little aware what their religion requires from them, with regard to their *wishes*. When we wish things to be otherwise than they are, we lose sight of the great practical parts of the life of godliness. We wish and wish—when, if we had done all that lies on us, we should fall quietly into the hands of God. Such wishing cuts the very sinews of our privileges and consolations. You are leaving me for a time; and you say you wish you could leave me better, or leave me with some assistance: but if it is right for you to go, it is right for me to meet what lies on me, without a wish that I had less to meet, or were better able to meet it.

[The following lines carry us back to a scene deeply engraven upon the memory of our childhood. In one of the most picturesque regions of the valley of Virginia, there lived a preacher, who was verging from the freshness of manhood, to the winter of years. He had tired of the tumult and disrespect of cities and had sought his home amid the quiet and purity of nature's own scenes. He had gathered a large church around him, the members of which seemed as the members of his family. They had no human bond of fellowship in the form of creed or party name; they habitually studied the New Testament and sought to conform themselves to its Institutions. And although they observed many customs which seemed singular in the 19th century, there was a beauty and a simplicity in their worship and manners, which must ever command our respect as fond memory goes back to the scenes and the people of that obscure region. They knew no baptism but immersion, and they observed the ordinance with a solemnity and religious reverence we have never seen equalled. The candidate or candidates having signified their faith in Jesus as the Son of God, were arrayed in unpretending robes, and placed in front of a procession with the venerable Pastor, and were followed by the whole congregation, amounting sometimes to hundreds, down to an inviting stream selected for its convenience and beauty. On their way they sang, in a loud and cheerful voice, a song of their Zion, descriptive of the nature of the divine ordinance they were about to observe.—The place selected was a cove in a mountain stream, overhung by a commanding ledge of rocks, in which was a large grotto, the size of an ordinary house, inhabited originally by the pioneer hunters of the mountains. The scene is now before us as once we witnessed it: An immense crowd gather around the honored Pastor in breathless silence.—The commanding rocks, towering above, cast their dark shadows upon the gurgling waters. The moon is high in the heavens, with here and there a star peeping, as from a distant cape. The worshippers kneel upon the pebbled shore and the voice of prayer reverberates through the grotto and the caverns that lead into it, and dies away upon the waters. The baptist and the candidate descend into the rippling stream. With hand pointing to Heaven, he lifts his full and sonorous voice, while heaven, earth, rocks, stream and people seem stilled to listen, as he says, "Upon a profession of your faith in the Lord Jesus Christ, and in obedience to his command, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." Gently he lays her beneath the yielding waves, when as he bears her up, the song of welcome swells upon the shore and all seem filled with joy to receive into their ranks one whom they believe to have passed through a spiritual lustration into the purity and beauty of heaven. The following is a realization of the scene:—Ed.]

The Immersion.

BY ROBERT FRENCH FERGUSON.

It was a radiant night—
The beaming Heavens gave forth,
Such streams of golden light,
As gild the frozen North;
And on the mossy banks
Of a star-flashing stream,
Uprose a voice of thanks,
To God, o'er all supreme!

Soon, in the rippling stream,
An aged Father stood,
And by his side there beamed,
A form of womanhood;
The star-light streamed upon,
The old man's hoary hair,
As if, in sooth, there shone,
A crown of glory there!

The maiden's eyes were turned,
Upon the vault of Heaven,
As if her spirit yearned
Of sin to be forgiven:
Beneath the yielding wave,
Her fairy form is laid;
She leaves her glittering grave,
In joyous smiles arrayed.

Then loud upon the shore
The songs of Zion swell—
Ah, who may not adore,
Where peace and pardon dwell?
The stars that watched that night,
Have looked on woe and bliss,
But never shone their light,
On happier scene than this!

Selected for the Christian Magazine.

"Oh! give me rest."

"Care-worn and weary, I seek for repose,
Oh let me rest!
High o'er my pathway affliction's wave flows,
When shall I rest?
Savior regard me with pitying eye,
Deign with compassion to list to my cry,
Turn not away from my soul's bitter sigh—
O, give me rest!

"Poor and unworthy, I come unto thee,
Looking for rest:
This fleeting world cannot satisfy me,
I am unblest.
O with thy presence my heart richly fill,
Comfort and bless me, I know 'tis thy will,
Give me to trust in thy promises still;
O give me rest.

"Earth's sweetest pleasures are mingled with pain,
Here is no rest:
Fading its honors and empty its gain,
They cannot bless.
Into my heart do thou freely bestow
Joys that are pure—that unceasingly flow,
Give me thy love every moment to know—
O give me rest!

"Soon shall my toil and afflictions be o'er,
Then shall I rest;
Saved by thy blood unto life evermore—
I shall be blest.
Soon in the cold earth my body will lie,
Soon will my soul to the spirit-world fly
Into thine arms let me fall when I die,
Then shall I rest, ever rest."

[SELECTED.]

Perpetual Praise.

My God! in morning's radiant hour
To Thee will I lift up my heart;
The shades of night obey Thy power,
And at thy sun's bright beams, depart.

Father and Guardian! to Thy shrine
The life Thou shieldest will I bring;
All, great Creator! all is Thine!
The heart, my noblest offering!

The morning light shall see my prayer,
The noonday calm shall know my praise;
And evening's still and fragrant air
My grateful hymn to Thee, shall raise.

So shall sweet thoughts and hopes sublime
My constant inspiration be;
And every shifting scene of time
Reflect, my God, a light from Thee!

Questions to the Christian Advocate.

COLUMBUS, Miss., April 20, 1851.

MESSRS. EDITORS CHRISTIAN MAGAZINE:—I read some time since a communication in the Christian Advocate, published in Nashville, Tenn., intended I suppose to be an answer to the explanation published in the Christian Magazine, to my enquiries of you some time since.

Now, as far as I am concerned, I must beg leave to say the communication in the Christian Advocate neither contradicts your explanation, nor admits its truth, but gives us to understand that the Methodists have done a great deal of good. So much, I presume, all will admit; yet may not some false teaching do a great deal of harm?—Not being well-informed, my enquiries were put to elicit light. If in the opinion of the Christian Advocate you had given me an incorrect explanation, why in all candor did he not give me a true one. I will here return my thanks to the author for his friendly notice of myself in his reference to a chapter and verse in Acts, but as I could see no connection between the passage and my enquiries, the good intention of the writer is entirely lost. This being the case and my mind not being satisfied, it is to be hoped the gentlemen of the Advocate will not be averse to answer some questions themselves. When I notify them that my parents and many of my near relatives are Methodists, and that I have for years aided to build churches and pay preachers, (but belong to no church,) all scruples to be interrogated may yield to the wishes of one desiring to know the truth. It will be admitted that among the jarring and conflicting teachings of those who profess to be called of God, it is a hard matter to determine who are right. We see so much strife and ill-feeling, and so little piety and consistency, that were it not for the Bible, the whole fabrick of religion would fall to the ground. To the record then I wish to be referred. Will the Advocate refer me to the chapter and verse where God ever called one to any office, without qualifying him to fill the office? Will the Advocate refer me to the scripture that teaches that pardon is obtained by being prayed for? Will the Advocate refer me to a single case of infant Baptism? I wish to know if an infant receives in baptism that by nature he cannot receive, how is the child to know it? I wish to know if the infant is taken into the church, if he is not in the church until he is expelled? This is my case. I wish to know if the church is authorised to institute any other government than the one laid down in the Bible? if so, please refer me to the chapter and verse. Please inform me if the scriptures teach slavery to be a great moral evil, and also inform me the chapter and verse where the preacher in charge of the church, is instructed to examine the sisters separate and apart?—All of which is respectfully submitted.

Yours, very respectfully,

JOHN GILMER.

Editor's visit to Clarksville.

STEAMER JAMESTOWN,
Cumberland River, 15th Apl. 1851.

DEAR BRO. EICHBAUM.—You are aware that by invitation I attended the meeting of the Green-river (Ky.) Co-operation, held at Clarksville on Friday and Saturday preceding the 1st Lord's day of this month. In company with Brethren Fanning and Jones, I arrived late Saturday evening, after the business of the Convention was concluded. The Baptist and Methodist houses of worship were kindly tendered us, and we found it convenient to occupy the large and commodious house of the Methodists during the remainder of the meeting, which terminated on Monday night. On Lord's-day we had an overflowing congregation of every class of the community. Many of each religious party expressed themselves highly gratified with the views of religious truth presented. On Tuesday I left for the country, spending a week in visiting amongst kindred and friends, in the field of my former labors; and upon my return to Clarksville, found an appointment announced for the Methodist meeting-house for last night. We had the privilege of addressing a very large and respectable congregation, upon Immortality as the great discovery of Christianity. The

discourse was received with marked interest, as were all delivered by our Brethren during the previous meeting, and we trust will issue in good results. Our reception in Clarksville speaks well for the spread of a liberal spirit in our happy country. The former distrust and personal opposition seems to be dying away, and everywhere I have had the privilege of speaking, I have been heard with as much attention and sympathy by the intelligent and earnest, of the denominations around us, as by those we call our own Brethren. It is a source of unfeigned congratulation to see that no rule of merely human dogmas or names can sever those whose sincerity and earnestness of purpose have made for them a spiritual relationship; and such congratulation may all find, who, in the spirit of Christ, make known their knowledge of divine things. Many are astonished at this result—astonished to hear men in the pulpits of opposing denominations fully and faithfully state their knowledge of religious truth. Such when they hear *of it* and do not themselves witness it, fear that there has been some holding back, some concealment of the "vital points" upon which we differ. But their fears are groundless and often discreditable to their own candor and Christian spirit.—It is not the difference in religious views to which an intelligent and candid community object; but the *manner* in which that difference is presented. Make a community believe by your manner, that you have no higher view than a personal or partizan triumph over them, and they will hear nothing you have to say, however learnedly stated. But satisfy an individual or a community that your object is their benefit and your mutual improvement in knowledge and virtue, and they will courteously hear all you have to say, however much opposed to their prejudices of education and established usages. It is the difference between the knife of the assassin and that of the surgeon. The one is evil and only evil even in the dexterous use, it may be, of the best of weapons: the "sword of the spirit"—and the more dexterous the use, the more disastrous the evil; —the other is good and even in its errors can never be disastrous. We all need to remember that the "end of the commandment is charity out of a pure heart," &c.

The proceedings of the Co-operation will be duly forwarded for publication in the Magazine.

We were quite fortunate in meeting with Father Matthew, the great missionary of Temperance, on board. I have spent an hour or two very pleasantly in his company, and regret to see him in such feeble health, a very common result, however, to all who ardently labor in the cause of the people. He expects to spend a few weeks in our city, where I hope he will find a restoration to health, as well as a hearty reception. The spires of our beautiful city are already in view, and I must desist.

Truly &c. J. B. F.

How shall we get more Preachers?

This is a serious question. The veterans of time gone by are falling under the scythe of death. The Elijahs are indeed ascending the Heavens, but on what Elishas do their mantles fall? How many *young men*, reader, do you know who are preparing to do battle in the King's service? And yet the demand from all quarters is urgent—"Send us a preacher." The field every where is inviting. In many places, men are waiting for just such preaching as they can hear from *Christian* Preachers *alone*. They are sincere and honest-hearted and they would be religious, but as yet no light has dawned on their pathway. In other places, the *remnants* of once flourishing churches are waiting with deep anxiety the coming of some faithful man who will labor to build up the waste places, so that "the wilderness and the solitary places shall be glad for them and the desert shall rejoice and blossom as the rose." Down-trodden truth cries from many a proud city and many a stately temple—Come! come to my rescue! How long shall the cry be in vain? Not long, if

1. *Christian Parents* set themselves seriously about the work of bringing up their children in *the nurture and admonition of the Lord*. If they continue, as too many

are now doing, to neglect *prayer and the reading of the Scriptures* in their families, and to be indifferent to the spiritual progress of their offspring, it may be long, *very long.*

2. Not long, if *Sunday Schools*, diligently and wisely conducted, are established in all our congregations, and the brethren, instead of throwing cold water on the *self-sacrificing* and *self-denying* labors of those who engage in such schools, while they themselves are *doing nothing*, contribute to their support. The annals of Sunday schools will show that hundreds of young men have been quickened by them to religious life and action.

3. Not long, if *Churches* will take a deep interest in developing all the latent talent that may have been confided to their charge. If, as *true* and fond *mothers*, they will foster the *weak* first efforts of unfolding genius; if they will patiently bear with its imperfections, approvingly note every worthy effort, and labor to induce still greater effort—then not long! It is as much the duty of a church to see that its children devote themselves to the best works, as it is of parents to see that their children follow honest callings.

4. Not long, if schools, academies and colleges, under the control of *Christian men and women*, are encouraged as they should be. They may be made of immense importance; but to be so, they must be under the control of *really pious* men. Such men breathe a spirit of piety on the students committed to their care. It is said of *Doddridge* that he exercised an immense influence over his students in directing their thoughts and aspirations in a religious channel. It will be so with every good and intelligent teacher. To none other, if possible, should Christian parents confide the government and instruction of their children.

5. But, lastly—not long, if in conjunction with the use of appropriate means, the *prayers* of the saints ascend to the great Lord of the harvest—"*Send forth more laborers into the harvest.*" So did our Saviour command his disciples to pray.

Brethren, *do you thus pray?* And do you pray in faith? Do you believe that your prayers will bring about the result?

God is faithful. His promises he will fulfill. Whilst, then, we forget not to labor ourselves in His great harvest-field, let us ever pray, "*Send forth more laborers into the harvest.*" J. E.

RELIGIOUS INTELLIGENCE.

From Texas.

Bro. Jno. R. McCall writes from Austin, Texas, April 13, as follows:

I have spent about two months here and at Georgetown, about 25 miles distant. I have spoken here twenty-two times and we have had 16 accessions, 4 by confession; 2 Baptists; the remaining were brethren who took membership. The congregation now numbers 26. Bro. S. B. Giles is living here and will preach for them. They are trying to raise means to build a house of worship and I think they will succeed.

"I spent about 15 days at Georgetown, delivered twenty discourses; 8 were immersed and a church was organized with 28 members. Bro. Stephen Strickland whose praise is among all who know him, lives here. Four years ago this place was a wilderness, but a few days past, the songs of Zion were heard as we marched down to the beautiful and limpid waters of the San Gabriel in order to administer baptism. I greatly desire to see our brethren in the "States" do something for Texas in due time. Being a new country most of the people are not situated so as to do much at present for the support of the gospel, but I am persuaded it is a fine field and at no distant day will be one of the finest portions of our Union. I shall return home in May."

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From Arkansas.

Bro. D. P. Stephens, under date of April 7th writes from Drew co. Ark: "About the first Lord's day of May last, I had the pleasure of seeing a congregation of disciples organized on the Bible in this neighborhood. It is called *Mytaline*: 3 have since been added, amongst them the writer,

from the Baptists. We greatly need an efficient Evangelist. Can you not send us such a one? I believe that with suitable assistance much good could be done in this section."

(Bro. S.—The letter you wrote last Nov. was never rec'd.)

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From Missouri.

Bro. T. M. ALLEN writes, April 1st, from Ellerslie, Boone co. Mo: "Bro. W. H. Hopson in a letter dated Hannibal, March 19th 1851, says, "since I commenced my duties as State Evangelist on the 1st of Jan'y last, I have preached more than one hundred sermons, and have had 80 additions.—Bros. Ross and Harris of Pittsfield, Ill., have had 80 additions at a meeting just closed at Quincy Ill., and Bro. Levan had 60 additions at a meeting just held at New London, Mo. I go from here to Palmyra." In a subsequent letter from Bro. Hopson, dated the 27th March, at Hannibal, he says, 'my meeting closed at this place with 17 additions—some of them from the Methodists.'

Bro. Hopson and the Rev. W. G. Caples of the Methodist Episcopal church South, are to debate the following propositions in Hannibal, commencing on Monday the 7th of April next:—1st. Sprinkling or pouring water on a believer by an authorized person, in the name of the Father, Son and Holy Ghost, is Christian Baptism. Mr. Caples affirms, Dr. Hopson denies. 2d. To the penitent believer, baptism is for the remission of sins. Dr. H. affirms, Mr. C. denies. 3d. The infant children of believing parents are proper subjects of Christian Baptism. Mr. C. affirms, Dr. H. denies. 4th. The Holy Spirit, in conviction and conversion, operates only through the word. Dr. H. affirms, Mr. C. denies.

If the Lord will, I expect to be at the debate. I fear not the result, with so able and talented a defender of the Gospel of Christ as Bro. Hopson."

P. S. We have had within a few days past, 4 additions in Columbia.

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Bro. S. S. CHURCH writes from St. Louis April 30th, as follows:

"It was my pleasure, not long since to enjoy quite a rich and refreshing "feast of fat things" in the form of a Theological debate between Dr. W. H. Hopson of the Christian Church and the Rev. Mr. Caples of the Methodist Church, held at Hannibal commencing on the 7th inst. and continuing five days. The debate was brought about, not as debates too often are, by the exhibition of a warlike spirit on the part of either of the disputants, but in compliance with a written request of about twenty of the most respectable citizens of Hannibal, addressed to each of the gentlemen, to canvass the most important differences between the Methodist and Christian churches. With this request the parties consented cheerfully to comply, and accordingly, without tendering a challenge, they met and amicably arranged the issues and preliminaries. The questions were as follows:

(The questions will be noted above in Bro. Allen's communication.)

"The debate was conducted with signal ability on both sides, and quite met the expectation of a community, not often surpassed in intelligence, and deeply excited on the subjects in dispute. To the honor of the debatants and the religion they profess to preach, the fact should be recorded that the utmost good feeling, christian courtesy, and gentlemanly bearing, characterized the parties from the beginning to the close.—During a period of five days, not one single appeal was made to the Moderator—a circumstance, by the way, that cannot be reported of many debates.

I need scarcely say to you that Bro. Hopson sustained himself triumphantly on every proposition to the entire satisfaction of his friends and beyond the expectation of many. I wish I had time to give you a synopsis, but I cannot. All his points were clear, and all of his arguments cogent and convincing, and some of them I thought were developed with more power than I ever before heard. The cause, be assured, has lost nothing, but gained much, by this investigation. Mr. Caples proved himself to be not only a christian gentleman everyway worthy of his high reputation, but a man of much more than ordinary ability.

Bro. Hopson is doing good service as a state Evangelist; success attends his labors wherever he goes. During the first quarter of his Evangelical year, he added more than one hundred to the church.

While the debate was pending, I had the pleasure of preaching of nights—5 were added. After the debate was closed, Bro. Hopson remained two or three days, and a number more, I do not know how many, made confession of faith in Christ.

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From Mississippi.

Bro. J. M. BAIRD writes from Lowndes Co., Miss: "I hope soon to send you some more names; can't you in return send us a good speaker?

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Bro. O. D. WILLIAMS under date of April 9, writes: "I have recently returned from Mississippi. The brethren in *Hernando* are making very laudable efforts to build up the cause in their flourishing village.—The congregation number 40 or 50. It has been but a year or two since they commenced. They have raised by subscription some $700 or $800 towards building a meeting-house.

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Bro. R. USSERY writes from Aberdeen, Miss., April 29th: "The churches are in a healthy condition in this section. Our meetings are well attended—more so than last year. *One* accession in this place lately, a young lady from the Methodists.

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From Tennessee.

Bro. S. B. ADEN writes from Paris, T. under date of May 1st, as follows: "Our beloved bro. H. T. Anderson of Louisville Ky. has just closed a meeting here of some nine days—delivered some thirteen discourses, in his usually clear and argumentative style; the result was *nine* additions to the church of Christ—eight by confession and baptism, and one restored. And we trust much of the good seed sown in good and honest hearts will, 'ere long, bring forth abundantly."

OBITUARY NOTICES.

DEAR BRO. FERGUSON:—I am overwhelmed with grief and sorrow, and almost crushed beneath their weight! I am the subject of one of the greatest and most melancholy bereavements, that can fall to the lot of man! My recently cheerful skies have become clouded over with gloom and despondency—my wife is no more!

My beloved, my devoted wife, MARTHA S. HOWARD, for seventeen years my faithful companion, in adversity and prosperity, in sickness and in health, has been separated from me by *death*, no more to meet again until the morning of the resurrection. She breathed her last on the morning of the 23rd of March, at about half past 2 o'clock. It was an event for which I had been looking for some time past, and expecting almost every day for the last few days before it took place; but I had no conception that the bereavement, when it did come, would fall upon me with the weight that it did. I had like to have sunk beneath it: it came near crushing me! And I must, had not the Lord given me strength to sustain it—and had it not been for the consoling reflection that she died *in* Christ, and died *triumphant!*—Shall I tell you of her triumphant death? It is the thought of that, which in the sorrow and desolation of my spirit, buoys me up, and enables me to bear my loss as well as I do. I wished her to live until *Lord's day* morning, before she went, and she did. It was on *resurrection morn*; and probably near the time that the Savior *arose* triumphant over the tomb, her spirit arose triumphant from its mortal tenement, left it below, and soared to the celestial regions. A few days before her death, when she had become convinced that she must soon go, she exhorted us all to endeavor to meet her in heaven, to form that *character* which alone can fit us for its enjoyments. Some of her old pupils were standing near, and she exhorted them in particular. Never shall I forget that exhortation. She appeared to rise superior to herself, and to acquire almost supernatural strength for her situation. She seemed not to know when to stop; and fearful of its exhausting effects, I had to check her. She said that she did not fear death—she dreaded not its sting—it had no terrors for her. And towards the last she welcomed, and even desired it. On Saturday morning, she asked us if we thought she would have to stay all day—she wanted to be gone. Bro. Aden came out to see her that day, on a fraternal visit; and she sent her love and her farewell by him to the congregation in Paris. She maintained the possession of her faculties and her presence of mind, unimpaired almost to the very last. A short time before she died we asked her if she suffered any, and she replied that she *did not*: we also asked her if she felt easy or happy, and she assented that she did. Her disease was a complication of bronchial consumption and chronic diarrhea, under which she had been laboring and suffering, more or less, for the last two years; and particularly during the past year; notwithstanding which she taught school with me nearly the whole of the time. The mixed character, wishes of our patrons, and interests of our school required it; and she *would* teach. And the exercise of walking to and from school, and of teaching, seemed to give her new strength. But when I commenced my present session, the disease had taken such hold on her system, as to prevent her engaging any more with me. And even then she wanted to take some pupils in her room and teach them! She has left two children, to which, and to her husband, she was one of the most affectionate and devoted of women. In fact, I felt sometimes fearful that she almost idolized them. Her greatest, her almost only regret, seemed to be in parting from them. But, as she said to me, "we shall not be long separated." She enjoined me to bring up our children in the correction and instruction of the Lord.

My wife was about 33 years old when she died; and had been married to me about 17 years. She was born and

raised in Mecklenburg co. Va. and was the third daughter of *Wm. W. V. Clausel* of that county and state, who emigrated to Henry co. Tenn. and died about 18 years since. She was remarkable for hospitality to the brethren, and zeal and devotion to the cause. "Blessed are the dead which die in the Lord—they rest from their labors and their works do follow them." Your brother in Christ,

JNO. R. HOWARD.

Sulphur Well Academy,
Henry co. Tenn., March 26th 1851.

UTICA Miss, April 10, 1851.

BRO. FERGUSON:—It affords me gratification to bear testimony to the christian virtues of Sister MARY YATES, aged about 53 years, who departed this life on the 28th of March, at her residence near this place.—She was married to Bro. Dan'l Yates on the 23d of Feb. 1816 in North Carolina; and removed to this country between 20 and 30 years past. She became a member of the Christian Church in this place some 14 years past, under the ministry of a brother Newland, having previously been a pious and reputable member of the Methodist church. She was a most exemplary, devoted and intelligent Disciple, and exerted the happiest influence on all around her.—As the best evidence of her worth, she had the unspeakable happiness of witnessing the conversion of all her daughters, five in number, and a devoted and beloved husband. She discharged all the duties of life in the relations of wife, mother and friend in a manner to endear her to the entire circle in which she moved. The loss to society and to the church is better felt than expressed. But who can give utterance to the feelings of a husband, whose home was as a paradise for 34 years! His crushed heart can alone feel the mighty stroke! His consolation is, that she died the Christian; and but a few years at most will intervene before that final and glorious meeting, where parting will be no more.—Let us record the husband's farewell:—

"Can I say farewell to one so much loved? Yes; I must submit. Go, my beloved—farewell, beloved by your servants; beloved by your children; beloved by your husband; beloved by your Lord; farewell; go to the mansions of rest; the abode of the blest; where we will all meet again, at God's own right hand; where weeping and parting are no more. *'Tis sweet to die, with Jesus nigh, the rock of our salvation.*"

J. T. J.

ELLERSLIE, Boone co., March 26, '51.

BRO. FERGUSON.—Yesterday, I attended with many other brethren and friends, the funeral of our late brother, Elder HAMPTON L. BOON, who died at his residence in Fayette, about 4 o'clock, A. M. on this day, the 25th inst., in the glorious hope of immortality and eternal life. He was in the 49th year of his age, and leaves a widow and nine children, with numerous relations and friends to mourn his loss; but we are assured that while they sorrow, it is not like those who have no hope. Bro. Boon was an able minister of the gospel, and had but a few months before his death, withdrawn in a great degree from all secular pursuits, and entered the field of active labor as an Evangelist, with a determination of devoting all his energies and time to the proclamation of the word; but it has pleased the Heavenly Father to call him from his work of faith and labor of love to his eternal rest in Heaven. On the 3rd Lord's day of this month, he spoke twice in Glasgow; this closed his work as a Christian minister on earth; after retiring to bed he was taken with a congestive chill, followed by a violent fever, from which he never recovered. On the following Tuesday he was brought home, and remained in the bosom of his family one week, when he calmly and peacefully without a groan or struggle, died a most triumphant and rejoicing Christian. He believed from the beginning of his sickness that he would not recover, and his family and friends were soon convinced of the same fact. He conversed almost constantly with his weeping companions, children and friends on the subject of his approaching death, with all the calmness, resignation and faith of a Christian, declaring that his only regret was in leaving his wife and little children—aside from that he desired to depart, and be with the Lord. He rejoiced in the bright and glorious prospect of Heaven, and exhorted his family and friends to be faithful and meet him there.

On the night of his death, he partook of the Lord's Supper with his wife, obedient children, *his* sister, brother and other sisters and brothers present; his believing heart rejoiced and his soul was filled with praise to God. He retained his reason and even his speech almost until the last breath, and closed his eyes peaceful in death, praising his Maker. He was a fond and affectionate husband, a kind and tender-hearted father, a warm and generous friend, a zealous and devoted Christian, and an able minister of the Gospel. For many years he was a member of, and an efficient preacher in the Methodist Episcopal Church;—but about eleven years ago he united with the Church of Christ in the town of Fayette, his wife and two oldest children taking their stand with him on the foundation of Apostles and prophets: (three other of his children

having since obeyed the Gospel.) May the good Lord enable them to imitate the piety and faithfulness of their departed relative. Bro. Boon soon became an able advocate and defender of the faith once delivered to the Saints. The vast crowd at his funeral evinced the deep feeling of the community in which he had principally lived for more than thirty years. I addressed them from 1 Thes. 4, 13. Excuse the length of this communication. I have felt the above due to the memory, intellectual, christian and ministerial worth of Bro. Boon. I have omitted much I could say in his praise, which doubtless would interest both you and your readers. In his happy and triumphant death, let us thank God and take courage.

Affectionately your Brother,
T. M. ALLEN.

AUGUSTA, Ga., March 22, 1851.

BRO. FERGUSON—Dear Sir: On last Monday morning, at about 5 o'clock, our beloved sister, FRANCES WIGHTMAN ceased to live on earth. You will remember her from having spent most of your time at her father's when in this city, and this information of her death, will not surprise you—although I doubt not, it will affect you. We had looked forward to the Spring as the means of either restoring her to health, or removing her out of the world, and we have seen the sad alternative accomplished. She has departed from among us, just when

"The Spring came forth, her work of goodness to contrive."

I parted with her on the Lord's day night, at 9 of the clock, when she seemed better than usual; but I had scarcely left the room before she was attacked with hemorrhage, yet so slightly, that it was stopped after a few moments, and she remained quiet through the night up to 5 o'clock, when she awakened her mother with the announcement that she was again spitting blood. Scarcely had they lifted her head from the pillow, when she exclaimed, "I am dying," and ceased instantly to breathe.

Thus has passed away one of the best of women in all the departments of life, it was her fortune to fill. She was gifted with a naturally fine mind, and a most generous heart. She had seen misfortune and many days of darkness, yet was she a *christian*, and endured unto the end, with hope. God, we trust, has taken her to His bosom, and wiped away her tears forever! She was 30 years of age, and has left behind her three children, who are all small. God take care of the orphans! The family are greatly distressed, still they look onward to the land where the household shall meet again.—Ah! my friend, is not this hope the only thing left us in a world of graves! If we are unhappy with it, what should we be without it?

I can say no more, only let us keep by the blessed hope which points us to a home beyond the grave.

Very truly,
S. J. PINKERTON.

[I had a very interesting interview and religious conversation with sister WIGHTMAN, on the eve of my departure from Augusta. It will long shed a pleasing fragrance over my memory, and, I trust, may not be forgotten even amid the congratulations of the great and blessed society of her new, spiritual abode. It is a part of the faith of Jesus to believe, that we are brought, by his religion, to the spirits of the justified, whose departure in advance of us, makes dear the hope of joining in their blessedness in the day, not far distant, when we, too, must give up our earthly life. J. B. F.]

From the Millennial Harbinger.

FRANKLIN COLLEGE, Tenn.,
February 25, 1851.

BROTHER CAMPBELL:—Our Brother PETER HUBBARD, of Smith county, Tenn., is no more. He died at his late residence, Tuesday, January 25, 1851, after a severe affliction of some four weeks, continuance.

Brother Hubbard was amongst the first advocates of the christian religion, in Sumner county, Tennessee. He submitted to the authority of the king some 18 or 20 years since, and was an intelligent and zealous advocate of truth till his death. There are few better classical scholars, and more successful teachers of youth than was Brother Hubbard. Unfortunately for him, and the cause of our Master, difficulties originating from a misunderstanding of the word, were the fruitful source of bitterness with Bro. H. and some of the members of Union church, in Sumner county, which he was mainly instrumental in planting, for several years before his death; but be the facts as they may, BRO. H. was an unwavering friend of what he conscientiously conceived to be the truth. With his deeply afflicted family many of the saints sincerely sympathise. T. FANNING.

CHRISTIAN MAGAZINE.

EVERY SCRIBE INSTRUCTED UNTO THE KINGDOM OF HEAVEN, IS LIKE UNTO A HOUSEHOLDER WHO BRINGETH FORTH OUT OF HIS TREASURE THINGS NEW AND OLD.—MATT. XIII. 52.

VOL. IV. NASHVILLE, TENN. JULY, 1851. NO. VII.

LECTURES ON EXODUS.

Lecture VII.—Exodus 9th and 10th Chapt.

SPECULATIONS ON MAGIAN MIRACLES—THE DOUBLE-PURPOSE OF THOSE OF MOSES AND AARON.

Before we dismiss our review of the magian miracles, we have a single observation to make, in relation to the communication which spirits and dæmons have obtained with the people of the earth, by their power over the internal forces and laws of nature. There are a variety of facts found in the records of all history which in their number and character are startling to every collected examiner, and which cannot be ascribed to the fantasy of the imagination, however great that may be. I have no theory to propound upon the subject; I bow before the facts. I am neither skeptical nor superstitious. Everywhere around me I see a strange mingling of apparently opposite and extreme substances and powers; which are as singular as the intercommunication of spirits with the ever strange and intangible mind of man. In the crude and inanimate forms of matter that rustle beneath my feet, I recognize impalpable powers, imponderable agents, invisible realities. Something of the spiritual flows down into all the dull forms of earth. There are living forces, pervading every particle of matter, along the enduring lines of which, the volitions and powers of spirits may glide and operate without contradiction or impediment. All power seems to have its origin in mind, which acts in man, ordinarily, through organic instrumentalities; but in the spiritual world, through imperceivable agents.

Recent discoveries in science show experiments where the volition of man may cause the oscillations of the needle to vary from thirty to fifty degrees. We see heavy bodies moved every day by the disturbance of the imponderable fluids that pervade them, as in the generation of steam, and, indeed, of all gases. When, therefore, we connect with these facts the Scriptural revelation that spiritual beings are in constant contact with the men of this world, we may have some faint idea of their power and the manner of its use. It is in vain to tell us that the laws of nature are fixed and uniform; we speak of the power in the law and not the mode of its manifestation. The law flows from the power and is only the mode in which the power acts. There is no power in the law, and what we call the law, as of gravitation for example, is only the uniformity with which the power acts. In tracing every law and every power, we at last arrive at the divine, the Supreme Being; and the innumerable mediums in which the divine power terminates, we call the laws of nature and of being. Spirits, angels, demons, are the higher laws of his power, and the lower orders of life are the lower ranges of the same power. When, therefore, we consider how near the human mind is to the border of spiritual life, and remember that the imponderable and internal forces of nature, such as magnetism and electricity, permeate every object and have good centres in the human brain, which by a complicate network of affinities no mind has yet been able to fathom, may connect itself with the next order of spiritual beings above it—we are prepared not only to admit the possibility of spiritual communications, but also to form some conception of the manner of its manifestation. But the subject is infinite and this is not the place to discuss it. I have distinct and somewhat satisfactory views upon it, and in the proper

place will take pleasure in laying before you the result of years of patient research and investigation. To conclude, you will discover that I do not coincide with that wholesale dogmatism which denies the possibility of magian miracles and limits every phenomenon to its own obstinate and narrow circle of observation; for unless I were to adopt the infidel theory of Hume and reject all testimony on this subject, I must believe not only that they have been performed, but that they still may be and are, and that they will be acknowledged whenever our science in the departments alluded to shall be perfected. But we proceed with our history:

The swarm of flies was succeeded by grievous ulcers sent upon man and beast in Egypt, effecting alike the king upon his throne and the servant behind the mill, causing the magicians who had withstood the wonders of Moses, to be seized with the loathsome and painful sores. To effect this, Moses by divine command took handsfull of ashes from the furnaces or kilns where the poor Israelites had toiled, and scattering them towards heaven they were miraculously increased and driven over all the land, infecting all the people. This miracle entirely overthrew the power of the magicians, so that henceforth they appear no more upon the stage of our history. But even this fearful judgment did not soften the heart of Pharoah. Jehovah, therefore, threatens to send plagues that will not only endanger the body, but which shall fill the heart with indiscribable pangs and cause him to feel that the whole magazine of divine vengeance was let loose upon his people.—He sent rain and grievous hail, accompanied with terrific lightning and thunder, causing the fire to run along the ground and visiting the whole land with unmitigated desolation. Tornadoes are dreadful occurrences in our country, but what must that terrific tempest have been in a land where storms were never known and rain scarcely ever fell! Egypt was overwhelmed with dread as she beheld the heavens and the earth, with deafening crash, coming, as it were, together, in wild confusion. Men were killed and scattered over the desolated waste—beasts and trees and grain were beaten down and destroyed, and the whole face of the earth seemed to be swept as with a besom of vengeance. But the land of Goshen was spared. The people of the Lord had safe dwellings, peaceful fields and quiet resting places. Pharoah's heart was overpowered and for a time its obduracy abated and he was constrained to say, "the Lord is righteous and I and my people are wicked." But, as heretofore, when the plague was staid, he was emboldened to persist in his determined rebellion. Moses further expostulates with and threatens him. His own courtiers and counsellors interpose and ask that Egypt may be rid of its judgments by dismissing the Israelites. Still he relents not, and God brings another plague. The East wind is driven by God and upon it he carries clouds of devouring locusts to come forth to strip the verdure of Egypt and give a dreary desolation to all that the tempest had left. They came in myriads and covered the very face of the earth.—Pharoah again feels and deprecates the wrath of God. But it is his troubles and not his sins, he wishes to be delivered from. He shrinks and writhes under the consequences of his obstinacy, yet he bates not, nor does he repent of his transgressions.—For no sooner does a west wind carry the locusts back to the sea, than he refuses to let Israel go. Moses once more stretches his hand towards heaven and darkness of supernatural density, thick and horrible, was over all the land, confining all to their houses in a most distressed situation. But Israel was enlightened and the land of Goshen rejoiced in a clear light. Pharoah is now willing that they shall go, but their flocks must remain. Moses then delivers the severest messages to him and insists that all their substance shall be taken and not a hoof be left behind. The king becomes enraged and indignantly drives the man of God from him and, upon pain of death, orders that he show not his face again. Fatal order—it will be observed; but beware, O King, when it is observed, that it is not a sad and final farewell to all the offers in thy behalf. Presumptuous rebel! beware! lest Almighty power be turned against thee and thou never have chance again to repent.

In surveying the miracles performed by the hand of Moses in the sight of the Israelites and Egyptians, I would have you remark:

I. *The* CHARACTER *of the miracles and their adaptation to the religious wants of the people.*—The belief in a plurality of gods was common to all nations. Even the Israelites, although they had heard of the God of their Fathers, were so involved in idolatry that they looked upon the idols of Egypt as equally possessed of the attributes of divinity. They regarded, no doubt, the God of Abraham as their God; but the idols of Egypt were also acknowledged as the gods of the Egyptians, and were no doubt looked up to as having power to dispense good and evil all over the land. Consequently they acknowledged the authority of their priests and believed they had power to perform miracles. Under such circumstances, I ask, what would it be neceesary for God to do, in view of man's nature and condition? Was it not necessary that he should perform miracles by his acknowledged servant and that those miracles should be of such a character as to convince all of his existence and omnipotence, in contradistinction from the power of all their idols? Hence, the miracles of Moses were brought in direct contrast with the power of the magicians, and shown to be not only superior, but ultimately turned against them, so as to secure their complete overthrow. And hence, every miracle performed served the double purpose of showing the power of the true God, and destroying confidence in the power and protection of the idols. Let us look at each of the miracles with this view before our eyes.

1st. The transmutation of a rod into a serpent, authenticated the mission of Moses as a divine agent, and at the same time aimed a fatal blow at the serpent worship which universally prevailed in Egypt. The wisdom of God displayed in this choice of miracles is clearly manifest.

2d. The Nile was also an object of religious reverence. As the Hindoos regard the Ganges, so regarded they the Nile.—They drank the water as they drink from the cups of the gods, and regarded its stream as Sanative for the cure of all diseases.—To behold their god turned into a rolling stream of blood, and its fish transmuted into putridity, was well calculated to dissipate all their idolatrous notions, and turn their hearts to the true God. The Nile gave fertility to their soil and beauty to their land. How must they have felt as they saw their refreshing and medicinal stream flowing in thickened blood, casting up its perished inhabitants and tainting the air with its pestilential stench? By this river they were independent of the rains of heaven. They ascribed to it the blessings they should ascribe to the Creator. They had sacrificed to it numbers of Hebrew children. And now its channel is filled with a crimson tide which shows it to be smitten in vengeance in the seven streams thereof.

3d. As the Nile was a supreme divinity, two miracles were directed against it.—Shoals of leaping, crouching, filthy frogs were sent forth from their venerated idol, causing the whole land to swarm with the loathsome vermin. Their god was a source of pollution to its worshippers.

4th. In looking at the miracle of lice, we should remember that no man was allowed to approach the altars of Egypt upon whom so impure an insect harbored.—Hence its priests shaved their heads and bodies every third day. This miracle prevented the performance of worship during its continuance, and showed that the gods were not able to provide for their own service.

5th. The Egyptians worshipped Bellzebub, the god of flies, who was looked up to as a protector against the swarms of venemous flies, which, during summer, infested the land, and which were removed solely by his power. The immense swarms brought by the rod of Moses, which the magicians never attempted to drive away, was a direct sin against the power of this divinity and calculated to destroy his superstitious worship. Worship paid to the fly-god was not peculiar to the Egyptians. The Romans and Greeks had their divinities, whose office it was to expel flies and defend his worshippers against them.

6th. The sixth miracle was directed against *Brute-worship*, which was very generally practiced among all the ancients.—In Egypt, it had become corrupt, degrading and bestial. They worshipped the sullen bull, the ram, the goat &c. &c. By one act of power, Jehovah manifested his own supremacy and destroyed the brute idols of the people.

7th. The seventh miracle was directed against Typhon or the Evil Principle. This deity had many altars, upon which human sacrifices were not unfrequently immolated. They were burned to ashes which were gathered by officiating priests, and when thrown into the air it was supposed that evil would be averted from any place to which an atom was wafted. Moses took a handful of ashes from the kilns in which his people rendered their hard service, and cast it into the air, as the Typhonic priests were wont to do. But lo! evils are not averted, boils and blains fall upon the people of all the land, and even the priests themselves are tormented if not destroyed by the awful judgment. I think it highly probable they were killed by it, for we hear no more of the magicians after their infection with the boils. The triumph of God's power was complete; the rites of Typhon became a curse to his priests and people, and both Hebrews and Egyptians were made to see that no power of gods, men or devils which they venerated, could stand before Jehovah of Moses and Aaron.

8th and 10th. The eighth and tenth miracles were aimed against Isis and Osisis, who with the river Nile were regarded as supreme amongst the gods. Two miracles were directed against these because of their supposed superior potency. Isis and Orisis represented the sun and the moon, who held their sway in a calm sky and bright atmosphere, seldom interrupted by a cloud. What must have been the horror of the people amid the complication of elemental terrors which seemed to hurl their thrones to the dust, and amid peals of deep, portentous thunder, and gleaming flakes of terrific lightning, accompanied by a desolating hail storm, and followed by darkness which might even be felt! The pall of death was outspread over all the land save the dwellings of the Israelites, their idols were degraded or were shown to be servants of the Jehovah of the Israelites.

9th. The ninth was directed against the worship of *Serapis*, who was regarded as protecting the country against the ravages of the locust. These terrible insects came at the bidding of Moses and retired only at his command. Swarms of this devouring insect had often been the scourge of Egypt, but this eruption of them was unexpected, was beyond all precedent in point of numbers, size and voracity, and they cut up all that the hail had left upon the land. This god was also dethroned.

11th. The eleventh miracle was not only a judgment, but it became, also, a type of one of the grandest truths of all Religion, which we will notice in its proper place.

By a series of the most stupendous miracles God revealed himself to his people, destroyed their confidence in their idols, punished the oppressors of Israel and set them at liberty—all of which was done with such a view to their character and circumstances as to make known his condescention, wisdom and power to all generations, enabling both them and us to say—It was the true God who revealed himself in this manner by his mighty miracles; and by his judgments upon the gods and people of Egypt! J. B. F.

The two-fold character of God.

God is love. 1 John 4: 8.
Our God is a consuming fire. *Heb.* 12: 29.

The Bible is addressed to man. Its language therefore is necessarily human.

In it God is represented as loving and hating, angry and reconciled, partial, jealous, revengeful, repenting, changing and, in a word, subject to all the various emotions which alternate in the mind of man. It is easy to see that such representations are merely *accommodations* made to our limited understanding. To say that in his essential nature God could be capable of indulging anger, would be to level the infinite Jehovah to the standard of a Heathen theology. To affirm that he who sees the end from the beginning, can *really* repent

him of any of his works, is in fact to charge upon him the most ridiculous inconsistency. And it is the want of discrimination with reference to such descriptions of the Heavenly Father that has been the fruitful source of doctrines and dogmas, abhorrent to the natural reason of man and almost blasphemously derogatory to the divine character. Take, for example, the passage—"Jacob have I loved, but Esau I have hated"—undertake to force a strict interpretation and you involve yourself in the revolting doctrine of a personal election, of favoritism, of childish and worse than childish partiality. It is no more true *essentially* that God hated Esau, than it is that he *repents* in a *human sense*. "Well then," says an objector, "what do you do with such passages? It certainly says, God hated Esau." So also, it says, we might reply, that God has eyes, ears, a mouth &c., and what shall we make of such scriptures? It says of future punishment that it is comparable to a *lake of fire* and yet in that lake of fire lives the *worm* that dieth not—what do you do with such scriptures?

Can there be other solution given to the question, what do these passages mean? than this, viz: that they are *analogical* expressions, and like all analogies, imperfect; that they are such as the *poverty* of human language will admit of and the contractedness of the human understanding grasp.

When, therefore, we find it asserted that God is love, we are not to understand an emotion the *same* as any felt by man or known on earth, but rather something higher, purer, vaster, more during than any feeling cherished by mortal man. It may be said of all human love that it is in part selfish, at least mingled with selfishness; this cannot be imagined of God, without blasphemy.

So with the expression, "Our God is a consuming fire." It is merely an analogy. Fire is fearful, dreadful. In the administration of God's government, there are events which are fearful and dreadful, from which God would *seem* like consuming fire—this is all.

Here are, however, certainly two views of the divine character; views too that seem utterly *antipodal*, contradictory, and the question is doubtless unanswered in many minds—How can it be that God is love and at the same time consuming fire?

We propose briefly to consider this question, and in order that we may the easier do so, we remark that,

The earth is now under the curse of God. "Cursed is *the ground* for thy sake," said the Almighty, when pronouncing sentence upon offending Adam. It is under the wrath of God. He is as consuming fire with reference to it. And yet, while these representations are given on the one hand, it is certainly true, on the other, that God's love is abundantly manifested to us in the very earth which he cursed, and through every department of physical nature. Every ordinance of nature is adapted to secure the happiness of man. Is not the eye delighted with nature's beauties and the ear charmed with her melodies, and the taste feasted with her delicacies? Through all the senses does not the stream of love pour upon the heart of man? And yet these senses are all cursed. Is not every function of man's animal economy attended in its exercise with pleasure, and yet that economy is cursed. Behold then the blended love and wrath of God! Or rather, behold how in the consuming fire the angel of mercy stands herself *unconsumed!* Behold how the infinite Father does out of evil bring good and how his very curse is made a blessing! For this indeed is the *very point*. "In the sweat of thy face thou shalt eat bread," was the curse, but the sweat of a man's face is *now* a blessing. *Labor* is a blessing. Do you deny it? Try then to be an idle man for twenty-four hours and labor will be as bread to an hungry soul.

It is true therefore that God is love and he is so even in the very inflictions of his wrath.

It is apparent how the good Father has made his curses blessings to us—look again and you shall see how man converts his blessings into curses. The earth is kindly made to yield to the laborer corn, that he may live; human, we might rather

say infernal ingenuity, extracts from that corn the drink which maddens and destroys. In the use of corn, behold essential love, in its abuse behold the consuming fire.

The twofold character of God is to be seen in the *moral constitution of man.*—Not an element of that constitution but what is intended to secure the happiness of man—thus God is love; yet there is not an element but what sometimes causes the most poignant grief.

Look at conscience! Radiant and fair as a ministering angel beaming love, is she to those who hear her mandates; but fiercer than the cherubim who waved their gleaming swords athwart the way of the tree of life, to those who disregard her. Listen to her monitions and thou shalt know, O, man, that God is love; turn away from her paths and full well shall you know that God is a consuming fire.

The disposition to worship is part of a man's moral nature. Let that disposition be cultivated with reference to its only worthy object, the Creator, and there is happiness; let it be perverted, let it rear an idol-God in the soul's temple, and instead of psalms of praise and holy joy, you shall hear dismal wailings as of demons in hell.

So of every moral faculty. In right use there is happiness; in a perverted one, there is misery.

The twofold character of God is further evident in all *divine punishment.*—We believe that nothing is truer, nothing more consoling than this. That punishment should have no end is monstrous, that it should have no good results, is inconsistent with the character of the Almighty.

There are two experiences which all men must have before they attain to any high degree of spiritual life. The first is of sin, the second of punishment. Hence, the divine government of this world has inseparably connected sin and its penalties even in this life. No man sins without receiving in himself that recompense that is meet; a penalty not full, yet so grievous as often to lead the sinner to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" Look at David. In an evil hour, urged on by lawless lust, he plunges himself into the double crime of murder and adultery. Did he escape the penalty? Did not remorse come as destruction and his confusion as a whirlwind? Did not distress and anguish come upon him? In wrath? Yes, in wrath—in love also.—Read the 51st Psalm, and you will see that his horrible sin begot in him a deep and awful penitence causing him to exclaim—"My sin is ever before me." "Behold I was shapen in iniquity and in sin did my mother conceive me." "Create in me a clean heart, O God; and renew a right spirit within me." Do we apologise for sin? God forbid; but we affirm that God's love triumphs even through and over sin. Where sin abounds, grace much more abounds.—We appeal to the experience of every christian. Have you sinned? Have you felt its penalties—penalties that God has burnt on your very heart, and have these sins made the sun as sackcloth unto you, and the glad, green earth desolate before you, and the bright, blue heavens as a dark pall over you; aye, and the prattle of innocence as harsh discord and the soft look of love as the glances of an enemy and friendship's kindly words as barbed arrows—have you felt thus and blessed be God, have you not also bowed in your bitter agony and heard the voice of love whispering, "Come unto me all ye that labor and are heavy-laden and I will give you rest," and as you have cast yourself with the Magdalene at the feet of Jesus Christ, have you not felt that your sins and their bitter penalties have been as blessings unto you, leading to Calvary's cross? Have you not felt to rejoice that if in no other way, then so as through the fires of sin and suffering you had been led to say, "Whom have I in heaven but thee, and there is none on earth that I desire beside thee?" O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!

Glorious truth! Love triumphs through wrath. Through the pangs of sin works the all-pervading energy of divine love—works ceaselessly and will work till new

heavens and a new earth be established wherein righteousness shall dwell.

Listen then once more, child of humanity, to the moanings of sorrow, the sighs of the penitent; yes, and to the agony of remorse, and know that out of all this eternal love shall bring sweet music as of celestial spheres, and that the years are hastening when no voice shall be heard, save lofty peans of triumph, saying, Hallelujah, salvation, and glory, and honor, and power unto the Lord our God.

Is the future dark to thee? Remember it was dark to Adam when covered with guilt, he fled into the deepest shades of Paradise. A dreary night of forty centuries hung its sable pall petween him and the rising sun of righteousness. But the sun arose and kings gathered to the brightness of his rising. He rose with healing in his beams and shall not set till all things shall be subdued unto him by the power of Almighty love. Then and not till then shall the Son be subject unto him, that God may be ALL IN ALL.

We observe, in the last place, that from the very nature of man, *offended* love is consuming fire. Is it not manifest that just by how much a friend has been generous, devoted and self-sacrificing for our sakes, by so much the more painful to us is the consciousness of having slighted him?

The youth who has broken forth with reckless defiance from parental control, will feel but little on the retrospect if he have been treated with coldness and harshness; but let him think of an affectionate mother whose gentle words still sound in his ears, whose warm embrace he still remembers, and how else shall it be but that the memory of so much love,so much tenderness,mocked, insulted and despised, shall scathe his soul as burning fire? Was it not thus that a single glance sent dismay and confusion to the nethermost depths of Peter's soul, as he thought of all the love and devotion of his Lord and Savior? Would that look have borne so fearful a power had it not been that of infinite tenderness and heavenly compassion?

Would that we might all feel that every sin and disobedience is as that denial of Peter, grieving the most faithful of friends, the kindest of benefactors, the most loving heart that ever beat with sympathy for our unfortunate and erring race. Then indeed would we know that whilst our God is love, he is at the same time, aye, in that very love, he is *consuming fire*. J. E.

Facts about Baptism.---No 1.

"Every word" says Ernesti, "must have some meaning. To every word there ought to be assigned, and in the scriptures there is unquestionably assigned, some idea or notion. This we call the *meaning* or *sense* of the word." *Principles of Interpretation* by J. A. Ernesti p. 7. The same author again says, "The sense of a word cannot be diverse or multifarious, at the same time and in the same passage or expression." pp. 8, 9. To this canon Prof. Stuart appends the following note: "All men in their daily conversation and writings, attach but one sense to a word, at the same time and in the same passage; unless they design to speak in enigmas." p. 9. Ernesti says again: "Neither in using nor interpreting a word are we at liberty to affix to it an arbitrary sense." p. 8. Again: "There can be no certainty at all in respect to the interpretation of any passage, unless a kind of necessity compels us to affix a particular sense to a word; which sense, as I have said before, must be *one;* and unless there are special reasons for a tropical [figurative] meaning, it must be the *literal* sense." p. 10.

Speaking of the *principles of interpretation*, Ernesti remarks: "The scriptures are to be investigated by the same rules as other books." To which Prof. Stuart adds the following note: "If the scriptures be a *revelation* to men, then are they to be read and understood by men. If the same laws of language are not observed in this *revelation* as are common to men, then they have no guide to the right understanding of the scriptures." "When God has spoken to men, he has spoken in the language of men, for he has spoken by men, and for men." p. 15. "It is by the *words* of the Holy Spirit only that we are led to understand what we ought to think concerning *things*. Said Me-

lancthon very truly: "The Scriptures cannot be understood *theologically*, until they are understood *grammatically*. Luther also avers, that a *certain* knowledge of the sense of scripture depends solely on a knowledge of the *words*." p. 16.

In the foregoing established and universally admitted laws of interpreting the scripture, we have fixed and well-defined landmarks to guide us in our investigations of the subject before us.

The following principles then are fixed:

1. Baptism, like all other words, has some meaning. It is not true, therefore, as some erroneously conclude, that the word baptism has no particular meaning; that on the contrary, the command of Christ to be baptized may be complied with by receiving any application of water one may choose.

2. That meaning is not "diverse or multifarious," but *one*. It can have but one meaning. It cannot therefore mean to immerse, to sprinkle, and to pour. It cannot have all these various "diverse" and "multifarious" significations: This is a settled truth, if there is any justness in the rules laid down by Ernesti and Stuart above quoted.

3. That the Holy Spirit in speaking to men in men's language attached to words the same ideas which men themselves attached to them. Words, therefore, have the same meaning in the scriptures that they have in uninspired writings. And hence,

4. The same rules of interpretation apply to both inspired and uninspired writings.

These laws of scripture interpretation being established, we proceed to state and prove some facts bearing on the point under discussion.

1. It is a *fact* that translators of the received English version of scriptures, commonly called King James' version—because it was made by his order and under his reign—did not *translate* the Greek words *baptō, baptizo, baptisma, baptismos* &c., but transferred them from Greek into English, and for the sake of euphony gave them an English termination. Hence, for baptizo in the Greek, we have baptize in the English translation; for baptisma we have baptism &c. Had these words, instead of being transferred, been translated, there would never have been any difference of sentiment concerning their import, and consequently, no controversy concerning baptism.

We of course, take for granted in this investigation that the reader knows that the scriptures were not originally written in the English language; that the Old Testament was written principally in the Hebrew language, and the New Testament principally in Greek; and that they have been translated by learned men out of those languages into the English.

The question now arises—why did they not instead of transferring, *translate* these words into our language? Was it because they did not understand their meaning in the original? No—for had this been the case, they would not have been qualified to translate the scriptures. Was it because these words have no meaning in the original? No—for we have already seen that all words have some meaning. Was it because the meaning of these words are so numerous and diverse, in the Greek that they could find no corresponding word in the English fully to express their meaning? No—for it has been shown that no word can have numerous—"diverse" and "multifarious"—significations. If they have some *one* meaning in the Greek, they must have also but *one* meaning in English, and there could have been no possible difficulty in finding words in English to express their meaning.

Why then were not these words translated? The translators themselves assign the reason.

By order of King James in the year 1606, fifty-four learned men commenced the translation of the scriptures under the government regulation and restriction of some *fourteen rules* prescribed by his Majesty. The 3d rule prohibits the translation of "old ecclesiastical words, such as church" &c. Among these "old ecclesiastical words" were baptize, baptism, &c.—See Christian Baptist, Burnett's Edition, pp. 104, 105.

The words "rabbi, baptize, sabbath," &c. &c. are not English, but Hebrew and Greek

Baptize, then, is a Greek word not translated but transferred to our language. And the question arises—what does it mean?—What is its representative in English? This is the question we have undertaken to answer in a few numbers of your paper.

All parties admit that baptism, as a christian rite, implies the use of water; and immersion, sprinkling or pouring, is conceded to be the action, by all who understand a specific action to be commanded; and those who contend that no definite action is commanded, agree that the rite is to be performed by one or the other of the above actions.

Baptizo (baptize) then means either to immerse, or to sprinkle or to pour. This is the word which is employed in its various forms to designate the rite of baptism. We shall, therefore, in the present investigation confine our observations to this word.

The scriptures must of course decide the present controversy; and we could with perfect confidence appeal directly to them, and would be more than willing to abide by their decision; but with the view of introducing all the classes of evidence in the investigation, we shall enquire into the meaning of baptism in the *classics*.

2. We state it as our *second fact*, that *baptizo* frequently occurs in the writings of the native Greeks, but never in the sense of sprinkle or pour. A number of these authors are quoted by Drs. Gale and Carson, Professors Stuart and Ripley, Mr. Judd, &c., in all about *forty* in number, in which the word in some form or other occurs nearly *two hundred times*, but never in a *single instance* in the sense of *sprinkle* or *pour*. These authors flourished during a period of 800 or 1000 years, beginning with Homer, and coming down to the time of Christ, and later.

I do not now recollect that pedo-rantists have ever claimed more than one passage in the classics as favoring their practice. It is a passage in Hippocrates, and reads as follows: *Baptizein palin es gala gunaikos kai muron aiguption*: "To dip it again into breast milk and Egyptian ointment," appears to be a correct translation of the passage. It cannot possibly be tortured to signify sprinkle or pour. There is not then an instance in the native Greek classics in which the word occurs in this sense.

3. We state it as a *fact* that no Lexicographer gives to baptizo the meaning of sprinkle or pour. This is a startling fact. Messrs. Rice and Campbell in their great debate, between them quote, if we mistake not, *nineteen* Lexicons of the Greek language, and no one of them gives to baptizo the meaning of sprinkle or pour.

Nearly all of the above, if not *all*, were pedorantists. They doubtless would have defined the word to favor their practice, if they could conscientiously have done so; but they did not, evidently because they could not.

With these facts before him, how can an enlightened and candid Pedorantist assert that baptizo means to sprinkle or to pour? The classics and the Lexicons are against the doctrine. All the classics use the word in the sense of immerse—all the Lexicons so define the word. And yet against all this overwhelming amount of evidence, some persist in asserting that the word means *to sprinkle*, and some that it means *to pour!*

B. F. H.

For the "Christian Magazine."

Necessity of attention to the evidences of Christianity.

A frequent examination of the *evidences* upon which rests the divine authenticity of the sacred writings, a contemplation of the foundation upon which is based the FAITH of the Christian, that faith "more precious than gold though tried by the fire,"—is not only a most pleasing employment to the true-hearted disciple of Christ and the honest and earnest enquirer after truth, but a *most profitable* one too, in a moral or spiritual point of view, as it is calculated to beget or produce that faith where it does not exist, to confirm it where it is doubtful or wavering, and to strengthen it where weak or feeble.

If much of the time that is now spent in "vain jangling," in wrangling about the meaning of unimportant terms—in attempting to settle points of controversy

which are as apt to be decided right as wrong and when settled amount to little or nothing—in talking about and censuring the motives of those who differ from ourselves, when perhaps, we have a beam in our own eye, where they have a mote in theirs, and in various other ways equally as profitless; if much of this time were spent in such examinations and contemplations, how much better would it be for the cause of primitive Christianity and human philanthropy! A greater attention to the evidences of the Christian religion is as necessary now, or perhaps more so, than in any preceding age of the world. The times in which we live and the circumstances by which we are surrounded, demand it. Investigation and reformation are the order of the day.—While a most searching and scrutinizing investigation and examination are being carried on in every department of human learning, every branch of human science, and every employment of the human faculties, and while systems, time-honored and venerable from their antiquity, having the authority of talents and learning on their side, and the sanction of multitudes in their adoption, are having their errors exposed and being broken up and exploded, are we to expect the subject of the Christian religion to be passed by untouched and unmolested? By no means. It must, too, pass through the ordeal, as well as every thing else. Its enemies, ever on the alert and watching every opportunity to subvert its authority, will take advantage of the spirit of the times as far as they can avail themselves of it. Another thing demanding greater attention to the evidences of Christianity, is the coldness, lukewarmness, worldly-mindedness, or love of the world, of its riches, pleasures, vanities and follies, plainly discoverable and daily visible among multitudes who profess the Christian religion, not only in its corrupted forms, but its primitive purity; tending to show a *lack of faith* and its corresponding zeal. Of this too will infidelity avail itself; and turn back many into the weak and beggarly elements of the world.

Our *preaching* and *writing* too are probably defective here, and one reason of much of their religious character of the times. Instead of so much discussion of the nature and character of *faith* and *repentance*, and the mode or action and design of *baptism*, were more attention paid to the *evidences* of the divine authority of our holy religion, we would, no doubt, have more faith, and consequently more repentance and obedience to the gospel. It is not the mere preaching and writing on the definition, nature, and character of these subjects, that will induce people to *believe*, *repent* and *obey*. Hence preachers are frequently surprised after their able, eloquent, lucid and *convincing* discourses on these topics, at witnessing no visible results! In what consisted their failure? In their *preaching*—in the very thing in which they looked for success!—The way to induce people *to believe*, is to set before them the evidences or testimony of Christianity—*to repent* and *to obey*, is to place before them the proper arguments and motives to induce them. And then to be *natural* and to be *in earnest*. These last two are absolutely important to successful preaching; as there is a chord in the human bosom, called *sympathy*, that must be struck to make it vibrate in unison with what the preacher says in his address.

As to works on the evidences of the divine authenticity of the Bible, there can be no one at a loss to find them. The subject has employed the time and the talents of some of the ablest and most learned men who have ever lived. They constitute a host, with which probably no other can be compared. Their works relate to the whole Bible and to almost every part of the Bible. A list of the principal of these we design to notice at some future time, if we live and the Lord willing, with some appropriate remarks on each.

Suffice it to say in conclusion, that Christianity courts inquiry. She is willing for her claims to be tried at the bar of impartial investigation. Her's is the open light of day, conscious of a triumphant acquittal and successful issue. J. R. H.

An evil heart of unbelief.

"Beware of an evil heart of unbelief in departing from the Living God."

We are every day astonished at the lack of faith in God, manifested by professed believers in Christ. A sincere and loving trust in his unalterable goodness, is as rare as the profession of his knowledge is common. Weak and wavering, may be written over the arch of every man's faith who does not practically and daily rely upon, not the God of some dogmatic and mysterious theory of human wisdom, but the FATHER of our Spirits. There is no solid comfort in the worship of an unknown God with the Athenians; for such need Paul to declare him as the God who built the Heavens, and as not far from every one of us. But we must worship the revealed Father and appreciate the meaning of the name. Not merely the God of nature either, who created rock, bird and flower, but a God who not only brought them and us into being, but who still exercises a benignant Providence over all his works: Our Father! true to every parental attribute and filling out the deficiences of all earthly parents by his own all-embracing fulness. He exercises a care and supervision vast enough to uphold the entire universe, and minute enough to protect each creature and bring it into a relation of personal communion with himself. To establish this communion the mission of Jesus was ordained, and the possession of his spirit makes us not only sons of God, but sons with the spirit of sons, the filial spirit, whereby we say Abba Father. Our baptism is the sacred investiture of our adoption, for by it we put on Christ and enter into the name of the *Father*. But with all the evidence of our intimate relationship, how many in seasons of prosperity and pleasure forget their Creator, or in times of disappointment and suffering regard his goodness and compassion as questionable. When the light of his presence shines gloriously, they shut their eyes to it; and when the robes of darkness fall over their spirits, they doubt its existence. The good things of the world they receive without gratitude; the evil they charge upon their God. When their business goes on in accordance with their wishes, they take it as a matter of course, they feel no need; when the calamity comes, as come it often will to such, in a moment, they know not where to look for help; and if God do not speedily interpose for their release and reinstatement, they fear his judgments and forget his goodness, his loving kindness which may be better than life. Fear is the legitimate child of doubt. Men fear enough, sometimes too much; (i. e. they do not reverence) the Creator. We cannot dread impiety, ingratitude, or sin, too much; but a literal, constant dread of the Almighty Father is as impious as it is weak. It destroys the very life of religion, the life of the affections. That name which was revealed as a solace and a joy, which should be, for it is, the dearest object in the universe, the actualized Father and Friend, to become the source of continual apprehension and unrest, is to take from us the very hope of man and fill its place with the fear of dæmons. It is the childish reversal of the only correct rule of judgment. As a child judges a parent's love through his punishments, so judge of the Eternal Parent!—Judgments are to be interpreted through love, not love through judgment. Threatenings are to be neutralized by promises—not promises by threatenings. Earth is to be illuminated by the Hope of Heaven—not darkened by the fear of Hell. It would seem at times as though it would be a relief to some minds if the idea of God were stricken from the universe—so sadly wrong are all their ideas of his nature. Dark and awful forebodings perpetually embitter all the pleasures of their life. And this fear they call religion! Sad religion truly; fruitful only in dissatisfied feelings and wretched fears. Slavery, rather, let it be branded whose bonds are error of judgment and whose cords are perversions of mind. It is from this very slavery that Religion proclaims a freedom. *Its* truth makes free.—Its love casts out fear. Who can dread a God he loves? Who can be tormented with an idea of a Being whose essential nature is goodness, love. We must believe more, we must know more of God—our own vi-

sion must rise above the fogs of human prejudice or ignorance, if we would see a goodness which eternity only can fully disclose—if we would discover the workings of a love that can meet and will meet the darkest and strongest catastrophies, the bitterest and most mysterious ills of life. We cannot trust God too much; for it is written "the just shall live by FAITH." God is even better than the highest conception of our thought. His tender mercies are over all his works and they will secure the glory and happiness of all who seek him as an everlasting refuge. In every hour of sorrow as in every season of joy, let us with the Inspired One of old say, "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures; FOR IN THEE IS THE FOUNTAIN OF LIFE." And let all who have entered that house, or family, or church rejoice, and let all who have not entered enter, for the Spirit says to those without "*come;*" and to those within, "*partake of the water of life freely.*"

J. B. F.

Offence of the Cross and Ordinances of Jesus Christ.

"*Blessed is he whosoever shall not be offended in me.*"—Matt. 11: 6.

The preceding part of this chapter gives us an account of an embassy despatched by his Harbinger John, to Jesus, making enquiry, *Art thou He that should come or do we look for another?* This question from the messenger of God who had publicly introduced Jesus to Israel and had testified to his superior power and official greatness, has ever excited the astonishment of the readers of the sacred narrative and various explanations have been given of the strange procedure. Some have thought that it was not to satisfy himself but his disciples. Looking at the matter as recorded by Luke, I have sometimes inclined to a view which, but for its novelty, I would have adopted. Luke introduces the embassy to Jesus immediately after one of the most wonderful and decisive miracles: the raising of the widow's son of Nain. It will be noted that this miracle was performed under circumstances well calculated to arouse the wonder and curiosity of the whole community. When the dead man was raised and restored to the living, to the widowed mother and sympathising multitude, "great fear came upon all and they glorified God, saying, That a *great Prophet* has risen up among us; and God has visited his people; and the rumor of this went throughout all Judea and the surrounding region, and *the disciples of John told him all these things.*" The Baptist had then been languishing in the prison of Machœrus for several months. When the rumor was brought to him, it is very natural to suppose, he could not have known whether it was Jesus who performed the miracles or some other "*great Prophet*" whom God had sent to his people. He despatched his Disciples, therefore, to ascertain of whom the wonderful report was spread, and not to ask whether Jesus was the Christ. In reply Jesus alludes to the nature of his works, as though they would be sufficient to assure his Harbinger Prophet, as to the identity of his Lord. In this view the whole difficulty in John's mind, consisted in the indistinctiveness of the rumor, which proclaimed a great prophet in the land, but did not make known either his name, the nature of his miracles or teaching, from either of which he would have known that it was the Christ.

If this be not the correct view—and we would not pretend to argue it farther—then we must conclude that the long and unexpected imprisonment of John caused his faith to waver; the earthly tendency of his mind for a time prevailed over the spiritual; the vapors of his natural prejudice dimmed his spiritual vision, and caused him to lose sight of the divine manifestations he had previously witnessed. The Baptist, holy man of God as he was, like all other men, had his hour of despondency; an hour which came even upon his Master when he said—"*let this cup pass.*" But the wavering Prophet finds his comfort in the message of Jesus, whose relieving and redeeming power may be felt by any, even the least of us, when in full faith we rely upon the gra-

cious words that proceeded out of his mouth.

"*Go*," says Jesus, "*show John those things which you see and hear.*" Then he displayed his mighty power, in healing the many diseases of his sin-oppressed creatures—in chasing sorrow from his grief-loaded followers--in putting to right the disabled frames, and in bringing back blooming health and warm-gushing life from their decayed fountains, thus debaring death of his dominion and despoiling the grave of his prey. Tell John therefore, that you have seen *the blind receive their sight, the lame walk, the lepers cleansed, the deaf hear, the dead raised up, and the poor have the gospel preached to them.*—The manner in which he connects this latter part of the sentence with his miraculous works, and the fact that the benefit of his miracles was chiefly conferred upon the poor, as he seems ever to have given them a preference over the rich and the mighty, not only in miraculous benefits but also in the selection of his Disciples from their midst, shows us, very plainly, what persons our Savior concluded would likely be offended in him.

It was doubtless the object of the blessed Lord in visiting his earthly vineyard to establish a system of religion adapted to every possible condition of life; and in suiting it to man in his poor estate he made it accessible to the high, the low, the rich and the poor. The poor in every age have seemed more ready to embrace the gospel than the rich and mighty. This is doubtless owing to the fact that the rich are almost unavoidably engrossed with the things of the world; and if not always in the accumulation of riches, in some thing that riches invariably beget—imaginary evil, luxury or fanciful pleasure. Men born, or suddenly raised to rank and distinction in the world, in the general, strive to conceal and forget the abject circumstances of their own kindred and the worldly meanness of their own extraction; and as Christianity must, from the necessity of the case, connect them to a good degree with these circumstances, they spurn it from their affections, or if they think of it at all, it is to embrace it in the decline of their health, and after they have spent the flower of their days in sinful pleasure. Such, the Apostle Paul declares, have their minds blinded by the God of this world, lest the light of the glorious gospel of Christ might shine upon them. Alas, the history of mankind contains many a lamentable detail of sad reverse that has overtaken such, not only in spiritual but in temporal affairs. The affluent, by unforeseen circumstances, or unavoidable calamity, are tumbled into indigence; the mighty frequently fall; the great are eclipsed; princes are dethroned; and in such sad reverses, with but few patient, magnanimous exceptions, the spirit becomes soured, depressed and mortified; the heart seared to earth's cares, sorrows and disappointments. Such seldom receive the gospel as into good and honest hearts, to produce the fruits of righteousness, peace and joy in the Holy Spirit. Such generally, in the Savior's expressive words, become offended at Christ, raise puerile objections to his gospel, and throw themseves beyond the reach of his spiritual blessings. We propose in our discourse to-day to pay some attention to the objections urged against the gospel of Jesus Christ; and endeavor if possible to induce some of this audience, who have been so constant in their attendance apon the preaching of the word, to embrace the gospel of their salvation.

The poverty and meanness in which our Saviour appeared in the world, was, perhaps, the first, and doubtless will be the last, objection urged against a reception of his salvation.

Jesus came not with the regal pomp of an earthly potentate. He came not surrounded by courtiers and sycophants. He displayed not the golden diadem; nor did he hold out the sceptre of civil power. He spake not in the thunder of Jupiter, nor in the fiery tones of Mars. He came to convert fallen, unhappy, degenerate man; and he came with less attendance, less show, less pomp, than an ordinary messenger of the governor of Judea. How often was he upbraided with the meanness of his parentage—the ignoble character of the city of his friends,

and the necessitous circumstances of his life. "Is not this the carpenter's son? and are not his kinsmen among us?" "Can any good come out of Nazareth?" "Can a prophet arise out of Galilee?" were the common questions which saluted his ears while administering to the necessities and wants of his poor countrymen. And when expiring amid the agonies and ignominy of a Roman cross, with what insulting and insolent contempt did his murderers ask—"Thou that destroyest this temple and buildest it again in three days, if thou be the Son of God come down from the cross and save thyself?" Many were offended in the meanness of his appearance, and the character of his associations.

It is common for men to reason from those ideas which are familiar to their minds. Accustomed to regard the pomp and splendor of royal authority, as the insignia of power and virtue, they could not receive Jesus as a king, because he lacked them. The Jews had expected a regal prince, something similar to Cæsar though superior in his power, and consequently, when the prince of the kings of the earth appeared, they were offended in him and stumbled over him into perdition. But many still ask would he not have been more likely to have received the confidence of those he professedly came to save, had he have worn some of the glory of his Father's court? Would he not have arrested the attention of many of those who, accustomed to see the enthusiastic and ignorant of their nation claiming divine authority, passed him by unnoticed. To such we might propose—what do you call the glory of his Father's court? Was it virtue? This was the characteristic of his unblemished life. Was it power such as would cause mute nature to bend before him and through all her mighty chambers to give reverence to his authority? The heavens and the earth heard him and were astonished, and bowed their heads in obedience to his authority. The deep, in its voice of storms, was hushed, and became placid at his almighty mandate. The sky lighted up a new star at his birth, while angels introduced him as the joy and the admiration of heaven, and as the Savior of our world. Was it the making bare of the Almighty arm of power? It was made bare and through glorious acts gave demonstration of the truth of his claims. Was it the raising of the dead—the raising of his own body—or the outpourings of his divine spirit, that you would call the glory of his father? You know his history. True, he did not affect earthly pomp—his kingdom was not of this world—he came not to save man in it, but from it—he, therefore, thought not to rob God by appearing in divine or heavenly majesty. But did he fail to give to man the most heavenly principles, to guide him from sorrow to happiness—from earth to heaven? And although humble, he was never passed by unnoticed. The great affected to despise him, but it was because he despoiled them of their greatness. The Priests derided him, but it was because his life opened, most fully, their hypocrisy and caused their cheeks to blush in shame at their own wickedness. He wrote their crimes upon the ground, and when they condemned the wicked they dared not cast the stone. He displayed no unmerciful power, but mercifully he expended it wherever he went. He never put forth his power simply to awe the wandering rabble, but to soothe the troubled mind, to deliver victims from death and the grave, or to heal the diseased body of the poor and melancholy conditions of mankind—these were his offices. Who can be offended in such a being?—The terrible and the unapproachable, calculated only to awe man into obedience with fear and trembling—he did not appear with these. But with all those winning attributes of divinity which could relieve our distresses, comfort our abode, procure our salvation, and win, at the same time, our love, our affection, our trust, as well as our admiration—these were the robes of greatness and glory of his Father's court that he wore. He came to endear us to him; and as a teacher upon the mountain, as a Father at Nain, a Brother at the house of Mary and Martha, and as a Savior and protector to all, he was found in all the relations and necessities of human life. O, is it possible we can be offended in such a Re-

deemer! "Blessed, thrice blessed is he, whosoever shall not be offended in him."

But again:—*Let us consider the foundation of this offence against our Blessed Lord.* To do this as fully as possible and to further illustrate the inconsistency of human conduct, we will instance a case or two under the previous administration of the government of heaven. When Naaman the Syrian came to the Prophet of Israel to be cured of his leprosy, Elisha sent a messenger unto him telling him "to go and wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean." But the haughty captain, priding himself upon his greatness and his honor, became wroth and went away saying, "Behold I thought he will come out to me, and stand and call upon the name of the Lord his God and strike his hand over the place and recover the leper. Are not Abana and Pharpar rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage." But his servants, more wise than he, spoke to him and said, "My Father, if the prophet had bid thee do some great thing, would'st thou not have done it? how much rather, then, when he saith to thee wash and be clean." Reproved of his madness, and seeing his folly, he went down to, and "dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like the flesh of a little child, and he was clean." He exultingly acknowledged the power of the God of Israel and sought to constrain the man of God to receive a reward; but as he had given that which was not his own, he could receive no reward.—Here is an instructive lesson—how many Naamans are there in almost every age of the world? If the rich could buy salvation with the price of some costly treasure—if the chivalrous could win it by successful battle—if the worldly-honorable could procure it as they procure political fame and glory, they would gladly receive it. But they know not what they seek. Moneyed honors may be obtained by money, the warrior's wreath of glory may be obtained by war, the highest niche in the temple of fame may be obtained by political strife and contention; but these have no part nor lot in obtaining salvation—their money, their honor, their fame, like the gold of Simon Magus, or the pride of the Captain of the hosts of the king of Syria, perish with them, when seeking to obtain the true riches, the salvation of Jesus Christ. In the nature of the case, then, the system must be suited to the object had in view. The coming of Christ into this world was not to create the vain, the foolish, the pompous displays of worldly glory. It was to seek and save the lost. He was therefore made in accordance with his plan to wear, at the same time, the nature and the infirmities of our race, that he might save perishing sinners, rather than exultingly govern the myriads of the fallen and degraded. He purifies 'ere he governs—he exalts 'ere he sways the destiny of man. Does not his appearance, then, justify the object in view? How it should humble the pride of the haughty; how it should exalt the humility of the lowly, that the prince of the kings of earth, came in and to the lowest conditions of our suffering race, to seek and to save that which is lost.

But the objection under consideration arises from an improper conception of the power and majesty of God. We are too apt to suppose that the success of the designs of God are dependent upon the fitness of the means employed, seeing that this is the character of all human success. It was a maxim, however, of the Apostle, and it should never be forgotten, that the foolishness of God (in our eyes foolishness as the preaching of the cross was foolishness to the Greeks) is wiser than men, and the weakness of God stronger than men.—To stop the currents of the smallest streams we erect dams—to pass over unfordable rivers we erect bridges; but the rod of Moses by his will, throws the sea into heaps—rolls back the mighty waves and discloses the bottom of the depths for the dry passage of his pursued followers; while the same voice rolls it together again, to the destruction of his enemies. To overcome a natural enemy in battle array, we collect large armies—whereas, in the hands of

Gideon and his three hundred followers, a few broken pitchers and burning lamps, by the power of God, overthrew all the mighty forces of the hosts of the Midianites, who had vaunted themselves against the Israel of God. To pull down fenced cities, we use the spike and the battering-ram and the engines of war; but a few discordant trumpets in the hands of the Priests of the nation of God, threw to the dust the mighty walls of Jericho, wherein the people trusted. We need not multiply examples. As the heavens are higher than the earth, so are the ways of God higher than our ways, his thoughts higher than our thoughts. "The wisdom of this world is foolishness with God; for he taketh the wise in their own craftiness. The Lord knoweth the thoughts of the wise that they are vain. Therefore let no man glory in men." We are taught not only by the revelation of God, but by the often times unexpected course of nature, not to presume to sit in judgment upon the ways of God or of his Son. Things which we consider weak and foolish, are oftentimes found in his hand to be the wisest and strongest. Thus the cross of Christ became a stumbling-block to the Jews and foolishness to the Greeks, but unto all the called, the power of God and the wisdom of God. And to this day, however the proud and the lofty may be offended in Jesus, yet to every obedient believer in him as Son of God, he is God's power to salvation; and for the best reason in the world, because he was ordained of God for that purpose. His ordination is sufficient to effect any object, although it may not be in the power of man to see the relation or fitness of the means employed. But if you are ever disposed to demur, remember that there was no medicinal virtues in the waters of Jordan to cure the leper; none in the pool of Siloam to cure the man born blind; no power in the rod of Moses to open the depths of the sea; and although the virtue was not in the means employed, as the greatest of objects were accomplished, so, through a suffering Messiah, salvation from all the guilt, power and consequences of sin, may be accomplished. "Blessed is he whosoever shall not be offended in me."

The offence of Jesus has not yet ceased. For every creature under heaven he provided a gospel in his own death and resurrection, declaring that "he that believeth and is baptized shall be saved;" but human presumption and human prejudice can conceive no wisdom in such an appointment, and stumbles at the offence of the cross. The same spirit which stumbled at the poverty and loneliness of life of our divine master, still stumbles at the humility required in his specific appointments. But still the blessing remains and is open to all who will embrace him as divine and his commandments as authoritative. We are poor judges of the wisdom and majesty of God. They are not always connected with wonderful works. They are as much to be seen in the beauty of a flower, the organization of an insect, as in the blazing of a comet. We should remember the washing of the Syrian leper, the fall of Jericho, the spittle and the clay of the Siloam blind man, and learn that the ways of Jehovah are not our ways, nor his thoughts our thoughts; for as the heavens are higher than the earth, so are his ways than our ways, and his thoughts than our thoughts. Whatever God has appointed is sufficient for the end contemplated, because He has appointed it. Alas! that beings of such slender capacity and whose duration upon earth is but for a day, should make their views of what is efficacious, the measure of the power of that God, whose presence fills the universe, and whose working no finite mind can fathom. Instead of thus limiting the divine power, even where it is pledged to be present, as in all the ordinances of Christianity and all our daily obedience to Christ, let us rather with glad and grateful hearts acquiesce in the divine will, bow to the only authorized guide of our faith and duty, and secure the ever ready blessing of those who are not offended either in Christ or his teaching. Here is our repose. In keeping the commandments of our King, there is great reward. In following the proposed light of any other authority, we are baffled, become restless, darkened and dissatisfied. The best minds around us, yea, all minds, feel the need of

something above their own resources, which can be found alone in the authoritative appointments of God Almighty, as they have been made in his mercy, through his own dear and divinely commissioned Son, Jesus Christ, our Lord. The sign manual of the Eternal Father has been given to all his teachings, and his all-glorious name covers as with his own Almightiness every appointment of his love. To the infidel he offers rest in faith. To the believer he offers pardon in the obedience of baptism.—To the Christian he offers help for every infirmity, the blessed peace of the Spirit, and in the end eternal felicity, in a life of prayer, praise and daily obedience.

J. B. F.

Household Education and Prayer.
No. V.---Duty of Parents.

"Little children! Blessings on ye!
Ye are always bringing to me
Pleasant faces
Winning graces,
Life's picture-side revealing.
Ye are cheering beams of light
Shooting through the clouded night,
The night of toil—the night of care
Which our maturity must bear!"

All the duties in life, whether family, state or church, are based upon mutual relationships and dependencies. The right, therefore, that as parents we have to the honor, obedience and love of our children must flow from a sense of the benefits they have received from our hands. And where there is no care and tenderness, this sense cannot be expected; and if in rare instances it be found, it cannot be relied upon. It is the natural duty of parents to provide for the maintenance, education and virtuous and religious rearing of their children, to the best of their ability. Parents usually love their children with a strength and intensity of attachment far superior to that of children for them; but they do not always appreciate how much their own neglect and follies prevent that natural respect which is ever demanded from the latter. The duties of children are imperative and indispensable, of which we propose to treat in a succeeding paper. But whilst those of parents are before us, we concentrate attention upon the fact that the unhappiness and failures of many families, the melancholy contempt and animosity their children occasionally exhibit, are the result of causes to be traced to their natural heads. Moral delinquency and a spirit of over-indulgence, churlishness and inhumanity, partiality and injustice, intemperance and impiety are each fruitful sources of domestic discord and distress:

1. To act in our houses with a harshness and severity, that reveals a tyrannical disposition, is cowardly, for the reason that there are none there to resent the insult or dispute the authority. Power certainly belongs to every parent, but to exhibit it only in its abuses, to exercise it over children as though they were slaves; to manifest every impulse of passion, so as to always rebuke with asperity and chastise with rigor, is to disgrace our relationship and make us appear more as savages than as men. To a calm and well-balanced mind, there are a thousand pleas of children to which it must listen. Their ignorance claims our pity and our attention, their innocence our protection. Many of their faults are pardonable, and most of their errors are the result of inexperience and inadvertence. The divine command is: "*Provoke not your children to wrath lest they be discouraged.*" And I desire earnestly to state it as the result of my observation and experience, that every parent who cultivates severity of discipline, distance and reserve in manner, will find his children servile and diffident, or when from under his eye, perfidious and mean. He may be obeyed but he cannot be loved. He may make his unrighteous blows felt, but the day will come when they will be returned in some form, full measure running over; perchance in the disgrace of his children, perchance in his own neglect. Whereas, on the contrary, where an open and ingenuous confidence is blended with every exercise of our authority, esteem and regard for themselves and for us, will follow us all through our life. Were I preaching to you, my Christian Brother and fellow parent, and anger and cruelty were justly chargeable upon you, I would endeavor to

cause you often to remember, that you, too, are a child, having a Father in Heaven who judges us by the measure we mete out to others. We look up to him for his love, for his tenderness, pardon, indulgence and reward. Were he to rule us with a rod of iron, we would have been crushed to pieces long since; but "there is forgiveness with him that he might be reverenced." Let us see to it that we have the same disposition.

2. But extremes are to be avoided. Unrestrained fondness and excessive indulgence are more common evils in many families, than the abuse of authority. A misguided love may allow loose reins to appetite and passion at an age when reason is too weak to guide our children. When this is the case, their ignorant wills regard no authority, not even the parental; evil propensities take deep root in their souls, and for the lack of early correction vices are developed and strengthened, until we need never expect them when grown to be either virtuous or happy. Many a grown man, when a slave to appetite, has regretted the fondness of his parents; and not a few live to curse the excessive indulgence which was the foundation of their misery.

3. Again: Manifestations of partiality or preference disturb the felicity of many families. Fancied or real manifestations of superior genius, beauty of person, talents and other natural accomplishments if allowed to destroy the equal balance of parental love, instead of being,as God intended them, blessings to the human family, will undermine its happiness, causing animosity where there should be harmony, and misery where there should be peace. Human nature has much in common in every period of its development. Children, like grown persons, when they find it impossible to please, will lose all desire for pleasing; if neglected will neglect; if injured will resent. Every partial distribution, therefore, of parental tenderness and attention, must ever be attended with evil consequences. It is a weakness or a prejudice which can be overcome only by the exercise of reason and religion.

4. We should be careful not unjustly to defraud them out of the legitimate share of their patrimony. "He that provides not for his own, is worse than an infidel."—Illiterate and savage barbarians provide for their children. The great charter of nature gives them a right to the possessions of their parents; and except in extreme cases of flagrant enormity, it cannot be wrested from them without sin. The laws of men recognise this great principle of nature and of God. No venial offences, no unpremeditated or accidental disobedience, nothing, in a word, but the worst crimes can excuse a parent for depriving his children of their patrimony. The cloak of piety, or a pious devotion of our substance, cannot convert this vice into a virtue. The religion of fanaticism may canonize as a saint the man who beggars his children for beneficent enterprises, but the religion of God, of truth, of common reason pronounces him "worse than an infidel." Injustice is ever evil, will ever be punished by the reproaches of conscience and the judgments of God. Nor for the sake of bequeathing large estates after their death, can Christian parents excuse their neglect in life. They should not wait till God shall wrest their property out of their hands by death, before they dispense their favors, or they may tempt their children to the impiety of ceasing to desire their continuance in life. Miserable condition, indeed, to have those who have derived their life from us, desiring us quit of it. Let parents see that they present not the temptation. God, the Universal Father, should be the pattern everywhere before our eyes. He sends forth his bounties liberally, impartially, constantly; He guides by his counsel; guards by his providence; supports by his power; aids and helps us here and gives the assurance of a glorious inheritance hereafter. "Be ye, therefore, perfect as your father in heaven is perfect." But we must defer our further observations for another month. J. B. F.

What I do thou knowest not now; but thou shalt know hereafter—is the unwearied language of God, in his providence. He will have CREDIT every step. He will not assign reasons, because he will exercise faith.

The Sower.

BY J. R. LOWELL.

I saw a sower walking slow,
Across the earth from East to West;
His hair was white as mountain snow,
His head drooped forward on his breast.

With shrivelled hands he flung his seed,
Nor ever turned to look behind;
Of sight or sound he took no heed;
It seemed he was both deaf and blind.

His dim face showed no soul beneath.
Yet in my heart I felt a stir,
As if I looked upon the sheath
That once had clasped Excalibur.

I heard, as still the seed he cast,
How, crooning to himself, he sung:
"I sow again the holy Past,
The happy days when I was young.

"Then all was wheat without a tare,
Then all was righteous, fair, and true;
And I am he whose thoughtful care
Shall plant the Old World in the New.

The fruitful germs I scatter free,
With busy hand, while all men sleep;
In Europe now, from sea to sea,
The nations bless me as they reap."

Then I looked back along his path,
And heard the crash of steel on steel,
When man faced man in deadly wrath,
While changed the tocsin's hurrying peal.

The sky with burning towns flared red,
Nearer the noise of fighting rolled,
And brothers' blood by brothers shed
Crept curdling over pavements cold.

Then marked I how each germ of truth,
Which through the dotard's fingers ran,
Was mated with a dragon's tooth,
Whence there sprung up an armed man.

I shouted, but he could not hear;
Made signs, but these he could not see;
And still without a doubt or fear.
Broadcast he scattered anarchy.

Long to my straining ears the blast
Brought faintly back the words he sung:
"I sow again the holy Past,
The happy days when I was young."

Be Still, and know that I am God.

BY MRS. H. J. LEWIS.

Oh, be thou still my wildly beating heart,
And know thy grief is from a Father's hand;
Sometimes sweet waters to my lips impart
A rich refreshment: shall I murmuring stand
When bitterness is mingled with the draught?
Ah no! of such are strength and hope and life?
An armor to withstand the pointed shaft
That else were fatal in the spirit-strife
Where all must mingle, from the crowned head
To the unlettered peasant. Be thou still,
Till the dread tempest shall have passed thee by;
Then in the sunshine all around thee spread,
Behold the glances of a Father's eye,
And smile through tears submission to His will.

We know that Thou art God, or, dearer name,
We call Thee Father, and before Thee bear
Our hearts' most grievous burdens. Guard the flame
Thou hast enkindled lest the se ed
Consumed with tares; for oh! we are most weak,
Bound with strong ties to creatures frail as we;
And when thy messenger essays to speak
And we must listen, draw us near to Thee,
That we may lean supported by Thy love!
By the mean sufferer unto Calvary borne,
On whom descended the white-pinioned dove,
Show us through heavy clouds the golden morn
Which o'er the Eternal City sheds its ray,
And guide our feet along the rightful way.

The true Pantheism.

Of Him, and through Him, and to Him are all things."
THE APOSTLE PAUL.

I.

Of Him are all things. His creative Thought
Pours monad forms from those untiring fountains,
Where neb'lous fires are into star-globes wrought,
Or the gray lichen given to earth's bare mountains.

II.

Through Him are all things. His sustaining Power
Holds, guides, and rules each brief event of time;
The march of History, or the falling flower
Each resting safely on that arm sublime.

III.

To Him are all things. His eternal Love
Draws all things upward to its large embrace;
While woe and sin through their vast circles move,
To melt at last beneath His conquering grace.

IV.

Thus dwells the Godhead in the world He loves.
Which out of Thought to Joy is always tending;
And the fair cosmos of creation moves
From, through and to the Great Source, Strength and Ending.

[SELECTED.]

O thou that after toil and storm
May'st seem to have reached a purer air,
Whose faith has centre everywhere,
Nor cares to fix itself to form,

Leave thou thy sister, where she prays,
Her early heaven, her happy views;
Nor thou with shadowed hint confuse
A life that leads melodious days.

Her faith through form is pure as thine,
Her hands are quicker unto good.
O, sacred be the flesh and blood
To which she links a truth divine!

See, thou that countest reason ripe
In holding by the law within,
Thou fail not in a world of sin,
And e'en for want of such a type.

My own dim life would teach me this,
That life shall live forever more,
Else earth is darkness at the core,
And dust and ashes all that is;

This round of green, this orb of flame,
Fantastic beauty; such as lurks
In some wild Poet, when he works
With a conscience or an aim.

What then were God to such as I?
'Twere hardly worth my while to choose
Of all things mortal, or to use
A little patience 'ere I die;

'Twere best at once to sink to peace,
Like birds the charming serpent draws
To drop head-foremost in the jaws
Of vacant darkness, and to cease.

For the "Christian Magazine."

The Argument against Baptism turned.

I desire to demonstrate to the readers of the Magazine, a most startling proposition, viz: That every argument directed against the doctrine of "baptism for the remission of sins," may be turned with equal effect against the necessity of "faith in Christ in order to salvation,"—that the identical reasoning which undermines the former sentiment, at once blots the latter from the book of God! Assuming that Mr. Rice, in his debate with Mr. Campbell, has given us a synopsis of all that has been, or can be said on the subject, we shall follow in regular order the arguments there employed, retaining as far as we can not only his ideas, but his language. We request the reader before reading this article to give Mr. Rice's argument on the "design of Baptism" a re-examination. Adopting then, the principles upon which his entire discourse proceeds, employing the same illustrations and observing the same laws of interpretation I argue, that "faith in Christ cannot be necessary to salvation," because,

Arg. 1. "It flatly contradicts plain and positive declarations of scripture." What sayeth the Holy Spirit? "He that feareth God and worketh righteousness is accepted with him." Acts 10. Now a man may fear God, and work righteousness, as the Jews did, without believing in Christ—"Can a man be accepted of God and not saved?" And yet Peter says, he that feareth God, and works righteousness is accepted of God and "says not a word about" faith in Christ.—Again, "He that loveth another hath fulfilled the whole law." Rom. 13: 8. Can a man fulfill the whole law, and at the same time be in a lost condition, and cannot a man love another and not believe in Christ?

Arg. 2. "From the fact that all who are begotten of God do enjoy salvation." John says, 1 Epist. 2: 29, "He that doeth righteousness is begotten of him," and "does not mention" faith in Christ—"are such persons lost?"

Arg. 3. "From the fact that all who are born of God are saved;" "and the new birth is not essentially connected with" faith in Christ. "1st. Because when Peter mentions it, 1 Epist. 1: 23," faith "is not spoken of." "Surely if faith had been necessary it would have been attended to."

2d. "Because, when the conversion between our Saviour and Nicodemus occurred" faith in Christ "had not been instituted" as a condition of salvation. "How then can it be proved that our Savior had reference to an ordinance not yet in existence?"

3d. "My third fact is that when" faith in Christ "was instituted it was never by the inspired writers called a birth. Not an instance of such mode of expression can be found. Then it is fair to conclude that it is not a birth."

4. "The reason given by our Saviour why men must be born again proves that the new birth is a change of heart, wrought by the Holy Spirit and that it is not effected by" faith in Christ.

5. "That the Savior had no reference" to faith in Christ "as essential to the new birth, is evident from the fact that he reproved Nicodemus, for not understanding the doctrine." "This reproof shows that the new birth is taught in the Old Testament and Nicodemus ought to have understood it."—Faith in Christ in order to salvation, is not taught there; "therefore faith in Christ is not essentially connected with the new birth!"

6. "The mystery connected with the new birth proves that" faith in Christ "is not essentially connected with it. Nicodemus objected that the doctrine was mysterious. Now the Saviour admitted it, but proved that this was not a valid objection. 'The wind bloweth' &c. Now if the doctrine of salvation" through faith in Christ "be true, this illustration from the blowing of the wind is entirely inappropriate, for there is no mystery in the fact, if it be a fact, that God has said he will save those who believe in Christ. It is one of the simplest things imaginable."

7. "That the new birth is a change of heart, and as such is effected by the Spirit of God, and not" by faith in Christ "is proved by the scriptural evidence of persons having been born again. Rom. 8: 14."

Arg. 4th. "My fourth argument is, that

the language of the Savior, Mark 16: 16, does not teach the necessity" of faith in Christ "in order to salvation"!! "The Savior said, 'he that believeth and is baptized.' "Now the question arises, whether faith or baptism secures salvation, or whether both are equally necessary"! "To determine this question it becomes necessary to quote some other scriptures." Peter says "baptism doth also now save us. He does not mention faith." "Therefore baptism is necessary to salvation but faith is not."

Arg. 5th. "Is deduced from the fact that the inspired writers annex salvation to repentance (Acts 3)" and to baptism (Acts 22) "without saying one word about" faith. "Hence it is most obvious that the Savior did not regard faith as a prerequisite to salvation!"

Arg. 6th. "My sixth argument against the doctrine is that if it be true, multitudes of pious persons live and die condemned, and will be forever lost." "If the doctrine be true hell will be full" of infants, idiots, heathen, and "some of the most pious people that have lived on earth!" "Who has not stood by the dying beds of the pious" infidel and deist "and witnessed their calmness in the immediate view of death and the joyful anticipation of speedily beholding the face of their Creator without a veil to obscure his glory?

Arg. 7th. My seventh argument is "that the doctrine ascribes an unscriptural importance and efficacy to the obedience of the sinner."

"And last, though not least, is it not unreasonable to suppose that God has made salvation dependent on an act, our obedience to which depends on the intervention of a second person?" Paul says that hearing is necessary to faith, and therefore as we cannot hear without a preacher, our salvation is made to depend on what man may do for us! So that it is clear God has not suspended our salvation on faith in Christ.

Now may I not ask the intelligent reader, if I have not given a candid and fair representation of this case, and if it is not true beyond all question, that the arguments hurled against "baptism for remission" come down with an equally destructive force against "faith in Christ," and not only this, but every other act of obedience God requires of the sinner? Indeed, they effectually nullify the whole scheme of Redemption. Take care how you handle the word of God. The above is but one of almost numberless perversions of the word, daily palmed off upon a too confiding people.

PERSIS.

Gethsemane.

The student of the classic page delights to linger around those places which have been the scenes of noble achievements—and many spots on wave and shore are but other names for the glorious deeds they witnessed. What noble emotions are wakened in his heart at the mention of Thermopylæ's famed pass—he beholds the Persian millions rushing with headlong fury upon the Grecian phalanx, which stands as firm as the wave-washed rock, at whose base the billows beat in vain; he feels something of the spirit by which that noble band were inspired—like them he feels he could conquer or die.

Platea and Marathon are magic words; to the heart of the warrior they are like a trumpet's call, they give strength to his arm when he meets the foe; and the courage of the seaman burns with new ardor when he thinks of the triumphs which freedom gained at Salamis.

The Christian, too, animated with holier feelings, turns to the land hallowed by the feet of Prophets and Apostles, where the Redeemer of man first made known his mission of mercy; and delights to find there many sweet yet solemn resting places for memory.

There is Jerusalem, over which the Saviour shed tears of compassion; Bethlehem, where he was first made known by the star and angels; Bethany, where dwelt the sisters of Lazarus; the Lake of Galilee, whose angry waters were hushed at his word; and Calvary's summit, where he died for us. But we leave all these and seek the foot of Olivet, where embowered in vine, stands Gethsemane's garden, and there in that

scene of sorrow and suffering, with hushed hearts, and tearful eyes, let us sadly linger.

Let us call to mind that night of grief, when the man of sorrows left the noise and confusion of the city, to seek its calm retirement, and be alone with God—the moon shone brightly down, but never since creation's dawn had she looked upon a scene like this—a scene which doubtless caused fiends to triumph, and angels (if they ever wept) to stand in mute yet tearful wonder.

The meek and sinless sufferer borne down by the weight of sins, not his own, sinks to the cold, damp earth, and in most plaintive accents makes his petition to God —the stillness of the night was broken by his bitter groans while tears and blood attest the bitter agony which wrung his soul while he prayed "let this cup pass from me."

Yes, that cup when pressed to his lips caused him for a moment to shrink at its bitterness, yet nerving his soul for a final effort, he exclaimed "not my will, but thine be done;" and for us he drained the cup of sorrow to its dregs.

Sacred Gethsemane! Scene of infinite condescention! of infinite love! to me thou shalt ever be hallowed ground, and while I meditate on the solemn scene which transpired in thee, may my heart be melted into tenderness at the recollection of the Saviour's love, and my eyes overflow with tears for the sorrows he endured for me. And oh! if my life should be marked by suffering amid all my sorrows, may I imitate the meek sufferer who once knelt in thee; like him may I pray "not my will, O God, but thine be done." B.

Church Discipline---Church Affairs.

Dear Brethren F. and E.—Permit me to say a few things to the brethren through the Magazine on the subject of "Church Discipline." In my opinion the churches are not strict enough in seeking the full qualifications for bishops and deacons, and are too hasty in appointing men who lack qualifications.

Of him who would be a bishop the gospel requires,

1. That he desire the office not for the sake of gain.

2. That he be blameless.

3. He must be a married man, having his children in subjection under him.

4. Not a riotous liver, not unruly, not soon angry, not given to wine or strong drink, not a striker, not a gainer by fraudulent dealing.

5. An entertainer of strangers, a lover of good men, patient, just, holy, temperate.

6. A holder of the true doctrine, the form of sound words, the words which the Holy Ghost teaches.

7. Watchful, of godly behaviour, able to teach, not a pratler, not covetous.

8. Not a young convert, well reported of by the world, not a lukewarm professor.

9. Selected by the church, being an aged and experienced member.

10. Ordained by an Evangelist with fasting, prayer and laying on of hands.

Question 1. For what length of time?

During faithfulness in their official relations and private walk and their continuance with one particular congregation.

Q. 2. How many bishops to a congregation?

Two or more, if the church is large and have members qualified.

Q. 3. What should be done with officers who have been appointed who have not the qualifications?

Let them resign forthwith lest the church's influence be destroyed under their care.

Q. 4. What are the duties of bishops?

To preside in the church, to teach, exhort and convince the gainsayers; to train the members and to attend to all cases of discipline.

Q. 5. Why is it necessary to be strict in seeking the full qualifications of Bishops?

Because by improper persons in this office the church has been greatly injured.

Q. 6. To whom are bishops responsible?

To the church from whom they receive their authority.

Q. 7. How are churches liable to be injured?

By too many persons wishing to teach who have neither gifts nor knowledge, and by too many wishing to rule, which always genders strife.

Q. 8. What should be done with a brother who lives convenient to the meeting-house, but will not attend church except at protracted meetings?

Let the bishop admonish him and if he will not reform, let him be excluded.

Q. 9. What should be done with a brother who is in the habit of going into doggeries and drinking with sinners and urging others to do so?

Rebuke him before all, that others may fear, and if he do not entirely abstain, exclude him as unworthy of Christian confidence. Churches should not fellowship that which moral societies will not.

M. G. ELKINS.

Should Christians make and sell Spirits?

BRO. EICHBAUM:—It seems to me wrong for a person that is called a Christian to make or sell spirituous liquor, or to indulge in the free use of it. In proof of which I will give you a few texts of scripture and some arguments.

Hab. 2: 15—"Wo unto him that giveth his neighbor drink, that putteth his bottle to him and maketh him drunk also." The meaning of the word wo is, a great calamity or curse; then it might be properly read, a curse unto him that giveth his neighbor drink &c.

2 Cor. 7: 2—"Receive us, we have wronged no man, we have corrupted no man."—The meaning of the word corrupt is, to make good bad. If spirituous liquor has a tendency to make good men bad men (which I think all will admit) it is corrupting, and a person who makes or sells it is going against Paul's example, and virtually against his command.

3 John 11—"Beloved, follow not that which is evil, but that which is good." If spirituous liquor is an evil (and I think all will admit that it does more harm than good, consequently an evil,) then the person who follows making or selling it, follows that which is evil contrary to John's command.

Spirituous liquor is ruinous to the souls and bodies of the human family. It often reduces families from wealth, character and happiness, to poverty, degradation and misery; even bringing rational men below the character of brutes. They sometimes take poison into their stomachs, but they are ignorant of its properties or the fatal consequences of the act, and yet man, with all his boasted reason, will swallow liquor when he knows before and at the time of drinking it that it will destroy him both soul and body. Liquor kills its thousands where the serpent kills but one, and yet every man or woman will start back at the sight of the serpent and kill it if possible; and yet the bottle, a more dangerous poison, they can hug to their bosom as a precious morsel.

Then, under all these commands of the Bible and arguments, how can a christian make or sell spirituous liquor, seeing that in this he is furnishing the enemy of souls with traps, snares, poison and daggers to stab immortal souls to the life? But some one will excuse himself by saying, "It is true I make or sell liquor, but if I did not some body else would. In this I do not know that I do wrong, or that I am acting in violation of the scriptures. I am a sober man; I drink nothing myself, neither do I suffer any drinking about my house. By this I make something to support my family and it is the duty of every man to provide for his family." Thus the man is influenced in his judgment by his own interest. It is indeed seldom that a man will think or act against what he believes to be his interest. Men strive to get some excuse to ease their consciences in that which they allow. A citizen would, by the same parity of reason, excuse himself in time of war when he is furnishing the enemy (for the sake of profit) with guns, powder and lead to kill his countrymen. He might say, although I sell to the enemy guns, powder and lead for his money, I do not know that this is wrong; if I did not do it somebody else would. I am a peaceable man; I do not kill any of my countrymen myself, neither do I suffer any to be killed about my house. By this I make something for my family and it is my duty to support my family. But would not every other man and woman say that such

a one was an enemy to his country, a *traitor* and deserved the severest punishment? A professor of Christianity who furnishes the liquor to the enemy of souls to destroy them and send them to torment, is he not an enemy to Christ? The liquor furnishes the devil with instruments of eternal death to strengthen his cause, and to weaken the cause of Christ. Wicked men drink it and become more wicked, and often lay traps and snares to seduce and draw in with them the unsuspecting who would wish to do better. Christians are induced to taste and taste, until they become drunkards instead of Christians. Then seeing that it does so much harm and so little good, we should shun it as we would a serpent, and touch not, taste not, handle not the unclean thing.

For want of room, I must defer the balance for another essay, to wit: the impropriety of Christians indulging in the use of spirituous liquor.

Your bro. in the cause of Christ,

JAMES YOUNG.

QUERIST'S DEPARTMENT.

Admission into the Kingdom of Christ.

1. What is the difference between entering into the kingdom of Christ and into a particular congregation or church?

2. Is an unworthy member put out of a particular church also put out of the kingdom of Christ?

3. If so, and he should again desire to identify himself with the kingdom, what are the terms of admission?

J. R. C.

ANSWER.

1. By faith, repentance and baptism we enter into the kingdom of Christ, but not necessarily into any particular congregation.

The proof of the first clause of our proposition may be found in the conversation with Nicodemus, "Except a man be born of water and of the spirit, he cannot enter the kingdom of God;" figurative language employing the same as the literal expressions of the commission, "He that believeth and is baptized shall be saved," &c.

That the phrases kingdom of Christ, or kingdom of God, are tantamount to those other, Church of God, Church of Christ, must be apparent to every Bible student.

But may a man be in the kingdom of Christ, without being in a particular denomination? Most certainly. The Ethiopian Eunuch as soon as baptized, was in the kingdom of Christ, born of water and of spirit, but he was not and could not be attached to any congregation, for he lived in a land where none but himself knew the gospel.

It is undoubtedly the duty of Christians to assemble themselves together for religious purposes whenever it is practicable, and in the style of scripture such congregations are designated the Church of Christ *at* Corinth, *at* Rome, or *in the house* of some one, "greet the church which is in their house." Rom. 16: 5. Into such congregations we may enter by whatever form may be agreed upon, such as receiving the right hand of fellowship &c.

2. Is an unworthy member put out of a particular church, put out of the kingdom of Christ?

Unquestionably, we think. The kingdom of Christ like all other governments has its laws which cannot be violated with impunity. The church is the depositary of those laws and is charged with their administration, and when acting according to the oracles of God, acts by *the authority of God*. For example, when the Apostle asserts that "no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God," Eph. 5: 5, he gives us a law by which the church is bound to try its members. Let us suppose then that a member is *unworthy*, tried by this standard and that a congregation *puts him away* from itself, is he not necessarily put out of the kingdom of Christ? In other words, the BIBLE, *our infallible standard*, declares who are and who are not in the kingdom of God, declares in what *unworthiness* consists, and the church declares the *fact* of that unworthiness, not the *law*.

It is God who says to the church, "not

to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner—with such a one no not to eat." 1 Cor. 5: 11; but the church must decide the fact that A. B. is an extortioner, and when *applying* the law, she excludes him from her fellowship, there can be no reasonable doubt but what he is excluded from the kingdom of God. The question is precisely parallel with this: "Is a man who has been baptized, on a profession of his faith, admitted into the kingdom of Christ?"

3. "What are the terms of admission?" That is, when a man has been once excluded from a congregation, how shall he be admitted back?

Repentance and confession are plainly the only restoratives. Without repentance there could be no reason for forgiveness, and without confession, pride unhumbled would prompt to other departures from the right and the good way.

"If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 Jno. 1: 9. How much more should a church, made up of frail and often erring mortals forgive one who desires to amend his ways.

The law of love is the great law of the kingdom of Christ. On love it was founded, by love it is edified, and in the administration of needful discipline, every effort compatible with the interests of the truth should be made in behalf of the ignorant and the guilty. J. E.

In Christ.

4. "Do persons get into Christ by any other way than baptism?"

Answer.

The commission given by our great leader plainly points out to us the way of entrance into Christ. "Go teach all nations, *baptizing* them into the name of the Father, and of the Son, and of the Holy Ghost."—That *into* and not *in* is the proper rendering of *eis*, no critic will deny. That we are baptized into the name of Christ is, therefore, plain. The import and value of this baptism may be judged of by the declaration, "For there is *no other name* under heaven given amongst men, whereby we must be saved." Acts 4: 12.

To the like effect is Gal. 3: 27: "For as many of you as have been baptized into Christ, have put on Christ," and Rom. 6: 3, "Know ye not that so many of us as were baptized *into* Jesus Christ, were baptized into his death."

If, then, persons enter into Christ in any other way than by baptism, it is unrevealed, and every objection that can be brought against this position can be applied to any other that may be taken. If it be said that we enter into Christ by *faith alone*, the difficulties ordinarily brought against the doctrine of entering into Christ by baptism, will apply with equal force.

Let us hold fast the form of sound words.

Heb. 11: 40.

5. "What better thing is that spoken of in Heb. 11: 40." H. J. B.

The passage reads, "And these all having obtained a good report through faith received not the promise, God having provided some better thing for us that they without us should not be made perfect."

We conceive that "the promise" and the "better thing" imply the same great blessing, the blessing of all nations in Christ.—To this great promise frequent reference is made in the New Testament Scriptures.—Paul affirms, Acts 13: 23, "Of this man's (David) seed hath God according to his promise raised up unto Israel a Savior Jesus." Again, when before Agrippa, he says, "And now I stand and am judged for the hope of the promise of God made unto the Fathers." Again, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3: 29. In Eph 3: 6, Paul declares the mystery of godliness, "That the Gentiles should be fellow-heirs and partakers of his promise in Christ by the Gospel."

The venerable worthies enumerated in the 11th Heb., enjoyed not the day of Christ and the Apostle affirms in the passage under consideration that for us, those who live under the gospel dispensation, God has provided what is better than aught the law could boast, in having provided us HIM in whom all the promises of the law and the prophets

centre, and in whom the imperfections of the old legal system are done away.

J. E.

RELIGIOUS INTELLIGENCE.

FROM MISSOURI.

Bro. S. S. CHURCH, writes Jun. 3, from St. Louis, that Bro. HOPSON, and himself had held a meeting at St. Louis, result 14 additions. One valuable addition since.

TENNESSEE.

Bro. MADISON LOVE, of East Tenn., over date of May 5th, informs us that "since he last wrote there have been 26 additions, chiefly by confession and baptism."

Bro. J. D. BILLINGSLEY, East Ten., writes May 12th, "I have been laboring for the last four or five months in the lower East Tenn. Co-operation. I have had several additions, I found many warm-hearted brethren and Sisters in my travels. The Lord bless them."

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Report, No. 2.

DEAR BRETHREN:—Since my return from the South, in March, I have visited the churches at Sycamore, Sam's Creek and Hanna's Ford, in company with brother Scott. At Sycamore we had 2 additions, and the prospect for several more 'ere long seemed tolerably good. At Sam's Creek we had no conversions but had the pleasure of leaving the brethren in a better state spiritually than we found them. We preached two days at Hanna's Ford, and I returned home to prepare for a tour to North Alabama.

The churches above named have increased much in numbers and also in the fruits of the spirit, during the two past years. Brother Scott is a good preacher and has done and no doubt will continue to do a good work in connection with these and other churches and neighborhoods within the bounds of the Davidson county Co-operation. This is an important Co-operation and should, and we trust will be, liberally sustained.

Yours, in the gospel,

J. J. TROTT.

Franklin College, April 1851.

MILLERSBURGH, Tenn. June 7, 1851.

BRO. EICHBAUM:—Bro. SOUTHERN and myself having just returned from a tour of nearly five weeks, and concluding you and some of your readers would be pleased to hear what the State Evangelists are doing, I have concluded to give you a sketch of our tour.

We left home on the 5th of May, preached at Fosterville at night; 6th, at night, in the neighborhood of Berea, Marshall co.; 7th and 8th at Berea, where we had *one* good confession.

Then to Lasea, Maury co., preached one day and night. Then to Cold Branch, Maury co., on the 13th, where we preached some four or five days, and in the neighborhood together, where we had *one* addition to the Kingdom of the Saviour. We left the brethren much strengthened and in a good state of feeling, having been a few days previously troubled and provoked by some *Mormon* Preachers.

From thence to Totty's Bend on Duck river, on our way to which place, we baptized a good lady upon the profession of her faith in Christ. In Totty's Bend we preached two days and nights, had *one* accession.

Then to Little Rock on the north side of Duck river, where we preached three days and nights and added 4 to the Redeemer's Kingdom. Then to Linden, Perry co., where we preached three days and nights and immersed 5 persons into the kingdom of Christ, and congregated 17 persons, whom we left in the care of Bro. A. Craig, who is an old veteran of the Cross, well known throughout the middle part of the state. One of the above named persons is a Lawyer of considerable talents and has the ability to do much good for the cause he has engaged in.

We sowed much good seed in Linden in the midst of much opposition, which we hope will bring forth a good crop not many days hence. There are several counties lying on Tennessee River which present a fine field for cultivation.

G. W. CONE.

TEXAS.

Bro. W. B. McClellan, writes from Washington Co. Texas, under date April 15th, "On last Lord's day, Bro. Newman preached for us and at the close of his discourse 3 persons came forward. One an old man of 65, that had been baptized in infancy into the Presbyterian church. He was accompanied by his consort. The third was a lady from the Methodist church. The brethren were made to rejoice."

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ALABAMA.

Bro. W. T. Crenshaw, over date of May 24th, writes, "I have just returned from a tour—had 3 additions in Barbour Co. near Louisville; all immersed. I feel encouraged by the kindness that I every where met with and especially at Columbia."

—

GEORGIA AND SOUTH CAROLINA.

Gamble, Ga., May 26, 1851.

Bro. Eichbaum—My Dear Sir: Once more our kind heavenly Father has brought me home in safety, and has given me the heartfelt satisfaction of finding that he had preserved my family in health during my absence.

In my late tour of duty of four weeks, spent mostly at Chattanooga, Atlanta and Griffin, I enjoyed the company, and had the efficient aid of Bro. S. J. Pinkerton, of Augusta. While our labors at the two first named places, were performed under rather discouraging circumstances, those dispensed at Griffin compensated us for our fatigues, by their rich fruits, pleasing associations and spiritual enjoyments.

Of Chattanooga and Atlanta, I have only to say, that although prejudice is not sufficiently subdued to assure the humble christian preacher of a welcome reception by the people at large, still there are a few names so alive to the importance of truth as to justify him in the hope of final success in both cities. Indeed, there are already some six or eight persons in each who have avowed allegiance to the Lord Jesus as the *sole* law-giver in Zion, and the end of the law for righteousness to every one that believeth. People suddenly thrown together from every quarter of the country, and necessarily heterogeneous from diversity of teaching, taste, prejudice &c., should not be expected to harmonize immediately in the reception of christianity presented in the Bible garb alone—a garb so very unlike the party-colored habiliments to which they were probably previously accustomed. At all events, as charity hopeth all things, I will under its benign influence, whether my explanation be correct or erroneous, hope to see large churches of Christ in both of these rapidly growing cities.

Of Griffin, through God's great mercy, I can already speak in the confident language of assurance, for there God is already honored by a large congregation who acknowledge no master but Christ the Lord, no creed but the word of the living God; and there this congregation is surrounded by a people too noble to condemn without hearing, and who having heard for themselves, can never be induced to harbor the suspicion that those who wear the holy name of Christ, believe more or less than they profess, or have aims and objects which they do not avow. Noble people, may God reward them for their kindness to his persecuted and misrepresented children!

Their city should be called Berea to make known to all how like their conduct has been to that of the Bereans, of whom the Holy Spirit says, "these were noble—in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so. Therefore many of them believed." In some other places to traduce our good name, secures popularity to the traducer—here it secures him contempt.

The preachers of other denominations share in the generous spirit of this favored place: it was by no means unusual to see them at our meetings, and to receive from them kind and cordial greetings. Indeed, they exhibit here not only humanity, but some thought, for they seem to say by their kindness, these men could not subject themselves to poverty and every kind of evil treatment without an object; and that object must be good, since it is pursued perseveringly in the face of obstacles which always arrest those whose object is not good. I

feel profoundly grateful for the soothing, cheering circumstances which attend our visits to Griffin. May the Lord continue thus to encourage us!

It is due to the congregation to add, that they are not more remarkable for their kind hospitality, than they are for those graces of the spirit which adorn the domestic and social circles of life. This love, gentleness and kindness, is manifested too, not according to the distinctions created by fashion and worldly advantages, but according to distinctions created by more or less likeness to the head of the family—the elder brother—the Lord Jesus Christ. May the Lord bless them with still higher attainments in holiness and love.

After the foregoing I need hardly add that our meetings in Griffin were largely attended by profoundly attentive and respectful audiences, that many therefore believed, and that *seven* made this faith known by uniting with the Church.

Both at Griffin and Atlanta, the labors of that straight-forward and able proclaimer, J. J. Trott, of your State, are remembered with the most lively and affectionate gratitude.

As ever, yours in love and hope,

DAN'L HOOK.

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Report of Evangelists for 1851.---No. I.

DEAR BRETHREN:—Since my last report I have performed a tour of two and a half months in the South. Georgia, South Carolina and Alabama were the fields of our humble efforts. Old Union and Erwinton, S. C.; Augusta, Griffin and Atlanta, Ga., and Triana, Mooresville, Athens and Greenhill, Ala., are the points at which we preached the word of life.

I had the pleasure of co-operating with brethrén Ferguson and Pinkerton at Augusta Ga., brother Green at Old Union, brother Havenner at Erwinton, brethren Dr. Hook, Fears and Swobe at Griffin, brethren Dr. Cheek and Allison at Atlanta, and brother Dr. Hundley at Triana and Mooresville. All these are preachers of various organizations, ages and abilities, but all are ours, whether Paul, or Apollos, or Peter, and we are Christ's, and Christ is God's. Many happy hours did I spend with those brethren of the word and doctrine. The Lord bless them all and enable them to "go about doing good."

The church at Augusta is gradually increasing and improving under the energetic labors of our persevering brother Pinkerton. Brother Ferguson was our "chief speaker" at this point, attracted large congregations, and the people of this pleasant city would be pleased to hear him again.—One son of misfortune came into, and others seemed not far from, the kingdom.

The brethren have built a new house at Old Union, but it is not well furnished, and the weather being cold, we consequently had small congregations. We enjoyed, as usual, the christian hospitalities of the families of brethren E. Williams and D. Bush.

At Erwinton I preached on Lord's day, and once more gave the parting hand to the very hospitable families of the brethren Erwins, but not without a promise, if the Lord's will, to visit them in their mountain retreat near Chattanooga, next summer.

The church at Griffin is in its infancy in regard to time, but in point of zeal and ardor, it is far in advance of many older churches. The brethren have erected a plain, commodious brick meeting house, which they hope to complete and furnish during the present year. They contribute liberally to sustain an evangelist at home and also to send the gospel over the whole state. This church is the agent of the state co-operation, and, if she is not trammelled by local and selfish arrangements, will doubtless do much to sustain and extend the cause of primitiye christianity in the south. We labored here over two weeks, and notwithstanding the weatber was cold most of the time and the meeting house without a stove, yet the people seemed anxious to hear, and suffered much in the flesh for the improvement of their spirits. We had three additions to the church, and we hope the way prepared for many more under more favorable circumstances. This church was built up chiefly by the labors of Dr. Hook and brother Fears. Brother

Fears lives some twelve miles from Griffin, but preaches there once a month. The brethren and the people generally have confidence in him as a good man, and consequently he wields a considerable religious influence in the community where he lives and is known. I was earnestly requested to call the attention of the preachers travelling south, to this church. Griffin is situated on the central railroad, 40 miles south of Atlanta. I hope the preachers will call and preach for the brethren at Griffin.—You will find them hospitable, intelligent and liberal.

Atlanta is improving very rapidly. We have a few brethren there striving to build them a meeting house, and to make arrangements to have regular preaching. The brethren of Georgia and other states, who have the means and the disposition, would do good work to aid them. We preached here several times and hope the good seed will not be lost. Georgia at this time, in many places, is ready to receive the apostolic gospel. Our beloved Dr. Hook is doing good work as the evangelist for the state, but more laborers are needed, and will not the brethren of the other states furnish them? I hope Tennessee will do her part. I once more invite the attention of the preachers traveling south, to Atlanta and Griffin.

North Alabama is now connected with our State Co-operation, and will consequently be visited more frequently by our evangelists. I preached a few sermons at the points above named, rather as an introduction. Judge Ligon and brother Dunn are preachers of the word in this important field of gospel labor. I hope to have the pleasure of co-operating with them in the months of May and June.

Permit me in conclusion to say that, so far as I have traveled and so far as I have heard, the whole South at this time is one of the most important fields for evangelical labor in the world. Who will reap this field? Will it be yielded to Romanism and sectarianism? Or will the banner of primitive christianity float in the gentle breeze, and the two-edged sword of apostolic truth sparkle in the sunlight of the warm, generous and hospitable south? An imploring voice is heard in all the Atlantic and Gulf states, from North Carolina to Texas—"Come and help us!". Will we hear that voice? The Lord grant we may! Some have heard that voice and already gone forth as an advance guard. They have done much good in preparing the way, but the people are not yet satisfied. They have heard some and are anxious to hear more. I would respectfully suggest the propriety of a southern tour next fall and winter, to all our state evangelists and to our next state meeting. Suppose we go forth, two and two, about the first of November, the Lord willing, and spend some two months or more. The Lord bless our humble efforts at home and abroad!

J. J. TROTT.

Franklin College, April 29, 1851.

SUMMARY OF ADDITIONS.

Our exchanges have reported additions since our last in

CANADA—Christian Mirror 58.
PENNSYLVANIA—Harbinger 25.
OHIO—Harbinger 119; Christian Age 52; Record 20.
INDIANA—Record 214; Age 28.
ILLINOIS—Record 140; Ecc. Reformer 75; Western Evangelist 6.
MISSOURI—Western Ev. 64.
IOWA—Western Ev. 117.
WISCONSIN—Harbinger 65.
KENTUCKY—Record 22; Ecc. Reformer 12.
MISSISSIPPI—Record 48; Harbinger 25.
ARKANSAS—Ecc. Reformer 3.

Schooling the heart is the grand means of personal religion. To bring motives under faithful examination, is a high state of religious character: with regard to the depravity of the heart we live daily in disbelief of our own creed. We indulge thoughts and feelings, which are founded on the presumption that all around us are imperfect and corrupted, but that we are exempted. The self-will and ambition and passion of public characters in the religious world, all arise from this sort of practical infidelity. And though its effects are so manifest in these men, beaause they are leaders of parties, and are set upon a pinnacle so that all who are without the influence of their vortex can see them; yet every man's own breast has an infallible, dogmatizing, excommunicating, and anathematizing spirit working within.

EXAMINATIONS IN FRANKLIN AND MINERVA COLLEGES.

The recent public exercises in these institutions were highly creditable, and reflect great honor on the ability and industry of the Faculty in each. We would, were it not that such descriptions are common, seldom ever read and often regarded as mere advertisements, enter into a detailed account of the public examinations. We can say, however, in all truth, that we know of no institution of learning where young men more certainly acquire studious habits and proper moral impressions than at Franklin College. The faculty is emphatically a working faculty composed of men of high moral worth, and the very spirit of industry and its attendant success, seems to breathe through all its departments. Both Institutions are well attended, and Franklin College bids fair to command as large a patronage as any in the South West. It has, like every public institution of learning struggled against the discouraging influences of many trying experiences, and we trust it will yet fulfil all the well founded hopes of its founders. Most sincerely do we hope that it will gain in the favor of the liberal minded of the Christian brotherhood, who have it in their power to make it one of the highest blessings of the land.

FUND FOR EVANGELIZING.

An esteemed brother has called our attention to this subject with reference to the question, what monies are to be accounted for? He says that some are in the habit of reporting only those sums offered as annual and public contributions. Our understanding of the duty of Evangelists is, that they report everything received or subscribed with the exception of *gifts*. If a man say, "This I give to you as a man and a friend. I do not give it to your fund and do not want you to account for it," why, of course, he has the right to so appropriate his money, and an Evangelist to use it as he intends; but wherever money is given, whether in annual subscriptions, or donations, without any explanation, the preacher should certainly report and account for it to the committee at present acting on behalf of the brotherhood. We think it also proper to state that this has ever been the understanding both on the part of the Committee and of those Evangelists who have been familiar with the "Co-operation" movement, and certainly in no case would the Committee be understood as sanctioning the course of any brother who does not report all monies received with the exception made above. It is not the design of this article to *impugn the conduct* of any brother, but to *correct a misunderstanding*. It must be apparent, that it is of great importance that the Evangelists pursue such a course in this matter as that no occasion will be given to any to speak reproachfully. EDS.

OBITUARY NOTICES.

MARION, Ala., April 25, 1851.

ALEXANDER GRAHAM.

BROTHERS EICHBAUM AND FERGUSON:—It becomes my painful duty to announce to our brethren through the Magazine, the melancholy intelligence of the late decease of our much beloved brother, ALEXANDER GRAHAM. I will give you a short sketch of bro. Graham's life, and the circumstances attending his death; as I think his position in society, and among our brethren particularly, entitles his memory to a more than ordinary obituary notice.

Bro. Graham was born near Hartsville, Sumner county, Tenn. on the 29th Nov. 1811, and was at the time of his death, 17th inst. at 2 o'clock, P. M., thirty-nine years, seven months and 11 days old. He spent his time in Tennessee till about his 25th year, going to school, teaching and preaching, first among the 'Baptists' and afterwards with the 'Disciples', and formed a small church at Hopewell in Sumner, I presume the first in the county. In January, 1835. he removed to Alabama, and spent the year in preaching. In the fall 1835, he removed to the city of Tuscaloosa, when he and bro. James A. Butler published a religious periodical called the 'Disciple' until the spring of 1837. The persecutions with which he and bro. Butler had to contend, were similar in spirit to those of the early christians; and but for our republican and wholesome political fabric, guarded as are our religious privileges by the wisest system of government to be found in the annals of the world, it is impossible to divine what would have been their fate. In the spring of 1837, he removed to Cape Girardeau, Missouri, and spent the year in teaching and preaching. From thence he removed to Springfield, Illinois, and published for a year a periodical called the 'Berean', and had charge of the Christian Church in that city. Here he had expected to reside, but business required a trip to Alabama, where in 1836, he had married (his present relict,) Sister Mary Cathey. He stopped at Marion and was induced to commence the study of law, not as a matter of choice, but of necessity. We had no brethren here, he had no pecuniary means, and determined to devote himself to the law, until he should be able to build a house of worship and form a congregation. In April, after three months study, having previously read Blackstone's Commentaries, he obtained license. The office of Attorney General for this district was tendered him by his cousin and co-partner, Hon. John P. Graham, who then held that office, and he went immediately into a full practice. In a few years his success distinguished him in the Circuit, Chancery and Supreme Courts of this State. His success, however, did not cause him to become devoted to wordly gain nor forget to cultivate his own heart and the heads and hearts of others. He continued to preach almost every Lords-day somewhere, sometimes in the country and then in town when he could procure a room. He always took an active part in education, and was regularly in attendance upon the examinattons in the female institutions of our town, over one of which, the Female Seminary, he presided as principal in 1841. Notwithstanding his courteous manners, his even and placid temperament, his logical acumen, and classical and scientific acquirements won for him the admiration and respect of judges, lawyers and juries, and extorted from the sectarian world frequent demonstrations of high regard; yet he never was permitted to preach in the churches of this place, and was absolutely debarred from delivering a course of lectures on the evidences of Christianity. Such was the inveterate animosity and sectarian prejudice, against the proclamation of what was termed Campbellism. Despairing of our being able to get a house in which to worship, and utterly repudiating the suggestion of uniting with the Baptist Church, and yet retain his own convictions of truth, he determined to build a house himself. In 1846 it was finished at a cost to him of over $2000. He commenced preaching in it immediately, and by his labors and other visiting brethren, there have been added since then about 150 members, though some have died and others removed. We now number some 75 here, beside many additions at different places in the South through his labors. In September, 1849. he was elected principal of the Marion Female Seminary, and though delicately situated, and having many difficulties to contend with, the Institution flourished under his management. The school was heretofore under the control and patronage of the Presbyterians. He took it and determined to make it entirely free of sectarianism, employed teachers of the different denominations, and although the school has had to make three moves in two years, has once been torn down to rebuild the house, has once been burned out; yet he left a good school in a magnificent brick building nearly completed by the citizens of our village and vicinity, towards which he had himself very liberally contributed.—Thus I have given you in short a history of the life and labors of our departed brother, one to whom we all looked as

our father in Christianity. He was taken sick on Friday and died on the next Thursday evening, 17th inst. at precisely 2 o'clock. His disease was inflammation of the stomach and bowels, the last bitter dregs of that horrible dyspepsia under which he had suffered for years. He suffered the most excruciating pain during the whole time of his illness, but retained his senses perfectly, with very slight exceptions, until his last breath. On Wednesday evening he requested me to dress him and send for his friends, said he wished to see and talk with them, and then he was ready to die. This being done he conversed with each one separately and bid them adieu. He then called the young ladies of the school, and delivered them a calm and most lucid and feeling address. They each took his hand for the last time. He called to his bed a Methodist minister, with whom 25th Dec. 1849, he had a debate. Bro. Hammel, said he, I consider you a gentleman and Christian brother. We have differed, and in the heat of discussion, something may have escaped me calculated to wound your feelings but if so, it was unintentional. We are both aiming for Heaven, and agree as to the great fundamental principles of Christianity. I trust in Jesus Christ's blood for salvation. There is no other name given under Heaven by which we can be saved. After this he addressed his wife in the most affectionate and feeling manner, and then requested us to let him die, not to prolong his existence, as he was certain he must go. He lived, however, under the effects perhaps of stimulants until next afternoon, 2 o'clock, during which time he gave many exhortations, many assurances of his readiness to depart and be with God.

"Man wants but little here below,
Nor wants that little long,"

was the close of one of his exhortations. Just before he expired, his wife, sister Graham, asked him if he could speak? If he could, to do so once again. Do you doubt me Mary? he remarked. I am just as I have always been. In a firm reliance on Jesus, and a strict adherence to his commands, there is no danger. My trust is in him. Many other incidents evincive of his perfect readiness for death might be mentioned, but I deem it unnecessary to extend the limits of this sketch further. Those who were his intimate friends and relatives feel perfectly satisfied of his future felicity, and would hope their last end may be like his. Thus has died as he had lived, a Christian philosopher. He was one of the first standard bearers of the cross among the ranks of Disciples in the south. The bible, the religion of Jesus, was always uppermost in his affections, and no persecutions, detractions, slander or ill-treatment ever threw him off his guard or caused him to retaliate, or in the least to cease his efforts for the promulgation of Christianity. He was of exceedingly small stature, had been a dyspeptic most of his life; had naturally weak eyes, and was nearly blind from intense study since he was very young; but his mind was of that lofty and grasping character, which enabled him to become master of any subject to which he devoted himself. He was a scholar, scientific and classical; he was a lawyer, and by his close logical reasoning, won the attentive ears of lawyers and judges; he was a theologian, and by his intimate acquaintance with the bible, his lucid and convincing, yet pleasant manner of presenting the truth, convinced the intelligent and honest inquirer, refuted with perfect ease the sophist, and was a terror to envious and malignant partisans. He spoke altogether extemporaneously, and was never known to deal in rhetorical flourishes, or in vapid declamation.—Several gentlemen, lawyers, of age and experience, have said to me since his death, that he had the best mind they ever knew—that they had never heard him make a foolish remark, nor seen him angry and worried by the perplexities attending the practice of law. He seldom ever got out of humor, and his kindness to those who needed assistance, and unbounded philanthrophy towards all worthy objects, render it doubtful whether the world has sustained more injury by the loss of his intellect or his heart. But our loss is his gain, and "we sorrow not as those who have no hope," but trust we shall meet him again in the realms of bliss. He was buried by his own request, by his Christian brethren, just back of the church of 'Disciples' in a plat of ground selected by himself, in a plain, neat and unostentatious manner; but with all those demonstrations of respect by our citizens of all classes, which his mild and obstrusive life, his humble bearing, devoted piety and exalted intellect were calculated to inspire. How happy the exit of those who live according to the golden rule during their pilgrimage in this sublunary world! "A day in thy courts (oh Lord!) is better than a thousand! I had rather be a door keeper in the house of our God," and die the death of the intelligent christian, than to adorn the most magnificent throne which the absolute empire of the world with its collected greatness could confer without the religion of Jesus, the hope it inspires, the happiness it confers in this world, and the inheritance in expectancy which it promises to its adherents in the world of endless felicity beyond the grave.

Your brother in hope of eternal life,

P. B. LAWSON.

DIED—In the triumphs of faith, on the 2nd day of March 1851, our beloved sister ELIZABETH B. MILAM, after some two weeks suffering, which she bore with unusual fortitude and resignation.

Sister Milam was in the 23d year of her age; born and raised in Henry county, Tenn.; embraced christianity some four or five months prior to her death. She, like many others, had imbibed notions contrary to the simple teaching of the Bible; but after reading and investigating and conversing, she determined to be immersed. After her baptism, she continued faithful, often expressing great joy in the position she then occupied and much regret for her former opposition. A short time before her death she remarked, how different it was with her then from what it was when bro. ——— visited her in Paris, regretted the cool manner in which she treated him, and said she would rather see him then than any one on earth. During the latter part of her illness, she frequently said she did not expect to recover, and some two days before her death said to her husband she was compelled to die; and on being asked if she felt prepared to go, she replied, "yes, bless the Lord, if this were the night I am ready to go." She said their separation would be but short; exhorted him to continue faithful until death—to raise their little children in the nurture and admonition of the Lord, and they all would soon meet again in the land of rest, where parting would be no more.

The day before she died, she desired to see the brethren and sisters of Paris, and hear them sing and pray.—Some five or six hours before her death, while she and her husband were alone, he asked her if the religion which she had embraced were capable of sustaining her in death? to which she replied in the affirmative, and said she had not had a shadow of doubt during her illness. A short time before she expired, while lying in a kind of slumber, she sang most of the song, "How happy are they who their Saviour obey," &c. Her strength failing, she requested some of those present to finish it. She spoke in most thrilling accents in reference to her departure. Her friends could look upon her in her last moments and say, with the poet—

"For death shall bring to you no sting,
The grave no desolation:
'Tis sweet to die with Jesus nigh,
The rock of our salvation."

S. B. A.

Departed this life, April 14th 1851, at the residence of her son, William H. Hewlett, in Barnwell District, S. C., Mrs. SARAH HEWLETT, in the 77th year of her age. She was born March 13th 1774 in King George co. Va., and moved to this state in Nov. 1820.

For 25 years or upwards she had been an exemplary member of the *Baptist Church* in Caroline county, and had been immersed by Elder Andrew Broaddus. About 15 years ago, she united with the *Christian Church* in this district, in which she lived a consistent member until her decease. Her enjoyment of religion was of a deep, silent and unobtrusive character, free from noisy excitement and pompous display. She has left a large circle of relations in the states of Virginia, Alabama and South Carolina to mourn her loss.

"Hear what the voice from heaven proclaims
For all the pious dead,
Sweet is the savor of their names
And soft their sleeping bed.
Far from this world of toil and strife
They're present with the Lord,
The labors of their mortal life
End in a large reward."

J. S. HAVENER.

The Virginia Intelligencer will please copy.

LONE MULBERRY, Ala., April 1, 1851.

DIED—In the full assurance of faith, on the first day of March, sister JANE SMITH, aged 96 years.

Sister Smith was once a Methodist, and her husband a Baptist; but by the labors of bro. Robert Randolph, they were induced to renounce their peculiar *isms*, and unite upon the one foundation, and take the name Christian. This occurrence took place 40 years since. Bro. Smith died some time ago, while sister Smith has survived him many years, and spent 40 of them in promoting the "one faith." Her last days were spent in membership with the church on Shoal Creek, Giles county, Tenn.—I am told that her descendants amount to at least 126, and through the influence of this "mother in Isael," the greater portion of those who are of mature age, belong to the Christian Church. May the Lord help them to walk in the footsteps of their departed mother.

J. H. DUNN.

BETHESDA, Williamson co. Tenn., May 5, 1851.

DEAR BRETHREN:—It becomes my painful duty to inform you of the death of my beloved wife L. SMITHSON. She departed this life on the 1st day of May, in the 47th year of her age. She had been confined for the last 8 months, in which time she suffered more than tongue or pen can express, but she bore it all with christian fortitude. She professed a hope in our blessed Redeemer several years ago, but did not attach herself to any church until near the close of her affliction. On Sunday morning, the 23d of March, she named to me that there was one duty she had not complied with, and that was she had not obeyed the Lord in Baptism. I I asked her if it was her wish; she said it was. I then sent to Lewisburg for bro. McCord, and he came on Tuesday and baptized her, and she has rejoiced in the Lord from that time until her departure, which was about six weeks. We should not sorrow as those who have no hope, for we are assured that those who die in the Lord, God will bring with him. She would often say, with old Job, in her afflictions, "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord," and cry out "Oh death! where is thy sting? Oh grave! where is thy victory?" She said, a short time before she died, "All is bright before me, but God's will be done, not mine." She prayed that she might die calmly, and so she did. I have stood by and seen many die, but none like her. Just before she was about to launch into death's cold stream, she closed her eyes and fell into as sweet a sleep as ever a lovely infant did in the arms of its mother.

She has left a disconsolate husband and seven children, and numerous relations and friends, to mourn her loss.

W. S. SMITHSON.

TROY, Ala., April 27, 1851.

Departed this life on the evening of the 24th inst. at her husband's residence, in Pike co., Ala., sister MARTHA M. HICKS, wife of Elder Isom Hicks, after an illness of 16 days, which she bore with christian meekness. She has left an affectionate husband and nine children, though two of them are married, and many relatives and friends, both in Georgia and Alabama, to mourn her departure; but we do not sorrow as those who have no hope, for we are assured that those who die in the Lord, will God bring with him. So, although she cannot come to us, yet if we prove faithful till death, we shall meet where death will be no more.

In great haste, yours with one hope,

GEORGE WHITE,
JACOB CARNLEY,

BRO. EICHBAUM.—The stern and silent reaper, Death, has again invaded our grounds, plucking one of the loveliest flowers—one of the brightest gems of Earth. Our dear Sister, MARY JANE KERR, fell asleep in the arms of Jesus, on the 23d inst., in the 30th year of her age.

Endowed by nature with an unusually kind disposition, a strong and discriminating mind and a resolute spirit; and having attained, almost to perfection, the graces and habits of the Christian character, she was truly an exception, who lived but to bless, who knew but to love, and was known but to be loved. The warmest friendship or the most ardent love cannot exaggerate her goodness and worth.

By her death, (which was most triumphant and happy,) her bereaved husband and family have met with a sad and *irreparable* loss; while a large circle of warm and devoted friends, both here and elsewhere, are left to mourn, deeply, that one so lovely has been taken from our midst in the very prime of her life and in the beginning of her usefulness. But "our loss is her infinite gain," and we live in anticipation of a meeting hereafter, where parting will be no more; and where, "the prison-gate of matter being broken and the soul going free," we shall be permitted to enjoy the perfect light of our Creator—the pure, spiritual atmosphere of Heaven, and the high and holy communion of the Legions who surround the blazing throne of God.

F.

ST. LOUIS, May 27, 1851.

CHRISTIAN MAGAZINE.

EVERY SCRIBE INSTRUCTED UNTO THE KINGDOM OF HEAVEN, IS LIKE UNTO A HOUSEHOLDER WHO BRINGETH FORTH OUT OF HIS TREASURE THINGS NEW AND OLD.—MATT. XIII. 52.

VOL. IV. NASHVILLE, TENN. AUGUST, 1851. NO. VIII.

LECTURES ON EXODUS.

Lecture VIII.—Exodus 11th Chapter.

THE DESTRUCTION OF THE FIRST-BORN AND THE INSTITUTION OF THE PASSOVER.

God had by successive and severe plagues established the authority of Moses and Aaron in view of Israel's release, without procuring the consent of the tyrant who held them in bondage, for their departure. They had been ordered from his presence and threatened with certain death if ever they approached him again. The rebellion of the king had become desperate, and defying God and man, with impious madness and impotent malice, he orders the servants of Jehovah to begone. Moses and Aaron take him at his word and bid him a solemn, portentous and everlasting farewell; leaving the presumptuous rebel in his daring impiety and hardened reprobacy to await the result. The matter goes into the hands of an avenging God, who will now of himself deal with a people whom he had saved from famine by the hand of an Israelite, and who in turn, in defiance of his justice, had enslaved and brutally treated his nation; had murdered their children and made their burdens intolerable. Hitherto, in the infliction of his judgments, he had sent Moses and Aaron, but now he says "*I* will go into the midst of Egypt." The Hebrews are advised of the judgment which is held over the land and make preparations to avert it. Israel are gathered in companies; with shoes upon their feet, awaiting the fourteenth day of the month for their departure. The lone hour of midnight approaches, when the angel of Jehovah goes forth on an errand of fearful portent. His blow is struck and consternation and woe unutterable cover the whole land of the tyrant.—Parents are aroused from their beds to afford fruitless and unavailing aid to their expiring children and mourn over their premature dead. Objects of affection which had lain down in perfect health, are suddenly smitten and the ghastly image of death is fastened upon them forever. The calamity is universal. From every house ascends a wail of woe to meet a kindred lamentation. The prince and the peasant, the lord and the slave, alike feel the accumulated distress. Pharaoh upon his throne, feels more, if feel he can, the dreadful pangs which he caused in a helpless race of strangers whose innocents he had put to death. The object of his love, the heir to his throne, has fallen, and by his own impious act. O the horrors of that awful night! The groans of the millions dying, mingling with the shrieks of the living, broke in upon the stillness of that solemn hour, and prevailed throughout the length and breadth of the land. They had seen their river thickened as blood and filled with the dead bodies of its perished inhabitants, or vomiting forth shoals of frogs to cover all the land; but this calamity had passed away. They had trembled beneath the crash of the elemental storm; but it had blown over. For days their land had been covered by devouring locusts; but the wand of Moses could drive them away. For three days and nights they had been wrapped in gloomy darkness; but that darkness had passed away. But now the blow was irresistible and past all expectation of remedy. The stay, the delight, and the hope of every family was blasted forever. "For at midnight, the Lord smote all the first born of the land of Egypt, from the first born of Pharaoh, who sat upon the throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle; and when Pha-

raoh rose up in the night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt, for there was not a house where there was not one dead!

What made this calamity more signal and fearful than all others, was

1. Because it came directly from God.

2. It was an irreparable wound and given where the heart was most susceptible of pain.

3. It was clearly retributive. Israelitish mothers had wept over the death of their innocents, and now Egyptian mothers weep for the same woe. The day of vengeance and recompense had come; the space for repentance had passed; the last warning had been given; and the glittering sword of justice had taken the desolating work of wrath into its own hands.

4. The blow was struck at midnight, that solemn, awful hour.

5. It might have been prevented, but for obstinate impiety, folly and desperation.

6. The oppressed Hebrews were exempted, not a dog dared to move his tongue against man or beast of theirs, whilst the angel of destruction was despatched against Egypt.

It is our duty to notice at this place and to remark thereon, that this destructive event was made one of the most marked and significant eras of Israelitish history, and, in its typical bearings, of the world; and gave rise to one of the most solemn, instructive and longest perpetuated institutions of the splendid materialism of Jewish worship.

The circumstances which gave rise to the institution of the Passover need not be repeated. We propose some observations upon it, which we shall number in paragraphs for the sake of convenience, under four heads:

I. *The character of the Passover.*—It was the first, most celebrated and significant of the annual festivities of the Jews; and was introduced to commemorate the exemption of their first-born from destruction, as well as their departure from Egypt. It was called the *Passover* because when God slew the first-born of Egypt, he *passed-over* and spared the families of the Hebrews. It was called the feast of unleavened bread, because this was the only kind of bread allowed to be eaten during the festival. Ex. 23: 15; Mark 14: 1; Acts 12: 3.—The lamb sacrificed was also called the Passover by a figure of speech; and hence we read of eating the Passover just as we read of eating the flesh and drinking the blood of Christ. Ezra 6: 20; Math. 26: 17; 1 Cor. 5: 17, &c.

Every Israelite, unless he had contracted some ceremonial defilement, or was on a journey afar off, was required upon pain of death to keep the feast. Num. 9: 1–13.—It was kept in companies of 10 or 20 individuals, and during the keeping of it, the houses and furniture of all Jerusalem were made free to strangers. Mark 14: 14. It became customary at this feast to release a prisoner. Matt. 27: 15, &c. It was kept by the males. (Deut. 16: 16.) During their absence from their houses, although their land was surrounded by enemies who were ever ready to prey upon and rob them, God wrought a special miracle by which no man was allowed to *desire their land.*—There are many instructive and beautiful allusions to this festival and the happy seasons it produced in all the Old Testament and many parts of the New. Ps. 84; Heb. 12: 23. It was a grand and most imposing gathering; such perhaps as no nation ever exhibited.

II. *The time when the Passover was observed, and the impression it made upon the Jewish computation of time.*—It commenced on the night of the 14th day of the month Nisan, and was continued for seven whole days. The evening of a day among the Jews was considered the commencement of another, and hence they called the 1st day of the feast the 15th of the month. Sacrifices were offered upon every day of the festival. The month Nisan had previously been regarded as the seventh of their year, the beginning answering to our month September. But by the institution of the Passover, this month was made the "beginning of months and stood ever afterwards, as the *first* of their ecclesiastical year, and was

always regarded as the chief and most excellent month of the whole year. "The memory of Nature's birth was sunk in the memory of Israel's deliverance." Ex. 12: 6; 8: 18. Lev. 23: 4–8. Num. 28: 16–27; 23: 7, 8.

III. *Ceremonies of the Passover.*—The sacrifice was to be a male lamb or kid of the first year and without blemish. It was to be set apart four days before it was slain.—One lamb was to be offered for each family, and where the family was too small to consume it, two were to be united. It was to be eaten by all the Israelites at the same time, and by each party in one house. A person from each company or family slew his own victim. The blood was received by the priest and handed to another priest until it reached the one who stood at the altar, by whom it was thrown at the foot of the altar. The lamb was then flayed and roasted entire, the fat having been taken out and consumed upon the altar. It was then eaten with unleavened bread and bitter herbs. It was eaten in a standing posture, with the loins girded, shoes upon the feet, staves or canes in their hands, as awaiting the order to march. This custom was somewhat changed, for in the days of our Saviour they sat or reclined whilst they ate. The flesh was eaten without breaking any of the bones, and all that was not eaten was consumed by fire before the dawn of the morning.

IV. *The typical design of the Passover.* Jesus Christ is not only frequently designated the Lamb of God, but he is also called the *Passover*. "Christ our *Passover* slain for us." 1 Cor. 5: 7. There are many points of resemblance, among which we notice,

1. The Passover sacrifice was a lamb without blemish. Ex. 12: 5.

Christ is called a lamb without blemish and without spot. 1 Pet. 1: 19. "He was led as a lamb to the slaughter." Isa. 53: 7. "Behold the Lamb *of God* who taketh away the sin of the world." John 1: 29, 36.

2. The lamb was taken from the flock:—

So Christ having been made in all things like to his brethren, was taken from them and put to death. Heb. 2: 17.

3. The sacrifice of the Passover was a public act of the whole people.

So Christ was taken by the priests, rulers and people, and crucified.

4. The blood of the lamb was taken and sprinkled upon the lintels and door-posts for the protection of the people.

So Christ's blood is represented as a sprinkling which speaketh better things than the blood of Abel; (Heb. 12: 24;) purges our consciences from dead works, (Heb. 9: 14,) and to which Christians as the elect of God are permitted to come. 1 Pet. 1: 2; Heb. 12: 24.

5. The Passover was eaten by men whose loins were girded, whose feet were shod and who held in their hands a staff preparatory for a journey.

So also the redeemed by the blood of Christ are commanded to "stand, having their loins girded about with truth, and their feet shod with the preparation of the gospel of peace. Eph. 6: 15.

6. The Passover was sacrificed on the self-same day, and in the self-same month, in which Christ was crucified. They both were slain in the evening.

7. Neither a bone of the sacrificial lamb or of Christ was broken.

8. The eating of the Passover and sprinkling of its blood, was made the condition of the deliverance of Israel from slavery and their restoration to liberty.

So faith in the blood of Jesus Christ secures to all the obedient, release from the slavery of sin and an introduction into the glorious liberty of the children of God.—Rom. 3: 8, 21.

9. The blood of the Paschal lamb averted the vengeance which came upon all the Egyptians.

So the blood of Christ becomes to us a propitiatory, or mercy seat, from which God dispenses his mercy and favor to all his people. 1 John 2: 1–3.

10. The Passover was eaten with unleavened bread.

So also, the feast or supper which Christ enjoins his followers to keep, must be eaten

"not with the old leaven, or with the leaven of *malice* and *wickedness*, but with the unleavened bread of sincerity and truth." 1 Cor. 5: 7, 8.

Thus, then, the institution of the Passover commemorates the destruction of all the first-born of Egypt and the redemption of old Israel. Its abolition in the death of Christ and the Lord's supper, marks that memorable era of the death of the Lamb of God and the redemption of a lost world by the shedding of his blood.

J. B. F.

For the "Christian Magazine."

"The Sacraments."

In our judgment the doctrine of "*the Sacraments*" as set forth in the creeds and writings of the Protestant Paidobaptists, is not generally understood, and we have concluded that an article on the subject might not be wholly unacceptable nor unprofitable to your numerous readers. We have accordingly collated with some labor and care a few documents, out of the many we have examined on the subject, from the creeds and prominent standard authors of the Episcopalians, Presbyterians and Methodists.

1. What do they mean by the word "*sacrament?*"

"Sacraments ordained of Christ be not only badges or tokens of christian men's profession; but rather they be certain *sure witnesses* and *effectual signs of grace*, and God's good will towards us, *by the which* he doth work *invisibly in us*, and doth not only *quicken* but strengthen and confirm our faith in him." Thirty-nine Articles. Art. xxv.

"Sacraments are holy signs and seals of an holy ordinance instituted by Christ in his church, *to signify, seal and exhibit* unto those within the covenant of grace, the *benefits of his mediation*," &c. Presbyterian Con. Faith, chap. xxvii, sec. 1, p. 116, and ans. to Quest. 162. Larger Catechism, pp. 284, 285.

"The greater part of the Protestants," says Mr. Watson, "following an expression of the Apostle, Rom. 4: 11, where he is speaking of circumcision, consider the sacraments as not only *signs*, but also SEALS of the covenant of grace." See Wat. Theo. Dictionary," Art. "*Sacrament.*" The same writer in his "Theological Institutes," p. 429, quotes with approbation from several creeds, and adds: "In all these descriptions of a sacrament terms are employed of just and weighty meaning," &c. "that they are SEALS as well as *signs*, that they afford *pledges* on the part of God of grace and salvation." &c.

"As SIGNS, they are visible and symbolical expositions of what the Article of the church of England calls "the grace of God," and his "will" that is, his "good will towards us;" or, according to the church of Scotland, "signification of the benefits of his mediation" &c.

"They are also SEALS. A seal is a *confirming sign*, &c. As, therefore, the sacraments, when considered as *signs*, contain a declaration of the same doctrines and promises which the written word of God exhibits, but addressed by a significant emblem to the senses; so also as *seals*, or pledges, they *confirm the same promises* which are assured to us by *God's own truth* and faithfulness *in his word*," &c.

So far, Mr. R. Watson, the great Methodist writer. That he has not in the slightest degree departed from the doctrine of his church, is manifest from the xvith Art of their Creed, p. 16, 17. "Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will towards us."

The "*Church Dictionary*" defines a sacrament to be "an outward act, sign or ceremony, instituted by Christ himself, as a VEHICLE of spiritual grace."

Dr. Knapp says sacraments "serve not only to exhibit or represent to the senses the spiritual blessings which flow from God and Christ, but *actually* TO COMMUNICATE them. 2 vol. p. 504.

Such representations are too plain and unequivocal to be misunderstood.

These are the views entertained also by the so-called "*fathers of the church.*" They say "a sacrament communicates grace to the soul." Gregory says "Through the

instrumentality of a sacrament the divine power secretly operates our salvation, under the veil of sensible things." Augustine: "A sacrament is a VISIBLE *sign of* an INVISIBLE *grace instituted for our justification.*"

Sacraments, then, as explained by protestant and orthodox Pedobaptists are *vehicles* of spiritual grace;" "they are confirmatory signs" of God's promises;" they seal and exhibit the benefits of the covenant of grace," &c.

2. "There are only two sacraments ordained by Christ our Lord in the gospel, that is to say, BAPTISM *and the supper of the Lord.*" Pres. Con. Faith, Art. xxvii, Sec. 4.

"There are two sacraments ordained of Christ our Lord in the gospel, that is to say, BAPTISM *and the supper of the Lord.*"—Thirty-nine Articles, Art. xxv. sec. 2.

The Methodist Discipline has the very same words.

3. What are the designs and uses of the sacraments, and what benefits are they which are connected with, and that flow from them?

"There is in every sacrament a *spiritual relation*, or *sacramental* UNION, between the *sign* and the *thing signified.*" Presby. Con. Faith, chap. xxvii. sec. 2. "The parts of a sacrament are two: the one an *outward and sensible sign* used according to Christ's own appointment; the other, an *inward and spiritual grace thereby signified.*" Ans. to Quest. 163, Larger Cate. "A sacrament is an ordinance instituted by Christ: wherein, by sensible signs, Christ and the benefits of the new covenant are *represented, sealed and applied* to believers." Shorter Cate. ans. to Q. 92.

4. All that is said above of sacraments in general, applies, according to the Creeds of the Presbyterians, Episcopalians and Methodists, to baptism in particular.

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ to walk in newness of life." Pres. Con. Faith, chap. xxviii, sec. 1.

"The efficacy of baptism is not confined to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but *really exhibited and conferred* by the Holy Ghost, to such (*whether of age or infants,*) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time."—Sec. 6.

The answer to Q. 165, Lar. cat. says that baptism is a sign and *seal* of "regeneration by his spirit," &c.

The views of the Episcopalians and Methodists in regard to the connexion between the "sign and seal" and "the thing signified" may be fully understood by a reference to their baptismal service. Let us examine it.

"Almighty and everlasting God—we beseech thee—that thou wilt mercifully look upon these thy servants; wash them and sanctify them with the Holy Ghost; that they being delivered from thy wrath, may be received into the ark of Christ's church."—Again, they exhort their brethren to pray for persons about to receive baptism, as follows: "I beseech you to call upon God—that "he will grant to these persons that which by nature they cannot have; that they may be baptized with water and the Holy Ghost, and received into Christ's Holy Church." Again they pray, "*sanctify this water to the mystical washing away of sin*; and grant that the persons now to be baptized therein, may receive the fulness of thy grace," &c. Baptism of persons of riper years, pp. 108–115.

Again, at the baptism of infants, they say, "call upon God—that he will grant to this *child* that which by nature he cannot have; that *he may be baptized with water and the Holy Ghost*," &c. Again, "*wash* him [the child] and *sanctify* him with the Holy Ghost, that he, *being delivered from thy wrath*," &c. Again, "*Give thy Holy Spirit to this infant*, that he may be born *again*," &c.—Public baptism of infants pp. 107–110.

The above, from the Episcopal baptismal service, the Methodists have in their Discipline, last edition, pp. 107–115, almost verbatim—the sentiments are precisely the same. The daughter here, as elsewhere, servilely follows in the footsteps of her mother.

Mr. Wesley expresses the same ideas in his "treatise on baptism" in the Methodist "Doctrinal Tracts."

1. "What are the benefits we receive by baptism, is the next point to be considered. And the first of these is, the *washing away the guilt of original sin*, by the APPLICATION of the merits of Christ's death."—"The whole race of mankind are obnoxious both to the guilt and punishment of Adam's transgression."

The virtue of this free gift, the merits of Christ's life and death are applied to us in baptism." "By baptism, we who were by nature children of wrath, are made children of God." "By water, as a means, the water of baptism, we are regenerated or born again; whence it is also called by the apostle, the washing of regeneration. Our church, therefore, ascribes no greater virtue to baptism than Christ himself has done. Nor does she ascribe it to the *outward washing*, but to the *inward grace*, which added thereto, makes it a sacrament. Herein a principle of grace is infused, which will not be wholly taken away, unless we quench the Holy Spirit," &c. pp. 246–252.

"As to the grounds of it, [infant baptism,] if infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way, they cannot be saved, unless this be washed away in baptism. It has been already proved, that this original stain cleaves to every child of man; and that hereby they are children of wrath, and liable to eternal damnation." pp. 246, 247, 248, 249, 251.

We might extend and multiply quotations from the creeds already cited, and other works; but we have adduced a superabundance of evidence on the points on which we propose to dwell a little, and to which we invite especial attention.

1. With Methodists, Presbyterians and Episcopalians, infants are equally with adults subjects of baptism, and partakers of the benefits of the so-called sacrament.

2. A sacrament is intended "to signify, seal, and confer upon the person who receives it the benefits of Christ's death, viz: the remission of his sins, regeneration, the baptism of the Holy Ghost, conversion, salvation, &c. &c.

3. By regeneration they mean a change of heart by the operation of the Holy Ghost. Baptism, then, with them is the means by which both infants and adults are regenerated by the Holy Ghost; the means by which the guilt of original sin is washed away, and the child delivered from the wrath of God in this world and that to come. With them there is such a connexion between baptism and a change of heart as that by means of the external sign the inward grace is received by the subject of baptism!

Mr. Wesley in his note on Col. 2: 12, remarks: "No stress is laid on the age of the baptized, &c., but only on our being *risen* with Christ through the *powerful operation of God in the soul*, which we cannot but know, assuredly, if it really is so; and if we do not experience this, *our baptism has not answered the* END *of its* INSTITUTION; by which ye are also risen with him from the death of sin to the life of holiness."

The above extracts clearly express the idea that by the appointment of God such a connexion has been established between baptism and regeneration of heart, the removal of native depravity, and the change of man's nature, that the former confers the latter, that these effects are produced physically; and that ordinarily, when the rite, the external *rite*, IS PERFORMED, the inward effects are produced.

Such then are the sentiments entertained by the above mentioned paidobaptists.—They seem to hold that baptism possesses a sort of talismanic, or magical influence, and that there is by the divine appointment a close connexion between the outward ordinance and the inward spiritual benefits.—They seem to regard the connexion between them as almost equivalent to that of *cause* and *effect*. The outward ordinance is something like the telegraphic wire that

conveys the benefit to the subject. Its efficacy does not depend on character;—faith and repentance are not required;—for the unconscious babe is benefitted by it equally with the man of faith and obedience. The efficacy is in the *ordinance*; it does not depend on the qualifications of the subject. A change of heart is not a prerequisite, for *it* changes the heart, *it* regenerates the soul! Such is the doctrine of the creeds which we have examined.

The above quotations from the Protestant Pedobaptist creeds, &c. harmonize but too well with the Romish ideas of the "sacrament of baptism," as we shall see by the following quotations from the Catechism of the Council of Trent, &c.

"The solemn ablution of the body not only signifies, but has power to effect a sacred thing which is wrought in the soul by the invisible operations of the Holy Ghost." p. 102. "When we stand before the baptismal font, we openly profess our belief in its efficacy, and declare that, by virtue of its salutary waters, in which we are washed, the soul is spiritually cleansed and regenerated." p. 105.

"It is clear that this sacrament [baptism] was instituted by our Lord, when, being baptized by John, he gave to the water the power of sanctifying. St. Gregory Nazianzen and St. Augustine testify that to the water was imparted the power of *regenerating to spiritual life*. In another place St. Augustine says: 'From the moment Christ was immersed in water, *water* washes away all sins;' and again, the Lord was baptized, not because he had occasion to be cleansed, but by the contact of his pure flesh to purify the waters, and impart to them the power of cleansing." p. 118.

"The baptized are to be taught, in the first place, that such is the admirable efficacy of this sacrament as to *remit* original sin, and actual guilt however enormous." p. 127. What an idea!

We are compelled to charge on Protestant Pedobaptists—Episcopalians, Presbyterians, and Methodists—the following sentiments, however monstrous they may appear to the bible reader:

1. That the guilt of Adam's sin is so imputed to his posterity that in consequence of that imputation, they became *children of wrath*, and are *liable to eternal damnation!*

2. That through the medium of baptism the guilt of original and actual sins is washed away; that by baptism the *heart* of the unconscious babe, as well as the adult, is *regenerated* and the Holy Spirit received; the subject is brought into the covenant of grace and becomes a partaker of all its benefits; made a member of Christ; made a child of God, and an heir of the kingdom of heaven, and is thus fitted for the society of God, angels and the spirits of just men made perfect!!

3. We charge them with holding that the outward baptism is a means of the inward; that through the baptism of water, the baptism of the Holy Ghost is conferred!!

4. In one word, we charge them with holding that baptism, nay, the sprinkling of a few drops of water, is the medium through which every benefit is conferred which is necessary to fit the soul for heaven!!!

These were the sentiments of the fathers in which the "man of sin" had his origin, and they are some of his principal vestiges retained by *Protestants*. Daughters are very liable to retain some of the habits of the mother!

There were two notions which crept into the church at a very early period and gradually extended until they prevailed generally to the ultimate ruin of the church.—They gave rise,

1. To the baptism of infants; and,

2. To the substitution, first of *pouring* and then of *sprinkling*, for BAPTISM.

1. The first of these was the idea that all mankind are naturally depraved; guilty of original sin; so corrupt in heart as to be obnoxious to the wrath of God, and liable to eternal damnation from the time of their birth.

2. That by the appointment of God baptism was the means of changing or regenerating the heart, of quickening or renewing the soul; of washing away the guilt of both original and actual sin, and of fitting

the soul for heaven. They interpreted John 3: 5, to mean, except any one—infant or adult—be born of water, be baptized, and by this means be regenerated by the Holy Spirit, he cannot possibly get to heaven.

Hence, infants must be baptized to fit them for heaven. After a little, a substitute is introduced for baptism. One is about to die. If he die without baptism he must be damned! But he is too weak to be *immersed*. The efficacy is in the *water* by virtue of the connexion which God has instituted between it and the Holy Ghost. So the water is therefore applied to the person, it is not so material how it is done: Hence *pouring* first, and afterwards *sprinkling*, gradually took the place of the apostolic practice of immersion.

The idea that baptism was the means through which God regenerated the heart by the Holy Spirit was the germ from which grew the "MAN OF SIN." This is a historic fact which we are prepared to prove.

Infant sprinkling is a principal vestige of this said man of sin. This is to be the subject of the great contest between primitive christianity and corrupt religions. This point once settled, and the other errors, which are but water-sprouts upon this, will go by the board, and the way will be fairly open for a return to primitive christianity.

B. F. H.

A few plain questions to the Pedo-Baptist Ministry.

Hoping that I shall not expose myself to the charge of presumption, and that your clemency will deign a kindly notice of my interrogations, I humbly claim your indulgence while with all due deference to your clerical dignity, I propound a few questions concerning which, on account of my great ignorance of the mysteries of modern theology, my mind has, during these many years, been much perplexed. Should you then, satisfactorily answer my enquiries, you will confer no small favor on many simple-hearted, unsophisticated and honest seekers after truth, and entitle yourselves to the lasting gratitude of those you have led from the shades of ignorance, into the light of God's word. I propound, then,

1st. You teach that the meaning of the word baptism, is no more definite than "the *application of water* to a proper subject under proper circumstances" and that the mode of application the scriptures do not indicate. By what authority, then, do you apply it to the *forehead* in preference to the "*right ear*, the *right thumb*, or the *great toe*," or any other part of the body? In all my reading I do not recollect to have found either in the Old Testament or New, precept or example for applying pure water to the head for any purpose whatever. Is this practice from Jewish precedent, heathen rites, or is it an invention of your own?—In all candor you must admit that if your definition of baptism is correct, its application to any part of the body will be proper. Suppose, then, you sprinkle water upon the great toe, in the name of the Trinity, can you regard it as valid baptism? If this is not, then sprinkling upon the head is not.

2. You teach that the *action* of baptism, is not determined in the scriptures. By what right do you confine the choice of the subject to one of three actions? Is it by a delegated divine right, or is it an *assumed* prerogative?

3. If it is charitable to permit the candidate to make a selection from *three* actions sprinkling, pouring and immersion, would it not upon the same principle evince a much larger degree of charity to allow him six, twelve or twenty to choose from? What shall we say of a charity that leads us thus to treat the institutions of heaven?

4. But now my dear friends, without any invidious allusion, superabounding in the grace of charity as you do, why is it that you will sprinkle the unconscious babe without its own consent, before it has the power of resistance, and when it arrives at years of discretion and becomes capable of deciding and choosing for itself, you absolutely deny it the right of choice. It is a notorious fact that it is your custom to refuse baptism, in any shape or form to those whom you have sprinkled in infancy. In such cases do you not deprive those indi-

viduals of the privilege of making their own choice, and assume to yourselves the right to dictate? In what does this differ from that principle on which the whole fabric of Romanism rests—viz: "that the church has the right to dictate in matters of faith?" O! charity!

5. Why is it that some of your fraternity admit immersion in water to be valid and scriptural baptism, and yet inveigh against it as an "indecent," "vulgar," "contemptible" and "God-dishonoring" rite?

6. Why is it that others amongst you professing to believe that the institution is a human tradition, will yet administer it. Is it not an abomination of the most flagitious character, to administer solemnly in the awful name of Father, Son and Holy Spirit, an institution of man's invention, altogether indecent and God-dishonoring? And will not such profanation and such mockery be brought to remembrance in the great day of Almighty God?

7. If you admit immersion to be equally valid with sprinkling and pouring, are you not morally and religiously bound to enforce it as much as the others? Why are you never heard demonstrating its propriety and scripturality, but on the other hand uniformly crying it down? May it not be said in this you handle the word of God deceitfully and keep back a part of the counsel of God?

8. What is the curse pronounced upon those who break the least commandment and teach men so? Matt. 5: 19. And what is meant by the Apostle Paul, when he says that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness?" Rom. 1: 18. Can such escape the condemnation of God?

PERSIS.

The Resurrection---Difficulties reconciled.

"But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done!" So spake two of our Lord's disciples, as they "walked and were sad." Although they had beheld his mighty works, had witnessed his transfiguration on the Mount, and heard the attestation of the Deity, "This is my beloved Son!", "as yet they knew not the scripture that he must rise again from the dead." Their Lord had frequently told them, "the son of man must suffer many things, and be rejected of the elders, chief priests, and scribes, and be slain, and be raised the third day;" but the "Comforter" was not yet sent, who should "guide them into all truth," and "bring all things to their remembrance."

He had been mocked, and scourged, and spit upon; there was darkness over the land from the sixth to the ninth hour: and when he "yielded up the ghost," the "vail of the temple was rent in twain from the top to the bottom." Among his disciples we read of only one who stood by the cross. He witnessed when the soldiers—"finding that he was dead already, one of them with a spear pierced his side, and forthwith there came out blood and water." But all testify, "many women, looking from afar off," were there, "who also, when he was in Galilee, followed him, and ministered unto him;" and "many other women, which came up with him unto Jerusalem." Some of them had been healed of evil spirits and infirmities, and now there was yet remaining one last act to perform, by which to evince their gratitude and devotion: "They beheld the sepulchre and how his body was laid, and they returned and prepared spices and ointments with which to annoint him."

It is recorded by St. Matthew "that in the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. We are left in doubt who is meant by the other Mary. Among the number of women who looked on "afar off," we may reasonably expect would be found Mary the sister of Martha. St. John mentions Mary the wife of Cleophas, standing by the cross with Mary Magdalene; and Mary, the mother of James the less and Jesus, is spoken of by all. St. Matthew after naming her, (as though to distinguish one from the other) speaks of the other Mary, sitting with Mary Magdalene over

against the sepulchre; we may therefore conclude, that Mary the mother of James is not here meant. The expression, "in the end of the Sabbath," probably, intimates at the very turn or at the earliest commencement of the first day, they set out together to see the sepulchre. The other women not having assembled, their intention was not at that time to anoint his body. The earthquake, the descent of the angel, the rolling back of the stone, the angel sitting upon it, his appearance and the fear of the keepers are occurrences not mentioned by the other evangelists, because they had transpired before the arrival of those whose recital they narrate; and were witnessed by those only who first visited the sacred spot.

Read from the 38th verse to the conclusion of the 7th chap. of Luke. This woman, introduced as a sinner, standing behind Jesus, weeping, washing his feet with tears, wiping them with her hair, and anointing them with ointment, is called Mary Magdalene, and surely cannot be the same person that is spoken of in the following chapter, out of whom Jesus had cast seven devils, and who is there named as one who "ministered unto him of her substance;" for if Christ had previously cast out the devils, she would then have been made whole, and the same train of reasoning would not have taken place in the mind of Simon; and it must be evident they were not cast out after our Lord announced to her "thy sins are forgiven," "thy faith hath saved thee."

St. John tells of the approach of one who cometh early when it was yet dark unto the sepulchre. It is Mary Magdalene, and we are indebted to St. Mark for the information; it is she out of whom our Lord had cast seven devils. She sees the stone taken away, and without a closer examination, she hastens to inform Peter and John, that they have taken away the Lord out of the sepulchre. Perhaps she had scarcely departed before a company approached bringing with them spices which they had prepared.—It may be inferred from St. Luke's narrative they are Joanna the wife of Herod's steward, and others not named, who had ministered unto him in Galilee. They found the stone rolled away, and on entering in, found not the body of the Lord Jesus! "And as they were much perplexed, two men stood by them in shining garments," announced his resurrection, and brought to their remembrance their Lord's words to them, when he was in Galilee. These also departed to seek the eleven, and tell these things unto them.

We must read the 1st verse, 16 chap. of Mark very attentively, that we may have a distinct idea of the time indicated by the verb, "had bought." It reads "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him." The Sabbath was past, and they had bought the spices; but they did not come unto the sepulchre, "until the rising of the sun." It does not necessarily follow, that because the pronoun *they* in the following verse refers to Mary the mother of James, Salome, and no doubt to others, not named, it likewise relates to Mary Magdalene; she is mentioned as one who assisted in buying the spices. No doubt she is that individual who once anointed her Lord's feet, after bathing them with penitential tears, flowing from a heart truly contrite. She has had much forgiven, and she loves much: and although she was one among those who took upon themselves to administer to their Lord's lifeless remains this last act of respect, yet she has been seen with the other Mary at the sacred spot at a much earlier hour than that above named. She went in silence and darkness better to indulge her feelings, where his remains were deposited; and she is now departed, "with fear and great joy" to bring his disciples word "he is risen." She has not met her companions, or would they have enquired among themselves, who shall roll us away the stone? but they looked, and saw it was rolled away; and entering in, "they saw a young man sitting on the right side, clothed in a long, white garment."—They were commanded to "go and tell his disciples and Peter, that he goeth before them into Galilee. They fled quickly from the sepulchre, for they trembled and were amazed, neither said they any thing for they were afraid."

And now she out of whom the Lord had

cast seven devils, returns to the sepulchre with Peter and John. She had informed them that the Lord's body had been taken away, and they hasten to the spot to ascertain the fact. John arrives first, and stooping down, observes the linen clothes. Peter now comes up, and enters; he also observes the "linen clothes, and the napkin that was about his head." John then went in, "he saw and believed."

The disciples return to their home, but Mary remains to weep. Wholly absorbed in the belief, that her Lord's body had been stolen, she had not yet looked in; but now she stoops to examine, and sees "two angels in white, sitting one at the head, the other at the feet, where the body of Jesus had lain." They enquire, Woman! why weepest thou? She replied, because they have taken away my Lord, and I know not where they have laid him. Jesus himself accosts her, but she knew him not, Woman, why weepest thou? whom seekest thou? In the agony of her soul she replies, Sir, if thou hast borne him hence, tell me where thou hast lain him, and I will take him away!—Jesus said, "Mary!" and the vail which had concealed him disappeared. "Rabboni!" she uttered, and would have grasped his feet, but her Lord forbade.

Jesus appeared next, (when they were in search of the disciples) to the two who first approached the sepulchre.

And now the different companies succeed in finding the eleven; and each relates what has been seen and heard; but so wonderful, so unlooked for the events, their words are regarded as 'idle tales,' the disciples believe them not. Peter, however, went again, and seeing only the linen clothes, he departed, "wondering at that which had come to pass." After conversing with two of his disciples on the scriptures, and explaining to them from Moses and the prophets the things concerning himself, our Lord made himself known to them in breaking of bread. They arose immediately, and returned to Jerusalem. They found the eleven assembled. Peter had also been favored with an interview. As they drew near, the disciples were the first to announce, "the Lord is risen indeed and hath appeared to Simon;" but when the two related what had transpired on the way, and how he was known to them "in breaking bread;" perhaps there was something in the narrative which did not correspond with their views, for St. Mark informs us, "neither believed they them!" So slow, so cautious, so reluctant were they to believe any thing of which they themselves had not received the most undeniable evidence! At this moment "Jesus himself stood in their midst" and to allay their fears —for they supposed they saw a spirit—"he showed them his hands and his feet."

Whoever faithfully and candidly examines the sacred narrative of the death and resurrection of Christ, if his heart is honest and sincere, must be constrained to exclaim with the Roman centurion, "truly this was the Son of God!" The subject is far beyond and altogether unlike any thing that man could have devised, and the plain, unpretending manner in which facts are related, increases rather than diminishes its grandeur. In the hour of his extremity, his selected followers "forsook him and fled."—He who so vehemently protested his willingness to go with him to the prison and to death, when pointed out as one of his party, only by servants of the high priest, thrice denied having any knowledge of him!—Instead of watching like faithful sentinels the hallowed sepulchre, in full assurance that he would rise on the third day as he had foretold, and triumph over death and the grave, they are unwilling to give credit to the affirmations of the women, though angels have declared to them, "he is risen." If man's invention had any part in this vast design, would the conduct of their Master's chosen followers have been thus represented? But view these humble fishermen when the time has fully come when they shall be indued with power from on high, and in very deed they flinch from neither imprisonment nor death, but "rejoice that they are counted worthy to suffer shame for his name." It is in vain "the chief priests and rulers command them to speak no more in the name of Jesus." They continue with all boldness to preach a crucified and a risen Saviour. In his name they preach

salvation; through faith in him, remission of sins.

The Christian's hopes of a blissful immortality, cluster around the doctrine of Christ's resurrection: "Because he lives, we shall live also;" and the assurance that "he ever liveth to make intercession for us," has cheered onward many a heaven-bound traveller.

The death and resurrection of Christ are by our great Apostle, St. Paul, set forth as the very essence of the gospel which he preached to the Corinthians. If Christ be not risen, then the dead rise not; preaching and faith are vain! "Ye are yet in your sins," for there is no forgiveness of sin "if Christ be not raised." Yea, he and the apostles are found false witnesses, because they have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not." But the number of living witnesses yet remaining, by whom he was seen after his resurrection, rendered the fact incontrovertible; and upon this firm basis he built the doctrine of a general resurrection. Z. Y.

Simplicity of the Gospel.

It seems to us that the simplicity of the gospel is not sufficiently appreciated.

If we would be thoroughly convinced of the necessity of this simplicity, we need only to consider the actual condition of the millions of mankind. Our own is the most enlightened nation of the world; we mean that intelligence is more *generally* diffused through it than any other, and what is the condition of the great mass even here? Evident is it, that either on no education at all, or at best a very imperfect one, they have built up a system of business, incessant business, which scarcely leaves an hour in the week for the purpose of mental improvement.

And yet the gospel *must* be adapted to just such persons. Its language is, "Go, teach all nations," "Preach the gospel to every creature," so that not only must it meet the case of such, but of millions of others far less informed. If not, then the commission is not in *good faith*; the hopes it raises in all human hearts delusory; it is but a splendid failure.

But we do not believe this, our dearest faith is that the gospel provisions embrace all and hence it would seem that we are shut up to the inevitable conclusion that they are intelligible to all.

If this be true may we not logically infer that *whatever of Christian doctrine cannot easily be made intelligible to the lowest capacities, cannot constitute a part of* NECESSARY *faith.*

All men must have faith, for without faith it is impossible to please God, and that faith which all must have we call necessary faith. Let us endeavor briefly to apply this. The divine nature is revealed to us in the scriptures under three forms, God, the Son of God and the Spirit of God. With reference to these three manifestations, there are various conflicting theories. The most prominent of these are the Trinitarian and Unitarian systems. Now, it is self-evidently true that neither of these can be explained, much less demonstrated intelligibly to the lowest class of mind, are we not therefore warranted in concluding that neither the one nor the other can form any part of necessary faith?

Illustrations and supposed analogies, it is true, may be presented to the mind on this subject, such as that of the three-leafed clover, to illustrate trinity, but who does not know how delusive are analogies, and who will say that because a feeble mind is attracted by a comparison that it is therefore in any true sense convinced?

If this reasoning be correct, how easy the deduction and how irresistible, that every creed in Christendom is a grand outrage on the general and unavoidable condition of human nature. If they were intended only for metaphysicians and theologians, they might, perhaps, be in some degree tolerable, but addressing themselves as they do to the people, to the whole people, they can be regarded as nothing else than monstrous engines of tyranny by which the strong would enslave the feeble.

But this sort of reasoning, satisfactory as it may appear to many minds, must pass

for nothing, if on opening the scriptures we find it negatived by facts. To the book, then, let us go with the question, what is necessary faith with regard to the Father and the Son?

In brief, we reply, whatever is revealed in the gospel, for it is the gospel which is the power of God to salvation to every one that believes. Was the gospel preached to the thronging thousands at Jerusalem on the day of Pentecost? If it was, and who will deny it, we may learn, what is necessary faith. "Therefore, exclaims Peter, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." This tallies very closely with the declaration of the gospel made by the Apostle Paul, "Moreover, brethren, I declare unto you the gospel, * * how that Christ died for our sins according to the scriptures, was buried and rose again the third day." 1 Cor. 15; as also with the confession of faith made by the Ethiopian, "I believe that Jesus Christ is the Son of God," and with the grand truth to maintain which was the purpose of John's gospel, "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—What then is necessary faith on the sublime relationships of God and Jesus. This simply, that Jesus is the Son of God. There is necessity neither for Athanasian theology nor for Arian. The metaphysical subtleties and ingenious distinctions on which they depend are beyond the grasp of the great masses, who nevertheless can and do receive the truth that there is one God and one Lord, even Christ, who is the Son of God.

But, some one whispers, the mind of man is active and investigating and in his researches into gospel truth, a man may be led into the Trinitarian hypothesis, may come to regard this as the best scheme for harmonizing the various passages which bear on these subjects, and is such a man to be denied this privilege of investigation or to be arraigned on account of his theory? Certainly not, let him investigate as far as may be, let him grapple ever so earnestly with the deep things of God, but let him learn not to demand this at the hands of his brethren, above all not to denounce damnable heresy on his fellows who may chance to be either his inferiors or superiors. Indeed, as we reflect on this subject, we are only the more led to admire the wonderful, may we not say, the miraculous adaptation of the scriptures to every class of mind, to the learned as well as the illiterate, to the mighty as well as the weak.

To the simple, God's book is simple, with the learned it shows itself learned, with the acute it makes distinctions, and with the profound it descends into the depths, yea, it searches even the deep things of God.

J. E.

For the "Christian Magazine."

The Remission of Sins.

Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. Jno. 20:23.

1. WHAT IS SIN?

Sin is not some material substance or fluid, but "sin is the trangression of law." Jno. 3:4. Sin comes not by generation but is conceived in the lusts of the flesh by temptation. Jas. 1: 13–15.

2. WHAT IS THE REMISSION OF SINS?

Remission of sins is not a change of heart, but a change of legal relation. Remission in the family, state and church, changes our legal relation to them, or our relation to the law of social, political or moral obligation. Many confound a change of heart, which precedes remission, with the forgiveness of sins, and stop short of the remission offered in the gospel. They imagine that remission takes place in the heart and consists in religious feeling, and hence the great efforts to get and produce religious feelings.

Remission takes place in the mind of him who forgives, and not in him who is forgiven. When I forgive my son I do not perform an operation on him, nor in him, but for him in my own mind. When a Governor forgives a convict he changes his own mind, and not the mind of the convict.—This is the Bible sense of remission. To have our sins remitted is to have them

"covered," "blotted out" and "forgotten" by the God of the new covenant. Rom. 4: 7. Acts 3: 19. Heb. 8: 12. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

3. WHAT ARE THE CONNECTIONS OF REMISSION?

1. The remission of sins is connected with God. "God for Christ's sake hath forgiven you." Eph. 4: 32. God in the exercise of his grace, mercy and love, forgives us for Christ's sake. Rom. 3: 24.

2. Remission of sins is connected with Christ, the Son of God. "Even as Christ forgave you." Col. 3: 13. Christ forgives us as "Lord of all," and as mediator between God and man. But he forgives us and his Father forgives us, through the death of Christ and the blood of Christ, the name of Christ, and through the redemption that is in Christ Jesus.

3. Remission of sins is connected with the APOSTLES of Christ.

1. Is it certain this authority was delegated to the Apostles? It is certain—"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." Matt. 16: 19.—"Verily, I say unto you, That ye which have followed me, in the regeneration, when the son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. Lu. 22: 30. "Whosesoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

These scriptures prove beyond all doubt,

1. That the authority of remitting and retaining sins was given by Christ to the Apostles.

2. That the Father and the Son were pledged to ratify in heaven whatever the apostles did by the Spirit on earth. And

3. That this authority was to begin to be exercised after the change from the Jewish to the Christian state—in Jerusalem on Pentecost.

2. Were the apostles qualified to exercise this authority infallibly so as to secure the honor of God and the happiness of man? Certainly they were. They were not qualified at the time the authority was given, hence, the Saviour commanded them to tarry at Jerusalem till they received the Spirit to bring to their recollection all he had taught them, to guide them into all truth and to confirm their testimony with miraculous powers. Therefore they were to be filled with the wisdom of God, clothed with the authority of God and accompanied with the power of God. Each apostle was to have all spiritual gifts, and, consequently, to be infallible in all things pertaining to the remission of sins. They received all those wonderful powers on Pentecost, and began to "speak as the Holy Spirit gave them utterance," and there is just as much certainty and infallibility in their mission to the world as if the eternal God were to speak from the heavens to us in an audible voice accompanied with miraculous powers.

3. *But how did they exercise this powerful and Godlike authority?*—This is the great question in which we—all nations—the world—are profoundly interested. If Heaven is pledged to ratify the binding and loosing, the remitting and retaining of sins connected with the mission of the apostles, then we should be exceedingly cautious how we interpret and dispose of that mission. All preceding missions connected with the remission of sins were superceded and abrogated by this last best mission.—There was no *after* mission from heaven or earth in which we can have any faith or hope, and if we trifle with the mission of the apostles we can have no assurance of forgiveness. Then the question forces itself upon our hearts—*how* did the apostles remit sins?

We have *three* sources of information on this subject. 1. The *terms* of the commission as recorded by Matthew, Mark, Luke and John. 2. The *history* of the mission of the apostles as recorded by Luke in the Acts of apostles; and 3. The inspired *comments* of the apostles in their epistles. From the first we learn how they *were* to remit sins; from the second how

they *did* remit sins, and from the third how they *had* remitted sins.

1. They were not to remit sins in connection with the patriarchal altars, priests and sacrifices. These were effectual in olden times before and after the flood, but not under the reign of him who is the great antitype of all types.

2. Not in connection with the mission of Moses and Aaron and the ritual of the Jewish nation. These were effectual for Israel according to the flesh for 1500 years, but could not take away sins as pertaining to the conscience under the reign of our great high priest after the order of Melchisedec

3. Not in connection with the mission of John and his "baptism for the remission of sins." Those pertained to the Jews and were effectual to "prepare a people for the Lord," but we Gentiles had neither part nor lot therein.

4. Not as Christ who said to some of the unfortunate sons and daughters of Abraham, "Your sins are forgiven you," and to the thief on the cross, "This day shalt thou be with me in paradise." The Son, and "the Lord of all," by permission of the Father, could exercise this prerogative in special cases for special purposes, but no such authority was delegated to the apostles.—They were not authorized to exercise a discretionary authority in remitting sins according to their own fancy.

5. But in the commission they were authorized to preach remission of sins in all nations in the name of Christ, beginning at Jerusalem, under the following restrictions and conditions: 1. They were to teach all nations, or preach the gospel to every creature. 2. The people were to believe the gospel. 3. To repent in the name of Christ. 4. To be baptized, in the name of Christ, into the name of the Father and of the Son, and of the Holy Spirit. These four things had to be connected with all whom the apostles forgave, or taught to believe they were forgiven. They had no authority to threaten with the "damnation" of the gospel those to whom they did not preach and who did not reject the gospel, nor had they authority to offer remission or salvation to any except those who received the gospel. See Matt. 28 ch. Mar. 16 ch. Luke 24 ch. and Jno. 20 ch.

6. The second chapter of the Acts of the apostles records the qualifications of the apostles, and their first exercise of the apostolic authority in remitting and retaining sins. Did the spirit guide them to mourning benches, anxious seats and piles of straw, in opposition to the restrictions and conditions of the commission? If so, the whole record is the veriest fiction. But thank God! the spirit of truth guided them into all truth. They first taught or preached the gospel to the people, the people believed, and were commanded to repent and be baptized in the name of Christ "for the remission of sins." They gladly receiyed the word and were baptized, and that day about 3000 of them were added to the disciples.

7. Philip, having learned the way of remission from the apostles, preached Christ to the Samaritans and the Ethiopian nobleman, and they believed and were baptized. Acts 8 ch.

8. The Lord of glory appeared to Saul of Tarsus to make him a witness and an apostle, but not to exempt him from the conditions of the apostolic commission, for after he had believed and repented he was commanded to "arise and be baptized and wash away his sins, calling on the name of the Lord." Acts 22 ch.

9. An angel came from heaven to the house of Cornelius, not to release him from the authority of the apostles, but to command him to send for Peter who held the keys of remission, ready to unlock the door of salvation to the Gentiles, as he had formerly to the Jews, and who was to "tell him words whereby he and all his house should be saved." Peter came and preached the gospel confirmed by the gift of tongues, and the people believed and were commanded to be baptized in the name of the Lord. Thus did God grant unto the Gentiles, "repentance unto life." Acts 10.

10. And so teach Paul and Peter in their epistles to the Jews and Gentiles. They both connect salvation and remission with the conditions of the apostolic commission. Tit. 3: 5. 1 Pet. 3: 21.

J. J. TROTT.

Baptism of the Holy Spirit.

"I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire.—Matt. iii: 2.

DEFINITION.

The Baptism of the Holy Ghost is a New Testament phrase signifying the overwhelming manifestation of supernatural power by which the Christian Religion was at first presented to, and propagated throughout the world. It includes all the miracles, gifts and influences, peculiar to the Apostolic age, by which the gospel was delivered in the various languages of the earth, the Christian Church built up and prepared to forever after propagate itself, and the divine communications made perfect and complete. The prophets, from Enoch to John the Baptist, were subjects of divine and supernatural influence, but no one was ever represented as baptized with the Holy Ghost until the ascension of Christ, who by that event, having led "captivity captive, received the wondrous gifts of the Spirit for men. Upon the day of that Pentecost which immediately succeeded the Passover at which he was crucified, he sent down such a profusion of mighty spiritual power that all who were its recipients were represented as having been baptized, (i. e. overwhelmed) in the Spirit.—Prior to that event many holy men had been the subjects and agents of miraculous power; but never of such or of so much power, and for effecting such transforming and permanent changes upon the destiny of our whole race; men were enabled to perform miracles, but not such miracles; to receive the will of God, but not a will so complete; to disclose the future, but not so to disclose it, as the New Testament revelations have disclosed it with reference to the kingdom of Messiah and the eternal destiny of man. This will be admitted and appreciated when we remember, that all we know of Christ and his offices, of the Holy Spirit and its mission, we owe to the Baptism of, or in that Spirit which Christ administered upon the primitive Disciples by which the New Testament was written and the revelations of God were made complete. The Baptism of the Holy Spirit was the grand qualification for speaking and writing the Christian revelation as it is now given from the lips and pens of Apostles and Evangelists of Jesus Christ. All the super-excellency, therefore, of the Christian Dispensation—all we know of it, is the fulfillment of the promise:—"He will baptize you with the Holy Ghost." We sometimes speak of Christ and his teaching as though he had written a book, or was the recorder of his own sayings and doings. But we have not a line from his pen, and what we have concerning him has been given as the result of the baptism of the Holy Ghost.

AS THE FULFILLMENT OF PROPHECY AND OF THE PROMISE OF CHRIST.

Eight hundred years before the event, Joel prophesied, saying—"Behold the Lord will pour out his spirit upon all flesh [he will not confine his revelations to Jewish flesh as heretofore] and your sons and your daughters shall prophesy, and your young men shall see visions and your old men dream dreams; and upon my servants and handmaids will I pour out my spirit in those days, and they shall prophecy." Joel ii: 28. By examining the testimony of John as included in the 14th, 15th, and 16th chapters, we will discover that the promise of the Spirit was the grand and distinguishing promise of Christ. He assures his Disciples that it will be given after his ascension; that it will bear witness to his character, convince the world of sin, righteousness and judgment; disclose the secrets of the future and cause each believer, then numbered with the twelve, to prove a cistern from whence living waters should flow. This Spirit is declared to be the Spirit of truth; the Spirit that will guide into all truth, and by which the Apostles will be enabled to speak the word of God and perform even more mighty works than those which so signally illustrated the life of Christ. In accordance therefore with all that he had led them to expect, by disclosing the nature and offices of the Spirit, he tells them immediately preceding his ascension—"Behold I send the promise of my father upon you; but tarry in Jerusalem until you be endowed with power from on high;" "wait for the

promise, which (said he,) you have heard of me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence, * * * and you shall receive power after that the Holy Ghost has come upon you, and ye shall be my witnesses in Jerusalem, Judea, and to the uttermost part of the earth." We need but to read the 2d chapter of Acts to see the promise of the Saviour verified, and the Apostles capacitated to declare the whole will of God concerning man. They were endued with the spirit of all wisdom; were made depositaries of the word of God to all succeeding generations; qualified to interpret the ancient prophecies; and to preach the gospel in many foreign languages, attended with the most wondrous miraculous confirmation. And this was in perfect accordance with what our Saviour had expressly led them to expect when he said by Mark, "these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." Briefly summed up we may say: I see one all-comprehensive promise, John the Baptist and Jesus led the Disciples of Jesus, and especially the Apostles, to expect a BAPTISM *of the Holy Ghost*, in the full meaning of that significant term. This baptism was administered by Christ eight days after his ascension to the throne of God, of which we have a record in the 2d chapter of the Acts of Apostles. In its administration then, and afterwards at the house of Cornelius when the Gentiles were admitted to Christian privileges, and by the effects which resulted from it upon most, if not all, the Disciples of Christ during the Apostolic age, we have a fulfillment of all the prophets had anticipated by the pouring out of his Spirit, and of all that Christ had specifically stated, in his various discourses upon the coming of the Comforter. By the baptism of the Spirit, the Christian Church was supernaturally brought into being; and like the seed-bearing trees of the visible creation, so brought into being as to be able to perpetuate itself without miracle, to the end of time. For when he ascended up on high he led captivity captive, and gave gifts unto men; and he gave some Apostles, some prophets, some Evangelists and some Pastors and Teachers, *for the perfecting of the Saints*, for the work of the ministry, for the edifying of the body of Christ—and the increase of that body.

This is an inspired, instructive, and all-comprehensive explication of the whole matter. "Let him that readeth understand."

THE BAPTISM OF THE HOLY GHOST HAS CEASED.

1. Because its repetition is no longer necessary. The revelation of God is complete. The mission of the inspired teachers is ended; and their words committed to an enduring record which the Lord who gave has providentially preserved, and will preserve as the Light and Salvation of the ends of the earth. The Church has been built and panoplied with the armor of light, the Word of God, the sword of the Spirit, it is prepared through all its varied agencies to do battle for the Lord of hosts for the extension and glory of his spiritual dominion. "Prophecies have failed; tongues have ceased; knowledge (miraculously bestowed) has vanished away." They remained long enough to give us facts concerning God, Christ and man's duty and destiny, to afford full exercise to the faith of all men; long enough to impose and consecrate duties enough for the full exercise of his love; and long enough to establish a true foundation for his hope of immortality and eternal life. "And now abide faith, hope and charity or love; but the greatest of these is Charity." 2. The divine word has so declared. "There is but one baptism." Eph. iv: 8. If but one, and that one a baptism in water, the Baptism of the Spirit, has evidently ceased. That this 'ONE baptism,' is the baptism 'for the remission of sins,' in water, appears evident from the following considerations: 1. As we have seen, the baptism of the Spirit, was not instituted for a purification from sin, but for the confirmation of the testimony. 2. In this same Epistle after the Apostle had spoken of this 'one baptism,' he thus speaks:

"Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it *with the washing of water* by the word." (v. 25, 26.) Here the 'WASHING WITH WATER' is declared the means by which the church, which, till the end of time, will gather her subjects from the world, is cleansed and sanctified. This we conceive to be positive testimony. 3. Jesus Christ is always represented as the person from whom the baptism of the Holy Spirit proceeds; and in fact, it could not, as it was above man, proceed from any other. He commissioned his Apostles to teach and *baptize* all nations; and as they were incapacitated to baptize with the Holy Spirit, that baptism must necessarily bave been, and as we learn from the practice and teaching of these men, evidently was with water.

CONCLUSION.

What the baptism of the Holy Spirit was to the primitive Disciples of Christ, the New Testament revelation is to us. The miraculous gifts have ceased, but the truths they revealed are preserved. The Spirit remains, though Christ has ceased to baptize in it. Its enlightening, comforting, renewing power is the same it ever was, but it is no longer exerted in the miracles, wonders, tongues and prophecies of living witnesses; but comes forth like the ordinances of nature with equal and more constant power by the truth of the gospel of Jesus Christ. It needed a miracle in the first place to create a Sun, but when once created, he can shine on forever unless the power that first sent him forth in his flaming chariot shall order otherwise. It required a baptism of the Spirit; a marvellous display of supernatural power to bring the Christian Religion into existence; but once in existence, it holds on its shining way, illuminating the dark corners of the earth and elevating men from the region of the brute to a seat among angels. Wherever its gospel is proclaimed, man is enabled by the spiritual power it communicates and commands to break off from his sins and enter upon a life of promised victory over the world, the flesh and the devil, under the animating hope of spending an eternity of bliss with the glorified spirits of the everlasting kingdom of our Lord and Saviour Jesus Christ. J. B. F.

The law from Mount Sinai and the law from Mount Zion.

"I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed."

Such was the gracious promise of Jehovah to Abraham on condition that he would forsake the land of his fathers. Four hundred and thirty years after this promise a vast concourse is assembled at the base of Mount Sinai. They are the descendants of the man of faith—three millions in number, a great nation and they are journeying to the land of promise.

They have been guided by an almighty hand through the Red Sea and the wilderness, and they now stand on the consecrated ground where God had appeared to Moses and commissioned him to bring them forth from the land of bondage.

It is the *Pentecostal* day—the fiftieth after the solemn and awful night in which they ate the paschal lamb, and the destroying angel passed over their habitations bearing death into every family of Egypt. Having for two days prepared themselves by abstinence and sanctifying ablutions, they rise on the morning of the third day with anxious solicitude and turn towards the awful mount. How impressive the scene.—Around them is the desolate wilderness—before them Sinai ever frowning grim and stern upon the beholder, but now robed in seven fold terrors, for "there were thunders and lightnings and a thick cloud upon the Mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp, trembled."

Jehovah descends upon the mount and delivers to them the ten commandments, the law afterwards written and engraven on stones, saying, "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage, thou shalt have no other Gods before me."

It is unnecessary to repeat here those admirable precepts which follow, and which for 1500 years were to constitute the statutes according to which God's government

should be administered among his peculiar people. Suffice it to say that the revelation of the divine will was made, and the descendants of Abraham appointed its elect depositaries. Let us briefly consider the nature of this law from Sinai.

Doubtless, it was holy and the commandment holy and just and good, and to him who diligently observed its every requirement, it offered many a blessing.

"It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God to observe and to do all his commandments, which I command thee this day: that the Lord thy God will set thee on high above all nations of the earth."

But what if frail man erred, did not hearken? Then he was cursed: cursed in the city, cursed in the field; in his basket and store; in the very fruit of his body; the heavens over his head were to be brass, and the earth under him to be iron. He was to be driven forth, and scattered among all people from the one end of the earth even unto the other, finding no ease nor rest for the sole of his weary foot.

Dreadful doom! Yet how certainly fulfilled. Behold the oppressed and hunted Jew wandering homeless among all the fair lands of earth, and read the truth of the denunciations of Moses against those who should disregard the law from Sinai. Hence it is that the Apostle asserts that the "commandment which was ordained to life, I found to be unto death." He found that sin took occasion by it, deceived him and slew him. Hence it is that he affirms that the *letter*, (the law) killeth; and that it is merciless, "He that despised Moses' law died without mercy under two or three witnesses."

The law from Sinai was therefore good in itself, but not adapted to man, it was imperfect *and needed to be done away.* "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a *new* covenant with the house of Judah."

Let us contemplate its imperfections.

1. It could not make its subjects perfect as pertaining to the conscience. Heb. 9: 9.

2. It had no perfect sacrifice. It was impossible for the blood of bulls and of goats to take away sin. Heb. 10: 4.

3. It gendered to bondage. Gal. 4: 24.

4. It made offences abound. Rom. 5: 20.

5. Its promises were only temporal. It had only a shadow of good things to come.

6. Lastly: it was only for a single nation. It could not embrace all nations.

For all these reasons it was the divine purpose to dispense with it. It held only the place of a schoolmaster to bring the people of God to Him in whom all fullness and perfection dwelt. It was imposed only until the time of reformation.

But, methinks I hear some one say, "Sir, you surely do not apply these passages to the moral law? It is true, and I believe that the ceremonial and judicial laws are done away, but that engraven on stones, the moral, abides still."

For the sake of such an objector, let it be observed that the law written on stones, is called by the Apostle Paul, the *ministration of death*, and he reasons thus, "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For if that *which is done away* was glorious, much more that which remaineth is glorious." 2 Cor. 3: 7–11. Hence we find the prophets directing the attention of the children of Israel to a *new* law, a new covenant, a new mediator.

Isaiah declares, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth *the law* and the word of the Lord from Jerusalem." 2 ch.: 2, 3.

Jeremiah says, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers, in the

day that I took them by the hand to bring them out of the land of Egypt." Jer. 31: 31, 32.

The prophecy of Micah is nearly in the words of Isaiah. The mission of the law continued for 1500 years. Then arose John the Baptist preaching in the wilderness of Judea and saying, "Repent, for the kingdom of Heaven is at hand." It is with reference to John the Baptist that our Saviour says:—"The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it." Of Christ, who preached the same kingdom, it is said by John the Evangelist, "For the law was given by Moses, but grace and truth came by Jesus Christ." John and Christ executed their mission, not for all nations but for the lost sheep of the house of Israel, and the time of the promise made to Abraham draws on apace.

Messiah is slain, not for himself but for the sins of the people—the true *paschal lamb*, without spot or blemish, appointed to death even from the foundation of the world. His precious blood is sprinkled on the door-posts of all human habitations, and as the destroying angel sweeps with black pinions along the sky, the sun is darkened, but the groans of no dying first-born pierce the heavens, nor do mothers mourn save the little band that weep around the cross.

But is it true that no first-born dies? Who is he that bleeds on the cross? Is he not the first-born of every creature? Is he not the only-begotten Son of God? Compared with thee, O Lamb of God, what were the first-born of Egypt, nay, of all the world.

The time now rapidly approaches when the new law is to be delivered. The prophets had long pointed to Jerusalem and Mt. Zion as the seat whence that law should emanate, and the Messiah thus addresses his apostles after his resurrection, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations *beginning at Jerusalem*." He then instructs them to tarry at Jerusalem till they should be endued with power from on high.

To Jerusalem then we must go. Not to Sinai, but to Mount Zion we must bend our steps. But what a concourse is this, moving onward to the City of David. They are Jews, devout men, out of every nation under heaven. The true passover has been slain, and all unconscious, they are marching like their forefathers out of the house of bondage up to the hill of God. For 1500 years and more have they and their fathers been in bondage under the law, but the time of redemption has at last come. There are pilgrims from the plains of Parthia and the mountains of Media, from the land of Elam and the rich fields of Mesopotamia; from Egypt, venerable for antiquity, for learning and art; from sunny Crete and desert Arabia and from proud Rome. They throng the highways leading to the city, and pour like a flood into its already crowded courts. They have come to celebrate the giving of the old law; but behold the fullness of time has come, and the new covenant must be promulged.

How sublime the scene! How august the occasion. The great city of David and the kings of Judah is before us in all its splendor, and three million hearts are beating in exultant anticipation of the Pentecostal festival. Fifty days after the departure from Egypt, the myriads of Israel gathered around Sinai to hear the commands of Jehovah. Fifty days after the sacrifice of the lamb of God, myriads are assembled on Mount Zion. The day of Pentecost has fully come, and the disciples of the Saviour with one accord, are assembled together.

They have not forgotten the injunction of Christ, "Wait for the promise of the Father, for John truly baptized with water, but ye shall be baptized with the Holy Ghost," and again, "ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The Spirit descends, and in the form of flaming tongues rests upon each of the disciples. They are overwhelmed with his influences. Let us contemplate

1. *The Baptism of the Spirit.*

In what does it consist? Does it mean

that for the first time in the world's history, the Spirit was received? Certainly not. The prophets of ancient days enjoyed the spirit's influences, and spake as they were moved by the Holy Ghost. David enjoyed the purifying influences of the spirit, for he prays, "Take not thy Holy Ghost from me." John the Baptist was filled with the Holy Ghost from his mother's womb. The baptism of the Spirit cannot therefore mean simply the reception of the Spirit, but the *extraordinary* bestowment of his influences. Just as our Saviour characterized his sufferings as a baptism, because they were extraordinary, unparallelled, overwhelming; so he characterizes the pouring out of the Spirit on Pentecost as a baptism.

It is also to be remarked *on whom* the Spirit was poured out. Evidently on the Apostles and disciples. To *convert* them? Certainly not, for they had been converted for years. What then was the object of the baptism? To give the Apostles *power*.—"Ye shall receive power *after* the Holy Ghost is come upon you." What power? To be his witnesses to all nations of the earth. How is this effected? "They began to *speak with tongues* as the Spirit gave them utterance." In an instant they received the miraculous power to address the representatives of all nations, in their own languages, and with infallible certainty and convincing assurance.

This baptism was the fulfillment of the promise of the Messiah, "If I depart, I will send the Comforter unto you, who shall guide you into all truth, and who shall convince the world of sin, of righteousness and of judgment. This declaration of the office and work of the Spirit leads us to consider.

2. *The effect of the Baptism of the Spirit.*

On the apostles and disciples, it was immediate and miraculous, as we have already seen. On the multitude it was indirect and mediate through the apostles, and was in no way extraordinary, still less miraculous. It was just such an effect as in the very nature of things must ever be produced in like circumstances.

The multitude hear a vague rumor of something the like of which had never been heard of. They run together and are confounded because that every man hears the Apostles speak in his own language. As they gaze on, they are the more amazed, the phenomenon is beyond all precedent, and they ask each other, "What meaneth this!" Whilst a few mock, the great mass are *convinced*. Convinced that so wonderful a work could be wrought only by Divine power. The Spirit operating through the Apostles has arrested their attention—what the Apostles unaided, could never have done,—they are placed in a listening attitude, ready to hear any explanation that can be given of the miracle before their eyes. We are, therefore, naturally led to consider in the next place

3. *The discourse of Peter.*

But why listen to Peter? Did he not basely deny his Master before his enemies? Did he not after the burial of that Master forsake his apostolic office and declare, "I go a fishing?" Has he any primacy over the rest of the Apostles?

It was Peter to whom the Messiah said, "Thou art Peter, and on this rock, I will build my church, and the gates of hell shall not prevail against it; and I will give unto THEE the *keys* of the kingdom of Heaven: and whatsoever thou shalt bind on earth, shall be bound in Heaven."

Does any one now ask, Why listen to Peter? Has he not awful authority and power, given of God, to bind and to loose?—The *man* Peter is nothing, but the APOSTLE, the commissioned agent of Heaven to declare the message of salvation must be listened to on pain of everlasting destruction. He speaks in the place of Christ and God. "We have not indeed come to the mount that burned with fire, but we *have* come to Mount Zion, to the heavenly Jerusalem, and to Jesus the mediator of the new covenant, and to the blood of sprinkling"—what then? "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from Heaven."

Shall we refuse to listen? God forbid. Let our language be that of the children of

Israel before Sinai's awful front. "All that the Lord hath spoken, we will do."

But to the discourse. Peter is charged with the gospel of salvation. His commission reads, "Go into all the world and preach the gospel to every creature." His sermon must then declare the gospel, the glad tidings, the message of God to a lost world. Before him are the myriads of Jerusalem, their destinies present and eternal hanging on his words, and the disposition they shall make of them. Will he not faithfully declare his message? But more, his authority travels beyond Judea and where no Jew ever trod. It goes forth to all nations. If he speak false, not only the blood of his own nation shall be upon him, but the blood of every gentile, nay, of every mortal from the gates of Eden to the doors of hell, from the first man to the last.

He lifts up his voice. Briefly explaining the nature of the Spiritual gift, he passes to *the great theme*. "Ye men of Israel, hear these words: JESUS *of Nazareth*." To Christ he directs their attention, for it is through Christ that he must preach repentance and remission of sins among all nations. He declares that Jesus, whom they with wicked hands crucified, was approved of God, that God had raised him up, and that this was in accordance with prophecy. He *reasons* the case and shows that David must have referred to Jesus. He tells them that it was Jesus who had poured out so miraculous a measure of the Holy Spirit. He concludes with the grand proposition of the gospel, "Therefore let all the house of Israel know assuredly that *God hath made that same Jesus whom ye have crucified, both* LORD AND CHRIST."

It must be manifest to every unprejudiced mind that the idea which he would enforce is this, Jesus is your Lord. He has the right to govern you. Obey his ordinances.

There is no laboring of theological dogmas, orthodox or heterodox; no disquisition about Trinity or Unity, satisfaction or non-satisfaction, election or reprobation, spiritual influence by the word or without the word, destructionism nor any other ism. It is the Gospel, the power of God unto salvation, which the Apostle preaches and without any mixture of human philosophy. Admirable, divine simplicity! How like all the works of Jehovah this gospel which Peter preached on the day of Pentecost.

We are led in the next place to consider

4. *The effect of Peter's Sermon.*

That effect is described by the writer Luke thus: "Now when they heard this they were pierced in their hearts and said unto Peter and the rest of the Apostles, men and brethren, what shall we do?"

The Spirit, by Peter's instrumentality, had convinced them of sin. "He (the Spirit) shall reprove or convince the world of *sin*;" of *righteousness*, that is that Jesus was innocent of the charges brought against him, for how, if guilty, could he have been exalted to the right hand of the Father; and they were filled with dread apprehension of a *judgment* to come, the just punishment of their ungodliness. They are pierced in their hearts by the *truth*, the word of God, the Sword of the Spirit, and they seek for relief under the pressure of the awful forebodings which crowded on their guilty souls. They are convinced that the Apostles have the power to instruct them, that they are indeed the messengers of Christ, and hence they put the earnest, agonized inquiry, "What shall we do?" The answer to that question is,

THE LAW FROM MOUNT ZION.

Concluded next month.

Preaching and Preachers.

STILESBORO, Cass co. Ga., May 8, '51.

BROTHER FERGUSON:—For the last ten or twelve years, I have suffered nothing to pass my eye to which the name of J. B. F. was subscribed. And I have never failed to be instructed, edified and delighted.—Often has the tear stolen down the cheek while the heart was filled with emotions inexpressible. For the last year or so I have observed with intense interest, what you have said either directly or indirectly relating to preachers and preaching, and if I understand you, there is but little or no difference between us on this subject. I will state a case to which I invite your attention,

but before I do so permit me to state also what I understand to be your views &c. That preachers ought to be men of minds well informed, intellectually and morally, with unexceptionable piety and devotion—that they ought to give themselves wholly to the work, being emphatically students of the bible so as to be able to preach the word in its purity zealously and ardently. Not studying and repeating over the already explored fields of others, but seeking out of the law, things new and old—speaking as the oracles of God speak, proclaiming the glad tidings to sinners, convincing the gainsayer, encouraging and comforting the saints with the promises of God. To all of the above I have no demurrer. But what must the man do who does not fill the above description? Must he or must he not preach? I will now state the case before alluded to. I know one who has spent his best days in the field as an early pioneer; sacrificing health, time, incessant labor, means and the enjoyments of an affectiontionate family. Much was accomplished, a way was opened, new fields of labor presented and circumstances became more favorable and propitious, calling forth others more talented and perhaps more worthy to occupy his place. He consequently betook himself to a livelihood which requires all his time except Lord's days, being in delicate health and having a family to support. Located in a section of country where there are very few disciples, and they in a scattered position and not a proclaiming brother under fifty miles.

Should this brother, who is so closely confined, no time to read or meditate, being sorely harassed by the cares and anxieties of this life, preach? Can such a man do honor to and advance the cause of the Lord? It is true the few brethren are desirous he should labor among them and many of the world and other denominations attend his ministrations &c. And he is preaching every Lord's day. But, notwithstanding he does, I have my doubts whether he or any brother under similar circumstances, ought to preach. What say you my dear brother in the Lord?

Enon, Ga., May, 1851. N. W. S.

REMARK.

I need not say that I highly appreciate all that is said by our discriminating and worthy brother Smith. We do not think there is any material difference between us upon the great subject before him. He desires that the nature and duties of the Preacher should be better understood and appreciated—that the grounds upon which their support were predicated might be seen—and that our brotherhood generally might be awakened to a sense of obligation to secure the constant teaching of Religion or Christianity in all their churches. And we can but believe that if this obligation could be properly felt, all such men as Brother Smith would be at once disentangled from the world that they might give themselves wholly to the work. We have become ashamed of the sickly assaults upon preaching. We wish it to have its sanction from its uses. We know the gain is theirs who secure its proper and untramelled uses; the loss theirs who slight them. Our duty is to present these uses in the fear of God and with reference to the permanent interests of ourselves and others so far as these may have been placed under our influence.

I need not repeat that we are tired of the set phrases of denunciation, monotones and drawlings in opposition to preaching. We need simplicity and truth upon the subject. It is a duty which, when properly performed, is clothed with divine power and beauty. The world needs and calls for preachers. Who will go? I know not, but one thing I know and that is, that he that will go forth in the power of truth, purity, and crucified selfishness, will find the heart of man to answer to his calls, as certainly as the forests of your beautiful South bend before the free winds of heaven; and that he who remains idle in the community, lulled down to a motionless condition, will be like your stagnant waters from which fogs and vapors will arise, chilling and destructive.

J. B. F.

The trials of the tempted Christian are often sent for the use of others, and are made the riches of all around him.

Controversies.

We are occasionally blamed for not taking a more active part in the controversies waging between the Baptists and the Paedobaptists, and our supposed dereliction in this respect has induced some of our more valiant Brethren to propose the publication of a more controversial sheet than the "Magazine," and failing in this, others have suggested mutual changes in the manner of conducting it. True, these zealous Brethren are few, compared with the many who would deplore such a change, but they are none the less confident of the wisdom of their suggestions, or clamorous that they should be carried out. It affords us pleasure to gratify any one, but we must be satisfied of the prudence as well as the zeal of an adviser before we can adopt his suggestions. The "Christian Magazine," we trust, will ever have a higher aim than that which characterizes a majority of the controversies of this country. The partial views of truth, the factitious importance they give to these views and the men who advocate them; the efforts to blacken the character and designs of those engaged in them, so as to render their opinions hateful; their utter inefficiency in producing a reasonable and profitable conviction on any subject; the detestable resources upon which they draw; the bad impression they make on the impartial and judicious in regard both to the disputants and the subjects of their disputation; the calumnies that usually attend them—these are all familiar to us, and are this day greater draw-backs upon the cause of truth, the good-order of society, and the permanent interests of Religion, than any thing with which we are acquainted. They can make partizans; but not Christians.—They can inflate men with egotism, but cannot imbue them with that spirit which derives it honor from imitating Him who when he was reviled reviled not again.

To have the whole intellect of any community ranged on the side of a single topic or ordinance of Christianity and exercised in old prosings that it is a weariness to listen to; or the gathering together of old rags of traditional reverence which the growing enlightenment of the age is fast tearing to pieces, may produce a sort of savage, vindictive and aggressive proselytism which some may engage in from conviction of duty and some from fashion, and others from a low and deplorable ambition to ape their superiors, but we must be allowed to say that we have no taste for it, and we think for the best of reasons. It destroys all that is warm and generous in human sympathies; holds back to the partizan stand-point all that is hopeful and promising in human progress, and all that is true and genuine in our efforts after a divine life. It indissolubly associates puerile conceits, in the place of the efforts of duty which flow from a quiet conviction of truth. No man can live a true life who is a habitual controversialist—at least so we see and think. It destroys that happiness which flows from the gratification of the affections, and the development of our moral nature, which every truly cultivated, wise and virtuous man identifies with his highest happiness.

Besides, there is little or nothing new to be said on the subjects usually controverted. All has been said on both sides that can be said. They are for the most part, therefore, mere repetitions of stale arguments with additions of reckless assertion, bombastic cant, and villifying abuse. What a calm and well-informed investigator asserts doubtfully, the self-poised champion proclaims as indisputable, and ignorance, presumption and audacity take the place of knowledge, humility and love of truth to an extent fearful to contemplate. Indeed, it is asserted every day with much truth that the religious sheets of the country are a disgrace to it; and that political editors exhibit more courtesy, refinement, and *Christian* bearing, than the organs of some of the Christian(?) parties of the land.

The taste of young preachers is vitiated by our controversies. They read books of controversy too much. The same time which they expend upon the bare bones of worn-out disputations, expended in proper study, mental discipline and the application of the great truths of Religion to daily life, would do more for them, for the church and the world, than all the controversies they could conduct for the next fifty years.

But let no one suppose we are opposed to investigation—free, impartial, laborious investigation. It is the manner, the disputing, partizan, abusive manner, and the ringing of the changes upon themes tiresome to the ear and corrupting to the manners of the community, to which we object. There are many methods of investigation whereby the truth and power of a topic may be brought out; and to us the controversial as now conducted in many religious papers is the least satisfactory. We state it as a deliberate conviction gathered from experience and observation, that as a general rule an essay of a few pages, properly prepared, may contain more of truth, clearness and power, than whole volumes of controversy, such as we are invited to engage in. We trust that our position and motives will be appreciated, when we allow men calling themselves religious to say of us whatever seemeth to them good. To the large class of our assailants, we have no reply to make, nor could we very highly esteem the intelligence or piety of a community that would expect us to make one. We are confident that neither the cause of truth, virtue or religion require it. And whilst avowing ourselves ready to defend any thing we teach, at the same time we desire some choice as to opponents, manners and proposed benefits. In a word, we are opposed to the controversies now urging and proposed to be urged, because we believe them opposed to the common morality of Christianity, a perversion of its spirit and precepts; having in them less of Christ than of the world; and bringing with them a train of disorder, error and crime, which every good man must deplore.

J. B. F.

QUERIST'S DEPARTMENT.

Did the teaching of John the Harbinger or Baptist give remission of sins or did he only teach that Christ would remit sins after he was crowned in Heaven?

A. A. JONES, Memphis, Ten.

The difficulty of Bro. Jones as expressed in the above question, and more fully in his letter before me, arises from a failure to distinguish between *remission* of sins and the *knowledge* of remission. God alone remits sins under all dispensations. He gave knowledge of remission by Moses, the Levitical priesthood, by John and others before Jesus was manifested and crowned as Lord and Christ. This knowledge was comparatively imperfect, as all the ordinances they enjoined looked forward to the coming and death of Christ for their ratification. They were *shadows* of good things to come and most of them very imperfect shadows: "*not* the image of the things." The worshippers under the law and the baptized under John were all waiting for the better promises of the better covenant.—But Christ having come, and having ratified the promises of that covenant, the knowledge of pardon is now secured by obedience to his institutions, which institutions differ from those which went before mainly in that they need no ratification, being already established in the "all authority" with which he was invested. The whole matter may be stated thus. God remits sins. He gives the knowledge of remission by revealing its conditions. The conditions so far as they are acts of individual obedience have been selected to suit the condition of the world in its various ages of developement. Under the Christian dispensation, they are faith, repentance and baptism—each receiving its efficacy from the death and sacrifice of a Christ who has come; just as faith, reformation and baptism with reference to one *yet to come*, were the conditions of this knowledge in the days of John. Our baptism looks back to the death of Christ and up to his present official power and glory. John's baptism like the Jewish sacrifices looked forward to these. I would also remark, that our faith as it is "in Christ, and our reformation as it is "towards God" —an infinite model—never cease. By our exercise in these—for they include prayer, penitence and daily obedience,—we may daily "know" our pardon and acceptance. By our baptism we were brought into a state where this knowledge may be enjoyed. God may pardon, I have no doubt will or does pardon myriads who never heard of Christ,—but upon what con-

ditions, he has not seen fit to reveal. The knowledge of pardon, however, and its blissful fruits can only be had by compliance with its revealed conditions. He that will make this distinction will rid himself from all difficulties with regard to the Heathen, and indeed of all who by unavoidable circumstances, have no knowledge of that plan of salvation now committed to a small part of the human family. For my own part, my faith is never disturbed by questions of this sort.

Bro. Jones will discover that I have exceeded the point of his question to embrace the difficulties expressed in his letter.

J. B. F.

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Formula of Baptism.

Bro. M. Love, East Tennessee desires to know the formula of Baptism as usually employed by the brotherhood of this section.

In reply we simply state that the customary form of words is as follows: "In the name (or by the authority) of the Lord Jesus Christ, I baptize you into the name of the Father, and of the Son, and of the Holy Ghost. Amen."

On this subject, Bro. Havenner of S. C. suggests a difficulty arising from Acts 8: 16, and 19: 5, in both which passages it is said they were baptized in, or as in the original *into* the name of the Lord Jesus.

With regard to these passages, it may be observed that they furnish examples of a very common usage among all writers, that of putting a part for the whole. The greater includes the less, and whilst it would be contradictory if the record of the formula in Acts were fuller than the original itself; as it stands, we conceive that no real contradiction can be inferred. Moreover, it is observable that in both the cases referred to, there was special reason why the name and authority of Jesus Christ should be marked with emphasis.

Again it is worthy of remark that no one can be baptized into the name of Jesus Christ, without acknowledging also the Father and the Holy Spirit. J. E.

The work of State Evangelists.

Millersburgh, Tenn., June 16, '51.

Bro. Eichbaum.—It occurs to my mind that the purpose for which the State co-operation was gotten up, is not well understood by some of the brethren—preachers also, or else some of us are not willing to risk the system.

It seems to me the object particularly had in view was to have the gospel preached in destitute regions, and build up congregations where there are none. If indeed, it is the purpose of the system to keep the preachers fondling about the churches continually, which have been standing *ten*, *fifteen* and some *twenty* years, and still not able to keep house for the Lord, then I am unable to see how great good will be accomplished.

The idea of partly relying on the monthly paying churches, and partly on the State arrangement, and not getting so far from home but we can get back the next day, is not what was contemplated. If this plan is pursued, how are those destitute regions to receive the word of life? unless indeed some preacher takes the responsibility on himself and goes at his own charges.

I wish not to be understood as opposed to preaching and teaching among the churches; but when a preacher throws himself on the State co-operation, let it be distinctly understood that he is to preach where there are no preachers, and build up congregations where there are none, and those churches and individuals who are willing to contribute for their support, let them do so. At the same time those churches and districts which are willing to contribute of their means for the support of weekly and monthly preaching be supplied by those preachers who are willing to work accordingly.

Perhaps if we had more of the Apostolic and primitive evangelizing spirit, we would not be so home-sick in our missionary operations. Some of us are willing to give but a very small pittance for the support of the gospel unless the preaching brought about by it be especially for ourselves, forgetting however that we were taught the gospel without money and without price,

to ourselves, but at the charge of some one else. It would then seem that we should desire to be the humble instruments in the hands of the Lord, of others receiving the seed of the kingdom that they might be free too. G. W. CONE.

REMARK.—We would only add to the above that in *some* instances, the most destitute regions, (those that most *need attention*,) are precisely those congregations that have been standing for 15 or 20 years.

RELIGIOUS INTELLIGENCE.

FROM OHIO.

Bro. A. E. MYERS under date of June 18th, writes us from Bethany. Va. "I still speak for the brethren at Steubenville, was there last Lord's day and baptized an elderly Methodist lady. *Six* have been added since I commenced preaching for them."

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FROM ILLINOIS.

CARMI, White co., Ill., June 7, '51.

BRO. EICHBAUM—I write to inform you what is being done here in the good cause of our Master. Bro. P. K. DIBBLE of Mt. Vernon, Ia., assisted by Bro. Moses Goodwin of this county, held a meeting here which commenced on the Friday night previous the first Lord's day in this month, and lasted until the next Wednesday evening. 8 precious souls made the good confession and were immersed. My good old father, who had just completed his "three score years and ten" and mother in her 62d year were among the number. There were two good sisters here before, and myself and wife—we were organized into a church, will endeavor to meet weekly and attend to the institutions of the Lord's house. We have a congregation at Grayville, a small town on the Wabash, some 18 miles N. E. of this, to which there have lately been 40 additions—7 reclaimed, 1 from the Baptists, and 32 by confession and immersion under the labors chiefly of Bro. Dibble. The bretnren there have a good house for worship and meet regularly every Lord's day—number now 57.

Your brother in Christ,

S. R. HAY.

FROM MISSISSIPPI.

Bro. R. USSERY, under date of May 16th, writes, "Since I last wrote you I have immersed two very pious persons. They were of Bro. Hurt's "have been Methodists."—Subsequently, bro. U. writes, "have just closed a meeting with *two* confessions."

Bro. A. R. LAWRENCE writes from Greensboro, Miss., under date of June 7th.

"We have been on gaining ground in this section for some time. Seven years ago, there were but 5 disciples here; since that time the little band has been increased to 27." Bro. L. requests the aid of brethren who can make it convenient to call. He resides 7 miles S. W. of Greensboro.

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FROM TEXAS.

Bro. J. W. BLACKWELL, under date of June 10, writes from Rusk, Cherokee co.—"There are some 30 brethren and sisters here and in the vicinity, but no organization. Next month we expect preaching by Bros. Henderson and Hendricks." Bro. W. H. RUTHERFORD, under date of June 10th, writes, "I held a meeting in my neighborhood, (Bastrop Co.) the first Lord's day of this month, at which 4 made the good confession, and 6 others united. We now number 22, prospects good."

Texas?--Who will go?

MEMPHIS, June 18th, 1851.

BRO. FERGUSON:—Accompanying this is a letter which I have recently received from a beloved sister in Texas. Seme half a dozen more equally urgent from other points are before me. Such appeals are coming weekly.

Texas, at this moment promises a richer harvest and offers greater inducements to the spiritual reaper, than any country I ever knew. The people are not sectarianized; they are disposed to hear the truth and to obey it. The harvest is ripe and ready for the sickle. Crowds flock to hear every where, and readily embrace the truth. Four missionaries sent to that rich and beautiful state now, two to the Eastern section, and two to the Western, could plant churches in every town and neighborhood. Now is the time for us to undertake the work. We

have a few brethren in almost every town and neighborhood all over the State.

Let us send them a couple of missionaries from Tennessee.

Men who have big souls, touched with the benevolence of the gospel, who are willing to imitate, as far as possible, the self-sacrificing example of our adorable Lord; who are willing to forego the pleasures of earth, and battle it for God and the souls of men—these are the preachers for Texas.

Have we no such young men? I should rather say, how many such have we who will nobly step forward and say to the churches and to God, "send me?" If there are not enough *young* men, I know we have some noble veterans, tried and true, who are willing, if need be, to devote the evening of their life to usefulness in Texas; who are willing to fall fighting under the one-starred banner in the Prairie State.

B. F. HALL.

[We regret that we have not space for the letter to which Bro. Hall refers. It is from Sister V. S. Longcope, of Lagrange, Texas. We cannot forbear saying that no brother could peruse her letter without having his soul stirred within him to aid the little band she so nobly and zealously represents. It is to be hoped that some efficient Evangelist can be induced to go. From all that we have heard the field is indeed inviting.]

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FROM TENNESSEE.

Bro. Caleb W. Sewell, writes us from Fentress co., Tenn.: "I have been laboring since last fall in this county near the head waters of Wolf river. I have had the pleasure of immersing some 30 persons in this region, and the cause is still gaining ground."

[Will Bro. S. be so kind as to act as our agent in the bounds of his labors.]

We learn by a letter from a private correspondent that Bro. S. E. Jones held meeting at Hickory Creek during the month of June, had *one* addition, and at McMinnville with 18 additions—17 by immersion."

Bro. W. D. Carnes, under date of June 21, writes from Spencer: "Last Lord's day, I immersed an intelligent young lady."

Hickory Point, Montgomery co., Tenn.
Monday Morning, June 23, 1851.

Beloved Brother Eichbaum:—I preached at Sycamore, on Saturday evening and yesterday, the result of which was five accessions to the church—two from the Methodists and three from the Baptists.

Affectionately and truly your brother and fellow servant under the Great King,

JO. C. NOWLIN.

Bro. M. G. Elkins, Evangelist for Wilson county, writes July 4th, from Bethel:—"Since Bro. Ferguson was at this place, I have baptized 2. I lately baptized a lady at Macedonia, who had been a member of the Baptist Church. She stated to me that at her first baptism she did not understand what she was doing and wished intelligently to receive the ordinance. I complied with her wishes. In company with Bro. Warren, I held meeting 3d Lord's day in June, in Jackson county. Had a fine hearing; 2 Baptists united. At Rutland's in company with Bro. Scott, held meeting 3 days; thence to Bro. Harkreader's, delivered five discourses and baptized 3, and left them happy in the consciousness of having obeyed God."

Bro. Reese Jones, writes July 4th:—"So far I have found it to be the most difficult time to get a hearing that I have ever experienced, owing chiefly, I think, to the hardness of the times and avarice. The poor have been compelled to labor hard to procure a subsistence, and the rich are too much occupied in schemes of speculation. Prejudice also has deep root, especially in Shelbyville. At a meeting at the ⋈ Roads, 9 miles from here, including the first Lord's day in last month, we had three additions by confession and baptism."

Bro. B. F. Hall writes from Memphis, June 18th, as follows:

We are laboring to build up the cause of truth in Memphis. God is blessing our labors abundantly. We are having accessions to the army of the faith almost every week. Last Lord's day, I immersed *seven*

—others to be immersed. Our congregations are on the increase.

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FROM LOUISIANA.

Bro. JOHN D. FERGUSON, writes under date of June 11th on his return from a visit to New Orleans.

STEAMER REPUBLIC,
Near Clarksville, 11th of June, 1851.

Our congregations were large all the time of our stay, and sometimes almost overwhelming. It was never my good fortune to address more respectful and attentive audiences in Philadelphia, Baltimore, Richmond or any other city—nor have I met with more kindness, courtesy and affection than in the little band of Disciples who are struggling with remarkable success for an existence in this great commercial emporium of the South. I shall ever cherish their memory and my fondest recollections will be associated with many of the brethren and with their zealous efforts to promote the good cause. 12 volunteers enlisted in the cause of our divine Master—some whose names you will at once recognize, and in whose obedience you will greatly rejoice. Do not the Angels of heaven rejoice over the poor sinner who turns from his way? And should not we rejoice? What scene of moral grandeur excels that of beholding persons in the bloom and vigor of life taking upon themselves the Lord Jesus as their "wisdom, their sanctification and redemption"—of being clothed in the water of Baptism "with the glory of the Father, the Son and the Holy Spirit"—of submitting to an act most memorable—one that can never be erased while "life and breath and being last or immortality endures." Messrs. Barrett, Mitchel and Wilson were amongst the number who became obedient to the faith. I mention these names simply because you will remember them.

I can not close this hasty scrawl without an expression of thanks to the Eye which never slumbers nor sleeps for his kind preserving care.

Surely the everlasting arms of Jehovah have been underneath us, to bear us up under the pressure of every trial, of every difficulty.

"Thus far the Lord hath brought us on. Thus far He hath prolonged our days."

Your brother,
J. D. FERGUSON.

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FROM ALABAMA.

Bro. D. G. LIGON, under date of June 26th, writes:

"On the 2d Lord's day in this month, I delivered three lectures at Triana, in Madison county, where five persons became obedient to the faith—three young ladies, and two young gentlemen. May the good Lord bless and strengthen them, giving them long life, and a daily increase of faith and good works."

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Report of Evangelists.---No. III.

MOULTON, Ala., June 6, 1851.

DEAR BRETHREN:—The first Lord's day in May, brother McQuiddy and myself expected to preach in *Columbia,* but spent the day at Judge Mack's in consequence of heavy rains. The brethren now own their meeting house, through the liberality of some of the brethren who borrowed money to release it from the debt hanging over it. I hope the brethren at home and abroad will share the burden with that good brother. I am happy to inform you that the brethren at Columbia will make arrangements to have the State meeting there next fall, and you may advertise accordingly.

From Columbia I hastened on to Alabama, and held my first meeting at *Mooresville,* embracing the second Lord's day in May—preached from Wednesday night till Sunday night. The brethren here have raised a subscription of about $800,00, in connection with the "Sons," to build a house.—We labored faithfully, but had no additions. They have a very good brother for an overseer, but have suffered much for want of *regular preaching.* We could not stay long enough to do much good. Nothing less than two or three weeks continued effort, in my judgment, can bring about a reaction for the better.

The third Sunday was devoted to *Triana.* Bro. Dunn joined me here, and we continued preaching several days and nights.—We had one addition. This congregation

has also suffered much, very much, for the want of *regular preaching*. Brethren Hunly and Dennis are good men but they need help.

The fourth Lord's day, with several days and nights preceding and succeeding was spent at *Somerville*. The church here, owing to the want of discipline, regular worship and *regular preaching*, is in a declining state. We preached in the Methodist church and had a fair congregation, but left without doing either state or church much good so far as we could judge. We had not time to preach the church to life, and it is almost impossible to convert sinners to a dead church.

From Somerville we came to *Moulton*.—We began to preach here Thursday before the first Lord's day in June, and the meeting is still in progress. We have had 8 additions and the prospect good for more.—The church here meets regularly, exercises a salutary discipline and enjoys the oversight and *regular preaching* of our beloved bro. McDonald. One good intelligent Christian Teacher in whom the people have confidence is worth more than his weight in gold, in either town or country. O that we had many more such! I had the pleasure of the good company of our talented bro. Ligon last Saturday, but to our mutual regret he had to hasten away to serve the children of this world in the office of Chancellor. O that the church would divert such ability from the service of Cæsar and consecrate it to Christ!

We have many intelligent and pious brethren and sisters in North Alabama, and not a few of them have an abundance of the good things of this world. If they had the same instruction and practical training in the science of chistian benevolence of many brethren and sisters of Tennessee, they could soon send the gospel to every county in this part of the state, and also furnish the churches with *regular teaching*.

You need not wonder at my emphasis on regular teaching so frequently, for experience and much observation have taught me that we had better not plant churches than to leave them without the regular preaching and teaching of competent Bishops or Evangelists. I am much pleased with the remarks in the last Magazine on State evangelizing, and hope the Editor will write more on the same subject. Destitute churches must have more attention, if not their *history* will follow us from place to place, as *bad reports*, to prevent our usefulness where there are no churches.

I will not devote to North Alabama more time, perhaps, than I should have devoted to the church where I commenced.

J. J. TROTT.

The Lord's Day.

To the sincere and devoted Christian this is a hallowed day. It is rich in privileges, rich in comforts, rich in holy associations; its dawn tells of the triumphant resurrection of the author of the Christian faith, and its decline brings to the mind his welcome appearance in the upper room to his desponding disciples—it is a day for glad yet solemn rejoicing—for rest from the toils and cares of busy life, for communion with our own hearts, for commemorating the death of him by whom we live, and is a type of that rest which shall be enjoyed by all the host of the redeemed. The truly devout welcomes its approach with joy; to him it brings no round of unmeaning duties, but affords an opportunity for the exercise of the purest and loftiest feelings of his nature; the house of God seems truly his sanctuary; and while he engages in solemn prayer and praise, the spirit seems borne upward to the praising and adoring throng which encireles the throne.

Worship is the employment of heaven, and it almost makes a heaven of earth; to employ the tongue and heart in the service of God here below; and all whose thoughts go heavenward, will rejoice in the return of the day which calls the throng of worshippers to the courts of the house of the Lord.

But to many professing Christians this day brings no holy joy; the world retains such a hold upon the affections, that they cannot disengage them and concentrate them upon God and heaven, the worship of the Lord is a weariness to them, and the sacred

songs of Zion fail to warm up their cold affections to zeal and devotion; the day passes wearily—they long again for the hurry and excitement of business, and they engage in it with such a hearty zeal that every beholder can see, that the shrine of mammon possesses for them greater charms than the altar of God. Despiser of God's holy day! arouse from thy lethargy, 'ere it be everlastingly too late, improve its every hour, prepare thy heart for its solemn worship, and attune thy tongue to praise him who hath generously ordained it; else when earthly Sabbaths are past, thou shalt forever be debarred from the glorious Sabbath of eternal rest. B.

OBITUARY NOTICES.

DIED, of Consumption, on the 1st day of June, 1851, sister GEORGETTE ANDREWS, daughter of sister Locke, of Hartsville. The deceased had been married about three months, and had just completed her sixteenth year, when all her earthly ties, which were many, were broken asunder by death. I was called to see her about a week before her death and found her very low, barely able to ride out in a carriage. She told me she had been long anxiously concerned on the subject of religion,—that she was conscious that she had sinned often in her life, and of late had prayed much for the pardon of her sins, and had experienced a great change in her feelings, at the same time asking me very earnestly, if I thought the Lord had forgiven her. I endeavored to show her what evidence we should seek, of the forgiveness of our sins—not the think-so of a fallible man or our own changeable feelings, but the *sure word of God*. I told her that she might have assurance of pardon and the favor of God, by compliance with the conditions of pardon set forth in the New Testament. She declared her desire to be immersed forthwith, and that she had long desired to obey the Lord. Her physician assured her that it would do her no harm. It was a joyful idea to her, that she could have the *word of God* assuring her that she was accepted; and while preparation was making for her immersion, she rejoiced greatly, testifying her gratitude and love, and her willingness when she should be immersed, to depart and be with the Lord, and exhorted all around her to be Christians that she might dwell with them forever in a happier world.—While all around were weeping, she frequently said she was so happy she could not shed a tear, "I am too happy to weep." A week after her baptism, I was with her, and at her request, sung and prayed often around her bed. Her favorite song was, "I would not live always." She fell asleep quietly on Lordsday morning. "*Happy* are the dead who die *in* the Lord."

A. G. BRANHAM.

HASKINSVILLE, June 24, 1851.

Departed this life on the 12th of April last, PHEBE HODGEN, the consort of the well known Isaac Hodgen, a baptist preacher, who died in March 1826. She embraced Christianity in the 16th year of her age, and continued a zealous and devoted Christian in the Baptist Church for about 30 years. She then united with the Christian Church, since which time up to her death, (a period of about 20 years,) she lived an humble and devoted Christian, being always found to fill her seat in the house of the Lord. Gentleness, goodness and charity characterized her christian and social life. In the church, a mother; as a neighbor, kind and benevolent: kind to her children, always imparting good moral and religious instruction to them; kind and indulgent to her servants. Thus she lived a quiet and peaceable life of 66 years. Prepared at her death to live or die, she murmured not, but manifested the most perfect resignation to the will of the Lord, and died in full assurance of a resurrection to the right hand of God in the eternal world. W. T. H.

NEW HOPE, Tenn., June 9, 1851.

BROS. FERGUSON AND EICHBAUM:—Through the solicitation of our beloved brother Rowsee, I have to engage in the painful task of informing you of the death of our much esteemed Sister ROWSEE. Sister Rowsee was born in Rowan county, North Carolina, the 16th April, 1818. The events of her life up until about four years ago, are unknown to me. Some four years ago, when Bro. Rowsee was living in Shelbyville, he and wife joined the Christian Church. They moved to Fayetteville about the 1st of January last, and on the night of the 24th February, it being the night of the Fayetteville storm, Sister Rowsee and her infant child were killed instantly by the blowing down of the house where they lived.

They that knew her worth are the only ones that can appreciate the loss. Bro. Rowsee has lost a good wife; the Church has lost a noble member; society has lost one whose actions were worthy of imitation. She is gone, but we "sorrow not as those who have no hope." She died in Jesus, and we may be assured that the same convoy of Angels bore away to Abraham's bosom, the spirits of Sister Rowsee and infant child. The loss of near relatives tends to wean our affections from this sin-defiled world, but let us all be of the disposition of Job: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." I condole with Bro. Rowsee, and I pray that he may possess Christian fortitude to bear up under this bereavement. May we all be prepared for death.

Yours in the gospel hope,

CALVIN R. DARNELL.

NEW BLOOMFIELD, Callaway Co. Mo., June 23, '51.

DEAR BRETHREN:—Allow me to ask you to give this notice a place in the Magazine. To me it is truly sad to record the death of my only Sister, CATHARINE ANN MENG, who died at my residence in New Bloomfield after a painful illness of fifteen days. She bore her sufferings with Christian fortitude, and said she was not afraid to die, and even expressed a wish to be with her Saviour.

She had lived a pious and orderly member of the Methodist Church about ten years. Last winter, one year ago, while attending a protracted meeting held in my house by our beloved brethren, Elders Henderson and Wills, she became convinced that she had not obeyed her Lord in baptism, and with humble submission to his requirements, she came forward and untied with the Church of Christ and was baptized. From that time up to her death, she is ardently devoted to the cause of Christ. Oh! it was hard to part with an only sister.

I come, gentle Sister, to watch o'er thy sleep,
To gaze on the beauties of night;
To think of that world where thy spirit's at rest,
That world of eternal delight.

Art thou here, gentle Sister, beneath the cold earth,
All silent, and breathless, and still; [earth,
While the moon in her glory, sheds her beams o'er the
As she comes from the East o'er yon hill?

Oh! no, thou departed, thou lingerest not here,
Thou art gone to the land of the blest,
Thy Father has bid thee come to thy home,
Thy Saviour has given thee rest.

Farewell, dearest Sister, I weep o'er thy grave,
But the tear brings not anguish nor pain,
For I know I shall meet thee in yonder bright world,
Where parting will ne'er be again.

Your brother in Christ,

SAM. T. MENG.

For the Christian Magazine.

SOLITUDE.

BY WILLIAM BAXTER.

Oh! I love not the city's crowded street;
Or the paths which are worn by frequent feet;
Nor the stately hall, and the bustling din,
Which echoes so often its walls within;
Nor the pomp and pride of the multitude;
But I love the repose of solitude—
Where, far away from the toil and strife
Which belong to a busy city life,
I may find some rest for my wearied heart,
Till I shall from earth and its cares depart,
To some lone sweet spot I would gladly fly,
Where the fresh green earth and the clear blue sky
May meet my sight; where the whispering breeze,
As it waves the tops of the lofty trees,
When the shadows fall, and the light is dim,
May salute my ear with its parting hymn,
To waken again, like a magic spell,
The strains which in youth I loved so well;
While its visions so wild my heart shall weave,
In the fading light of the summer's eve.
I'll forget my griefs, and no more repine
For scenes where the proud and the gay may shine;
For when far removed from the haunts of men,
And of busy life, I am happiest then.
I love not the gay and the giddy throng,
Who haste the bright hours with dance and with song;
For the forest shade and the minstrelsy
Of the evening wind is more dear to me;
And the torrents' rush, and the wind's wild moan
Will fall on my ear with a sweeter tone,
Than the voice of song in the mirthful halls,
Where the syren-like tongue of pleasure calls;
Where beauty glides in the mazy dance,
And the eye enchains with its kindling glance.
I would shun all these for the mossy seat,
Where the wavelets are sparkling at my feet;
For that murmuring stream has a sweeter note
To me, than the sweetest of songs that float
In the halls where mirth has its revels high,
And where joy is sought so devotedly.
Oh! I love the depths of the forest wild,
When Spring on each bough has in beauty smiled;
For its dim-lit aisles seem a place for prayer;
And oft at still eve I would linger there,
To kneel on the pure and the stainless sod
And yield up my heart's deep prayer to God.
And, Oh! when I'm dead, I would gladly rest
Amid scenes like these, in the earth's cold breast,
Where the flowers of spring may bud and bloom,
And shed all their sweets on my nameless tomb;
Till time shall have past, and the grave have given
Its sleeping dust to awake in heaven.

Little Things.

Scorn not the slightest word or deed,
Nor deem it void of power;
There's fruit in each wind-wafted seed,
Waiting its natal hour.

A whispered word may touch the heart,
And call it back to life;
A look of love bid sin depart,
And still unholy strife.

No act falls fruitless, none can tell
How vast its power may be;
Nor what results unfolded dwell
Within it, silently.

Occasion.

"Say, who art thou, with more than mortal air,
Endowed by Heaven with gifts and graces rare,
Whom restless, winged feet forever onward bear?"

"I am occasion—known to few, at best;
And since one foot upon a wheel I rest,
Constant my movements are—they cannot be repressed.

"Not the swift eagle, in his swiftest flight,
Can equal me in speed—my wings are bright,
And man, who sees them waved, is dazzled by the sight.

"My thick and flowing locks, before me thrown,
Conceal my form—nor face, nor breast is shown,
That thus, as I approach, my coming be not known.

"Behind my head no single lock of hair,
Invites the hand, that fain would grasp it there,
But he, who lets me pass, to seize me may despair."

"Whom then, so close behind thee do I see?"
"Her name is Penitence; and Heaven's decree
Hath made all those her prey who profit not by me.

"And thou, O mortal, who dost so vainly ply
These curious questions; thou dost not descry,
That now thy time is lost—for I am passing by."

What a Sermon should be.

It should be brief; if lengthy, it will steep
Our hearts in apathy, our eyes in sleep;
The dull will yawn, the chapel lounger doze,
Attention flag, and memory's portals close.

It should be warm; a living altar coal,
To melt the icy heart and charm the soul;
A sapless, dull harangue, however read,
Will never rouse the soul, nor raise the dead.

It should be simple, practical, and clear;
No fine-spun theory to please the ear;
No curious lay to tickle lettered pride,
And leave the poor and plain unedified.

It should be tender and affectionate,
As his warm theme who wept lost Salem's fate;
The fiery law with words of love allayed
Will sweetly warn, and awfully persuade.

It should be manly, just and rational;
Wisely conceived, and well expressed withal;
Not stuffed with silly notions, apt to stain
A sacred desk, and show a muddy brain.

It should possess a well adapted grace,
To situation, audience, time, and place;
A sermon formed for scholars, statesmen, lords,
With peasants and mechanics ill accords.

It should with evangelic beauties bloom,
Like Paul's at Corinth, Athens, or at Rome.
Let some Epictetus or Sterne esteem!
A bleeding Jesus is the gospel theme!

It should be mixed with many an ardent prayer,
To reach the heart, and fix and fasten there;
When God and man are mutually addressed,
God grants a blessing, man is truly blest.

It should be closely, well applied at last,
To make the moral nail securely fast;
Thou art the man, and thou alone wilt make
A Felix tremble, and a David quake!

CHRISTIAN MAGAZINE.

EVERY SCRIBE INSTRUCTED UNTO THE KINGDOM OF HEAVEN, IS LIKE UNTO A HOUSEHOLDER WHO BRINGETH FORTH OU OF HIS TREASURE THINGS NEW AND OLD.—MATT. XIII. 52.

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LECTURES ON EXODUS.

Lecture X.—Exodus 14th Chapter.

THE PASSAGE OF ISRAEL THROUGH THE SEA.

The dreadful judgment of God upon the first-born of Egypt, which induced the Egyptians almost to thrust Israel out of the land, served to deliver them from the fear of their enemies. In their march they would soon be beyond the pursuit of their enemies, and in the land of Canaan, "flowing with milk and honey," would realize all the fond expectations they had based upon the promises they had made to their fathers. But the trials of an imperfect people never end, for as they are advancing on their way a counter order comes from heaven, that they turn their backs upon Canaan, change their route towards the Red Sea and the wilderness of Edom. Instead of proceeding directly to Canaan around the head of this sea and along its eastern shore, the Lord orders them to turn and follow a southern direction along the western shore. They take their way and entering the pass of the mountains called Pi-hahiroth, they are forced to encamp where they are shut up by the wilderness in their rear and hemmed in by the mountains on their flanks, having a wide and impassable portion of the sea before them. This is done that God may deliver by his own hand, and that Pharaoh may have another opportunity of displaying the perverseness and obstinacy of his heart. The heart of the monarch had been sorely galled, but it had not been humbled. He had been baffled and frightened and forced to yield; his kingdom had been desolated and depopulated of its most promising inhabitants; and had Israel have taken the direct route to Canaan he doubtless would have despaired of successful pursuit. Yet would his heart have been the same. For no sooner does he learn the enclosed and dangerous course of the fugitives, than he says, "they are entangled in the land," and shut up by rocks, mountains and seas, he believes he can overtake and destroy them. Infatuated by worldly policy and hardened in obstinate rebellion, he forgets the terrors of Jehovah and at the head of his chariots of war starts upon the pursuit. Meanwhile the advancing hosts of Israel approach the sea. Pharaoh pursues and comes upon them, where huge mountains hem them in front of the sea. Pharaoh forgets the judgments of God; do Israel remember his mercy and salvation? Servile people! as Pharaoh draws near they are struck with a panic. Deserted alike by their faith and their courage, they deplore their rash adventure and look back with envy and regret to that degraded condition under which they had so recently groaned. Foolish people! The wonders of Egypt are forgotten; the bright cloud betokening the divine presence is lost sight of, and they cry to God and inveigh against Moses as the cause of their distresses. But are they not in a strait?—And would not we be alarmed under such circumstances? Certainly, if like them we forgot God and the shining heavens above us which every day betoken his goodness.—But certainly not, if like Moses we remembered the proofs he had given of his interest in our cause. Their fears are groundless and their complaints inexcusable; as much so as ours when providence apparently frowns and after all our experience of the goodness of God, under our troubles and dangers, we say "we shall perish." Israel chide their deliverer with unjust suspicions and complaints and look abandoned upon despair and perdition. But Moses, calm as

a summer's morn, reproves them not, but comforts them by the assurance that God shall by his almighty power so end their fearful crisis, that all the proud army of Egyptians that now hang on them in such dreadful threatenings, should not live to molest them more. He waves his wand at the command of God towards the sea, as he says to Israel, "Be still and see the God-salvation." In silent majesty the flaming pillar moves through the air and from their front takes up its place in the rear. The rod of Moses raises a wind which blows all night and raises the water in mountain heaps, which is divided as it were by walls, and a passage for Israel opened. Behold now the immense congregation who had stood in mute expectation, with its countless eyes fastened upon the wonders of the heavens and of the sea, take up the march, preceded by their venerated leaders, upon the untrodden path of the great deep.

"O God! the waters saw thee,
The waters saw thee,
They were afraid.
The depths also were troubled
For thy way was in the sea;
And thy path in the great waters.
Thy footsteps are not known.
Thou leddest thy people like a flock,
By the hand of Moses and Aaron!"

Ps. 77: 16-6.

But the light of Israel is darkness to the Egyptians. Not knowing whither they go, they follow on. They, too, entered upon the baredbed of the divided waters. They heard the noise of the flying host before them, but were unable to distinguish the localities of the place around them, until the light of the morning made to them the fearful discovery of their true condition. Then Jehovah by his angels took off their chariot wheels so that they could not fly. Then they saw that the Lord fought for Israel and they were rushing against the thick bosses of Jehovah's buckler. Their horses were frightened and they rushed confusedly together, dashing their chariots furiously against each other torn from their axles and floundering in quicksands, they could not escape. Israel ascends the opposite shore. Then, O, my soul,

"The clouds pour out water,
The skies send out a sound,
The arrows of Jehovah flew abroad,
The voice of his thunder was in the heavens,
His lightnings lightened the world!
The earth trembled and shook."

The waves returned, and

Pharaoh's chariots and hosts he threw in the sea,
In the sea he whelmed them,
They sank to the bottom like a stone."

An invisible power fixed them to the spot; the waves with resistless fury passed over them; in vain they pierce the air with the shrieks of hopeless anguish, for the roaring deep, like a ravenous wolf over his prey, buried all their proud multitudes: "*there remained not so much as one.*" Thus the Lord saved Israel that day out of the hands of the Egyptians, and Israel saw the Egyptians dead upon the sea-shore. And Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord and believed the Lord and his servant Moses."

Upon this wonderful history we have time only to remark,

1. The events recorded in this chapter show what God *can do*, and what he will do for the deliverance of his people and the overthrow of his enemies. Here, too, it should be noted that the same element which was the defence of one was the destroyer of the other. An awful retribution upon the incorrigible king and people who had hardened themselves against God and had bid defiance to his demands, threatenings and fearful judgments. Here overwhelmed in the depths lie king, host, heroes and chariots, filling a watery grave or drifting to the shore, a monument of the folly of rebellion and the righteous indignation of heaven. Absolutely and utterly was the power of this guilty nation broken and destroyed, so that for forty years Israel abode in the wilderness but a short distance from Egypt and no future effort was made against them. Dark and mysterious are all the dispensations of providence to those who fight against God. Who can stand before him whom all creatures must obey? Still he leads his people in strait and narrow paths, and if led by him into circumstances where there is no possible means of escape, there shall they see his deliverance so as to admire his power and adore his love. God's deliverances are

not always in the ordinary course of things and scarcely ever as human wisdom expects. In this case they were the operation of a mighty hand and an outstretched arm, controlling the winds, clouds and waves, and subduing the most ungovernable elements to his purpose: a suspension or at least new and unknown direction of the established laws of nature. Can we not love such a deliverer? The love of other parents is as transitory as the occasions and trusts committed to them. But the unremitting care and providence of God are never restrained as his authority never comes to an end.—His vigilance never ceases, because his offspring are always impotent, needy and dependent.

2. These are wonders that we are considering, but because we witness none such now, as the occasion for them has passed, still let us not forget those common displays of power and goodness which we are apt to lose sight of, simply because they are common. There is now no dividing of the waters, but on the shore of every sea you may behold every twenty-four hours the dry land covered by water and water again become dry land. The whole waters of the globe are elevated or depressed by the motion of one of the smallest lights of heaven. And this is regular, because the wisdom of an Almighty power has so ordained. Can we not, then, trust with the confidence of children that invisible and incomprehensible power which by causes no human wisdom has yet discovered, causes the sea to overflow its banks or its channel to become dry? It is the same power which in winter makes the liquid stream as solid as the rock and in summer as transparent as a mirror. These changes are regular and often unobserved. But were he who produces them to change the position of our globe, the briny deep would become one vast mountain of ice, gloomy and terrible in its frigid vengeance upon the whole earth and its inhabitants. I am not astonished when I view these usual operations of God in nature in opening the Book of the same God to find him dividing the sea, congealing the floods or doing whatever he pleases; for who is like Jehovah, glorious in holiness, fearful in praises, doing wonders!"

3. The fame of this deliverance is referred to in many passages of Scripture.—Paul in 1 Cor. 10, calls it a type of our baptism and our salvation in the kingdom of God. All Israel is spoken of as having been baptized into Moses in the cloud and in the sea, "for they were all under the cloud and all passed through the sea."—The cloud accompanied them in their journeyings and was spread over them as a covering. By being thus brought under the cloud and into the sea by the command of Moses, they were baptized into him, and were enabled after their baptism to sing a song of salvation to the Lord their God.—The similarity between them and us consists in the following:

1. They believed in Moses. We believe in Christ.

2. They passed under the cloud and into the sea at his command, as we pass into the burial in baptism by the command of Christ.

3. By their passage through this baptism they were delivered effectually from the slavery of Egypt, and their enemies were destroyed in the floods. By our baptism we are relieved from the slavery of sin, and our baptism is the death and burial of our enemies with the sinful passions and inclinations of the old man of sin.

4. Their baptism brought them fully under the authority of Moses. Ours brings us under the authority of Christ. "For as many as have been baptized into Jesus Christ have put on Christ."

Thus were they initiated by baptism under the authority of Moses into the protection of the cloud; so that afterwards God was their keeper, their portion and their defence. He sustained them by the manna and gave them water from the rock which he caused to follow them in all their wanderings. So, by baptism, the believer is brought under the protection of that God who is a special Savior to all that believe, where he may enjoy his blessings, the rich provisions of his ordinances and have the refreshings of his Spirit to follow him with the spiritual food of his word through all his pilgrimage

upon the earth, and if he abide faithful, to give a resurrection among the just and a glorious inheritance in the heavenly Canaan!

J. B. F.

The Law from Mt. Sinai and the Law from Mt. Zion.

THE LAW FROM MT. ZION.

Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins.

Such is the command given by the Apostle of Christ and the vicegerent of God to the anxious multitudes who asked the solemn question "Men and brethren, what shall we do?" It is the oracle, not of Delphi nor Dodona, but of Heaven. It is THE LAW which was to go forth of Zion; it is *the word of the Lord* which was to proceed from Jerusalem.

The answer was not for Jerusalem alone nor for that generation, but for all lands and for all times. Had the whole world been gathered before the divine Apostle, nay, had all the sixty generations who have since peopled the earth been present, would not the answer have been the same? Was not Peter acting in virtue of a commission which reached to all nations and to every creature? But why reason the case? He affirms himself, "the promise is unto you and to your children and to all that are *afar off*, even as many as the Lord our God shall call."

It will perhaps aid us to understand more perfectly the law, to consider

1. *To whom it was addressed.*

We mean of course *immediately* addressed. We affirm then that it was addressed to those who were *convinced* of the Messiahship of Jesus; who, in a word, were *believers*. It is preposterous to say that they would have asked with such deep interest, what shall we do? had they been *un*believers. In effect, therefore, the Apostle said, You are now convinced that Jesus is the Christ, you believe the Gospel and you seek to know what you must DO. Believing is not acting. There is something which you must do; your faith is yet imperfect; it has so far led to no change in your conduct; you must therefore repent and be baptized in the name of Jesus Christ. The conclusion is inevitable that repentance and baptism are duties incumbent on all believers, and that whoever believes, repents and is baptized, has obeyed to the full the law from Mt. Zion. It is also plain why the Apostle did not command them to believe in the Lord Jesus Christ—it was unnecessary, for they already believed. Faith comes by hearing; they had heard the proclamation of the Gospel and they had believed.

Let us consider

2. *The* DESIGN *of the question, what shall we do?*

Is it not evident that the design of their question was to learn what they must do to *be saved*? They had heard the Apostle speak of the great and notable day of the Lord, when the sun would be turned into darkness and the moon into blood. They had heard him say that whoever should call on the name of the Lord should be saved. Jesus of Nazarath had been preached to them as Lord and they had been convicted of the dreadful crime of crucifying him, and now in view of these solemn facts they cry out in agony from the depths of their pierced hearts, what shall we do? In reason's name what significance could such a question at such a moment have but this, What shall we do to be saved? This is corroborated by the fact that the Apostle in further expostulation warns them in these words, "*Save* yourselves from this untoward generation."

If such be the meaning and design of the question propounded by the three thousand, then it is self-evident, that *whatever they are told to do, must be* IN ORDER TO SALVATION. This is true, or the question was not answered; one or the other of these alternates we are compelled to take.

Repentance and baptism, therefore, are commanded in order to salvation.

Such are the conclusions to which we are irresistibly led by the *necessities* of the case, and even had the clause, "*for the remission of sins*," been entirely omitted, we could not be in doubt as to the design both of repentance and baptism. Common sense would ever have taught the unprejudiced that the answer to a question must be

commensurate with the question itself, and that an inquiry as to the means of pardon could only be answered by stating those means.

But it would seem that the divine spirit had provided against all possibility of mistake in this matter. Plain and conclusive as is the inference we have stated, still we are not left to it. We are informed in explicit language of the design both of repentance and baptism. The Apostle is not content to answer the question by, "Repent and be baptized," but he adds "for the remission of sins."

Let the question then be put, *For* what did the Apostle command the people to repent and be baptized? and is it possible to answer this question without saying, *for* the remission of sins? How true it is that truth is simple.

And now, reader, by what argument is the plain and obvious meaning of these words, "Repent and be baptized for the remission of sins," sought to be set aside?

1. It is said that *for* here means *because of*. But cannot the weakest judgment perceive that this subterfuge makes as much against repentance as against baptism? Is it not as much said, Repent for the remission of sins, as be baptized for the remission of sins? Nor can the point of this question be evaded but by the most unheard of and unjustifiable wresting of the text to read thus "Repent for (i. e. in order to) and be baptized for (i. e. because of) the remission of sins. Very lame and much to be pitied must be the cause which needs such arguments.

Let us take an analagous case to illustrate the futility of such expedients. A. lends B. $500, and to secure himself says to B. "you must give me a note and have it endorsed for my safety." Now according to the miserable quibble we are considering, giving the note is indeed for, i. e. *in order to* A's safety, but the endorsement is for, i. e. *because of* his safety.

This argument is sought to be sustained by bringing forward the language of Mark 1:44, where the leper is charged by Jesus to "Show himself to the priest and offer *for* his cleansing," &c. It is contended that he was already clean and that for must mean because of. But it is to be considered that the preposition in the original is not the same as in Acts 2: 38, and that even if it were, it is not true that the leper was legally cleansed, and if not legally, then of course not in the sense in which Christ speaks when he says "for thy cleansing." Let the reader examine Lev. 14: 3, and be convinced on this matter.

2. Mr. Rice, in the Lexington Debate, affirms that the preposition *eis*, in Acts 2: 38, cannot mean in order to, because it is employed in Matt. 3: 11. "I indeed baptize you with water unto (*eis*) repentance." But why not translate it, in order to? Is it not true that John baptized the people in order that they might reform and prepare themselves for the approaching reign of heaven? Were they not baptized *into* a state of reformation or repentance and is not this the reason why his baptism is called the baptism of repentance? So strong, however, is the cause of truth, that these criticisms might all be admitted without invalidating the certainty of the conclusion that the Apostle Peter on the day of Pentecost declared both repentance and baptism to be conditions of pardon, We propose two brief but comprehensive arguments on this subject.

1. *The Apostle would not have acted according to the commission given by his Master under the most solemn circumstances, unless he had preached both repentance and baptism as conditions of pardon.*— That commission is preserved to us in four distinct records. Matthew relates that the Saviour commanded his Apostles, "Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Let it be remembered that Peter *taught* them on the day of Pentecost.— Mark, the second who has recorded the commission, says, "Go ye into all the world and preach the gospel to every creature; he that believeth"—We pause here to ask whether Peter was faithful thus far to his trust? Did he preach the Gospel, and did he see to it that it was believed before the hearers were

admitted to its privileges? None doubt on this point. But could the Apostle stop here. We turn to Luke and read, "Thus it is written and thus it behooved Christ to suffer and rise from the dead the third day, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." To be faithful, it was necessary that Peter should preach repentance, and he did it.

With many, Peter has now discharged his whole duty. He has preached faith and repentance as the conditions of pardon.—Let us, however, interrogate him. Have you, O man of God, declared the whole counsel of Heaven by preaching repentance? No, he replies, my commission reads, "he that believeth and is baptized shall be saved," baptism is one of the conditions of pardon, it must be preached; moreover, the Master solemnly charged me to baptize the taught in the awful and sacred names of the Father and of the Son and of the Holy Ghost; he also taught me that it is *in his name* that remission of sins is to be found, and not till believers have entered into that name, can they receive remission of sins. I must preach then, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins," then will I have the consciousness of having faithfully discharged my duty to my Master, my Redeemer and my God." Reader, is this response an imaginary one? Could the holy man have said less, commanded less than he did and been faithful? If not, how shall he who undertakes to preach the gospel in the nineteenth century justify himself before God by holding back any part of the divine plan? He who answers the great question of humanity as did the Apostle and he alone can feel and know that he has discharged his whole duty before God and man.

We propose in the next place to show

2. *That the proclamation of repentance and baptism on Pentecost as conditions of pardon, harmonizes all the other preaching recorded in the Acts of Apostles.*

This argument requires an induction of all the instances of preaching recorded in the book of Acts. We will endeavor to proceed in this with brevity and rapidity.

The discourse of Peter in Solomon's porch presents this language, "Repent and be converted that your sins may be blotted out." The meaning of the phrase "be converted" is important. Says Albert Barnes, the most popular commentator in America of the Presbyterian school, "the idea of being *passive* is not conveyed by the original word. It means properly to *turn*." The passage would have been more appropriately rendered, "Repent and turn," &c.—Adam Clarke comments thus, "*And be converted.* Turn to God through this Christ." Wesley remarks, "This term (convert) so common in modern writings, very rarely occurs in Scripture; perhaps not once in the sense we now use it, for an entire change from vice to holiness." "Conversion," says Mr. Rice, "is turning," Repent and be converted, means, then, repent and turn to God. If, then, there be something to be done *after* repentance this language is intelligible; if not, then we affirm it neither has nor can have any meaning; if one who had believed and repented *had* fully turned to God, then it would have been folly in the Apostle to add, turn to God. Peter's language on Pentecost, however, explains all: Repent and be baptized—Repent and turn. In what? In baptism; for this it is which the Apostle commands *after* repentance.—We turn, in part, to God, by faith; we further turn in repentance; we complete our conversion by baptism. But we may be asked, Why may not "Repent and be converted" mean, Repent and believe savingly in Christ? For this good reason: Faith is never, in the Christian system, enjoined on those who have repented; it always did, and does now, precede repentance.

In Acts 4: 12, it is said, "for there is none other name under heaven given among men, whereby we must be saved," referring to the name of Christ. Here salvation is connected with the *name of Christ*, and it is plain to be seen that baptizing in the name of Christ was solemnly ordained by the Saviour himself and that the virtue of his name must attach to this baptism—this virtue is salvation.

The next recorded preaching is that of Philip to the Samaritans, with reference to which it is said, "When they believed Philip preaching the things concerning the kingdom of God and the *name* of Jesus Christ, they were *baptized*. How this harmonizes with Pentecost need not be shown. Then we have his preaching to the Ethiopian and the question "What doth hinder me to be baptized?"—a question not much asked by those who can see no further significance in baptism than an "external rite!"—A question too, that carries us back to Pentecost.

The calling and conversion of Saul comes next in order, and the command of Ananias to him, "Arise and be baptized and wash away thy sins, calling on the name of the Lord" is in pursuance of the word of Christ; "*there* (in Damascus) it shall be told thee what thou must do." Saul is baptized *in the name of Christ*; this at once connects itself with the commission, "baptizing them in the name of the Son," and with the word of Peter, "Repent and be baptized in the name of Jesus Christ for the remission of sins." Reader, compare these expressions, "wash away thy sins," and "be baptized for the remission of sins," and ask thy heart if the divine seal of truth is not on this doctrine of Pentecost.

Peter preached to Cornelius, "*through his* (Christ's) NAME, whosoever believeth in him shall receive remission of sins," and he commanded them "*to be baptized* IN THE NAME of the Lord." Through his name Cornelius was to be saved. When did he enter this name? Baptized in the name. Comment is unnecessary. Compare this with Pentecost and with the commission, that repentance and remission of sins should be preached *in his name* among all nations.

At Philippi, Lydia attended to the things spoken by Paul. What were these things? Certainly baptism was among them, for it is added, "When she was baptized." Doubtless Paul preached to her what he wrote after to the Galatians, "As many of you as have been baptized into Christ have put on Christ."

To the jailor Paul preaches, "Believe on the Lord Jesus Christ and thou shalt be saved," but that this believing was connected with baptism is evident from the fact that "the same hour of the night he was baptized." Reader, what *pedobaptist* was ever baptized the same hour of the night? Paul and the jailor had ideas of the importance of baptism that grew out of the commission, "He that believeth and is baptized shall be saved."

In the discourse of Paul to the Athenians he affirms that God commands all men to *repent*. This harmonizes with Peter on Pentecost, because although it embraces *less*, it does not cover *more* ground than does the Apostle, and if it be good reasoning to say that its silence about baptism makes against that ordinance, let us not forget that it is equally silent as to faith.

The Corinthians heard, believed and were baptized. Nothing is said of their *repenting*. Is it fair to argue that repentance is not for remission of sins, because not introduced into this passage? Yet by just such special pleading are the power and efficacy of baptism sought to be invalidated. Consistency is indeed a jewel. Let the reverend opposers of baptism in this generation be consistent and they will extirpate both faith and repentance.

The disciples of Ephesus, ignorant of any other than John's baptism, were no sooner informed of the christian institution than they were "baptized in the name of the Lord Jesus," and if through that name remission is obtained, then their sins were pardoned in baptism. This argument can be met only by destroying the connection between remission and the name of Christ.

We have now passed through the record of the preaching of the Apostles, and have in conclusion to ask the candid reader who has had patience to follow us thus far, two questions:

1. Does not the answer given on the day of Pentecost to the question, What shall we do to be saved, include the substance of all answers subsequently recorded in the book of the Acts?

2. Would *less* than what was commanded

for remission on that day, include the substance of subsequent preaching as recorded in the Acts.

If to the first of these questions we must reply affirmatively, and to the last negatively, then it is true that the proclamation of repentance and baptism as conditions of pardon does harmonize all other apostolic preaching, and *alone* harmonizes.

To the believer, the law from Mount Zion is therefore "Repent and be baptized for the remission of sins. Let us contemplate for a moment the *superiority* of the Law which went forth from Zion. Behold its *simplicity!* Unlike the law from Sinai, it presents no complex array of ceremonial observances. Its precepts are brief, easily remembered and intelligible to the meanest capacity. Repent—none could doubt the import of this command, nor could any difficulty attach to the meaning of that other word, whose primary signification is given with remarkable unanimity by every dictionary in existence—baptize. In the very moment in which the commands were uttered, they were understood so that it needed not that every man should teach his neighbor and every man his brother, for all could understand from the least to the greatest.

2. The law from Mount Zion gave *full assurance of pardon.* Not so with the covenant of works. It was impossible for the blood of bulls and goats to take away sin; neither could the comers to these sacrifices be made perfect as pertaining to the conscience. Better blood was demanded, even the blood of sprinkling, unto which all who have gathered to Mount Zion have come, and through which all that believe may be justified from all things from which they could not be justified by the law of Moses.

3. From Mount Zion went forth the law of *liberty.* Up to that holy hour when the annunciation of the new law was made from Jerusalem, the world lay in bondage, crushed by the fear of death, terrified by a certain fearful looking for of judgment under the mighty spell of Satan. But, behold! Who is this that cometh from Edom and with dyed garments from Bozrah, travelling in the greatness of his strength?—It is he who proclaims *liberty* to the captives and the opening of the prison to men that are bound, and at whose bidding Satan falls as lightning from the heavens—the mediator of the new and everlasting covenant.

4. But it is also the law of *love*—divine, transcendent love revealed through Christ. It was power and terrible justice that gleamed in the red lightnings that flashed from Sinai; but it is love whose beams shine forth from Zion's hill. Reader, let those beams light up the darkness of thy soul. The love of God constraineth thee; his mercy entreats thee; listen to its accents; repent and be baptized every one of you in the name of Jesus Christ.

5. The law from Zion is *life-giving.*

Three thousand were quickened by it on the day of Pentecost. At Sinai three thousand were slain by that law which cried for the blood of the offender. The ministration of death was indeed written and graven on stones, but the ministration of life and joy and peace, may be engraven, O son of man, on thy frail heart. Behold! the tablets of stone are not, and the law is not, but on what heart the words of the new and everlasting covenant shall be written, death shall have no power nor hell, for they are Christ's and Christ is God's.

J. E.

Questions to Pedorantists---No. 1.

Friends:—For I will call you friends; and I will call you *Pedorantists* also, not through any disrespect, but because the word expresses your practice. It means those who practice or hold to the sprinkling of infants. If you do not like the name, you should abandon the practice; if the practice is right, the name is appropriate.

You should not wish nor expect us to call you Pedo-*baptists,* because in our judgment you do not *baptize* at all. You sprinkle; but sprinkling is not baptism. But you contend that sprinkling is *baptism.* Then baptism is *sprinkling.* Then a baptist is a sprinkler or one who believes sprinkling is baptism. Then the title according to your practice and doctrine too, is quite appropri-

ate. We shall then call you Pedorantists.

We wish to ask you a few questions, which we desire you seriously to consider, and to answer conscientiously. Remember there is such a thing as truth. There will also be a judgment and future retribution.

You say baptism is a non-essential.—How can you thus degrade a divine institution? How can you thus regard a command of the King of Kings? Do you perceive that your assertion is an impeachment of the divine wisdom, and an arraignment of the divine goodness? For how could infinite wisdom enact a non-essential law? And why should infinite goodness require obedience to such a law? God's infinite wisdom must have foreseen all the consequences which have grown out of this law; and if it was non-essential, would not infinite goodness have prevented its enactment? That it was enacted in view of all the circumstances is conclusive evidence in favor of its great importance—is it not?

Again: You teach that baptism is a duty, a christian duty. How can this be, if it is non-essential? A non-essential duty! A non-essential christian duty! Baptism a duty, and yet non-essential! Who ever before heard of such an idea? What a contradiction! A non-essential duty!!

Once more: You contend for baptism.—You preach about it. You make it a cause of division among christians. And yet you say it is non-essential! It is an awful thing to divide the children of God; but to divide them about a non-essential, is monstrous—unpardonable!

You say baptism is "not only a sign of profession and a mark of difference whereby christians are distinguished from others that are not baptized; but also a sign of regeneration," or the means by which the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's." Methodist Discipline p. 17. Pres. Con. Faith; Larger Cat. ans. to 2. 165.

The Meth. Dis. p. 17, says also that the sacraments, (baptism and the Lord's supper,) are certain signs of grace &c. by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him. Again, p. 111 in "the administration of baptism to such as are of riper years," the minister says, "Almighty and immortal God—we call upon thee for these persons; that they, coming to thy holy baptism, may receive remission of their sins, by spiritual regeneration." The Presbyterian Con. Faith, Old and Cumberland, as well as the thirty-nine Art. of the Episcopal Church—all teach that baptism is a sign and seal of remission of sins; of regeneration or new birth—a means and seal, or *confirmatory* mark of pardon, &c.

If all these be true of baptism—and all the ministers of these different sects, before their ordination to the work of the ministry amongst them are required to aver their belief in their respective creeds;—if all these be true, how can you say that baptism is non-essential? The means of "spiritual regeneration;" "of remission of sins;" &c. and still non-essential! If *the means* by which any thing is conferred is non-essential, is not the thing conferred by that means unimportant? If a certain end is to be secured by certain means, and the means are unimportant, must it not be because the *end* is so? But baptism is the means of spiritual regeneration: of the influences of the Holy Spirit; of remission of sins, &c. according to the above creeds; therefore, these creeds teach that regeneration of the heart, remission of sins, &c. are non-essential!

Again: If baptism is a sign of regeneration, remission of sins, &c., to whom is it such a sign? to whom is baptism a seal of pardon, regeneration, &c.—to a believer or an unbeliever? If to the latter, why do you baptize infants, seekers &c.? Is baptism a *declarative evidence* to infants that they are regenerated by the baptism of the Holy Ghost; that their sins are pardoned &c.? If not, it teaches falsehood. If it is, then they are regenerated, pardoned &c. as the Meth. Dis. teaches.

Once more on this point. If the above

quotations be true, how, we enquire seriously, can it be true that there are any unbaptized christians? Mr. Wesley teaches (Note on Acts 22: 16,) that "baptism is both a means and a seal of pardon"—a declarative evidence—a confirmatory sign that the subject of the rite is spiritually regenerated—is pardoned &c. Of course, then, according to Wesley and the creeds, the unbaptized are not spiritually regenerated—are not pardoned. How then can they be saved, or get to heaven? What! be saved in heaven without regeneration, pardon, &c.! Are we not, from the foregoing facts, authorized to say that Pedorantists teach that a person cannot be regenerated by the Spirit; that there is no promise of remission of sins—nay, that there is no evidence that one can get to heaven without baptism?

Mr. Chapman, in his notorious book on Baptism, which is endorsed by the Methodists as far as we have learned, says: Baptism is a figure of purification; as water "washes away spots and stains from the body, so the spiritual washing, which baptism looks to as an ultimate end, purifies the conscience, by washing away sin. Purification in the soul is what water-baptism teaches; and he that falls short of this, has the shadow, but not the substance—the sign, but not the thing signified." pp. 27, 28.—Again, he says, p. 29: "The baptized child ought to be informed that it was put into a covenant relation with the God who gave it being, when given to him in holy baptism; and also, that the water which was poured on it in baptism, not only taught the descent of the Spirit, but its cleansing and purifying influence." On the same page he expresses the idea that the child is made a disciple in baptism. Again Mr. C. says, same page: "To illustrate what we say in reference to children, we remark, if a piece of clean paper is taken, and a few words written on it with a pen dipped in sweet milk, and then laid by for a time, and again taken up, and placed before heat, every letter will appear as if written with ink. In like manner will holy baptism, and the above teachings appear, when such children are brought under the influence of the grace of God in revival scenes. Every lesson will then show; and the design of discipleship in baptism will then develope itself in happy, saving results."

The reader will perceive from the above quotation, that the author holds the idea of a close connexion between the baptism of water and that of the Holy Spirit; that in baptism the infant becomes a disciple of Christ; that in baptism an influence is conveyed, and an impression made by the Spirit upon the child's heart similar to that of a writing with milk, which, like it, will subsequently become apparent! The above quotations show that the Methodists have not changed their views in regard to the efficacy of baptism. Mr. C. conveys the idea that baptism confers character; that by baptism traces are made—character is sketched—impressions made by the Holy Ghost for the time invisible to mortals; but, like the writing with sweet milk, will become visible when brought in contact with the *heat* of a revival!! And yet, such are the men who declaim against us for attaching an undue importance to baptism.

B. F. H.

For the "Christian Magazine."

The Evidence of Remission of Sins.

He that believeth and is baptized, shall be saved. Mar. 16: 16.

Sin is the transgression of the law, and the remission of sins is the forgetting of sins, but what is the *evidence* by which we believe our sins forgiven? Some say they hope they are forgiven. Others say they know they are pardoned. While a third class say they believe they are forgiven.—Hence there is evidently much confusion in the christian world in regard to the evidence of remission. Why is it so? Are the scriptures dark on this subject? Or is the darkness in the people? To the law and to the testimony.

What is not evidence of remission.

1. To *feel* that we are pardoned is no evidence of forgiveness. Pagans feel they are forgiven because they imagine they are. Have they evidence of pardon in the worship of idols? The Jews feel they are forgiven because they imagine it. Have they the evidence of remission in denying

the Lord that bought them? Mohammedans feel they are pardoned because they imagine it. Have they the evidence of remission in believing and obeying the false prophet?

But what of Christians? Catholics and Protestants feel they are forgiven. Why do they feel so? Catholics feel they are forgiven because they were baptized in infancy to wash away the guilt of original sin, and make confession to the priest for remission of actual sins. They either dream, imagine, know or believe they are pardoned, and consequently feel they are as an effect. We protestants of course think their feeling is the effect of imagination. Well, if Catholics can feel they are pardoned by the power of imagination, may not Protestants also? Mormons and Shakers feel they are forgiven because they imagine they are.—If so, may not Quakers and other Protestants? No one can feel he is pardoned till he dreams, imagines or believes he is. If he believes he is forgiven from the testimony of God, the feeling is not a deception, but if he feels so because he dreams or imagines so, then there is a gross deception.

We cannot feel remission, because it takes place in the mind of him who forgives, and not in our own minds. We cannot feel what takes place in the mind of God. We may feel the effect of remission when we believe it on credible testimony, but not remission. Therefore feeling we are pardoned is not the evidence of remission, but the effect of believing, dreaming or imagining.

2. A *change of heart* is not the evidence of remission. No one is morally qualified to be forgiven till his heart is changed by faith and repentance. Consequently that which precedes remission cannot be evidence of it.

3. *Faith* and *repentance* are not evidence of remission, but conditions, and the conditions of forgiveness cannot be evidence of it.

4. *Baptism* is not the evidence, because it is also one of the conditions of forgiveness.

5. The "*spirit of adoption*" is not the evidence of remission. In the eighth of Romans, and fourth of Galatians, Paul contrasts the spirit of the gospel with the spirit of the law. The spirit of the old covenant is the spirit of bondage; the spirit of the new covenant is the spirit of adoption. The spirit of adoption is the *effect* of believing we are forgiven and not the evidence by which we believe. The apostle was not writing of the evidence of remission, but of the superiority of the gospel.

6. *Love* to the *brethren* is not the evidence of remission. John said of christians "we know that we have passed from death unto life because we love the brethren," but how is a sinner who has no brethren to believe his sins are forgiven? Passing from death to life is a moral and not a legal change or remission.

7. Seeing Christ or angels is not the evidence of forgiveness. Saul saw the Lord of glory while he was the chief of sinners, and was afterwards commanded to "arise and be baptized and wash away his sins." Acts 22: 16. Cornelius saw an angel who told him to send for Peter who would tell him "words by which he and all his house should be saved." Acts 11: 14.

8. The *baptism* of the *spirit* is not the evidence of remission. 1. John's disciples believed, repented and were baptized for the remission of sins, confessing their sins, and yet they were not baptized in the spirit.—"I indeed *have* baptized you with water, but he *shall* baptize you with the Holy Ghost." Mar. 1: 8. 2. The disciples of Christ were all forgiven and had the evidence of forgiveness, but were not baptized in the spirit till Pentecost. Acts 1: 5. 3. The Gentiles were baptized in the spirit, while Peter was preaching to them, to bear them witness that they had a divine right to be baptized in the name of the Lord, for the remission of sins, without circumcision. Acts 10 ch.

9. The *gift* of the Holy Spirit, and the falling on of the spirit are not the evidence of remission. The Jews on Pentecost were commanded to repent and be baptized for the remission of sins, that they might receive the "gift of the Holy Ghost," and the Samaritans believed and were baptized, but

as yet the Holy Ghost had fallen on none of them, and they were baptized into the name of the Lord Jesus. Acts 8 ch.

WHAT IS THE EVIDENCE OF REMISSION?

PROPOSITION.—*The word of God or promise of Christ in the new covenant, connected with the conditions of the gospel, is the only evidence in the christian age of the remission of sins.*

1. The word of him who forgives in the family, is the only evidence of forgiveness in the family. The father forgives his penitent son. What is the evidence of the son's forgiveness? His feelings before, at the time, or after his remission? He may feel *bad* when he believes he has sinned. He may feel good when he believes he will be pardoned; and he may feel better when he believes he is pardoned. But his feelings are neither the evidence that he has sinned, that he will be forgiven, nor that he has been forgiven. The remission takes place in the father's *mind*, and nothing but the father's *word* is or can possibly be evidence of it.

2. The word of him who forgives in the state is the only evidence of remission in the state. The Governor reprieves a miserable inmate of the state prison, who has many feelings both good and bad, but he appeals to nothing as the evidence of his reprieve except the word of the chief magistrate written in his reprieve.

3. The word of promise of the Father connected with the agents and means and conditions of remission, was the only evidence of remission in the patriarchal and Jewish ages of the world. This word of promise was connected with altars, priests and sacrifices as the agents and means, and with faith, repentance and obedience as the conditions of remission during a period of 4000 years. We have a fair specimen of them in the laws of remission delivered to Israel by Moses. The evidence of remission to them was in the promise of remission. See Lev. 4, 5 and 6 ch. They had several laws of remission:

1. The law for the priest. Lev. 4:1–12.

2. The law for the whole congregation. 4:13–21.

3. The law for the ruler. 4:22–26.

4. The law for the common people. 4:27–35.

5. The law of annual remission for the nation. 16 ch.

Now the word of promise connected with all these conditions of remission was, "AND IT SHALL BE FORGIVEN THEM." Lev. 4:20. "AND IT SHALL BE FORGIVEN HIM." 4:26, 35; 5:10, 13, 16, 18; 6:7.

This word of promise was the only evidence to the Jews for 1500 years that they could be forgiven, and the only evidence that they were forgiven when they complied with the conditions connected therewith. It contained the pledged veracity of the God of Abraham, Isaac and Jacob, confirmed by signs and wonders of the old covenant.

4. The word of promise of the heavenly Father, connected with the means and conditions of remission, was the only evidence of remission connected with the mission of John the baptist. He preached "The baptism of repentance, for the remission of sins." Mar. 1 ch. His preaching contained the promise of remission. This promise was connected with certain conditions of remission, and all the Jews who believed the word of promise and complied with its conditions, had the evidence of remission, but those who rejected the conditions could neither believe they would be forgiven, nor that they were forgiven.—They could imagine as some of them did, that they were accepted of God because they were the "children of Abraham."

5. The word of Christ, in a few extraordinary cases while he was on earth, was the only evidence of remission in those cases. He said, "your sins are forgiven." This word was not connected with the ordinary conditions of remission, but still it was the only evidence of remission.

6. But none of the above words of promise is the word of promise to us in the christian age. The word of promise containing the pledged veracity of the Son of God, connected with the new covenant, sealed with the blood of Christ, is the word of promise by which we believe we will be and *are* forgiven. The love of the Father, the mission of the son and the mis-

sion of the spirit, all terminate in the mission of the apostles. The beloved son of God, after he loved us and died for our sins and rose again, and before he left our world connected Heaven's last and best word of promise with the mission of the Apostles,and commanded them to proclaim it to all nations in his name. What is that word of promise? Hear it, O ye bewildered priests of the nineteenth century! Hear it ye doubting and priest-ridden people!—"SHALL BE SAVED." This promise, as developed by Christ and his apostles, contains all the evidence by which we believe we can be forgiven, and by which we believe we are forgiven when we comply with the conditions with which it stands connected. What are the conditions?—"He that believeth and is baptized shall be saved." "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins."—Acts 2: 38. Why tarriest thou, believing penitent! "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Acts 22: 16. No one can believe he will be forgiven till he determines to comply with the conditions, and no one can believe he is forgiven till he does comply with the conditions—all the conditions.

J. J. TROTT.

The aim of the Christian Church.

Extract from a discourse delivered by S. J. PINKERTON, Augusta, Ga.

The efforts of the Christian Church have been constantly in favor of "peace and good will among men." Our desire is to break down sectarianism in all its forms, by holding to view the practice of the Saviour and his Apostles, in the beginning of the kingdom. We wish to see *faith* take the place of *opinion*; and love, that of hatred, in the service which we would render to God in the church. We wish men every where as professors of religion, to take the Bible and go by it to the best of their ability, in all things pertaining to this life and the life to come. Is this unreasonable? Is it less or more than Christ could wish? But how shall we live in harmony if we tolerate a difference of opinion in those who sit at the communion table? We shall live in harmony only by allowing this difference of opinion; not otherwise, as the Presbyterians and others have proved. For we venture to affirm that there is as great a diversity of opinion in the orthodox churches, as they are named, as there is in ours; scarcely any two of them agree in the general teachings of the books. If they were this day to find fault with all those who differ with respect to the meaning of terms found in their standards, they would soon see as many more divisions as at present exist in the religious society. There is a boundary to *faith* but none to *opinion* in religion, as we think we can show very conclusively, and it is in matters of faith we can agree, and not in those of opinion. Let us make the effort to discriminate here: all intelligent Christians receive the following statements as incontrovertible—they are matters about which we are not left to speculate: 1st.—That there is one God. 2d. One Lord Jesus Christ. 3d. One Holy Spirit; each of which are divine. 4th. One blood of atonement. 5th. One Faith. 6th. One baptism. 7th. One Church. 8th. One communion. 9th. One Heaven. These are matters of fact; they are stated specifically in the word of God. No one dares to question them, except at the peril of disagreeing with Heaven. But on the other hand, the subjects for inference and speculation are almost innumerable; we will mention a few of them: 1st. The *nature* of Divine existence. 2d. Election and reprobation. 3d. Effectual calling. 4th. Final perseverance. 5th. Sanctification. 6th. Spiritual influences. 7th. Organization. 8th. Plan of Judgment. 9th. The abode of Saints, &c., &c. Shall we ever find men agreeing about these things? No. Because they are matters of opinion, and according to the education, the habits, the tastes, and the society in which the person lives, will be his estimate of each and of all of them. Why then, should we not agree to unite upon the *articles of faith* as stated, and leave out of view as *bonds of union*, the things about which we will always speculate and always disagree. So long as we live devoted to

God in discharging our duties, we should be satisfied to walk together, and not attempt to *force* upon each other our peculiar opinions and notions, which may have arisen by virtue of the peculiar circumstances surrounding us. The Lord, himself, knew the diversity which reigned throughout nature and intellect, and hence prayed, that His disciples might be *one*—might, with all this diversity, be united in the truth. Take his teaching and see if it does not teach such a lesson throughout. "I pray that they may be one," says the Saviour, "as Thou Father art in me and I in Thee, that the *world* may believe that thou didst send me."

"Thus Messiah prayed," says President Campbell, "and well might he pray thus, seeing he was wise enough to teach, that, if a kingdom be torn by factions, that kingdom cannot subsist. And if a family be torn by factions, that family cannot subsist. By civil dissension, any kingdom may be desolated," &c. And how desolate is Christ's kingdom to-day! The flowers and fruitage of its early promise have been so blighted, as if a winter with "his cold ruffian blasts," had withered and mangled the budding hopes of our fair spring; we are stricken down, and go mourning like the captive Israelites, for the desolation of Zion. Can we do less, under the circumstances, than urge the necessity upon all men, of returning once more to the altar and the sacrifice of the Apostles and primitive saints of the Lord? "Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths." If we would walk together in fraternal companionship, as is manifestly our duty as Christians, we must, I say, eschew *opinions* as bonds of union and communion, and give *faith* in the revealed facts and commands of the New Testament, its proper and legitimate place. It is upon the facts and not upon the speculations of Christianity, that we can hope to be one.—All reasonable men begin now to see and feel the force of this distinction; only prejudiced sectaries desire to bind people by their own standards; and make of their opinions, and imaginings, the law of church fellowship.

Against such a state of things, we have and still continue to urge the authority of the Saviour and his ambassadors; and, so doing, we are happy to stand in agreement with the enlightened and noble-minded of past and present times. We need no standard of orthodoxy but the Bible—for this, in the language of another—"is the religion of Protestants." By this we are to walk, and by this we will "be judged at the last day."

One of the most erudite and profound men of any age, has said, with great force and point, that "The great division among Christians is about *opinions*. Every sect has its set of them, and that is called Orthodoxy; and he that professes assent to them, though with an implicit faith, and without examining, is orthodox, and in the way to salvation. But if he examines, and thereupon questions any one of them, he is presently suspected of heresy; and if he oppose them or hold the contrary, he is presently condemned as in a *damnable* error, and in the sure way to perdition. Of this, one may say, that there is nor can be nothing more wrong: for he that examines, and upon a fair examination, embraces an *error* for a *truth*, has done his duty more than he who embraces the profession (for the truths themselves he does not embrace) of the truth, without having examined whether it be true or no. For he that takes up the opinions of any church in the lump, without examining them, has truly neither searched after nor found truth, but has only found those whom he thinks have found truth, and so receives what they say with an implicit faith, and so pays them the homage that is due only to God, who cannot be deceived nor deceive. In this way," says the same author, "the several churches (in which, as one may observe, *opinions* are preferred to *life*, and *orthodoxy* is that which they are concerned for, and not *morals*) put the terms of salvation on that which the author of our salvation does not put them on. The believing of a collection of certain propositions, which are called and esteemed *fun-*

damental articles, because it has pleased the compilers to put them into their Confession of Faith, *is made the condition of salvation.*" So writes the great John Locke, author of the celebrated essay on Toleration; and the boldest defender of the dissenting church in Great Britain, during his day. He was for the Bible alone, as a standard of Christian faith, and the directory of Christian life.

There is less danger of heresy, we insist—if we are so jealous as we pretend to be of the purity of the church—in keeping by the simple teaching of Apostles, than by embracing and supporting articles of a creed drawn up with special reference to this end. For bad men will then enter your assembly and sit at your communion table, who have been careful only to know the terms of membership, in your particular denomination. They have no occasion to reveal their unsoundness of faith, while they have given to them certain articles which they learn by heart, and which it is only necessary to refer to when questioned upon the subject of their belief. Thus men may be ever so erroneous at heart, and ever so destitute of true Christian knowledge, and at the same time connected with one or another church, by mere acquiescence in the standard of that church. On the other hand, if you make the Bible alone the standard, you have compelled men to learn *its* lessons theoretically and practically before they can come into your communion; and should they come in after all, as reprobates—which will sometimes be the case—not the testing of their belief or faith, in certain propositions which they have adopted for the surer work of deception, will be the means of ascertaining their soundness; but the *testing of their lives* by the Apostolic instructions, will be the true plan of discovering their heterodoxy. For instance, he that believes not in the Godhead, although he may assent to it for the sake of church membership, will reveal his want of faith, in that indifference and irreverence which he is certain to manifest in his outward life. Again: He that esteems the communion a light affair, even though he sit at the table, will be found to show his want of faith in such a divine and holy feast, by the carelessness which characterizes his attendance there. And what is easier than to cut off from your fellowship such unbelievers by the simple direction of the word of the Lord, without any articles of a creed offered by fallible men? Nothing is easier than this. The Bible says to us, "this man's faith is vain;" he professes to believe, and yet his life contradicts his profession. "From such withdraw yourselves"—have no fellowship with those who do not live "soberly, righteously and godly," in the church.

Again, if men cannot unite on the Bible, they cannot unite upon any standard in the world, and this fact is proved by the history of confessions and creeds. This history is written in the *divisions* of Protestantism, from one end of christendom to the other. They have gone on regularly to divide the people of God every year, and instead of (after the advancement of society in all directions wherein men have had liberty to go) the evil's being abated, it has been and still is on the increase. We may call for "Evangelical Alliances," and world-wide associations to settle down upon some one standard of faith, which shall be considered orthodox, and the abiding rule and measure of religious duty and privilege, but we call for them in vain! They can do nothing for us in the way of healing our divisions, and binding together in a solid phalanx the bleeding and mangled hosts of the King of heaven. No, we must return upon our course, and seek the "old paths" wherein Apostles and the early saints walked; we must go up to Jerusalem, and not to Rome, not to Geneva, not to Westminster. God will speak to us from Mount Zion alone—for "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—We must have no book, we repeat, but the Bible wherein there is such a *oneness* of faith, and at the same time such a *latitude* of opinion, as that all true and faithful worshippers may, with their varied educations and habits, forms and colors, and locations, sit down in the grand Christian Temple to-

gether, and in the simplicity of love, and the confidence of hope partake of the one communion of "saints on earth and saints in heaven."

And what a consummation would this be! Who would not rejoice to see it? and who is there among us that would not valiantly contend for it? But, then, there are so many difficulties in the way!—This party and the other party will discourage, this friend and that society will say hard things of us—they will disfellowship us; we shall have to break up our old habits of thinking and feeling as sectaries—we will be compelled to relinquish the creed! Yes, friends, there are many souces of discouragement, of hard trial, of tears and temporary separations: you pause and are staggered in your resolution: you cannot do as your faith prompts; there is weakness, as of a woman in your souls. But remember in this perplexity and distress, God has said, "*go forward.*" Fear not those who kill the body, but fear Him who can kill the soul. Except a man *deny himself* and take up his cross, he cannot be my disciple, says the Saviour.

If such is the position of the Christian church, and that it is so, we unhesitatingly affirm, who dares to fight against us but those who are the veriest slaves of party, and who cannot take a wider range of thought and feeling, and faith, and benevolence than that prescribed by the policy of sectaries, and the prejudice of bigots?—These will, in time to come as in time past, continue to build division walls. The Pharisaical spirit is not dead. In the Temple and out of the Temple, it says, "I am holier than thou," touch not my vestments, thou Publican! But although this feeling may still persecute and traduce the true religious benefactors of the world, it cannot always prevail. There is a day of victory to the down-trodden—of joy to the sorrowful of soul—which our God will bring to those who are faithful.

We believe, in conclusion, that Protestanism will, ere long, make a grand rally upon the only legitimate basis of Christian union—the Bible—and that we shall display but one flag and but one compact and solid host to the common enemy of our souls, and that in the favor of God we shall behold the great conservative principles of Christianity triumphant over all error and superstition, and bigotry, in the religious world.

The Origin of Infant Baptism.

We have been asked to answer the question—"How did infant baptism originate?"

Like every thing else Christianity is liable to being corrupted. If an apostle should arise from the dead and survey the most of what are now regarded as Christion Churches, he would certainly be amazed. Nor would he be more astonished at any other corruption than at infant baptism.

That it was not ordained by Christ seems too plain to need argument. That it was not practised by the Apostles is equally clear and the affirmation that it was is supported by such flimsy arguments that the more respectable of the Pedobaptists are glad to give them up and take refuge under the broad wings of the Fathers and the early church.

NEANDER, the greatest of ecclesiastical historians, himself a Pedobaptist, holds the following language with regard to the rite:

"As faith and baptism are constantly so closely connected together in the New Testament, an opinion was likely to arise, that where there could be no faith, there could also be no baptism. It is certain that Christ did not ordain infant baptism; he left, indeed, much, which was not needful for salvation, to the free development of the Christian spirit, without here appointing binding laws. We cannot prove that the apostles ordained infant baptism; from those places where the baptism of a whole family is mentioned, as in Acts xvi. 33. 1 Cor. i. 16, we can draw no such conclusion, because the inquiry is still to be made, whether there were any children in these families of such an age, that they were not capable of an intelligent reception of Christianity, for this is the only point on which the case turns. From the deficiency of historical

documents of the first half of this period, we must also avow that the want of any positive testimony to the custom cannot be brought as an argument against its antiquity. The first passage which appears expressly to point to this matter, is found in Irenæus."

Irenæus, II. c. xxii. § 4. "Omnes enim per semetipsum venit salvare: omnes, inquam, qui per eum renascuntur in Deum, infantes et parvulos et pueros et juvenes et seniores. Ideo per omnem venit ætatem, et infantibus infans factus, sanctificans infantes, in parvulis parvulus, sanctificans hanc ipsam habentes ætatem, simul et exemplum illis pietatis effectus, et justitiæ et subjectionis, in juvenibus juvenis, exemplum juvenibus fiens et sanctificans Domino."

Which may be translated thus:

"He came to redeem all by himself; all I say, who are born again into God through him, infants, children, boys, youths, and the old. Therefore, he passed through every age, and became an infant to infants, sanctifying infants, he became a child among children, to sanctify those of this age, giving them at the same time an example of piety, of justice, and obedience, and for young men he became a young man, to set them an example, and to sanctify them to the Lord."

It is evident that Neander relies on Irenæus;—now, when did Irenæus flourish?—During the latter half of the second century, and the passage referred to is dated about A. D. 180. The first passage therefore in the writings of the fathers which "appears expressly to point" to infant baptism was written about 150 years after the time of Christ!

Consider, candid Pedobaptist, how many corruptions might very easily have obtained in the lapse of so many years. Consider that in the days of the Apostles even, there were not wanting men ready and eager to introduce divers Jewish customs and ordinances into the church and that it was with the utmost difficulty that they were repressed. Consider what changes are effected in our own times in so long a period. Look at the Methodist Discipline, for example, and the *present* preaching and teaching of that church. Does not the "*Discipline*" recognize immersion? Unquestionably; and yet the Methodist church rarely ever immerses, and her leaders (vide Chapman) are now contending that such a thing as immersion is not to be found in the Christian Scriptures, and yet the Methodist church is not 100 years old. How easy the course of degeneracy—how possible for the grossest errors to creep into the precincts of the Apostolic primitive churches.

The seeker after truth will also bear in mind that with reference to this celebrated passage in Irenæus, it has been ably argued,

1. That it is not genuine. See *Gale's reply to Wall.*

2. That even if genuine the word baptism does not occur—it is regenerate not baptize.

3. That the term infant is applied to those of *seven* years at least, and perhaps even to those of the age of *ten.*

Any one who will take the trouble to examine "*Wall's history of infant baptism,*" will find that although he endeavors to argue from some passages in Clement, Hermas and Justin Martyr, still he is forced to acknowledge, as Neander, that the language of Irenæs is the first that is definite and to the point.

And if WALL, the great champion of Pedobaptism, after a searching examination of the fathers, so called, comes to this conclusion, how very frail indeed must be the tenure by which Pedobaptists would cling to the fathers even, to say nothing of Christ and the Apostles.

It appears obvious that the defence of infant baptism must, by very necessity, be *extra-scriptural.* To the early church and to writers at a distance of near two centuries from Christ, must the resort be made.

But, says my interrogator, this is not giving us the origin of infant baptism. No, but it is giving the first glimpses which its advocates suppose they have caught of its existence, and you have not failed to observe that it is by no means sunlight which invests these regions.

As matter of history the origin of infant baptism is unknown.—The next authority of Pedobaptists is Tertullian, of whose testimony Neander speaks on this wise:

"But immediately after Irenæus, in the latter years of the second century, Tertullian appeared as a zealous opponent of infant baptism, a proof that it was not then usually considered as an apostolical ordinance, for in that case he would hardly have ventured to speak so strongly againt it.—We see from his arguments against infant

baptism, that its defenders had already appealed to Matt. xix. 14, which it would be very obvious to any one to quote: "The Lord did not reject little children, they were to be brought to Him, that he might bless them." Tertullian advises generally, that men should delay baptism, in consideration of the great importance of this rite and the preparation necessary for it on the part of the recipient, rather than hasten unprepared to it, and on this he takes occasion to declare himself particularly against haste in the baptism of children."

Wall is less fair than Neander, and would make the impression that Tertullian's opposition was unsupported.

But enough. We have sufficient data for the following conclusions:

1. The ablest defenders of infant baptism abandon the scriptural argument.

2. They are compelled to acknowledge, in some degree, with the Roman Catholic church the *authority* of the Fathers.

3. That the first indisputable authority they have is Tertullian, who *opposes* the custom and with strong arguments.

We hope the above will be satisfactory to our querist and to others. With reference to the supposed connection between infant baptism and the rise of papacy, we have only to say, that if any such connexion has ever been made out, we are not aware of it.

J. E.

EXCERPTS OF THINGS NEW AND OLD.

Man-Worship.

No man possessed of a sound mind and a healthy principle or motive of action for the regulation of his life, can ever be a man-worshipper. He looks above men, however gifted or momentarily popular, and above nature, before his eye can rest upon a divinity worthy of his reverence and adoration. And from the same necessity he can never consent to the recognition of any power that will in the least sacrifice his fealty to the only living and true God who built the heavens. In the church, therefore he "*holds the head*," that in all things he may have the supremacy. No man can receive, much less appreciate the spiritual liberty which Christ bestows, who can allow his freedom to be be merged into that of others. And no true leader of men would desire it. A sham man making pretentions to what never belonged to him and perpetrating hypocrisies for the sake of position might be flattered by such carnality; but neither he nor those led by him can be any thing else than fleshly, and they are destined to degrade and defeat their own energies by every accession of power they receive.

But is there any danger that the individual liberty of any man will be swallowed up by the societies the Brotherhood now seek to establish? Are they not mere *agencies* for carrying out certain great purposes of our common obligation to God and to the world? Agencies which any church or any individual *may* or *may not* use, as it or he may deem them wise, well regulated and efficient? Agencies, such as a steam-boat to carry the messenger or a telegraph to bear the thought, or a printing press to publish abroad the will of the churches of God?—If this is the idea and so long as it continues to be the idea, we need have no fears, except the fear that our church and individual energies may not be sufficiently quickened and exalted by any agency we can now call into existence. If we could get rid of the humbuggery, shams and mere pretentions upon what we pretend to be doing or to do, and learn that God never did, nor will he ever prosper falsehood whether in pretention of knowledge or of claims to regard and reverence, we might get along with more speed and more certainty of something better than mere pretentions in results, than we now promise. We have erred in placing an idolatrous trust in men. We have erred in a foolish boast of members, and proselyting achievements. The views of spiritual influence entertained by many have caused them to forget the providence of God. We are learning that every insult to truth or virtue offered to men never so much opposed to us is being repaid with compound interest, as the eternal laws of justice have ever decreed. We have boasted of freedom from superstition whilst the boast has sometimes been a freedom from

piety and virtuous obligation. And we should not complain that we feel it, for it is not in God's government that it shall be otherwise. We judge, why should we not be judged; and when we feel the difficulties we have created a little more severely, we may be able hereafter to keep another mission than that of denunciation, which more than everything else except the ruling of God out of the universe by a theory of spiritual influence, has crippled the energies of all the churches. No wrong can forever prosper. Sooner or later merited truth avenges itself and terribly if its wrongs have been great. There is no substitute for it and he that places himself in its way will be removed out of it. We have no fears, we can have none for the final result. Let us not forget to *hope*, for we have every reason to promise ourselves something more purifying and invigorating than the humbling, grinding lessons that many fear we have yet to learn. Let us also wait the decisions of EXPERIENCE, for there is no other Mentor that can teach as it teaches. We may not like the black robe it sometimes wears, nor the heavy rod it holds in an inexorable hand, but there is nothing can so bring the novice to his reason and force him with authority to such lessons of wisdom. By its instructions, alone, can we find a safe track through the wilds of life, and without it we must ever stumble and go astray. It alone can point out the forbidden grounds upon which it is dangerous to intrude and light up the dread declivities over which infatuated ambition is doomed to be hurled. We shall wait its reports of the land now to be surveyed. J. B. F.

A Solemn Incident.

There are moments that occur in the life of every man and especially in the life of a minister of the gospel, that are worthy of being recollected. The following is related not because it is more worthy of preservation than others, but because it is most prominent in my memory.

Whilst preparing for the duties of the day a few Lord's-days since, I was sent for by a stranger, whose name I had never previously heard, to visit him in his illness. I went, although there was but an hour to spare before preaching would take place. I found him very low, and as it afterwards appeared, near the termination of his last illness. I soon learned the object for calling upon me. "Last winter," said the feeble man, "I heard you frequently upon the great subject of gospel pardon. I am a member of the Methodist church and in full fellowship. But I am satisfied I have never obeyed my Lord and Master in the ordinance of baptism. I desire to do so today before the public congregation. Will you wait upon me in the appointment of the Lord." I answered unhesitatingly, I will; but said I, are you able to bear the fatigue? Had you not better have some more convenient arrangement? "No," said he, "I wish publicly to acknowledge him and I feel that I will have strength sufficient." By the assistance of friends, he was immersed in our public font, in the presence of a large and solemn assembly.

A week passed away and again he desired to go to the public assembly and publicly commemorate the death of his Master with the people of God. He came, supported by friends and with barely sufficient ability to thus wait on the Lord. It was a solemn but pleasing scene.

Another week has passed, and again he is in the house of the Lord. But what means that slow and solemn procession that conveyed him thither? Ah! he is stiff, he is cold in death. He sleeps in Jesus.—Another tomb has opened, and a power greater than human must raise him from it. I preached on the occasion. It was a solemn scene, and many I trust went away saying, "it is better to go to the house of mourning than to the house of feasting, for thereby the heart is made better."

Such is a leaf in the history of G. M., who was spared and barely spared, though in youth and vigor, to publicly acknowledge the Savior of men according to his divine example and appointment.

He is still—he is cold,
In the funeral roll,
One step to the waters
And one to the charnel,
And one to the realms of the blest.

J. B. F.

LIVING FAITH.

Our faith in God in order to be living, that is reconciling and joyous, must ever regard him as an all-seeing father whose power to overrule is never shortened, and who if our hearts are his, will cause all things to work together for our good—a father who has loved us and given us a Redeemer as a Savior from sin and a guide to duty and heaven. This faith will transmute a life of unceasing change and seeming evil into permanent good and real love. It sees our lot ordered and our path opened by one who loves us better than we have ever loved ourselves. But without it, even a prosperous life is a heavy burden. We fear that it has only lifted us up and spared us long to overwhelm us at last—an appalling doom. But let my faith in God be steadfast—let me daily view his fatherly providence as exercising incessant and minutest care over me, and my heart will become strong, nor can any burden of trials take away its cheerfulness, however entire or desolating. In this view Jesus, the beloved of God, becomes my fellow-sufferer and who having passed through them remembers the waves of sorrow that break over our heads, who opens the valley of trial and death before us, and gives to us a crown of thorns as the diadem of true glory or the cross of shame as the sceptre of eternal victory. This faith alone can sustain us amid the fitful fortunes of our pilgrimage. It makes every condition of our journey to a better country, but an incident, each one of which may be thankfully welcomed on account of the experience it affords of our Father's presence and the advantages it offers for a consecrated walk to heaven.—Every extreme of good and evil comes with its divine baptism of severe trial and its succeeding seasons of refreshing from the presence of the Lord in foretastes of everlasting joy. "For in his presence there is fulness of joy and at his right hand pleasures forever more." This faith is a stream of perennial joy. Other streams of pleasure there may be, flowing over golden sands, amid trees and flowers of beauty, and beside palaces of grandeur and power; but in these every murmur is a voice whose moaning says: Whoever drinks of me shall thirst again, and as often as he drinks so often shall he thirst. But of the stream which makes glad the city of our God, whosoever shall drink, "shall never thirst," for it is written, "He that believeth on me hath everlasting life and shall not come into condemnation but hath passed from death unto life." J. B. F.

GOD IS IN EVERY THING.

He refreshes the fevered brow and colors the pale face with the soft South-wind.—He braces with new vigor the exhausted frame with the enlivening blasts of the north. He spreads the glory of opening day over the dusky mountain tops and clothes its gleaming radiance with many-colored clouds as it sinks to the evening shades. He gathers up as in sheafs its departing rays and allows them but slowly to pass his fingers, lest the earth without warning be plunged in darkness; thus giving to beast and flower time to bow their heads and nestle to their repose. He engirds the dripping clouds returned from their kindly errands, having carried supplies to every hedge and mountain-top, with the triumphal crown of the rainbow. And beholding him thus in every phenomenon of the seasons; in every ordinance of nature, our souls may be made alive to him and to the gracious mission of his law, with a power which no formalism can circumscribe, no dogmatism can overawe, no selfishness overshadow. We learn to accept of life, as a privilege; of sorrow as a discipline, of the universe as a temple into whose sacred precincts, as priests of God we enter by the door of a living faith, clothed with the vestments of his righteousness, who passed joyously through life on earth to show us the WAY. J. B. F.

When the most insignificant person tells us we are wrong, we ought to listen. Let us believe it possible we may be wrong, when any one supposes we are; and enter into the true littleness which consists in receiving correction like a child—*Cecil.*

Address to the Stars.

BY WILLIAM BAXTER.

Lights of the upper sky! whose rays
Fall on our earth with chastened light,
Your forms to fancy's eye appear
Like jewels on the brow of night,
When her dark mantle is unfurled
In grandeur o'er a sleeping world.

Gems of the bright expanse on high,
That azure vault seems all your own,
Where you, your silent vigils keep,
Near the Creator's wondrous throne;
Whence ye can look to earth's dark clod,
And light the dwelling place of God.

Earth once has heard your thrilling songs,
When, from your dwellings in the skies,
At her uprising ye began
Your lofty swelling harmonies;
Her natal song ye sweetly sung,
As she from night and chaos sprung.

The old Chaldean gazed with awe
Upon your bright and sparkling spheres,
And traced, as on a mystic scroll,
The mysteries of future years,
And oft your teachings seemed to be
Revealings of futurity.

To him ye were mysterious words,
Engraven on night's azure scroll,
And gazing in the hush of night,
He found their transcript in his soul,
While oft he traced some wondrous name,
Writ in your characters of flame.

The seaman, who first boldly dared
To leave his native shore behind,
Guided by you, soon learned to scorn
The billows and the raging wind;
Yours was the chart which marked his way
Across old Ocean's billowy spray.

One from your train in heaven's high dome,
Once left its dwelling in the skies,
And lo! it points the shepherds where
The lowly Son of Mary lies,
When first Christ laid aside his crown,
And to this guilty world came down.

Since then the Star of Bethlehem,
Outshines by far the glorious throng,
Which woke their sweetest, loftiest strain,
To chant creation's natal song;
O may thy radiance still increase,
Thou Star of Hope, thou Star of Peace.

The Dead.

The dead are everywhere!
The mountain-side, the plain, the wood profound,
All the wide earth, the fertile and the fair,
Is one vast burial-ground!

Within the populous street,
In solitary homes, in places high,
In pleasure-domes, where pomp and luxury meet,
Men bow themselves to die.

The old man at his door,
The unweaned child, murmuring his wordless song,
The bondmen and the free, the rich, the poor,
All—all to death belong!

The sunlight gilds the walls
Of kingly sepulchres enwrought with brass;
And the long shadow of the cypress falls
Athwart the common grass.

The living of gone time
Builded their glorious cities by the sea,
And, awful in their greatness, sat sublime,
As if no change could be.

There was the eloquent tongue;
The poet's heart, the sage's soul was there;
And loving women with their children young,
The faithful and the fair.

They were, but they are not;
Suns rose and set, and earth put on her bloom,
Whilst man, submitting to the common lot,
Went down into the tomb.

And still, amid the wrecks
Of mighty generations passed away,
Earth's honest growth, the fragrant wild flower, decks
The tomb of yesterday.

And in the twilight deep
Go veiled women forth like her who went,
Sister of Lazarus, to the grave to weep,
To breathe in low lament.

The dead are everywhere;
Where'er is love, or tenderness, or faith;
Where'er is pleasure, pomp, or pride; where'er
Life is or was, is death!

For the "Christian Magazine."

Lines suggested by the 24th verse of 5th chapter of Genesis.

It must have glorious been, the calm benign
That spread its influence o'er the Sage's face,
Whose life, so simply yet sublimely told,
Says all that could be said of good and great.
"He walked with God." Oh! wondrous beauty that
Which hung around his path in living beams [book
Who "walked with God." Nor in that sacred ancient
Is part more marked by inspiration high,
Than this voluminous life of one good man—
As worshipper—son—father—brother—friend;
In each relation worthy of himself.
No crime to blot the page of his pure life,
No pain to rend the heart forever filled
With love ineffable, that must have spread
On all external things its sacred peace.
Of Enoch not one grief recorded lies,
For who with a companionship so high
Could feel a pang?
E'en death—all unaccustomed—
Stayed his hand, yet "Enoch was not,"
For God took him."

E. H. M

Praise for the Word of God.

[FOR SUNDAY SCHOOLS.]

The Bible! the Bible! more precious than gold,
The hopes and the glories its pages unfold:
It speaks of a Saviour, and tells of his love;
It shows us the way to the mansions above.

The Bible! the Bible! blest Volume of Truth,
How sweetly it smiles on the season of youth!
It bids us seek early the pearl of great price,
Ere the heart is enslaved in the bondage of vice

The Bible! the Bible! we hail it with joy,
Its truths and its glories our tongues shall emplo y
We'll sing of its triumphs, we'll tell of its worth,
And send its glad tidings afar o'er the earth.

The Bible! the Bible! the valleys shall ring,
And hill-tops re-echo the notes that we sing;
Our banners, inscribed with its precepts and rules
Shall long wave in triumph—the joy of our schools

QUERIST'S DEPARTMENT.

Baptism for the Dead.

EDITORS CHRISTIAN MAGAZINE:—You will confer a favor by giving a full exposition of 1 Cor. 15: 29. D. M. B.

"Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead.?"

It is well known by all students of commentary, that the passage we have quoted has ever been regarded one of peculiar difficulty. Says Adam Clarke, "This is certainly the most difficult verse in the New Testament; for notwithstanding the greatest and wisest men have labored to explain it, there are to this day nearly as many different interpretations of it as there are interpreters." To which, we would beg to add, with all deference, that its difficulty certainly increases as men depart from the primitive usages with regard to the action of baptism, and that here, as elsewhere, right thinking will be promoted by right-acting.—Clarke, however, manifests an admirable independence in commenting upon it. He says, "The sense of the Apostle's meaning appears to be this: If there be no resurrection of the dead, those who in becoming Christians expose themselves to all manner of privations, crosses, severe suffering 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 of Christ."

Macknight supplies "the resurrection of," after the word for, translating thus—"baptized for the resurrection of the dead." It is scarcely necessary to say that he claims no authority for the supplied words. He also interprets baptize in the figurative sense in which it is employed in the passage, "Are ye able to be baptized with the baptism that I am baptized with?" For this interpretation of baptism there seems no good reason, it being a good rule to reject figurative significations, unless absolutely necessary to the sense.

It has been held by some that by "the dead" here is meant the Messiah. The objection to this is that in the original "the dead" is in the plural and Macknight justly doubts whether such a change of the number can be admitted. Others have maintained that the Apostle refers to the custom of having persons baptized *in the place* of others who had died without baptism. But on this hypothesis it has been well observed by Barnes, "that this custom prevailed in the church *after* the time of Paul, has been abundantly proved, but the objections to the interpretation are obvious. 1. There is no evidence that such a custom prevailed in the time of Paul. 2. It cannot be believed that Paul would give countenance to a custom so senseless and so contrary to the scriptures or that he would make it the foundation of a solemn argument." After examining other opinions, Barnes finally brings up that which makes the Apostle refer to baptism as administered to all believers and says, "This is the most correct opinion, is the most simple and best meets the design of the argument. According to this, it means that they had been baptized with the hope and expectation of a resurrection from the dead."

Our objection to his view is grounded on the word *for*. It is necessary to make this mean *with reference to*—baptized with reference to the dead. This is not, as it seems to us, a fair rendering of the Greek preposition, *huper*. Robinson, whose dictionary of the New Testament is of the highest authority, gives no such meaning.

Without claiming half the learning or critical skill of any whose opinions we have given, we shall nevertheless give our own view plainly and independently. We conceive that the key to the right understanding of this passage is given by Paul himself in Rom. 6 ch. He affirms in that chapter—1. That we must be *dead* to sin. 2. That being thus dead we must be *buried* with Christ into his death, i. e., the power and efficacy of his death. 3. That this burial is BY *baptism*. 4. That after being buried

by baptism, we should *be raised up* in the likeness of his *resurrection* to walk in a new life. 5. That our resurrection in baptism is both a type and pledge of our resurrection from the grave. "If we be dead with Christ, we believe also that we shall live with him." With the teaching before us it is not very hard we would think to understand the same writer in Corinthians. He is laboring to establish the doctrine of the resurrection. Besides other arguments he draws one from baptism, as if he should say—"You deny the resurrection of the dead, then why were you baptized on account of your being dead in trespasses and sins. If your doctrine be correct, you should have been sunk beneath the waters never to rise again, for in that you were raised, you manifested your faith in another and more glorious resurrection, even that from the tomb of earth, not of water. If the dead rise not, your baptism is all in vain." That the expression "for the dead," refers to the subjects of baptism themselves seems evident from the fact that those subjects are represented as dead to sin by the Apostle and it is *for* or on account of their being dead that they are baptized, that they may be quickened together with Christ.

We are aware that this view of the phrase "for the dead," will not at first view seem tenable, but we are persuaded that it is freer from real difficulties than others, and harmonizes completely with the view of baptism taken in the epistle to the Romans.

J. E.

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The Word of God.

Does the Apostle Peter when he says, "The word of the Lord endureth forever and this is the word which by the gospel is preached unto you," have reference to Christ? T. W. G.

We think not. John is the only New Testament writer who uses the term *word* in a personal sense or rather with a personal application. Moreover, the original term employed by Peter in the passage under consideration is not at all the same with that occurring in John. In the books of the latter it is *logos*, in the present instance it is *reema*, a term no where in the scriptures applied to Christ.

The object of the Apostle appears to be simply this: to impress on the minds of Christians the unfailing certainty of the promises of God. Men and generations may pass from the earth and be forgotten, but the word of the Lord shall not pass—all shall be accomplished. J. E.

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Sons of Temperance.

We have received some queries pro and con with reference to Christians uniting with the Sons of Temperance. We do not conceive that the writers of these queries are at all concerned to see in print the exact language of their questions, and we hence proceed at once to make one or two suggestions.

1. *Temperance* is unquestionably the duty of all Christians and refers to all things which may in any way be used to the detriment either of the individual or of society.

2. Temperance is also a natural duty; that is,whether there were Chistian churches or no, people should be temperate.

3. To object therefore to men, *as men*, forming any associations or adopting any means to carry out more effectually this natural duty, would be much like objecting to societies for the relief of the destitute, the instruction of the ignorant &c.

4. But to make it necessary for a christian to become a Son of Temperance, Mason, &c. is to affirm that his Christianity, which already holds him by a *prior* obligation to be temperate is insufficient; is to derogate from the author of that religion.

5. To denounce a Christian who connects himself with the order, is intolerance and Phariseeism, unless it be manifest that it either leads him into unchristian practices or tends to destroy his religion. If therefore one who had joined the order should abide faithful in the discharge of all his christian duties, none should charge him with unchristian conduct.

6. That as secret societies cannot be known before initiation, if any christian after initiation should find himself engaging in things of sinful character, he is under

the highest obligations to his God and Saviour to repent and to turn away.

7. That the exercise of charity is indispensably necessary to the peace of society and more so to the peace of the church.—That christianity forbids us to engage in those things which make our brethren to stumble and to offend, and that it equally forbids a spirit which would make its own views on things not of commandment, the absolute rule for judging and condemning all others. J. E.

Colleges.

Missouri University.—We have received the "Ninth Annual Catalogue of the University of the State of Missouri," from which it appears to be in a flourishing condition. In the Medical Department, located at St. Louis, there were in attendance last session 159 students. The Scholastic Department, under the presidency of Bro. James Shannon is located at Columbia and numbered last session 126 students. We see by the Catalogue that the buildings at Columbia were erected by the citizens of Boone co., at an expense of $85,000.—What a noble monument to their liberality! Others should imitate their example.

North Western Christian University.—It is probably not unknown to many of our readers that the christian brotherhood of Indiana are making efforts to establish the above named institution of learning. From the last No. of the "Ch. Record" of that State, we clip the following:

It will no doubt be gratifying to all the friends of education, and particularly to the Christian brotherhood, to learn that our Agent, Elder John O'Kane, is succeeding well. He has only been engaged in the business of his agency about six months, and already he has secured subscriptions of stock to the amount of some $25,000. This is noble, and puts the question of final success out of dispute.

According to the Charter, which, by the way, is one of the most liberal ever granted in any State, we are required to raise a subscription of $75,000, before we can organize the Board, and proceed to purchase a lot and build. The most sanguine friends of the University, supposed that it might require three years to raise that amount of stock. But as Brother O'Kane, and those who have aided him, have raised one-third of the stock within six months, may we not confidently expect that the whole amount will be raised within one year from this date?

Bro. O'Kane has not visited *one-tenth* of the congregations and brethren in the State of Indiana; and has not, we believe, been out of the State at all. The brethren every where see the propriety, and even the necessity of such an institution; and are only waiting to be called on, to take the stock. The brethren in our sister States, of Ohio, Michigan, Illinois, Iowa, Wisconsin, and perhaps Kentucky, will unite with us, in building up an Institution of learning of the highest order. The point chosen for its location, is very favorable. Indianapolis is emphatically the City of Railroads, and of course easy of access to the whole country. By the time that the institution gets into operation, we shall have some six or eight rail-roads running into the city, and some two or three plank roads. The "North Western Christian University" does not seek to build itself up, at the expense of any other institution. It would not be the rival of any, but the aid of all.

Our Agent, while he is soliciting subscriptions to the N. W. C. University, is also asking for funds to endow the chair of "Ancient Languages" in Bethany College; and we believe is getting quite an amount subscribed to that institution. This is as it should be. We hope to see the day when Bethany College, Bacon College, Franklin College, and our own "North Western Christian University," together with the Hygeia Female Institution, "Fair View Academy," and all other institutions of learning, shall be fully endowed and liberally patronized. Come up, brethren, and take stock in the N. W. C. U.—[Editor.

The Jerusalem Mission.

The following letter from Bro. Barclay, which we clip from the columns of the "Christian Age," will doubtless be read

with interest by all. It will be seen that his labors are not in vain. A previous letter informed the missionary board of other additions:—

JERUSALEM, May 14, 1851.

BRO. CRANE:—*My Dear Sir:*—Since my last we have received two valuable accessions to our flock—Mr. Murad and Mr. Houser; and it is in relation to the former that I now avail myself of a private opportunity of communicating with Beirut, to address you a few lines. This individual, Mr. Lazarus Murad, the brother of our consul at Jaffa, has been employed by me as a teacher and dragoman, ever since our arrival here, and has for some years been a member of the Presbyterian Church. He is an Armenian by nation, but born in Bethlehem, Judah, and brought up in this city. Upon leaving the Armenian Church to join the Presbyterian, he was dreadfully persecuted, being bound in fetters and scourged —the marks of which he bears to the present day. He speaks the Armenian, Turkish, Arabic, and English languages fluently, and Italian, German and French, less perfectly.

He has for the last six years, been employed by the American Board of Commissioners for Foreign Missions as translator, colporteur, etc.; and by order of the Beirut missionaries, has lately rendered into Armenian, for the benefit of pilgrims, that queer, mystical and mystifying production of John Bunyan—"Pilgrim's Progress"!! Though formerly so much persecuted by the Armenians, and lately anathematized publicly by the Patriarch, he still has influence enough with them to secure the attendance of a little congregation amongst them that he addresses every Lord's day evening. He is entirely devoted to the work of the Lord; and his talents and attainments, which are quite respectable for this latitude, are such as to give fair promise of usefulness—indeed, have already proved not a little useful. He has been a constant attendant on our services for the last three months, and though for sometime he could not be convinced of all the truth as it is in Jesus, yet for some weeks he has been fully convinced, but owing to his sense of propriety postponed his entire submission to the truth until he could freely communicate with his former brethren at Beirut. The strenuous efforts put forth to prevent his union with us, and retain him in his late connection, confirm the good opinion entertained of him on all sides.

I am thus particular in giving you his history and character, because I am very anxious—being fully assured of the purity of his motives and the integrity of his intentions—to have the Board appoint him my assistant, so that I can at once obtain complete access to all classes of Syrian population.

We have just advanced far enough in Arabic to perceive its difficulty and be convinced that many a weary and unprofitable month—perhaps year—must pass away before I can speak fluently enough to preach publicly in this intricate tongue; and, besides it is a great mistake, as I now learn, to suppose that Arabic is a universal medium of intercourse, farther than mere trading is concerned. The present crisis demands too, that we should issue a few simple tracts in Arabic and Armenian, which with his assistance I can easily do.

I have just been conversing with him, and he is truly anxious to preach the *truth* as he has now found it in the word of the Lord. Should the Board deem it expedient to engage his services, I suppose about $300 would suffice to sustain him; though others are getting about twice that sum from other missions, for doing less than he would be required to do as teacher, dragoman, Bible distributor, etc.; but I have rated it to correspond with the estimate of my allowance. Indeed, his services for two hours every day as teacher of Arabic would be rated at about that price.

The matter seems to be so providential, and his appointment so manifestly advantageous, that I have not hesitated to engage him on my own responsibility until I can hear from the Board. I must confess, however, that I feel no little diffidence in making this proposition to the Board after having so recently proposed other considerable expenditures. My only apology is that the importance of the crisis, in my estima-

tion, demands it so loudly, and Providence indicates it so plainly, that my convictions of duty constrain me to suggest it.

But I have just received a notice that I must make haste or lose the present opportunity, so that I must conclude as abruptly as reluctantly.

May the Great Head of the Church so direct our counsels and influence our course of action, that glory may redound to his name, and good accrue to his cause.

Most respectfully, fraternally and affectionately,

Yours in the one Hope,

J. T. BARCLAY.

Faith.

"A settled religious belief is the most valuable possession."—SIR HUMPHREY DAVY.

The influence of true religion upon the mind and conduct of man, is so obviously good as to need no recommendation, for our own experience added to more widely extended testimony goes to prove that the true worshipper of God has fewer faults, and lives a more useful life than the man who denies the reality of a spiritual devotion. The conduct of hypocritical professors tells nothing against the christian character, any more than the daubing of a poor imitator affects the excellence and fame of a painting from the pencil of a master, as a copy can only be valuable in proportion as the artist shares the inspiration and the genius which suggested the original, and accomplished its perfection.

Supposing that religious sentiment were but an illusion, as some would try to persuade us, its effects are of such infinite value as to invest any imagination that could lead to them with all the importance of a visible power. We find any possession to be of positive use only in proportion as it is applicable to our necessities—this admitted, what can be more desirable than a principle or set of principles tending to increase a man's usefulness; to give him patience and moderation under the distractions of life, to sustain, even to comfort him under its afflictions; and what can those who would seek by sophistry to undermine this precious faith, give in exchange? Restlessness and discomfort of mind invariably follow infidelity.

While the believer rests under the grateful shade of his vine and delights himself with the fruit of its branches, let him in his prayers, "remember the poor" who grope over the cheerless, leafless deserts of scepticism.

E. H. M.

Is Baptism a door?

BRO. EICHBAUM:—I have read with interest and profit your articles reviewing Dr. Howell's "Way of Salvation." In the last one (Magazine for June,) this sentence occurs: "Baptism, according to Paul is the portal by which we enter into Christ; according to Dr. Howell, it is the portal by which, having already entered Christ, we may enter the visible kingdom of Christ."

In this you pretty fairly represent Dr. Howell, but are you certain that you have dealt as fairly by the Apostle?

It is true, Paul declares that, "as many as have been baptized into Christ, have put on Christ," but does this assert that baptism is a portal, or door of any kind? Such a conclusion is not allowable, especially when it is remembered that Christ is the portal or door into the kingdom of heaven, or sheepfold of God, (Jno. 10: 7, 9.) and baptism *the act* by which we are permitted to enter that door. Indeed, it would be difficult to understand a proposition which asserts that *the act* by which we enter one door, is, itself, another door.

To say that baptism is a door into Christ, or into the kingdom of Heaven, is to give it an importance which is no where attached to it in the scriptures, so far as I am advised. And in these days of multiplied buildings, (not of God,) with numerous portals unknown in God's *way of salvation*, it behoves us to "contend earnestly for the faith once delivered to the saints," and to see that we are not turned away from the truth.

Should I be in error in this matter, please enlighten me, but let the light come from above, the only true source of light.

Very truly your brother,

D. G. LIGON.

Mountain Home, Ala. June 26, 1851.

REMARKS.

With reference to the views of our esteemed correspondent, whose criticisms we would be glad at any time to receive, we proceed to offer some remarks.

The question at issue between Dr Howell and ourselves is this: Is baptism the act by which we enter into Christ? The Dr. denies and we affirm. His affirmative proposition is this: Baptism is the door, act or means by which we enter into the *visible church*.

Now so far as this issue is concerned, it is quite unimportant whether the term *door* be employed at all, we employed it simply because it is the language of Dr. Howell.

To the proposition that baptism is the *act* by which we enter into Christ, we understand Bro. L. to assent and this is all we contend for. It is true that baptism is never expressly in the Scriptures called a door, but as the way by which we enter a room is called the door, and as baptism is the way or act by which we enter into Christ, there seems no impropriety in calling it a door. Bro. L. contends there is, however, for the reason, that Christ represents *himself* as the door; but it must be obvious that he cannot be the door by the *same figure of speech* which represents him as the place *entered into*. That is, he cannot be door and room by the same figure of speech though he may be both by different figures and is.

To illustrate this: Christ is represented as our great high priest and yet as also the sacrifice. Nay, more, he is even represented as our altar. Now it is obvious that he cannot at the same time be regarded as altar and victim.

But, Bro. L. adds that "to say that baptism is the door into Christ is to give it an importance which is no where attached to it in the Scriptures." No more, we apprehend, than to represent it as the *act* by which we enter into Christ.

But enough; may we all be guided by the light which cometh down from above.

J. E.

For the Christian Magazine.

To the Unconverted.

COLLIERVILLE, Tenn., June 13, 1851.

The time of the year has now arrived when Camp, protracted and revival meetings will commence, and you will be expected by the preacher to "*get religion;*" but where are you to get religion? In the altar, at the mourner's bench or anxious seat. When you ask them what you must do, they will tell you to come into the altar and we will pray for you. Now, my dear friends, I propose to prove that no one ever did, or ever will obtain the forgiveness of sins in any such way or place; and moreover, that the prayers they offer for you on such occasions are not in accordance with God's word. Before we advance our proofs, we will offer a few thoughts on the word revival. It comes from two Latin words, *re* and *vivo*, which signify to live again. We then cannot with propriety apply it to the conversion of sinners, dead in trespasses and in sins, but to an apostate church, or person who has once been alive and became dead and now revives or lives again. We now refer you to a few examples under the Mosaic dispensation by way of illustration. When Moses received the law from God, he took the book of the covenant and read in the audience of the people, and they said, "all that the Lord hath said will we do, and be obedient." Ex. 29: 7.

Had God at this time any thing against Israel? No, he had passed by all their transgressions and had received them into covenant relation with himself. Let us look at this people more than 500 years after this time: "Ah sinful nation! a people laden with iniquity, a seed of evil doers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they have gone away backward." Isa. 1: 9. Please also to read 2 Chron. 28 ch. 3 v., and learn how they had gone away backward. It was by practising all the abominations which the heathen did, which the Lord drove out before Israel. Did they not need reviving or to live again? And how did they bring it about? By removing all the idols and

abominations from the land and doing all that God had commanded Moses. See 2 King 18: 4–6. After the death of Hezekiah, Manasseh and Ammon again introduced all the abominations of the heathen which had been destroyed by their predecessor, and built altars to idol deities in the two courts of the temple of God, and made an effort to prevent a return to God by destroying the law of Moses. 2 King 21 ch. Josiah again causes a revival, by causing the people to remove all that was detestable to the Lord, and causing them to hear and do all that the Lord commanded Moses. 2 Kings 22. We have now referred you to two scriptural revivals, which please read and draw the scriptural analogy between them and those of men. But to the proof of my proposition.

1st. That no one ever obtained the pardon of sin at the mourner's-bench or in the altar. God has but one law of pardon and that law is stated in the bible, and that holy volume is as silent as the grave upon the altar exercise, and until the latter half of the 18th century such exercises were not known; consequently they are of men and not of God. The Rev. J. Bovee Dods of Boston, in defending the Methodists from the charge of enthusiasm, attributes these exercises to mesmerism, and proffers to relieve every case in two minutes. Can this Rev. gentleman pardon sins? I leave you to decide.

Let us now examine God's plan. The Lord says "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved." Mark 16: 15–16. Peter commanded the believing Jews to repent and be baptized in the name of Jesus Christ for the remission of sins. Acts 2: 38. To which Paul adds, "Know ye not, that as many of us as were baptized into Jesus Christ were baptized into his death, therefore we are buried with him by baptism into death." Rom. 6: 3.—Christ shed his blood in his death, and we must come to his death to touch that blood which cleanses us from all sin, and Paul says we come into his death by baptism.

I further propose to prove, that to tell persons that they can obtain the pardon of their sins at the altar, is a sin. I never saw a man who contended that he had the least authority in the bible for it; if not in the bible, it is not of God but of men. "In vain do they worship me teaching for doctrines the commandments of men." Matt. 15: 9.

We are taught an important lesson in these verses, i. e., nothing we can do is acceptable worship to God, though we do it in the integrity of our hearts, unless he has commanded it. Why was pharisaic worship un-acceptable? Were they not honest and devotional? I dare not say they were not. The reason is this: they were worshipping God through the traditions of men; their hearts were placed on the traditions of the fathers and they honored God with their lips. This is the true secret of their non-acceptance, and I caution, you dear reader, that you are not found in the same condition.

Again: "Touch not, taste not, handle not (which all are to perish with the using) after the commandments and doctrines of men." Col. 2: 21. Here we have a positive command in the word of God not to touch, taste, nor handle the ordinances of men, although they may appear to possess wisdom and humility.

I now quote from the Discipline of the Methodist Episcopal Church, South, page 15, Art. 11: "Voluntary works besides, over and above God's commands, which are called works of supererrogation, cannot be taught without *arrogancy* and *impiety*."—What is arrogancy and impiety but sin? Out of thine own mouth will I condemn thee?

My last proposition is, that the prayers on such occasions are an abomination. I must again remind you that we have proved that they have gone from the word of God and are not followers after his law. "He that turneth away his ear from hearing the law, even his prayers shall be an abomination." Prov. 28: 9.

I now leave the matter with you to say whether I have sustained my proposition.

Your friend, B. C.

[On the above we feel disposed to offer some strictures, but must defer them till next month.—Ed.]

RELIGIOUS INTELLIGENCE.

TENNESSEE.

BRADYVILLE, July 14, 1851.

BRO. EICHBAUM:—I have some more good news for you and your readers. Bro. L. N. Murphree and myself commenced a meeting at Rocky Spring, Jackson co. Ala., near the point where the railroad crosses Tennessee river, Saturday before the 5th Lord's day in June. Bro. Southern joined us on Lord's day night. We preached six days, two and three times a day; the result of which was 31 accessions to the good cause of our Saviour—23 immersions, 2 of whom were from the Methodists—3 came out from the Baptists and united with the brethren on the one foundation of the Apostles and Prophets, Christ being the chief corner stone—and 3 were reclaimed. We then came across the mountains, twelve miles to Crow Creek, thirteen miles south of the Tunnel, where we commenced on Saturday before the 1st Lord's day in July, under a beautiful beech grove, where we continued four days and had 5 accessions. There is no house at the latter place. This might be made an important point if the brethren would build a house and there worship the Lord according to the Bible. It is about half a mile from the rail road and one mile from the depot on the state line, and would be convenient for preaching brethren to call and preach on their passage from west to south and from south to west.

G. W. CONE.

Bro. JNO. R. MCCALL, writes from Paris, Tenn., July 25th: "I recently immersed 4 persons at McLemoreville, and have some others in the neighborhood of Paris to immerse next Lord's day. I expect to leave in a few weeks more for Texas and will in all probability make it my future home."

Bro. W. N. HACKNEY, under date of Aug. 1st, writes, Bro. Collinsworth held a meeting here including the 3d Lord's day in July, and gained some 19 additions to the cause of primitive christianity.

Bro. C. W. SEWELL, writes from Fentress co., under date of July 22: "I am still somewhat successful in the ministry, having immersed several at different points since my last.

Bro. M. LOVE, writes from East Tenn. under date of July 1st, as follows: "Since I wrote to you last, I have received by confession and immersion 28 accessions the army of the Lord."

Bro. M. G. ELKINS, under date of July 22, writes: "Since I last wrote to you I visited Mt. View the 2d Lord's day in this month; had 5 additions—four of them were from the Baptists and one from the world. At Bethlehem, last Lord's day, immersed 2. The harvest is great and the laborers few in Wilson. My prayer is that the Lord and the church may send forth more laborers into the harvest."

Bro. B. COOPER, writes from Colliersville, under date of Aug. 2d: "I returned yesterday from Union, where I aided Bro. Webber in holding a meeting of several days.—*Three* confessed Christ. We accomplished as much as could have been expected under the circumstances. I see in the last Magazine an inquiry—"Texas, who will go?" In reply, I would say that I will?

Bro. JAS. HOLMES, writes from Quincey, July 24th, "I address you with pleasure.—My labor is hard, but I thank the Lord that I am able to bear up under it. In the last five weeks I have immersed 12 into Christ."

Bro. C. CURLEE writes from Cannon co., Aug. 2. He reports since the 1st Lord's day in Jan., 1 added at Bro. Stroud's, Warren co.; at *Penile*, 6 miles east of Winchester he found 17 disciples and with the aid of Bro. Murphree and Southern, organized them; had 1 addition; at Spencer 3 were added. On the 4th Lord's day in June, reorganized the church at Cripple creek, 2 were reclaimed, "they covenanted to do better than they had been doing." On the 5th of June held meeting at a Baptist meeting house on Bradley's creek, had a fine hearing and immersed 1. "The people seemed desirous to hear, but the preachers stood aloof."

☞We have been informed of a debate which has just closed at Memphis, between

Dr. B. F. Hall and Mr. S. J. Henderson, Methodist, on the subject and action of Baptism. At the close of the debate *three* young men made the confession and were immersed, and others are expected soon to follow.

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Alabama.

Bro. Jno. Kelly, writes from Daleville, July 13th: "The visit of Bro. Crenshaw to this county was not in vain. On the 29th June, Sr. Andrews made the good confession and was born of water and of spirit.—She seemed to rejoice with joy unspeakable and full of glory. She had been a member of the Methodist church for 39 years, but she has forsaken them now, *for the love of the truth.* To-day immersed a servant.

Bro. K. wishes Bro. Crenshaw to inform him at what time he can attend a protracted meeting at Daleville and to inform him of his address.

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Oregon Territory.

Under date of May 15th, Bro. G. O. Burnett writes, "I am glad that the Magazine is finding its way to Oregon. The course you are pursuing is a judicious one. We have in this far-off country about 500 brethren professing one Lord, one faith and one baptism, surrounded by a strong band of well-disciplined Methodist preachers, all intent on pulling us down, but thanks to God our way is onward and upward."

[Will Bro. B. accept our thanks for his interest in our behalf and write us more fully of affairs in Oregon?]

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Missouri.

Bro. W. L. Fenex, writes from Osage co., "I have added to the good cause since last April some 60 or 65. The Lord be praised for his goodness."

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Arkansas.

Bro. Jno. F. Waters, under date of July 5th, writes from Van Buren: "We have an Evangelist stationed at this place, Brother Carlton, a graduate of Bethany and of the school of the Apostles. He is doing efficient work here and at one or two other points."

Bro. Jno. V. Gwinn, writing from Hempstead co. July 17th says:

"We organized a church ten miles S. E. of Spring Hill in this county, on the 3d day of Nov. last—2 additions since. We have the services occasionally this year of Bro. James Wade, a young man of fine talents and remarkable for morality and piety.—His field of labor extends over four counties. He is doing much good. I do not know the number he has added this year, though it is considerable and of the best and most intelligent citizens in the country. We hope to be able to employ one or two more Evangelists next year. The cause of Christ is gaining here as fast as could be expected, considering the opposition from the different sectarian parties, particularly the new-school Baptist. This is not the case with new-school Baptists *generally*, for the best informed of that denomination come nearer preaching the christian doctrine than any of the sectarian parties. We would be glad to have a call from any of our preaching brethren who may pass through this country."

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Mississippi.

Under date of July 16, Bro. Ussery, writes from Birmingham, Miss.—"Two days ago a very intelligent lady from the Baptists united with us. At the same point Bro. Caskey had immersed two individuals the week previous."

Mr. J. H. Gilmore, writes from Daily's ⋈ Roads, July 22d: "Your little church here is progressing. The last time Mr. Caskey was here 3 united themselves with the church. You meet with considerable opposition from the other denominations."

Bro. H. Hardy, writes from Athens, Aug. 3d: "Bro. Caskey held a meeting at Cotton Gin last Lord's day. He had 11 accessions to the good cause."

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SUMMARY.

Pennsylvania.—Harbinger 12; Union 11.
Virginia.—Intelligencer 31; Harbinger 8.
N. Carolina.—Ecc. Reformer 56.
Alabama.—Age 15.
Mississippi.—Harbinger, 5.

TEXAS.—Age 6; Ecc. Reformer 3.

ARKANSAS.—Harbinger 2.

IOWA.—Evangelist 18.

ILLINOIS.—Record 57; Western Evangelist 55; Reformer 26.

INDIANA.—Record 134; Harbinger 70.

OHIO.—Age 130.

KENTUCKY.—Ecc. Reformer 75; Age 20.

NEW ZEALAND.—The last No. of the British Mill. Harbinger reports a number of additions in the island of New Zealand, principally in the region of Nelson.

SUPPLEMENTAL REPORT OF S. E. JONES.

The following collections for the year 1850, were not reported, as some were collected after the former was in print, and ascertaining that some others were for the general system of evangelizing. I therefore give this as I now recollect them, and should there be any others, I will make them in another report.

Rock Springs, - -	$35,00
Lynchburg, - - -	15,00
Bagdad, - - - -	16,00
Dan'l Huddleston, balance,	5,00
Individuals in same vicinity,	4,00
Gainesborough,	3,00
William Palmer, - -	5,00
Mrs. E. A. McCall, - -	5,00
	$88,00

S. E. JONES.

New Publications.

The "*Choral Advocate.*" The July No. of this musical journal is before us, filled with a number of interesting articles and some excellent pieces of music.

It is published, monthly, by MASON & LAW, 23 Park Row, N. York. Terms, 50 cts per annum; 5 copies for $2 00.

The July No. of the "*Christian Record*" is on our table, in an improved dress. It is now issued from Indianapolis, instead of Bloomington. Under the conduct of its judicious editor, Bro. MATHES, we anticipate for it an increased circulation from its new location.

The "*Constitution of Man.*" A school edition of this well known production of the great phrenologist, Geo. Combe, is on our table from those enterprising publishers, Fowlers & Wells, New York. Price 25 cts.

An Address on Demonology, delivered before the Popular Lecture Club, Nashville Tenn. By A. CAMPBELL, President of Bethany College.

This well known address has been reprinted by Cha's G. Berry, Bloomington Ia. Terms, single copy 15 cts., 10—$1.

The "*Disciple*" is the title of a new monthly devoted to the advocacy of Primitive Christianity, the first No. of which has been received at this office. It is edited by Bro. Loos and is issued from *Somerset*, Pa. The No. before us promises well, and we anticipate for it a career of success and usefulness. Price $1 per annum.

If there is any thing distinctive in the Reformation to which we have been providentially attached, it is the recognition of the truth, that human nature with all its fidgetty and restless scepticism, will never reach any thing in religion essentially higher or more profound than that which was reached by the Apostles. In this field of thought there is ample room for the highest exercise of all our power; there is none for originality save that of going back to the original media of revelation, in breaking down the manifold barriers of dogma and human tradition which stand between us and the divine message, and in reproducing the primitive impressions of Christ, so as to suit our changed and changing condition. In this, genius can exercise all its gifts, and the work is the greatest and holiest in which man can engage. But it requires one indispensable condition:—Except a man become a little child he cannot enter this kingdom. He must forego the whole attitude of a patron to the New Testament; he must fall at its feet, and by the exercise of the humility it requires, there is no telling what amount of light and energy he may acquire, in the interpretation and enforcement of the purposes of God therein disclosed. Chemistry and Astronomy may make developments that will

eclipse the knowledge of Newton and Leibig; but no system of Religion will ever develope a true spiritual idea not to be found in the teaching of the Apostles of our Lord and Saviour Jesus Christ.

To be wholly sanctified is to be wholly conformed "to the will of God." Particularly it is to "be cleansed from *all* unrighteousness;" to be delivered first from the guilt of our past transgressions, and then from the sway of the passions; that the faculties and affections may be called forth in liberty, health and power. It results from the "full assurance of faith," "the full assurance of the understanding of the will of God," and leads to the "full assurance of hope" and love. It is the addition to faith of courage, knowledge, temperance, brotherly kindness, godliness, and universal love. 2 Pet.: 5–8; Col. 4: 1; Heb. 10: 22; Eph 3: 18, 19, and kindred scriptures. A wholly sanctified man is one redeemed from all iniquity, brought back from his alienation and sin and devoted to God and formed after the pattern of Jesus Christ, manifesting the fruit of the Spirit in *all godliness*, righteousness and truth. Eph. v. 9.

J. B. F.

OBITUARY NOTICES.

Pleasant Ridge, Tippah co., Miss., July 4, 1851.

Dear Bro. Eichbaum:—I am overwhelmed with grief and sorrow. My recently cheerful skies have become clouded over with gloom and despondency. My beloved and devoted wife, Martha Ann Montgomery is no more. She departed on the evening of the 12th of March in the 28th year of her age. She has left me with four children to mourn her loss yet not as those who have no hope. In the spring of 1843, on a confession of her faith in Christ, she was immersed by our worthy and zealous Bro. James Gilleland, and from that time until her death, remained an exemplary member of society, much beloved and esteemed by all who knew her. She departed in the triumphs of faith, relying confidently on the promises of God for an inheritance undefiled, and that fadeth not away, reserved in heaven for the faithful in Christ.

Your brother in Christ,

G. W. MONTGOMERY.

Died, at her residence in Bedford Co., Tenn., Louisa Greer, consort of R. J. Greer, in the 51st year of her age. She became a christian in 1830, and continued an exemplary member until her death, amid much opposition, and far removed from any christian congregation. She died of chronic Bronchitis. When death drew near, she called her family and friends around her, gave each a christian adieu and exhortation. Thus she died in full faith, rejoicing in the hope of immortality. "Blessed are the dead which die in the Lord. They rest from their labors and their works do follow them."

DAVID YANCY.

Died, in 27th year of her age, at my residence Pontotoc co., Miss., on 19th inst., my wife, Isabella H. Potts, after a severe illness of ten days. She was a member of the christian church, and was immersed last August. She was a warm advocate for primitive christianity, and I think I may say lived as exemplary a life as most persons could have done, placed under circumstances such as she was. She told me before she died that she was not afraid to die, and I have no doubt but what she will be a liberal sharer in that rich reward that is reserved for the faithful at God's right hand.

Yours in hope of a better day,

WILLIAM POTTS, Sr.

Pontotoc co., Miss., July 28, 1851.

WILLIS HOPWOOD.

Brethren of the Reformation.—It is our painful and too-long-neglected duty, to announce to you the fact, that our much-esteemed bro. Eld Willis Hopwood, is no more. He died at his residence in Marshall county, near Lewisburg, Oct. 6, 1850. He was born in Mecklenburg Co., Va., Oct. 29, 1777. His father removed (a few years after) to Pittsylvania co., where he raised his son Willis, and gave him a plain education. At the age of twenty-three, he was married to Miss Penelope P. Moore of the same county, an amiable girl of an excellent and pious family. Soon after they both united with the Baptist Church at White Thorn, 1800. Four years after he was ordained as an Elder to the work of the ministry, and was an efficient young preacher for six years in that community. In the year 1810, he emigrated to Bedford co., Tenn. (since included in Marshall.) He immediately began to preach, and was soon instrumental in planting Liberty Church and many others. In 1812 he united with the church at Liberty, became her principal Elder, and served in that capacity with such ability and zeal, that his brethren soon became numerous and intelligent in the Scriptures. In 1830, Elder Hopwood had become famous among the churches throughout the middle part of the State. About this time his perspicacious mind became fully convinced of the propriety of Reformation, and he magnanimously determined to unite with brethren Craig, Fanning, Speer, Fall, and others in the glorious work.

On the third of April, he with 130 of his brethren at Liberty, declared for the word of God alone, to be the rule of their faith and practice. Through his evangelical labors the number of the disciples at Liberty was greatly increased, so that the congregation became too large to meet at one place; and was divided into two others. Nor were his labors confined to Liberty alone. Numerous other churches in Middle Tennessee were greatly strengthened and increased by his preaching. He was humane, tender-hearted and benevolent. The last time he was with us, he enjoyed the pleasure of witnessing many accessions to the cause, (120.) Though enfeebled with age and affliction, his feelings were much elated. In an exhortation at the water for a short time, he addressed the people with his usual force and eloquence, saying that he had been devoted to the service for near 50 years, that he was still willing to spend and be spent; that he greatly rejoiced that he was spared to see the present prosperity of the church at Liberty, that the time of his departure was at hand and that his hope was stronger as the time drew near. He was confined in his illness but a short time. With great self-possession, with full confidence in the Redeemer, he met the monster death without any evidence of alarm; and calmly resigned his spirit into the hands of his heavenly Father.

Thus died one of the pillars of the Reformation in Tennessee. Many a year may roll up in the history of our cause before we have the pleasure of seeing another such. He was indeed "one among a thousand."—But he is gone to his home in heaven. May the Lord keep the memory of his virtues green in all our hearts.

Done by order of the church at Liberty.

DAVID YANCY.

Marshall Co., July 14, 1851.

[Millennial Harbinger please copy,

CHRISTIAN MAGAZINE.

EVERY SCRIBE INSTRUCTED UNTO THE KINGDOM OF HEAVEN, IS LIKE UNTO A HOUSEHOLDER WHO BRINGETH FORTH OUT OF HIS TREASURE THINGS NEW AND OLD.—MATT. XIII. 52.

VOL. IV. NASHVILLE, TENN. OCTOBER, 1851. NO. X.

LECTURES ON EXODUS.

Lecture XI.—Exodus 15th Chapter.

THE SONG OF MOSES—ITS RECORD OF MIRACLES VINDICATED—ANALYSIS OF THE SONG.

The song of Moses, though oftentimes so considered, is not the first specimen of poetry in the Bible. The address of Lamech to his wives, the prophecy of Noah concerning his sons, and the blessing of the dying Jacob, pronounced upon the heads of Israel, are each of them written, as they were no doubt delivered, in verse.

Poetry has been the crowning excellence of writers in all ages and among all people. The early records of history are in verse.—The capacity and taste for poetry belong not alone to cultivation, for barbarous as well as refined nations have their songs and their ballads. Set to a pleasing air, its measured lines and harmonious sounds are easily received by and retained in the memory, so as to preserve a recollection of the events it celebrates, and bring the mind under their influence. Much of the sacred record, as it details memorable events, designed in their perpetuation to transform human character is, accordingly, written in poetry. The first regular ode, having but one subject, is the song before us, which in the event which occasioned it and the appropriateness of its figures, claims our attention this morning. We propose,

1st. To vindicate the history we have just passed over from the attacks which have been preferred against it. Its *miraculous* character has been denied. All must admit, who are governed by the simplicity of the narrative, that the sacred historian details it so as to present a series of the greatest miracles ever performed by Omnipotence in behalf of any nation. The inspiration of Moses, therefore, must be yielded, or divine interposition acknowledged. There have been three methods by which the miraculousness of the narrative has been evaded and the deliverance accounted for.

1. By ascribing it to a knowledge of *natural causes*. This opinion is very ancient, for Eusebius has preserved a fragment from Artapanes, one of the most ancient authors of whom we have any account, which states that "Those of Memphis, one of the chief cities of ancient Egypt, allege, that Moses perfectly understood the country; that he had accurately observed the ebbing and flowing of the sea, and took advantage of the retreat of the tide to lead the people over. But they of Heliopolis relate the matter differently, saying, that while the king was pursuing the Israelites, Moses, by the command of Heaven, struck the waters with a rod, upon which they immediately separated, and left a spacious and safe passage for that great multitude; and, that the Egyptians attempting to follow them the same way, were dazzled and confounded by preternatural fires, lost their way, and by the reflux of the sea, were overtaken in the midst of the channel, and thus all perished either by water or by fire."

I would have you observe that this quotation to some extent confirms the Mosaic narrative. It shows at least that the event related by Moses was accredited by surrounding nations. And moreover, while the Memphites account for it by attributing to Moses a knowledge of the time of the ebb and the flow of the tides, the Heliopolitans ascribe it to a miraculous interposition of God.

That God made use of causes already in existence, the narrative, according to the ordinary reading, admits. But he who sup-

poses that because an East wind forwarded the design of Moses, that therefore, there was no miracle, has forgotten what a miracle really is. The most common and natural circumstances become miraculous when they occur at the command of a servant of God in the time and manner which answer his purpose. Thus the wind may have facilitated the advance of Israel, but that it should arise at that particular juncture; that it should blow for the advantage of Israel and for the overthrow of the Egyptians; that in the space of a few hours such a numerous multitude should pass over the sea, either gives to Moses a miraculous foresight and to Israel a miraculous speed and Pharaoh a miraculous rashness of adventure, when he knew the tide must return to overwhelm him, or it admits the truth of the history. We must either deny the event, or admit a miracle. There is no alternative. Infidels may make such denials for we expect them to do so; but for men who profess to believe it and yet assert that there was nothing miraculous in it, is preposterous in the extreme. Such a hypothesis requires a miracle to believe it.

But away with these cavils. He who made the sea can divide it whenever he please. If the Eastern winds, which some travellers tell us blow violently and for a long time and drive back the waves of the sea, could have made a wall upon the right, how was the wall made upon the left?—How could it have stood as a wall for a day or a night? What power of cohesive attraction is that which would hold all its particles so that it could be called a wall?—This is as great a miracle as that of Moses. We must reject the narrative or believe the miracle. All antiquity confirms the narrative, and all modern discovery assures us that the tides of this sea are trifling, never amounting at any point to more than three or four feet.

But we are told that Josephus compares this event to occurrences in profane history and did not consider it much more wonderful. We admit it, but who does not know that Josephus sought to accomodate his history to the Grecian and Roman philosophy, so as to elevate his nation in the estimation of its enemies. His words are:

"I have been more particular in these relations, because I find them in holy writ; and let no man think this story incredible of the sea's dividing to save the Hebrews, for we find it in the ancient records, that this hath been seen before, whether by God's extraordinary will, or by the course of nature, it is indifferent. The same thing happened one time to the Macedonians, under the command of Alexander, when, for want of another passage, the Pamphylian sea divided to make them way, God's providence making use of Alexander at that time as his instrument for destroying the Persian empire."

But do the facts justify his opinion?—Near Phaselis there are straits towards the sea through which Alexander with a part of his army passed. When he came to the place where in calm weather any person could pass with safety, the weather was stormy, but the wind favored him, which induced him and a few of his army to pass along the shore in water from two to four feet deep, whilst the remainder were sent across the mountains. Alexander never thought there was any thing wonderful in this passage, but alludes to it as a very usual occurrence. The Israelites crossed a sea; the army of Alexander passed along the shore of one. The Israelites crossed where no other person ever had crossed; Alexander passed by a usual road and his passage was only remarkable because he made it in stormy weather.

I wish only to remark further, that there was no necessity for Moses to cross the sea at all if his object were only an escape from Pharaoh, with an undisciplined and servile people. He could have passed into Canaan around the sea by a direct and far more easy route. This should be remembered by all who profess to believe the record but deny the miracle.

We come now to notice the song which commemorates, in most lively strains, this wonderful event.

The song commences by stating the

subject of it: "I will sing unto the Lord for he hath triumphed gloriously. The horse and the rider hath he cast into the sea."—Though it was intended to be sung by all, yet it is so composed as to make it an individual appropriation in its sentiments.—Every Israelite by this means is made to reflect upon his personal deliverance, the overthrow of his enemy and the liberty he had received. "*I* will sing." The horse and his rider in the singular is also more expressive than horses and riders would be. The formidable and numerous cavalry are all overthrown as though they were but *one horse* mounted by *one rider*. The Lord is spoken of *first*, as their strength, *secondly* as their song, *thirdly*, as their salvation. Remark the elegant and forcible gradation of the next verses:

> "The Lord is my strength and my *song*;
> He is become my *salvation!*
> He is *my* God.
> I will prepare him a habitation!
> My *Father's God*;
> I will exalt him."

"'*He is* MY GOD.' Every word is emphatical. '*He*,' in opposition to the gods of Egypt, which cannot hear, nor see, nor save. '*My* God:' all-attentive to *my* interest and safety, as if he had no creature but *me* to care for: and therefore *my* God: for I acknowledge not, I never will acknowledge, any other. '*My father's God.*' This repetition is most beautifully tender and pathetic. He whose greatness I adore, is not a strange God, unknown till now; a protector for a moment. No, he is the ancient patron of my family, his goodness is from generation to generation. I have a thousand *domestic* proofs of his constant, undiminished affection; and he is now making good to me only that which he solemnly promised to my *forefathers*. And how has he effected this?

"The LORD *is a man of war.*"

An ordinary writer would probably have represented the Almighty here as the God of armies: and as such discomfiting the host of Pharaoh. But Moses does more; he brings him forth as a champion, a soldier; puts the sword into his hand, and exhibits him fighting his battles, the battles of Israel.

The fourth and fifth verses contain a very fine display and amplification of the simple idea suggested in the first, "the *horse* and the *rider*."

"Pharaoh's chariots and his host hath he cast into the sea: his chosen captains are also drowned in the Red Sea, the depths have covered them, they sank into the bottom as a stone." Image rises and swells above image. Pharaoh's *chariots*, his *hosts*, his *chosen captains*—*cast* into the sea, *drowned* in the Red Sea—*covered* with the depths, *sunk* to the bottom, at once, as a *stone*. Notwithstanding their pride and insolence, they can make no more resistance to the power of Jehovah, than a stone launched from the arm of a strong man into the flood.

Every writer but a Moses must have stopped short here; or flattened his subject, by repeating or extending the same ideas. But the seraphic poet, upborne by an imagination which overleaps the boundaries of the world, and an enthusiasm which cannot rest in any creature, springs up to the Creator himself, in these rapturous strains.

"Thy right hand, O Lord, is become glorious in thy power: thy right hand, O Lord, hath dashed in pieces the enemy. In the greatness of thine excellency thou hast overthrown them that rose up against thee."

When the heart is full of an object, it turns it round, as it were on every side, returns to it again and again; never tires in contemplating it, till admiration is lost in astonishment. Moses after this effusion of joy and praise returns again to the matter of fact: but not in the language of mere description, as in the 4th verse; but in a continuation of his bold, animated address to God himself; which gives it a life and fervour superior to any thing human. As if the strength of one element had not been sufficient to destroy God's enemies, every element lends its aid. The deep opens its mouth, the fire consumes, the wind rages: all nature is up in arms, to avenge the quarrel of an incensed God. The poet ennobles the wind, by making God the principle of it; and animates the fire, by making it susceptible of fear. In the same style of

address to God, he throws himself as it were into the person and character of the enemy, previous to their defeat, and pours forth their sentiments of threatening and slaughter; the more strongly to mark their disappointment, by contrasting the folly and impotence of man, with the power and justice of God. "The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them." You see here vengeance hastening to its object, regardless of opposition. The words, unconnected with a conjunction, seem to hurry on like the passion that prompts to them.—And in what does it issue?—"Thou didst blow with thy wind, the sea covered them." And the picture is finished with this happy stroke, "They sank as lead in the mighty waters."—ROLLIN.

"But I feel I have undertaken a task far beyond my ability, and the limits of your time. And therefore break off with another borrowed remark, namely, that whatever grandeur and magnificence we may discover in this song, as it stands in such a place and connexion, its beauty and force must greatly rise upon us, were we permitted to penetrate through the mysterious sense concealed behind the veil of this great event. For it is certain, that this deliverance from Egypt covers and represents salvation of a superior and more extensive nature. The Apostle of the Gentiles teaches us to consider it as a type of that freedom which the christian obtains by the waters of baptism and the renewing of the Holy Ghost, from the yoke of the prince of this world. And the prophet, in the book of Revelation makes it to shadow forth the final great deliverance of the redeemed, by introducing the assembly of those who overcome the beast, holding the harps of God in their hands, and singing "the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints! Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15: 3, 4. Now as the scriptures declare that the wonders of this second deliverance shall infinitely surpass the first, and shall entirely obliterate the remembrance of it; we may easily believe that the beauties of the *spiritual* sense of this divine poem may totally eclipse those of the *historical*."—*Hunter's Sacred Biography, pp.* 207–8.

Upon the song we also remark:

1. That it is a noble and memorable example of the gratitude the creature should give to the Creator for his benefits. Man is grateful, or should be, to his fellow-man for favors conferred. How much more should he be grateful to Him from whom every favor descends. Ingratitude to man as a benefactor has been frequently and justly the subject of censure in all ages.—A man who will return evil for good and repay kindness and assistance with hatred and neglect is considered by all as corrupt and base in the lowest degree. We call him a Dæmon. We never look upon such an one as worthy of the name of a social being. He has destroyed confidence, intercepted sympathy, and shown himself purely selfish. But our abuse is often the result of passion. What we have done was done to gratify ourselves, and the charge of the black crime of ingratitude is often, though not always, misplaced. But who present that has not been ungrateful to God? Men who befriend us and patronize us here, do it often to consult their own vanity and connect with their petty donations insolence and contempt. But who can lay this charge upon Him from whom descend all perfect and good gifts?

Would we learn how to express our gratitude to Him for his ten thousand benefactions, let us often read such compositions as this song; for our deliverances, though not the same, are similar to that of Israel, and the Lord who was his strength, song and salvation is, or should be, ours. When, O servant of Christ, thou shalt realize that thou hast been saved from destruction, or delivered from the deep waters of affliction,

disappointment and grief, or exempted from disease, or hast patience under it; or art interested in redeeming love and the commandments of God, thou mayest also draw water from this well of salvation: the joy of a grateful heart, giving glory to God. Thou hast a right to compose and sing thy song of salvation and triumph, and as thou singest, anticipate the day when the whole assembly of God shall join to sing even the song of Moses and the Lamb in the glorious day of the Triumphant Kingdom.

2. Poetry and the poetic talent should be consecrated to God and the sublime ends of virtue and religion.

J. B. F.

Address on Education.

Delivered in answer to a resolution of the State Meeting of the Christian Brethren of Tennessee, at their annual meeting for 1850. By J. B. Ferguson.

(Published by request.)

My Christian Fellow-citizens:—The Education of man for earth and heaven, for time and for eternity, must ever be a theme of attractive interest to all bodies of men who have in any measure connected themselves with the amelioration of human society. And in order that we may estimate the influence which the Christian Religion has shed over the culture of the disposition and capacities of our race, it will be well to take a rapid survey of the history of Education, from the earliest records of nations, to the present meridian of the nineteenth century.

Some sort of Education has existed in all time and amongst all nations. In the earliest ages of the world the education of children was a prominent object with parents whatever may have been its religious or irreligious tendency. The historical contrast between the descendants of Seth and of Cain, of Noah and his profligate contemporaries; between the founders of the primitive modes of husbandry, and implements of music, although extremely meagre, is sufficiently drawn to indicate the necessity of religious culture, seeing that its neglect and abandonment led to that degeneracy and corruption which caused the earth to be swept of its inhabitants.

Amongst the first civilized nations after the deluge, we recognize those of Eastern Asia, comprehending India, China and Japan. Amongst the Indians we observe such arbitrary distinctions of tribes and castes as must forever preclude every thing like a general system of education for the whole people. For thousands of years they have preserved the distinct divisions in society of Brahmins or Priests, Ketri or soldiers, Vasaya or laborers, Pariahs or outcasts.—Still they have maintained a system of family training, and a custom prevails in most of their villages of elevating an aged man, in some public place, whilst the children of the village assemble around to be instructed in the principles of a virtuous life. Schools exist to which the three higher classes of society are admitted to exoteric or public instruction, whilst the Brahmins only receive instruction in the esoteric or higher mythology of their religious systems. These schools are placed under Brahmins, each teacher limited to fifteen scholars. The pupil for five years of his novitiate is not allowed to speak to his instructor, but is compelled to listen to the conversation of two or more teachers, at the end of which long silence, he is graciously permitted the privilege of expressing his thoughts or doubts to two of his teachers who correct whatever in them militates against the established knowledge and religion of their order.—The time of study continues from twelve to twenty years and is every way calculated to give a fixed mode of thinking, a blind adherence to the doctrines and usages of settled authority.

In China we find elementary Schools, higher Academies and Seminaries, not greatly dissimilar to our own in the honors they confer. They exclude females. As a government they have ever held intellectual culture in high esteem, and whilst riches and rank of birth have alone entitled many to exclusive privileges and distinguished places, the highest offices of the government are conferred only upon the educated.

In the history of the Babylonian, Median, Lydian and Persian monarchies, the first distinguished for a fixed civil organization and established government, we find a similar arbitrary distinction of classes, preventing every thing like general education.—Here again we have the Magii or Priests, and sages; the warrior, the husbandman and mechanic. The first were placed under a grand President called Dester Mobed; were divided into classes or institutions numbering about seventy, and were students of nature, astronomy, mathematics and history. Like the preceding, however, they were an idolatrous people, sacrificed their sons to dæmons, the innocence of their daughters to Belus, hurled their infants over rocks, and are to us every way an abominable people. From Xenophon, we learn, that the Persians had attained a considerable advance in culture; but some have supposed that the beautiful picture of education which his master pencil has given, is to be regarded rather as his own idea of what education ought to be, than as a matter-of-fact statement of what he witnessed among this people.

In Egypt, education was among all classes domestic, but the female sex being, as among all the eastern nations of antiquity, in a state of degradation, this fact speaks nothing in its favor. We trace a peaceful life during centuries of prosperity in ancient Egypt; but we also see the evils of a stagnant society: the intellect crushed, the freedom of thought and the aspirations of genius bound in adamantine chains.

With respect to the nations of Western Asia and Africa generally, we know so little that it is unnecessary more than to allude to them and to state with respect to them, and indeed of all to whom we have referred, that whatever of culture or civilization was once gained for them, it became fixed and stationary. A pall, like the pall of death, hangs over them all, gloomy, oppressive and forbidding, making for each the emblem of a vapid lake over which the winds scarcely stir sufficiently to reveal the abominable creatures that produce their spawn beneath.

But amongst all the nations of antiquity there is none having such claims upon our attention as the ancient covenanted people of God. The Hebrews or Israelites maintained a distinct political existence for fifteen hundred years, though surrounded by the most powerful nations of the world;—and though entirely subjected at last by the iron-hearted Roman, their *national* existence has outlived his, and remains to the present day under circumstances the most extraordinary that have ever attended the history of any people. Their history is every way intensely interesting. We need not dwell upon the nature and development of their civilization as the sources from whence we would draw our information are open to every one. We remark, that although necessarily mixed with the peculiarities of Egyptian culture, it had peculiarities essentially its own, which grew out of the character and mode of life of its great ancestors; the mighty influence of its glorious religion and of the men divinely commissioned and inspired to instruct the nation, and guide its Theocratic polity. Its system of education, as of its government, was its heaven-appointed religion. The fruit of that education is a glorious literature, rich in the most magnificent compositions of prose and poetry; presenting the only authentic origin of man and of his inheritance; the record of the only divine revelation now preserved and of that religion which has already regenerated a large portion of human society; given a new impulse to human development and is destined to conquer the earth, unite the human family, and mingle its glory with the triumphs of an eternal redemption.

The Hebrews are the only nations of antiquity who obliterated the distinction of castes; and although woman occupied a subordinate position here, as in all the east, still such was the sanctity given to the weddedlife and the sacredness of the relation between parents and children, that this evil was greatly mitigated. Persons were employed to assist parents in the training of their children, and hence we find the king's sons placed under superintendents such as

Jehoial Ben Hachmoni, and Nathan the Prophet, to whom the education of Solomon was intrusted, and who honored his pupil with the pious name of Jedediah, the beloved of the Lord. The children were all educated in the law of Jehovah, habituated by their ceremonies to cleanliness and wholesome diet; guarded against self-pollution by special and penal statute; prohibited from strong drink and other dissolute habits, and thus confirmed in the first principle of all genuine education, that "the fear of the Lord is the beginning of wisdom and a good understanding have all those who depart from evil." Their education was national, only by being domestic and universal, and its good fruits may be seen in every period of their eventful and mysterious history.

But it is to the classic nations, the Greeks and Romans, that we are most to look for models of instruction for modern imitation. It must be admitted that these nations, by the aid of their most skillful masters attained to great pre-eminence, and that there is much in their systems to admire and perpetuate. The influence of their literature is at this moment greater than any other, both in Europe and our own country, so much so, indeed, that no man can be said to have a liberal education whose early days of academic studies were not passed in direct intercourse with their great minds.—This devotion to what is called classical education, is now, however, called in question as to its utility, by some of the best educated minds of the world. A contest between modern languages, the arts and sciences, and an acquisition of Latin and Greek is going on and much is said on both sides worthy of consideration. We do not here enter into the investigation. But we cannot forbear to express our contempt for that "learning," so called, which while profoundly ignorant of all that now favors and accelerates the advancement of society, decks itself in all the honors of University tinsel, and seeks an ascendency it can never maintain. A learned man and a man of knowledge will after-a-while, we hope, mean the same thing. Memories overloaded and natural powers unexercised, can never be called education. To obscure the mind by the rubbish of antiquity, so that it can never look approvingly upon the present and contemplate the glorious dawning of the future, is not wise. There is much in the classics, no doubt, that will ever be regarded as useful and instructive, but there is more that is mere rubbish, froth and superstition and has nothing to do with the promotion of genuine knowledge or morality. Men should be left free, therefore, to study or neglect without loss of character from this score, as learned men. The first men of Europe and America in the discoveries which characterize our age, were without knowledge of Latin and Greek sufficient to make known their discoveries to the learned.

There are several periods in the history of Grecian culture which are usually marked by the names of their most distinguished poets and sages.

The Homeric era, remarkable as that in which the immortal Homer formed a Grecian Olympus, wrote poems which became the school-books of the Greeks and of the world, the mythology, history, geography, ethnology and moral precepts, of which became the basis of whatever was spoken or taught in the Greek language. These are the ideals of a master-mind, lofty in their conception, glorious in their moral power and grandeur, exerting their influence throughout all subsequent ages. His works reveal some meagre hints from which a history of education might be enriched; but little tangible or satisfactory knowledge of a regular system could there be found.

Lycurgus and the Spartans present us with a grand system of physical education. Its chief principle was self-consecration to the attainment of some great purpose the secret, by the way, of all eminent success in every enterprise. It produced a brave and beautiful race of people, healthy in body and able to bear the fatigues and hardships of a warlike age. But it educated only the well-proportioned and healthy—the weakly and deformed it cast into the chasm of Taygetus. It taught the aged to govern; the young to obey. It exercised each in clear thinking, correct judging, truth speaking, and laconic speeches. Its pupils

went barefoot, lived on meagre food—except when by skill or artifice they could steal from the gardens or tables of the rich—they slept upon rushes almost without covering in severest winter, and submitted uncomplaining to the severest corporeal punishments. Ruddy and rugged health; bodily vigor; severe self-government; love of country; a meagre piety, were its principal results. The true culture of the heart and the claims of the mind were wholly neglected.

Pythagoras was the founder of a new and distinguished system of culture which united most of the developments of the Eastern with those of the Western nations. He was a great philosopher, and unlike many who aspire to that name, he was a great practical instructor. His chief end in education was *harmony*. Hence he called the universe, kosmos; and man, a microcosmos. He spake of the harmony of the spheres and sought its echo in a well-cultivated mind. By the purification of the soul, by self-knowledge and religious devotion, he believed that every man could attain to a perception of pure relations, of good order, and heavenly beauty, and at last be admitted to converse with God. He carried his views of purification so far as to teach the transmigration of the soul from body to body till at last it became fitted for a higher state of being, The highest aim of his culture was to know things in their true nature and pure relations, and to act accordingly. In this culture he insisted upon three prerequisites: acuteness and versatility of mind, desire and resolution for prosecuting enquiry and memory for retaining. It is one of the most beautiful pictures of the classic world: Pythagoras and his model school. On the morning of some bright day, picture to yourself a procession of youths of various size and age, clad in clean white robes, making the groves resound with their songs and lyrical music, as they go forth to offer a prayer to the rising sun.—Now they repeat the lessons of the previous day and disband to take a solitary walk to bring their minds into a placid state for the duties before them. Again they assemble for instruction from their teacher, and again adjourn for bodily exercise. Noon approaches with its invitation to a meal of bread and honey. This over, instruction is again resumed, when towards evening particular friends walk forth arm-in-arm to discourse on what they had learned during the day. Then away—look—how each one hies to the bath, and again in companies of ten they sit down to supper. Here they pour forth a libation and offer incense and then eat of vegetables and those animals they offered in sacrifice. The meal ends with another libation and the senior pupil repeats some precepts, such as: no useful animal is to be injured and pious thoughts are to be cherished; when each retires to his couch to meditate and rest. Happy scene! It is refreshing to contemplate it even in contrast with some we might describe in our own boasted country and times. I go out of my way to say that Pythagoras taught the purifying influence of friendship, inculcating that divine maxim: That my friend is my *alter ego*, my second self. Happy he who lives so as to experience its volume of truth.

Solon. The Athenian system of education is remarkable as being the first in which full liberty prevailed. The dominion of the priesthood and the grinding authority of ancient institutions were here set aside and education was open to experiment and improvement. Their system united bodily exercise and recreation, with mental and moral culture, and aimed to give beauty and strength to the body, a pure and enthusiastic love of the beautiful in poetry, and a high order of intellectual discipline to the soul.

With the character of Socrates, Plato and Aristotle, all are familiar, and if you are not, such are the peculiarities of each, that unless I had time for a separate lecture, I must pass them by, with the general remark that under the latter, Arithmetic, Geometry, Geography, Rhetoric, Politics, and Philosophy received that distinctness in study which has ever since been awarded to them in the accomplishments of a finished course of instruction.

If we turn our attention to *Roman* history,

we will find in its earliest times no regular system of education, nor indeed any established regulations of life, save those of custom. Among these customs, however, we find that most conservative and wisest of all domestic arrangements, the possession of one wife. All the members of an ancient Roman family, including the slaves, belonged to the father of the family, who possessed a despotic power over his household. If he were *dominus*, however, his wife was *domina*, and among all nations the Romans and the ancient Germans are distinguished for the dignity of their matrons and the comparatively respectable position of their females. This may be attributed to the absence of polygamy. The matrimonial relation was watched over; chasity had its home and its deserved honors, and the children of a regular union were always cared for. Roman education was therefore domestic, the father the natural teacher and the mother the educatrix. The children were also placed under pedagogues who were their attendants till manhood. The most distinguished Emperors and Philosophers instructed their own sons, among whom we remember Augustus and Cato, the latter as taking the whole of this paternal duty upon himself. There were also numerous selected teachers whose business it was to instruct in reading, writing and calculation, who was called the Ludi Magister. Girls also attended schools in the fifth century before Christ. Rome produced authors, who wrote expressly upon education, the most distinguished of whom is Quintillian.

Athens, Alexandria, Rome and Constantinople became great seats of learning in the world and continued so until the fifth century. At these there were regularly organized institutions in which the Latin and Greek authors were regularly studied and honorary degrees conferred upon meritorious students, and the basis of our modern universities and of their faculties was then laid. A general system of education gradually spread through the empire which was open to the higher classes. Each city maintained a certain number of professors, regulated by its size and population, who taught Grammar, Rhetoric and Philosophy. They received their appointment from the magistracy and were partly paid out of the municipal funds. Vespasian was the first to assign stipends to professors in Rome and the Antonines extended the privilege to the other cities of the empire. They also received a small fixed gratuity from scholars. They enjoyed exemption from all civil and military service and freedom from taxation. But their education was allied with a Pagan Religion, and the mythology of the earlier Greeks and Romans was the Religion instilled into youthful minds, while tutelar divinities presided over every school. But it is unnecessary to dwell upon the details of this period, as our general deductions would only be confirmed by further reference and the history is now open to every reader of the most ordinary books of ancient history. We would find much that was great and good and beautiful in the education of the nations of antiquity; much that has been preserved to our own day still constituting a principal means for the intellectual and æsthetic accomplishments of the modern scholar, and we might mark an eminence in the fine arts of sculpture and painting, in poetry and eloquence which has not been attained by any subsequent age. But we forbear. All that can be said in favor of their glorious acheivements is more than counterbalanced in the present condition of their descendants, whose state of bondage and torpor is an ineffaceable blot upon the highest interests of society and the noblest purposes of human life. Rome by moral corruption and intellectual degeneracy, together with the beautiful culture, civil and social organizations of Greece, has fallen into decay and is known only upon the map of history. Jerusalem too is enslaved and covered with the dust of ignorance and superstition, and the songs are hushed in the temple where the Shekinah once shone. One reflection forces itself upon us as we survey all the proud monuments of ancient intellectual and moral achievements: they did much for separate and dissocial nations; they were of service to classes; they were effective for a brief

season; but they were utterly incompetent to benefit the great family of man. They could not stop degeneracy; they could beautify but could not establish virtue—they could not conduct either the individual or the race to the true end of human existence. There was nothing in their highest culture that could, with persuasive energy, embrace the entire race, adapt its influence to every age, locality and condition; or satisfy the higher wants of the soul. What they lacked has been supplied, and need I tell this audience from whence we have derived that supply? A new element came into the world—a new light arose in the east to shine over the ends of the earth—a new power to guide the free spirit of man in the paths of eternal truth; to unlock the mysteries and shake off the burdens of the past and to open the glories of true virtue by revealing a God in Christ and the unfading happiness of a life to come. Jesus, the promised Messiah, was born among the Jewish people, humble in his earthly relations, but acknowledged from Heaven, and approved by word and deed as the Son of God, and the Prophet of the Everlasting Ages. He declared himself the true light, which coming into the world was to enlighten every man. He revealed God as a spirit to be worshipped with or without ceremony in every part of the earth; the universal Father, ready to adopt every returning prodigal. He proclaimed a new code of morals which if adopted would destroy more than half the misery by destroying all the vice and mutual hostility of men. And he called upon a set of unlearned and unknown men, without the power of the world's culture, to do what? To do what the priests upon the Ganges, the Nile, and Euphrates could not accomplish; what the philosophers and teachers of classic Greece and Rome could not achieve; to do what none of the wise, none of the mighty had ever conceived—to extend the dominion of light over the whole earth and proclaim salvation to all the sons of men; to become the instruments for communicating a divine power to all who will receive their teaching, by which they may be freed from sensual bondage, renew their spirits within them and partake of the everlasting life. They opened the true destiny, as they disclosed the spiritual relations, of man; and over the dreary winter of a Pagan Literature and philosophy, they have cast the Sun-rays of an immortal life.

Christianity developes a spirit of Love which embraces the whole family of man. This is its grand characteristic in view of the partial systems of antiquity. It teaches the sinfulness of man of which his own experience convicts him, under the appeal of the most illiterate of its advocates; it awakens a desire to obtain pardon which is manifested through a Savior freely offered, and it invites to a consecration of ourselves and all our natural and necessary business and privileges to God and the new life, which may be continued and perfected under disease, calamity and death. It developes our individual good and shows it only real in seeking the good of others. It developes a life of the affections above every external interest, so much above as to allow to each nation and individual to pursue his or its interests and prosecute every benevolent effort in peace with each other, until man shall come up from the region of the brute to a seat among the elder sons of God, the earth be bathed in the love of a millenial glory. Now this is the new idea and the essential purpose of Education, genuine *Christian Education!* It comes not as a slave wearing a heavy chain to lift its exhausted arms and cry itself for deliverance, as do all the Pagan systems—not as the Grecian god with vengeful arrow to slay the dreadful Python—not as the archangel Michael with a mighty chain to bind the Dragon—but with words of gentleness, saying to all nations and to all languages, "ye are all brothers of one flesh, and may be of one fold, of one shepherd as ye are of *one* Father and heirs to *one* happiness." It comes to teach the world that the constrained utterances of Alexander and Napoleon are true: that "nothing durable can ever be erected by brute force."

But we are asked, What has it achieved for education? Much of every thing; but

chiefly that it has taken it as a mighty agent and made it subservient to the true, the spiritual interests of man. Its first teachers established no fixed institutions of Education. Their method of instruction was by preaching, and by the writing of those invaluable narratives and epistles which make up the New Testament. But as the Religion of Christ penetrated the world it was intended to conquer, it captivated learning in common with every other agency of Providence, to the service of the Redemption of man. Where its influence obtained the ascendency, this was its legitimate result; but where its spirit was buried under the dead forms of an effete Pagan philosophy or Jewish ceremonial, its holy name was profaned in the use of ambitious and mercenary aspirants for political power, and made subservient to the worst abuses of reason and right. Shortly after the death of the Apostles, instruction in the Christian Religion was called catechesis, which was confined to children and beginners in the knowledge of its principles, who by a system of questions and answers were advanced in the incipient ideas of religious faith. There were also schools for the instruction of Christian ministers, the first of which was founded in Alexandria by *Pantenus* a convert from the stoical philosophy to Christianity, about the year 181. He was succeeded by Clement and he by Origen, one of the most distinguished teachers of the Christian Church. This school embraced a regular course in mathematics, logic, rhetoric, natural philosophy, metaphysics, ethics, astronomy, and aimed at a comprehensive encyclopedial culture. It was under the control of the Bishop of the Church by whom its teachers were appointed. It declined about the close of the fourth century and every trace of it soon disappeared. Pope Gregory, the Great, the first Pope of Rome, as I read ecclesiastical history, attempted the establishment of another in Rome, but his ambition led him in an opposite direction, and his idea was never realized. Individual preachers, distinguished for learning and influence, frequently became the instructors of others without establishing institutions and many were self-educated by means of the writings of such eminent men. So that we may say that for many centuries the Christian Churches had no established method of imparting theological education.—During the Mædieval period, education was confined to the priests and the monasteries, and we all know the result. The leaden epoch of history; the night of the mind; the darkest in the annals of mankind, stands out a warning to the world. In the twelfth century we meet with universities, and in the renowned University of Paris with a Christian Theological Department, pre-eminently distinguished. Similar ones arose in Germany, Spain, England, Sweden and Denmark. Preceding the reformation, with the revival of learning, the cause of education received a renewed interest and Protestant teachers were in great demand wherever their principles were known, and it is to their labors we this day owe the development of that enlarged, liberal and sound method which now embraces every department of the culture of man. Their efforts also aroused the Catholics who in self-defence established the order of Jesuits, the present educators of the Roman Catholic world. And as the importance of the business of education has been understood and felt, and as both Catholic and Protestant schools often degenerated into the inculcation of a barren dogmatic sectarianism, liberal-minded men and states have established and munificently endowed Institutions without direct reference to any form of religion which are increasing in numbers and influence as the world moves on. Few if any of these can be called infidel schools, as they aim to leave the mind free, and leave the religious direction of their students to the iufluence of their homes and the universal system of Religious teaching that pertains to every denomination of Christians in the land. The higher schools of learning are becoming more and more free, and this we attribute to the influence of a liberated Christianity, whose indirect power is felt here as in every department of human society. Many of the schools of the ancient Greeks and Romans, and most of those of the middle ages,

were mere bouts of disputation, carousing and riot, imparting about as much useful instruction as might now be gained in the disputations of a noisy bar-room of one of our free-state Hotels. The change may be seen and known of all men, and among the influences which have effected it there is none that has acted so steadily, noiselessly and effectually as the religion of self-denial and self-consecration, brought into the world by the teaching and example of Jesus Christ and perpetuated, amid ten thousand corruptions, by his sincere followers. Under its influence, common, free schools have been established in many parts of the world and that admirable institution of Sunday Schools, which from its origin in Baden, has proved, both in Europe and America, one of the greatest blessings of the age.

With these facts before us and the ready recollection of the incalculable benefits to society that the increased interest in the cause of education has secured, need I, in enlightened America, and in an assembly of Christian Teachers, many of whom are instructors of youth—need I ask, what is the connection of Education with the Christian Religion? A religion that seeks to sanctify the whole business of life, to consecrate all its capacities and all its achievements; to make it a healthful discipline to the soul and a safe passage to a blissful immortality; a Religion that looks to the conquest of Barbarism for the regeneration of the entire family of man, could not dispense with an agency so powerful as that of general, universal Education. It is her fairest, strongest, indispensible hand-maid. It is her Harbinger, as it is her companion. She has said to the world be free; and it is the hammer that knocks off the chains. It exposes the superstitions that have disgraced and enslaved it, and makes folly of the infidelity that would corrupt it, and thus removes the two greatest barriers to its benign conquest of all the nations. It is a cure for many natural, a preventive of many mixed, and an antidote to many moral evils that every where infest society. With its general diffusion, families, states, nations rise in the scale of being; in genius, character, prosperity, power and social happiness. The dark night of ignorance and crime sink before its rising day, and those who diffuse its blessings will shine like stars in the empyrean of the world's glory and renown, the benefactors of mankind. They should receive as they deserve, a people's gratitude, honor and reward, and they will receive them from every enlightened, philanthropic, Christian community. It opens the great volume of nature and discloses the workings of our God. It unfolds the greater wonders of the human mind, and disenthralls it from the slavery of sense and the shackles of tradition. It improves the arts of life and impresses with a sense of obligation to God and duty to man. It cannot be neglected without a return to the barbarism and degradation of the millions who line the borders of civilization without partaking of its salutary influences. Our community, especially boasting as it does a deliverance from the thraldom of human creeds, dogmas and tyranny over the religious conscience, should be alive to the power of such an agency, and should be foremost to share the honors and rewards of educating the rising mind of the coming age. Our success in every community depends upon the spread of light and intelligence; for it is only by these we can expect sufficient freedom of mind to hear without prejudice the views of religion we now advocate so successfully. Let us do all in our power, then, to open—freely open the volumes of science and nature, for their discoveries will only confirm that submission of the reason and conscience to the revelation of God, which we insist upon as the only true religion; for it will ever be found that as God is the author of all truth, so the truths of his word are in perfect harmony with those of his works, and that by the instrumentality of both does he seek intimacy and purifying communion with the souls of all his rational offspring. One thing that commends the cause of education to us as a people, is, that we are as yet pledged to no particular system. We occupy a position to society which enables us to see, and I hope, to avoid many of the defects of the present systems and which may open to us

new lights, come from what quarter they may. We profess not to be and I hope will not be partizans. Our Seminaries of learning ought not to be the instruments of any denomination. They never can proscribe any class in society nor pander to the passions and prejudices of any to secure patronage, so long as those who direct them understand and carry out the great principles of our religious freedom. For so long as Education is regarded as the common right of every class of society, our institutions of learning will adopt no prescribed course that would prevent any from entering their walls.

But some men and some Christians will tell me, that Education is overrated, and that much that we attribute to it is but the natural result of circumstances under which the youth of our country are placed; and citing some cases alluded to in this address, tell us that parents are the natural and proper instructors of their children and that the minds of children are dwarfed and distorted when placed under other teachers. I admit that circumstances do a great deal, and no one can feel more than I the heavy responsibility which is imposed upon parents as the first and chief guides of the young. But nothing is gained by exaggeration either in this cause or in any other.—The truth cannot be disguised that the majority of parents are seldom equal to this task, and even where their qualifications are admitted, they have not the leisure and are often discouraged by the greatness of the work thus committed so solemnly to them. It is just as true of parents as it is of many pretenders in teaching, of us all if you please, that their power is limited by their ignorance and vices, and by the capacity of the child. Parents cannot be the only instructors of their children and I beg leave, both as a Philanthropis tand as a Christian, to rejoice at it. Were this the case we might indeed worship the God of circumstances, and with every short-sighted Atheist in the land, bow down to the rule of Fate; for every generation would be but the exact copy of the past and the improvement of society would cease. God has in wisdom ordained it otherwise, and by placing every child under other influences than those of its parents, he designs to improve and lead on in advancing progress, both the parent and the child. The whole volume of nature lies before it and its contact with society, with the luminaries of heaven, and the beauties of earth, with pursuits, trades, professions, the varieties of human character and the consequences of human action, all are calculated to train either for honor or disgrace, usefulness or worthlessness. I know many children, and with me too they are the boast of our freedom, who despite the influence of parents, have risen to the highest summits of knowledge, virtue and distinction. I have known others, blessed to all appearance with the most intelligent, virtuous and faithful parents, with every aid from teachers and books, by the other educations of society and business, hurried rapidly to destruction. I seek never to deceive myself nor others. I state this that no one may be discouraged and that parents may not exaggerate their influence which we all admit to be great. Parents are expected to use their influence; they should aid their children to understand the great volumes of nature, society and experience. They may direct the vacant stare, hold back the precipitate judgment, assist the observation, lead the mind to trace the law of cause and effect, and above all, turn the thoughts often inward, to the deep wants of the soul; but still they must expect, even by their own assistance, that the child may often wish to soar higher and dive deeper than they have had inclination to attempt. The truth is that both the aid of parents and schools is needed, and if either is neglected, ignorance, torpidity, and sensual slavery will be the rule, whilst the opposite will be the exception. The daily occupation of us all; our necessary labors for the maintenance of our families; our household or professional cares; our duty to guard the health of our children, engages so much of our time, that from sheer necessity we must allow them to grow up in ignorance, listlessness and crime, or commit their training to a

class of persons who should devote themselves exclusively to the work. It is our duty to seek the best teachers and Christian teachers should look to it that they do not belie that religious profession in pretending to what they are not.

Upon this department of our subject much ought to be said. I do not hesitate to say that it requires the best minds in the world to make competent teachers. This idea of sending your children to any one who will become a teacher because he can be nothing else, is as irrational as it is ridiculous. Teaching ought to be regarded as the highest office within the province of man. To direct the mind, the soul, the character of beings destined to immortality —what is to be compared to it? And who feels it as a religious trust, clothed as it is with the sacredness of religious obligation and the solemnity of eternity? But the fault is yet to be pointed out. We will never have the best minds for teaching until the office is properly respected and rewarded. Christian parents are too economical here. They are apt to judge of Education by that most absurd of all standards, that whatever is cheapest is best; and thus not unfrequently, whilst acting under the promptings of a niggardly covetousness, they hug the delusive flattery to their souls that they are subserving the interests of their children. A man cannot pay too high a price for the proper education of his children. And if this matter were duly estimated, the thousands now squandered on dress, furniture, equipage and amusements, would be considered a ruinous waste, while the minds of our children are without proper counsellors, teachers and guides. All show, pomp, and luxury should be made subordinate to this noble end. Yes; wear the cheapest clothes, live on the plainest diet and straiten yourselves in every thing else if it be necessary to provide teachers for your children. This day let me say it freely as I say it truthfully, I would rather leave my little ones under proper influences, influences that would awaken their God-given faculties, inspire them with pure and high principles, and under a sense of their obligations to themselves, their race and their God, which would enable them to bear a manly, useful, honorable part in the world, than to give them all the gold in California. It is a cruel, it is a wicked folly which economises and saves to leave a fortune, while it impoverishes the mind and the heart. It is weighing money against a soul. Parents, remember it. But would you have us place our children in any school that offers, in any college we can reach? By no means. Every principle I have laid down, every fact I have stated, only urges you at any sacrifice and any price, to select and secure such teachers in the school and in the pulpit as well become hearty and efficient co-workers with you in the great work of youthful training. Place your child under such as are worthy of your confidence and theirs; who will make your children welcome guests; who will faithfully point out to you and them the obliquity of their minds which they may discover, who will receive your suggestions when impartially given, and who will concert with you to arrest any evil, to promote any good upon its first manifestation. Seek men not of sham and pretention, but of genuine ability, of tried virtue, who can make their pupils both respect and love them; and men who from the highest sense of obligation will give their concentrated attention to the work.— Such men are invaluable and their work is not to be computed by gold. They will neither drive nor drill their pupils in any set, arbitrary course. They will not make children machines, with a repugnance to books, to mental application, to knowledge, but will prepare them to learn so long as life shall last. They will develope the powers which were given every one of us to enable us to become children of God; which were given for noblest use and action, for perpetual improvement. And such teachers will live in the memory of their pupils; not stirred up to bitter hatred whenever his name is mentioned, for they will remember him as a wise, virtuous, christian-hearted man. Would that our happy country was filled with such, then might philanthropists rejoice and patriots clap their hands. We would not fear that our children would be biased by the arbitrary en-

forcement of the peculiarities of any sect. The mind would be free—free not only to know but to feel—free to drink in the spirit of religion—of religion in its broadest sense—free to be guided through nature, science, history and experience, to the Creator and Governor of the universe, the Father and redeemer of all who diligently seek him! The work of such men would not be seen in the mere memory of words, dates, and snatches at Latin and Greek; but in the power developed in the mind of the community; the power to think, power to feel; the power to will; the power to observe, to reason, to judge, to choose the right because its true element; to adhere to it firmly; the power of self-government; the power to influence for good; the power to acquire content and happiness in every outward condition; the power to spread the highest, purest blessings over all the world. The development, direction and regulation of such a power, is the legitimate fruit of a harmonious education of our whole nature, moral, intellectual and physical, making the whole of life a school, and producing a being worth more than fertile lands, stupendous mountains, or rolling seas. It is the effect of an infinitude of influences producing a greatness and a goodness, the end of our being which alone can save our lives from proving a failure, a loss and a cheat; whose thoughts and actions become the living voice of history and of God speaking to all ages, and to all people, making our duty to God and our Brethren radiant with all the attractiveness of privilege, abolishing the slavery of ignorance, developing the moral and religious energy of a people who may conquer matter and turn the wilderness of sin and crime into a Paradise blooming as the garden of the Lord.

Christian Philanthropy regards the education of all classes as the foundation of hope for their elevation and improvement. It expects the family, state, nation and world to rise only by the attention bestowed upon the young. It does not assume that any are too old to learn, but its hope is concentrated upon the young.—Where the desire to improve exists or may be developed, it believes that that desire is of God and is a pledge that his great purpose in life can be realized. But the heart of childhood is unoccupied, unhardened, and uncorrupted, and if it can be placed under able and accomplished teachers; under those who have skill to form the young to love of truth and virtue, and to energy in their pursuit, there is no calculating the invaluable results. But, here again, let me insist upon it that the secret that should ever be kept open, That Education is a fraud where the child is placed under incompetent instructors. The accumulation of books, the display of apparatus, are nothing and worse than nothing, for they serve only to deceive where they are in the hands of unprepared and unskillful teachers. It is a common and deep-rooted error that the poorer classes of society are unable to secure an education for their children because of the expensiveness of books and apparatus; but I tell this audience and all honest men will tell you, that a few books well taught; a few truths philosophically presented, will often serve more to develope the faculties of your children, than all the show and pretence of libraries of countless volumes and apparatus worth thousands of dollars. Yes, present me a boy whose faculties have been properly developed, who knows how to use the natural and common gifts of God, and I will show you one who will be educated if he never see a college apparatus, for God's great volumes are ever open to such, however closely those of men may be closed. A teacher that can do this; that can bring out the powers of his pupil and teach him how to use them, is to be estimated above all price.

Our success in the great business of life does not depend upon the amount taught us in youth, so much as upon what is taught, and above all the manner in which we are taught. Let a boy be taught any one thing thoroughly, profoundly, and you have prepared him to learn for the remainder of his life. No man's education need be suspended for want of books or apparatus. To him who learns how to think justly and lovingly, the common circumstances of every life will carry on the

work of improvement. God has so constructed this universe, that to a thinking mind there are ever quickening subjects, furnished in rapid succession; irresistible sympathies arising at every turn of the observation calculated to hold it on in perpetual life and accumulation. 'Tis this fact that accounts for the existence of so many educated men well calculated for the business and sympathies of life who have never had the superior advantages of Collegiate or even Academic culture. A taste for the pleasures of knowledge and of a cultivated mind are in this country open to us all, and every where we see tradesmen, mechanics and laborers finding both pleasure and profit in departments of knowledge equally important and of more practical value, than those once cultivated but now neglected by many who have gained the blue ribbon and their sheepskin at more cost of money than of thought.—The teaching of things is ever open, whilst that of words may be closed. The knowledge of the ways of God and the works of Nature may become familiar to men who never opened a Latin or a Greek book; just as easily, my friends, as a thorough knowledge of Latin and Greek may be acquired by a graduate with the highest honors and testimonies of the Universities, who could not tell whether the Himalayah range of mountains was in Asia or Africa. I offer this not against Colleges, nor against the study of the classics, but refer to it as evidence of the fact that—KNOWLEDGE IS OPEN TO US ALL.

For the "Christian Magazine."

Questions to Pedorantists.---No. 2.

You teach that the *mode* of baptism, as you express it, is not settled in the scriptures; that they do not command any particular mode. If this be true,

1. How do you know that there are three modes, all equally valid?

2. How do you know that sprinkling and pouring are modes of baptism? You will not say the scriptures teach you this, for you affirm that the scriptures do not teach any mode—they do not settle the question.

You say the scriptures do not command any one mode; but you practice the mode of sprinkling or pouring. What evidence have you, on your own principles, that these are modes of baptism? Have you grown wiser than the inspired writers?

You affirm that the Holy Spirit did not fix on—that Christ did not command any one mode. How can you then suppose you obey his command when you practice sprinkling &c., which you admit he did not command?

If the mode of baptism is not settled in the scriptures, why do you try to settle it by your preaching and practice? In trying to settle what you contend God has not settled, are you not trying to do what God has not done?

You say God did not settle the mode of baptism. Why did he not settle it? Was it because he could not? Or was it because he would not? If the latter, why would he not? Was it because he did not wish it settled? But you are trying to settle what God *could* not, or *would* not? *Can you* settle the mode? Then you can do what God could not—or what he did not wish to be done. Then your wish is in opposition to God's will! Which horn of the dilemma will you choose?

Again: You teach that baptism is an application of water. The scriptures teach that the *person* was always baptized. But the *forehead* or *face* is not the *person!* By what authority do you restrict the baptism or application of the water to the face or head? We read nothing of such a baptism in the scriptures! It is said that Jesus was baptized by John (*eis*) into Jordan. Mark 1:9. The Apostle Paul says "we have been buried with him by baptism"—"buried in baptism, wherein also you have been raised," &c. Rom. 9:3, 4; Col. 2:12. Do you bury the subject when you sprinkle or pour a little water on his face or forehead? Do your practice and the accounts of baptism correspond? You surely will not pretend that they do!

You, my Methodist friends, profess to allow persons "the choice either of immersion, sprinkling or pouring." Discipline, p. 76. We understand from this, as also from the baptismal service (p. 110, 115,) that you

believe—if you believe your creed—that immersion, sprinkling and pouring are all equally valid and acceptable to God. But they are not all equally acceptable to you. Therefore you differ from God! You admit them to be all equally valid; still you give preference to one mode over another!—a preference which you admit God did not authorize. Nay, you preach against immersion as a useless, dangerous and indecent practice, and you will then forthwith immerse all who desire to be immersed!—You thus practice what you are pleased to denominate a useless, dangerous and indecent practice!! You admit that the Apostles never preached against immersion; still you say it is a dangerous and indecent practice; therefore the Apostles never preached, but rather practiced this indecent and dangerous rite!! You preach against immersion; but you admit the Apostles did not; therefore your preaching, on your own principles, differs from that of the inspired apostles, as well as your practice!

You have no faith in immersion, and yet you practice it. "Whatever is not of faith is sin." Rom. 14: 23. How can you get over this?

But if you believe immersion to be as valid as pouring &c., why instead of opposing it, do you not preach as much for it as for the others? If you do not believe it to valid, why do you practice it. "Consistency thou art a jewel!" B. F. H.

For the Christian Magazine.

Pass off the time.

How often do we hear these words uttered in the light and thoughtless tone of careless gayety. To *pass off the time* seems to be the great business of life with many who claim to be rational beings; and the all-important and only question with them seems to be *how* to pass off their time agreeably to themselves. Ah! this *how*—who shall answer it? And is time so burdensome, and the world so vacant, that nothing can be found to interest, to employ the mind, to exercise the intellectual, the moral, the physical energies? How many of the young of our age and country spend their most propitious hours either in utter idleness and inactivity, or in vain and frivolous pursuits, without intent or aim, wandering hither and thither, tasting the evanescent sweets of flowers that bloom but for a season, then fade and die; sporting over the green earth, basking in the sunlight, having no thought nor care but for the present—till their earthly existence is drawing to a close—then, perhaps, the *twilight of life* may bring reflection, and with it will come regret, vain regret, for mis-spent time.

"*Pass off the time*," says the votary at the shrine of worldly idolatry—"REDEEM THE TIME," say the writers of holy inspiration. But the warning voice is not heeded—the injunction is lost. "I will go," says one, "and mingle with the gay throng where pleasure has reared her glittering throne.—*Her* followers pass their time merrily, at least, and surely no gloom can mar our joy where all seems so bright." "I do not know what to do with my time," says another. "It hangs heavily upon my hands. In very truth I do not know what I am living for. I have already lived through half the time allotted to mortals and yet no object is accomplished. My life is a blank." And thus he lives on, passing off his time, *doing nothing*.

Unhappily this spirit of *restless* listlessness holds almost uninterruptedly its soul-deadening sway over the larger portion of female society as it exists in most communities at the present time. How seldom we find in the conversation, tastes and pursuits of ladies, *young* ladies especially, anything of that solidity of character, individuality, independence of spirit, which compel admiration, and are worthy of confidence. But we find, almost invariably, that stale conventionalisms and vapid frivolity compose the sum-total of their words and thoughts—their acquirements and aspirations. In the prevailing custom, I will not say *system*, of female education, the great desideratum seems to be to prepare the *victim* merely to *pass off her time* pleasantly, while yet the summer sun gilds her young life; and the gay, the bright, the beautiful things of earth, smile in joy around her.—

But the season of verdure and bloom soon is gone, and the chilling, cheerless winter's scene comes on—how then will she pass her time? Woman does not *know* her duty—she will not take the pains to *inform* herself of her duty—*she will not do her duty.*—That she may render herself capable of performing high and hallowed works, none can doubt; but that she neglects so to do, all must with deep sorrow, confess. In strange and reckless perverseness she casts from her the means by which she might attain the exalted station offered her by the generous, noble and good—and seems to *prefer*, with a few exceptions, to occupy the place of a mere cypher in community.—Where is the remedy for the dark and dire evil; and when, oh! when shall a change be wrought in the life of women?

But life is not looked upon as a pass-time by the *butterfly* portion of social existence only. For there are those of sterner nature, of deeper thought, of higher aspirations, whose time is irrevocably wasted upon objects in some respects worse than nothing. The self-styled philosopher professes himself weary of glittering vanities and tinsel surface-show of the world; their delusive scenes have no longer any charm for him—He turns back, and traversing the dim vista of past ages seeks among their buried treasures for the fruits of ancient genius, the light of lost science, and the wisdom of giant minds that swayed with magic power the myriads of centuries past; and gathers from the philosophy and poetry of the East, the golden thoughts of the mighty dead, and revels in the glory of human intellect and the majesty of learning. Time—the present—the past—the future, exists as nothing to him, save as it administers to the eternal thirst of his soul for knowledge. And thus he passes off his time, heaping up around him the stores of earthly wisdom, the grandeur of Rome, the beauties of Greece, the mystic lore of Egypt—all of which feed the mind with Death's food; yet so daintily that the charmed victim deems himself feasting at ambrosial banquets.—For while looking in the very light shed forth from the lamp of science, the mind forgets that there is another, a higher, eternal source whence *all* light springs, and though at times the soul attempts to soar beyond the narrow limits of earthly wisdom—seeking familiar intercourse with purer, holier things, and would grasp at Truth beheld, but dimly from afar, yet the illusive dreams of false philosophy have stamped the death-seal upon its being so indelibly that even the glowing effulgence surrounding the throne of Omnipotence, falls upon the benighted spirit like the struggling sunbeams upon the mountain-iceberg, melting a drop now and then, only to cement more closely the congealed mass into impenetrable adamant. The corroding poison of pseudo-philosophy, like the life-destroying exhalations of the deadly Upas tree, has been infused into his soul, and strange phantasms take the place of reality, weaving a dark and intricate web around his being, praying upon his vitals, destroying his nobler faculties, paralyzing his energies, and rendering his life a very desolation. There may be moments when even in their gloomy meandering, some scintillations of light like that of a divine source, may gleam into the mind; but like the phantom of a midnight vision, the shade of error will rise up, shrouding in impenetrable darkness all that is fair and bright and beautiful—all that's elevating to man's noblest nature.

Return, oh! benighted, misguided one! return to the long-lost path of virtue and truth. Return from thy wild wanderings amid the ruins of ill-directed intellect and reason *unthroned*. Leave the dark mazes where thou so long hast sought life and truth and beauty—but found, alas! death, decay and desolation! Look around thee, upon the mouldering ruins—the wreck of the past, and behold the end of earthly grandeur. It is a mournful wilderness where the proud monument is crumbling into dust, and rank weeds cast their thick branches over the tombs of the departed, as if in haste to hide every vestige of what was once deemed great. It is true that in this scene of death and decay, here and there a bright gem of genius will gleam from beneath the pall of oblivion, and a flower of

rarest beauty will spring up; but the lustre of the one is obscured by the touch, and the lovely hues, and pleasant fragrance of the others soon pass away, and the withered stalk alone is left "to tell where the garden hath been." Then, return from this desert waste, and seek in other and happier climes that which will render existence tolerable: for life at best is something to be endured, not enjoyed; nevertheless, the very endurance may be rendered a pleasure.

There is a path in which all are invited to walk, and though toilsome at first, he that travels will find his strength increased with every onward step. It is the path that has been trodden by the "noble few" who have sought audience from the Eternal Throne, and who have been rewarded with imperishable glory:—It is THE KING'S HIGHWAY OF HOLINESS. Then delay not, but take up thy pilgrim's staff and journey on, else condemn thyself to eternal exile from the Court of Peace.

ELOISE THOMSON.

Somerville, Ala., Aug. 2, 1851.

Unitarian Christians.

To the Editors of the Christian Magazine:

DEAR SIRS—It would be disregarding your avowed liberality for me to presume that you would intentionally misrepresent the position of any class of religious inquirers. Neither can I doubt that you will cheerfully admit the correction of erroneous impressions, which may have been made by your remarks concerning other religious bodies than the one you represent.

In an article entitled "Simplicity of the Gospel," in the August No. of your periodical, after laying down the rule that, "whatever of Christian doctrine cannot easily be made intelligible to the lowest capacities, cannot constitute a part of *necessary* faith." You apply the rule in the word. "The divine nature is revealed to us in the scriptures under three forms, God, the Son of God, and the Spirit of God. With reference to these three manifestations there are various conflicting *theories*. The most prominent of these are the Trinitarian and *Unitarian systems*. Now it is self-evidently true that neither of *these* can be explained, &c." Pursuing the application through a few sentences more, you say, "If this reasoning be correct, how easy the deduction and how irresistible, that every *creed* in Christendom is a grand outrage on the general and unavoidable condition of human nature,"

The deduction is easy, if not irresistible, from the foregoing remarks of yours, that you regard Unitarian Christians as holding a *theory* or theological *system*, which they impose upon persons as a *creed*, a part of *necessary* faith. Permit me then simply and briefly to explain the position of Unitarians. By Unitarian Christians—I mean *Union Christians*—and by Unitarian Christianity—I mean a Christianity which unites sincere and good men of every name, and every opinion, who are inquiring earnestly for truth as taught by the founder of our common religion. "*System*" or "*creed*," as you employ these terms–can have no meaning, as applied to the religious body known by the name Unitarian. If there is any idea clearly, repeatedly, and emphatically set forth in the writings of Unitarian Christians, it is that of *individual responsibility*—the right of private judgement, in the most unqualified sense—liberty of conscience, free, full, aud unrestrained, in the interpretation of Scripture. I am tolerably familiar with Unitarian writings of this country, but I have not yet seen any, or heard any *theory*, or *system*, or *creed*, either as to the nature of God, or the nature of man, propounded by any of them as a part of *necessary* faith. Sometimes it happens that in Unitarian congregations, the most prominent and active men all believe in the Trinity of the divine nature. The fact that these persons worship with a large majority who differ with them in this respect, is evidence enough that they do not regard this peculiar view as a necessary part of faith—and is at the same time evidence enough that their fellow-worshippers impose no creed upon them, as to the nature of God, or of any other being. Those who advocate the doctrine of the Tripersonality of God, almost universally represent this doctrine, as a necessary part

of faith, and unconditionally condemn those who do not hold this view of the divine nature. Most of those called Unitarians, are not only Unitarian as to the unity of the spirit in the bonds of peace, but also hold to the strict unity of the person of God, believing that he may manifest himself, in three, or thirty, or three hundred different forms, and under as many names. It frequently becomes necessary therefore, that Unitarians should vindicate themselves, and that they should consider the doctrine Tripersonality, to see whether or not the Scriptures teach this doctrine so explicitly, that he who fails to find it, shall be reproached as a heretic, an unbeliever, or a man. Hence, the common misapprehension—in which you appear to partake—that by the term Unitarian, we mean a certain theory as to the nature of God, which theory we regard as a necessary part of faith. While the term Unitarian does express the view of most of us, as to the nature of God—we understand the term, when referring to ourselves as a body—as referring to *ourselves*, and not to the nature of God. We claim to be Unitarian, or Union Christians, believing that earnest, devout, and sincere men may unite as worshippers, and co-operate in every office of fraternity and benevolence, whatsoever may be their interpretations of Scripture, concerning either the nature of God, or of Jesus, or of angels, or of men. Hence, we welcome to every privilege that we enjoy, either on Sundays or Mondays, either as christians or members of society, every man who is sincerely searching for the truth, and nobly striving to do justly, love mercy, and walk humbly with his God—whether, in name, he be Baptist or Pedobaptist, Calvinist or Universalist, Roman Catholic or Protestant. This unity of spirit is what we mean by Unitarian Christianity, and we have experience and facts enough to satisfy us that such unity of spirit is both reasonable and practicable. I endeavor to appreciate your position as advocates of freedom from the common bondage to *human systems*, and am therefore encouraged to believe that you would not willingly misrepresent the position of Unitarian Christians. The simple name *Christians*, the only one you desire to bear, is one with which Unitarians would be entirely satisfied, could they adhere to it without misrepresenting either you or themselves. But you are well aware, that the name *Christian*—when used with reference to your religious body—is just as well understood to indicate a certain doctrine concerning Baptism, as the name Presbyterian, is understood to indicate a certain form of church government. For us, then, to use the name, would place either the *Christians* or the *Unitarian Christians* in a false position.

For, Unitarians finding in the religious world, as much difference of opinion and interpretation concerning baptism as concerning the nature of God, are content to leave both doctrines to the enlightened conscience of the individual—and we, therefore, baptize either by sprinkling, pouring, or immersion, supposing every christian worshipper to be honest in his convictions, and at all events responsible to God only, in deciding on this as in deciding on any other doctrine, whether concerning the nature of God or the nature and duty of man.

I have an abiding faith, that with every diversity of opinion, as there is even now, partial, there will yet be among all claiming to be christians, perfect unity of spirit.

By giving publicity to these remarks, you will exercise your avowed charity, correct misapprehensions, and much oblige

A UNITARIAN CHRISTIAN.

Nashville, August, 1851.

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REMARKS.

It is certainly very far from our intention to misrepresent the position of any of the various religious denominations by which we are surrounded. We have suffered so much by misrepresentation, that it would be unnatural and unaccountable were we to engage in it with reference to others.—Very cheerfully, therefore, do we admit to our pages the article above, from a gentleman for whose character, so far as we have learned it, we entertain the highest respect. He thinks we have misconceived the position of Unitarian churches, and we are

willing to afford him ample means of setting us right. This he has undertaken in his remarks foregoing. Having re-read the piece on which he animadverts we are unable to find that it is stated "that Unitarians hold a theory which they impose upon persons as a part of necessary faith." This we knew *not* to be the case at the time of our writing, nor do we think the piece in question conveys such an idea.—We rejoice to know that Unitarians have eschewed all creeds and authoritative articles, that they belong to that large and fast increasing class of religionists who are determined to be free, free to receive truth come whence it may. One of the noblest remonstrances against creeds we had read from the pen of the great and good Channing, a remonstrance, indeed, spread on the pages of this journal not four years ago.

That we regarded the Unitarians as holding a theory with regard to the divine nature is very true, and we supposed that they were associated together not because the theory held them, but because they held the theory. Certainly any set of men holding the same views may associate together without making those views *authoritative*.

That Unitarians do in the main "hold to the strict unity of the person of God," our correspondent admits, and in admitting this, he admits all we supposed to be true. The Trinitarians found among Unitarian churches are *exceptions* and only prove the rule with regard to others.

But our correspondent evidently makes a new definition of the word Unitarian. He makes it synonymous with *Union*. Unitarians are, in his view, Union Christians.—This may be the meaning of the word in *his* use, but considered as a historical matter, it seems clear that Unitarian is derived not from the idea of Union, but from that of the *Unity* of God, in opposition to the doctrine of the *Trinity*.

Hence, Prof. PALFREY, writing for the Encyc. Americana says, "Unitarians: A class of religionists who hold to the personal unity of God in opposition to the doctrine of the christian Trinity." Again, he says, "The rejection of his (Christ's) vicarious suffering, along with that of his supreme deity, appears to be universally characteristic of the sect."

We feel, however, but very little interest in knowing what are the peculiarities of faith characteristic of Unitarian churches; it is to us a matter of far deeper concern that they are seeking after that unity which characterized the church of Christ in the days of the Apostles. On what basis this unity can be restored is the most important question of the age.

Do the Unitarians believe that the religious world will agree to receive the name they wear? Would it not be far better to drop the prefix Unitarian, for which there is no scriptural warrant, and retain that other, that divine name—Christian? But this would identify them with those who refuse to administer the ordinance of baptism save by immersion, and Unitarians are unwilling to be so strict with regard to this institution. They prefer to tolerate all the *modes* (as they are called) and thus to be truly catholic. But why tolerate all the modes? Because, says our correspondent, we find as much difference of opinion and interpretation concerning baptism as concerning the nature of God. Is he not mistaken in this matter? Is it not true that all religious denominations admit the validity of immersion? Is this true of either pouring or sprinkling? If not, then is immersion *common ground*, and the only common ground. And if we cannot unite on common ground, in reason's name where or on what can we unite? The Methodist gives up nothing when he comes to immersion ground for his "Discipline" already approves it, as did the fathers of his church, Wesley and Whitfield. The Presbyterian makes no sacrifice, for his "Confession of Faith" sanctions immersion. So with others. Now this is not true with regard to either Trinitarianism or Unitarianism. Neither is common ground. Hence we conceive it best not to take sides in the controversy about the divine nature going on between Unitarians and Trinitarians. We ask the simple question, "Do you believe that Jesus is the Christ, the Son of the living God?"

If a man believes that, we regard him, if penitent, a fit subject of the one baptism, administered in the days of the Apostles.

In conclusion: For the toleration, the free spirit and generous charity of our Unitarian friends, we have the strongest sympathy, and we would cherish the hope that some plan may yet be adopted by which those who call no man Master, save Jesus, may be united on the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone.

J. E.

For the "Christian Magazine."

Popular Errors.

That the word of God is a dead letter, is an error not less dangerous to man, than insulting to God; for if the phrase have any meaning, it must mean, that though men can and do influence each other by words written or spoken, God cannot effect the same end by the same means. If this be not the meaning, it must mean, that as the word of man fails only when the character of the speaker is calculated to excite doubt, so there must be something about the Bible that leads man to doubt whether God ever dictated its pages, or to question whether he meant what he said. To doubt this is to doubt the veracity of God himself, for if we once admit that the Bible is the expression of the will of God, I do not see how we are to escape the conclusion that it is as powerful and authoritative as the living voice would be—that it is not dead, powerless and to be despised with impunity; but living, efficacious and authoritative; cheering by its precious promises all who believe and obey its dictates; and sealing the condemnation of all who turn away and despise the authority of him who gave it being; in a word it is the pardon of the humble believer, the death-warrant of the proud despiser.

If the word of God be a dead letter, why read it? why send it to the heathen?—Might we not as rationally sow dead seed and expect a harvest, as seek to convert men by placing a dead letter in their hands? If a dead letter, certainly we can never expect its promises to be fulfilled, or its threatenings executed; as well might we expect to inherit under a will without a signature, and with as much reason might we now tremble at the powerless anathemas of a Leo or a Gregory. If the word of God be a dead letter, why did the Saviour speak of it as the proper seed to be sown in the soil of the human heart; and why is Satan so anxious to get it out from thence? If dead, it might remain there, it could never grow. But how does it happen that this dead seed grows in every heart in which it is permitted to remain, and stranger still, how does it bring forth fruit in some cases an hundred fold? The word of God contains the facts on which our salvation is based, and one might as well despise the facts as the means by which they are communicated to us and rendered available.

But where in the Bible is anything to be found that would lead us to think or to speak so disparagingly of that word called the word of life, as to call it a dead letter?—Surely not where God said "let there be light," and light was—not where God said of Messiah, this is my Son—not where Paul declares that the word of God is quick, (living,) and powerful, sharper than any two-edged sword—not where it is represented as that which shall judge us at the last day. No, the Bible speaks of its own teachings, as the word of truth, the word of faith, the engrafted word which is able to save our souls, and the word of life; not only possessing life in itself, but imparting it to all who receive it into good and honest hearts; the word by which we must be governed here, and by which we must be judged when we stand before the Lamb. B.

There is a large class who would confound nature and grace. These are chiefly women. They sit at home, nursing themselves over a fire, and then trace up the natural effects of solitude and want of air and exercise into spiritual desertion. There is more pride in this than they are aware of. They are unwilling to allow so simple and natural a cause of their feelings, and wish to find something in the thing more sublime.

[*Cecil.*

For the "Christian Magazine."

Paul before Agrippa.

BY WM. BAXTER.

The royal court it gathared now;
The king is seated on his throne,
The door flies wide, the guards retire,
The chained Apostle stands alone,
And meets with an unshrinking eye
The searching gaze of royalty.

The galling chains are on his hand;
But he is all unconquered yet,
For on his high and noble brow,
The seal of lofty thought is set.
His limbs are bound, yet all can see
His lofty spirit still is free.

He speaks; what holy fervent thoughts
Are on the multitude impressed!
What burning eloquence bursts forth!
What wondrous zeal inspires his breast!
He seems no prisoner now; but stands
And as some heaven-sent one, commands.

That throng quail neath his words of power,
And own a master-spirit nigh—
While he declares that Master's truth
Who once address'd him from the sky;
He bids them cast all else aside
And serve him who was crucified.

The king himself starts from his throne
All mark his troubled anxious brow,
He cries out, oh! thou man of God,
Almost thou makest me to bow,
Almost persuadest me to own
Thy heavenly Master, king alone.

Happy Agrippa! had'st thou turned
And laid thy regal honors by,
And sought those fadeless honors which
Are found at God's right hand on high;
From all thy sins and follies freed,
Thou would's have been a king indeed.

They parted—but such holy thoughts
Ne'er swelled that Monarch's breast again,
Repentant tears ne'er cleansed his soul
From sin's dark, foul, polluting stain.
The prisoner freely shed his blood,
A martyr, for the truth and God.

Effects of the Gospel.

ISAIAH, 55: 10—[Selected.]

Mark the soft-falling snow,
And the diffusive rain;
To heaven, from whence it fell,
It turns not back again;
But waters earth
Through every pore,
And calls forth all
Its secret store.

Arrayed in beauteous green,
The hills and valleys shine,
And man and beast are fed
By Providence divine;
The harvest bows
Its golden ears,
The copious seed
Of future years.

"So," saith the God of grace,
"My Gospel shall descend,
Almighty to effect
The purpose I intend;
Millions of souls,
Shall feel its power,
And bear it down
To millions more.

"Joy shall begin your march,
And peace protect your ways,
While all the mountains round
Echo melodious praise;
The vocal groves
Shall sing to God,
And every tree
Consenting nod."

"Lighten our Darkness."

BY MRS. ABDY.

"Lighten our darkness," gracious Lord,
Watch o'er us while we sleep,
From every ill that walks abroad,
Thy faithful servants keep;
And should'st thou send a dream of thee,
To glad us in the night,
Soon shall the shades of darkness flee,
Before its cheering light.

"Lighten our darkness," gracious Lord,
When forth at day we go,
Teach us the doctrines of thy Word,
To praise as well as know;
And should the sceptic's doubt and sneer,
Attempt our faith to blight,
Aid us to make thy counsel clear,
And pierce the cloud with light.

"Lighten our darkness," gracious Lord,
When shadowed round by death,
The image of thy Son afford,
To sooth our failing breath;
Lead us on him our hopes to place,
And bid us trust his might,
Who turned by his redeeming grace,
Our darkness into light.

Why do you love the Bible?

I love it for its promises,
So rich, so freely given,
That offer light and life to all,
And happiness and heaven.

I love it for its glorious truths,
On every page displayed;
That doubting sinners here may learn
What God himself has said.

I love it for the love revealed
By God to sinful man;
I love it for the promise sealed,
Redemption's finished plan.
I love it for the hope it gives,—
Bright hope that soars on high;
And feasts my ravished soul on joys
That never, never die.

I love it for those glowing lines
That speak a Saviour's love,
Tell how he suffered for our sins,
And pleads for us above.

[*Methodist S. S. Advocate.*

Misapplications of Scripture.

The heat of controversy engenders extremes. We are led to make this remark by reflecting upon an article which appeared in the last No. of the Magazine, "To the unconverted."

Our correspondent would prove that the prayers offered for and by mourners in revival and other meetings are abominable in the sight of God. In our humble judgment he attempts too much. It is one thing to affirm that no where in the scriptures are those seeking pardon as aliens, directed to pray for pardon; it is quite another to assume the province of judge in the case and to decide summarily that such prayers are sinful. The former proposition is but the statement of a Bible *fact*; the latter is an *inference*, based it may be on certain passages, but at best and albeit only an inference. It may be logical or illogical, conclusive or inconclusive, but it cannot amount to a fact.

But what is the proof alledged in favor of our correspondent's position? The declaration made by Solomon, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Does this mean that if a poor, erring mortal, smitten with grief in view of his sins and earnestly desiring salvation, cry out, "Lord have mercy on me!" that *such* a prayer is abominable in the sight of God? Heaven forbid! We have not read in the Bible that the good Father so treats his weak and ignorant children.

Who is he who turneth away his ear from the law? The context abundantly proves that it is the wicked man who delights in wickedness; the sensual, the unjust, the covetous, the malicious and the false. What the wise man is inveighing against is *hypocrisy*. He declares that prayer *as a mere form*, when there is no effort to keep the law, no earnest seeking to do the will of God, such prayer is abomination. This is as true now as it was in the days of Solomon; but to say that the humble penitent who in tears confesses his sin before God, who has abandoned it and who prays to God for peace and joy and pardon, is turning away his ear from the law, strikes our mind as a perversion of scripture which must be apparent to every reflecting mind.

Do you think it, then, a scriptural course for mourners to pray for pardon or be prayed for? methinks I hear some ask.—Certainly not. We have not been able to find either precept or precedent for such a course. On the contrary, we find that seekers and mourners were always told by the Apostles and first preachers of the gospel to *obey*, to act, to reform and be baptized for the remission of their sins; and we would to God that they were always so directed now.

We regret that the minds of so many are turned away from that obedience which the gospel requires, by the exhortation, "Pray on, brother; you will soon get religion."—Nevertheless, we cannot be blind to the truth that the disposition which prompts prayer, is always pleasing to God and that he who feels it will always be foremost in obeying the Heavenly Father so far as he understands his will. J. E.

Edging the Path.

Bro. Ferguson:—Since the fight has began to "wax warm" with our Baptist brethren and our pedo-baptist friends, about the "mode," as they call it, of baptism, I have really been innocently amused. In those controversies, the Baptists, from two considerations, have been compelled to "define their position" as to the design of baptism. First, unless they can show that baptism is something more than *"a non-essential,"* as some used to preach it, then their great anxiety to convert their pedo-baptist brethren on this great subject, would be vain and really foolish. Second: The Pe- does, when debating this subject with the Baptist, press this thing upon them, knowing it will not do for them in that particular crisis to call it "a mere non-essential," and that if they will only contend that baptism is essential to, or connected with salvation, then the Pedo can cry out *Cambellism*, and thus escape through the fog.

Not long since, I heard a Baptist and Methodist preacher debating this proposition: "Was John's baptism Christian baptism?"—the Baptist affirming. In one of

his speeches he said he could prove that John and Peter baptized for the same thing. John, said he, declared that he preached the baptism of repentance for the remission of sins; and Peter, under the christian dispensation on the day of Pentecost, told the people to be baptised "for the remission of sins." Just after making those quotations, or referring to these two texts, he exclaimed, "but, friends, do not understand me as advocating *Campbellism*." O! truth, when called Campbellism, how terrific, how horrible!

In looking over the pages of a late No. of the Tennessee Baptist, I find the report of a part of the debate between Mr. Graves and Mr. Fly. I see the design of baptism again come up; when pressed by Mr. Fly as to whether he, Mr. Graves, thought it essential to salvation, Mr. Graves declared "it was essential." "Yes, it was essential *to obedience*." Question: Is not obedience essential to salvation?

I find in another No. of the same paper, a correspondent, a member of the Baptist church, giving the design of Baptism. He refers to 1st Peter 3 and 4, where he says it is "clearly taught in express language, baptism is called a figure, and it saves us by the resurrection." Question: Will we be saved by the resurrection or in the resurrection without having been baptized?

This is what I call "edging the path"—Strange that our Baptist brethren prefer trailing through the brush, whilst so near the path, and it so plain, marked too with the footsteps of our blessed Savior and the Holy Apostles.

Why not, friends, take the track at once? Do not be afraid of being called Campbellites: as good people as you, have long been called by that name through derision, and it has never hurt them. Those people whom even you sometimes call Campbellites, do not ask you to come to them; by no means, they only want you to come to the *truth*—then we can be neighbors and brethren.—Among you are many noble and good Christians; your aims and aspirations are noble and your souls pant for heaven and eternal rest. Do not be afraid to practice and plead for any truth found in God's holy word. T.

Bethel Sunday School.

The church at Bethel, Wilson co., having oppointed a Sunday School Committee to report the best plan of operations, received and adopted the following:

As we believe that it is the privilege and duty of all Christians to meet on the first day of the week to worship and to keep the ordinances: See Acts 21: 7, and 1 Cor. 16: 2; We are further persuaded of this duty from the fact that the Jewish Synagogue was typeal of the Christian Bethel, and that the Jews meet every week to hear Moses read. In like manner should Christians meet to hear Christ and the Apostles.

We will meet in Sunday School capacity every Lord's day morning at 9 o'clock.

We will appoint * * * leaders of the Bible classes who may call any of the brethren to their assistance they may think proper.

After reading the first Bible lesson and answering such questions as may be asked, the classes shall unite in singing such tunes as are appropriate for Christian worship and afterwards read another lesson from the Bible.

No one engaging in the exercise of singing will be permitted to excuse themselves from the Bible classes.

Each meeting shall be opened by singing and prayer—all standing while singing and kneeling in prayer.

M. G. ELKINS.

REMARKS.—We are glad to see such efforts. They show the right spirit at work. It is doing *what we can*—all that God ever requires. Let such efforts be encouraged; let them be imitated and good will be the sure result.

Perhaps it should be stated that the above is a plan to secure the meeting of a congregation every Lord's day, on which congregation none who yet regard themselves capable of acting as public teachers, or Evangelists. Would it not be well to connect with this effort the celebration of the "supper." False views and an exaggerated estimate of the sanctity of this institution now

generally pervading society, should not prevent Christians from following the practice of the first disciples.

J. E.

The State Meeting.

The time proposed for holding our Co-operation meeting for Tennessee is close at hand, and in view of it we ask the privilege of a few remarks.

Nothing is more certain than that a farmer may lose the labor of many months by inattention at the critical time which decides the character of his crop. The Physician may have skilfully conducted his patient through various stages of a dangerous malady and by the failure of a single day may at last lose the case. So it occurs to us that in affairs religious the labors of past years may be greatly counteracted, if not wholly lost, by neglect and indifference. We trust that this may not be the case with regard to the brotherhood in Tennessee.

We have in years past laid the foundation on which to build up a plan of evangelizing which will answer the demands of our community; that plan needs to be observed and improved. Will we not go up to the State meeting resolved to contribute our best and most earnest thoughts on this important subject?

Again: The brethren of Tennessee have at their disposal a journal already circulating among many thousands whose interests and influence it is their duty to guard and increase—may we not hope that they will take such measures as to secure the continued publication of those truths which they believe so beneficial to society?

The interests of education also demand their most concentrated thoughts—a subject than which none is more important, whether we look to the perpetuity of what has already been gained or to the enlargement of our means of influence for the future.

Moreover, we are persuaded that it is no small matter for the brethren and preachers to associate together, to cultivate those sentiments of brotherly kindness and charity which so much adorn the Christian profession, and to be mutually improved, edified and established.

If men can meet in conventions for building up turnpikes and railroads; for strengthening the power of parties, and for a thousand other worldly ends, surely the children of God may spare the time and use the exertions necessary to meet for the high and holy purpose of advancing the interests of Zion. Let us then resolve to go up to the meeting with our heads filled with our best thoughts, and our hearts alive to the work and lifted to God in prayer that he may bless the works of our hands. We trust we shall see brethren from the East and from the West and from all parts of Middle Tennessee. Will not the churches send messengers? There is but little danger of our doing too much. Let us take care that we do not err by doing too little. Let us not be so afraid of moving as to stand still or rather retrograde. Will not some brother in each congregation interest himself in this matter? J. E.

Great Students of the Bible.

That we may see what can be done in becoming acquainted with the Bible, and that we may be awakened to imitate so good examples, let us look at a few facts. Eusibius tells us of one who had his eyes burnt out in the Dioclesian persecution, and who repeated in a public assembly the very words of scripture, with as much accuracy as if he had been reading them. Jerome says of Nepotian, that by reading and meditation he had made his soul a library of Christ.—Theodosius the younger, was so familiar with the Word of God that he made it a subject of conversation with the old bishops, as if he had been one of them. Augustine says, that after his conversion, he ceased to relish even Cicero, his former favorite author, and that the Scriptures were his pure delight. Turtullian spent a great part of his time in reading the Scriptures, and committed large portions of them to memory. In his youth, Beza learned all of Paul's epistles in Greek so thoroughly, that, when he was eighty years old, he could repeat them in that language. Cranmer is said

to have been able to repeat the whole of the New Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said:—The wall and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the epistles; of which study, although in time a great part was lost, yet, the sweet savour thereof, I trust I shall carry with me to heaven." Sir John Hartop, a man of many cares, made the Book of God so much his study that it lay before him night and day. A French nobleman used to read three chapters in the Bible every day, on his bended knees, with his head uncovered. Joshua Barnes is said to have read a small pocket Bible a hundred and twenty times over. Mr. Roger Cotton read the whole Bible through twelve times a year. The Rev. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old; his mother read them through twelve times. Some have read the Bible through many times in a year. I have read of more than one, of whom it was said, that if the Bible had been lost the whole might have been recovered from their memories. In short, was there ever an eminent Christian who was not remarkable for his study of the Scripture, as he had opportunity?

The Sinaitic Inscriptions.

It is well known that in the neighborhood of Mount Sinai there have for many years been known to exist a variety of inscriptions in a character heretofore undeciphered, which presented an insoluble puzzle to the scholars and travelers. They are found in the valleys and hills which run north-west from Mount Sinai, as far as the eastern shore of the gulf of Suez. They are quite numerous, insomuch that the traveler, taking almost any direction from the monastery of Mount Sinai, will find more or less of them written upon the rocks.—Similar inscriptions are likewise found in Mount Serbal, lying to the south of these routes. They are found in the greatest number and variety in the valley which stretches from the eastern shore of the Gulf of Suez, for six or seven miles toward the south. On the left of this road, on a chain of deep sandstone, perpendicular as masonry, is a vast multitude of well-preserved inscriptions, the great number of which has given the road the name of "the Written Valley" (Wady Mokatteb.) Adjoining this is a hill called "the Written Mountain," also filled with the inscriptions. They are intermingled with images and figures, executed in a very rude style, and evidently of the same age.

A recent English traveler, Rev. Dr. Forster has succeeded in decyphering them, by which they are proved to be probably the work of the Israelites during their passage through and sojourn in the wilderness.—This theory has been often suggested but never before demonstrated. The process of discovery we have not time to indicate, but the results of some of the translations are highly interesting. On the rocks are recorded several of the principal events of the exode, precisely as they are narrated in the Penteteuch. The hurried flight of Pharaoh from the returning waters of the Red Sea; the healing of the bitter springs of Marah; the miraculous supply of winged fowl; the uplifting of Moses' hands at the battle of Rephedim, with the names of Aaron and Hur as their supporters; the miracle at the waters of Meribah; the plague of the fiery serpents, with many others, are clearly decyphered by Dr. Forster. In several instances these descriptions are accompanied by pictorial representations of men and animals.

The language in which these inscriptions are written, Dr. Forster pronounces to be in effect a very primitive dialect of Arabic, written in a character totally different from that now in use, yet containing words which, though obsolete, are still preserved in the old Arabic lexicons. This language Dr. F. considers the "one primeval language," when "the whole earth was of one language and of one speech." If this discovery shall ultimately bear the test of thorough examination, it will form a highly interesting addition to the admirable circle of

proofs of Scripture verity, which the explorations in Egypt and Assyria and other places in modern times have furnished.

[*New York Evangelist.*

RELIGIOUS INTELLIGENCE.

TENNESSEE.

SHELBYVILLE, Sept. 2, 1851.

DEAR BRETHREN:—Once more I take up my pen to address you a few lines on the subject of my labors as evangelist. Notwithstanding my health has been very poor ever since I last wrote you, I have been constantly engaged, except a few days in the middle of the weeks when rest was almost indispensable. I have generally had larger congregations since my last letter. Prospects are not very flattering where I have been. Between the first and second Lord's day in August, Bro. Cone and myself had the pleasure of addressing some of the citizens of Winchester one time each, in the Methodist meeting house. The next week I addressed them again one night in the new house, not then finished, belonging to the Missionary Baptists, who were kind enough to allow us that liberty, though, if we are not mistaken, it cost them some trouble to remove lumber &c. O that we could see such a spirit of christian courtesy abounding every where! Then would the hearts of many rejoice that now are sad.—I forgot to say that I held a three days meeting at Fairfield, including the 4th Lord's day in July, preached six times, all but one in the Baptist meeting house. Had a fine congregation and good attention on Lord's day. We think a very favorable impression made, though no additions. We held a meeting of five days, including 3d Lord's day in August, at ⋈ Roads. Had the labors of Bro. Cone all the time and Bro. Runnels on Lord's day. Had 3 additions by confession and baptism, one of them from the Methodist. I held a meeting of four days including the 4th Lord's day in August in a Baptist meeting house on Flat Creek, about midway between Shelbyville and Lynchburg; had a tolerably large and attentive audience on Lord's day. We think a good impression made. But I must forbear further particulars at present, as it is very painful for me to write.

Affectionately, your bro. in the Lord,

REESE JONES.

Under date of Aug. 9, bro. JOSHUA K. SPEER writes as follows:

"We had good news to report last year; in my judgment, better this. Three new churches planted in my field of labor since I last wrote you, and several added by immersion to the old ones; but the better part is, there is a manifest increase of knowledge, and zeal, and devotion among the brethren with regard to the worship of the great God in spirit and in truth. My labors up to the present, this year, have been mainly in teaching the *all things* to be observed by the immersed. Better quit planting new congregations and preaching to old ones if they will not *observe and do* whatsoever the king eternal has commanded."

Under date of August 12th, bro. BARRETT writes from Giles co: "Since my last we have received about 28 accessions to the cause of truth in various meetings."

Bro. JAS. HOLMES writes, Sept. 1: "Since my last I have received 18 additions. One Baptist bro. has united with us. The others by confession and baptism."

Bro. C. W. SEWELL writes. Sept. 1, from Fentress co: "Since my last report I have immersed 6 or 8 persons at different times and have two others to immerse shortly."

—At a meeting held at Woodbury, including the 3d Lord's day of August, there were 3 accessions to the church.

—At a meeting held at Bradley's creek, Rutherford co. including the 5th Lord's day of August there were about 20 additions to the little band already there and a new church was organized. Bro. Trott will give the particulars.

—We are happy to learn that at Franklin and Minerva colleges about 20 students have recently submitted themselves to the gospel of Christ.

—At Nashville there have been several accessions to the church o Christ during a few weeks past.

Reports of Evangelists.

No. 4.

DEAR BRETHREN:—The meeting at Moulton Ala., mentioned in my last, closed with 10 additions.

Our next and last meeting in Alabama was held at Old Cypress, some seven miles north of Florence. This is one of the oldest churches in the state connected with the reformation, and, like most congregations, it has had its prosperous and trying seasons. In other days it has been in a more flourishing condition than we found it; but before we left a better day began to dawn on Old Cypress, and we hope and pray it will continue to shine brighter and brighter unto the perfect day!—Brother Dunn was with me and we labored faithfully from Friday till Thursday. It was what is called a "basket meeting," and truly the good brethren and noble sisters manifested the zeal and christian hospitality of the primitive disciples in "having all things common" and in being of "one heart and of one soul." Such united efforts of faith, hope and love never fail to tell upon the hearts of the people, and, as you would naturally suppose, the meeting resulted in much good. We had 17 confessions and one restoration. The brethren were much refreshed and encouraged.—Thus we closed a tour of six weeks in North Alabama, and returned home by way of Columbia Tenn., where we preached on the 4th Lord's day of June. On Tuesday I once more, after an absence of about two months, arrived home in good health and found all in health and prosperity. Thank the Lord for his abundant goodness! All understand the pleasure of getting *home*, especially the poor pilgrim preacher! The happiness of doing good from home, the pleasure of returning home, and especially the joy arising from the reflection that all our labor and toil at home and abroad, is only the christian travellers journey to his immortal and eternal home, more, infinitely more, than compensate for all the sacrifices and sighs and tears of a preachers life.—Hold on thy course, O, thou man of God! The Bible is from heaven and promises an eternal weight of glory! Pardon this digression into which I was unintentionally betrayed by an overflowing heart. But I must thank the Lord and return.

The churches in North Alabama need much aid in teaching and preaching. They have but one regular evangelist in the field, our devoted brother John H. Dunn, who has labored long and successfully in Tennessee and Alabama, and who is now considered one of the general Evangelists of the Tennessee and North Alabama co-operation.

The members of the church at Moulton subscribed $55, payable annually, and made a donation of $9,50. In the other churches which I visited there was some misunderstanding in regard to preaching funds &c., which perhaps will not be corrected until the next general meeting in Moulton, in September. Many of the good brethren and sisters have an abundance of the good things of this world, and, I have no doubt, when our system of co-operation is understood, will contribute liberally.—They have no sectional evangelists and will expect the general evangelists to visit them frequently this year.

Yours in the Lord,

J. J. TROTT.

July 14, 1851.

REPORT No. 5.

DEAR BRETHREN:—Since my return from North Alabama, I have performed a tour through Williamson county. The first Lord's day and Monday in July, I preached in the neighborhood of Franklin and continued the meeting in town, preaching at night, till Thursday night. Our good Baptist brethren, who seem to be improving in christian courtesy towards us in many places, generously tendered the use of their house. Three ladies confessed the name of the Son of Mary and were baptized on Wednesday night of the meeting, in Harpeth, near town, in the presence of a numerous assembly. The scene was interesting and sublime. While the silvery beams of the queen of night gleamed upon the baptismal waters, the voice of prayer

and song echoed in the surrounding heavens.

The brethren at Franklin have their meeting-house under contract, and hope to meet in it next fall.

Our next meeting was held at Christian Chapel, embracing the 2d Lord's day, and our third meeting was held at Friendship, embracing the third Lord's day.—Nothing of much importance occurred at either.

Our beloved brother Gooch, who resided in Williamson co., has finshed his course and awaits his crown of righteousness which the Lord will give him at that great day of rewards. One after another falls in the field of battle; but who will take their place? The Lord send forth more laborers into thy vineyard! J. J. TROTT.

August 8, 1851.

REPORT No. 6.

SPENCER, Aug. 12, 1851.

DEAR BRETHREN:—I commenced preaching here last Friday night and expect to continue till Thursday night next. *Three* persons have acknowledged that Christ is Lord of all. One of the good and noble ladies of Spencer gave her heart and hand in christian fellowship on the sure foundation, and two of the most promising students in Burrett College came forward as a public manifestation of their determination to be disciples of the Great Teacher.—The immersion was interesting. The citizens and students surrounded the baptismal stream. The moon poured forth her beams in rich profusion. Bro. Carnes delivered a solemn and appropriate lecture. The confiding, penitent subject made an audible, heartfelt confession. And then, as in Apostolic times, "they both went down into the water," and the son of our beloved brother Sites was "buried with Christ in baptism."

The citizens of Van Buren county thought and acted wisely and benevolently in connecting Burrit College with the infancy of their political and social existence; and the Trustees of said College have manifested the same good judgment in connecting President Carnes with the institution. His well-known and long-tried abilty as a teacher and governor of youth, togother with his reputation as a graduate of the Knoxville University, will ensure its success. It is already in successful operation and growing in popular favor. One of the best features of the institution consists in the fact, that though the students are not under the necessity of being drilled in the peculiarities of any sect or party in religion, yet an enlightened and liberal course of moral and religious instruction is given so as to connect the historic facts of the Bible and the doctrine of our common Christianity with a scientific course. Thus the sublime secret unknown and unknowable by the wisdom of the world, "that all things in nature and grace are of God, through the son of God, by the Spirit of God," is revealed to the lovers of knowledge as the perfection of all science.

There is a growing and prosperous congregation of disciples in Spencer, and we hope the number will be increased still more before our meeting closes. My next meeting will be at Sparta.

J. J. TROTT.

VIRGINIA AND PENNSYLVANIA.

Bro. A. E. MYERS writes us, Aug. 5th, from Washington city: "Near the close of the session, we had some very interesting meetings in the neighborhood of Bethany. At one point there were 21 additions; at another 7. After remaining a few days at Bethany, I attended, in company with bro. Campbell, the Pennsylvania co-operation meeting, held at Somerset. We had the privilege of hearing many of the ablest brethren of Pennsylvania, together with several addresses from bro. Campbell, which of course are always interesting. The co-operation is after the Tennsssee plan. The brethren have undertaken their noble task in earnest. I met here with Bro. Loos, an unassuming and able brother. There were several additions during the meeting."

A brother writes from West Finly, Pa., Aug. 28th, "I am holding a meeting at present at Cookstown. There appears to be a great deal of interest manifested.

MARYLAND.

Bro. A. E. MYERS writes from Philadelphia, Aug. 29th, "I attended the co-operation meeting for Maryland, held with the church at Jerusalem Mills, including the 2d Lord's day in August. The co-operation closed Monday, and from the fact that several brethren from Virginia disappointed us in not coming, many seemed disheartened and left. Bro. Henshall and myself continued the meeting, however, and closed the Lord's day following with 12 valuable accessions to the good cause. On Wednesday night following I spoke at Baltimore, at which time *two* were immersed who had previously made the confession. There is an excellent congregation at Baltimore, and they have a very neat house for worship."

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GEORGIA.

Bro. A. B. FEARS, writes from Griffin, under date of Aug. 11th: "I have some good news to communicate: Bro. Hook and some others with myself held a meeting at Mt. Vinton in Campbell co., for six days and gained 7 to the good cause of our Master, five by confession and baptism and two from the baptists. On last Lord's day and Saturday before, I had brother Hook with me at this place; we gained 5, one by letter of commendation, two by confession and baptism, and two are to be baptized if the Lord will at my next monthly meeting here.—For the information of friends at a distance, please state the names of those two last mentioned—Col. James Adams and his excellent lady, the sister of our highly esteemed brother, N. B. Johnson."

ATLANTA, August 6, 1851.

DEAR BRO. EICHBAUM:—Since my last letter to you I have labored most extensively, sometimes with marked success, and occasionally without any apparent result.—In Campbell county there were 7 additions to the church; in Clark and Walton 3 confessed—two of them only baptized when I left. In another part of Clarke, a new church with eight members was partially organized. In Jefferson and Washington, I had some pleasing and very interesting meetings with the Baptists, resulting in the full conviction on my mind, that the great body of these brethren could be united on the Bible alone. When this happy result shall break upon our state with all its brightness and beneficence, victory will perch upon the christian banner, and happiness will diffuse itself among all our people. I look forward to it with hope and delight. May the good Lord dispose all hearts to pray and labor for so desirable a union!

I have been pleased to see one very happy and extensive good effect of all our labors and sacrifices for the Bible and original christianity. It is this: The old style of preaching strange fancies &c. has measurably given way to the more rational one of laboring to enlighten the minds of the people with Bible knowledge. Even those who are still opposed to us, have changed in the above respect to a considerable extent. Here is encouragement for us, even in the absence of more direct results.—Like the temperance reform, the leavening process has gone on until even the opposition is more or less reformed. Let us praise the Lord! A few individuals commence a reform at great personal labor and sacrifice, in the midst of bitter opposition, ignorance and indifference—the task assumed seems not only herculean,but wholly impracticable—yet the work goes bravely on; at first, almost imperceptibly, but by and by, with greater, and greater, and greater speed, until like a mighty avalanche from a mountain top, its progress becomes grand, glorious and irresistible. ¡May God give still additional speed to all moral and religious reforms, until the whole world shall be reformed!

I have removed to Atlanta, (where direct to me in future,) the centre of our Rail Road system, and if I can be sustained, I think I shall be able to effect much good—if I cannot, I shall be compelled to resume the practice of medicine, and desist altogether from travelling and preaching.—This point will be determined in a few months.

As ever, most affectionately your brother in the good hope,

D. HOOK.

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MISSOURI.

Bro. J. J. ERRETT, writes from Palmyra,

under date of Aug. 22, as follows: "Since April last we have had 7 additions at Salt River church, Ralls county. On the 4th Lord's day in July, at Ramsey's creek, Pike co., 6 noble volunteers enlisted. On the 2d Lord's day of this month, 3 persons surrendered and obeyed the gospel.

I hope to be able to send you more subscribers soon."

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ARKANSAS.

Bro. E. M. NORTHUM writes, Aug. 12th, from Dardanelle, as follows: "At a meeting held in Pope county where I only preached one sermon, I obtained 18, who took their stand with me on the Bible alone. This was the 5th Sunday in June. At a meeting I held in this co. (Yell) on the first Lord's day in July, I obtained *one*. The 2d Lord's day in July, at the same place I obtained *six* more. On the 3d Lord's day in July and Saturday before, I held a meeting on Little Piney, Johnson county, where I gained to the good cause *four*. At a meeting held in this county (Yell) commencing the Saturday before the 4th Sunday in July, which continued six days, we gained *twelve* additions. We had our much esteemed brother J. S. Robertson with us at that time. At a meeting I held in Pope co., the first Lord's day and Saturday before, in this month, I gained 11. On the second Sunday and Saturday before in this month, I held a meeting in Pope co., where I gained 14—making in all 66 since the 5th Sunday in June. All the help that I have had was at the place above specified. But the glory be to the Lord, not to me, for it was his word that did the work. If you think the above worthy of a place in the "Magazine," you can let your readers see it. May the Lord bless us in our endeavors to develop his truth!"

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ILLINOIS.

Bro. T. F. RAILBACK writes from Tazwell co., Aug. 15, "Believing it is a source of gratification to the holy brethren at all times to hear of the prosperity of our blessed Lord's cause, I write to inform you that for the last few weeks we have had truly a refreshing season in our congregation. We have immersed 20, received 5 that had been previously baptized and reclaimed 2. Our number at present is between 75 and 80. Bro. Geo. W. Miner is our proclaimer. There likewise has been I believe 18 or 20 baptized at Mackenaw Town, four miles north of us, recently.

OBITUARY NOTICES.

ELK RIDGE, Giles co., Aug. 12, 1851.

DEAR BRETHREN:—It becomes my painful duty to announce to you the death of our much esteemed brother WM. S. GOOCH. He died on the 24th of June last at old brother Kinnamore's, in Maury county, Tenn. in the neighborhood where he had formerly lived, after an illness of thirty-two days, which he bore with much christian fortitude and resignation.

Brother Gooch was born on the 4th day of May, 1800, in Granville co., N. C.; married in 1821; emigrated to Tennessee in 1826; was baptized and united with the Baptist in 1829; joined the current Reformation in 1832 or 33, and commenced preaching, which he continued till his death. I was well acquainted with bro. Gooch for about 16 years. He was a clear-headed, argumentative and scriptural preacher. He practised what he preached and was instrumental in turning many to righeousness. He was much beloved by his brethren and highly esteemed by his neighbors and acquaintances.

I visited brother Gooch about two weeks before he died: a little while before I left him I took him by the hand and said to him, "Brother Gooch, we must part.—I am going to leave you and never expect to see you again in this life; but before I leave you, I want to know how you feel in regard to death, and the doctrine that we have been preaching so long to others?" He gave me a gentle press of the hand and smiled and said—"Brother Barrett I have no fears; death has no sting to me. I fear not to die in that faith we have preached to others. Go on and contend earnestly for the faith once delivered to the saints." Here he shook my hand and continued, "Turn many to righteousness and great will be your reward on the morning of the resurrection, when I hope to meet you and when Jesus will come to be glorified in his saints and admired by all that love him." We parted, not without hope of meeting again in a better world, where parting will be no more. Bless God! O my soul, for the hope that the gospel imparts to all who believe and obey it.

I have been told by those who were with Brother Gooch until his death that he remained firm and unshaken, and the last words he ever uttered so as to be understood were praising God. Brother Gooch has left a disconsolate wife and several children, with numerous relations and friends, and many brethren and sisters to mourn his loss.

Your brother in the hope of eternal life,
WADE BARRETT.

Departed this life on the evening of the 2d inst., sister HESKY ANN JACKSON. The cause of her death was a wound received from an enraged cow that had attacked her little child, to whose assistance sister J. was going. She survived but about fifty hours. Her death was truly that of a Christian. Not long before her departure, she called her husband and family to her bed side, whom she admonished with the most affectionate earnestness according to their several conditions. She also addressed herself most tenderly to her neighbors who gathered around her dying bed.

For about two hours before her death she suffered a great deal. "I am suffering, said she, a great deal; but why should I complain? My dear Savior suffered much more for me." Soon after she said,

"'Tis sweet to die with Jesus nigh,
The rock of our salvation."

Her last words were, "Indulgent God, into thy hands I commit myself."

Sister J. has left a husband and five children, with a large connection and many brethren and sisters to mourn her loss.

WADE BARRETT.

Elk Ridge, Giles co. Tenn., Aug. 12, 1851.

CHRISTIAN MAGAZINE.

EVERY SCRIBE INSTRUCTED UNTO THE KINGDOM OF HEAVEN, IS LIKE UNTO A HOUSEHOLDER WHO BRINGETH FORTH OUT OF HIS TREASURE THINGS NEW AND OLD.—MATT. XIII. 52.

VOL. IV. NASHVILLE, TENN. NOVEMBER, 1851. NO. XI.

LECTURES ON EXODUS.

Lecture XII.—Exodus, 15th and 16th.

THE WATERS OF MARAH; THE FALL OF MANNA, WITH PRACTICAL OBSERVATIONS.

We left Israel joined with their leader in a song of triumph and deliverance and gratefully celebrating the goodness of God which had been so signally manifested in their behalf. We now behold them leaving the scene of their terror and triumph and at the end of a three day's journey in the wilderness of Shur encamping at a place called *Marah*. There they forget all their deliverances and impatiently cry to Moses for water. Water is found, but it is bitter and serves but to imflame their thirst and exasperate their murmuring. Still Jehovah hears the cry and pities the weakness of his people. By a divine command, Moses is required to cast a certain tree into the stream that the offensive qualities of the water may be removed. From Marah they pursued their way and encamped at Elim where they found twelve wells of water and a large number of palm trees to give them shade from the rays of a vertical sun. From thence they removed towards the wilderness of Sin, and their provisions becoming scarce, they again take up their reproachful murmuring, which prevails to such an extent that they sigh for their return to Egypt, remembering only its flesh-pots whilst they forget its bondage. God, again, meets their reproaches in kindness and sends them swarms of quails covering their whole camp, and, on the following morning, that wonderful food called manna. It was in shape like coriander seed,white as hoar frost, and was designed for their food during all their wilderness state. The law of God required that a homer should be gathered for every individual. Some were presumptuous enough to disregard this law and they gathered more than their allowance, which was miraculously lessened; whilst those who obeyed had theirs increased. It was required also that it be gathered every morning and that all gathered should be consumed that day. When this precept was disregarded all that remained over became putrescent. On the sixth day a double portion was laid up which never corrupted. To perpetuate the memory of this miraculous bread, a homer was placed in the ark which was kept pure for many hundreds of years by the descendants of this people.

Such, very briefly is the history which very naturally suggests to us the following reflections:

1. The murmuring of the children of Israel so soon after their miraculous deliverance, and their complaints against God afford a most instructive commentary upon the restless and dissatisfied condition of our being, as well as the ease with which we forget and despise former favors. Let human nature behold this vast congregation, rescued from a galling and degrading bondage, under a display of divine power and judgment unparallelled, conducted through impassable mountains, amid the walled waters of the sea which now cover forever their hard-hearted oppressors. Let it see them, now that they are involved in the distress of thirst, forget the rod of Moses and the power of God! They drink the bitter water but do not remember that he who made the waters of the sea passable, can make those of Marah palatable. When they saw the terrors and the salvation of God at the sea; they feared him and "believed the Lord and his servant Moses."—But the failure or disagreeable quality of

one blessing from that same Lord in whom they had professed such firm faith, destroys all their confidence and breeds distrust and peevishness and vents itself in discontented murmurs against this same Moses, as though he were the cause and not a fellow sufferer in their woe. How much does the human mind need a proper balance! It is apt to be either elated above measure, or depressed below reason. It is haughty and faultless in the hour of victory, desponding and complaining in the moment of defeat. To-day the Red Sea is before us and its *depth* cannot be passed; to-morrow we are in a land where no water is, and arriving at the stream we so much desired, we reproach its author for its *bitterness*. Selfish, perverse, discontented and unbelieving man! here learn in thine own disposition, the source of thy folly, of all thine envy, jealousy, pride, rage, timidity, dejection and despair, and remember that if thou wilt believe in God and correct thine own heart, the *depths* of the sea may be passed, the *bitterness* of thy life sweetened and the wells of salvation pour out to thee salvation and health, and the trees of life send down their sweetened and life-giving fruit.

2. We note their ingratitude to Moses, for they "complained against Moses." We should recollect, however, that in their long and degrading vassalage they would be likely to lose much of their nobility and firmness of character. They were in a measure incapable of great and noble fortitude. With such minds a thousand benefits would be forgotten in one disappointment. Haman has no enjoyment in all the favors of the court of Ahasuerus while Mordecai sits at the king's gate. So the wonders of Egypt and the dividing of the sea by the hand of their deliverer, in one scanty meal at Shur and a bitter beverage at Marah, are all lost sight of. But their unreasonable ingratitude to Moses is rebellion against God. He had acted but as his instrument and servant. The cloudy pillar had guided them on their way. He had been identified with them in all their troubles and triumphs. He had met and turned back the assaults of Pharaoh's tyranny; he had delivered them from a slavery worse than death, and his rod had divided the sea to give at once life to them and death to their enemies. Yet so it is with a servile people. If they prosper they *applaud themselves*; if they meet with adversity, abuse *their leaders*. This spirit also manifests itself in impiety towards God.—We forget years of plenty in the months of famine or scarcity; for he that knows not how to receive mercy cannot be expected to bear corrections. Weak and wicked Israel after one month and a half's absence from Egypt wish themselves back to the house of bondage!

3. By the use of the tree at the waters of Marah, we learn that even when God interposes by a miracle, he teaches man obedience by causing him to make use of means. Indeed his blessing ought never to be expected unless we have made use of all the agencies he has placed in our reach. We should cast our *care* but not our *work* upon the Lord. God does nothing merely to gratify idle curiosity or captious petulance. The Pharisees desired a sign from heaven when daily witnesses of the most stupendous miracles, upon earth; but no sign was granted save that of Jonas. The Lord seeks not our astonishment and wonder so much as our goodness, which can be obtained in no other way than by obedience. God should be seen alike in second causes as in miracles in an age of true philosophy. It is but one hand and many instruments by which all effects are secured. In things that are visible it is the legitimate office of faith to see *Him* who is invisible. O that men "would live by faith and not by sight!"

4. Temporal prosperity is no sign of God's approbation. He sent manna and quails in richest profusion, not in answer to prayer, but murmuring. Many complaining men often get their wishes, but amid all they are visited with leanness to their souls. We should "seek first and *chief* of all the kingdom of Heaven." If any man give preference to worldly things, the things of the kingdom will be taken away. The quails came before the manna to a murmuring people. God has, however, gifts for the rebellious. He has commended his love to the whole world in giving his Son to die for us while we were sinners. He has thus

rained upon his enemies the bread of life from heaven! Guilty, unthankful, rebellious man! see here thy deservings of punishment and the mercy of thy God!

5. Providence seems to be careful to retain in man a sense of his dependence upon his Creator and of his equality with his fellow. He gave an ample supply of manna to the whole congregation, but whoever took more than his own proportion was nothing gainer thereby. "He who gathered much had nothing over and he who gathered little had no lack." This is still true though no miracle is wrought to effect it. No man has any but what he uses. We all are wont, when placed in straitened circumstances, to magnify the advantages of our former condition that we may represent our present state to be more miserable than it really is. Israel forgets his galling labors, his oppression and cruel bondage, and only remembers the fleshly plenty which he enjoyed, which he magnified beyond the truth so as to make himself believe that his condition in Egypt was one of delightful privilege. We also forget the benefits we have enjoyed when once they fail and become as ungrateful for the past as complaining for the present. Israel forgets the stupendous wonders which God had displayed for his release and salvation, and after being brought to Sinai, he must needs be carried back to the sea that he might be reminded of the past mercy and power of Jehovah which had been measurably erased in his murmuring at Marah. But notwithstanding their ingratitude, perverseness and distrust, as their wants were real, God supplied them, and to teach them their dependence sent them daily bread. His glorious power and goodness were afterwards manifested in daily miracles for the supply of their wants, whilst a visible display of the divine glory in the cloud made them sensible from whom that supply was sent. We also are taught to pray, "give us this day our daily bread;" and we should so regard our daily dependence as to look for this provision from God. Have we food to eat or appetite to enjoy his bountiful provision for our necessities, it is his gift, for every "good gift" descends from the Father of lights, the author of the ordinances of nature. We should receive it with thankfulness and use it to his glory, whether it flow from our estates, industry, or skill, or the liberality of others.

6. It is dangerous to give an unbridled rein to the imagination in any thing. It becomes wanton and cannot be satisfied. Even the manna, the food of angels, became tasteless to the complaining Israelites. There is no end to our desires as indeed there should be none, for they ever betray their immortal thirst. But when we vainly expect to fill them with earthly objects, neither the wealth of a Girard, nor the magnificence and power of a Napoleon will be sufficient. Would we be virtuous and happy we must check a wild and fantastical appetite; we must bridle our grasping propensities, and repress our lordly passions. These remarks are particularly applicable to the young. Cultivate their appetites by gratification, feed them upon dainties, and thus excite their imagination and you lay them liable to a thousand evils, whilst you make that which is true, necessary and valuable, insipid and despised. Give the mind full play but let it expend its desires upon the inexhaustible stores of moral and intellectual food. But

Finally: we have to remark with the Savior: "the Fathers eat manna in the wilderness and are dead." All that mighty, murmuring, miraculously-preserved host that came out of Egypt, and sang the hosanna on the banks of the Red Sea *are dead.* Even angel's food could not confer immortality and eternal life; for the bread of Moses was not *that* bread from heaven which confers eternal life. "The Bread of God which giveth life unto the world is He who came down from heaven." Jesus, the Christ is "that bread of Life and whoever cometh to him shall never hunger and he that believeth on him shall never thirst."

Man is a compound of body and spirit, and by the necessities of each he is taught his two-fold origin. By his god-like reason, his power of thought, his unbounded desires and joy of hope, he shows his heavenly and immortal descent: But by his earthly

appetites, his love for sleep, his rational powers subjected to the law of sense, he equally shows that from the "dust he was taken and to it he must again return." He cannot endure labor but for a few hours, when hunger, or thirst, or weariness irresistibly compel him to seek refreshment and ease. But from his food and his bed he starts up feeling his high-descent, grasping earth, heaven and the throne of God in the compass of his conscions thought. Paradox of paradoxes! At one time we behold him so grovelling and bestial that we scarcely deem him worthy of the rank of a brute, at another, we see him rise above the earth with seraph-wing to hold fellowship with angels and the Father of lights. Religion is the contest between these two tendencies of his being. The world binds him down, religion raises him up. The world enslaves, religion enfranchises. The world debases, religion purifies. The world renders him selfish; religion, pure religion and undefiled before God and the father, teaches him "to take care of widows and orphans in their affliction and to keep himself unspotted from the world."

J. B. F.

For the Christian Magazine.

Late Educational Convention at Cleveland.

The "American Association for the advancement of Education," lately held its first annual meeting at Cleveland, Ohio. It is composed of some of the most talented and learned men in the Union; and the report of its discussions and proceedings, is of a highly interesting character. The connexion of *education* with the genius and progress of Christianity, invests it always with great interest and importance. We make some interesting extracts. And first, from the opening address of Bishop Potter, of Philadelphia, the President:

"Education was both a science and an art, for the development of man, morally and intellectually. Much remained to be discovered—but more to be applied. A perfect system of education would never be, until a perfect philosophy of man was discovered. He conceived the efforts of the convention would be healthy, just in proportion as the members came together in the capacity of learners."—"He trusted that the doctrines of *peace* were to be more deeply instilled—that the *war-spirit* would be exorcised from school-books—that pupils might not drink in the spirit of strife and revenge with their primary education."

We highly approve of this last, and consider this "spirit" as a very bad feature in almost all our reading books, and "speakers," or those for public speaking. We intend, if we live and have health and leisure, "if the Lord will," at some future time to compile a series of reading books, in which this spirit shall be most carefully excluded. Professor Bates, of Boston, delivered a lecture on education, from which we make some elegant extracts:

"His leading idea was, that the spirit of the age had, in all times, shaped the character of the education. He contended that, in patriarchal times, the education was patriarchal; in Judea the education was to make Israelites; in Egypt, the education was in mechanics; astrology and magic concentrated the science of mathematics, in Arabia; in Persia, the education was mainly physical; the system of Lycurgus, was warlike—Leonidas at Thermopylæ, was its personification; Athens was inclined to intellectual pursuits; the education of Rome, was emphatically martial, and yet with it there was a religious culture, and high estimation of woman. The state educated the Grecian, but the mother the Roman."

These remarks are very just and worthy of consideration. But to the following we wish to invite very particular attention.—Every one will recognise them as most true in reference to the condition of this country at the present time:

"Mr. Bates found great fault with the ultra utilitarian spirit of this age. He thought there was too great a tendency to palliate the crimes of men; children were indulged instead of being governed, until, in a new sense, the child became the father to the man. The great end of education, was, to form a reasonable man, and yet we presume to educate a child by reason, beginning where we should leave off. We

saw the evils of this system, in the mobs which disgrace our country. The ultra utilitarianism of the times, could not, happily, however, be applied to infants. If it could, there would be an end to all babies; a fall from a chamber window to learning, would not be considered safe.—It was the duty of parents to train children up to be self-governing citizens; democracy was opposed to high scientific attainments; politics absorbed the talent of the country; the second-rate men made the money; the multitude of quack-medicine advertisements in the newspapers testified to this fact. The tendency of the age was too much toward immediate action: it interfered with high scholastic attainments; get money rather than knowledge, and get knowledge only as a means of getting money, was the popular idea. It made men superficial—dangerous as subjects, and much more so as independent citizens."—"The Professor was inclined to the old doctrine, 'spare the rod and spoil the child.'—This was not in accordance with the sentiment of a majority of the convention; President Mahan represented the proper sentiment. His opinion was, that reason and the rod should go together. He would convince a child and make him obey. No rules should be imposed on a child that it cannot understand. He would expect little from a school or family governed on either extreme mentioned."

Now we are in favor of this, where it can be done: but there is a certain age, in the lives of all children, when the rod must be used without reason. It is before they are capable of being reasoned with. We know this from *reason* and observation; and this too is the most important period of life, when the foundation is laid for the future character. Of course we are opposed to every thing like *tyranny*. But Solomon's remarks will hold good throughout all time, at least as long as human nature and character are what they now are. The subject of *female* education, always a most important and interesting one in itself, was taken up and made the subject of some excellent remarks:

"Professor Agnew of Michigan delivered a handsome lecture, in which he held that women had many rights, but she had no right to be a man. The family circle was woman's kingdom. Here she secured our reverence and our love. Woman's office was to regulate the forms and control the habits of social life. He is a vulgar, even a barbarous man, who does not respect her character. Man would be confined to the model woman exhibits. He seldom rises above the level of his female associates.—Woman was responsible, in a great measure for the habits and the passions of the community. Society was what woman bid it be. The office of woman was an exemplification of the spirit of Christianity. To Christianity woman owed her commanding influence. Influence was the potent lever in the hands of woman, to reform the world. It gets hold of the springs of the heart. Her heart was a great reservoir of love. Even a weakness in woman softened and subdued. Who could be long boisterous in the presence of woman? Let man exert power, woman influence; thus would she make home happy, and exemplify the beauties of Christianity. Let woman remember that she is greater in the sphere her physical nature prescribes, than in any position man could hold."

"The President made some very happy remarks. He gave it as his opinion that there were great defects in the present systems of female education. There was no enterprise more important for the consideration of educators, than the reforming of the systems of female education. Mr. Bulkley, of New York said he would have the mother educated, and have all the influence she could bring to bear upon the child, carried into the school-room. Did mothers teach their children the first lesson—that of *obedience*—the work of the educator would be half accomplished. The child would go to school to be taught, not to be corrected. The influence of education should be brought to bear upon the mind, in the co-operation of mother and teacher."

To the justice of the preceding remarks, we abundantly testify, both from observation and *experience*, as we have taught schools many, both male and female. We can gen-

erally tell pretty correctly, from the conduct of the child at school, how it has been managed at home. But to proceed with our excellent quotations:

"Mr. Storer of Cincinnati, spoke happily. He inquired, what was a woman without *moral* education? Let parents remember that the influence of their example, was every thing; that it was no indifferent matter that the center table was not adorned with works, moral and scientific; but with such works as those of Moore and Bulwer.—Here were evils not to be overlooked—not to be slightly regarded. One great difficulty in schools, lay in the fact, that teachers were not fit for their stations—they did not appreciate moral philosophy—they prided themselves in great scholarship, but not in their capacity to impress their pupils of HIM who gave them minds. A great difficulty in this age of progress, was the *character* of the books which the pupils are required to read. He was not a non-resistant, but he hoped to see the time when all war influences were banished from school books; he believed that the time had arrived when the observations of every enlightened man must lead him forward; and he saw no great difficulty in the way of true progress.—There was a higher science than that of the schools—the science of *morals* and *religion—it* MUST *be* CULTIVATED. He conceived that no school could be properly conducted without the BIBLE as a CLASS-BOOK."

We cannot conclude this without noticing the remarks of President Mahan, formerly of Oberlin College, on collegiate education:

"His subject was the comparative merits of the old and new systems of collegiate education. He said great dissatisfaction is expressed with things as they are—great educational wants were not met by the old system. Students were obliged to follow a fixed course; there were colleges to fit men for the professions, but *none* for the *mechanic* and the *farmer*; there was also a melancholy want of study of two important volumes, the Book of Nature, and the Book of Revelation. The plan pursued in Colleges *generally*, did not fit men for the *practical* walks of life. *Graduates* often could not read their diplomas without a Lexicon; and many times the history of their college life was, that they staid at the college four years and paid the bills! Education was to *develop* the mental powers—a man was educated when he was developed *mentally*, *morally* and *physically*; when *all* his powers were consolidated, beautified." We could add some remarks here, but must reserve them for a future occasion.

Henry co. Sept. 1851. J. R. H.

The Laws of Nature.

IN ANSWER TO THE QUESTION: WHAT IS THE EFFICACY OF PRAYER?

The doctrine of the efficacy of prayer has ever been dear to the heart of every sincere Disciple of Christ. As a source of support and comfort under the trials of our earthly lot and of defence amidst its ten thousand evils, and of guidance through the dangers of our daily walk, it has a hold upon his mind equalled only by the authority of his Divine Teacher. But however dear and unquestioned, to the devout Christian, it may be, it is manifest that it is held in doubt in the minds of many who professedly receive it; and were we to judge by the flippant manner in which it is spoken of in many public journals, as well as the patronizing fashion in which men of this world affect, in common conversation, to regard it—as a matter of taste to be borne with only on the score of courtesy to the superstitious notions of society,—we would say, it is not generally understood.

For myself, I hold it as a privilege to state that prayer is an essential element of the Christian Religion and that to doubt its efficacy is to doubt of Christ, himself. Hence it is folly to mince the matter. Prayer procures the favor of God or it does not. If it does not, why do we as rational beings pray? Why build temples of worship and why assemble together to go through the imperfect forms which our religious exercises have created? How unmeaning, how empty, how worse than useless does our whole worship appear, if there is no efficacy in prayer. It is a solemn mockery of the God of the universe; a degradation to our own nature and a fit cause of scoffing on

the part of all who behold the dead and senseless service. But it would be well to remember that if cut off from the resource of prayer, that we have no other for many of the most poignant sorrows and perilous dangers of human vicissitude. And we may well ask:—If there be none to hearken and answer in Heaven, what then are our sources of reliance for the dark and dangerous exposures and accidents of life? Has God provided no support and comfort for our distress when overwhelmed by infirmity and affliction; when the props of earth crumble beneath us and we stand upon the grave's brink: either that of the body sinking down to corruption, or the more fearful doom of the soul as it hangs over the gulf of despair? Life has its dark and fearful ways whether our prayers are regarded or not. Must we tread them alone, having no arm upon which to lean but the feeble and faltering, not to say sinful one of flesh? We have aspirations after the invisible, and is there no communion to which they would lead? We feel an orphanhood of soul, a destitution, a weariness creep over our spirits when the race of life, its difficulties and its perils, are before us; and is there no pitying father willing to hear and succor us? We have hours when we see every thing frail and fluctuating, when we need and desire an unchangeable arm of support—something that may recover our eyes, swimming and bewildered; and shall not the heart and the flesh cry out unto God? Our family and friendly relations on earth are short-lived, whilst our affections are immortal. We love, alas! how fearfully do we love; but the objects of our love are the sport, as we are, of the fickle elements and drop from us forever, it would seem, without a moment's warning. And is it folly to commend them and us with unfaltering faith to the Father of all? And they, our children, miscarry in life: are not equal to its moral exposures, are caught or may be caught by the snares that are laid for them; and is there no protecting providence that we can ask in their behalf? no spirit of forgiveness and reform that we can invoke and rely upon as a ground of immovable trust? And our own sinful experiences; we have fallen short of our aims—we have often been betrayed into sudden sins—we have deceived ourselves and the frame of a temper we have tried to regulate has surprised us into forms of speech and conduct upon which we look back with unfeigned sorrow—the spirit has purposed good, but how to perform has found not—in view of our failures, and sins we are self-reproachers, baffled and discouraged—and is there none who knows the mind of the spirit who can behold my failures and transgressions and receive my penitence? who can judge me according to my desire for his service rather than my miserable services—who can overflow me with a sense of his almighty love until my filial heart, deep in its feeling of unworthiness, indeed, shall taste the unsealed fountains of forgiveness and mercy everlasting? It appears to me that the consciousness of the human spirit, could it but be awakened, would grasp the privilege of prayer as a communion with God which no preciousness of language can describe but which would be to its awakened life more than every earthly blessing because sufficient to strengthen and comfort us though sooner or later we lose them all.

Whether, therefore, we could meet the objections which are urged against the efficacy of prayer or not, we would regard nothing as proved by them, any more than we would regard learned and philosophical arguments against life to such a complicate and delicate machinery as our organization, with the many dead bodies to which it can point. We would reply to each and all, we are conscious of life and we argue no further. So in this case we are conscious or may be, and it is the office of the religious teacher to awaken a consciousness before which our ignorance and pride must bow.—"This is the unction which we have from him whereby we know all things;" or all things necessary to be known in our earthly pilgrimage.

But we set out to state and answer the common objections to the efficacy of prayer. We feel that we can fully meet all that we have ever heard, and we go gladly to the task.

I. *The immutability of the laws of Na-*

ture is the first objection.—Let us see if we can freely and justly state it. There is a connected series of events, denominated cause and effect, by which the material universe is governed, and the permanent order and harmony of the world is preserved around us. As the universe is regular and constant in its operation it is most unwise to suppose that its settled order can be changed in answer to prayer. I admit the constancy of this order. That certain effects do always follow certain causes. That they were never known to fail. Day succeeds to night—the sun holds his shining place in our planetary system—the seasons know their appointed succession. Bodies of weight unimpeded fall to the earth. Water seeks a level—the frost chills and fire burns—food nourishes, and so on to the end of the chapter. We admit, in all its force, the truth that these effects follow their causes. Nor can their operation be suspended or in any manner changed by prayer. Could we concentrate all the fervency of all the prayers of all the holy men that ever trod this earth, it would be madness and extremest superstition to expect them to change in any way the regularity of the physical world. And yet, when all this is admitted, it weighs not an iota against the efficacy of prayer; and for this manifest reason: Above and beyond this settled arrangement of cause and effect—above and beyond the known and unchangeable laws of the physical universe, a provision exists for the answer of prayer; not in opposition to this arrangement, but without interfering with it in the least possible degree. We can trace the chain of effects and causes only to a certain distance; we soon arrive at a point in every effort, which limits our capacity to go farther, and beyond and above the point to which our minds reach, we place the control of causes, the causes of causes, if you like, by which we expect an answer to our prayers. Take any effect, even the simplest, and trace it to its proximate cause, then trace the cause and you find yourself following the links of a chain that reaches into infinity and you stop at a point beyond which nothing farther can be known. Here alike ends the investigation and the philosophy based upon it. And the simplest Christian comes in to ask, Why may not the Great Cause of all effects in this unknown region of his operation, by his own omnipotent power, so control the agencies there as to produce certain results in answer to prayer? He need not interfere with any known permanent law, nay, he may use it as we believe he does; the very causes and effects which are before our eyes; as the appointed and always existing means to produce the desired results. It requires a very little reflection to see that an impulse may be given to certain causes beyond the reach of our observation, that may change the whole character of the operation of cause and effect, and as this impulse is above the point of our observation it saves the interference from being, in our minds, miraculous. The great Governor of the universe may thus provide for every living thing from the cherubim that burns before his throne to the animalculæ that perish in the sun beam, and by a special providence meet all their wants. All that can be claimed for this objection is, that we need not pray against or in opposition to the laws of nature, for this would be to pray against the manifest will of God. But whilst we expect no law of cause and effect to be changed and thus save ourselves from superstitious hopes, we may, with unwavering confidence, expect an answer to our prayers through and by the laws of nature, controlled as we see every one of them may be by causes beyond the reach of our investigation, and thus save ourselves from the presumption of an ignorant and conceited philosophy. In the cause of causes, therefore, we find the region in which we place our confidence in the efficacy of prayer. Take an example: A man is diseased and desires health. The proximate causes of his disease may be easily recognized and the skill of his physician or the observation of others may apply the appropriate remedy. Yet when we remember that we know nothing of the remote causes of the disease and that the best established remedies fail and act differently under different circumstances, which circumstances

may be the result of ten thousand intangible and to us uncontrollable influences, we can easily see the legitimate place for prayer. The knowledge and skill of the most eminent and skillful, in its greatest extent, is very limited; the known causes upon which health and sickness depend are circumscribed to a few facts. These facts may be connected together so as to warrant the relation of cause and effect. But above and beyond them there are agencies of which we know nothing, so that the first cause or causes of sickness and health are ever referable to a knowledge and power far, far beyond our reach. To Him who controls these first causes, and thus controls those we know or think we understand, we address our prayers and feel that the fixed and uniform operations of nature offer no objection, nay, become a ground of our confidence, that we shall be answered. A ground of confidence for the reason, that as we observe wisdom and beneficence in what we do know, we are prepared to trust that the same great principles reach beyond our researches and exert their influence, diversified and increasing, over all the agencies of the universe.

Again: Whilst the operation of a known law of nature is never violated it is often overborne. One element, in its uniform operation, is made to act as an antagonist principle to another, and thus one law is overborne by another. Suppose, with the example before us, the causes of disease are the miasms or poisonous taints of the atmosphere These in all their combinations cannot be analyzed—nor are they visible. Their antidotes also exist, by which they may be altered, arrested and removed, and that without our knowing the, to us, beneficial agency, that was sent forth, except from its happy results. Count the infinite variety of atmospherical influences that make the breath of our lives for one day; give all the credit that the skill of the chemist may claim for its observations and beneficent knowledge, and still you have an infinite space for the exercise of a specific providence in answer to prayer. May we not say, then, that it is a mean view of the universe of means and of agencies, and ignorance of the operation of what we call the laws of nature, that, from their permanency, would reject the efficacy of prayer. We consider this answer pertinent and perfect; and upon this refutation of the sceptical objection we might rest the question, but for the sake of minds that may not appreciate it as we do, we go farther in proof that the efficacy of prayer is consistent with the highest philosophy.

The most superficial observer of the world around him must have seen that there are two distinct classes of events both in the physical and moral operations of nature, and that what may be predicated of the one cannot be predicated of the other. There are those which are the uniform result of the order of nature, which obey the laws that are supposed to be infringed upon by the doctrine we are considering. And there are those, and they are innumerable, which obey no known law and follow no cognizable order in their occurrence. The latter are called accidents, and are referred to luck, chance or fortune by the ignorant. But it is manifest, that in this sense there can be no accident in the arrangements of perfect wisdom. We may not know the law that governs "*accidental*" events, but it does not follow that there is no law. Nor can we admit the idea of a God of infinite wisdom without believing that they take place under his supervision. Nor can we regard them as insignificant. They form the larger half of the experience of life, and control for good or evil, our happiness and destiny. The faithful record of every discovery in science or the useful arts of life, of every nation, family and individual is full of them. Governments are organized and fall to pieces; victories, in court, in camp and cabinet, are won and lost; individual success is missed and gained by circumstances, we could not anticipate, whose operation we never can trace to their final causes, and which often, in their intrinsic worth, are as insignificant as the turning of my hand. We cannot look back upon our lives or the history of our domestic altars for one year without being struck with the number of these fortuitous events and of their im-

mense power in the scale of our happiness or misery. These the devout man refers to the author of the same wisdom that ordained those uniformities we call laws of nature, and hence we pray that he who guides them so that they do affect the destiny of men, may by them prepare for us that measure of supply or discipline that he sees we need. But all we desire to prove from this reference to the two classes of events is, that by our reason we may see how God *may* answer prayer and not violate any known uniformity of nature. At another time we would undertake to show that the happy mode and conjunction of fortuitous events, makes the miracle of Providence; the miracle, if you please, that supercedes all miracles. A proper regard to this two-fold character of Providential events would also so enlarge our views of the divine government, and of our entire dependence, as to lead inevitably, to prayer. For example: It would be seen that those events with reference to which we may exercise accurate foresight, are events over which we have not the slightest control. We call them laws of Nature. Whilst those placed somewhat under our control are such as are entirely beyond the reach of our prevision. We cannot say with reference to these what a day may bring forth. We can predict the succession of day and night, and all the phenomena of the Seasons, but it is because they belong to a class over which man has no authority or influence. But we can influence our health whilst we cannot for one hour tell what it will be. Therefore, in the one case, we are dependent for the manner of his government, in the other for his foresight; and thus either in one or another department, God governs the world, and holds us to a sense of our weakness on the one hand and of our ignorance on the other, and by both would invite us to call upon Him who in wisdom ordained all his works and who knows the end from the beginning.

But our answer to the objection is not yet exhausted. It is readily known that our character, conduct and happiness, depend often, if not always, upon the thoughts which spontaneously arise in our minds.—We need only to remember that no human philosophy has yet traced the source of thought, and that its origin, character and continuance are entirely beyond the knowledge of any known law. No part of the vast and complicate machinery of mental operation is more completely above the reach of human investigation than are the laws of association of thoughts, upon which so much of our happiness depends. It is by thought we connect ourselves with the invisible and the spiritual, and at this point no human philosophy can say how much is the result of angelic and divine suggestion and control. Here, then, in this unexplored region of the human mind, are influences of an origin and character that baffle all enquiry—that reach beyond the farthest point of any known law of mind, and which nevertheless, control the feelings, and purposes of our whole existence. The splendid creations of genius that have enrapt the wonder of the world; the brilliant discoveries of science that have so widely extended the boundaries of our knowledge, and the most fruitful success of the best laid plans of government and philanthropy by which the civilization and progress of the race has been secured, have all had their origin in thought and association of thought whose suggestions are traceable to no recognized cause. We may call them accidents but the word is meaningless. Accidents they may be to our limited vision, but can they be so to God? And if known to Him, which to deny would be to deny his perfections, the conclusion is inevitable, viz: *that he may* use these unknown methods of mental operation, and bring about results that seem to Him good, and that, too, by the use of, instead of opposition to the known and unchangeable laws of nature. Thus in answer to prayer, our own or that of others, a thought, a suggestion arresting the mind, may be dwelt upon until a remedy for disease, a discovery in the arts of life, a new turn in our domestic, or individual, or national history may be the result.

But it will be said, and with some truth, that all we have secured in this investigation is, that God *may* answer prayer and not

violate the established order of his works; but it does not, therefore, follow that he DOES so answer our devout requests. We will remind you that the possibility was the very thing called in question, and the objection was grounded upon its utter impossibility. This we have met, we think, triumphantly by showing that there are influences or laws both of matter and mind, and above and beyond the knowledge of man, and that those within his knowledge, though never violated are frequently overborne. This fully meets the objection and our purpose is accomplished. But we think that in meeting the objection we have urged facts that warrant a high probability, even in a philosophical point of view, that God does hear and graciously answer prayer, by an agency in and above the general laws of nature.

Permanent and uniform laws are necessary to the well-being of man, for without them he could not act with foresight or calculation. But it is evident that a Power exists in a sphere above this agency, by which the otherwise blind and unbending effect of such laws may be counteracted in their evil influences. As, therefore, man is the creature of known wants which no law of his being can supply, and to which no known law of nature can minister, it is the province of an Infinite God to meet him just where the blind laws of the universe leave him in unrelieved darkness, misery and death, and counteract by agencies undisclosed, the horrible evils that would otherwise result from their uncontrolled power. Is it not probable that as we are created capable of recognizing these evils and of desiring their remedy, and are permitted to see a power that not only can, but does overbear and counteract them by its mysterious working, for beneficent purposes toward man, that our petitions to that beneficence will not be disregarded? Does not rather the very statement of the case reveal a place for prayer, as the sense of our necessities awakens the desire? But we hasten to a second objection, derived, ostensibly, from the absolute perfections of the Creator himself.

II. *Secondly, God is infinitely wise: we cannot therefore give him information by our prayers. He is unchangeable and we cannot therefore, prevail by our importunities.* This objection is founded upon ignorance of what is meant by prayer, and like the one we have considered weighs against the abuses but not the uses of sincere petition. To pray for God to change the laws of his government, whether in nature or above it, is folly, and seeks to bring down his wisdom to the control of our ignorance. This is a prayer to ourselves rather than to God; for it does not recognize a God of superior wisdom. It is therefore superstition and when willful, is base idolatry and solemn mockery. No law of the universe will be changed, hence it is folly to ask. No law of Infinite Wisdom ought to be, hence it is presumption to desire it. Nor do we expect to change the inherent character of God by our prayers, for this would also partake of the idolatrous desire of making the Almighty like to one of ourselves. *What, then, do we expect in answer to prayer?* WE EXPECT BY THE RECEPTION OF DIVINE INFLUENCE, SUCH A CHANGE IN OUR OWN CHARACTER AND CONDUCT AS SHALL CHANGE, NOT GOD, BUT GOD'S TREATMENT OF US. It is the difference between an *absolute perfection* and the EXERCISE of that perfection. A creature may have a capacity to confer knowledge or pleasure. The distinction between this capacity and its exercise will illustrate our meaning. He may change its exercise every day and every hour of the day and yet the capacity be the same. He may confer much or little or no knowledge or happiness and yet the capacity be the same. So by prayer we expect to change the exercise of God's perfections, not the perfections themselves. He is the same when he bestows good or evil but the bestowment is not the same. We feel our dependence and seek his help, he regards that seeking and sends us blessings such as we could not have received but for the seeking. And to call this a mark of changeableness is to fail to distinguish between things that differ. He gives a harvest to the man who sows and cultivates his ground. Does this exercise of his power prove him changeable? You say, no. No more does his giving a spirit-

ual blessing in answer to prayer or his withholding it from him who will not ask for it, prove him changeable. His unchangeableness towards us consists in doing right. He never does wrong, hence he varies not. But it does not consist in acting towards us always in the same manner whether our dispositions and conduct be the same, for this would be to change or sometimes to do wrong. He varies his treatment according to our desert. This he does ever and always—hence he is unchangeable, and did he do otherwise he would not be. If, therefore, the due offering of prayer to God changes the character of the suppliant, if it be the fulfillment of a duty from a creature to its Creator as is taught both by reason and Scripture, his disregard of such change would be an instance of changeableness in him. And, hence it is because he is without variation or shadow of turning, ever ready and ever waiting to meet every change in us, that we are encouraged to leave off our pride and sins and seek the rich supplies of his grace and direction.

This objection proves too much and therefore proves nothing. If prayer is not to be preferred to God because he is unchangeable, the same reason would do away with every human effort. He knows the duration of our lives and the means that will sustain them, and nothing we can do can effect his unchangeable purposes. Why then take we precaution for safety, for health, or for well-being in any respect? The objection is unfounded. God is unchangeable; but in his wisdom and mercy he has appointed certain conditions, upon the performance of which, the turning points of our character are placed and he will give or withhold his blessings as these are complied with. The boon is promised but the condition is affixed; if the condition is complied with we may with all confidence rely upon the immutable nature of God for blessings promised. Away, then, with our feelings of distrust and our latent scepticism when we profess to approach the God of Heaven, for these narrow the mind, becloud the intellect and dry up the very life of the soul. Let us draw near to God in all our exigencies and in all our enjoyments, with unwavering faith, and he will draw near to us in purifying communion and richest blessings.

But we have not yet stated the ground upon which we predicate the propriety and necessity of prayer. We have but removed the objections. The rubbish being cleared away the materials of the superstructure may now be placed together, that their proportions and beauty may be realized. These materials are many and lie scattered over the whole region of human want and rational experience. We have time to gather but a few, but by collecting those few you will be able to judge of their character and find, near your common observation, much of the same character.

The efficacy of prayer is generally predicated upon its beneficial influences upon the worshipper. These I highly appreciate; but it has ever looked to me like escaping the question to place its chief importance here. That it is a means of exciting and cherishing devout affections and benevolent purposes enabling us to live an earnest and holy life, I have not the shadow of a doubt. But this with me is the result of the efficacy of which I speak and not the efficacy itself. The word of God teaches us to look upon prayer as a means of obtaining the specific favor of God both in regard to our temporal and spiritual well-being, a favor which cannot be expected without it and which becomes the true ground upon which its necessity is predicated. And

First. The doctrine is founded in the very fitness of things. We are weak and imperfect creatures, and as such are made to admire and adore that which is higher than we; to bow down before Him who is clothed with every perfection and glory of attribute. We are dependent, shall we not acknowledge that dependence? All we have, are, or hope to be, is of God—shall we not solicit his favor? We are conscious of numerous sins and frequent alienation of affection from our Invisible Benefactor—shall we not supplicate his pardoning mercy? We feel the need of aid the more we realize our dependence and the real dangers and experiences of our lives—shall we not ask that aid? For our earthly benefactors these dispositions are considered rational

nd right—are they not doubly so toward a Benefactor of Benefactors, the God of our being and destiny to whom our relations are infinitely more dear as his benefits are infinitely greater? Prayer is thus seen to be right in itself and to commend itself to our highest reason. But,

Secondly. It is an instinct of the soul.—The past of our lives is gone, irreclaimably gone—the present is uncertain; the future is dark before us. As the soul feels the burden of these unrelieved realities it instinctively cries out for help more than human. It is instinctive to the heart to bow down in adoration before that which is adorable. Who can stand within the roar of the mighty cataract, or look up to the mountains that engird the clouds, or musingly contemplate old ocean embracing the continents, or stand beneath the glory of night, and not feel the divinity stirred within him? It is instinctive for it to overflow with gratitude when the sense of numberless blessings presses upon it, and especially upon the reception of great and unexpected favors. It is said of a late President, whose bones lie near us, that when the news of his unexpected election reached him, tears of gratitude filled his eyes as he exclaimed, "of all men I ought to be the most grateful." The same feeling stirs the heart of every beggar when a great and unexpected favor is received. It is instinctive for it to be wrung with contrition and penitential sorrow when brought under the consciousness of guilt.—And it is instinctive for it when the evils of life are concentrated, when danger is before and behind and there is no way of escape, to stretch out its hands to the invisible and ask for the help of a God, able to save to the uttermost. Nay, I do not believe that the idea of God can be long retained in any mind under the influence of our capacity for reflection, without disposing to prayer. Even where the knowledge of the true God is not known, nature, the nature of the human soul, calls to prayer. All of all ages, of all nations, of all creeds, have felt the necessity and join in the earnest aspirations of prayer. So true is this, that I may safely appeal to the experience of every human heart, for there is not one beating before me, nor under the broad expansion of God's over-arching Heavens, which has not either words with or without them offered prayer to the known or the unknown God, and invoked his help. In the giddy dance of youth or the dreadful engrossment of an over-busy life, or the horrible infatuation of a life of mere sense and passion, you may forget or deny, and it is fearful that you do forget as it is horrible that the soul should deny its parentage, yet your spirit often asks for its rightful supremacy and instinctively turns, in its dark and trying hours, for resources more than human. And the power of that instinct!—who has not quailed under it? A craving for what we cannot gratify and a longing for we know not what—and a destitution and loneliness overwhelming, when we feel we must pray or die. Now who can believe that this tendency of our nature was given without a purpose?—That this involuntary homage of our spirits is a useless offering? This would be an anomaly in the universe. A want without relief; a feeling without an object; a propensity without an end. Can we believe it?—Believe that an intelligent God has made us to pray in the hope that our prayers will be heard and answered, and yet that he will disappoint that hope? Does he thus delude—can he thus tantalize man when the hum of every insect and the cry of every beast is heard? Nay, it is stupidity to doubt in a universe where means are so admirably adapted to their ends. He who made the want and awakens it by his works and the events of his providence, will supply it; for it is unreasonable to suppose that he will disregard the demands which himself hath planted and his providence encourages. But

Third. It is sustained by the plain and unequivocal declarations of the Scriptures. From Job to Malachi we read in the history of every servant of God, the native efficacy of prayer. "The poor man cried and the Lord heard him and delivered him out of all his troubles," is the voice of every age. "He fulfills the desire of them that fear him and hears their cry." "The eyes of the Lord are over the righteous, and his

ear is open to their prayer." So also: "The preparation of the heart and the answer of the tongue is from the Lord." And our blessed Redeemer gives the most comprehensive and all-silencing approbation to this instinctive thirst of our nature, when he says, "ask and ye shall receive, seek and ye shall find, knock and it shall be opened." "If you being evil know how to give good gifts to your children, how much more shall your heavenly Father give his Holy Spirit"—only another name for all spiritual blessings—"to them that ask him." "Men ought always to pray and not to faint;" and he teaches how to pray and presents a life-example of continual prayer to his Father as the Dispenser of every good and perfect gift. And hence "pray without ceasing;" "pray every where;" "in every thing by supplication and prayer with thanksgiving let your requests be made known;" are the Apostolic exhortations to this purifying, and favor-procuring duty.

III. But if there is direct efficacy in our prayers to change the manner of God's dealings with us and to secure his special favor, it may be asked, why is not the answer palpable and made evident to our experience. Many truly sincere worshippers and devout christians have felt the weight of this question; and because they have not been able to recognize the direct answer to their prayers have suffered themselves to be discouraged and to hold its efficacy in doubt. I presume that no sincere worshipper but in presenting his petitions has desired that the bestowment of the blessing, might be made so manifest as to remove all doubt and no one but what has felt something of disappointment when he realized that no such answer ever came to his most anxious supplication. This difficulty needs to be most carefully considered. And whilst we would not discourage any from seeking the most veritable experience in answer to their petitions, we desire to make some statements that may relieve the subject from all its embarrassments in the minds of the most anxious. As a general if not a universal rule, we believe that we do not receive palpable and unambiguous answers to prayer and that this is not the efficacy we should ascribe to it. We have no just reason to expect such an answer, for it would change the life of faith, or trust to that of sight or knowledge—a change entirely incompatible with the whole purpose of our being upon the earth. Nor should we expect such palpable answer. It is not realized in any other department of virtue or worthy action. There are no immediate and visible seals to any of our moral actions or resolutions. A degree of vagueness not to say uncertainty seems to follow the issues of all human conduct, and, therefore, we should not think it strange that we find the same connected with the duty of prayer. Who, for example, does not appreciate the importance of temperance in the regulation of our appetites and passions? It promotes health, prolongs life, gives zest to our enjoyments and success to our prosecutions of business. In a word, it has the mark of God's approval. But that mark does not follow every act of moderation or self-control. It is rather the experience of a series of acts or a habit of acting, than a specific indication for single instances. Justice in dealing gives character for integrity but that character does not follow every act of fair dealing. Industry secures success, but success does not belong to single efforts. Piety, in all its exercises and offices ever secures the blessing of God, but there are no distinct indications of this following every dedication of ourselves to God. Immediate and sensible tokens of divine approbation are not the order of Divine Providence with regard to any line, even the best, of human conduct, whilst the approbation of God is none the less certain—why then should we expect them connected with prayer? Nor do we lose any thing by this arrangement. The highest capacity of our minds, the power of reflection, would be rendered useless were it otherwise. A sense of duty—a disposition to do that which is right, is the rule of human conduct, and in this we trust in the divine blessing. We walk as seeing Him who is invisible, believing him faithful who has promised. We expect to hear no voices breaking in upon the harmonies of the soul, to behold no

supernatural sights or dream the dreams of prophetic vision. This would be going back to the pupilage of Judaism which a spiritual man has called the rudiments of the world. In our first thoughts we account them happy who have seen; in our second we say, "happy they who not having seen have believed." As, therefore, in the reception of all the blessings that follow the performance of duty or the sufferance of trial, we expect no visible manifestation of the hand of God—it is irrational to expect it in prayer; whilst we detract nothing from its efficacy by looking all along the line of life for its rewards rather than to manifest tokens here and there. The blazing of a meteor, though it may astonish us more, is not to be compared with the regular shining of the sun in their beneficial results. That which is regular and constant is always to be preferred to the fitful and effervescent, and so an efficacy in prayer, daily, unceasing prayer, as a regular habit of the soul, causing us to see the ever-flowing streams of mercy and favor that follow all our journey, and through the dark shades of sin, suffering and death, are ever to be preferred to those that succeed the sudden and passing shower, however, preceded by the voice of deafening thunder and the glare of vivid lightning. Direct and palpable answers to our prayers would prevent the performance of duty. For who would labor for bread if loaves were showered down upon the offering up of petitions? Who would be temperate if prayer would bring an infallible cure for every excess or for every disease that follows excess?—Carelessness and disorder would everywhere reign as supreme divinities, were the demands of a palpable experience in answer to prayer, gratified. The blessings of God are prepared as living fountains to flow forth ever and always upon the whole course of duty. And they flow in such manner as to encourage ardor of desire, strenuous efforts, lofty and indestructible purposes, and these at every stage of our career. Without them nothing truly great would ever be attained upon the theatre of life. We are not formed to be creatures of happy accident but of heroic work. And he who waits for palpable results for every distinct act or prayer, rather than to the results which follow patient working, will be overtaken by death before his wished-for encouragement arrives. True, a man may by some unaccountable turn in the tide of human affairs, be carried to great success. So also may a ship without sail or rudder, be heaved by a mountain wave over the howling reef into quiet water, whilst hundreds are broken to fragments by the sweeping surge. And so a fortuitous circumstance may be regarded as a palpable answer to prayer, but it is not the ordinary course of a Providence which is constantly exerted to carry us beyond dependence upon stunning events that so often wreck the feeble purposes and faint resolves of men more under the influence of their fear than their hope. Every exercise of devout feeling may thus become a round in the ladder of our spiritual and upward ascent, and may strengthen the principle by which our ascending movement may be made safer and easier. Christian faith was intended to be constant, and hence the ministration to it by the Providence of God is regular. The Scriptures speak of a "stedfast, unmoveable and always abounding work in the Lord;" a habitual reliance; a setting of God ever before the eye, and a trust in Him in every event of life. This is the grand discovery of Religion. The key that unlocks the wardrobe of every Christian grace, and the power by which alone we obtain holy habits, and by which we are planted immovably as trees of righteousness in the garden of the Lord. Habitual serenity follows from this holy living, as it follows the constant faith that grasps a constant answer to the prayers of the Christian. And this view of the subject whilst it would lead us to habitual prayer would cause us to realize the meaning of those otherwise difficult exhortations which enjoin that we "pray without ceasing, and in every thing give thanks;" that we "pray everywhere" and "always." "For we know that if we ask anything according to his will he hears us, and we also know that if he hear us we have (already have) the petitions we desired of him." Then we must pray everywhere because we are everywhere answered; we must pray at all seasons, because at all seasons our re-

quests are granted; we must give thanks in everything, because in everything we have the answer to our petitions. And thus life and all its events, whether prosperous or adverse as men account prosperity, becomes the blessing and the discipline of our Father, infinite in power and working, and our reliance upon his divine and ever-present aid makes it tranquil and harmonious—offering a sublime conquest over self, sense, fear and opening the power of love, trust and entire self-surrender to God and which becomes at once the preservation and the consecration of our humanity for the struggles of time and the triumphs of eternity.

This view of the subject, now somewhat enlarged upon shows us the inseparable connection between prayer and effort. We pray and as the answer is not palpable we act in furtherance of our prayers. We feel that our entire or ultimate dependence is upon God, and for this very reason we labor in the way of his appointment. Prayer inspires our efforts, but does not supercede them. We pray as though every thing depended upon prayer; whilst we labor as if all were suspended upon our exertions; for we expect no miracle, whilst we rejoice to believe that he is rich in blessings to all who call upon him—"to all who call upon him in truth." The truth upon this subject as upon all subjects, is a harmony of contrasts —and hue of contrasted views of duty. It is the union of wisdom and piety. It would make usat the same time men of prudence and prayer. Our wisdom would recognize theuniformity of visible nature; our piety, the power above nature, and which subordinates all to its control. We would not be mere religionists who would not act, nor sceptics who would not pray. No greater injury can be inflicted upon the cause of Religion than that which separates what God has joined; and every just view of our subject, practically carried out, would make us men of performance and prayer.

But before we dismiss this objection, we would call to your mind the fact that our hearts are often full of foolish and fond wishes and that with these we go before God and are disappointed because we have not received the particular and especial favor we have asked. We should never forget, in all our prayers, and especially in all that are marked by particularity in the petition, that it is with the Hearer of Prayer to know what is best for us and that when we ask for bread under the mistaken name of stone, he will not give us the stone. That, in a word, he always bestows good things and not evil, however fond our desires. And whose experience does not corroborate the wisdom of this arrangement? How often have we desired that which had it been granted would have proved our ruin? And how often has the unwished and cruel disappointment proved the means of our highest good? And would we in our weakness, darkness and error point out the path of a divine providence? Would we dictate to God? Nay, rather will we not close every particular petition with the desire that not our will which is often as foolish as it is fond, but his and our submission to his, may prevail. This is the sweetest of all religious experience: entire, willing, cheerful submission to the divine will; a grateful realization that He knows what is best and will send it; that his love for us is stronger than our love for ourselves; that he never loves us to our hurt; that he is "able to do exceeding abundantly above all our power to ask or think," and that, therefore, his unfailing wisdom and goodness will give the import to our anxious and ardent supplications. This thought is to me in the highest degree consolatory and improving. To believe that He always hears me; that I always have the petitions that I desired of him, however they may appear to my beclouded vision, gives a depth and a meaning to my most general petitions and confers a spirit of resignation that is at once communion with God and association with *Him* who in the darkest hour of his earthly career, said, "*Father, not as I will but as thou wilt.*"

Beloved Brethren: Let us review our lives with reference to this most obvious duty and privilege. Let us remember that

worship is a habit. There is much connected with our individual and church prosperity that needs to be seriously and prayerfully looked after. We are advancing in life and its season of opportunity is also advancing. Our families are growing up around us, and our children will soon assume either useful positions in the world or become its pest and its victims. The welfare of their souls should be, as I hope it is, inexpressibly dear to us. The benevolent operations of the church, too, need helpers—those who can spare time or means, or both. The social life of the Church needs interest—its devotional meetings lack the power of attraction—few attend and the few are formal and often cold. We need more genuine sociality and devotional fellowship. The ordinances of the Lord's-house have their claims, which I am happy to say you generally regard. Few churches whose membership attend more statedly upon the public institutions of this day than the members of our congregation, but they can be made far more edifying, comforting and inviting than they have ever been. And above all, we should cherish the duty, the crowning duty, of living devout lives for the sake of our own salvation and that of each soul entrusted in any measure to our influence. Daily then at home and along these tumultuous streets, and weekly in this sanctuary, let the Divine blessing be fervently sought; and in a way passing all human understanding, the life of the Church will be quickened; the efforts of the Preacher and all our fellow-workers will be crowned, and faith, good-will and good-works will abound in every member of this loved family of God! AMEN!

There are many whom you, each of you can feed with truth, can encourage with sympathy, can support with consolation.—There are hands engaged in good works that you can strengthen and eyes dimmed with tears that you can brighten. You can work and help those that are working, and even in that work where you cannot have a i drectpart, you can bid them God speed and ask a blessing on their labor. And thus whilst laboring religiously your hearts will go forth daily to God in deep desire that all men may partake with ourselves, of the best gifts of Heaven; your souls will be united in consenting supplication with all the Redeemed of all ages swelling that congregation which no man can number, the breathings of whose spirit shall ascend like incense to him who pours our bounties down in showers as bright as the sun, as wide as the earth and as rich as the garnered treasures of autumn. And not a single act of goodness, not a pure desire, not a sincere aspiration after truth or holiness; not a soul enlightened by religion; not an intellect delivered from pride or ignorance; not a bosom cleared of passion; not a conscience strengthened against sin; not a character polished for the great spiritual temple of our Redeemer, but what will be be regarded as an answer to prayer.

The Middle Rank of Life.

The middle rank of life has given the world so many great and learned men that it may almost claim as a characteristic the production of useful and valuable intellect. This station is perhaps best adapted to the exercise and calling out of mental energy; for in this condition the mind is neither enervated by luxury and independence of effort, nor its powers chilled and constrained within the cheerless limits of poverty.—We will only mention one or two of those whose talent proved and maintained their natural title to rank unaffected by station.

Franklin, the son of a soap-boiler in Boston, raised himself to high and honorable place in circles where nothing less than intellect was acknowledged as rank; Sir Humphrey Davy, the son of a carver in wood, won for himself an undying fame by his chemical research. These excellent men will serve us for illustrations, as even the shortest notice of each individual coming immediately into the number of whom we now speak would fill many books.

E. H. M.

For the Christian Magazine.

Peter Walking on the Sea.

'Twas night, a rough and stormy night,
And on the troubled deep
A bark was tossed and sad affright,
Forbade her sailors' sleep.
Despite her pure and holy freight
Each trembled at th' impending fate.

And well might the disciples fear
The storm that rages now,
Did not some greater power appear.
"A spirit" nears the bow,
They feel no human form could glide
In peace upon that fearful tide.

They cry, in agony they cry,
Nor think their spirit guest
In wonted love is drawing nigh,
To set their fears at rest;
What joy! what peace! that voice divine
Was, sweet Redeemer! surely thine.

"Be of good cheer," the Savior cried,
" 'Tis I, be not afraid,"
And so he neared the vessel's side,
Th' obedient waters staid,
Nor yielded to the hallowed feet,
They seemed to kiss in their retreat.

Assured by love's unfailing voice
That comes upon the breeze,
The grateful mariners rejoice,
Christ walks upon the seas,
And Peter goes with hurried feet,
His God upon the waves to meet.

Man's doubting heart within his breast
Forgets a father's care,
And boistrous winds to fear suggest
The language of despair:
"Lord save me," sinking Peter cries,
In mild reproach his Lord replies.

The faith that Peter's spirit stirred
But glimmered and went out;
Yet soft, th' expostulating word,
"Ah! wherefore did'st thou doubt,"
And yet 'twas blessed weakness too
That in its need a Savior knew.

Jesus extends his loving hand
With conscious power to save,
The wind is still at his command,
And tranquil is the wave.
Oh happy man, whose favored sight,
Beheld the wonders of that night.

E. H. M.

For the Christian Magazine.

The Grave.

The grave, it is deep and soundless
And canopied o'er with clouds;
And trackless, and dim and boundless
Is the unknown land it shrouds.

In vain may the nightingales warble
Their songs—the roses of love
And friendship grow white on the marble
The living have reared above.

The virgin bereft at the bridal,
Of him she loved may weep;
The wail of the orphan is idle,
It breaks not the buried one's sleep.

Yet every where else shall mortals
For peace unavailingly roam,
Except through the shadowy portals,
Goeth none to his genuine home.

And the heart that tempest and sorrow
Have beaten against for years,
Must look for a sunnier morrow
Beyond this temple of tears.

SEERESS.

From Arthur's Home Gazette.

THE ANGEL'S GREETING.

"Hark!—they whisper!—Angels say,
Sister spirit, come away."—*Pope.*

Come to the land of peace,
Come where the tempest hath no longer sway,
The shadow passes from the soul away—
The sounds of weeping cease.

Fear hath no dwelling there!
Come to the mingling of repose and love,
Breathed by the silent spirit of the dove,
Through the celestial air!

Come to the bright and blest,
And crown'd forever! 'midst the shining band
Gather'd to Heaven's own wreath from every land,
Thy spirit shall find rest!

Thou hast been long alone:
Come to thy mother!—on the Sabbath shore,
The heart that rock'd thy childhood, back once more
Shall take its wearied one.

In silence wert thou left:
Come to thy sisters!—joyously again
All the home-voices, blent in one sweet strain,
Shall greet their long bereft.

Over thine orphan head
The storm hath swept, as o'er a willow's bough;
Come to thy Father!—it is finished now;
Thy tears have all been shed.

In thy divine abode,
Change finds no pathway, memory no dark trace,
And oh! bright victory—death by love no place;
Come, spirit, to thy God!

The Life Clock.

There is a little mystic clock,
No human eye hath seen,
That beateth on—and beateth on
From morning until e'en,

And when the soul is wrapp'd in sleep,
And heareth not a sound,
It ticks and ticks the live-long night,
And never runneth down.

Oh, wondrous is the work of art!
Which knells the passing hour;
But art ne'er form'd nor mind conceived,
The life clock's magic power.

Nor set in gold—nor decked with gems,
By pride and wealth possess'd;
But rich or poor, or high or low,
Each bears it in his breast.

The Nestorians.

Abridged from "Layard's Nineveh" for the Christian Magazine.

It is only in the mountains of Kurdistan and in the villages of the district of Oroomiah in Persia, that any remnant of this once wide-spreading sect can now be discovered. The term "Nestorians," so generally given to them, the Chaldeans have ever disavowed, because it conveys the stigma of a heresy. The name used by the people themselves is Chaldani, their Patriarch styles himself in his letters and official documents, "The Patriarch of the Chaldeans or of the Christians of the East."—Their confession of faith differs little from the Nicene creed and it is chiefly from some peculiar notions respecting the Redeemer, whom they nevertheless call "our Lord Jesus Christ the Son of God," that they incurred the charge of heresy from the Roman Catholic Missionaries who found their tenets to invoke a denial of the Virgin Mary's divinity. The language of the Chaldeans is a Shemitic dialect allied to the Hebrew, the Arabic and the Syriac, and still bears the name of Chaldee; their church books are in the Syriac, which like Latin in the west became the sacred language of the greater part of the East.

American Missionaries have opened schools in and around Oroomiah; a printing press has been established and several works, including the Scriptures have been issued in the vernacular language of the people. As the only remnants of a great nation every one must feel an interest in their history and condition, and our sympathies cannot but be excited in favor of a large, persecuted people who have well merited the title of "The Protestants of Asia." E. H. M.

QUERIST'S DEPARTMENT.

1. "When a Christian is sued in the civil courts of the land by men of the world, who hope to destroy his reputation as a professor and add unjust gains to their own wealth, is it right to contend with them or to take our Savior's words, 'If a man sue thee at the law and take away thy coat, let him have thy cloak also?' I desire you to think carefully in this matter. My soul is worth more than all this world to me and I will yield up, if necessary, the goods of this world for the saving of the spirit. I know it is not the things of this world that can save the soul, but obedience to the Lord. O that I may discharge my duty as a Christian!

T. J. M.

ANSWER.

It seems clear from the testimony of the Holy Scriptures that it is wrong,

I. For Christians to go to law *with each other;*

2. For Christians to go to law with unbelievers for a *trivial consideration.*

Hence, if, says our Savior, any man sue thee for such a thing as a coat, do not contend with him to gratify a spirit of pride and resentment. Rather give even more than he claims; give up even thy cloak, if by so doing you can free yourself from litigation, keep unspotted your christian character and preserve that peace of conscience and serenity of mind which should be worth to you far more than a handful of property.

We would further remark, that it is by no means clear that the injunction of our Savior extends to those cases in which a large amount of property, involving the most important interests; the loss of which would render it impracticable for a man to provide for his household, is concerned.—If the precept, resist not evil, is to be interpreted (as it usually is) so as to make *self-defence* where *life* is in jeopardy justifiable, then it would seem that the precept with regard to litigation must be interpreted so as to justify a resort to law where the welfare of the individual, the family or the church is seriously endangered. It is certainly true that it should always be the last resort; that all the means which christian forbearance can suggest should first be used, and that when entered into, it should be to secure justice, not in a spirit of revenge or triumph. Whoever suffers these feelings to rule him, may indeed save his property, but he will *lose his soul.*—"If a man have not the spirit of Christ, he is none of his." J. E.

Who crucified Christ?

II. "I am anxious to have an answer to the following question:—Did the Jews or Romans crucify Christ?"

A. B.

Answer.

When Jesus was for the last time going up to Jerusalem he said to his disciples,—"Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes and they shall condemn him to death, and shall deliver him to the Gentiles to mock and to scourge and to crucify him."

This prediction of the Savior contains a most exact account of the process by which he was put to death and fully answers the querist. But why did not the Jews crucify him. In the first place, according to their own statement, they did not have the power of inflicting capital punishment. See John 18: 31. In the second place, even if they had, crucifixion was not a Jewish but a Roman punishment. It may be said however, that they stoned Stephen. True; but that was done not by a legal process, but by a tumultuous mob. Should any, however, contend with Lightfoot, as quoted by Clarke, that the power to inflict capital punishment was never taken from the Jews, they must conclude that the chief priests, from fear of the people hesitated to exercise their power, and preferred, by charging Jesus before Pilate with the offence of treason, saying that he spake against Cæsar, to engage the Roman power in their behalf and thus secure his death. Be this as it may, certain is it that they did not crucify him. It was done by Roman soldiers, and the prophecy of Jesus was fulfilled to the letter.

J. E.

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The Word and Spirit.

III. "Paul tells the Ephesians to 'take the sword of the Spirit which is in the word of God.' Now the sword of a man is not the man but that which belongs to the man. So of the sword of the Spirit. Again, our Savior says, 'The words that I speak unto you, they are spirit and they are life.'—Please reconcile these apparently contradictory phrases."

M. E.

Answer.

Every thing depends on the *sense* in which words are employed. They may be and are used *figuratively* as well as literally. "Take eat, this is my body," was the language of Jesus when his literal body was visibly before the disciples, as distinct from the bread as their own bodies. Hisn-a l guage was figurative. This is my body figuratively, representatively. So with the language, "The words that I speak unto you, they are spirit, i. e., spiritual, and they are life, i. e., life-giving. It cannot mean that the words that I am now speaking do make up and constitute the Holy Ghost.—The gospel is not the Holy Ghost, yet it is called the spirit. "The letter killeth, but the spirit," (i. e., the new, spiritual covenant or gospel institution,) giveth life." 2 Cor. 3: 6. So with regard to the term *word*.—John, the evangelist, styles Jesus "the word," yet he also uses the term in its ordinary acceptation, "the words that I speak" &c. The former is metonymical, the latter literal. So in Ephesians, spirit is used literally; by John, metonymically as designating the effect of the influence of the spirit.

J. E.

For the "Christian Magazine."

The Priesthood of Christ,

I see in the Pedobaptist writings what appears to me to be a great mistake with reference to the priesthood of the Savior.—They say that the Saviour was the antitype of Aaron, and on this account he had to enter into the priesthood by a baptismal washing. Aaron was washed at the door of the tabernacle and then anointed with oil, hence (say they) it was meet and right that Christ the antitype should undergo a baptismal washing and be anointed with the Holy Ghost, before he could enter upon his priestly office. Now according to this view of the subject, he was a priest on earth, notwithstanding Paul's testimony to the contrary, who says, "if he were on earth he should not be a priest." Heb. 8: 4. And again, "the priesthood being changed there is made of necessity a change also of the law." Heb. 7: 12. This shows that the

Pedobaptists are mistaken in this matter.—All admit that the Jewish priesthood lasted till Christ took it out of the way with all its rites and ceremonies, "nailing it to the cross." Eph. 2: 15. But if his priesthood commenced from his baptism, then God had two systems binding on the same people at the same time, which is preposterous.—For Christ says, "You cannot serve two masters;" and again, "My kingdom is not of this world." I ask, was not the Jewish kingdom of this world? But Pedobaptists present Christ as being made priest after the order of the Aaronic priesthood. This is a great mistake. Paul declares, Heb. 7: 16, "Who is made not after the law of a carnal commandment, but after the power of an endless life." Could the law give life? Nay verily, for it was the law of death.—Thus we see that Paul directly confutes the Pedobaptists on this issue. They declare that Christ was consecrated as was Aaron. What a blunder! Hear Paul once more:—He says that Christ was made priest after the order of Melchisedec, and not after the order of Aaron. I ask in the name of common sense, how ministers can read the 7th, 8th and 9th chaps. of Hebrews and still maintain that Christ was a priest of the order of Aaron? He was made a priest after the order of Melchisedec. Was Melchisedec *baptized* to constitute him a priest? Furthermore, according to the Pedobaptist system, John the Baptist made the Savior a high-priest. This is a fair conclusion from their premises. They say he was baptized to make him a priest. But Paul affirms that God made him priest by the word of the oath, "The Lord swaie and will not repent, thou art a priest forever after the order of Melchisedec." But the Pedobaptists contend that he was made priest by *water*.—They have got to water in one case where they have no scriptural authority for it and appear to cling to it as the only hope. It is a great pity they could not be got to the water where God has commanded it. Paul declares that Christ was made priest by the word of the oath which was since the law. Mark that—*since* the law. Was the law in force when Christ was baptized? We answer, yes, and for three years and a half after. Who can deny this? See 2d Cor. 3: 11, 12; Eph. 2: 15. Now if Christ was made priest by the word of the oath which was since the law, it follows beyond contradiction that the Pedobaptists are wrong. I suppose this consecration took place when he was exalted to the right hand of God, for Paul says, he entered into heaven, once for all, to appear in the presence of God for us. Christ approached the mercy seat in heaven and not in the Jewish temple.—He entered into the Holy place not made with hands, into heaven itself, with the blood of sprinkling; and there I understand he officiates for us, and I bless God and take courage and will endeavor to approach my great High Priest in heaven with my offerings, my prayers and thanksgivings night and morning.

M. G. ELKINS.

Destitute Places.

Bro. Eichbaum:—Your remarks on a letter signed G. W. Cone, August No. of Christian Magazine, page 251, as follows: "We would only add to the above that in some instances the destitute regions, those that *most need attention*, are precisely those congregations that have been standing for 15 or 20 years"—impels me, by your permission, to make a few other remarks, by way of inquiring into the cause of such great need and destitution. Suppose it should be ascertained that some of these regions have been living under the supervision of a preacher or preachers all the time; and that in some instances there has been more preaching in these regions than at any other points in the state, would you still call them *destitute* for the want of preaching or the want of a better quality?—I know some churches which do not get preaching more than three or four times a year, yet meet on every Lord's day, read the scriptures, and attend to the ordinances of the house of the Lord. Others which have preaching once per month, only meet when the monthly preacher comes to address them, perhaps, on what we sometimes call *first* principles.

It would seem a congregation which has been standing 15 or 20 years, would have found this passage 'ere this time and been willing to act accordingly:—"Not forsaking the assembling of ourselves together as the manner of *some is*, but *exhorting one another* and so much the more as you see the day approaching." Heb. 10: 25. I suppose the Apostle did not intend to be understood as saying "after you have been a congregation 15 or 20 years you must wait for a preacher to come and exhort you every time you need an exhortation." But it has come to pass with many in this age as with the Hebrews, to whom Paul said, "for when for the time you ought to be *teachers*, you have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

From the above it appears that Christians are not to wait for the preacher to send them an appointment in order that they may be called together to *teach and exhort one another*, and after living 15 or 20 years as a congregation, still be a "*needy* and *destitute* church." "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow." Acts 20: 7. It appears they intended to break bread whether any preacher was there or not, for we do not read of any being there until Paul and his company arrived. "On the first day of every week let each of you lay somewhat by itself according as he may have prospered, putting it into the treasury." 1 Cor. 16: 2. (McKnight's Translation.) Here again it seems that it was the custom of the ancient christians to meet on every first day of the week.

"Disciple is a learner or scholar, from *disco*, to learn." May we not, therefore, conclude that learners or scholars who have been to school 15 or 20 years, are rather dull of hearing, or that the teacher is a little deficient in teaching, if they are still *destitute* and needy, and constitute "precisely those *regions* which most need attention." The New Testament contemplates christians as a spiritual house composed of "lively stones," active, learning, working members of the body of Christ. 1 Peter 2: 5. Again: "From whom (Christ,) the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love." Eph. 4: 16. When all the congregations consider well the responsibilities which rest on them collectiveiy and individually, having Elders, or Bishops who are apt, or able, regularly and faithfully teaching and acting out their duties as contemplated in the scriptures, then will that great *destitution* and *need* banish away forever, and not until then; notwithstanding all the labors and efforts brought to bear by a few preachers on the congregations of 15 or 20 years standing. Then will the word be sounded into *really* destitute regions, and not continually poured into the ears of congregations which ought 'ere this, to be able to send forth their Evangelists to almost all destitute regions, at the same time edifying *themselves* in love.—Congregations will not then be found with not a worshipping family in them; but the work of the Lord will then go on in families and congregations gloriously.

But I think I can see two or three difficulties to weekly or monthly preaching.—First, it will have a tendency to dry up and blunt the efforts and exertions of the brethren to inform themselves and worship the Lord within themselves. Knowing that they have a preacher to exhort them when they come together, consequently the native talents of the congregations must lie dormant, and no Timothys and Tituses will arise to take the place of the old Evangelists who must die.

Second. It will stop the efforts to a very considerable extent, if not altogether, of preaching and establishing congregations in regions where they are ignorant, perishing and dying for the want of a knowledge of the truth.

In the third and last place—If the whole number of congregations should be added together, and then divided by the number of preachers, it will soon be seen that the

preachers will fall very far short of being able to preach among the congregations weekly or monthly either. There is still a fourth, which must be removed before the work will go on triumphantly and gloriously, which must remain for an abler pen.

G. W. CONE.

Millersburg, Tenn., Sept., 1851.

Conversion of the Ethiopian.

Read Acts, 8 chap., from v. 26 to the close.

Before our Saviour ascended to the right hand of his Father, he delivered to his Apostles that blessed commission through which the world must be saved: "Go ye," said he, "into all the world and preach the gospel to every creature." It is the province of the "Acts of the Apostles" to inform us how they and others executed their commission. In this portion of the Sacred Record we have a faithful account of what they said and what they did in carrying out the will of their benevolent Master. We see, in this book, how they preached the gospel and *what* they preached; *how* persons were *converted* and became christians; how men and women were *saved* by the infallible teaching of those who spoke as they were moved by the Holy Ghost. The sermons this little book contains are infinitely more valuable than all the volumes of sermons and tomes of divinity that uninspired men have ever penned. The *way* and method by which we may certainly gain God's favor are here authoritatively declared, and hence to the *inquiring*, to the *anxious*, and to *seekers* and *mourners* this book is of unspeakable interest. It can satisfy the inquirer now, because it satisfied thousands like him eighteen hundred years ago. It can dispel the fears of the anxious now, by the same power that calmed the troubled soul of the Philippian jailor. Those who seek from it to know the will of the Lord will not be disappointed, nor need any who are mourning on account of their sins rise from its perusal ignorant of the healing balm that can alone soothe the heart bruised by sin and iniquity.

From the many interesting narrations of conversion which it presents, we have selected as the theme of present remark that of the Ethiopian Eunuch.

A thousand years before the days of Philip the inspired Psalmist had declared, "Ethiopia shall stretch out her hands unto God." And Queen Sheba had journeyed from the far South to hear the wisdom of Solomon and to admire the splendors of his reign. Doubtless she had carried back to the land of Cush a profound regard for the worship of the Jews, and it is not improbable introduced to some extent the Jewish religion among her people. Be this as it may, certain it is that the officer of Candace was a worshipper of the God of Abraham, of Isaac and of Jacob.

He had come to Jerusalem. He had been on a long journey to worship. From beyond the cataracts of the Nile he had gone to the city of David. Such was his regard for his religion; so dear was it to his heart, that he could easily sacrifice time, and ease, and money that he might discharge his duty to his God. Had he listened to the dictates of worldly prudence, he might have hesitated. He might have said, "I have a great deal of business which demands my attention. Much responsibility rests upon me, for I have the charge of all the treasure of the Queen of the Ethiopians, and much as I would desire to go to Jerusalem I cannot. I have not the time." But no, he reasons not thus. Religion first, business afterwards was his motto. He knew that God requires the first fruits for himself. He knew too, that the path of duty is the path of happiness, and that he who loses time for God's sake will find it repaid a thousand fold, hence despite all his business and his official responsibilities he had come to Jerusalem.

O christian man, hast thou gone to Jerusalem? Hast thou given thy time and thy means to worship thy God? Hast thou forgotten thy cares, thy farm, thy shop and thy merchandise, and gone where thou could'st commune with thy God? If not, look at this dark son of Ethiopia and be reproved.

"*He was returning, and sitting in his chariot, read Esaias the prophet.*" The festival season was over and the time for

his return has come, but like a true man of God, he still endeavors to commune with his Father in Heaven. He redeems the time. How many would have filled those solitary hours of the return journey with plans of gain and selfish advancement!—How many men would have spent them in vacant, listless indifference! How many others in restless and God-forgetting anxiety as to their affairs at home! The Eunuch spends them in reading God's word. He remembered the words of the Psalmist, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But *his delight is in the law of the Lord;* and in his law he doth meditate day and night." He knew that the word of God is a lamp to the feet, and he was ready to exclaim with David, "How sweet are thy words to my taste!"

Doubtless he had heard something of Jesus. The common expectation of the Messiah was familiar to him, and with his mind resting on this thrilling theme he naturally turned to the prophet that most clearly foretells of the coming Christ. The sayings of the prophet are dark to him. He understands them not. How could he? Christ had not opened his understanding as he did those of the disciples journeying to Emmaus. Matthew, Mark, Luke and John had not written for him. How could he understand?

Might he not have received an explanation by an operation of the spirit? Not except *miraculously*. Doubtless God could have *inspired* him, as he did the prophets—but this he did not choose to do. What right had the Eunuch to expect it? Did he not know that but few had been inspired even during four thousand years? He did not expect by any operation of the Spirit of God to be illuminated. But do you not suppose, asks my reader, that he prayed to God for help, for light, for understanding? Very like he did, and if so, how was his prayer answered?

"*And Philip ran thither to him.*" Behold the messenger of God! A *man* like himself—no angel, no mysterious visitant from another world answers his fervent prayer for light—a man stands before him and asks him the significant question, "Understandest thou what thou readest?" This is God's plan. When he called Paul, he said, "I send thee to the Gentiles *to open their eyes*, and to turn them from darkness to light." So opened he the eyes of the Ethiopian, not indeed by Paul, but by Philip, equally his messenger. And now, O son of man! inquiring the way of salvation, seeking to know thy Father's will and mourning over thy sins. Dost thou seek supernatural light—dost thou expect secret oracles from the Spirit—dost thou hope thy God will grant unto thee what he did not unto thy fathers before thee? Has he not sent a Philip to teach thee, a Paul to open thy eyes, a Peter to tell thee words whereby thou must be saved, and art thou still unsatisfied? Go to their words, hear them and treasure them in thy heart, that thou may'st be wise unto salvation. How can you understand except some man of God guide you? Will you not then ask Philip to come and sit with you?

The place of the Scripture which he read was this, "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgement was taken away: and who shall declare his generation? for his life is taken from the earth." And now from this beautiful and expressive prophecy Philip

Preached unto him Jesus. He explains the prophecy. Seven centuries had slowly rolled away since the holy Isaiah wrote, and none during all these centuries had grasped the full meaning of his words. No wonder the Eunuch could not. But the fullness of time has come. Messiah has lived, suffered, died. His messengers have been sent forth among all nations, and one of them can now explain to the inquiring treasurer what had been kept hid from ages and from generations. Doubtless he shows how Jesus grew up, as saith the prophet, like a root out of dry ground, having no form nor comeliness; how he was despised and rejected of men—a man of sorrows, and acquainted with grief; how he was oppressed and afflicted, yet opened not his mouth; how he was

brought as a lamb to the slaughter by fiendish priests and Pharisees; how as a sheep before her shearers is dumb, so before Pilate he opened not his mouth in self-defence; how in his humiliation justice was denied him; how he made his grave with the wicked and with the rich in his death and above all, doubtless Philip shewed his willing disciple how God had highly exalted his son, and given him a name that is above every name, that at the name of Jesus every knee shall bow and every tongue confess. Doubtless, he preached as did Peter on the day of Pentecost, "that God hath made that same Jesus whom you crucified both Lord and Christ;" as did the same great Apostle to Cornelius, that "to him (Jesus) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins;" as the Savior himself, when he opened the understanding of his disciples and said to them, "Thus it is written and thus it behooved Christ to suffer, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem;" and as his Saviour commanded, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned."

In thus preaching Jesus, he holds him forth as the sinner's only hope, as him who alone can dry the mourner's tears, and give that peace which the world can neither give nor take away. He exhibits him as the great prophet of whom Moses spake, as our great High Priest who has ascended to the throne of God to make intercession for us; as our King and Master. Thus preaching, he shows, that it is not by works of righteousness which we have done, but according to the grace of God that we are saved by the washing of regeneration and the renewing of the Holy Ghost. So preaching, he declares in effect, that by Jesus all that believe are justified from all things, from which they could not be justified by the law of Moses. (*Concluded next month.*)

Oppress not the poor, and defraud not of his hire the laboring man.

Minutes of the Tennessee Co-operation Meeting, held in the town of Columbia, commencing Friday, Oct. 17, 1851.

The meeting assembled in the basement of the Methodist Church at 2 oclock P. M., and on motion of bro. Ferguson bro. B. F. HALL was called to the Chair and G. W. MCQUIDDY and J. EICHBAUM appointed Secretaries. Prayer by bro. Ferguson.

After some introductory remarks from the Chair, it was moved that messengers by letter or otherwise report themselves; whereupon the following brethren were enrolled:

Rock Spring.—D. R. Gooch, J. W. Richardson,* B. Nelson, John Hill and George Beaty.*

Dunlap.—W. Nicks and S. Baker.

Nashville.—J. B. Ferguson, J. D. March and J. Eichbaum.

Lewisburg.—J. Hooten and D. H. McCord.

Murfreesboro.—J. Eichbaum, B. Johnson* and B. L. Carnahan.

Cold Branch.—G. Hudspeth and G. Anderson.

Lynchburg.—T. J. Shaw.

On motion, Resolved, That all brethren of good standing present be invited to participate in our deliberations and to have their names enrolled. Also,

Resolved, That brethren present be invited to state such facts as they may deem interesting to the meeting.

Whereupon Bro. Hall reported the condition of the church at Memphis.

Memphis.—B. F. Hall.†

Mt. Horeb.—J. K. Speer.

Franklin College.—S. E. Jones, J. J. Trott, G. W. McQuiddy and T. Fanning.

E. Tenn. Co-operation.—Robert Randolph.

Wilson co.—M. G. Elkins.†

Wilson Hill.—J. P. Moore and B. F. Houston.

On motion the Chair appointed the following Committees:

Evangelizing.—J. Eichbaum, B. Nelson, D. R. Gooch and John Hill.

Condition of Churches.—J. B. Ferguson, J. K. Speer and R. Randolph.

Education.—S. E. Jones, J. Callahan and J. W. Richardson.

NOTE.—The * indicates the absence of the messenger; the † that the person was not a messenger, but present on his individual responsibility.

Preachers.—T. Fanning, J. B. Ferguson and J. J. Trott.

Hymn Book.—J. B. Ferguson, T. Fanning, S. E. Jones, J. Eichbaum, J. K. Speer, G. W. McQuiddy and J. J. Trott.

Publications.—Ferguson, Fanning and Eichbaum.

Time and Place of meeting.—Speer, Trott and Nelson.

Preaching during the meeting.—Trott, McQuiddy and Eichbaum.

Adjourned, after prayer by bro. Trott, to meet Saturday, 8 A. M.

SATURDAY, Oct. 18.

Met according to adjournment. After prayer by bro. Fanning, the Chair added to the Committee

On Publication.—Murphree, Ch'n., Craig, Trott and Callahan.

On motion the Chair was added to the Committee on Education vice J. W. Richardson not present; also J. B. Ferguson and T. Fanning.

Bro. Hill moved the following resolution which was adopted:

Resolved, That the name of every one intending to participate in the proceedings, whether a messenger or not, be enrolled.

Bro. Fanning moved that a committee of brethren from the three divisions of the State be appointed to report the statistics of the churches so far as known to them;

Whereupon the Chair appointed, Jno. R. Howard Ch'm., R. Randolph, J. K. Speer, Trott, Cone, and Vandyck, said committee.

Letters and messengers being called for the following reported:

Philadelphia.—L. N. Murphree and P. F. Southern.

Salem.—D. Lipscomb.

Paris.—J. H. Vandyck, E. McFarland, and J. R. Howard.

Bethlehem.—Letter—no messenger.

Franklin, Ky.—J. Callahan.†

Alexandria.—Verbal—O. D. Williams.†

Linden.—A. Craig.†

Philippi.—F. McGraw.

Lincoln Co.—T. J. Whitaker.*

Christian Chapel.—S. Sparkman.†

Cane Creek.—C. R. Darnell.

Shady Grove.—H. Blake.

Beech Grove.—W. Trimble,† John Alexander.†

Liberty.—R. Campbell.

Lynchburg.—C. M. Crawford.

A communication from the Trustees of Franklin College was read and referred to the Committee on Education:

Committees were called on for reports.

The committee on condition and wants of Churches presented their report, which was received.

The committee on "How to increase the number of preachers" presented their report, which was received.

On motion the committees on condition and wants of Churches and How to increase the No. of preachers, were united.

The report was then amended and ordered to be recommitted.

The committee on the Hymn Book reported as follows, which was received:

HYMN BOOK.

Resolved, That as a State Meeting we unanimously desire the publication of a Hymn-book suited to private, family and congregational devotion, and we had fondly hoped that the committee appointed for that purpose at our last meeting would have been able to have presented us with the manuscript copy of such a work.

Resolved, That Brethren Ferguson, Fanning and Hall be appointed a committee to superintend the compilation and publication of such a work.

Resolved, That the profits of said work be subject to the control of this Co-operation for the spread of the gospel.

Bro. Ferguson moved the following, asking the privilege of speaking upon it at the hour of public preaching, 11 A. M:

That as churches and as individuals we should pay more attention to prayer as an essential element in our life of daily obedience to Christ.

On motion of Bro. Fanning, the Chair was authorized to appoint a committee on Bible Translation;

Whereupon the following committee was appointed: T. Fanning J. B. Ferguson and J. J. Trott.

The Chairman then, as agent for the

committee of the Baptist Church, invited the brethren present to attend a meeting to be held at Memphis for the purpose of considering the propriety of a revision of the present translation of the Bible.

Adjourned to hear the discourse of Bro. Ferguson on prayer.

SATURDAY, 2 o'clock P. M.

After prayer by Bro. Trott, the Chair offered some remarks on order and called for reports; whereupon the following churches reported:

Millersburg.—G. W. Cone.
Woodbury.—Jno. Gannon.
Totty's Bend.—A. Hooten.
Roberson's Fork.—Wade Barrett.†
Smyrna.—G. Morton and E. Puckett.
Cornersville.—J. B. Hackney.†
Cathey's Creek.—Ja's Cathey.

It was then moved that the report on the the Hymn Book be adopted.

After an interesting discussion, in which brethren Ferguson, Speer, Craig, Jones, Fanning and Williams participated, the motion was carried.

The committee on publications then presented a report which was received. On the motion to adopt considerable discussion arose on the propriety of publishing a weekly journal, in which brethren Fanning, Callahan, Eichbaum & S. E. Jones participated.

Bro. Fanning moved that brethren Hall, Howard, Ferguson and Eichbaum be added to the committee. Adopted.

A call was then made for the brethren willing to devote themselves to the work of the ministry, whereupon several brethren presented themselves.

After prayer, on motion, adjourned to Monday 8 A. M.

MONDAY, 8 o'clock A. M.

Meeting opened with prayer by bro. S. E. Jones. The minutes were then read and corrected.

Letters being called for, communications were received from

Philippi.—F. McGaugh.
New Hermon.—C. Darnell.
E. Tenn. Co-operation.—R. Randolph.
Bigbyville.—Tho's Hyatt, J. W. Edwards and J. W. Reese.

Whereupon bro. J. B. Ferguson moved the reference of such matters as are contained in the last letter to their appropriate committees.

On motion of bro. Fanning the following resolution was adopted:

Resolved, That the Discourse on Prayer, by Eld. J. B. Ferguson, be recommended for publication in pamphlet form, to the Publication Society.

The report of the committee on publications being then called for, time was given them for further consideration.

The committee on time and place of meeting, reported:

Resolved, That the next State Co-operation meeting be held with the Church at Paris Tenn., commencing on Friday before the 1st Lord's day in Nov. 1852.

Which being received, was then laid on the table.

The committee on Bible Societies then reported;

Which report after striking out certain clauses was adopted as follows:

Resolved, That we cordially approve of every effort to give the pure word of life to the nations of the earth, and we are at all times ready to co-operate with any people in this great work on equal principles, but we are not disposed to aid in any Bible enterprise designed to subserve party purposes.

The committee on Evangelizing reported. The report being received was ordered to be taken up item by item. After some discussion on the first item, in which bros. S. E. Jones, Gooch, Ferguson and Nelson participated, bro. Fanning offered an amendment which was withdrawn, and after some remarks by bro. Trott, the article was adopted.

The remaining items were adopted up to the 7th.

On motion the consideration of the 7th article was suspended in order to permit bro. S. E. Jones to make a report. After some remarks from Bros. Gooch, Jones and others, the 7th article was again taken up and adopted, as also the 8th and 9th articles.

REPORT ON EVANGELIZING.

1. *Resolved*, That we recommend to continue the church of Nashville as the agent of the Co-operation.

2. *Resolved*, That the committee on Evangelizing be requested to make an annual report to the Co-operation meeting of preachers employed, the result of their labors, and funds received and paid out.

3. *Resolved*, That the fiscal year begin and close with the Co-operation meetings.

4. *Resolved*, That we disapprove of employing any as State Evangelists who are not able to devote all their time in preaching—to give themselves wholly to the work of the ministry.

5. *Resolved*, That the church of Nashville be requested to appoint an Evangelist to act as agent in collecting the subscriptions of churches and individuals to the co-operation fund, and that he be required to make quarterly reports to the committee on Evangelizing. Furthermore, that it be his duty to labor to induce all the churches of the state to enter into co-operation and send messengers or letters to the next state meeting, and also to collect and report the statistics of the churches. Furthermore, that he be instructed to request each church to appoint an agent within her own bounds to collect and transmit funds.

6. *Resolved*, That the Evangelists be instructed to bestow their labors on destitute churches and districts.

7. *Resolved*, That it be recommended to the Evangelists to arrange distinct fields of labor so that they shall not conflict with each other.

8. *Resolved*, That two Evangelists of experience be chosen for the ensuing year, and that some young brother of promise and piety be associated with each of them, that they may be better prepared for the work of the ministry.

9. *Resolved*, That so far from discouraging county or district co-operation, this meeting looks with deep interest on all efforts of that character, and instructs the State Evangelist to aid the same so far as in their power.

On motion, adjourned. Benediction by bro. Randolph.

MONDAY, 2 o'clock P. M.

Prayer by Bro. Barrett. The committee on the condition of churches reported as follows, which was adopted:

REPORT ON CONDITION OF CHURCHES.

The committee upon the state and wants of the Churches, beg leave to report,

That there is a lack of the regular teaching of the word in many of the churches that ought to be supplied. In view of this want, this meeting would recommend that every church ought to feel a sense of responsibility for its own immediate deficiencies and wants, and should make provision for these in preference to any demands upon it from abroad. They would also state that our general Evangelizing was never intended to take the place of the regular teaching of Christianity in the churches; but was intended for destitute regions; to organize new churches and to awaken an interest in such churches as are without regular worship or teaching that will secure these objects. More attention must be paid to pastoral teaching and visiting in our churches if their existence as blessings to their membership, their children and their friends, shall be perpetuated. We must learn to cultivate as well as plant—to watch over as well as call together. We recommend, therefore, That such churches as are without public teaching will take such steps as in their wisdom will secure so necessary an auxiliary to their advancement in religious knowledge and piety. And where one church is not able to secure regular teaching for every Lord's day, it should seek to unite its means with some other church or churches and secure such teaching as is posble. We also state,

That as churches and as individuals we must pay more attention to prayer as a part of family religion and as an indispensable element in the life of daily obedience to Christ.

On motion of Bro. Fanning,

It was thought proper to recommend the churches and brethren generally to take into consideration plans calculated to qualify

brethren for the ministry of the word and to bring them into the field as laborers. To attain these ends, the Co-operation suggest the following:

1. The momentous importance of young men and men of liberal ability, giving themselves to the work of the Lord.

2. Christ directed the disciples to pray for laborers in the vineyard, and we would earnestly solicit Christians to pray the Lord to raise up men for the work and to encourage each other to exercise in the congregations according to the abilities which God has given.

3. We desire our brethren to use all reasonable means to afford young men and others, such an education as is requisite for the preacher of the gospel.

The committee on Education reported through their chairman, bro. Fanning, as follows:

REPORT ON THE SUBJECT OF EDUCATION.

The committee on the subject of Education beg leave to report the following, viz:

1. The disciples of Christ, in consequence of having had their attention hitherto mainly directed to the proclamation of the word, have not done as much in regard to christian education as the cause we advocate demands, or it has been in our power to perform.

2. As christian parents are commanded to "train up their children in the instruction and admonition of the Lord," we most earnestly recommend to the brethren the propriety of establishing and sustaining schools suitable for the education of their children.

3. We would respectfully call the attention of the churches to the schools now in operation amongst us, particularly to the school at Spencer, Van Buren co., called Burritt College, for the education of males and females, under the direction of Bro. W. D. Carnes; and to Minerva College, for the education of young ladies, in Davidson co., under the supervision of Bro. S. E. Jones.

FRANKLIN COLLEGE.

In compliance with a proposition from the Trustees of Franklin College to purchase the property of said College, it was

Resolved, That a committee be appointed by the Co-operation of Tennessee, to purchase the property of the College, make provisions to endow a sufficient number of Professorships to educate a large number of young men free of cost, and make all necessary arrangements for carrying out the wishes of the friends of the institution.

Resolved, That the following persons shall constitute said committee, which shall be known as the Educational Committee of the Tennessee Co-operation in reference to Franklin College, viz:

The present board of Trustees—to wit:
T. Fanning, *ex officio*, Pres. of the Board.
Edward Trabue, Nashville, Tenn.
W. H. Wharton, "
Frank McGavock, "
Hon. Andrew Ewing, "
James H. Foster, "
Jesse B. Ferguson, "
Isaac Paul, Esq., "
Turner Vaughan, Laguardo, Tenn.
John W. Richardson, Stewartsboro, T.
Hon. A. O. P. Nicholson, Columbia, T.
Hon. Edmund Dillahunty, "
Jno. S. Gardner, Dresden, T.
Beverly Nelson, Mt. View, T.
Lewis Tillman, Shelbyville, T.
Hon. D. G. Ligon, Courtland, Ala.
David R. Gooch, Nolensville, T.
Geo. W. McQuiddy, Sec'y, F. College.

Also, Jno. D. Ferguson and E. W. Payne, New Orleans; J. M. Matthews, William Clarke and W. H. D. Carrington, Miss.; Jno. H. Dunn, P. B. Lawson, J. R. Goree, Charles P. Samuels, Ala.; Dr. D. Hook, N. W. Smith, S. J. Pinkerton, D. D. Swobe, M. A. Smith, Ga.; J. G. Tompkins, Joseph Wassen, W. P. Payne, W. D. Jourdan, Joseph Callahan, Robertson Toryan and W. Hester, Ky.; T. M. Allen, S. S. Church, W. M. Thomas and D. P. Henderson, Mo.; David S. Burnett, Ohio; Samuel R. Hay, Illinois; Joseph S. Havener, David Bush and Dr. Wm. D. Erwin, S. C.; William D. Carnes, J. L. Goodall, Albert G. Branham, O. D. Williams, Jas. S. Harris, John Eichbaum, Dr. B. W. Hall, John P. Sledge, John Harding, J. C. Anderson, Joshua

K. Speer, John Hill, L. N. Murphey, Dr. B. F. Hall, J. J. Trott, N. B. Smith, W. Lipscomb, Wade Barrett, John R. Howard, J. H. Vandyke, S. E. Jones, Geo. Stroud, Wm. F. Fall, B. G. White, P. R. Runnels, Alexander Fall, C. Curlee, Russell Houston.

It is understood and agreed that nine members of the committee, regularly called together by the President of the board of Trustees of Franklin College, shall constitute a quorum to do business; and that liberal arrangements shall be made to educate orphans and ministers of the gospel.

After some remarks from bros. Fanning, Ferguson, Nelson, Callahan and Hall, the report was adopted.

On motion of bro. Fanning, J. J. Trott and J. Eichbaum were recommended as State Evangelists and G. W. McQuiddy as Agent.

On motion of bro. Ferguson the following resolution was adopted:

Resolved, That the following committees be appointed and that the first named individual in each deliver an address to the next Co-operation meeting.

COMMITTEES FOR 1852.

Evangelizing.—Trott, Murphree, Speer.

Education.—Hall, Callahan, Nelson.

State and wants of Churches.—Eichbaum, McQuiddy, Jones, Barrett.

Publications and Publication Societies.—Howard, Gooch, R. Jones.

The claims and duties of the Ministry.—Fanning, Elkins, Cone,

Benevolent Enterprises.—J. B. Ferguson, Vandyck, Runnells.

The report on time and place of holding meeting taken up. Bro. Trott moved to strike out Paris and insert McMinnville—lost and Paris adopted.

Bro. Trott presented a memorial on the subject of publications which was referred to the committee.

The Report of the Committee was then taken up and received. On motion it was adopted with some amendment as follows:

PUBLICATIONS.

1. *Resolved*, That we approve of the spirit and temper of the Christian Magazine; and that we recommend its circulation to the brethren.

2. *Resolved*, That bro. J. B. Ferguson be recommended as the principal Editor.

3. *Resolved*, That the Christian Magazine be continued at its present size and price.

On motion of bro. J. B. Ferguson the present board of Publication was continued.

On motion of Bro. Trott,

Resolved, That the proceedings of this meeting be published in the Christian Magazine, and that the committee of publication be authorized to publish them in pamphlet form if they deem it advisable.

On motion of bro. Ferguson the following resolution was adopted:

Resolved, That we return our thanks to the Methodist Episcopal and Cumberland Presbyterian Churches, for the use of their capacious houses of worship, and heartily reciprocate the spirit of liberality which has led to their kind offer. Also that we feel grateful for the hospitality of the citizens of Columbia in our reception and entertainment.

On motion of bro. Trott the resolution on the subject of a weekly paper was laid on the table till the next meeting.

On motion adjourned to 7 P. M.

MONDAY-NIGHT, 7 P. M,

On motion bro. Craig was called to the chair, (bro. Hall being engaged in preaching.) Prayer was made by bro. Trott

On motion of bro. Trott, bro. G. W. Cone was recommended to the E. Tenn. Co-operation.

A report of operations was then made by bro. R. Jones, and some remarks added.

Bros. Cone and Southern followed in some verbal reports of their labors during the year.

After some miscellaneous remarks an irregular discussion sprang up on a suggestion of Bro. Elkins to divide equally the funds among the Evangelists, and it was finally concluded to leave the settlement to committee.

On motion of J. Eichbaum, Resolved, that we recommend Bro. John R. Howard as a suitable co-editor of the Christian Magazine.

On motion, Resolved, That we adjourn to meet Friday before the 1st Lord's day in Nov. 1852, at 11 o'clock, A. M.

After uniting in singing a parting song and giving the parting hand, bro. Ferguson concluded with prayer, and the meeting adjourned.

B. F. HALL, *Chm.*

G. W. McQUIDDY, } *Secy's.*
JNO. EICHBAUM. }

The State Meeting.

We have just returned from one of the pleasantest as well as most useful meetings we ever had the pleasure of attending. We found on arriving in Columbia, early Friday morning that but few had preceded us; but by Saturday it became evident that the meeting would be quite largely attended. We had the pleasure of seeing brethren Craig, Randolph and Speer, veterans in the cause of reformation, as zealous now as they were when twenty years ago they buckled on the the armor for the battle. Many others were present whose efforts gave presage that their age will be as honorable as their prime has been devoted.

By the courtesy of our Methodist friends we were permitted to use their spacious and elegant church edifice for public preaching, while the basement answered an excellent purpose for the business sessions. Their houses were open as well as their church, as were also the houses of many others of the town. We congratulate the brotherhood on the fact that the meeting evinced increasing interest on the part of the churches in the work of co-operation. Many churches who had never previously contributed declared by their letters an intention to subscribe the coming year to sustain the Evangelists.

In reviewing what was accomplished by the deliberations of the meeting, we find that the Evangelizing System was as we conceive much improved. A plan was set on foot by which it is probable that the brotherhood will be enabled to engage in the work of Education with new interest, and arrangements were made by which we may anticipate the publication of such a Hymn Book as will answer the wants of our communities.

A degree of unanimity prevailed, with but little exception, highly creditable to the hearts of those convened, and we think that none regretted the loss of time or means consequent on their attendace.

Our space forbids further comment. May these annual meetings increase each year in interest and in good fruits.

J. E.

Reports of Evangelists.

MILLERSBURGH, Tenn.,
Sept. 3, 1851.

BRO. EICHBAUM:—Since I last wrote to you I have visited the following places:—I commenced a meeting at *Bear's Creek*, Saturday preceding the fourth Lord's day in July; preached three days; had 1 confession and baptism. The Brethren at this point are doing a little better than at any point I have visited this season. They meet on every first day, bring their children with them to meeting, and hear the lessons they have learned the preceding week in the Bible. Little boys and girls can and do repeat whole chapters in both Old and New Testaments. They all read the Sciptures together; pray, sing and keep the ordinances without a preacher. May the Lord bless them, and make them a blessing to their vicinity and an example to other congregations.

From there I went to a place called *Owl Creek*, where I preached three days and expected to continue longer, but owing to some hindering causes had to desist.—There is no congregation in this neighborhood, but the prospects are tolerably flattering for doing good. In this neighborhood I met with Bro. R. Jones. We then went to Winchester, preached a day and night in the Methodist meeting house, for which we feel very thankful, and will at any time be very happy in affording them alike accommodation. Then to Peniel, where we anticipated preaching several days, but owing to sickness, deaths and other meetings we only preached two days. I joined with Bro. R. Jones in holding a meeting at Cross

Roads, Bedford co., commencing Saturday preceding the 3d Lord's day in August.—We preached five days and had 3 accessions. Saturday preceding the 4th Lord's day in August, I went to Ivy Bluff, Warren co., to join Bro. L. N. Murphree in holding a protracted meeting. We preached six days; had 7 accessions. We had Bro. Elkins with us part of the time. We had Brother Southern to our ministry also. From the above point Bro. Murphree and myself went to Mountain Creek where we intended to preach several days, but owing to my getting sick of cold and hoarseness and being unable to preach, and other hindering causes, we continued only three days—had one confession and baptism. The prospects at this point are very flattering for doing much good for the best of all causes.—There is no organized congregation at this place; there are a few brethren in quite a scattered condition and need preaching as much as at any other point. The preaching brethren who can, would do well to visit them.

G. W. CONE.

East Tennessee Co-Operation.

BRADLEY co. Tenn., Oct. 8, 1851.

BRO. EICHBAUM:—The lower East Tennessee Co-operation met, according to former arrangements, on the 4th inst., and according to a resolution passed, it becomes my duty to prepare an abridged report of its proceedings for publication in the Christian Magazine.

The meeting was organized by appointing Eld. ROBERT RANDOLPH Chairman and myself Secretary.

The following churches were represented this year, viz: Athens, Smyrna, Spring-creek, Philadelphia, Trenton, Rocky-springs, Daddy's creek, Coosawattee, Chatatee, Hare's creek, and Post Oak Springs. The total number of members represented was abont 550. The amount pledged for evangelizing for the year 1852, is $338, 25 cts.

The present "board of managers," viz: Brethren John Mee, James Metcalfe, and E. M. Willoughby were appointed to act for the next year. Bro. Charles Metcalfe, jr., continued General Treasurer for 1852.

Bro. Thomas A. Witherspoon was appointed to travel as an evangelist for the year 1852, at a salary of $200, and the board of managers authorized to select and employ another.

According to the report of brethren Tho's A. Witherspoon and James D. Billingsley, evangelists for the present year, there has been one church of twelve members constituted; about 100 added within the bounds of the Co-operation—prospects in several places very flattering.

The next annual meeting of the Co-operation was appointed to be held with the Spring-creek church, McMinn co., Tenn., including the 1st Lord's day in Oct. 1852. Then adjourned to meet at the time and place above specified.

GILBERT RANDOLPH,
Secretary.

Funds needed for State Evangelists.

From reports submitted to the recent State Co-operation, it appears that there is quite a deficiency in funds to meet the demands growing out of failure to collect a support, on the part of several of the present year's laborers. Our Brethren have gone forth into the field, and have been in most instances constantly and arduously engaged and some of them have not received a sum as large by one half as is given for day-laborers upon our public high ways. This ought not so to be. And will our Brotherhood suffer it to remain so? Shall the cry of the laborer be drowned in our ears to enter into those of the Lord of Sabaoth, and to prevail against us at the last day? Shall it be said that Brethren and Churches of Christ have allowed their public servants to suffer? Shall we not, rather, have an immediate response to this statement, by the faithful payment of all that is due from the Churches, and cannot additional amounts be forwarded to meet labor already rendered, and prevent grief and discouragement that must inevitably ensue if this state of things is permitted to continue. We are confident that we have good Brethren and lovers of the cause of God, who will readily give of the good things with which the Lord has blessed them and we wait anxiously to hear from them. "To do good and to communicate is a sacrifice well-pleasing to God;" "In as much as we do it to the least of these (Christ's Brethren,) we do it unto him." Therefore, "let him who is taught in the word communicate to him that teacheth in all good things."

J. B. F.

TO CORRESPONDENTS.—The Religious Intelligence, as well as many articles from correspondents and some Editorial has been crowded out to make room for the report of our State Meeting.

CHRISTIAN MAGAZINE.

EVERY SCRIBE INSTRUCTED UNTO THE KINGDOM OF HEAVEN, IS LIKE UNTO A HOUSEHOLDER WHO BRINGETH FORTH OUT OF HIS TREASURE THINGS NEW AND OLD.—MATT. XIII. 52.

VOL. IV. NASHVILLE, TENN. DECEMBER, 1851. NO. XII.

LECTURES ON EXODUS.

Lecture XIV.—Exodus, 18th Chapter.

JETHRO'S VISIT TO MOSES—THE LOVE OF VARIETY IN MAN—THE QUALIFICATION OF RULERS AND TEACHERS.

A large number of erudite and profound critics have labored the opinion that the account of Jethro's visit to Moses detailed in this chapter, is out of its chronological order and that the visit did not take place until long after the giving of the law at the time referred to Numbers x. They assign many reasons which we have duly considered, but which are not in our estimation sufficient to sustain their assumption. The interview described in the 10th of Numbers would strike the common reader as a different one from that here detailed, occurring at another time and leading to entirely different results. Jethro, there called Hobab was invited on that occasion to identify himself with Israel and partake of the goodness God had promised to them. He declined the offer but afterwards accompanied them, as we may learn from Judges 1: 16; 4: 11;—1 Sam. 15: 6. It is reasonable also to suppose that Jethro would seize the first opportunity to visit his son-in-law and restore to him his wife after the overthrow of his enemies. And what confirms my opinion that this history is in its chronological order, is, that in the conversation between Jethro and Moses here given, it cannot be supposed that some mention would not be made of the glorious appearance of God upon Mount Sinai and the decalogue there given, whereas all that Moses relates is, what God had done to Pharaoh, in what manner he had delivered his people, and the travail which came upon them by the way, which included their passage through the Red Sea, their lack of water and bread and their engagement with the Amalekites. Their conversation comprehends the events we have in the preceeding, but more of those which await us in the succeeding chapters. Now, it is unnatural to suppose that Jethro in his congratulations would not mention the most wonderful of all events in the history of Moses and that Moses had forgotten to detail it, and consequently the narrative must be received as it is. The allusion to statutes and laws of the Lord, which many regard as referring to the Decalogue, will be easily understood by remembering those "statutes and commandments" enjoined after the passage of the Red Sea, (15: 26,) and it is surprising that such men as Dr. Clark, who supports the Rabbinical opinion upon the above allusion, should have forgotten the passage upon which they had just commented. It is clear, therefore, that Moses received the visit of his father-in-law immediately after the fight with the Amalekites. Jethro hearing of the monstrous works which God had wrought for his son-in-law and the people of his charge, at once took his daughter, the wife of Moses, and his two sons, Gershom and Eleazar, and brought them to the camp of Israel. Their arrival awakened new joy in the heart of the leader of the people. There were mutual embraces and congratulations, and Moses entertained his guests by the detail of those stupendous events which have already passed under review before us, events which must live in the memory of all generations. Emotions of joy in the heart of the prince of Midian soon overcome all personal and fleshly regard and soar above private friendship and natural affection, which flowed very properly in gratitude to

God whose glory had been so signally manifested in the march of favored Israel.

> "Blessed be the Lord!
> Because he has delivered these
> Out of the hand of the Egyptians,
> And out of the hand of Pharaoh!
> I know, now, that the Lord is great
> Above all gods,
> For they were set against them."

The interview ends in solemn religious service by the presentation of burnt offerings and sacrifices, in which Aaron and all the Elders of Israel take part. Jethro himself was a priest according to the usages of the patriarchal religion; and what could be more appropriate after their joyous meeting and the memory of the mighty acts and glorious power of the Almighty, their father's God, than to consecrate their friendship and gratitude by offering joint-sacrifice?

Jethro remained in the camp of Israel for several days, during which time he could not fail to discover the great amount of business which devolved upon Moses in hearing the complaints and determining the differences among so many people. He was convinced that his physical powers would soon sink under such a burden and he ventured to expostulate with him, and to advise him with regard to it. Moses excuses himself upon the score of duty. Jethro gives his counsel. He tells him, in the beautiful language of the original, that like the leaf of the tree he will wither away under the corroding care of his burdensome duties. He advises that officers be substituted under Moses, men of ability, courage and piety, free from avarice, who should be rulers over thousands, hundreds, fifties and tens, who should hear and determine all matters which did not require a divine response, whilst Moses should act as oracle to all. In this advice we see the father-in-law, as a wise, conscientious and modest man, of sound discretion and piety. Moses courteously and candidly received the kind advice, and at once made choice of the proper men for the places assigned, who became a court and "judged the people at all seasons." Jethro returned to his own country and sometime afterwards united himself and family with the hosts of Israel.*

Upon this narrative we remark:

1. What an insatiable love for variety is implanted in our nature! We find it alike in the expanded frame of nature; in the extended plan of Providence, and in the structure of the composition of the word of God, and in all the events of human life. How this state of things is adapted to promote the wisdom, virtue and pleasure of man! His mind is formed to thirst after and enjoy variety. The glare of perpetual heat and light would destroy mankind, but relieved by intervening shade and darkness, it is both grateful and beneficial. Who could bear the fires of a changeless summer, or the frosts of an eternal winter? Yet who does not rejoice in the freshness of spring and the soberness, not to say solemnity of autumn? Who could bear to see the earth one vast interminable plain; and yet who does not delight in its mountains, oceans, rivers, springs, rocks, hills and vales? Any view of the nightly heavens is glorious, but by being left in continual motion the eye seems to wander from glory to glory as after the image of the glorious King. But the word of God has the same engaging variety. It is adapted to the antiquarian, the naturalist, the jurist, the legislator, the poet, the philosopher and the minister of God. To such it is the discovery of truth, a guide to the understanding, a comforter to the heart, a teacher of wisdom, a rule of faith, a source of joy. And if the works and word of God exhibit such pleasing transitions from object to object, such new and interesting views of the same object continually changing, why complain we of the events of human life? Would we have constant prosperity and success? We must then, have constant stagnation. Disappointment, pain, toil, each have their place in our great economy. Happy he who assigns them their proper place in his own labors. God has formed our minds like a mirror capable of taking in all images, of

*It is probable that Hobab referred to in Nu. 10: 29, was son to Jethro, as the original for father-in-law is often translated brother-in-law; but however this may be, the family of Jethro were united to Israel.

representing every variety. "There is a season and a time for every thing." We ought not to expect constant happiness. But we should seek to imitate the steady mariner who avails himself of fair winds and yet prepares for storms, hindrances, and detentions looking ever to the haven where all his toil and labor shall be amply rewarded.

I would have you notice the CHARACTER of the men to whom should be entrusted important interests.

1. The first requisite in such is ABILITY. A weak man is often as a ruler a greater curse to a people than a *wicked one;* for the reason that he is liable to become the tool of *many* wicked, who not only add to his crimes but distract his government. Men who occupy prominent places either in church or state should, therefore, be selected on account of their discernment, penetration and general wisdom. A stupid man cannot appreciate the duties of his position; a weak one will become a tool for others, and a man of distracted mind must err in judgment, for he cannot concentrate his mind so as to understand a cause, even if fairly presented. The Hebrew word here rendered "*able,*" has all the meaning of our words vigorous, active, courageous. It occurs Gen. 47: 6; 1 Chron. 26: 6. A modern definition would be a "*business man.*"

2. The second requisite was *piety.* "Men who feared God." For the manifest reason that the most comprehensive ability is often separate from correct principle. Men may have intellect and information without conscience. Men of ability are too often servile to party, to the opinion of the world and a shining reputation. They become, under the influence of passion and mercenary interests, time-servants. But where reverence for the superior authority of that God who looks to the interests of all his creatures, is blended with ability, man has a defence in the hour of temptation, a restraint in the day of power, and a light when darkness and secrecy hide from the world. He acts under the impressiveness of the omniscience and omnipresence of "Him who seeth not as man seeth." It is not an evanescent thought which is here for one moment and gone the next, but it is an immovable belief that we are ever under the inspection and subject to the will of an incomprehensible Being, and one who will approve and reward the right and over-awe the evil-doer. We cannot sin with security, seeing that God is in every place. Let the men of station, then, be "men who *fear God.*"

3. "*Men of truth.*" Men of approved fidelity; who love truth more than fame, more than money, more than the apparent consistency of their own opinions. He should not only be a man hating falsehood and speaking truth himself but he should expose deceit and injustice in others. He should love the truth more than compassion. A ruler or judge from pity might be disposed to favor a *poor man* though he knew his cause to be unjust. Such feelings may be called amiable and excellent, but they should not be perverted. So important was this principle under the administration of Jewish law, that God made a special enactment by which he forbade the influence of the multitude and of the great, and the making of poverty a shelter for the wrong-doing of the poor. "Thou shalt not countenance (compassionate) a poor man in his cause." A special enactment was made for the defence of their just rights, but in matters of right, truth was to be regarded without regard to rank, character or condition. Men of truth can only observe this rule.

4. *One who hates covetousness.* Men who will not receive bribes, nor seek to enrich themselves by perverting judgment. Isaiah describes his character in giving the character of the man "who shall dwell on high and whose defence shall be the munition of rocks." "He shall despise the gain of oppressions and shake his hands *from holding of bribes.*" Isa. 33: 15, 16. A covetous man cannot be a just man much less a just judge. The love of money lulls the conscience to sleep as an opiate burdens the heart, banishes the fear of God and hoodwinks both truth and justice. Let us have men therefore who *hate covetousness!*

In these regulations do we not see the true character of man? Why should a ruler hate covetousness, seek truth and fear God? Because they are in danger of being selfish, deceitful and avaricious; and because their subjects are tenacious of their own rights and disposed to encroach upon others; and, because, the everlasting laws of God's moral government cannot be set aside without a visitation of just retributions upon rulers and people. If these principles universally prevailed, we would have no need of legal enactments; war would come to an end; courts would be closed and judges would descend from their seats of honor because no cases would come before them? Do any ask when this glorious era shall arise? I answer:

When all human governments shall have been fully and fairly tried and found wanting, and the Counsellor of God, the Prince of the kings of the earth shall take the kingdom and rule over the people forever. Thrice hail! auspicious day! for till then we must suffer and "in patience possess our souls."

J. B. F.

Conversion of the Ethiopian.

(Concluded from page 345.)

Let us now inquire the effect of this preaching. Paul declares that the Gospel is the power of God to salvation. Did it prove so with regard to the Ethiopian?—The Apostle Peter declares that we are born again of incorruptible seed, even by the word of God which liveth and abideth forever. Did the word of truth regenerate the Eunuch? Jesus tells us that those who receive the good seed; the word, into honest and good hearts bring forth fruit with patience. Was this the case with him to whom Philip preached? Let us see. No sooner do they come to a certain water than the Eunuch cries out, "*See, here is water; what doth hinder me to be baptized.*" He has heard his duty from his divinely sent teacher; has heard him declare the Gospel, He that believeth and is baptized shall be saved; and convinced in mind, his heart moved by the holy influence of the saving truth, he waits not to be commanded or exhorted. He is seeking salvation and will he wait when the path is plain before him? He is anxiously desirous of securing the favor of God, will he hesitate to do his will?

What hinders? Is his earnest question. Anxious inquirer! let it be thy question.—Hast thou heard God speaking to thee and believed? then pray no longer for faith. Hast thou resolved to turn from thy sins—pray no more for repentance, thou hast it. *Obey* God. Do you not desire to obey him? Away with thy doubts. Ask thy fearing, doubting heart, what doth hinder me to be baptized?

"*If thou believest with all thy heart, thou may'st.*" But what is it to believe *with the heart?* Many who have believed have been apprehensive that their faith was of the head rather than of the heart.—Attaching a mystical meaning to the word heart they have sought after a mystical and inexplicable influence of the Holy Ghost.—Having the true faith, they have not been satisfied, but have sought amid revival meetings and altar agonies for that creature of their imagination, that idolized dream of religious enthusiasts, saving faith—a faith, the immediate gift of God, without testimony and without means. In view of this, we affirm that according to the Jews, to believe with the heart is to believe with the *understanding*. Hence, says Jesus, "O fools and slow of heart to believe." Again he says, "Lest they should *understand* with their hearts." Again, "Out of the heart proceed evil *thoughts*." These quotations are sufficient to show that by the heart is meant the thinking and understanding faculty of man.

To believe with the heart then, is to believe understandingly, really, sincerely.—All real faith, according to the Scriptures is heart-faith. The great condition of baptism is here most emphatically stated—FAITH. Woe to those who are baptized without it! They but mock God and pervert one of his solemn ordinances. Whoever baptizes without it does what the inspired Philip did not, dare not. Let them look to it. They assume a responsibility, the most weighty. They offer strange fire on God's altars. They bring offerings their Creator has never asked. Let them remem-

ber Cain. Like Saul, they go beyond the Word of God. Let them ponder what the prophet said. "Obedience is better than sacrifice."

Let us now hear that CONFESSION OF FAITH made by the Eunuch, And he answered and said—

I believe that Jesus Christ is the Son of God." The world has seen many 'Confessions of Faith' and may yet see many more. Learned councils and convocations have exhausted all their wit and learning in making them. Stately and powerful churches have been built upon them. But council, and creed, and church have gone down to the dust together, and there shall be no resurrection. *This* confession abides. 'On it,' said the Savior, 'I will build my Church and the gates of hell shall not prevail against it.' Eighteen hundred years have gone by and still beside many a baptismal font, and many a gentle stream, and many a broad river you may hear these words breaking the silence as once they echoed by the waterside in the desert, "I believe that Jesus Christ is the Son of God." And they will yet be heard by millions more under all skies till the blessed one who asks us to confess him shall come to confess his saints and to be admired in all them that believe.

Dear reader, for whom Christ died, have you ever confessed your Savior and Redeemer? He confessed you when despised and rejected of men. For you he wept in tears of blood in sad Gethsemane. For you he stood before the murderous band of priests and Pharisees, and when the insulting high priest asked, "Art thou the Christ?" he faltered not, but confessed, "I am, and ye shall see the Son of man sitting on the right hand of power and coming in the clouds of Heaven." In the agonies of death he confessed you and prayed for you, and now he entreats, "Come unto me all ye that labor and are heavy laden and I will give you rest." And will you live on the earth he has redeemed and not confess him? Will you go to your lonely grave with the bitter thought to haunt you there—"I have never owned my Savior. I denied him before men and now I am going to the judgment seat to hear my sentence. Depart—depart!"

But not only did the Eunuch confess, he *obeyed* the gospel. "*They went down both into the water, both Philip and the Eunuch, and he baptized him.*"

Thus in ancient times men became christians. They believed, they repented, they obeyed. As Jesus anticipated when he gave the commission, they believed and were baptized. So may persons become christians now. If they think the plan too easy, they must dispute with the God who has ordained it. If it is a way everywhere spoken against, remember that it was everywhere spoken against in the days of the Apostles. Does it seem too simple? It is the simplicity or foolishness of God which is stronger than men and wiser than men. We do not design to argue as to the action of baptism. As it seemed to the excellent Doddridge, so we think it must appear unreasonable and "unnatural to suppose that they went down to the water, that Philip might lift up a little water in his hand to pour on the Eunuch." Very few we suppose whose minds were unwarped have ever read this passage without finding immersion.

And he (the Eunuch) went on his way rejoicing." The Gospel believed and obeyed is calculated to inspire joy. Obedience to God at all times and under all dispensations has been the only source of satisfying joy—how much more under the christian dispensation? If the pious Jew returning from the altar on which he had laid the appointed victim could rejoice, although it was impossible for the blood of bulls and goats to take away sin; how much more may he who by faith is washed in the blood of the Son of God, in that blood that lecanseth from all sin, rejoice with joy unspeakable and full of glory? Such joy warmed the heart of the Ethiopian. He knew that he had done the will of his Heavenly Father. He had knelt at no mourners' bench, bowed down in no altar of prayer, passed through no fires of enthusiasm nor storms of excitement, yet was he converted, saved by the gospel of God, believed, acknowledged and obeyed. Would you have your mourning turned into joy, do as did the Eunuch, obey from your heart the form of doctrine delivered by the Apostles.—

Purify your soul by obeying the truth. Do the Commandments of God and live.

You are a traveller through life's desert waste. On every hand dangers stand thick. Deadly foes wait in ambush. Ravenous beasts howl on your path. Beyond you rolls the turbid Jordan of death. O, Son of Man, how shall you pass this gloomy wilderness? Look to thy Savior! He can guard you. He can make the desert blossom as the rose. Obey him and you too may go on your way rejoicing. J. E.

Scepticism and Dogmatic Controversy.

While many are engaged in angry controversy about the forms of religion, and often the mere forms of a form, we become insensible to the truth that the very foundations of Christianity are assailed. There are questions at this moment agitating the minds of the rising generation,—and the best informed minds,—which unless they are met, and by better arguments than those usually urged, will cause the faith of our forefathers to crumble away, beneath the influence of new truths which the churches of the land fear to acknowledge, and new mistakes as to the nature and essence of all truth. Religious men fancy that these new truths are incompatible with Religion; and they too often affect a wisdom with regard to them that only confirms their sceptical children in the bigotry and prejudice of their parents and establishes them in the mistakes which scepticism always falls into. For myself I can sincerely say,—having read Parker and Newman, and McKay and parts of almost every treatise in opposition to Christianity that has obtained any note,—that for all truth in Religion I have no fear. I believe that the early creed of the Apostolic age will prevail and conquer and prove its might as no man living can conceive; that as it has stood and triumphed for eighteen hundred years so it will stand and will go forth to subdue and organize all the heterogeneous and often anarchic forces that unconsciously rebel against Him to whom they owe their being. But before this triumph,—except in individual cases,—the new questions must be discussed, freely, openly, independently discussed. The questions touching the inspiration of the Bible are the questions of the age. They must be met and answered. Never in any age has there been such a call as now goes forth for wise and good men to meet them. The young men of our day are parting with their parents and with each other; the thoughtful and educated are wandering back to the dead formalism of worn-out systems of orthodoxy, or what is worse, into a bold, blank, godless materialism, or what may be still worse, into a so-called spiritualism, repudiating the foundation facts of Christianity, denying the resurrection of Christ and his authority only so far as he may have taught absolute religion, and adopting a sort of Epicurism, dressed in many of the stolen garments of Christian morality and Christian habits. Noble exceptions there are everywhere,—for Christ never left himself without a witness, and in every age of the world's progress or retrogression they are to be found,—but a numerous host of sceptics are becoming fearfully strong and are rapidly increasing. Another class, including large masses of all churches, are losing the living spirit of Christianity whilst clinging most convulsively to its formal letter. They are sinking out of a real belief into a dead, self-deceiving belief-in-believing, which must now, as always, degenerate into a blind, dishonest and pitiless bigotry. The sum of their faith seems to be, they are afraid to disbelieve. They have no peace, no strength, no joy in their faith. Instead of being steadfast and healthy it is wavering and sickly, shaken by every wind and withered by every scorching sun. The causes of all this it would require a volume to point out; but there is no mistaking that one prominent one is the materialistic tendencies of the mind of the age. Men have become so absorbed in what they call the useful and the practical that the spiritual is swallowed up and forgotten. Philosophers reason and talk as though a man's soul was made of cotton, or cloth or stocks at exchange, and might be saved by cultivation, rain, sunshine or fortunate investments; and his character developed by the state of his lungs and the weather. This is the abuse

of Phrenology, which in the hands of men of slender information, is made the apology for all ignorance, stupidity and crime on the one hand, and on the other, causes them to believe that their brains can do for them what alone a child-like reliance upon God and earnest effort in duty, can effect. They make the old blunder of the Platonists of Alexandria which makes intellect synonymous with virtue. Or if driven from the belief in the physical understanding into a recognition of an intellect of the Spirit, they soon lose themselves in the mephitic regions of Mesmerism, and whilst denying the miracles and resurrection of the Lord, profess to work as great and to raise up spirits from the vasty deep, whose electrical knockings shall settle all the questions in metaphysics and theology, that have distracted the world for thousands of years.

It becomes all sincere men to be alive to these influences, and ready to separate themselves from all unwonted interest in mere personal and partizan controversies and unimportant views of truth. We must look to the foundations of our faith and hope. We must make their great and immovable principles real by practicing upon them. Our religious interest, like the glances of the eye over the map of a country in which we have never set foot, becomes listless and ready to be carried off to any other less worthy object, unless we will read about, think about it, trace it in the world and over our own hearts and homes. We love every sketch of the land of our citizenship or travel. So we love the description of a religious life *we* have lived and a religious subject we have thought upon earnestly and investigated sincerely. And is not the welfare of a creature of immortal thirsts of as much value—is not thinking, living, and suffering for its welfare, as important as thought, life and suffering for wealth, honor or pleasure that perish with their using?

But some will ask—What has your objection to modern religious controversies to do with all this? I answer, much every way, but chiefly because they interest and excite the community upon questions of minor or no importance when vital ones are at stake. But they are connected with religion, another will reply? We admit their connection and for that very reason deplore them the more. Every thing connected with religion is not always its friend or promoter. Because our Religion is of God and has his sanction, it does not follow that every thing that sinful men choose to do in regard to it has his holy consecration. On the contrary, when Religion which was intended to regulate and tranquillize the minds of preacher and people is made the means of exciting it into diseased action and of absorbing it into questions that gender strife rather than godly edifying, its result is to be deprecated. It converts the manna of heaven into poison. It makes the fountain of life to send forth bitter water as the streams of Meribah. The perversion of what is best is always the worst of calamities. Scepticism drinks its life from the abuses of Religion. The very sacredness therefore of our eternal interests, imposes upon us the high, solemn, and unavoidable duty of guarding our faith from all injurious influences and debasing associations, whatever momentary honor or morbid excitement may be produced by their countenance. And ask honest men whether the love of a mere earthly and partizan excitement and triumph is not the ruling, reigning, if not always the conscious motive that regulates the getting up and continuance of the endless controversies upon baptism &c. &c. that now prevail? And what is their nature and result? Do they promote a pure faith? Do they give more interest to the worship of God? Do they bless or curse the intercourse of religious men and families? Do they make the ministrations and ordinances of the Lord's day the helps of self-examination, of communion with God and co-operation with man in all good works? Do they improve and strengthen the sympathies of private life? Do they not rather promote an ignorant and a vulgar fanaticism? A Pharisaical spirit of proselytism that compasses sea and land, and makes the convert "more the child of hell" than he was before? Do they not promote morbid, feverish and half-crazy excitements, in which the feelings run riot, whilst all that makes the man or Christian is enthralled

or paralyzed? I think the age is sick of it. Scoffers laugh at it. And it is time that all good Christians should no longer lend it their approval.

The true happiness of a people is never to be found in these controversial excitemonts. They are always succeeded by a depression and spiritual death. The great purpose of life is lost in them and no wonder our communities become sceptical when they can see no use in religion except as it serves to put up one man, or to pull down another, and to minister to the worst passions of our nature. Make it the material of a contented and useful existence; make it a help to the pursuit of worthy objects by worthy means; an aid to the legitimate exercise of all our faculties and opportunities; a stimulus to the conscientious performance of every duty; a consecration to daily toil; a living spirit of thoughtful kindness and courtesy toward the claims of others; a flowering culture of the sincere pleasures of the heart; a hopeful labor of love and patience under affliction and distress, and an unfaltering confidence in the present approval and future acceptance of our Sovereign Lord and Redeemer,—I say, make Religion to operate thus in its appropriate sphere, and human faith, love, hope and joy will spring up where doubt now spreads its sable clouds and a deep solemnity in this probationary state and in view of a retributive future, will take the place of exasperation, unprofitableness and distrust.

J. B. F.

Tyree's Springs, Aug. 12, 1851.

For the "Christian Magazine."

Prayer.

If ye then being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him.—Matt. 7: 11.

If ignorant, helpless and dependent children had neither kind parents nor benevolent guardians to hear their cries of distress and supply their many pressing wants, what a desolate world to them would this be! If we had no kind friends in this world of sin and death of whom we might request some good things in time of need, would not life be a dreary waste? But how infinitely more distressing the thought that we have no kind heavenly Father in this great universe, to hear the prayers of his children, and to furnish them with good things in life and in death! O Atheism! O Deism! O Christian Scepticism! How chilling are your wintry blasts! O my soul, come not thou into their dark assembly!—But how refreshing the reflection that we have *friends* on earth, and an allwise, allpowerful and infinitely benevolent *Father* in heaven! "Our Father in Heaven!" This is the great idea of the Bible and of the universe. It reconciles us to the fortunes of this world and inspires the hope of heaven. And may I draw near to the heavenly Father with a true heart in full assurance of faith? So the last and best will of Heaven tells me.

But who should pray?

Not the dark-minded and cold hearted *Atheist.* He had better look into the Bible and at the sun, moon and stars, and acknowledge the Father of worlds. Not the *Infidel*, who confesses the Father, but denies his Son and our mediator. In Pagan lands, where the Son is not reviled, the prayers of pious theists may be heard, as were those of Cornelius; but in all Christian nations where the Son of God is preached as the "one Mediator between God and man," no prayers will be heard save those which ascend in the *name* of Christ. We must not insult the veracity of the Father with the prayer of unbelief or doubt in reference to himself or his beloved son. Not the *sceptical* or doubtful. "How shall they call on him in whom they do not believe?" Better look at the testimony of Moses and the Prophets, and Christ and the Apostles, and "be not faithless, but believing." Then may they say with Thomas "My Lord and my God." Not the *impenitent* and *disobedient.* If we confess our sins, he is faithful and just to forgive us our sins." "And whatever we ask we receive of him, *because* we keep his commandments, and *do* those things that are pleasing in his sight." We have no promise in the Bible that the prayers of ignorance and unbelief,

of impenitence and rebellion, will be heard in heaven.

But the prodigal sinner who hears the gospel of salvation, and understands and believes it, and who repents and returns to his Father's house, may say, "Father I have sinned against Heaven and in thy sight." and may "arise and be baptized, and wash away his sins, *calling on the name of the Lord.*" But to continue in rebellion and pray for saving faith is senseless and useless. If we sin after we return to our Father's house, we have an advocate with the Father, whose blood cleanses from all sin, and if we confess our sins and renew our obedience, he will hear and forgive.

For what should we pray?

Not for God to make a new world or a new Bible. Not for food and raiment without *agents* and *means*, nor without industry, economy and temperance in all things.—Not for God to send his Son, his spirit or his angels into Pagan lands to convert the heathen without the Bible or the agency of the church. Not to convert our children and neighbors at home by signs and wonders not written in the Bible, nor independently of the efforts of the saints. All such prayers are insults to him who made the Bible for the church, and the church for the Bible, and united the Bible and the church in order to the conversion of the world.—We must not pray for a repetition of the revelations and miracles of the Spirit, connected with Moses and the Prophets, and Christ and the Apostles. These perfected the Bible and the church, and to repeat them would be a work of supererrogation.

But we may pray for all *good things* in nature and in grace, so long as we use the *means*, and comply with the *conditions* of enjoyment. God will give the Holy spirit and with it all good things to them that ask him.

But we are anxious to know how the heavenly Father can give us the good things we need?

If we knew nothing of the agency and means by which he operates, still, we should pray and pray in faith, because he is faithful who has promised. But when we take into consideration the innumerable agencies of the natural and spiritual, the visible and invisible worlds, connected with man, all of which are under the control of an allwise and benevolent Providence, who can doubt for a moment the reasonableness of prayer? In the visible world we are connected with thousands of *natural* laws and millions of *animal* and *human* beings, all ready and waiting under God, to minister to our spiritual and temporal wants. In the invisible world we are connected with innumerable hosts of *angels* and the omnipotent *spirit* of our Father, ready and willing and able to guard us against all evil, and surround and fill us with all good. So we rest assured that human nature, angelic nature and divine nature are combined and pledged to answer all the prayers of every pious heart, attuned according to the will of Him whose "eyes are over the righteous, and whose ears are open to their prayers."

Then let us pray in secret, in our families and in the congregation of the saints.—Rejoice evermore. Pray without ceasing, and in every thing give thanks. Pray every where, lifting up holy hands without wrath and doubting.

J. J. TROTT.

The Over-worked, or "Be Careful for Nothing."

It is speed, not labor, that kills most men. The men of this generation belong to the "*fast line*," so much so that at thirty they look as though fifty winters had passed over their heads. Most of the successful professional men of my acquaintance are men of habitual unrest, whose lives present a scene of constant agitation. All useful men amongst us seem to be overworked and are wasted in the very morning of their usefulness—the elasticity of their spirits exhausted, their cheerful dispositions overloaded with dull care—so that in their prime of years they fall back upon a wreck of energy, vigor and life. We desire for our own benefit—if it be not already too late—and that of others, to look narrowly into the causes and remedy of this premature, not to say suicidal, defeat of the great

promise of existence and opportunity. Professional men say, we are careworn, but can it be otherwise? Our usual business or profession brings with it anxiety and labor, but it is the means of procuring our subsistence, and the refinements and luxuries of society lay upon us a necessity we cannot throw off. We are without wealth and would bring up our families wisely and in order to do so we must keep up the struggle with limited fortune and numerous demands. Or if wealthy, still are we not relieved, for a more fearful class of dangers tempting to extravagance and dissipation, to idleness and mental inanity holds us to the fever of care. Besides, we have no permanent success in our undertakings. The success of this year may be followed by the defeat of next; we are at the mercy of circumstances and cannot be relieved from anxiety. Thus we reason and hear others reason. Meanwhile nervous diseases of fearful character are increasing upon us and we break down before we have lived out half our days.

But the man of care continues: Industry and application have made us what we are and they must support us or we fall. Thus the farmer must redouble his exertions or his crops will not meet the new and increasing demands upon his income. The merchant must make a larger venture to save what he has already risked. The lawyer will lose his reputation and all the fruit of his early labors if he relax his intense application. And so with all. Like travellers through perilous regions, across unexplored wildernesses, in the great pilgrimages of life, we continually find ourselves in positions from which we must either push on with increased energy or perish. The value of all we have done depends upon strenuous activity in what we are now doing. Success waits on efforts daily renewed. What we have gained slips our grasp unless we add to it fresh acquisitions. We have thrown up our embankment; but the floods are around it and will soon sweep over it unless we pile it higher and higher. Who, then, can talk or write against *care?* To which our reason and Religion answers:

Part of our difficulty may be in our inherited temperament; part in the climate and circumstances, but this is not all and even these causes may be overcome. The great fault is the lack of *peace* in the ministrations of Religion. We go to church to hear and discuss controverted opinions, rather than to cultivate a faith that would lead us beside the still waters of Peace and prepare us for every barrier that accident or necessity might throw in our way. The spirit of sect takes the place of the communion of saints. And old moth-eaten dogmas, or external forms or forms of forms make the staple of our spiritual food. This must be changed in all denominations or the services in our churches instead of affording the antidote to the poison of care, will only increase the agony of its stings. To believe that the God of Heaven created the earth, and established the Mission of Christianity in it, for the purpose of perpetuating dogmatic discussions upon the Trinity, the form of baptism, or baptism for remission of sins, and human theories of divine power and influence and the like, needs but to be stated to rational men and its absurdity is apparent.

But a great deal of undue anxiety grows out of an unfortunate destitution of method in what we seek to perform. To have a place for every thing and every thing in its place is not more important than to have a time for every thing and every thing in its time. There is a time for discussion, but there is also a time when discussion gives evidence of a fierce and disorderly heart both in individuals and communities, from which proceed envy, strife and every evil work. When it but rouses the passions into a disorderly mob, instead of marshalling them as a well-disciplined army. More method would make us accomplish more work—true work, that is—and with less wear. The greatest worker upon this earth was one who never suffered his voice to be heard in the streets, did not strive or cry; who broke not the bruised reed, nor quenched the dimly burning flax. But he had patience—God-honored patience.

We must cultivate more faith in God and the wise orderings of his all-supplying Providence. This alone can reconcile us to

evils unavoidable in our state upon earth, and its full and enlightened exercise will make them stones in the pavement in our highway to Heaven. We will believe that all things work for good when they work "*together*" with this faith. We become reconciled to life's duties; submissive to its discipline; hopeful in its sorrows and darkness; and amid the fiercest tumults of human passion and anxiety, we seek a calm repose of the spirit in the sense of the presence of God over us, whilst we cast all our care upon him knowing that his hand is able, even through a baptism of sufferings, to lead us to the earnest of heaven here and its fruition hereafter.

J. B. F.

Difficulties on Prayer.

Bro. J. E.—An article in the Magazine over your signature, page 312, has made quite an impression on my mind. Although your article has for its design the modification of an article in the Sept. No. of the same paper, yet you will please pardon me when I say that, in my humble judgement, your *reform* needs to be *reformed*. I am glad that you have Christian independence enough to animadvert on the sentiments of your brother who says, "The prayers offered by and for mourners in revival and other meetings are abominable in the sight of God." Yet you say, "We have not been able to find either precept or precedent for such a course." You further add, "We find that *seekers* and *mourners* were *always* told by the Apostles and first preachers of the gospel to *obey*, to *act*, to *reform*." Now, Bro. E., I think it is a reasonable request, and compliance will certainly open the eyes of many who are in darkness, that in your next No. of the Magazine you give us the *Book*, *chapter* and *verse* where the mourner is told to *obey*, *act* or *reform*. If this is the direction in every place, you will of course be at no loss to find one. There is a great prize at stake. But in the last paragraph there is a *strange truth*, mysteriously incorporated with much of its opposite element. When I say *opposite element*, mean ERROR, and speak my sentiments without disguise. But to your remarks. You say:

"Nevertheless, we cannot be blind to the TRUTH, that the disposition which prompts prayer, is always pleasing to God," &c.

Bro. E. will have the kindness to tell us in his next issue, How the disposition can be pleasing to God and the actions flowing from that disposition be contrary to his will and revealed word, when you confess in the same sentence that "he who feels this disposition will always be foremost in *obeying* his Heavenly Father," &c?

In conclusion, I submit the following questions:

1st. Are the terms of pardon to a baptized and an unbaptized sinner the same?

2. Has the sinner either before or after baptism any right to expect pardon without prayer?

PEDO-RANTIST.

Franklin, Ky., Oct. 15, 1851.

REMARKS.

"*Give the chapter and verse where the mourner is told to obey, act or reform.*"

Does our friend P. maintain that mourners and seekers should *not* obey, should *not* reform?

We trow not. He maintains, if we understand his position, (and we certainly would not seek to give any other than a fair representation of his views) that before the anxious sinner can obey or can reform, he must by *prayer* obtain the *power* to obey and the power to reform. Is not this, friend P. a fair statement of your position? If it is, then it behooves you to shew some gospel or New Testament authority for it; to show that the first preachers of christianity so dealt with men; to show that Peter and Philip and Paul commanded sinners to pray to God that they might experience saving faith and converting grace. The burden of proof rests upon you. You affirm that it is right to direct those who wish to honor God and obey the Lord Jesus Christ to come to the altar of prayer *without faith* and in the altar to supplicate their Heavenly Father most earnestly that he will give them directly down out of Heaven, that saving faith by which they may be regenerated.—

This we deny and instead of calling upon us for the proof of a negative, it rests upon you to establish your affirmative.—But, you say, I do not ask you to prove a negative, but simply to show that the Apostles instructed the seekers of their day to obey.

Surely you do not seriously put this question. When on the birth-day of the new institution the Apostle commanded three thousand *seekers* to *repent and be baptized*, was not that commanding them to act, to obey? Could they repent without acting? Could they be baptized without acting?

When at the house of Cornelius, Peter directed the anxious Gentiles to be baptized in the name of the Lord, was not that a command to *act*, to *obey*? Had he previously caused them to bow at the mourner's bench, that they might obtain faith, or does he not rather inform us that "God made choice among us that the Gentiles by my mouth should *hear* the word of the gospel and *believe?*" See Acts 15: 7.

When the *inquiring* counsellor of Candace asked why he might not be baptized, was the answer, "You have not yet sought and obtained that *miraculous* faith, without which all obedience is worthless?"

When the messenger of God came to the mourning Saul of Tarsus, did he exhort him to continue his supplications till he found peace for his troubled soul, or did he require obedience? "Why tarriest thou?—Arise and be baptized and wash away thy sins calling on the name of the Lord," was the command of God to *that* mourner.

When the jailer at midnight beseechingly asked Paul and Silas what he should do to be saved, what was the response? "Believe in the Lord Jesus Christ, and thou shalt be saved." Was this a command to *pray for* faith or to *exercise* faith?

From these and many other passages, it seems to us clear that in the scriptures men are told to believe, *as if they could believe;* to repent, *as if they could repent*; to obey, as if obedience were fully in their own power. Or rather, it seems to us that such questions as, "Can a man believe of himself? Can a man repent of himself?" appear never to have crossed the minds of the divine preachers and teachers of primitive christianity. It appears to us that they would quite as readily have entertained the question, Can man *pray* of himself? or, Can a man *think* of God by himself? and a thousand such-like.

But the times are now changed. It is now seriously and elaborately preached that men *cannot believe*, cannot *repent*, cannot, in short, do any thing acceptable to God unless by *special divine interposition.*—That is, not only is God thus made the author of the procuring cause of redemption, but he is made the author of the receiving means and for aught we can see, on this hypothesis, our Creator is the *only believer* in the universe.

But you ask—"*How can the disposition to pray be pleasing to God and the actions flowing from that disposition contrary to his will?*"

Let us suppose a seeker of religion to entertain the notion that to be pardoned it is necessary to be miraculously gifted with the Holy Ghost, so as to speak with tongues. Now, we know that the Bible does not warrant such a notion. Nevertheless, in the full persuasion of its truth, the seeker prays that he may get the gift. Is it not most manifest that whilst the humble and prayerful disposition he manifests is commendable, that the *exercise* of this disposition in the specific case before us is wrong, i. e., not in accordance with the word of God? And would it not be right to say to such a one, "Sir, you are mistaken. You are seeking what God has not promised. He will not bestow this miraculous gift upon you. But he has promised that if you believe in and obey his Son, you shall be pardoned. Believe, therefore, and be baptized, and you shall be saved."

Another person is found on his knees all day praying that his Heavenly Father will send him food. He is able to labor. There is work enough to be done which he can easily get, but he does not seek it. Now none will doubt but that it is proper to pray for daily bread, yet in the case before us, who would not say, Arise go into the field or workshop and you can easily procure what will sustain you and your family.

The application of these illustrations is easy and we will not make it.

We come to your final interrogatories.

1. *Are the terms of pardon to baptized and unbaptized sinners the same?*

We unhesitatingly reply—they are not. The case of Simon will illustrate the difference. When Philip addressed him together with other Samaritans who were strangers to the kingdom of Heaven, he preached faith and baptism as the conditions of pardon.—Hence they were baptized both men and women. "Simon himself believed and was baptized," and as our gracious Redeemer declared, "He that believeth and is baptized shall be saved," there seems no good reason for doubting his salvation, at least so far as the *terms* of pardon are concerned. But after Simon's baptism his old covetous propensities got the better of him and he wanted to purchase the Apostle's power that he might speculate upon it. He fell into that grievous but very common sin of covetousness which the Apostle calls *idolatry*.—What must he do? "*Repent and pray* God, if perhaps the thought of thine heart may be forgiven thee." No second baptism is enjoined. In accordance with this is the language of John, "If we *confess* our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

2. *Has the sinner either before or after baptism any right to expect pardon without prayer?*

There is an acceptable way in which to approach God in all his institutions. The spirit of man must be humble and his heart contrite, or all external obedience will be worthless. If a reformation of character without penitence be possible, then doubtless such reformation will not avail before God. If men may be baptized without devoutness, without humility, such baptism is worthless. But this would be to *abuse* divine ordinances. It would still be true that those who believe and are baptized shall be saved. It would still be proper to say to mourners, Repent and be baptized for the remission of your sins. Pray as devotedly as you can. Humble yourselves as penitently as you can. Commune with your maker as intimately as you can, but remember that it is *obedience* which secures the approbation of God.

In a word. Faith, repentance and baptism are the divine terms of pardon revealed in the word of God, and these are to be received prayerfully, with an humbling sense of our absolute dependence on Jehovah for all that we are and for all that we can ever hope to be.

These thoughts are submitted in no captious spirit, as the writer humbly trusts, but with the hope that in some measure they may be instrumental in imparting satisfaction to the mind of our querist and to all who like him are seeking to know what is that good and acceptable and perfect will of God. J. E.

SEASONS OF PRAYER.—Any moment or any hour may be an acceptable season of prayer, but we ought voluntarily to appropriate particular hours which might be regarded as redeemed from the world. There are some seasons which both nature and custom unite to appropriate to this improving privilege. Among these the *morning* of each day has the sanction of the greatest and best men that ever lived upon earth. Many reasons may be assigned for it. The mind is most free from excitement; sleep has allayed the violence of life's fever; the attention is less distracted, and our spirits partake more of quiet 'ere the tumult and hurry of business are entered upon. The ordinances of nature—returning light—the dispersion of night's dampness and darkness and the brightening heavens awaken our devotional nature, and every thing seems ready to raise our aspirations and enkindle our love. Before the moving spectacle of the wisdom, power, and goodness of God, we feel our helplesness and mortality. And 'ere we enter upon the dangers of the day, how fitting to invoke the divine protection and blessing. Gratitude for preservation under the insensibility of sleep will awaken confidence in God that if we lean upon him he will not allow us to go astray in the scenes upon which we are compelled to enter, and he will be near to in-

spire to good deeds as opportunities may offer. Every day offers privileges to serve and temptations to deny our Redeemer. We may be abandoned in temptation or delivered from evil; we may be encouraged to do good, or defeated in all our undertakings. We may make advances towards heaven or retrograde toward death. We need to begin right: to recognize a watchful providence, encompassing our path, which thought is the greatest of all preservatives against sin. If the thought of God be near us in the morning it will be likely to be with us in every crisis during the day.

Now we would rise early to meet a friend we esteemed; to answer a call of business or commence a day of earthly pleasure. Can we not arise to meet and commune with and seek strength from our Almighty friend and ever present Father?

II. But the evening also calls to prayer. The shades of night deepen round our fields, counting-rooms, and shops of business.—They invite us home to the glad or sombre hearth-stone. The labors of the day are over. We are invited to review them, and to review our conduct in the light of our Christian principles. The Heavens above our darkened dwellings shine brightly in sympathy, and shall not our souls look up to Him, who marshals their hosts, for protection for the night. Had we strength for the duties through the day? let us be grateful for it. Were we involved in guilt? let us confess it and seek forgiving mercy. In a word, let our lives pass in review before us, and our souls go forth in prayer.

Do we make these regular seasons of prayer, the habit of devotion will grow upon us and we will be prepared to pray at all seasons, whether public or private, and with "all prayer;" and our spiritual graces will grow with our years, and we will learn to feel in joy and sorrow, in hope and disappointment, in life and death, embosomed in the mercy, guidance and power of an Everlasting Presence, which solicits our affections with unceasing benefits, temporal and spiritual. Relying upon that Presence we will be able bravely to bear the evils that overtake us; cheerfully to perform the duties that are near, and fear shall not confound us by the way, and death shall find us ready, and as a solemn and mysterious herald shall conduct us where we may dwell beneath its fullness of joy forever and ever.

J. B. F.

For the Christian Magazine.

Popular Errors.---No. 6.

That we can be saved by any one principle, or action, though assumed and acted upon by many, is, nevertheless an error of no ordinary magnitude; and doubtless had its origin in the fact that there are some principles and actions without which we could not be saved. Love, for instance, was the moving principle in the work of man's redemption; but because love dwelt in the bosom of our heavenly Father, and led him to devise a plan for our escape from the thraldom of sin, it does not follow that we are saved by love alone, and that the work of the Son, and of the Holy Spirit are therefore useless. Because we have a sun in the firmament, we should not therefore undervalue the moon and the stars which glow in the midnight heavens.

"By grace are ye saved," says an Apostle; but if by grace alone, as many contend, the declaration would conflict with the words of the same Apostle, which declare, "By faith are ye saved." Grace is something which pertains to God, while faith is the act of the creature, and to assume that we are saved by one of them to the exclusion of the other, would be to say that we are saved by the act of God irrespective of our own volition; or that we are saved by our own act independent of any aid from God.

But Paul also avers that "We are saved by hope," and hope is neither faith nor grace, but something that springs from faith, and so far is faith alone from saving that it only gives birth to the saving principle —namely, hope.

Indeed, if we rely on any one of these alone for salvation, we virtually reject all the rest, and at the last day we may expect to see some who have been saved by faith, others saved by hope, and so on to the end of the chapter; and the song of the redeemed instead of being a harmonious chorus of praise and thanksgiving, would render the

abodes of the blessed another Babel, for the saved by grace, the saved by faith, and the saved by hope, would all sing a different song.

In speaking of the influence of the sun, we do not speak of the genial effects of the heat alone, or the light alone, but of the combined power of both. So in speaking of salvation, we should not seek to separate the agents by which it is effected, but look at each of them as indispensable parts of the mighty whole.

"We are saved" says Paul, "by the gospel"—and that gospel is not a single isolated principle; but a plan, an admirable system, the full expression and embodiment of the grace of God, without which his favor cannot be enjoyed. It is the testimony which produces our faith, and from its precious promises spring all our hopes, while love pervades all its glorious provisions.—Take either of the elements of which water is composed, and your thirst can never be quenched by them; and thus it is with the gospel—it is the water of life: and to be efficacious its elements must be used only as forming parts of the magnificent whole; seek not then to resolve it into its original elements, but drink it as compounded to meet the wants of your nature, and bless the name of the glorious giver.

B.

[The following is an extract from a recent publication of the "Society for the diffusion of useful knowledge," Lexington, Ky., entitled "The officers of the Christian Church, their qualifications and duties:" a prize essay, by Aylett Raines. We commend it to the attention of our readers, and especially to those who are engaged in the responsible work of

The Evangelist.

The word evangelist occurs but three times in the New Testament. We read of "Philip, the Evangelist," "some Evangelists," and the "work of an Evangelist."—The word *evangelist* indicates one who proclaims the gospel. Hence, Philip, who preached Christ to the Samaritans, and to the Ethiopian, and in all the cities from Azotus to Cesarea, is termed "the Evangelist." He was, from the nature and necessities of his vocation, an itinerant. And this is more or less true of all Evangelists. Sinners must have the means of conversion. The spirit of Christianity is a missionary spirit. The goodness of God, like the rays of the Sun, is diffusive. The spirit of Christianity yearns over perishing sinners, and goes out into all the world to preach the Gospel to every creature. It pleases God, by preaching, to save them that believe; for the Gospel is the power of God unto salvation. Faith comes by hearing; but how shall they hear without a preacher. Hence, is apparent, the necessity and importance of the evangelical work in the conversion of sinners. The successful Evangelist goes forth, in the fulness of the Gospel, and sinners are converted—their sins pardoned—and their souls snatched from the devouring jaws of death eternal. These are brought into congregations. These congregations are, or should be, seminaries for the instruction and training of souls, in all the things that pertain to life and godliness. Of these congregations, in the absence of persons for the discharge of the the duties devolving on the Bishop, the Evangelist takes the supervision. They must not be left alone in the helplessness of spiritual infancy. It would be impolitic; it would be cruel thus to leave them. Hence, to a considerable extent, is the work of an Evangelist indicated by the demand made upon him, growing out of the reason, fitness and necessity of the services which, as it were, meet him in his way, and demand his attention.

We cannot, without extending this essay to too great a length, speak particularly of the whole work of an Evangelist. In the Epistles to Timothy and Titus, we have a very luminous exposition of this subject.—He is to preach the word. He is to be instant in season and out of season; and to reprove, rebuke, and exhort with all long suffering and teaching. He is to give attention to reading, to exhortation, to teaching. Meditate, says Paul, upon these things; give thyself *wholly* to them, that thy profiting, may appear to all. Take heed to thy-

self, and thy teaching; continue in them; for in doing this, thou shalt both save thyself and them that hear thee. He is to study to show himself a workman, approved of God, rightly dividing the word of truth; and to follow after righteousness, faith, love, peace with them who call on the Lord out of a pure heart. Gravity, sincerity, and sound speech, are gems highly recommended in these epistles; and, also, what too many disregard, making *oneself a pattern of good works.* With a numerous ministry, such as this, the truth would triumph gloriously. How in quick succession, would the strongholds of Satan be demolished! May those whose exalted vocation it is to call sinners to the kingdom and patience of Jesus Christ, clothe themselves with the character, and study to do the work recommended to Timothy and Titus. Should we give ourselves wholly to reading, to exhortation, to teaching, or shunning all secular pursuits, should we give ourselves wholly to the doing of the work of an Evangelist, still we cannot accomplish too much for God and the souls of men; nor shall we too speedily grow in grace and in the knowledge of Jesus Christ. The Christian preacher cannot acquire too large a share of Biblical or useful knowledge.—Could one be found, in whom had concentrated all the eloquence, and all the learning, and all the virtue which has been enjoyed by all the wise and good in every generation since the world began, and among all the nations of men, by just so much the more would he be gifted to advocate and enforce the principles of truth and righteousness.

The exact amount of power which scripturally belongs to the Evangelist, it may not be easy to determine. It is certain that he has no legislative authority. Still, in many cases, the power which the circumstances which surround him, will compel him to exercise, must be very great. He goes, for example, into a section of country, where we have no congregation, and where great ignorance of Christianity prevails. He preaches the Gospel. Sinners believe, and confess the Lord. He baptizes them. He is their teacher. The Bible is the school book. From this book he must teach the whole order and discipline of the church, and the whole duty of Christians, in all the relations of life. The members need this instruction. With humility and godly fear, they look up to the Evangelist for it. This is the natural and necessary order. And it must continue until persons can be found in the congregation having the qualifications required of the Bishops.—And, in the general, the Evangelist must teach the congregation, what these qualifications should be, as well as the qualifications necessary to the office of Deacon.—The demand for service, governed in every instance by the word of God, is the measure of Evangelist's authority. But still, in many instances, so great in his power, so extensive his authority, that the pious, humble evangelist, will often be prompted, with fear and trembling, to ask, "who is sufficient for these things?"

Enough has been said to show, that the churches should be very careful as to whom they extend their patronage, as Evangelists. The office requires much intelligence, gravity, sincerity, piety, humility—and *good common sense!* With the talents of an angel, a pert, frivolous, pugnacious, mendacious, domineering, conceited preacher, is not fit for an Evangelist. And either the intelligence or the piety of a congregation must be at a low ebb, in all cases, in which the members relish the frothy, bilious, or splenetic over-flowings of such fountains of contagion and death. Let all our congregations utterly discountenance preachers of this stamp; and if any of our congregations, or members, will not discountenance them, let the better sort of churches treat them according to the company they keep, and the moral position which they choose to occupy.

A good preacher must, in one way or another, endure hardness as a soldier of the cross. He will find that his work consists not in the walking in silver slippers, on the smooth, carpeted, canopied level, or declivity of fleshly indulgence, or carnal ease. The atmosphere in which he must live, and

move, and have his being, is often agitated by storms, and fraught with frosts, in which the mere hot-house preacher will meet with a speedy dissolution. We want men who can make sacrifices for Christ—whose whole heart is placed in the great work of winning souls to the Redeemer. We want men who can stand and walk, without crutches, upon their own feet—who can pass through fiery furnaces, if it be necessary, without the smell of fire. We want men who can grapple with iron opposition, and buffet the dark, deep waters of a thousand sorrows, and after all, stand like a mighty Gibraltar, amid the roarings of the tempest. We want men of simple purpose—of simple aim—not mercenaries, who will forsake their calling, as Judas forsook his master, for money!—but soldiers, who will enlist during the war; who feel a resistless obligation to preach—the tenor of whose lives seems to cry, "hinder me not; I will preach the Gospel!" "Woe is me, if I preach not the Gospel!"

QUERIST'S DEPARTMENT.

Simon Magus.

BRO. EDITOR:—Bear with one young in "the faith," whilst he earnestly, though respectfully requests your understanding of the case of Simon Magus the quondam sorcerer.

Was he a bad man, an unbeliever, a hypocrite? In other words, was he an unpardoned man during the interim between his baptism and *the wicked wish* to purchase the power of conferring the gift of the Holy Spirit by the laying on of hands? I am apprised that this, at first blush, may appear an unimportant and "unlearned" question; but if the construction which nearly all denominations and some of our own brethren put on it, be the correct meaning of the writer's teaching, then indeed do we place in the hands of "*very weak*" opponents a very powerful weapon (the sword of the spirit) against our teaching—at least some of the brethren in this latitude—that is, that a sinner is *no where* under the new institution taught to pray for or expect *pardon*, or *remission of sins* previous to *believer's baptism*, in answer to prayer.

Peter did say to Simon "Repent therefore of *this* thy wickedness and *pray* God if perhaps *the* thought of thine heart may be forgiven thee." Now if Simon was an alien, is not here a precedent and warrant for saying to sinners out of the kingdom, "pray on," "pray ever" for the pardon of past sins?

But, with all due deference for the opinions of others, I must oppose my faith to these opinions; for it is faith with me, produced like all faith from testimony. Simon was a believer, was baptized and saved, but when he suffered his old propensities to regain the ascendency, he committed great wickedness and "gall and bitterness" again filled his heart. Who says he was a believer?—that he was baptized? Luke, the inspired historian, the beloved physician, who knew well the laws of pardon. Who says he was pardoned or saved? Another sacred historian, St. Mark, who has recorded the law of pardon, "He that believeth and is baptized *shall* be saved." Aye, but neither Luke nor Mark vouches for the character or genuineness of Simon's faith. True: nor do they for the faith of the "men and women" whom Philip baptized. All that is said of their faith and baptism is said of his. Are we to regard them as pardoned men and women? Why not so regard him? Because he committed this heinous sin after his baptism, thereby disproving his conversion? Did this disprove his conversion and make null and void his faith and baptism? Then it will prove that all who sin after baptism are in the "gall of bitterness and the bond of iniquity"—are aliens from the kingdom, hypocrites and unbelievers, and the beloved disciple John must be wrong, when he tells the church, "If we (saints) confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." "If any man (of you saints) sin we have an advocate with the Father, Jesus Christ the righteous." But I *believe he* was a faithful and true witness, and that prayer and confession is the law of pardon to an erring subject in the kingdom;

and that faith, confession and baptism is the way into the kingdom. But my object is to get your faith on this passage and not to give you mine.

Let us hear from you through the Magazine as soon as practicable. I remain yours in the hope of the prevalence of truth.

B****.

NOTE.—The foregoing seems sufficiently clear and we do not think it necessary to add any thing by way of elucidation. It is hardly necessary to say that our views accord, in the main, with those of our correspondent.

J. E.

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Faith.

LONE MULBERRY Ala., Oct. 3, 1851.

EDITORS C. MAGAZINE:

1.—The Apostle Peter says (Acts: 15 9,) that God purified the hearts of the Gentiles by faith. Does he mean that their hearts were purified by the system of faith, or, by the act of their minds in believing the facts of the system of faith—the Gospel?

2.—It is said (Acts 7: 18,) that God granted unto the Gentiles repentance unto life. Does that mean that God granted unto the Gentiles salvation by the Gospel, or, does it mean that he granted the individual privilege of repenting?

3.—Paul asks the Galatian brethren (Gal. 3: 2,) whether they "received the spirit by the works of the law, or by the hearing of faith?" Does the Apostle, in this passage, allude to the system of faith?

Affectionately, your bro.

J. H. DUNN.

ANSWER.

1.—The Bible is intended to secure grand practical ends. It was not written for metaphysicians, neither will it bear to be interpreted rigidly by any system. Whoever imagines that faith, as used by the writers of the Bible, always means the belief of testimony, so much and no more, will find himself ill-prepared to comprehend much of the holy record. Doubtless its primary meaning is, belief, and it is well always to know this; but it is well also to know that it means often more than this. When, for example, it is said, "he that believeth hath everlasting life," something more is intended than the cold, intellectual reception of so many propositions. A man may entertain the abstract truth that Jesus is the Christ, forty years, without having eternal life or any thing leading thereunto. So, when the Apostle John affirms that he who believes is born of God, something more is meant than the logical reception of the postulate, "There is one God and one Lord, even Christ." The truth is that the Bible seems ever to keep in view two distinct classes of mind: the one composed of those who have "good and honest" hearts, the other of those who are careless and wicked. Many things may be predicated of the former class that cannot be of the latter. It may be truly said of every one whose heart is good and honest, that when *he* believes on Christ, he enters *now* upon the enjoyment of eternal life. For, in his case, faith is inseparably connected with obedience and implies it. His faith is made perfect by works conformable thereto. It must be evident to a child that what is true of such an one can by no means be affirmed of the devils who, nevertheless, are said to believe.

We are now ready to answer the question, Does the Apostle mean, in the passage before us, the system of faith, or the act of believing? The latter, unquestionably.—There is a cleansing or purifying power in the gospel: hence says the Savior, "Ye are *clean* through the word which I have spoken to you." Faith, which receives and appropriates this gospel, must, of course, have the same power, just as eating receives and appropriates the nourishing properties of food. But faith, thus contemplated, is more than an intellectual act—it implies *obedience*, hence St. Peter declares "Seeing ye have purified your souls by *obeying* the truth through the spirit," &c. Obedience, in this view, is but the branch of faith, which is the true stem or stock, giving life to every branch.

2.—How did God grant to the Gentiles repentance unto life? By granting them the privilege and means of repenting. This of course includes the gospel in all its merciful provisions. The idea appears to be: "We Jews have long enjoyed that gospel of

life, in which repentance is an indispensable element. The Gentiles also are included. They too are permitted by repentance and reformation to claim all the spiritual blessings which hitherto we Jews have falsely imagined pertained to ourselves only." Of course the individual privilege of repenting is included in this grant. For otherwise the grant would be empty and worthless. The point however to be guarded against is this: Entertaining the notion that in granting repentance there was a special and partial conferment of the grace of repentance in a miraculous way. This is not true.—Repentance is as truly granted to every Gentile now, as it was to those who were assembled at the house of Cornelius. It is granted just as bread is granted; just as health or any other divine blessing. The *means* by which it may be enjoyed are granted *freely, graciously,* without any reference to *human merit.* The *use* of the means depends on man. He is free in this matter. As the farmer may cultivate his land or refuse, and so have bread to eat or starve; so Gentiles may use the means of repentance and thus enjoy the grant, or neglect them and perish.

3.—We think it sufficiently clear that the Apostle means the system of faith. How can we be said to hear a mental act?

If it be contended, with Macknight, that hearing means obedience, still it is true that it is the obedience of the gospel. So that the explanation of an old writer may very well be received: "I appeal unto you yourselves, who contend so earnestly for the necessity of keeping up the Jewish ceremonies, was it by your observing the rites of the Jewish religion (works of the law) that ye received the gifts of the Holy Ghost, or by your being converted to the Christian?" (hearing of faith.) J. E.

"Phases of Faith."

I have read Newman, and still pick him up occasionally, and he has confirmed in me the scripture that there is among men no other way to perpetual happiness, but through Jesus Christ—through that name. 'Tis the only one given, and Newman gives us nothing but his conscience which tells him of God's sympathy with him. He says that it is necessary that *Immortality* should be *revealed,* and does not seem to know that *that* was the *mission* of Christ.

He is the most entire *slave* to *logic* that I ever read, and yet—strange paradox—is content to rely upon his consciousness absolutely. But as he is a sincere, honest-hearted man, I have hopes of him; though I much fear that he will in the end be found with his brother, the Puseyite, or his faith will undergo a yet more disastrous "*phase.*" One of his phases brought him to our ground, but there was no halt in him. He still went on in his hunt for cardinal points, and has found none that I could rely upon, however satisfactory to him. As to the *sympathy of God with individual man,* what christian doubts it? Is it not the great and true cause of all revelation? He learns this truth from consciousness, and we learn it from *that, and* revelation. And how are we to know of this sympathy without revelation? And if this sympathy for man exists in the Deity, would it not be revealed? I confess I can make nothing of the book. It only serves to make me sympathise with one who, disgusted with the cant of the religious systems within his ken, travels therefore, clean out of the inspired record and makes man his own religion. As we have Latin, Greek &c. taught nowadays without a master, so we are to have religion without a teacher, or every man his own inspirer.

R. F. F.

A Suspicious Mind.

It is difficult to tell who suffers most from suspicion, he who entertains it, or he who incurs it? There are few evils more intolerable in life, than the coldness and distrust of friends and acquaintances. But the pain of discovering an unworthy trait or a vile deed in those whom we have trusted, is hardly less distressing. God has made us social beings, and the social instinct cannot be outraged without pain. There is hardly any habit more unfortunate than that of readily taking up an evil report, or of easily imbibing a suspicion of the conduct or

character of our fellow-men. It is a habit which finds many incentives in our evil natures, and the world we live in. Every man has his sinister side, and society is at best but a cracked mirror, in which no man's character or motives get a full and fair reflection. It is easy to find in almost every one, some flaw which may be suspected to be an irreparable leak; or some speck upon the surface, that may sometimes seem to indicate a radical rot at the core. Few, indeed, go through life not only without wrong, but the appearance of wrong; and if we suffer ourselves to suspect the worst when we see the least, we shall inevitably find ourselves surrounded with rogues, and breathing a very atmosphere of corruption.

Wholly to avoid suspicions of men, is impossible, because there is unmistakable occasion for them. But if he is happiest who is freest from them, we should be slow to entertain them. It is better to think well than to think evil of any one. It is better to find a good motive for a doubtful deed, if a good one be possible, than an evil one.—It may be nearer the truth; and if not, it will confer a pleasure upon ourselves. Our suspicions often do great wrong to their objects; justice, no less than charity, should make us cautious in indulging them. And if we do not injure them, such is the retributive law of life, we would ourselves, we drive charity weeping from our hearts, and deprive ourselves of the blessedness of kind thoughts. It is a loss on all sides. We lose our peace, and our friend loses the joy of our confidence. Charity is profitable as well as right—it is due to our own peace of mind as well as to that of others.—*Ex.*

Kind Words.

By kind words we do not mean that they are not faithful, that they withhold from vice its merited rebuke, flatter iniquity for profit, or purchase renown by fraud. Kindness, in this sense, is often the greatest cruelty, and generally proceeds from a dishonest heart. Kind words are not destitute of energy and earnestness. Who ever spake more kindly than the Savior? And yet his discourses were always to the point, clothed with power, and frequently told with withering effect upon the conscience of the hearer. Neither do these words consist in that studied and heartless courtesy, which one may be taught to display with no more real kindness than is possessed by another who has never learnt this trade.—Truly kind words are the expressions of affection—the natural exhalations of a benevolent heart. They are prompted by the state of the soul, proceeding from it, and being its faithful representative. Hence they are the signs of virtue. They are the cheapest words a man can use. They cost no more breath, and generally not quite so much as their opposite. One who speaks harshly, could, if he felt right, with more ease speak kindly. In one case, he may and often will, have much to regret; in the other, nothing. Frequently, men feel constrained to take back their rash and severe words. They have proved an offense and a grief, for which they are sorry, as they ought to be. Better were it, had they given themselves no just occasion for the unpleasant duty.

Kind words, in the usual intercourse of every day life, are words of power. They form a large part of genuine courtesy, and are the best element of true politeness. As they are the expressions, so they promote the exercise of good affections. In this respect they are profitable to him who use them, and to him who hears. They have a conciliating and attractive power. Solomon observes: "A man that hath friends, must show himself friendly." We must not repel others by the haughtiness and crustiness of our words, and then expect to be interesting objects to them. He who always has a censure on his lips, whose soul is constantly in a snarl, and whose language is set to this key, is dreaded, and well he may be. Who can enjoy such music? Who would put such a clerk in his store to scold away his customers? He is not remotely analogous to a cross dog.—What place in social life is left vacant, expressly that he may fill it? The truth is, society by a very natural instinct, always gives such a person a wide berth. His doctrine is this: That all men were made to be interesting and agreeable to him, he made to be interesting to nobody. He has all the feelings; others, none; and of course his, and not theirs, are to be pleasantly affected. A very sad mistake, the just effects of which he will reap in the attitude of others towards him. Let us learn to speak kindly, and we shall not want influence or friends.—*Exchange paper.*

For the Christian Magazine.

"Be of good cheer."

BY WM. BAXTER.

Take courage brethren! truth is onward marching;
Fight the good fight; cast sword nor shield away;
The bow of promise each dark cloud is arching;
Let faith and hope be strong, and pray, oh pray!
The night of error now is swiftly flying,
Above the mountains truth shines clear and bright,
The flames are on each Pagan altar dying,
God once again has said "Let there be light."

Take courage brethren! truth is all prevailing,
Strong is its fortress as the solid rock,
Error its walls hath ever been assailing,
But never hath it yielded to the shock.
Give to your foes the shout of bold defiance,
Then forth, and meet them on the battle plain,
Though Power and Error form a dark alliance,
Be firm, strike home, you shall not strike in vain.

Take courage brethren! think, you are not striving
For earthly honor, or a fading crown;
Tho' strong your foes, yet strength from God deriving,
Fight on, and you shall win a high renown.
Now back with fear, see, Satan's ranks are failing!
The Spirit's sword hath fearful slaughter made;
To Error's sons its gleamings are appalling,
Then while you combat wield no other blade.

Take courage brethren! see above you streaming,
Immanuel's banner, crimsoned with his blood,
Upon its folds the star of Bethlehem gleaming;
Its glorious motto, "For the Truth and God."
The eyes of angels on you now are gazing;
Fight on, you soon shall lay your weapons down,
Join the blest throng which round the throne are praising,
And ever wear the victor's glorious crown.

Selected for the Christian Magazine.

Submission.

He sendeth sun, he sendeth shower,
Alike they're needful to the flower;
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me, or cloud or sun,
Father! thy will, not mine, be done.

Can loving children e'er reprove,
With murmurs whom they trust and love?
Creator, I would ever be
A trusting, loving child to thee.
As comes to me, or cloud or sun,
Father! thy will, not mine, be done.

Oh! ne'er will I at life repine;
Enough that thou hast made it mine;
Where falls the shadow cold of death,
I yet will sing with parting breath,
As comes to me, or cloud or sun,
Father! thy will, not mine, be done.

"Let me go."

BY WILLIAM BAXTER.

Composed on the last words of an amiable and pious sister.

Let me go, my soul is weary
Of the chain which binds it here—
Let my spirit bend its pinion
To a brighter, holier sphere:
Earth, 'tis true, hath friends who bless me
With their fond and faithful love,
But the hands of angels beckon
Onward to the climes above.
Let me go; for earth hath sorrow,
Sin and pain, and bitter tears;
All its paths are dark and dreary—
All its hopes are fraught with fears;
Shortlived are its brightest flowers,
Soon its cherished joys decay—
Let me go; I fain would leave it,
For the realms of cloudless day.
Let me go, my soul hath tasted
Of my Savior's wondrous grace;
Let me go, where I shall ever
See and know him face to face.
Let me go; the trees of heaven
Rise before me, waving bright,
And the distant crystal waters
Flash upon my failing sight.
Let me go; for songs seraphic
Now seem calling from the sky—
'Tis the welcome of the angels,
Which e'en now are hovering nigh;
Let me go; they wait to bear me
To the mansions of the blest,
Where the spirit worn and weary,
Finds at last its long-sought rest.

Friends.

BY JAMES MONTGOMERY.

Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end;
Were this frail world our only rest,
Living or dying none were blest.

Beyond the flight of time,
Beyond this vale of death,
There sure is some blest clime
Where light is not a breath,
Nor life's affections transient fire,
Whose sparks fly upward to expire.

There is a world above,
Where parting is unknown—
A whole eternity of love,
Form'd for the good alone:
And faith beholds the dying here
Translated to that happier sphere.

Thus star by star declines,
'Till all are passed away,—
As morning high and higher shines
To pure and perfect day;
Nor sink those stars in empty night,
They hide themselves in heaven's own light.

RELIGIOUS INTELLIGENCE.

TENNESSEE.

Bro. J. D. BILLINGSLEY under date Sept. 22, informs us that at Post Oak Springs there were 5 additions; in Morgan co., 11. Bro. Myers labored with the Evangelists.—At Smyrna 4; 2 added at Pine Creek; 10 at Bro. Metcalfe's, near Athens; at Hiwassee one was restored; at Chatatee 2. The last meeting he reports was at Trenton Ga., where two had been added, meeting going on. He infers from all the facts that the indications are favorable. May the Lord of the harvest abundantly bless his labors.

Bro. M. G. ELKINS writes, "since my last Bro. S. E. Jones and myself had 2 additions at Macedonia; at Bethel, Bros. Fanning and McQuiddy being present, 4; at Mt. View, with Bros. Curlee and McQuiddy, one addition; continued the meeting after they left and immersed 6; at Bethlehem, with Bros. Curlee and McQuiddy, we had 9 additions."

Bro. JA'S HOLMES writes from the Western District: "Since my last, have immersed some *eight* persons."

Bro. P. F. SOUTHERN reports that at the various meetings held by himself and others, about 90 have been added to the good cause at Ivy Bluff, 7; at Liberty 2.

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BROTHER EICHBAUM:—I have some good news for your readers. Brethren Trott, Eichbaum and myself held a meeting in Rutherford Co. on Bradley's Creek, embracing the 5th Lord's day in August. The result was 16 confessed the Lord. We organized a church of 25 and commended them to God and the word of his grace. On the 1st Lord's day in Sept. brethren Trott, Murphy, Southern and myself held a meeting on Brawly's Fork, Cannon Co., where we adeed 20 to the congregation.

The Lord be praised for his goodness,

C. CURLEE.

—

COLLIERVILLE, Tenn., Sept. 25, 1851.

BRO. EICHBAUM: By request of brethren in this section of Tennessee and Mississippi, I write you, giving the location of some congregations, and the progress of the cause of truth with us.

In the month of April I visited Lagrange, Fayette co., Tenn., found four disciples, have visited them once a month since, and constituted a congregation of 9 in August. I also visit Holly Springs monthly, and at my last visit had a large and attentive audience. Some interest was manifested, but I had to leave to meet other engagements.

In May I constituted a congregation, 10 miles S. E. of Hernando with 11 members, 6 of whom I immersed last fall and winter. I held a meeting of 5 days, embracing the 4th Lord's day in August; 9 were immersed on the profession of their faith, 1 Baptist, 5 by commendation.

During the summer I have aided brother Dupuy at Loxahoma, the result has been 25 accessions to the good cause, 11 of whom were from the Baptists, 1 Cumberland Presbyterian.

Last week we closed an interesting meeting at Thyatira with 30 additions, 10 by commendation, 1 baptized, 19 made the good confession.

Bro. Wm. M. Brown, formerly of Kentucky, but now of Illinois, commenced a meeting in Memphis last night with flattering prospects.

Your brother in Christ,

BEN COOPER.

—

Davidson County Co-operation.

The Co-operation meeting was held agreeably to appointment, at South Harpeth meeting house on Saturday before the 2d Lord's day in October. Bro. T. CLAIBORNE was called to the Chair, and Bro. F. H. DAVIS appointed Secretary.

Delegates were called for by their churches, when the following presented themselves and were accredited as such:

Nashville congregation, T. Claiborne.
Sam's Creek, " John R. Hooper.
Sycamore, " B. F. Binkley, Jno. Brinkley.
South Harpeth, " Jas. C. Anderson, Jas. Linton, A. H. Stothart.

On motion of Bro. S. M. Scott, the brethren present from other congregations (out

of the county) were invited to participate in the deliberations of the meeting.

Bro. Scott then observed that a small congregation located near Charlotte, Dickson co., wished to become identified with this Co-operation, and for this purpose Bros. Talbey, B. Joslyn and Thos. Joslyn were in attendance.

Letters called for and read.

The meeting then proceeded to ascertain the amount of money that could be raised for Evangelical purposes for 1852, when the following sums were reported:

Dickson co. brethren,	$30,00
Sycamore congregation,	55,00
South Harpeth,	50,00
Nashville,	100,00
Sam's Creek,	22,50
Total,	$257,50

Bro. Scott observed that Franklin College though not in attendance by delegates, would no doubt contribute as much for 1852 as it had done for the present year, which would increase the amount for 1852 to something over $300.

On motion, Bro. Scott read his report for the present year, which was unanimously adopted by the meeting. He also made a financial report, showing a large deficit in the salary promised him, but which he thinks will yet be made up.

He then asked leave to be released from his labors at the close of the month of Nov. in order to enable him to visit the State of Iowa. Granted.

Bro. Scott having stated that, in view of his contemplated visit to Iowa, he could not suffer his name to come before the meeting as Evangelist for 1852, Brethren Claiborne, Hooton and Anderson were appointed a committee to procure some one to ride as Evangelist, under the direction of this Co-operation for 1852.

Bro. Scott stated that if no one could be employed, he would return in the spring and resume his labors rather than the Co-operation should fail.

Ordered, that these proceedings be signed by the Chairman and Secretary and published in the C. Magazine.

T. CLAIBORNE, Ch'm.

F. H. Davis, *Sec'y.*

ALABAMA.

Bro. D. G. Ligon, writes from "Mountain Home," "Since I last wrote you I held another meeting at Triana, Madison co., Ala., which resulted in three additions to the Church of Christ at that place."

Bro. T. S. Gathright, writes, Sept. 23, from Jones' Bluff, "Bro. Lawson has just closed a meeting at Mt. Hebron with 5 additions."

Bro. W. T. Crenshaw under date of Oct. 20th, writes from Russellville: "Since I last wrote you I have had some instrumentality in turning 11 to the Lord. I was greatly delighted to see three of the honorable women of Lauderdale co. submit to be buried with Christ in Baptism. I am informed that there are here (Russellville) a few faithful brethren who are determined to make another effort to keep the Lord's house in order."

White Sulphur Springs, Ala.,
Nov. 1, 1851.

Dear Brethren: Our annual meeting at Green Hill, Limestone co., commenced on Saturday last, and continued till Tuesday night. Our indefatigable and beloved bro. J. H. Dunn was present and labored during the whole time. Our excellent bro. Hunley was present on Saturday and Lord's day and delivered two discourses. The result was 22 additions—sixteen "heard, believed and were baptized," five were reclaimed and one united from the Baptists. We had a lovely meeting and were greatly revived.—The church at Green Hill now numbers about 175 members. O that we may be faithful! Yours in the good hope,

THOMAS MOORE.

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GEORGIA.

Georgia Christian Co-operation.

Griffin, Ga. Oct. 29, 1851.

The Messengers from the churches composing the Georgia Christian Co-operation, assembled at Griffin on Friday preceding the 2d Lord's day in October. Only five churches were represented. Several others who had formerly co-operated were not represented, from having misapprehended the

purposes of our association. The increase of members to the five congregations has been 80 for the last year.

The deliberations of the assembled brethren were had with a calmness, earnestness and fervor becoming the momentous crisis of the cause in our State; and what was best of all, notwithstanding the difficulties of our affairs, all was conducted with Christian harmony and love.

It was resolved to send out two Evangelists for 1852, viz: the dearly beloved bros. Dr. D. Hook and A. B. Fears. The zeal, devotion and ability of these men is gladly spoken of by the whole Georgia brotherhood. The liberality of the little band (five congregations composed of less than 250 members) is, it is believed, unparallelled in the annals of the Reformation.—The brethren have agreed to raise $1300 for the support of our Evangelists. Three fourths of the amount is already secured.

We are confident of present triumph, not from our present number, but from the generous zeal with which the truth is held and promulged, and the temper and resolution of the brethren. History proves that success in a great moral revolution is not suspended upon a host of abettors; but upon the devotion and energy of its advocates, however few.

It was resolved, that the Christian Magazine be recommended to the Georgia brethren by our Evangelists and others, as most fully meeting our wants in Christian literature.

The brethren, after four days of cordial, endearing converse, and many godly admonitions, separated. While together we had the ineffable gratification of baptizing and receiving 13 worthy persons. This was effected mostly by the efficient labors of Bros. Hook and S. J. Pinkerton of our State. Thus were we refreshed by precious spiritual enjoyments for which we praise the gracious Giver of all good.

By order of the brethren.

D. SWOBE, *Sec'y.*

P. S. The Evangelists were directed to labor among the co-operating congregations and among such other churches and places as should receive them.

Ohio.

Bro. Jno. Tait, writes from Lord's town under date of Sept. 27th: "We have had a very refreshing time. At the yearly meeting at New Lisbon, there were more than 50 additions, mostly by baptism. In Nilestown 64 baptized, 3 restored. At New Bedford quite a number more. Bro. A. Campbell was present at all the meetings.—At Jackson 9 were immersed. A considerable sum was subscribed to build a meeting house in this township."

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Arkansas.

Bro. Eichbaum:—Please give the following a place in your paper. It may and I hope will encourage the the faithful and arouse their drooping spirits, though coming from the mountainous regious of Arkansas. It may, also, have its due weight upon the minds of some of those careless sinners, with which, to the shame of the professors, our country abounds.

Since last I wrote you, I visited Dover, the county seat of Pope, and commenced preaching the Saturday before the 5th Lord's day in August, and because there was no place to preach but the Court house I preached in it. I have never witnessed more interest any where. The house is large and it was filled to overflowing every sermon. I continued till Sunday night—had 5 additions. The impression was general; many of our sectarian brethren gave me their hand, heartily bidding me God speed in the proclamation of the ancient gospel, as the only foundation of Christian union, faith and practice. Many sinners, who had for many years heard with indifference the empty stuff, as they call it, of the different parties, were mightily convinced by the force of God's eternal truth. The prospect is truly flattering, and, as I shall visit them again in a few days, I hope to have a rich harvest of souls. God send it, I pray!

I held a two day meeting in this (Yell) county the first Saturday and Sunday in this month, and immersed 3. The second Saturday and Sunday in this month, I held a meeting on Petit Jean, where I immersed 3 more. The Saturday before the third Sun-

day in this month, I commenced a meeting on Little Piney, Johnson co., which was protracted till Tuesday evening following; had 20 additions, 14 immersed, 1 from the Presbyterians, 1 from the Methodists, 1 from the Baptists and 3 reclaimed. The Lord be praised! I must mention a case which occurred at the latter place, because of its rareness, as well as the bearing it has had on my mind, as a father, and probably may have on the minds of other fathers, and mothers in particular. As I was leading the last of three out of the water, I was informed by a brother that there were some more who wished to obey. I then gave them an opportunity. One gentleman and lady, and with them a small boy, about 10 or 11 years of age, came forward. After taking their confessions, the relations of the child remonstrated against his being immersed, but he plead manfully for them to allow it. As his father and mother were not present, he started to see them, but one of his uncles requested him to stay till he would intercede for him. His father sent him word to desist; but the moment he heard of his father's remonstrance, he went home, and never ceased his importunities till he gained his consent, weeping all the while as if his heart would break. After he was immersed his countenance was bright, calm and serene as a summer's day. O! ye fathers! behold your children upon whom the Son of God hath looked with tenderness! Ye mothers, from whose eyes the briny tear hath often streamed in consequence of the throbbings of anxiety, only to be found and realized in the loving bosom of a tender mother—How can you withhold that heavenly instruction of which Jesus is the author and finisher? Behold how soon you can make impressions on the tender mind concerning the perishable objects of time and sense! You can soon make them appreciate the baleful principles of haughty pride and fashion; you in a very little time, even while very young, teach them the sciences of the day; but when heaven's science is presented, ah! it is a mystery—children can't understand it! O, my fathers and mothers, who told you this? Did Jesus? Did any of the holy intelligences? Surely not. Look again, seriously and carefully. Learn the condescension of your Lord and Master. With meekness and simplicity he reveals his will, not in the intricacies of the wisdom of men, but in the appreciable wisdom and power of the spirit. Think, then, O, think of your indispensable duties to your tender offspring, for whom Jesus bled, as well as for you.

E. M. NORTHUM.

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KENTUCKY.

Bro. JAS. SLOAN, writes, Oct. 18th, from Casey Co., "Bro. Nolan, Butts and myself held a meeting in this County, embracing the 2d Lord's day of this month at which there were 13 additions. I also attended some meetings in Estell county, in company with bro. Rogers—had 10 additions. I trust I shall be able to send you some new subscribers before next year.

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TEXAS.

Eastern Texas Co-operation.

According to previous appointment many of the disciples of Eastern Texas met in co-operation at *Christian Union*, Rush co., Texas, Sept. 15, 1851.

On motion, bro. W. B. HOLLOWAY was called to the Chair and bro. J. R. HOOTEN appointed Secretary. Whereupon the following constitution was unanimously agreed upon.

CONSTITUTION.

ART. 1. This Association shall be called *The Christian Co-operation of Eastern Texas.*

ART. 2. It shall have for its objects, the sending of the gospel where it is not, and sustaining it among ourselves.

ART. 3. It shall be composed of messengers from the churches, and of individuals who may wish to unite with us in the work of the Lord.

ART. 4. Its officers shall be, a President, Vice President, Secretary, Treasurer and a board of managers.

ART. 5. These officers shall be elected at each annual meeting, and should any thing occur to prevent an annual meeting, they shall continue in office till others are elected.

Art. 6. The duty of these officers shall be the same as in other co-operations for similar purposes. The board of managers shall choose Evangelists, determine the amount of their compensation, point out their field of labor and attend to the management of all that pertains to the co-operation in the absence of a regular co-operation meeting. The officers and managers shall make a full report of their proceedings to each annual meeting.

Art. 7. This constitution may be altered or amended at any annual meeting of the society, by a vote of two-thirds of those who are authorised to vote.

The total amount pledged was, $489,50.

From what was known by those present, it was not doubted that a large increase to the sum here pledged would be made.

The committee appointed to nominate officers, reported, at the evening session, as follows:

W. B. Holloway, President,
Jesse Walling, Vice President.
J. T. Holloway, Secretary.
James Prothro, Treasurer.

The President, Vice President, Secretary, Treasurer, and Charles Vincent, John Cane and W. Defee, Managers; which nominations were unanimously confirmed.

The following resolutions were then passed with great unanimity:

1. Resolved, That all the Christian congregations in Eastern Texas be requested to unite with us.

2. Resolved, That the managers be requested to appoint agents for raising funds.

3. Resolved, That the labors of our Evangelists be confined *principally* to those contributing to their support.

4. Resolved, That the churches of God in the bounds of this Co-operation be requested to inform us at our next annual meeting of their condition and the success of the cause in their bounds.

5. Resolved, That our next annual meeting be held at Mt. Enterprize, Rusk co. commencing on Thursday, 10 o'clock A. M., before the second Lord's day in September 1852.

6. Resolved, That the managers have the proceedings of this meeting published in the Ecc. Reformer and Christian Magazine.

On motion adjourned.

W. B. HOLLOWAY, Ch'm.
J. R. Hooten, *Sec'y.*

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Address

Of the Managers to the Brethren.

Beloved of God:—By examining the foregoing proceedings, you will perceive that we are charged with an important work, on which may depend the eternal interests of many souls. Permit us then to speak to you freely. "We are workers together with God," 2 Cor. 6: 1, and in this work we would be "true yoke fellows." Phil. 4: 3.

Twelve months ago, a few brethren met at this place and agreed to sustain one Evangelist. Bro. Samuel Henderson was chosen, and has labored faithfully in the proclamation and teaching of the word up to the present time. He reported *ninety-eight* additions where he had labored during the year. At our meeting just closed, we enjoyed the labors of several Evangelists.—The greatest harmony and good feeling prevailed, and *twenty-three* were added to our congregation. It was truly a time of refreshing from the presence of the Lord. Many of us never witnessed such a meeting. Brethren were present from various portions of the State, and all were ready to "thank God and take courage."

Still this is but the beginning. We hope greatly to enlarge our operations during the present year. We have again employed bro. S. Henderson as our Evangelist, and heartily recommend him to you as a laborer in the gospel, confident that you will receive him as such and co-operate with him in every thing that pertains to the kingdom of Christ.

You will perceive that we purpose not to transcend our liberties in the gospel. The ancient disciples met together for consultation, and the churches united their means for the support of those that preached the gospel. We do no more. "In a multitude of counsellors there is safety." We meet not to make laws touching the discipline of the churches. Our object, beyond mutual consultation and edification, is, to unite our means to do that which we could not do otherwise. And we greatly need your aid. Will you, then, meet with us at our next annual meeting. Let each congregation send messengers, or a letter, or both. We would be glad to know your numbers, your increase and condition, and the prospect for doing good in your several sections.—We would also be glad to see as many in-

dividuals as can meet with us at our next annual meeting. And in the mean time, let us hear from you by letter. If you will contribute to our funds liberally, we may be able to send you laborers. Let us, therefore, communicate freely with each other.

We can obtain Evangelists if we can sustain them. You can address the Secretary or any one of the managers. That there is a great work to be done in our midst, is apparent to us all; and that the great Head of the church looks to *us* for the doing of this work is equally manifest.

Moreover, this is the time for action, before the thorns and briers of sin take root in our new and fertile soil; before the poison of error has leavened the mass of mind around us. *Now* is always the time with the Master. He never allows us to be idle; but this is *especially* the time for doing good in Texas. When party lines begin to be drawn, sides are taken and habits are formed, it will be much more difficult than now, to leaven the mass with the seeds of life, producing union, peace and prosperity—union between man and man; union between God and man. Let us then have the mind of Christ. Let us be ready to make every reasonable sacrifice, in imitation of our Lord and Master.

And may the good hand of the Lord be upon us all, in our work of faith, our labor of love, and our patience of hope, in the sight of God and our Father; to whom be glory forever! Amen.

Your brethren in the work of the Lord,

W. B. Holloway,
Jesse Walling,
John T. Holloway,
Ja's Prothro,
Cha's Vincent,
John Cane,
William Defee.

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Missouri.

Co-operation, Osage Co., Mo.

This meeting was held at Liberty meeting-house, Osage co., Missouri, Sept. 6, 1851.

Brother Milne being called to the Chair, the following churches reported:

Liberty.—Delegates, Jacob Watson and John Milne; 85 members.

Burboise.—Eli Valentine and Spencer Altom; 100 members.

Bailey's Creek.—John H. Stevens and West W. Price; 45 members.

Canaan Prairie.—Wm. Cox and Cha's Reynolds; 35 members.

Spring Creek.—G. W. Brown and Jacob Headdy; 32 members.

Linn Town.—A. G. Cooper; 11 members.

Union.—John H. Stevens; 15 members.

The following Preachers were present: Brothers W. L. Fenex, R. Milne, Solomon Tabor, J. H. Stevens, Eli Valentine, S. Altom, J. K. Rule and T. J. Shelton.

On motion it was,

Resolved, That it is the duty of this Co-operation to employ an Evangelist for the ensuing year.

Resolved, That Brother W. L. Fenex be our Evangelist for the year beginning Sept. 1851 and ending Sept. 1852.

Resolved, That our next Co-operation meeting be held at Linn Town, Osage co. beginning Friday before the first Lord's day in Sept. 1852.

Resolved, That each delegate of the churches represented at our next Co-operation meeting bring letters of recommendation, reports of number of members, number dismissed by letter, number turned out, number died or moved off, state of the church &c.

Resolved, That the proceedings of this meeting be published in the Christian Magazine, and that the Millennial Harbinger and Ecclesiastical Reformer be requested to copy.

ROB'T MILNE, Ch'm.

A. Pickering, *Sec'y.*

P. S. During the meeting 4 persons were added to the congregation.

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South Western Missouri Co-operation.

Jasper Co., Mo., Sept. 15, 1851.

Bro. Ferguson: With pleasure do I announce to you the report of our annual district meeting, held at Bethel church, including the south west counties of this State, viz: Newton, Jasper, Lawrence, Barry and part of Dade.

Churches.—Bethel, Jasper co. No. 150. Teaching Elders.—Peter Wright, J. W. Bolen and Amos Buchanan.

Shoal Creek, Newton co., No. 16.—Nathan Buchanan.

Lost Creek, Newton co., No. 48.

Indian Creek, Newton co., No. 51.

Cassville, Barry co., No. 35.—G. R. Porter.

Dadeville, Dade co., No. 70.

Mt. Vernon, Lawrence co., No. 30.

Oregon, Jasper co., No. 14.

Whole No. 414.

We have just closed a protracted meeting at this place which continued ten days, and the result was 44 additions. The meeting was conducted by Elder C. P. Arbuckle, who states he has received in the last three months 71 additions, mostly from the world, by confession and baptism, and mostly young persons. Praise to the Lord!

We also announce that our next aunnal district meeting will be held at the same place, commencing on Friday before the 2d Lord's day in Oct. 1852. We respectfully invite our Teaching Brethren to give us a call, and especially at our next annual meeting. Our cause is the best in the world.—All we need is efficient teachers. May the Lord send us laborers into his vineyard.

Yours in the one hope,

AMOS BUCHANAN, Clk.

The time for getting new Subscribers.

Now is the time for obtaining new subscribers. If possible the lists should all be in before January 1, 1852. Promptness in this matter will greatly abridge the labor falling upon the brethren who will manage the affairs of our journal next year. From the facts before us,we feel warranted in saying that we believe no paper ever had more faithful friends and patrons than the Magazine, and we doubt not the year approaching will most fully substantiate this statement. Great efforts are being put forth in behalf of the denominational organs of the Methodist and Baptist churches emanating from this city and it is a plain case that they intend to move heaven and earth to secure their object. The "Baptist" looks confidently to an increase of from 5 to 6000 subscribers during next year; whilst the "Advocate" will be content with nothing short of 20,000 subscribers. Now we should not feel inclined to enter the lists with these journals for *selfish party purposes;* but if solemnly convinced that our position as a religious body is the *true* one, if confident that the world has nothing to lose, but much to gain by the diffusion and triumph of our religious principles; then surely we are under the highest obligations to labor with all our might that our periodicals, tracts and books be placed in all the houses of the land, where access is at all possible.

In what better way can the wealthy among us use a few dollars than by distributing *gratuitously* amongst those who will read, copies of the Magazine, which *for that purpose*, they can have at *half* the subscription price?

How can the benevolent confer a more real good and happiness upon the widow, the fatherless and the indigent, than by sending them a monthly visitor, whose constant effort will be to cultivate in the hearts of all its readers, those graces which will bloom on and bloom ever, when the frosts of death shall have blighted every flower of earthly promise? In what way can churches guard their true interests more securely, than by seeing that every family is supplied with a *fireside-preacher* who will seek to co-operate with every faithful proclaimer of the Gospel in spreading peace on earth and good will among men?

But why argue this matter. Let those who can distribute gratuitously do so; those who can form clubs do so; those who can get *five* or *three* additional subscribers do that much, and if any can only send *one* additional subscriber, let him remember that each rill of influence goes to swell the tide which at last may sweep over the whole country, bearing down all opposition.

J. E.

It is one of the most awful points of view in which we can consider God, that. as a righteous governor of the the world, concerned to vindicate his own glory, he has laid himself under a kind of holy necessity to purify the unclean, or to sink him into perdition.—*Cecil.*

Pledges for Evangelizing purposes for 1852.

The following churches have pledged themselves to pay the amounts annexed to their respective names for the purposes of general Evangelizing.

Rock Spring,	$52 00
Wilson Hill, Marshall Co.	15 00
Liberty, Marshall Co.	20 00
Hickory Creek,	35 00
Cane Creek, Marshall Co.	25 00
Millersburgh,	20 00
Bethlehem,	90 00
Alexandria,	15 00
Lewisburg,	20 00
Cathey's Creek,	25 00

The church at Nashville will endeavor as usual, though from pressing engagements unwilling to pledge to that effect, to raise the sum of $300. It is understood that many other churches not included in the above list will engage in the work *as churches;* whilst of course those who are annual subscribers are expected with but very few exceptions to continue their contributions. We cannot but remark, that at the last meeting there was evinced a growing disposition on the part of the churches *in their church capacity* to contribute te the fund. Bro. Barrett ventured to say to the meeting that Robinson's Fork, Giles Co., would contribute for next year $20, at least he would become responsible for that.

Tract on Prayer.

The discourse on "*The Efficacy of Prayer,*" by bro. J. B. FERGUSON, which was published in the Nov, No., was recommended by the State Meeting for publication as a Tract. The committee on Publications have therefore issued it in a very neat pamphlet of 48 pages, stitched and covered and it is now ready for delivery. In the pamphlet form, the author has made material additions and given a general revision and amendment.

We know of nothing on this important subject better calculated to promote the interests of true and vital religion.

Terms, 5 cts. per copy: the bare cost of printing. Address "Christian Magazine" or JOHN R. HOWARD. J. E.

The suggestions of E. M. H. of New Orleans with respect to the "Magazine" meet with the hearty approval of its Editors. The size of our paper is too limited to embrace a depaitment such as she suggests. Unless its Editors could be relieved from pastoral duties and its size doubled, which would also double its price,—it would be impossibie to embrace the interesting subjects she presents to our attention. We must in every enterprize often bow to the humiliating conviction: "We cannot do the things that we would." The rule is to labor "as we have opportunity" and leave the result to God.

To our Readers.

With the present number of the Magazine, our editorial labors cease, and in leaving the post we have occupied during the past two years, we beg leave to say a final word to our readers. To us our connexion has been pleasant, and if to you in any meas ure profitable, to the Father of all good be the praise. So far as the conduct of the Magazine has devolved on us, we have endeavored to consult the public good rather than the pleasure of individuals, and if in prosecuting this purpose, we have been so unfortunate as to offend any, whether correspondents or readers, the offence has not been wanton, and we would hope to part friends.

We feel under numerous personal obligations to very many kind and zealous friends who have aided and encouraged us, and would return them our warmest thanks, as well as our congratulations, that the paper of their choice enters on the new year under such favorable editorial auspices.

We cannot close without saying, that for the self-sacrificing manner in which the principal editor has discharged his duties, attended as they have ever been without any pecuniary emolument to him, he merits what doubtless he will receive, that increased confidence, which will enable him still more widely to diffuse that intellectual and moral influence which has already filled so wide a sphere. J. EICHBAUM.

Death of Bro. Curlee.

We have received the mournful intelligence of the death of our dearly beloved brother CALVIN CURLEE. He was away from home in a neighboring county doing the work of the Lord, when called away from his earthly labors. At the house of the excellent brother Stroud of Warren county, he breathed his last, surrounded by many of his family and friends, who had come once more to look upon him 'ere he passed from earth forever. He is gone. The affectionate husband and father, the kind and hospitable neighbor, the honorable and useful citizen, the true and faithful friend, but above all, the eminent, the devoted, the long-tried public servant of God, has gone from among men. Few men have ever lived more beloved by those who knew them best than our beloved brother; few who have maintained with more consistency the high profession of the Christian religion.

A life of eventful activity in the service of his Master, he has closed with a triumphant and glorious death, and although we cannot help but mourn his loss, and mingle our sympathies with the tears of his deeply bereaved consort and family, yet we rejoice to believe that for him to die was gain. He was ripe for the sickle of death, and like as a shock of corn cometh in his season, so has he come to his grave in a full age and full of honors.

May God of his infinite mercy sanctify this melancholy bereavement to the eternal good of his dear family.

J. E.

We trust that some of our correspondents fully acquainted with the life of our brother will furnish such a notice of his labors as the high position he occupied demands.

OBITUARY NOTICES.

GRIFFIN, Sept. 2, 1851.

BRO. EICHBAUM:—Our amiable, energetic and greatly beloved brother, Dr. NATHAN B. JOHNSON, of Griffin, Ga. is no more. The Lord has taken him to himself.—He died last Friday, 29th ult., aged 31 years, after a painful and very protracted illness, which he bore with christian fortitude, resignation and hope. How sad and discouraging the death of one so young, so gifted, and so constantly engaged in works of usefulness! Seldom do we meet with his equal in all the qualities which command respect and love. He was one who, according to his ability, did good to all, and especially to those of the household of faith. It may be truly and emphatically said of him, that his heart was love, and his life a constant manifestation of its best fruits. The consequence is that his death has occasioned mourning in the whole community; and the brotherhood are thereby overwhelmed with sorrow and discouragement. While they pray to be submissive to the will of God, their exclamations of disappointment and sorrow, show how difficult it is to acquiesce, at heart, in a dispensation so afflictive. May the Lord pity them in their deep grief, and give them grace to imitate and to supply the place of this lamented brother!

Bro. Johnson left us in the triumphs of the faith of Christ, and often during his illness, cheered those around him, by speaking of his confident hope of eternal happiness—by his affectionate exhortations to his unconverted friends, and once by merely saying—"Why should we mourn departing friends" &c.

Dr. Johnson has left an affectionate wife and two lovely children to experience the bitterness of a bereavement so great and irreparable. May the Lord comfort and sustain them! And may the brethren ever remember to extend to those objects of their lamented brother's tenderest affections, the warmest sympathy and most watchful care!

The memory of one so worthy of imitation, should be preserved in the records of the Christian Church, and hence I solicit a place in your columns for this obituary.

Your bro. in Christ the Lord,

D. HOOK.

For the Christian Magazine.

Departed this life July 20, 1851, SARAH G. TRAVIS, consort of John A. Travis, and daughter of James and Margaret Wilson. Sister Travis was born and raised in Bedford co. Tenn. Born 1806. Born of water and Spirit 1824. Married to Bro. John A. Travis 1825. She died as she lived, a consistent Christian. A few hours previous to her death, she called her weeping friends around her and requested them not to weep for her, but to prepare to meet her in heaven, where parting will be no more;—then addressing her fond husband she said, "Bring up our children in the nurture and admonition of the Lord." She was a helpmeet indeed—a good wife, an affectionate mother and beloved by all who knew her; beloved most by those who knew her best. She has gone to join that innumerable company which no man can number. "Blessed are the dead which die in the Lord."

C. CURLEE.

Departed this life August 25th, at Elizabethtown, Ky., bro. J. B. BARRETT, after a lingering illness of several weeks. The character and deportment of Bro. B. during the two years in which the writer enjoyed the pleasure of his acquaintance were such as should be imitated by all young men. His was a mind which could not be satisfied by the allurements and pleasures of this world. It was his delight to meditate on the law of the Lord. He constantly exhibited that kind and amiable a disposition which is characteristic of none but the real christian. Having in his general walk gained the esteem of a large circle of friends, his loss is deeply felt. But we rejoice together in the assured hope that our loss is his unspeakable gain, hoping to walk in his footsteps we cheerfully unite in saying, "Lord, thy will be done."

New Orleans, Oct. 9th, 1851. R. G.

DEAR BRETHREN—It becomes my painful duty to inform you that our beloved sister. MARTHA VANHOOSER, is no more She was born in 1831. Her childhood was marked by the exhibition of great reverence for her parents and she was truly of a lovely disposition. In Sept. 1848, she was baptized into the Baptist Church and in July 1850, she united with the Christian Church at Mt View. Since that time her course has been that of faithfulness and devotion. She is gone to reap the reward of the faithful.

Lovely saint! how brief thy stay.
Short and troubled was the day,
Ending soon thy journey here
Pain and grief no more to bear.

Hard it is with thee to part,
For it rends the aching heart;
But an heir of glory's gone:
Let the will of God be done.

Pillowed on the Savior's breast,
Softly sleep and sweetly rest:
The resurrection shall restore
The buried saints who've gone before.

Wilson Co. Sept. 1851. M. G. E.

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