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### Christian Magazine, Volume 5 (January to December 1852)

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THE

# CHRISTIAN MAGAZINE,

DEVOTED TO

PRIMITIVE CHRISTIANITY,

AND

## RELIGIOUS INTELLIGENCE.

EDITED BY

**J. B. FERGUSON AND JOHN R. HOWARD.**

*“Every scribe instructed unto the kingdom of Heaven, is like unto a householder who bringeth forth out of his treasure things new and old—MATH. VIII. 52.*

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VOLUME V.

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NASHVILLE, TENN.

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CHRISTIAN MAGAZINE

THE

# 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. V.

NASHVILLE, TENN. JANUARY, 1852.

NO. I.

## Introduction to Volume Fifth.

CHANGE—HUMAN RESPONSIBILITY—GOD OUR TRUST.

How much is changed of what I see,  
How much more changed am I,  
And yet how much is left—to me  
*How is the distant night!*

THE "CHRISTIAN MAGAZINE" commences its fifth volume with the loss of one Editor and the gain of another. The breaking up of any pleasing association is ever more or less disagreeable, but it is especially so when it has been one of uninterrupted friendship and confidence. We part with Bro. EICHBAUM with deep regret, and nothing but the decision of the Brotherhood, calling him to another field of labor, and his own desire to engage in it, could reconcile us to the separation. We feel confident, however, that wherever he goes and in whatever department of service in a common vineyard he may engage, he will bring a clear and logical mind, with rare and rich acquirements into the service of our only-wise Lord and King. An experienced and well-known writer, Bro HOWARD, takes his place, of whom to our readers it is unnecessary for me to speak, as he has been long and favorably known as a correspondent of all our periodicals and an Editor of two. He comes to bear with us the responsibilities for which he is so eminently qualified.

The change in our association, together with the lapse and commencement of one of those large spaces by which human life and opportunity is measured, brings vividly before us the truth that with all of us, the season of all effort is rapidly passing, whilst that of retribution draws nearer and nearer, as we pass through the changes of human vicissitude. The thought, if we allow it to

take permanent hold of our consciences, is one of deep and overpowering solemnity.

It is always well to enquire into the character and condition of that living, sentient being which we call ourself, and which is destined to pass, not only through the changing years of this earthly life, but through ages after ages, when all material worlds shall have fulfilled their mission and be rolled together as a scroll. It is not always that we are adequate to approach this great thought and hence the effort ought frequently to be made. To grasp it in its power is to grasp the full idea of human responsibility which must ever underlie the whole structure of our moral being; and were it properly realized or made a real thing to the mind, it would regenerate and inspire us with a spiritual life of the manner and degree of which we have not now the slightest conception.

This is a proper subject with which to commence the religious reflections of another year. The earth has finished another of her appointed rounds. It has been rich and abundant in its blessings and has brought to each of us many opportunities for improving our minds, our hearts, and our social nature; of improving our religious state, and of extending a wholesome influence, by using well the priceless treasure of our redeemed time. How have we used its passing, inviting and often pressing opportunities? Have we made the best use of them? The year has fulfilled the mission of its destiny, has struck the balance of its good or evil for every one of us, and has been recorded in the book of God's remembrance. It has brought its opportunities near to our capacities—capacities to rise into the likeness of God himself and to be happy beneath his presence forever; or near

our liability to fall and to turn all his gracious means of improvement into instruments of our own condemnation and misery. It is seasonable, therefore, to answer these questions, each one for himself, and to answer them now as they must be answered hereafter, knowing that however we may answer them to our flattering hearts, the true answer is known to God, whose mercy and guidance we should daily implore.

As a general rule, we may say, that gross and low views of responsibility prevail around us, both with respect to present sources of happiness and future retribution. Of the future we have terrific images enough, but they are as strange to the understanding as they are startling to the imagination.— We may and doubtless do think of penal flames and undying worms, and lakes of brimstone and eternal tortures. But these awful images may affright the imagination and yet not affect the mind. They are indefinite, we doubt their reality and we place them far in the distance and hope that some evasion of their meaning will be available in our particular cases. But however we may regard them, reason joins her voice with revelation and says unmistakably, that the legitimate effects of our conduct must follow us and there is neither excuse nor escape. "Whatever a man soweth, that shall he reap, for God is not mocked;" whatever deceptions we may practice upon ourselves. We must reap the fruit of the thoughts we cherish, the feelings we indulge, the acts we engage in. They are seed whose harvest of weal or woe is yet to be gathered; and with me this is a more solemn retribution than any that the common ideas of a future flaming Hell have ever shadowed forth.

To the extent to which we are free to will, to feel and to act, are we responsible. This is the dictate of reason and the universal voice of the Bible. It was taught the first parents of the race and its lesson is yet speaking in the effects of their transgression. It was taught their immediate descendants whose practical disbelief of it overwhelmed them in the abyssmal waters. It was treasured up in the Ark which is yet

its memorial. It thundered from the trembling mountain with a voice which yet causes the guilty to quake. It was the messenger of a thousand rebukes in the wilderness and in Canaan, and was enforced by the teaching of prophets at every step of old Israel's pilgrimage. It was constantly recognized and declared by Jesus and all his Apostles. The world is full of it, for it is written upon the human heart and is kept alive there by a Providence the most remarkable of all miracles. Every reflecting man, upon every day and every serious hour feels solemnly assured, no matter what superstitions he cherishes or contradictory and deceptive teaching he hears, that he is accountable for all that he is and can be: He is responsible for the use and abuse of his mind: He can enlarge it; strengthen it; fill it with new thoughts and raise it nearer and nearer in resemblance to the divine mind. He is responsible for the use and abuse of his heart: He may fill it with gracious sympathies, or he may narrow and confine its beneficent tendencies, and render it dead and insensible to all but mere selfish movements. He is responsible for the use and abuse of the relations of life: In these he has peculiar and appropriate duties, as a man, a citizen, a Christian worshipper, a friend, brother, husband or parent, and for the faithful discharge of these he is held responsible as for his influence over others. This, whether for good or evil, is constantly going out: indirectly often, but none the less powerfully on that account. As we cannot breathe a breath without giving a new impulse to the world-embosoming atmosphere, so we cannot perform a deed that does not operate with salutary or injurious effect upon the world of mankind. He is responsible for the use or abuse of his opportunities of religious improvement: These pertain not merely to hours of prayer and serious self-communion, but belong to every part of our conscious being at all times and in all places. Our business and our recreation will engage and occupy the mind, but they may be made also to sanctify and hallow it. Our engage-

ments here may prepare us for holier services hereafter. The changes of Heaven and Earth are symbols of divine power and love, to be interpreted by every human heart for its comfort or despair. Arrangements are made for our well-being, the guidance and help of an unseen hand are every where around and if we study and use them properly they will keep our feet from straying and our souls from death. To these are added the instructions, exhortations and warnings of the gospel of the blessed God, as received through Jesus Christ; the promise of forgiveness for the past, help for the future; of answer to our prayers to meet the misgivings and despondencies, the struggles and aspirations known only to our souls, and secret seasons of refreshing enjoyed most when we realize the presence of the Lord. For these countless means and motives and seasons we are responsible. And we are responsible for the waste of our time. Nothing is more praised in the abstract or so recklessly lavished in practice as time. Our moments are unspeakably precious in view of the world of spirits into which we must so shortly enter. And are our hours misspent and our days aimless? And do we religiously feel our responsibility? Or is the doctrine like many others, readily admitted as true and as readily lost in its reality and power upon our minds?

Such are a few of the thoughts that press upon us as we look over the unread leaves of the opening year. Many who entered with us upon the toils of the past, have ended their labors and entered into rest. How many of us will remain when the future of this year shall stand unrolled before our astonished eye or vision? In view of its uncertainty and dangers, both spiritual and temporal, shall we not often unite to pray:

Have mercy upon us, O Father! God of all time and of eternity. Behold us and show to us daily the light of thy mercies.— Sanctify thyself in us, unworthy as we are; and have mercy upon thy people upon whom thy name is called and upon the churches

whom thou hast raised up, as they hope for thy glory. Have mercy upon our sanctuaries and fill Zion with thy unspeakable words and thy people with the joy that is full of glory. Make known thy testimony to thy creatures who enquire the way of life at the hands of thy ministers, and raise us up a host of laborers to speak in thy name, according to the way of thy covenant, revealed through Jesus and by the Holy Ghost in words of holy prophets and apostles. Save us from perverse hearts and consuming selfishness, and enable us truly to dedicate to thee our gifts, our time, and our substance, that the waste places may rejoice for us and the churches of God number us in their ransomed assembly.

1st January, 1852.

J. B. F.

#### Conformity to Christ.

The Lord Jesus Christ is presented to us in the Bible, not only as the manifestation of God in the flesh, and as the great sin-offering for the world, to which the types and shadows of the Mosaic dispensation were for ages pointing forward as their great antitype,—but also as the example for our imitation, conformity to which is necessary in order to become a Disciple of Christ, and to then acquire that *character* which shall prepare and fit us for heaven—for His society there, that of the just made perfect, and for eternal life, glory and happiness.

This conformity is a trait which runs through all the teachings of the New Testament. It is true that it is not always spoken of or specified by the term, or by its synonymes; but it is implied every where. The spirit of it is visible on almost every page that we turn over; and it forms the grand object and great design of our Savior, in all his sayings and discourses, and of the apostles in their teachings and writings.

It is referred to by Peter, in enjoining patience and resignation to the will of God under suffering from persecution: "Christ also suffered for us, leaving us an *example*, that ye should follow in his steps: who did no sin, neither was guile found in his mouth:

who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously;" and by Paul, when he says, that he was willing to "count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," and to "count them but refuse that I may win Christ, and be found in him—that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made *conformable* unto his death, if by any means I might attain unto the resurrection of the dead."

And this conformity is a conformity to God himself—to God *in* Christ; for "God was in Christ reconciling the world to himself;" and Christ is "the *image* of the invisible God"—"the brightness of his glory, and the *exact representation* of his character." Thus we are called upon to imitate God himself—to be holy as He is holy, and to be perfect as He is perfect,—to imitate Him in all those attributes and qualities of his character, which are held up to us for our example, and which are capable of being thus imitated by us, God would have us to be as much like Him as it is possible for us to attain to.

In this conformity to the Divine image consists the greatest and purest mental and moral happiness of man; and with it are connected his best interests and his eternal felicity. But how little does it engage the attention, compared with what it should! How seldom is it thought of by us, when it should be always before our minds!—When we think of the goodness of God, we should always consider ourselves as called upon to imitate that goodness; when we contemplate His love, we should regard ourselves as called upon to show forth that love in our own tempers and characters.—And thus with his benevolence, his mercy, and all the other manifestations of his character. It is thus by contemplating these as exhibited to us in the Bible, and conforming our lives and characters to them, as there portrayed, that "we all, with open face, beholding as in the glass the glory of

the Lord, are *changed* into the *same image* from glory to glory, even *as by the spirit* of the Lord."

We have remarked that this conformity is necessary in order to *become* a Disciple of Christ. It is here that it must begin.—It is not only a conformity to Christ, but, as we have shown, a conformity to God *in* Christ; and in order to begin it, we must first be *united* to God in Christ. Here the first step, and an indispensable one, is to be made. Hence the necessity and the great importance of this union, in order to make any advancement in the divine life. We must first be conformed to Christ, in his *death*, his *burial*, his *resurrection* and *ascension*. As Christ died for sin, so must we first die to sin—become dead to its love and practice as He was buried and arose from the grave, so must we "be buried with him in baptism and arise to walk in newness of life;" and as He ascended to heaven so must we ascend with Him in our affections. "If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God; and when Christ our life shall appear then shall we also appear with him in glory."—Thus we *die* with Christ, are *buried*, *arise*, and *ascend* with him.

"Made like him, like him we rise,  
Ours the cross, the grave, the skies."

But this conformity to Christ in becoming his Disciple, is but the beginning of that conformity which must be continued and persevered in as long as life continues; which is essential to that *growth* in the favor and knowledge of the Lord Jesus Christ which we are called upon to daily make; which is necessary for the continuance and increase of the *divine life* within us; and which is essential to the formation, development and perfection of *Christian character*; and thus to all real religious enjoyment in this world, and to unlimited happiness and glory in that which is to come.—In order to this conformity to Himself, God

has given us a perfect **EXAMPLUM** in the Lord Jesus Christ; and one that can be imitated by us. It is no merely ideal image, which the imagination may take pleasure in contemplating, but which is so far removed above us that we can only look at it and admire. But it is a *living* example—one of flesh and blood as we are. “As the children are partakers of flesh and blood, he also himself likewise took part of the same”—“He took not on him the nature; but he took on him the seed of Abraham”—“In all things it behooved him to be made like his brethren”—and He “was in all points tempted like as we are, yet without sin.”

There are many points in which we are called upon to imitate the example of Christ; in fact in almost every one relating to human character and conduct. There is in the first place his *obedience to God* and his *resignation to his will*. We are told that he “pleased not himself,” and we hear him saying, “I seek not mine own will, but the will of him that sent me.” And again, “I came down from heaven, not to do mine own will, but the will of him who sent me.” We are told concerning him, that “though he were a son, yet learned he obedience by the things which he suffered;” and when he prayed to his Father to let that bitter cup pass away from him, if it were possible, we hear him concluding, in quiet submission and resignation, “nevertheless not as I will but as thou wilt.”—In the second place, there was his *conformity to God’s law*, and *submission to the civil government* under which he was placed. He “came to magnify the law and make it honorable;” and we find him not only complying with it himself in all things, rendering a perfect obedience in it to God, but enjoining upon others compliance with its requisitions.—And we find the same in reference to the civil government under which he lived. He paid the required tax, or tribute money, to Cesar; and taught to “render to Cesar the things that are Cesar’s, and to God the things that are God’s.”—We next notice his *zeal for the institutions and worship of God*. It was his “meat and drink to do

God’s will;” and to one who inquired of him what good thing he should do to inherit eternal life, his comprehensive reply was, “keep the commandments.” He charged the Pharisees with “making void the law of God by their traditions;” and “overthrew the tables” of money-changers in the Temple, who had converted that sacred place of the worship of God into a mercantile mart of mercenary gain. When requested by the director of the synagogue, he readily took the book of the law, and taught the people; and we find him every where making the text of his instructions.—And not only in his *obedience* to his heavenly Father, but in that to *his earthly parents*, we have an example of filial obedience for our imitation. He was in subjection to his parents until he was thirty years of age, the period for the cessation of Jewish minority; and his *natural affection* for them never abated. His filial regard for his mother never ceased; for in the hour of his agony and death, pointing to his beloved disciple we hear him saying to her, “woman, behold thy son,” and “son, behold thy mother.”—His love for her was “strong even in death;” and thus manifested itself in all that he could then do—provision for her future support and welfare, after he should have to cease to minister to her in these. Oh, what a beautiful, what a forcible, what an attractive and inviting example!—In his *early piety* and *devotion to God*, we have an example for the young, and in his growth in favor and knowledge, an example for all. At twelve years of age we find him in the temple engaged in controversy and discussion with the doctors of the Jewish law, and eliciting their admiration by the wisdom of his replies. And in reference to his growth in favor and knowledge, it is said of him, that he “grew and waxed strong in spirit, filled with wisdom, and the grace of God upon him,” and, “Jesus increased in wisdom and stature, and in favor with God and man.”—Our Savior too was remarkable for his *patience* and *perseverance*; and for the former he is held up as an example by the apostle Paul, to the persecuted Hebrew

Disciples: "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds;" and also by the apostle Peter, as already quoted, "Christ also suffered for us, leaving us an *example*," &c. He was buffeted, despised, spit upon, and persecuted for his religion, but was patient and cheerful under all; and continued to persevere under the greatest discouragements, with a firmness of purpose; unshaken to the last. He was patient in waiting for the accomplishment of his ends; and though deserted by his friends and in the power of his enemies, he never lost sight of the great object he had in view, and for the accomplishment of which he came into the world.—And there were his *great industry* and his *unwearied diligence in doing good*. "*Work while it is day, for the night cometh when no man can work,*" is his exhortation to labor; and he "*went about doing good.*" His miracles were no less evidences of his benevolence, than of the manifestation of his power.—Not only did he do the work of miracles, but he sanctified human labor by working himself as a carpenter.—His *victory over temptation* presents us with an example also for our imitation. "He was in all points tempted like as we are, yet without sin." In his "*temptation,*" he had the strongest motives presented to him by Satan, that could, under the circumstances, be addressed to the appetite, vanity, or ambition of man; and yet he came off conqueror over all of them. And his promise is, "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne." And then there was too his self-denial, of which we have one of the greatest examples in his "*temptation,*" as well as other instances of it in his life. We hear him saying here "If any man will come after me, let him deny himself, and take up his cross, and follow me."—The *spirit of forgiveness* shone conspicuously in our Savior while on earth. When his disciples asked him to invoke a judgment from heaven on a village for their inhospitality," he rebuked

them and said, "Ye know not what manner of spirit ye are of." And every where in his life we see it exhibited. On the cross even, we hear him praying for his murderers, "Father, forgive them," when he could have inflicted vengeance upon them for their crime.

Oh how benevolent and kind,  
How mild, how ready to forgive!  
Be this the temper of our mind—  
Be these the rules by which we live."

Equally great were his *compassion* and *sympathy*. When the multitude would have rebuked away from him the two blind men, who besought him, he "had compassion on them," and opened their eyes. He wept with the mourners at the grave of his friend Lazarus; and over the wicked and devoted city of Jerusalem, he shed tears of compassion and sympathy, and exclaimed, "O Jerusalem, Jerusalem—how often would I have gathered you together, as a hen doth her brood under her wings; and ye would not. Behold your house is left unto you desolate."—And such were his *benevolence* and *condescension*, that "he preached the gospel to the poor," healed the diseases of all who presented themselves to him or besought his mercy, and "eat with publicans and sinners."—Though he was "so poor that he had not where to lay his head," and was "a carpenter" by trade, his *contentment* in such a condition, was perfect, and not a murmur is ever heard to escape his lips.—His *humility* and *loveliness* of mind, we behold when we hear him saying in that beautiful and consoling invitation which he gives, "Come unto me all ye who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and you shall find rest to your souls." He washed his disciples feet, and in this gave them one of the greatest examples of *humility*. And the apostle exhorts: "Let this mind be in you, which was also in Christ Jesus: who being in the form of God thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and be-

ing found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross.—In *prayer*, *praise*, and *thanksgiving*, we also have our Savior for an example. Long before the dawn, he went where he could be alone and unobserved, and sought God in prayer; and once on a mountain he spent the whole night in prayer. He gave thanks for the loaves, when he miraculously fed the thousands; and for the loaf and wine, when he gave them to his disciples as the emblems of his broken body and shed blood.—And what an illustrious example has he given us of his *love* and *philanthropy*. “Greater love hath no man than this, that a man lay down his life for his friends.” But not only did Jesus do this, but he died for his enemies. His love was universal. His was the true philanthropy—He died for the sins of the whole world.—His *consistency of character* was as remarkable as any thing else about him. He always acted in strict accordance with it. And his *adherence to the truth* was such, that he never swerved the least from it, and made every sacrifice for it, even that of life itself. And such was his *purity* and *universal holiness*, that he is emphatically called the “Holy One,” and the “Just One.” “For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.”—And to crown all, was his *perfection*, which was completed by his sufferings; “and being made perfect, he became the author of eternal salvation unto all them that obey Him.”

Thus have we touched upon these points in the character of our Savior, as an example, and placed them before us for our imitation. There are others no less worthy of our notice, as his *meekness*, *mildness*, *clemency* and *gentleness*, which can be illustrated from the Bible, and which are no less worthy of our imitation. His character was a combination of all the excellencies that can adorn human life, exempt from all the defects that mar and deform it. In him shone conspicuously all the seven Christian graces of faith, courage, knowledge, tem-

perance, patience, godliness, brotherly-kindness and love, like the seven colors of the rainbow, all mingling and harmonizing into a perfect character. J. R. H.

#### The Battle of Life.

“We wrestle not against flesh and blood;”  
 “To him that overcometh will I give to eat of the Tree of life which is in the midst of the Paradise of God. “Here is not thy rest;” Let us therefore arise to our rest; “for there remaineth a rest to the people of God.”

LIFE is a struggle, a conflict, and must be so in the very nature of things. By one part of our being we are identified with nature; by another we were designed to rise above nature and subject it to our use. We are brought into the world in a helpless condition, are connected with it, in common with all other animals, by sensation, though in the instincts of protection and weapons of defence, we are less defended than they. Our means of defence, our sovereignty over nature and the capacity to meet the wants of our condition, depend upon our activity, activity of mind and will, and by this alone we gain the laurels of our contest and the victory of our warfare. The struggle, then, is between sensation and activity: the one indispensable to our existence, the other to the proper purposes of that existence. All government, private and public; all art, rude and cultivated; all literature, from the savage guttural to the songs of inspiration and the moving power of divine eloquence, have their origin in this necessary and sublime contest. The law and the direction of our being are here and a child may appreciate them. That law binds us in dependence on nature by sensation; that direction leads to a genuine freedom and expansion of our being by an activity of mind that raises us out of nature and above nature. All our dangers also are here. Our lowest wants lead us to action; if that action seek only the gratification of our animal nature, that nature will harden into the bestial, commonly seen in what we call the savage state of man. But if that action lead to the gra-

tification of our progressive wants, our lives will advance with it and our state removes from the savage to the civilized. In the one we fight against nature and doggedly bow, in brutal indifference, to our fate when nature conquers. In the other, we fight with our own earthly tendency and develop a new power in nature by which man reclaims and owns the forest, navigates the ocean, chains the winds and lightnings to his chariot, and rides sovereign over the earth and tides. Still, life in the highest civilized state and the most perfect measure of his activity, is a contest. It is ever and unalterably a conflict. Not so much with the elements and with beasts of the forest as in the savage, but with men, with circumstances generated by our artificialism. And when he surrenders to this artificialism, he surrenders his dignity as a man and voluntarily becomes a slave. Cunning takes the place of wisdom and servitude of voluntary activity. A state of society is generated where overgrown wealth sickens with pomp and luxury in sight of poverty that grows pale with famine: the one with no stores to hold its fulness, and the other with no inheritance but the grave. Children enter the world unwelcomed and without provision, and the very beginning of life is tainted with crime and misfortune which darken its visions until it sets in unrelieved midnight. But in the worst forms of civilized society, many maintain the nobility of their souls, remain great even in their loneliness and rich in the patient and enduring fruits of a severely tried virtue. Many rise above its worst vices and choose labor and self-coercion, when indolence and indulgence are plainly offered to their choice. The struggle, therefore, continues, ever continues. The circumstances of man's trial change, but his trial goes onward. Whether we like it or not, conflict is the work of our present state and endeavor the law of our happiness. We are made soldiers so soon as we enter upon our earthly career. The whole earth becomes a battle-field so soon as the soul awakens to a consciousness of its powers and its

wants. Yes; the earth, not heaven becomes the battle-field. Heaven, the heaven to which the soul aspires, is a place of rest, where no storms arise and no discord or evil passions ever enter. Covered by the sunshine of God's cloudless and blissful presence, all unity, all goodness, all moral beauty and moral victory repose there in tranquil and immortal light, unpoluted by the angry passions that hide it from our hope.

But the struggle of life brings wise lessons to the Christian, taught by the Son of God and sanctified by the cultivation of his spirit for an everlasting progress. It is a few of these that we seek in our present essay. We may look upon the conflict as it appears in the world and yet have no personal feeling, sympathy or interest in it.— We must narrow the field of contest and beside gazing upon the great warfare that overspreads the earth, must look at one in a narrower field, and yet though immeasurably narrower, immeasurably more precious than the whole world and its treasures beside. I speak of the Christian's bosom.

The Scriptures represent three great enemies as ready to invade this narrow and sacred field, which it calls the world, the flesh and the devil. Not the world in its exquisite wisdom and beauty, its flowing streams, sequestered vallies and lofty mountains; not the world in its glad sunshine, fertilizing showers and the regular procession of its stars and its seasons. By no means; these are of God and God must be known through them and in them or never known. There is another world "which is not of the Father," and where it gains supremacy over us, God's world is darkened by its baneful shadows to all the visions of our souls. We think of the sublime procession of seasons only as they bring to us profit or loss; of the regular alternation of days and nights as the periods for sleep and toil; we see in the flowing river advantages for mills, factories, or profitable exchange of commodities; and the music of old ocean is a hymn to traffic, and thus though we live in God's world, which has its circle

with the stars of heaven, our being is wasted in food, lodging and clothes which is common to every beast; or what is still worse, in trespasses upon the virtue, humanity and happiness of those of less prudence(?) than ourselves. Blind life! amidst ten thousand beauties; deaf life! where the choral symphonies of the universe might be heard; callous life! where all sympathy might hold us in connection with all heroism and goodness. The Apostle tells us what is the world with which we have the conflict. He calls it "the lust of the eye, the lust of the flesh and the pride of life." That world whose "friendship is enmity to God," drives God away from his own universe. It is the love of that world which if it possess us "the love of the Father is not in us." How is man, and especially the christian man to conquer *this* world? Not by separation from it; not by throwing down his armour and retiring to some distant or desert land, but by remaining at his post, at the place where the providence of God has placed him, and there casting ourselves upon God's strength and God's spirit, meet difficulties and overcome them. Overcome the world by running away from it? What an idea! This is the pleading of superstition, and Monkery is its fruit, and I love Monkery amongst Protestants no better than Monkery among Catholics. Christianity says, Remain in the world but be not of it. Superstition says, Be ashamed of your profession; blush when the name of Christ is referred to; and when labor is to be endured, reproaches met and sacrifices made, fly your ground and make your apology in the desertion or dereliction of others. Christianity says: throw over you the shield, unsheath the sword, make known the evidence that you are Christ's, and take your place as his Sentinel, and never, never leave it till the great Captain shall say, Come up higher. We are to contend with and overcome the smiles of the world, resolved that they shall not seduce us from Christ. We are to contend with the frowns of the world, resolved that they shall not put us down in our endeavor to serve Christ.

But what is the result of this contest? It will give us gratitude in prosperity and patience in suffering, so that our best and loftiest struggles will be crowned with success and we will be encouraged by the "salt in ourselves" in our lonely and protracted pilgrimage to the land of immortal victory.

There are some things in the world we must repudiate, there are others we must subordinate and there are others that must be wholly sacrificed. We would love in our carnal desires, when we look upon the beautiful heath-clad mountain as it reposes in the sun-rays, to lie down upon it to muse and meditate; but the voice of duty says, keep on the march. We would delight to go up to Heaven in a splendid chariot or an easy chair; but the voice and the Providence of God forbid it. Do we sit down in repose and say to ourselves here is thy rest, the flowers of our love fade around us and the sounds of sweet music sing requiems over our dead or pierce with notes of discord the inmost recesses of our hearts and the grassy seat upon which we sit down in indolent repose receives the dead dust of the nearest objects of our interest and love.— Then we all know that this is not our rest, and why should we seek it in any business or pleasure that earth can afford. The battle of life is the Christian's mission. He has appetites to be restrained; affections to be chastened and purified; capacities to speak and do good to be sanctified; an intellect to be invigorated; and an ambition to be directed to a throne and crown above the stars. Often beaten in this battle, yet he does not despair, and though his heart grow faint and his way weary, and he almost fall before his foe, yet looking unto Jesus who knows his desire for his service, he battles on with friends and enemies if need be, saying in his soul, O Father! my resolve is to be on thy side, to call thy people my people, to love thee more and serve thee better; and therefore by hope in thee I will arise from my depression; I will redeem my time; and by the hope of victories in the future, I will endeavor to compensate for defects, deficiencies and failures in the past,

and may this power of resolution remain in me until thy favor shall appoint me a place amongst the hosts and a voice in the songs of the everlasting victories.

J. B. F.

### The Baptism.

A NIGHT SCENE.

(Original.)

It was a *night* scene—such perhaps as that  
At Philippi, upon that noted night,  
When the obedient Jailor and his house,  
Believing in the Lord, were all baptized.

Such scenes were common then, for the same hour,  
That he believed, though it was *midnight* then,  
They went forthwith, and all obeyed the Lord,  
Rejoicing in the pardon of their sins,  
And their acceptance in the sight of God—  
Their birth into his kingdom here on earth.

But, ah! how seldom now that men are thus  
Prompt in obeying the divine command!  
How changed the times are from the primitive!  
Sure sign it is that the old gospel plan  
Of man's salvation, is not understood!

But there was no apostle there that night,  
To work a miracle; nor did the earth  
Tremble and reel beneath the earthquake's shock:  
For in *our* day no miracle is wrought,  
The sinner to convince and turn to God.

It was a night scene; for the golden sun  
Long since had sunk behind the western hills,  
And all his beams withdrawn, far hence  
To pour his radiance upon other lands.  
But in his absence, was the silvery moon,  
Round orb'd and full, in queen-like majesty,  
Shedding her milder light upon the scene,  
As high she hung in the mid heaven above,  
And stars in countless myriads spangled o'er  
The blue vault of the sky, shedding their beams  
Of twinkling light on that nocturnal scene.  
And in the bright, clear water, moon and stars  
And sky were mirrored and reflected there;  
And the green leafy trees that on the banks,  
Their boughs hung o'er, as if to see and hear,

No sound was heard, save now and then there was  
A gentle murmur of the night breeze, as  
It fanned the earth with balmy zephyr wings;  
And the sweet music of the waters, as,  
Below a still and deep pool in the stream  
It flowed and rippled o'er the shallow bed.

Upon the pebbly streamlet's banks there stood  
A long line of spectators there to see  
That novel scene. With anxious countenance  
They watch and look, until at length is heard,  
In concert and in chorus sweet, a hymn  
Of thanks and praise to God, to rise to heaven.  
And then in prayer they bow upon the shore,  
With a gray-headed minister of God;  
And from the altar of their hearts they there  
Send up sweet incense to the court of heaven.

Now come the applicants who seek the rite,  
In which, by the atoning blood of Christ,  
Their many sins are washed away, and they  
Thus purified and cleansed from all their guilt,  
Inducted in the grace and reign of heaven.—

First, an old man bowed with the weight of years,  
Palsied and tottering as he comes along,

Presents himself, his few remaining days,  
Left in the evening of a longer life  
Than usual, to dedicate to heaven,  
And with him his companion comes along,  
His spouse for more than half a century,  
And as himself as old and as infirm.  
They had been seeking nearly all their lives,  
The way that leads to heaven, which, though plain,  
So plain that "he who runs may read,"  
And that "wayfaring men, though fools,  
Therein they cannot err," was so obscured  
By men's false teaching, and traditions lore,  
They never have been able to perceive!  
But now when stripped of these, and to their view,  
Plainly presented and exhibited,  
Such is its beauty and its loveliness,  
And so attractive are its heavenly charms,  
They both at once embrace it and obey.  
And now both hand in hand they're led along  
Down into the deep, clear and silent stream,  
By that old veteran soldier of the cross,  
That preacher of the pure and ancient faith,  
Who for the truth had long time battling been,  
Grown old and gray, and nearly spent his life.  
Confessing, *Jesus is the Son of God*,  
The "good confession," and the only one,  
Ever required by authority  
Divine and apostolic, they are buried  
Within the yielding waters, and then raised  
Into enjoyment of new, spiritual life,  
And new relations unto God and men:  
And emblematical of the burial,  
And of the resurrection from the grave,  
Of the Lord Jesus Christ, Savior of men.  
Baptized into the Lord, they now rejoice  
In new-born hope of immortality;  
As did the Ethiopian Eunuch, when  
He was baptized by the Evangelist;  
And pardoned, on his way rejoicing went.

Next comes a youth just in the morn of life,  
And scarce of age accountable, but who  
By pious parents had instructed been  
Well in the Book of God, and careful trained  
Up in that way that he should go, and who  
Was both by *precept* and *example* taught;  
And both in the instruction of the Lord,  
And His divine correction was brought up.  
He too confesses and obeys the Lord,  
And offers up himself for life to God.

And many others too were there,  
Who to the sceptre of the King of Kings,  
Bowed, in submission to Divine command:  
Some young, and middle-aged were some, and old,  
And of both sexes, colors, and all ranks  
In life; for no distinction is in Christ;  
Nor male nor female there, nor bond nor free,  
Nor rich nor poor, but "Christ is all in all."  
Congratulation, singing, praise and prayer.  
Conclude the heavenly and refreshing scene.

J. R. H.

### Religious Progress.

Religious Progress; Discourses on the Development of the Christian character, by William R. Williams. Boston: Gould, Kendall and Lincoln, 59 Washington st. 1850. 12mo. 258.

Such is the title of a handsomely printed and bound duodecimo volume, of which

we propose to take a retrospective review. It is a pleasure to read a book, printed as this is, on thick white paper and with large clear type. The eye turns away with fatigue, from small, crowded type and bad paper, to rest on such as this. We feel glad that it is getting *fashionable* to publish works in this style. Not only is it of great advantage to the eyes of the old, in placing a plenty of choice literary matter within their reach, but it is of equal benefit to the *young*, in saving their eyes from that straining to which they would otherwise be subjected, and consequently injured. But to the Book, or rather, the subject before us.

We do not design this as a review in particular, of this book. As a book merely there are others equally worthy of notice, and many of which we expect, from time to time to notice retrospectively, and when issued from the press, according as we shall deem them worthy of notice. It is the *subject* of this book to which we have been attracted—that of *religious progress as developed in the Christian character*. And we expect to only make extracts from the work before us, as connected with this subject, or the remarks we intend to offer upon it.

This subject has always been a favorite and most interesting one to us. We have always regarded it as one of the most important pertaining to the Christian religion. It is contained in the injunction to “*grow in the favor and knowledge of the Lord Jesus Christ;*” and this “*growth in grace*” is an essential element of *Christian character*, and one of the main things in its development. And if it is upon the *character* that the Christian forms in this world—in this his “*state of probation*”—that is to depend his admission into heaven, into the mansions of eternal life, “*the everlasting kingdom of the Lord Jesus Christ,*” and his enjoyment of that life in that kingdom,—then it is one of the most important matters to which his attention can be directed. This progress in the divine life is almost every where taught and implied in the Bible. It

is frequently spoken of and alluded to as the *approach* to the *perfection* of the Christian character, a subject on which we design at some future time, to treat of elsewhere. It is the great end to which are directed all the apostolical precepts and injunctions. To this they every where constantly tend. In fact *progress* is the great law that is written on all the works of the creator, and should be inscribed on those of man. It constantly is, or should be, going on every where. And though *decay* is also written in equally legible characters, it is for the purpose of renovation and renewed progress. It takes place that what is subjected to it may rise and re-appear in renewed, brighter and more improved forms.

We have almost daily illustrations of this *progress*, every where around us, in the analogies to be drawn from the natural world. From a few general features of principles, an endless improvement and progress always going on. Thus we reason from the finite to the infinite, in illustration; and thus we can see that variety, improvement and progress are *infinite*. And it is well it is so; for were it not, when man arrived at the *limits* of these—the *limits of perfection*—there would be nothing further to stimulate him in the exercise of his mind and the exertion of his faculties; and he would become inactive, his mind dormant and rusty, and he would fall back into ignorance and barbarism! There must be a constant stimulus to his faculties, in order to keep him in a continual state of training and discipline, and thus prepared for “*the life that now is,*” and to prepare him for “*that which is to come.*” But to our *illustrations*. Take, for example, the trees of the forest, or the orchard. They have in common, a few general parts or features, which constitute the tree, as the bark, sap, wood, roots and limits or boughs. And yet, so much alike as they frequently seem, among the innumerable millions of trees since the creation, there cannot perhaps be found any two precisely alike! And thus too with their leaves, and so with their fruit;

as much as they resemble each other, no two can be found exactly similar. And yet their constituent principles or parts, and general features, are but very few. And under this endless variety, a constant improvement and progress are going on, where the necessary cultivation and training are employed, under the *exercise* and *direction* of the *mind of man*. We are almost continually witnessing it in *fruit* of every kind. And thus too with that beautiful and delightful part of creation—the floral world. An endless variety and constant improvement are constantly taking place here, in the rose, the pink and the lily, in the tulip and all others. The same is also the case with the whole vegetable world. Look at the culinary vegetables—the cabbage, the turnip, the beet, the onion, the potatoe. See how, under the cultivating hand of man, directed by his mind, they vary and improve! And take *man* himself, “the lord of the” sublunary “creation,” and the animal world under and subservient to him. But a few features constitute the human face, and yet among the innumerable millions of the human race, since the creation of the first man, no two can be found exactly alike!—They may and sometimes do, resemble very closely, but yet there will always be some perceptible shade of difference between any one, and every other one. Some distinctive characteristic will stamp the face of every human being, so that, in all time, they can be recognized and distinguished from every other. Witness the portraits of the eminent and remarkable men and women whom the world has produced. The portraits of Washington, Franklin, Jackson, Bonaparte, Lafayette, &c., are good illustrations, and are always readily distinguishable every where. And thus too with animals and fowls, as well as with man. The variety is equally as great, and a perpetual improvement and progress in operation, under the direction, mind and genius of man. But in nothing perhaps is this great variety, improvement and progress more perceptible and more entirely under the control of man, than in that of the employment of the dif-

ferent *colors* in painting and dyeing. There are but seven primary colors, and yet these can be so varied in light and shade, and invention and arrangement of figure, that infinite variety and progress are always resulting. Take that of calico prints, for instance, and there is always some new and improved pattern or figure; and it will continue to be so always.

The reader will pardon this apparent digression, and its seeming irrelevancy to the subject before us. It is only in the way of *illustration* that we have introduced it; but plain, familiar and forcible illustrations of a most important subject. We can see from them, particularly those more immediately under the influence and control of man, the *endless progress* that the human mind is capable of making, from a *few* particulars or general principles. We have done it more especially for the purpose of illustrating the *progress* that man is capable of making in *RELIGION*; which he is called upon in the Bible to make, and which is perfectly in conformity with its principles and the laws of the human mind. There are a few great, general, all-pervading principles in the Christian religion, such as faith, hope and love, under the influence of which the *religious character* is formed and developed, and fitted to go on in endless improvement and progression. Hence it has been appropriately said, by some author, that “man is fitted for endless progression, in purity, holiness and happiness.” Like the principles of gravitation, heat, and electricity in the material universe, are these principles in the universe of mind. And as with man as an individual, in this infinite progression, so with him in a social and congregational capacity. The church, as a *body*, is fitted for this infinite improvement and progression; and is as much bound to attain after it, and as much interested in its pursuit, as man is as an individual. She is to seek it in every way authorised by, and in conformity with the Bible; in every way in which her constitution and organization authorizes; by all the various institutions, and by all the different methods of co-operation,

consistent with these and the Bible. Thus she is to go on progressing and developing, until she shall triumphantly emerge into the reign of millennial purity, happiness and glory.

"Till like a sea of glory,  
It spreads from pole to pole."

This is a subject, we believe, which has claimed or had but very little attention.— Though we have all the ordinances of Christianity, in their primitive order, purity, and meaning, we are not to imagine the church *perfect* any more than the individual, as far, at least, as character and progress are concerned. In fact, as the church is composed of individuals, *her* character in the aggregate as a *church*, must depend on *theirs*, as *individuals*; and *her progress*, as a church, must also depend on *theirs*, as individuals. This, they should ever keep in view; and always have before their minds the *advancement* of themselves and of that divine body to which they belong.

Those have a very poor and meagre conception of Christianity, who imagine that when a person becomes a disciple of Christ, he has *achieved all* that is necessary, and may *sit still* in the external performance of that round of duties his religion requires of him. They do not consider that they are then but *babes* in Christ, to use a scriptural illustration in reference to this growth and progress in religion, which we have been illustrating, and for which we are contending;—that they must partake of the "sincere milk of the word," and then of "meat," and thus "go on unto perfection," or, as more correctly rendered, "progress towards maturity;" and thus continue to "grow in the favor and knowledge of the Lord Jesus Christ."

There should be no such thing as *standing still* in the Christian life; and we think it doubtful whether there can be any such point. It must generally be, either retrogression or progression—either going back or going forward. The Christian's motto should ever be—"onward, onward, onward, ever onward, heavenward."

We have here attempted, to illustrate, en-

force, and impress upon the mind, a great subject, and we fear a too much neglected one. And if we shall have succeeded in doing so to any extent, we shall feel abundantly gratified and compensated. Other things connected with this subject, and the cause of this neglect to which we have adverted, will come up for consideration, in the course of our review, and to which we must hereafter attend.

J. R. H.

(To be continued.)

#### Exposition of Scripture.

MATTHEW xv. 1—20; MARK vii. 1—23;

JOHN vii. 1.

*Christ's discourse against the merely outward cleanliness of the Pharisees and the influence of Tradition in setting aside the law of God.*

Christ lived amongst men with a freedom that ever excited the scrutiny of the heresy-hunting and hypocritical Pharisees. On the occasion referred to in these Scriptures, the question was put, why his Disciples despised the ancient traditions so as to neglect the established ablutions before their meals. His reply was an attack upon their whole system of religious service. He told them in effect that all their piety was outward and hypocritical: that under a superstitious attempt to serve God by adorning and beautifying the temple, they had robbed the poor of the goods that should have been devoted to the support of their infirm and indigent parents, and thus they had violated the law of God which requires that man shall honor his father and mother; that whilst attentive to the washing of hands and tables and cups, their hearts were destitute of cleansing from impure, unjust and revengeful sentiments; that whilst ready to tax the mint, dill and cumin, they neglected the weightier matters of the law, justice, mercy and faith; and being more solicitous for the outward observance of their Sabbath than the submission of their hearts to God, they had disregarded mercy, justice and truth. They were repulsed by the searching power of his teaching, and turned away from him,

whilst he turned to the multitude to lay down the comprehensive characteristic of all genuine piety, by which it is stripped of all its vain show and the influence of the frivolous precepts of man's invention and is made to depend upon the loyal observance of matters of divine appointment, and obedience to the eternal rules of righteousness and benevolence. He dismissed the Pharisees by saying unto them, that in them was verified the predictions of their prophet:—"This people draw near me with their lips whilst their heart is far from me." They speak often of religion whilst they have no regard to real goodness in their heart.

*Mark 7: 7.* "In vain do you worship me teaching for doctrine the commandments of men." They approached God with vain words and fair speeches, but their hearts were far from him, and thus their worship was unprofitable to themselves, and corrupting to the multitude who looked up to them as to spiritual guides. From this we learn that God only has the right to declare what is acceptable in his service, and that all institutions and inventions of men are vain worship. This is a most instructive lesson and if fully appreciated its effect must be powerful. Behold a man with impure mind, selfish heart, and wicked purposes, feeling no penitence for his guilt, whilst shuddering with horror at the idea of eating with unwashed hands, and you have a melancholy picture of the influence of superstition upon our susceptible and easily beguiled nature.

2. 14—23. The lofty superiority of Christ as manifested in these disputes with the Pharisees. The Pharisees were offended and the Disciples insinuated that it was not good policy to loose their good will. So far from softening the offence He makes it the occasion for delivering another equally offensive truth. "Every plant," says he, "which my heavenly father has not planted shall be rooted up." The world is thus God's field. Every thing of human growth in it, every thing not of God must be plucked up; the whole system of the Pharisees must come to the ground. Let not their anger

trouble you. "They be blind leaders of the blind and both will fall into the ditch."

But even the Disciples do not understand. Not that the expressions of Christ are mystical. But the strangeness of the great thought he utters overwhelms them. This is often the case. All earnest teachers from God utter truths which from their strangeness rather than their lack of simplicity fail to gain the credence of the hearer. Peter, in this case, becomes spokesman for them all, and enquires into his meaning.—After a reproof for their lack of understanding in such obvious truths, he asks, Are you so void of understanding as not to see, that it is not what enters into a man that usually defiles him, but it is that which proceedeth out of the mouth, coming from the heart, that really pollutes the mind? "For from within out of the heart of men proceed evil thoughts, adulteries, fornications and murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride and foolishness. (or foolish passion). These are the things which defile a man."

The whole connection shows a beautiful chain of reasoning by which the Savior presents the true nature of all actions and exposes the false teaching of that age and of every other which by frivolous superstitions and sophistical casuistry, destroys the influence of the immutable principles of righteousness. The history of the corrupt forms of religion in every age afford a commentary upon this teaching. The most insolent enemies of vital benevolence, true Christian liberty and practical godliness, are generally the most tenacious of their traditions and the vain shows of religion by which they amuse and impose upon the senses of the people.

His words yet sound in our ears. Shall they not uncover our over-cherished traditions and false reasoning, by which we make our religion a mere form and forget that love to God and man makes its essential essence? Who with this inward searching of his Master before his eyes could be satisfied with any authority in Religion that

is not of God? Who could indulge, uncondemned, low, dishonest, proud, harsh and cruel passions? Who would not seek a conscience strict though not intolerant? a hatred of all injustice, a fairness of judgment and a largeness of mercy? Did its influence prevail, how would it strip many of our churches of their most imposing ceremonies! How it would break down the blindness and bitterness of opinion! How it would exterminate much of the hard-heartedness of obstinate habit! Ferocious and traditional prejudice it would sweep away, and brotherly-kindness, uprightness and charity would every where establish their power to loose the bondage and alleviate the sorrows of human life.

J. B. F.

#### Exposition of Scripture.

MATT. XVI. 21-28.

*The Syro-Phœnician woman—her prayer repulsed—faith and its result. With a practical application to man's true condition in the world.*

Whilst Christ was in the borders of Tyre and Sidon, cities of the Phœnician or Canaanite Gentiles, his fame attracted a heathen woman, whose daughter was a demoniac. She ran to him as he was passing, and cried: "Have mercy upon me, O Lord! thou son of David; my daughter is grievously vexed with a devil. But he answered and said, I am not sent but to the lost sheep of the house of Israel. It is not meet to take the children's bread and cast it unto dogs."

This reply to her, aside from the circumstances under which it was uttered, sounds mysteriously, and we are disposed to ask, why did the Savior so restrict his mission to the Jews as to treat with contempt the humble prayer of this suppliant Heathen? Why did he countenance the exclusive tone of Jewish bigotry? It should be remembered that the time had not yet come for the propagation of his Religion amongst the Gentiles and that it is his *personal* not his spiritual mission that is here restricted.—His kingdom was intended to be universal, but the proposition for its universality was

confined to the people to whom pertained the flesh of the Messiah, the covenants and the promises. So much for the general view of the subject. In the particular case before us it is clear that Jesus desired to avoid the observation of the Pharisees whose hypocrisy he had so signally exposed, and therefore he wished to do nothing that would give him public notoriety. His action is directed to the Apostles and the woman: to teach the former the narrowness and folly of their national prejudices, and to prove the faith of the latter, and to allow her to pour forth her whole heart before them. His words were no doubt felt by her as severe, but still, from his character she knew that they came from a heart overflowing with love and therefore, with trustful importunity, she acknowledges their truth and urges her plea: "Yea, Lord! yet the dogs eat of the crumbs that fall from their master's table." Thus she humbled herself before a being in whom, whatever her views of his person might have been, God revealed himself to her heart, and she manifested that sense of unworthiness and humble submission to God which is ever regarded as the *true faith* and the condition upon which all God's manifestations are made to man. "O woman!" says the Savior, "*great is thy faith!* be it unto you as thou wilt." Here is a pattern of that faith which all must possess before they can appropriate the grace and mercy of God as revealed in the Christian religion. In the case of blind Bartimeus, it is a faith that overcomes the opposition of his companions, who desiring to restrain him induced him the more to cry out, "have mercy upon me!" In that of the nobleman, the faith that overcomes difficulties in ourselves, as when he said, "Lord I believe; help thou mine unbelief." And in this the faith that overcomes the supposed barrier in Christ, himself: "Lord give me the crumbs!" Her last expression is equivalent to saying: Yes, Lord! I know that I am a vile sinner; that I have no claims on the privileges of God's children, but thy mercy is large and extends to sinners, and the refuse of it is all I need

and it is all I ask. This is the spirit in which every blessing should be sought.—Not upon the ground of right, but that of mercy and favor. True, God is always the same and in his nature changes not; but the expressions of his goodness are made to suit the varying character and condition of his suppliants. He ever deals with us so as to reveal the depth of our humility, the strength of our faith and the extent of our love.

We believe this to be right in the very nature of things, and the superiority of our Religion over all codes of morals is here and we desire to show it to our readers. Life is a struggle, a warfare from its very beginning to its close.\* And as conflict is its mission, *Endeavor* is its LAW. We must wrestle to achieve the will of God in every department of life, and our encouragement is the testimony of all its experiences as of the Scripture before us, that only he that faints fails. This is the meaning of the deep doctrine of self-denial, which only the last degradation of human nature rejects. The power of this law we all feel if we are true to our nature. Why turn we with contempt from those who avoid duty by a lie? Why throb our hearts with such powerful emotion as we behold the tempted in the crisis of their trial? Why leap our souls with exultation as if stirred with divine power, when we see a fellow-worm decide: "better perish than be false." These sentiments are the plantings of God in our nature and they are ineradicable. Their illustrations make the pictures that awaken the most intense interest in Christ's and all truly Christian history. They are founded on the only just conception of life: the conception that there is an *obedience* due from every creature to its Creator and that all self-will is a vain insurrection against it.—Man is seen to be bound, yet free to slip his bands; but he finds in his obedience true liberty, and in his escape a wretched slavery. Our conscience involves us all and ever in a struggle; our faith and our affection bring the relief. Our sense of guilt and depen-

dence is the strophe and our sense of obedience and love the anti-strophe, in the great plan of our pardon, help and glory. They are the opening and answering voices by which the harmony of our character is developed. Religion thus becomes more than morality—it is an inspiring faith, calling morality its hand-maid. Moral law speaks with the defiance of a hero to his foe, "Depart" and its voice is not always heard. Christian faith commands the summons of a leader, "Arise, come on!" Moral duties are now included in the conditions of respectability. But the voice of Christ awakens our spirit in its true nature; it speaks to the soul in the power of its immortal aspirations, dwells in it as a welcomed guest and opens its narrow tent of mortal extension to spread over it the boundless expansion of the skies. Its feeling of duty is not merely negative but becomes a positive internal power of endless aspiration. Duty becomes infinite to a man of faith. No man has ever appreciated the simple truth that God is holy whose duty did not appear infinite. Good habits, in which others abide content, is but half his world and that the darkest half. The morning light of hope and love beams over its effort and endeavor, lighting up the path of ceaseless exertion in the footsteps of him who said: "I must work the work of him that sent me while it is day."

We should resist all tendency to sluggishness, as Satanic delusion, and awaken our souls under a sense of our infinite obligation in noble resolves, knowing that it is by effort we gain every success. The commonest intellectual knowledge is gained by effort. If we look upon a landscape, the enjoyment of its beauty will be slight and transient unless we fix the attention. How then can we expect moral and spiritual insight without a listening soul, an attentive ear and an obedient heart. God's presence of peace and help must be sought, and when found to quiet a single passion or grief, we will feel our nearness to Him and the blessedness of that nearness. Sincere faith, fervent prayer and persevering ear-

\*See this truth illustrated on another page in this No.

ness, bring us to the joy of obedience and the treasury of divine fulness.

J. B. F.

For the Christian Magazine.

**An Explanation Wanted.**

Editor Christian Magazine:

DEAR SIR: I have been for many years an observer, and not altogether an uninterested observer, of the religious movements in this country. About twenty-five years ago there was a great stir and excitement amongst the Baptists in this country, and alarm in regard to the teachings of A. Campbell. The troubles grew into a war, which resulted in the repudiation of A. Campbell's sentiments, and the exclusion of such members as sided with him from Baptist Churches. I will state some of the principal points, as I understand them—and if I am wrong, I hope some one will set me right—on which Mr. C. differed from the Baptists generally, and which were the cause of the separation.

I, Mr. C. taught that the scriptures are the only and all-sufficient rule of faith and practice, and that the scriptures authorize and require every person, who is accountable to God for his actions, to read, or to hear, to understand, and to obey the scriptures for himself. In other words, he taught that the Bible, which contains God's revealed will to men, is addressed directly to every man for himself, and that every man is divinely authorized and required to understand them for himself and to act accordingly. This, Mr. C. insisted was necessary to secure and guard the honor of God, and the rights and duty of man.

This, Mr. C's. first and most fundamental principle, I understood the Baptists, at least in part, to deny. For, as I was credibly informed, some of their churches and Associations even, were organized on "The Philadelphia Confession of Faith," and others, perhaps generally, on some such abstract of principles written out for the information and adoption of such as wished to unite with them. Thus, instead of calling upon persons to receive and adopt the holy scriptures as their only rule of faith

and practice; they required them to adopt a creed or abstract, or formulary, drawn up for that purpose, and to affirm that they received that abstract as the essence of what the scriptures teach as fundamental; thus imitating, in this respect the other sects, Romish and Protestant.

If I understand the Baptists, they now, as a denomination, repudiate all formularies, human creeds and abstracts, as bonds of church fellowship or tests of christian character, and simply require their people to receive the holy scriptures as containing all things necessary to salvation, or to christian and church fellowship. Hence, nothing is more common than to hear their ministers deny creeds and Confessions of Faith, so called; and to see them hold up the Bible, and hear them call upon the people to rally to it as the only all-sufficient and infallible rule of faith and practice.

Nor is it from the pulpit alone this principle is avowed. "The Tennessee Baptist" has adopted as its motto—"The Bible—the Bible alone, the creed of Baptists." This I am told, is a widely circulated and popular paper with the Baptists. Nothing is more common in this paper than articles, remarks, or some expression unfavorable to human creeds. In the issue of Nov. 1, 1851, is an Address by Dr. R. Fuller at the water before baptizing Dr. Cole in Baltimore, Sept. 28th 1851. In this address the Dr. undertakes to show some of the important particulars in which the Baptists differ from other denominations. Having mentioned and remarked upon other points, he says—*"As to the rule of faith and practice, our sentiments are not the sentiments of our brethren of other communions. True, all Protestants profess to adopt the Bible, the whole Bible, and nothing but the Bible.—In theory, also, they allow every man the right of private judgment. All this, however, is often only profession and theory.*

"Every where around us, we see people who condemn the Roman Catholic doctrine, that the church is the sole proprietor of the word of God, and who yet adopt the same error. What is it but Protestant Romanism

when the people are required to receive humanly framed creeds and articles and confessions? When, instead of being exhorted to search the Scriptures for themselves, they are expected to surrender their consciences to their pastors, and to take on credit the dogmas of a church?

"We protest against this system of binding chains upon the human intellect. The more we study the New Testament, the more do we feel and admire its fulness, its simplicity, its amplex, and the deeper and more earnest is the emphasis with which we say to all human teachers and systems, Stand out of our way! Compared with this volume and its life-giving words, how poor, and mean, and pitiful, are all the abstractions of creed-makers.

"To adopt human creeds, and demand conformity to them *as creeds*—to make them, and not the Bible, the tests of orthodoxy, and the terms of fellowship—this is to usurp a power delegated by God to no man, nor body of men. It is to supercede the scriptures, and arrogate the very infallibility which we condemn in the Church of Rome.

"It is justly regarded as a mockery when the Roman Catholic is allowed to read the Bible, but is forbidden to put any construction upon God's word, except that which the church dictates. And who sees not that there is the same servility to man, the same surrender of conscience, the same stultification of reason demanded, when one is exhorted to search the Scriptures, and yet reminded of certain articles and standards prepared by beings loaded with infirmities like himself, which he must take as his guides, and to which he must adjust his faith.

"It is a singular fact with reference to creeds, that they have almost always overlooked holiness, and made piety consist in an assent to abstract, and often most metaphysical dogmas. Why have not Councils framed confessions of morals, as well as of faith? And who can doubt that much of the false religion in the Churches is to be traced to this fact, that theology and not

piety, the reception of certain abstruse tenets and not the reception of Christ, has been made the test of conversion, and the bond of fellowship.

"It is the privilege, as it must be the delight, of every christian, to go directly to Jesus and learn of him. And whether it be priest, or church, or creed, that dares to interfere, he ought to spurn the usurpation aside. Can a maker of creeds impart instruction more clearly than the Great Teacher? The "Scriptures are given by inspiration that the man of God may be perfect, thoroughly furnished to all good works." If, then, the creed-maker's doctrines are true, I will find them in the Scriptures, find them without his interposition between my mind and the mind of Christ himself.

"Let it not be said, that if each individual is left to his own private judgment, there would only be discord and confusion. The reverse of this is true. God, who knows what is in man, has given a revelation which is adapted to man's nature; and if prejudice and passion were conquered, that revelation would be plain to all. It is the substitution of human articles for the word of God which has darkened the counsels of heaven, and still perpetuates party spirit, and strife, and confusion.

"An ancient writer says that 'history is philosophy teaching by example.' If the history of religion teaches us any lesson it is this: that real piety and enduring peace are to be promoted by fostering in every christian a just sense of that liberty of conscience, which is his most precious franchise. Whereas spiritual despotism subverts the very foundation of piety, substitutes for loyalty to truth a degrading bondage to human arrogance, and must either debase the mind under the most drivelling superstition, or exasperate it to revolt, and (as is the case with multitudes in the Church of Rome) cause it to welcome infidelity, rather than a religion which enslaves all that is noble, and tramples upon all that is most sacred in man.

"We know no master but Jesus. We cannot consent that churches and ministers

shall interpose, as interpreters, between men's minds and the great Teacher. His words are life, and we insist on hearing his words from himself as they are recorded in the Gospels, or written by men who were inspired. These teachings are for all.—They are intelligible to all. Salvation depends on our hearing and obeying the words of Christ; and we repel all efforts to divert us from Christ and his truth, and to bend us to a conformity with human opinions, articles, and standards.”

I have made this long quotation from Dr. Fuller, for two reasons—first: He is a prominent and efficient minister among the Baptists, and is regarded as a fair and competent exponent of their principles; and secondly: Because he speaks out like a man, with the point, and force, and perspicuity of a master. He speaks with authority, as one who understands himself; who understands his party; who understands the sects around him, both Romish and Protestant.

If I understand Mr. C. and his brethren, these are the very sentiments which he and they avowed from the beginning, and for avowing and acting upon them, they were censured by the Baptists, and were ultimately excluded, members from their churches, churches from their Associations, and ministers from their pulpits, and all from their houses of worship! Am I mistaken in this? Not, however, *exclusively* for this; but this and other obnoxious sentiments. I will name others.

II. Another leading idea taught by Mr. C. and his brethren is—that man can have no spiritual idea, no knowledge concerning God, or concerning man, his origin, his condition, duties and destination, except by the revelation of the Holy Spirit; and that since the days of the Apostles the spirit speaks to man through his written word only; and that the scriptures contain all God's revelations to men at the present day.

To this sentiment, if my memory does not mislead me, the Baptists took the greatest exceptions. They repudiated it; they entered every where their most solemn protest against it: and for holding this sentiment

they decried Mr. C.; charged him with denying the influences of the Spirit, and the cardinal doctrine of christian experience!—proclaimed him an infidel, and such like.

How are the Baptists now in regard to this doctrine? As far as I have heard their intelligent ministers preach on the subject, or have read their writings, they entertain precisely the same sentiment. Mr. J. M. Peck, a distinguished Baptist minister, and Mr. Campbell commenced a written discussion of the subject of the “influences of the spirit” some years since, which strange to tell, resulted in their perfect agreement in the following proposition: “*The truth is the instrument, the means; and the Spirit of God is the cause or agent of regeneration.*”

Rev. J. L. Miller, Editor of the “Western Baptist Review,” reviewed the Rice and Campbell debate. In his articles on the question of the Spirit's influence, if I remember aright, he agreed with Mr. C. in his views on that subject.

But I need not make additional references nor multiply quotations on that subject.—The agency of the spirit through the word, and only through the word, is now regarded to be a sentiment of the Baptist denomination. Nay, it is even affirmed that they have always held and preached this sentiment, and nothing subversive of it! Why then the hue and cry, and opposition to Mr. Campbell for teaching this sentiment? I ask for information.

III. Mr. Campbell's views of the efficacy of baptism, have been an exciting theme of controversy, and the cause of much wrangling. Wherein do he and his brethren differ from the Baptists on this subject?

During the heat of the controversy between Mr. C. and themselves, some of the Baptists at least were understood to teach that baptism was a *nonessential*. Now, however, they seem to attach great importance to it. Mr. G. says it is essential to—*obedience*.

Dr. R. Fuller, in his work on Baptism, p. 84, says: “Do not say that we lay too much stress on baptism. Is this so? Or is it not that our [pedobaptist] brethren lay too little

stress on it? Upon this point I adjure you not to upbraid us, but to obey Christ. The question about what is essential to salvation, is unworthy of a christian, for it betrays a disposition to destroy every precept where there is a prospect of impunity. I will not, therefore, touch this question. This examining with accuracy how far a man may go on the verge of hell, is to me a terrible calculation. This trying how close one can graze the edge of damnation, is an experiment which alarms, frightens, appals me. I will have nothing to do with a speculation so perilous—a casuistry belonging not to the religion of love, which bides and yearns for the test, but for a mercenary religion, the religion of a selfish soul. I will have nothing to do with this conspiracy against the sovereignty of Jesus Christ; but I leave with you two subjects, and I beg you to ponder them seriously.

First, listen to the language of pious men of different ages.

Barnabas.—“We go down into the water full of sins and pollutions, but come up again bringing forth fruit,” &c. He next quotes Wall, and Justin Martyr, and Tertullian, and then Origen, as follows: “The baptism of the church is given for the forgiveness of sins.” He next quotes Calvin saying that baptism resembles a legal instrument, by which God assures us all our sins are cancelled, effaced, and obliterated. “For he commands all to be baptized for the remission of their sins”—and “the principal thing in baptism, is that we ought to receive it with this promise, ‘He that believeth and is baptized shall be saved.’”

He next quotes John Wesley, saying that “Baptism administered to real penitents, is both a means and a seal of pardon.” He then quotes Barnes on Mark 16: 16. He then introduces his second remark: “To the following declarations, however, we are bound to submit.—Construe them as you will, can you believe the Bible and yet trifle with baptism? The language is that of God himself, and I implore my reader not to pass it lightly, but to take solemn heed to words, one jot or tittle of which shall not

pass away.” He then quotes Mark 16: 16, 1 Pet. 3: 21; Acts 2: 38, and concludes with this remark: “The matter before you is not an abstraction; it is a plain duty which meets you at the very threshold of the christian course,, and which you may not evade without insulting Christ, and jeopardizing your salvation.” p. 82-87.

Baptist W. Noel, in his work of Christian Baptism, p. 101, says, “The baptism of the three thousand was an act of saving faith in them; an act which was necessary to salvation, and secured it.” He asks, “why in this case is remission of sins connected with baptism? We do not read in the word of God, Repent and be just—Repent and give alms for remission.” See Chro. pp. 265, 277.

I heard a distinguished Baptist minister say not long since in the presence of an immense audience, that no one had any evidence himself; nor can he give any scriptural evidence to others that his sins are pardoned, short of baptism.

On this subject I can see no material difference between Mr. C. and his brethren, and the intelligent Baptists. Then why all the ado and excitement about this question? Will some one be so good as to inform me?

It may be after all that there is a shade of difference between Mr. C. and the Baptists on this point, still their practice is the same. Both practise immersion. Both require faith, accompanied with repentance, in order to baptism. Both require a change of heart before baptism.

Allow me to put a few other questions:

1. Is it possible that Mr. C. and the Baptists believe, after all, the same things on the above subjects and do not themselves know it? Can it be possible that they have all along believed alike and did not understand each other, owing to the language employed by the respective parties to convey their ideas?

2. Is it not probable that Mr. C. and his brethren have changed and modified their views somewhat, so that they are less exceptionable to the Baptists than formerly?

3. May it not be that the Baptists have themselves changed somewhat, and come nearer to the sentiments of Mr. C?

4. Is it not likely that *both* have changed somewhat and thus approximated nearer together?

A gentleman, a friend to neither party—though he said he liked to see fair play—shrewdly suggested that the Baptists have abandoned their old ground, and are now trying to get permission of the *Reformer's* platform—not by frankly acknowledging they have been wrong, and proposing a union with Reformers on the Bible—because he supposed the Baptists unwilling to encounter the odium of such a change; but to accomplish their aim by taking unceremoniously the ground which Mr. C. gained by conquest, and denying that Mr. C. and his brethren ever were on this ground!

5. Is it possible that I am mistaken in the views above given?

*I want light.* I most desire LIGHT! Who will be good enough to give it me?

HONESTUS.

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QUERIST'S DEPARTMENT.

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HOPEWELL, Ala.

BRO. FERGUSON: Dear Sir:—Will you please give an explicit answer to Galatians 3:8.

Query 2.—What is “the everlasting gospel” mentioned in Rev. 14: 6.

Query 3.—Who were those to be baptized with fire in Matt. 3d ch. 11v., and was it done? if so when and where? Why is it connected with the Holy Ghost in this verse?

Query 4.—What is meant by the destruction of the flesh, 1 Cor. 5: 5? and how will one be saved when cast out?

J. J. A. SMITH.

ANSWER.

1.—Simply what it says. The term Scripture by a very common figure of speech, in which the effect is put for the cause, is represented as foreseeing what its author foresaw and in this case, by the pro-

mise to Abraham, foreshadowed. The gospel was preached *in promise* to Abraham, as it is preached *in fact* to us. As the acorn to the tree, the blade to the ripe corn in the ear, so were the promises of the “Scripture” to their fulfillment in the revelation by Jesus Christ.

2.—“Saying with a loud voice, Fear God and give glory to Him; for the hour of his judgment has come, and worship him who made the heaven, the earth and sea and the fountains of water.” This is all I know of it.

3.—The wicked Jews and sinners in general. They are connected, because two classes of persons are spoken of, called “wheat” and “chaff.” The one he would gather in safety and invest with the power of his spirit; the other he would leave in their sins to be consumed as chaff. The baptism of fire and the Holy Ghost are never connected where only one is spoken *to* or *of*, as you may see by consulting Mark 1: 8, Acts 1: 5.

4.—Literally what it says. The Apostles had power to inflict literal diseases upon those who despised their authority, as they also had to heal. James 5: 24. He would be saved in a way that will be disclosed in “the day of the Lord Jesus,” as I trust many will who suffer bodily torture here on account of their sins. Let us await that day to settle many curious questions.—Meanwhile we should remember that it draws near as a thief in the night, whilst we are daily exhorted “*be ye also ready.*”

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BRO. FERGUSON:

Query.—Suppose a man and his wife had lived agreeably together for several years, and the father of the woman which is married was going to move, and she left her husband to go with her father; is he still bound to her, or is he justifiable in taking to himself the second wife? Again, would the Church of Christ be justifiable in receiving the woman marrying the husband of another woman? Again: suppose the woman last taken up with the man, should both wish to join the church, as I look up-

on it, the true wife still living and single, what is to be done?

Will you please give your views in the Magazine, should you think it worthy a place..

Sincerely your Bro. in hope,

E. J. WILLIAMS.

The law of the land is the law in such a case. If a wife from mere levity depart from her husband; or refuse to forsake her father and mother that she may cleave to him, she instantly annuls the marriage covenant, and dissolves the bond that bound her husband to her. As the Apostle Paul has said in a similar case, "If she depart let her depart. A brother or sister is not under bondage in such cases. But God has called us to peace." If there is a law of the commonwealth forbidding such an one to marry again, of course as a law-abiding citizen, a brother or sister cannot marry; but there is no law of God that forbids it. By a careful examination of Matt. 19: 2-12, in connection with the advice of Paul 1 Cor. 7: you will be able to see the only *divine law* that in any measure, meets such a case. Where, therefore, there is no law of the state forbidding, and the party separating obstinately refuses to return, should the deserted party marry again, you could not refuse them Christian fellowship on that account. All things else being equal there is no law of Christ that would exclude them from a Christian Church.

J. B. F.

#### Misquotations of Scripture.

Not only are the scriptures much misapplied and perverted from their true meaning, but they are also frequently misquoted, or quoted wrong. We do not allude to those misquotations which are casually or accidentally made, but to those which are constantly repeated, and have thus become a part of the religious "currency" of the age. There are many such passages; and so fixed have they been in the minds of persons some times, that nothing but an exam-

ination of the Bible itself will convince them of their erroneousness.

These misquotations generally grow out of the loose, careless and random manner in which the Bible is quoted. This is extremely censurable and inexcusable. Of all volumes, the Bible should be most cautiously quoted. A wrong quotation may sometimes be the cause of great and irreparable mischief to the souls of men.— False ideas of religion may thus be introduced into the mind, which may lead to an erroneous and ruinous practice, if not finally to infidelity.

Misquotation of scripture was one of the engines of Satan. He made an artful use of it in the temptation of our Savior, but was foiled at every point by the word of God. This use of it by the great adversary of souls, shows the importance of attending to it, and the great caution necessary to be exercised.

This will also enable us to give still greater variety to our periodical—a variety that will be useful as well as pleasing. We intend therefore to make a department here, to which we will occasionally attend, and in which our correspondents can also sometimes aid us.

J. R. H.

#### Christ stilling the Tempest.

(ORIGINAL.)

When warring winds howled in the sky,  
And angry waves rolled mountain-high,  
And fear cried out in voices shrill,  
ONE speaking calm, said—"Peace, be still."

Hushed was the gale that tempest rose—  
The waves sank into calm repose,  
Obeying that almighty will,  
Commanding them, with—"Peace, be still."

"Who is it that the winds and sea,  
Commanded, yield to?—who is He?"  
'Tis HE who made them—all things fill—  
'Tis HE who cried out—"Peace, be still."

'Tis the divine, incarnate WORD,  
Whose voice was by nature heard:  
She felt the energetic thrill;  
And answered to his—"Peace, be still."

Thus, when the guilty human breast,  
From warring passions knows no rest,  
'Tis tossed unceasingly, until  
It hears a voice say—"Peace, be still."

A heavenly calm then spreads around,  
And peace, and joy are found—  
Immortal hopes the bosom thrill,  
For Christ has spoken—"Peace, be still."

But 'tis a voice which only those  
Obeying, hear—and feel repose:  
The *disobedient* cannot feel  
That heavenly rest, from—"Peace, be still."

J. R. H.

## Buchanan on "Alms-giving.

We take the following extracts from a communication from our venerable brother, James Buchanan, Esq., late H. M. Consul at New York, on "Alms-giving," which we find in the "Christian Mirror," published at Oshawa, Canada.

J. R. H.

"Alms-giving, prayer and fasting are three prominent duties to be seriously regarded by all assuming the Christian name. The precepts and rules laid down by the Lord are awfully disregarded by a large proportion of the present race of professing Christians. This is obvious to all who will examine these duties as set forth and practiced in the scriptures. With these, modern and popular teaching and practice, strangely contrast.

"I shall, therefore, in the fear of the Lord, take up these subjects, in the order the Lord delivered his teaching, and briefly refer to the manner in which these duties are exhibited in the churches called Protestant. Blessed be God, we have reason to think, that many good deeds are performed by individuals unseen by the world, which will be revealed in God's time. We have seen great liberality in contributing to the inhabitants of cities, suffering by fires—and to the starving poor in Ireland, without reference to their creeds.

"In religious communities, the poor of such churches, in proportion as governed by Christ and his apostles, are amply provided for. No truth is more clearly taught than that where any religious body does not provide for its poor brethren it fails in an important duty, and for which its members, must, even in this life, suffer "leanness of soul." (Ps. c. 15; Isa. x, 16.) In the first churches deacons were appointed whose duty it was to see that provision was made for the poor; but this ordination of God, in consequence of the corruption, which spread among the churches by departing from the apostolic order, has been superseded by acts of Parliament and human order in the United Kingdom and other countries.—Lands and other possessions of property

intended for the poor, have been perverted from charitable objects to sustain a favored class, unknown to the churches of God, governed by Christ and his apostles. I am aware that it will be held forth by various orders who assume to be lords over God's heritage, that no church can support its own poor! I fearlessly with the Scriptures in my hand, ask why? To all who regard the Scriptures as the only and all sufficient rule, I appeal,—produce if you can, an instance of the non-performance of any promise to God's children, except where obedience and trust in God were wanting? The failure of support for the poor, has arisen and will continue, so long as God is not acknowledged in "all things." The Lord declared the poor we should have always, but this is different from absolute want and famine. I would fearlessly ask for any instance, of any one, if a member of the church of God, being allowed to perish from want. A member of a church of God is required to be diligent and sober.—Unless he work he is not to be fed by the church! (2 Thes. iii, 20). Let no community assume the name of a church of God, which does not take care of its poor, and minister to the wants of its Elders or Bishops, if need so require. No servant of God was ever enriched in his mind or circumstances by withholding what God enjoins. The blessing of God assuredly follows the liberal giver. (2 Cor. ix, 7.)"

"In conclusion; as to thanksgiving: Our Heavenly Father requires, on pain of his displeasure, that the disciples of the Lord provide for each others wants. The love of God dwells not in that professor who shuts up his bowels of compassion from a brother. (1 John, iii, 17.) And it is doubtless the bounden duty and privilege, in the sight of God, of each denomination to provide for its own poor, but by so doing, the servant of God is not justified in withholding his alms from any who are in want. Let them not do with the sound of a trumpet, neither be influenced by any lower principle than the conviction that the recipients are in want.—By reference to the Lord's teaching (Luke

vi, 27 49) the duty of the Christian is perfectly plain; and happy are these who obey.

J. BUCHANAN."

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RELIGIOUS INTELLIGENCE.

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TEXAS.

Bro. G. W. BANTON writes from Huntsville, Texas, under date of Nov. 22d: "We have been much refreshed by a visit from our able and much esteemed bro. C. Kendrick, who has made Texas his home, and is settled in Houston co. He lives sixty miles off; and is doing much for his Master. He has made large additions. If Tennessee and Kentucky would send us a few hundred such preachers, more good could be done here than they could accomplish there with thousands."

☞ No doubt but that great good might be effected, as bro. C. writes, but we really need several hundred of the right kind of men ourselves. Almost every where "the harvest is plenteous but the laborers are few." Let us pray to the Lord of the harvest to send more laborers every where, and accompany our prayers by our exertions to raise up, procure, and sustain them.

J. R. H.

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NORTH CAROLINA.

Bro. George E. Grisham, jr., of Jonesboro, East Tennessee, writes: "Bro. Madison Love, accompanied by my father, has just returned from a tour through North Carolina, attending the different co-operation meetings of the Christian Church.—They report 50 additions."

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ARKANSAS.

RUSSELLVILLE, Ark. Nov. 1, 1851.

Bro. EICHBAUM:—Since my last I have had some refreshing seasons. I held a meeting in Dover, Pope county, the 4th Lord's day in October and Saturday before; and to our no little satisfaction, there were 8 additions, 3 were blacks. Praise the Lord! I have the pleasure of informing you, that

the brethren have employed me for the ensuing year as their evangelist. The prospect is truly flattering. O my brethren, pray for me, that the cause of our Lord and Savior may prosper in our hands.

Your brother in the Lord,

E. M. NORTHUM.

DOVER, Oct. 23, 1851.

Bro. EICHBAUM:—In my last I informed you of my intention to visit Dover, Pope county, which I accordingly did. And thanks to our God, much good was the result. I preached from Monday the 29th Sept. to the 3d Oct., principally of nights. 13 made confession, 3 were immersed, and the Lord willing, the balance will be immersed this week. My dear brother, my poor drooping spirits which have so long mourned over the recklessness of the isms and superstitions of party names and party spirits, which have been so prevalent in this region, are now being raised from the slough of despair, by beholding, with ecstatic joy the fanciful whims of fanatics, displaced by the living word of the ever-living God, and those dear and precious souls upon whom the Son of God has looked with tenderness, and which have been starving for want of heavenly food, elated with the power of God, bursting the fetters and chains of false ideas, opinions and religion, by the all-conquering might of the spirit of inspiration. O! my dear bros. and sisters! who read your bibles and meditate thereupon, and who behold with astonishment the works of sin and Satan, how can you withhold your aid? How can you keep back the means you have in possession, which would enable your children and neighbors to become heirs of an eternal inheritance? But I have strayed and must return. After leaving Dover, I held a meeting near Russellville, in this (Pope) co., the first Saturday and Lord's day in this month, (Oct.) where 6 made the good confession, 4 of whom were immersed, the remaining 2 will be immersed in a day or two.

Our annual meeting came on the Friday before the second Lord's day in this month, which continued till Monday evening follow-

ing. We had brother Carlton, a graduate of Bethany College, with us. He is a good reasoner, and I am persuaded the people were much edified; but there were no additions. I held a meeting last Saturday and Lord's day with the congregation on Little Piney, Johnson co., and found the brethren zealous and in good order, and had one confession. Bless the Lord!

I have never seen a better time for making a deep and lasting impression on the minds of the people, in favor of the ever blessed truth, than now. May the Lord enable us all to be courageous and valiant, and while clothed with the whole armor of God, may we with the wisdom of serpents, yet with the harmlessness of doves, wield the sword of the spirit, until the praises of our God may be heard from the highest mountains to the lowest vales; and at last at the mighty wreck of worlds, be redeemed, and with God and his Christ dwell forever.

Your brother in the Lord,

E. M. NORTHUM.

A correspondent of the Jewish Chronicle writing from Jerusalem speaks of the Missionary of our Brethren as follows:

"The Rev. Dr. Barclay, of Virginia, U. S. is laboring also here at present. He preaches the gospel to a small congregation, meeting in his house in Jerusalem, disseminating primitive Christianity. Several times I have met with them. Dr. Barclay intends likewise, as I am informed, to procure a farm, and to unite, according to our plans, preaching and teaching with agriculture."

MILLERSBURG, Tenn. Nov. 20, 1851.

BRO. EICHBAUM: I have just returned from a tour of about five weeks, a sketch of which I will give you. First, however, I attended a protracted meeting, including the fourth Lord's day in September, at Rock Spring, Ala., where I was assisted, part of the time by brethren Witherspoon, Billingsley and Southern. We preached five days during which we had 13 baptisms. It was a

refreshing time, and a time of rejoicing among the brethren and sisters.

From the State meeting I went to Linden, Perry co., where I spent a week, preached eight times, had a pretty good hearing, made a good impression, had one baptism, left the brethren in fine spirits and strongly impressed with the importance of building a house of worship. I would suggest to the State Evangelists for 1852 to visit this point once or twice during the year, as I consider it an important point, being the county seat, from which the truth may radiate throughout the whole county.

From there to Crooked Creek, where the good cause has been abused by unfortunate preachers, accompanied Bro. A. Craig, where we preached two days and three nights. We had one confession and baptism; prospects pretty fair. There is no church at the above point, but a few brethren in a scattered condition—a remnant.— We then went to Russel's Creek where we expected to preach two or three days, but owing to the appointment failing to reach there we were disappointed, as at one or two other places. Then to Totty's Bend where we preached a day and night. This is a church which I planted three years ago, numbering twenty-odd members at that time, now seventy-odd, and doing well. They meet on the Lord's day, read the Bible, sing pray, and commemorate the suffering and death of our common Saviour, without a preacher. Would to the Lord some of the older churches would take encouragement from this young but well-doing church.

Then we came to Dunlap, where we met with Bro. J. K. Speer, who remained with us until Lord's evening, when, having other appointments, he was compelled to leave. Bro. Craig remained until Monday evening. I remained until Tuesday evening, during which we had 4 baptisms, and 2 additions by commendation. I then passed to La-sea, staid two days; nothing of particular importance occurred during the time.— Then home to an anxiously looking family; found all, through the kind preserver of all,

well. Thank the Lord whose goodness is ever abundant to all, and particularly to those who love and serve him.

G. W. CONE.

Reports of Evangelists--No. 6.

DEAR BRETHREN:—I arrived home yesterday from a four weeks tour in the mountain country. We labored mostly in the counties of Bledsoe, Van Buren and White. The meetings at Smyrna and Spencer have been reported. At Smyrna we had the pleasure of associating and laboring with several brethren who preach the word, namely, R. and G. Randolph, Elder Myers, and the brethren Billingsley. Unfortunately this meeting was held on the eve of the State election, but we hope much good will be the result in after-days. We had four additions.

From Spencer I came to Sparta, where I was happy to meet with Bro. G. W. McQuiddy, President Carnes of Burritt College, and brother Morgan who resides in the neighborhood of Sparta. Bro. Carnes preaches monthly at Sparta and has excited some considerable interest. His prudent and affectionate manner, added to his able and fervent teaching, will, we hope, be of much advantage to the church and citizens of Sparta. Much interest was manifested till the close of the meeting, and much anxiety expressed for its longer continuance, but we had to leave to meet other engagements. We had three additions.

From Sparta we came to Alexandria, where we preached several discourses to crowded congregations, but had not time to reap the fruit of our toil.

J. J. TROTT.

*Evangelo*, Aug. 1851.

REPORT NO. 7.

DEAR BROTHER FERGUSON:—Since my last, I have attended many meetings in the counties of Davidson, Wilson, Cannon and Rutherford.

1. On Bradley's Creek, in Rutherford county, in company with brethren Curlee and Eichbaum, and held a meeting of sev-

eral days, embracing the fifth Lord's day in August, which resulted in the planting of a new church of about 25 members, some 15 or more of whom were converted during the meeting.

2. At Brawley's Fork, Cannon county, embracing the first Sunday in September, and held a very interesting meeting, at which we had the pleasure of co-operating with brethren Curlee, Murphree, Cone, Runnels and Southern. About 20 were added to the Church, 13 immersions if I recollect correctly.

3. At Rock Spring in Rutherford, we labored several days with brethren Fanning and Jones, but had no additions. "The word did not profit, not being mixed with faith with them that heard."

4. The third Lord's day in September we were at Bethlehem, Wilson county, with brethren Curlee, McQuiddy, Warren and Elkins. Nine young persons turned to the Lord.

5. The fourth Sunday was devoted to Cripple Creek Church, Rutherford county. Brethren Curlee, Jones, McQuiddy and Elihu Jones were the preachers present. The meeting was very interesting, resulting in 11 conversions according to my recollection.

6. The first Lord's day in October, we were at Ebenezer, Rutherford county, a new house near the Nashville and Murfreesboro' Turnpike, built principally by the liberality of the brethren of the Rock Spring Church. Our devoted brother Nelson was the undertaker, and truly he has presented to the brethren and the public the neatest, best finished and most convenient house of worship we have seen in all the country. Brethren Fanning, Jones, Eichbaum and McQuiddy proclaimed the truth at this dedication meeting. Several persons were added to the Lord, and a good impression was doubtless made on the public mind.

7. The second Sunday we joined brethren Reese Jones, Cone, Runnels and Swift at Zimmerman, Rutherford county. The weather was unfavorable, had one baptism, and left Monday night to attend the com-

mencement of Franklin and Minerva Colleges on Tuesday and Wednesday. Thence to the state meeting—thence to North Alabama. Brother Curlee rests from his labors and his many good works will follow him. Who will fill his place? He died in the field. The Lord bless his faithful wife and sanctify his death to the spiritual good of his dear children!

In hope of eternal life I am your fellow laborer in the gospel,

JAMES J. TROTT.

Triana, Ala., Nov. 5th, 1851.

P. S. I arrived here last Lord's day evening, in good health, have been preaching night and day to Church and world, and hope the result will be good.

J. J. TROTT.

#### Report No. 8.

DEAR BRO. FERGUSON:—Since my last I have performed a seven weeks tour in North Alabama. We commenced our labors at *Triana*, where we preached to the church and to the world about one week. The brethren were encouraged and I hope a good impression was made on many of the children of this world. I had the pleasure of baptizing the interesting daughter of our devoted Elder Denis, who labors much for the spiritual prosperity of the church at *Triana*. The Lord bless his pious efforts!

From *Triana* I went to *Courtland*, where I preached about one week, in the workshop of brother Hill, which we helped to prepare for the occasion. The Presbyterian and Methodist friends, having closed doors against Chancellor Ligon, we could not hope to find grace in their eyes, and consequently did not give them the opportunity of turning the Bible out of their house a second time. We have a few brethren in *Courtland* and some good friends. They have determined to build a house for the Lord and not for party. We were kindly entertained by brother Dr. Coones and his intelligent sister-wife, and also by the interesting families of the brethren Hill's. We had no additions at *Courtland*, but think a

good impression was made and the way prepared for the triumph of truth.

Our third meeting was held at *Moulton* and resulted in three conversions of much importance to the church at *Moulton*. Elder McDonald is still holding on his way as servant of all in state and church.

We next devoted two Lord's days at *Russelville*. I am happy to inform you that the church at this place is reviving and bids fair to do well, the slanders of parson Vinson to the contrary, notwithstanding. We had three interesting immersions and a liberal subscription and donation were made for evangelizing. Brethren McMeans and Chisum preside and teach in the weekly meetings of the brethren. Brother Dunn was with me at *Russelville* and rejoiced to witness the dawn of a better day where he had bestowed much labor in bygone days.

From *Russelville* we came to *Mooreville*, where we preached one discourse on Lord's day, and, the weather being cold, on Monday we came to *Huntsville*, where we took the stage for home on Tuesday morning. We had good company but the chilling winds of the north caused us to suffer much in the flesh before we arrived safely home on Wednesday the 17th inst.

Well, my dear brother, another year of our ministerial pilgrimage is almost gone.—Some year will be our last. This has been the last of some of our fellow-laborers in the gospel. They rest from toils, but still we linger on these mortal shores. What have we done? What will we do? "He that hath, unto him shall be given, but from him that hath not shall be taken away even that which he hath." How strong the motive for *improvement*! May we be faithful unto death and receive the crown of life! Your brother in the Lord,

J. J. TROTT.

Frauklin College, Dec. 23, 1851.

#### South Alabama Co-operation.

MARION, Ala. Nov. 17, 1851.

Editors *Christian Magazine*:

DEAR BRETHREN:—By request of the brethren I transmit you a short account of

our Co-operation meeting held at this place.

We met on Saturday before the 2d Lord's day inst. Bro. D. Hamilton from Selma was appointed Chairman and P. B. Lawson Secretary.

Letters from the different churches were read and the names of those represented by delegates or letters were recorded as members of this co-operation.

P. B. Lawson's excuse for not evangelizing last year was rendered and received as entirely satisfactory.

MONDAY, NOV. 11, 9 o'clock A. M.

A committee of three were appointed to see if bro. Crenshaw, the only labouring evangelist for last year, had been paid his salary.

The meeting then resolved to employ bro. Jacob Creath jr. as Evangelist until 15th May next, and Jno. T. Johnson, who is daily looked for here, as long as he will agree to remain with us; their labors to be directed by a committee of three, to wit: brethren Jabez Curey, S. Jameson, Jno. M. Stone; and by vote the Chairman was added.

2 o'clock P. M.

The compensation of brethren Creath and Johnson per month was determined.

The delegates of the two or three churches from a distance, having no authority to promise pecuniary aid except upon condition of stated preaching, the church at Marion, Old Town and Oakgrove, all in this neighborhood, bound themselves to sustain bro. Creath and Johnson and selected three persons to collect and pay over the funds into the treasurer's hands.

Bro. H. Jameson was elected treasurer.

It was resolved that all surplus funds in the hands of the treasurer, after paying bro. Creath and Johnson, be at the disposal of the committee directing their labors, and they may employ other evangelists with the same.

Any money paid evangelists in their travels to be reported and deducted from their salaries.

Committee reported that bro. Crenshaw's salary had been paid.

Any monies paid the treasurer from old

subscription, or from churches, or individuals, for whom bro. Creath and Johnson may labour, or from other sources, go into the general fund for paying them, and such other Evangelists as may be employed.

The next co-operation meeting to be held at Marion, commencing Friday before 2d Lord's day in October A. D. 1852, and the Secretary is requested to prepare an abstract of these proceedings and furnish the Editors of the Christian Magazine for publication.

I have given you a brief statement of our business proceedings. No doubt many more churches would have been represented had there been any prospect of getting evangelists, I trust by another year we will be able to get more laborers in the vineyard. Bro. Crenshaw was not at our meeting, but will be here soon, and will no doubt be employed by several churches who are needing a laborer. The object in employing bro's Creath and Johnson is not to supply the destitution of these congregations, but to send them into the field wherever they can do good, of course within a certain limit, as they can't labor every where.

Bro. Creath and his daughter, sister Mary, arrived here some three weeks since. We are pleased with him as a man and as a teacher. He is learned, plain, dignified and zealous, just the sort of a man we needed. He commenced preaching on Thursday night before the meeting, and continued until last Lord's day night; missing three evenings on account of rain.— We had good houses, attentive hearers and eleven additions. Among them my wife, who had been raised a Presbyterian, and Rev. Richard Graham, a natural brother of our deceased bro. A. Graham. He had been 23 years a member of the Baptist church, and for the last three a Baptist preacher. He was raised in Sumner co. Tenn, near Hartsville, was a member of Elder John Williams' church at Second creek. He was ordained at this place, but though he loved the Baptists he thought they were wrong in some things and he de-

terminated to rid himself of party trammels. There are other preachers in the land that ought and will I think 'go and do likewise.' Bro. Graham's wife, of the same church united with him. The other eight made the good confession and were immersed. One of them was a cousin of bro. Graham's, and says that the dying words of his cousin Alexander, "James be a christian," have rung in his ears ever since, and determined him so to do.

He (bro. A. Graham) though dead, yet speaketh, his works do follow. Oh! blessed are the dead that die in the Lord.

The Disciples were truly refreshed by this meeting. Unanimity and good will prevailed. Our bro. Creath by his plain, unostentatious manner, by his warmth and zeal, and by his good sense and sound and convincing arguments, has, I think, made a fine impression on the unprejudiced part of our community. There are some people, professors of christianity too, that if one were to rise from the dead and tell them we preach the gospel, I verily believe they would deny it, and keep all they could from hearing us. But such are to be let alone, for they are unworthy of everlasting life.

Our meetings will be regularly reported through the Magazine.

Your bro. in the hope of eternal life,

P. B. LAWSON.

Every analogy must be imperfect in its details, for if it were not, it would cease to be an analogy. And hence, it is the seeking of perfection in every part of the figure which leads to such endless confusion in scriptural investigations. There is seldom more than one prominent idea in any figure, and when it is gained, a further effort to make more of it, generally leads to fantastic and ridiculous conclusions.

OBITUARY NOTICES.

DIED, on her birth-day, the 11th of July, 1851, Mrs. LUCY ANN DAY, wife of Eld. Charles M. Day, in the 21st year of her marriage, and the 38th year of her age. She was born in Spottsylvania county, Va., where she was educated and married. She removed to Todd county,

Ky., together with several members of her family, where she was long esteemed as a pious and exemplary Christian, an intelligent and highly cultivated member of society, and as associated with her husband, a popular instructor of youth. For the past twenty years she had labored under the burden of bodily affliction, which often suspended her active usefulness, but seemed only to strengthen her faith in the goodness of God, and her hope of ultimate relief and triumph. For the past ten years the writer of this notice had enjoyed her acquaintance and christian friendship; and he can sincerely say, that he has never been associated with any in whose character were united a larger share of those qualities that adorn the life of the woman, the friend and the Christian. Her absence is deeply felt by all her acquaintance in the loss of her meek and pious counsel, her purifying society, her endearing and persuasive example in the Church of God, and her ministries of love. But her days of conflict and sorrow have ceased; her severe and suffering discipline is ended; and our surviving affection is brightened in the hope of meeting her again in that radiant home to which the ascended Redeemer is gathering all his ransomed family. She fell asleep in Jesus, resigned to the decree that consigned her body to corruption, while rejoicing in the hope that her soul would rise from its worn-out and useless tabernacle to the "house not made with hands eternal in the heavens."

In the short space of four months after sister Day's departure, her sister

Mrs. JUDITH D. BILLINGSLEY,

wife of John P. Billingsley, Esq., was summoned to follow after. She died on the 23d of November, 1851, in the 41st year of her age, leaving a husband and six children, an only surviving sister and a large circle of acquaintance to feel her loss. The deceased sisters had lived together, had been united in the same church, and seemed in the allotments of Providence necessary to each other's happiness. In death they were not long divided.

Bro. and Sister B. were the first who united with the Christian Church under my labors in Southern Kentucky in the summer of 1842. Their house was ever to me and to the public servants of Christ, a hospitable retreat, where a hearty welcome and kindly ministrations were given in the confidence of friendship and the sympathy of Christ's love. She lived a life of meek and unassuming devotion to the interests of her family and friends. She was warmly attached to the Church of her adoption, and has left a memory in it sweetened by all that adorns the character of a Christian woman.— And she died, as she lived, in the hope of that kingdom where sorrow and separation are forever unknown.

We cannot speak of the death of these amiable sisters and devoted Christians in expressions of grief. For whatever may be the feelings of bereavement and separation, felt by their families and friends, we feel that they have only preceded us a little way; and as we think of the little mound that marks the repose of their kindred dust, the place of their and our earthly worship, we look off to the pure mansions, where that worship is stripped of its earthly blindness and goes on amid knowledge and piety and joy ineffable.— They walked amongst us in the light of immortality, made manifest through Christ, while on earth, and hence they felt and feared no evil in death. With calm and hopeful confidence we commit them to God and pray that the family and church bereaved, may ever feel their life and death as intended to bring them nearer to Him who is our guide in life, the conqueror of death, and the forerunner of our freed spirits in the eternal

path of duty, progress and immortal glory. Thus our hearts may be soothed in the assurance of the peaceful hope in which they fell asleep; while our thanksgiving may go up to a throne of grace that their lives have been such as to confirm in us the love of goodness and quicken us to run the race which is set before us, looking to Him who dwells amongst them and us, and from whose felt presence they shall go no more out forever.

J. B. F.

DIED,

At his residence near this city, Brother RICHARD LOVE, in the 29th year of his age. In this announcement we register the loss of one who had become a second father in a family of brothers and sisters, who feel his death as a double orphanhood; and of a young gentleman universally esteemed for his honorable bearing, his pure moral tastes, and habitual amiability of disposition and courtesy of manner, which endear his memory in the estimation of a large circle of devoted friends. Early in life he was seriously afflicted, and made the subject of many deprivations on account of the nature of his affliction, which he bore with a resignation and preserved cheerfulness that rendered his society attractive even under his deepest sufferings. He had ever been more or less piously inclined, but it was not until during his last illness that he professed positive faith in the Lord Jesus and demanded the privilege of obeying Him in his own appointments. He accordingly received the ordinances of the church with profound gratitude and rejoiced in the promises connected with them, as the means of laying hold upon the favor of God as revealed in the gospel. In the full exercise of his mental powers, he died rejoicing in the hope of immortality and eternal life, which hope gave him a patience and a fortitude, under most intense suffering, such as sheds a halo of peace and tranquillity over the memory of his departure. We feel that it was a privilege to witness the power of his faith and hope, as manifested during many interviews, and with reference to the unavoidable approach of death; and we can but hope, as we realize that he is taken from the large and cherished place which he filled in the affections of devoted relatives and friends, that they have in him now only another link binding them more closely to that mysterious world where though separated they are not divided, but as one family for a time are compelled to occupy different mansions of our Father's house. May the thought that he rests in the communion of the un-suffering and the ransomed, and is embraced in that Paternal Presence which may be realized in the hushed stillness of entire submission and the atmosphere of prayer and praise, check every regretful wish, that reverts to his loss, and God will make our unquenched love a new pledge of a future union which neither death nor distance can separate.

Cheerfully and hopefully he has gone to rest; readily and submissively he has resigned the cup of earthly joy always mixed and often overflowing with agonizing suffering, and as by faith we see him tasting of the well-spring of the eternal Presence, we can but believe there was benignity in the mandate which called him

"To those everlasting gardens

Where angels walk and seraphs are the wardens,  
Where every soul brought safe through Death's dark  
portal

Becomes immortal."

J. B. F.

DUNLAP, Hickman co., Tenn., Nov. 5, 1851.

DEAR BRETHREN: It becomes my sorrowful duty to

inform you of the death of my beloved wife, FRANCES A. BAKER, who departed this life on the 28th of October. She had been afflicted for seven years with dyspepsia, and no tongue or pen can describe her sufferings during the greater portion of that time. She bore her affliction with as much fortitude as any person could do, in the same situation. She would often pray, if it was the Lord's will, to take her so that she might be at rest.— On the evening before she died, she noticed me weeping and said to me, not to weep for her, "for," said she, "I have suffered enough." I then asked her how she felt about death? She answered, it would be better for her family for her to live longer in the flesh with them, but it would be far better for her to depart and be with Jesus. She remained perfectly in her senses to the very last, and as easy as any person I ever saw die. Her age was 50 years and 28 days. We were married on the 14th day of August 1817, and lived upwards of 34 years as helpmeets to each other. Over 28 years of that time she lived a devoted Christian in the church of Christ at Dunlap. It was her theme and delight to converse about the plan of salvation. She is truly a loss to the church, but much more so to her family and friends in general. Her benevolence and hospitality to the needy were not surpassed by any. She was a most affectionate wife and mother, and has left eight children and a husband, with a large acquaintance, to mourn her loss. Though we should not mourn as those that have no hope, for I believe if I am faithful till death I shall meet her, where parting is no more, where our sorrows will all be over, and we shall ever be with the Lord.

Your brother in Christ,  
SAMUEL A. BAKER.

DEAR BRO. FERGUSON: It becomes my melancholy duty to inform you that on the 10th of this month, our much beloved Sister ESTHER DAVIS, consort of John Davis, departed this life, aged 72 years, 8 months and 25 days. She was born in the state of Virginia, and raised in North Carolina, and was married to John Davis on the 29th day of June 1797. They lived together as man and wife 54 years, 8 months, and 11 days. They were both members of the Church of Christ for 45 years. She was an intelligent and devoted Christian and died as she had lived, a Christian. She expressed in her last hours her full confidence in her Savior, who died to redeem her; and through his blood hoped for a blessed immortality. She has left behind her a devoted husband to mourn her loss, but says that his loss is her eternal gain. She was surrounded by several of her children and many of her neighbors, all of whom she exhorted to a life of obedience to Christ.

Huntsville, Texas.

G. W. BANTON.

Departed this life on the 18th of October, 1851, after eight days illness, our much beloved and amiable sister MARY DRAKE, consort of James L. Drake, and daughter of Andrew and Sarah McCartney, dec'd. She was born in Lincoln co. Tenn. Nov. 24th 1811. A few years ago she became a member of the Baptist Church; and subsequently herself and her husband became members of the Christian Church. She lived an exemplary Christian, a devoted wife, and kind mother. She died in the full assurance of the hope of immortality, expressing the greatest willingness to depart and be with the Lord. She has left a kind and devoted husband, and five children and many friends and relations to mourn her loss.

S. SPARKMAN.

Boston, Tenn., Dec. 4th 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. V.

NASHVILLE, TENN. FEBRUARY, 1852.

NO. II.

## The Transfiguration.

ITS PURPOSE WITH RESPECT TO CHRIST—ITS REVELATION OF THE SPIRITUAL WORLD.

And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us build here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, arise, and be not afraid. And when they had lifted up their eyes, they saw no man save Jesus only. MATT. XVII: 1-8.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. 2 PET. I: 16-18.

Our subject is the transfiguration. We regard it as affording a confirmation of very consoling views of the spiritual state which we have long entertained, subject to every objection that could be urged against them. These will, to some extent, appear in the prosecution of our investigation. The circumstances of this grand event in the life of our Savior were as follows: Six days after the delivery of a discourse upon the deep doctrine of self-denial, which had clearly a reference to his entrance upon his spiritual reign upon earth and the grand issue of that reign in his final glorious coming as the Judge of the Universe, he retired with three of his dearest disciples to a mountain, to pray in their presence. We may readily suppose that his prayer referred to the conflicts that awaited him at Jerusalem and the coming developments and glory of his kingdom. The disciples wearied, fell asleep. When they awoke, or in a state superinduced in their sleep, their eyes were enraptured with a phenomenon

of most dazzling splendor. The form, features and clothing of their master had assumed a supernatural brightness, and there appear in familiar converse with him, Moses and El'jah, the founder and reformer of the Jewish people, who, to men in the flesh, had been long dead. They talk to Jesus of his approaching sufferings and death. A bright cloud overshadows the whole scene while the apostles with intense interest and joyous amazement drink in the pleasure of these spiritual communings. They are carried away with the bliss of their privilege and are reluctant to go back again to the fleshly world that lies beneath their feet. Here, upon the secluded mountain, away from the maddening strife of the noisy human tumult, they would have their King hold his court. "Let us," cries the ardent Peter, "make three booths; one for thee, and one for Moses, and one for Elias," and we will dwell here as your servants. But while he yet speaks the heavenly visitors are carried away in the luminous cloud, whilst from that cloud the voice of the Father is heard: "This is my Son, the beloved, hear ye him."

The purposes of this strange and glorious event we desire to trace and feel, and, therefore, we remark,

I. It was intended to manifest the true character, relations and authority of Jesus, as the Son of God. The disciples had confessed him at Cesarea Phillippi; they had also beheld many manifestations of his glory, and had no doubt but that he was THEIR MESSIAH. Still their views of him were fleshly and narrow. They stumbled when he spoke of the humiliation and sufferings that awaited him in Jerusalem. They had expected a Jewish king who would deliver them from the intoler-

ble exactions and tyrannical government under which they felt a natural degradation they longed to wipe out. He was to mount the throne of David, triumph over all their enemies and obtain universal dominion. He was to occupy Zion, the holy city, as the centre of his government; reassemble the scattered descendants of the tribes; discomfit and expel all their barbarous and foreign rulers, and bring all the kindreds of the earth with offerings and huzzahs to the temple of Jerusalem. These were, indeed, gross conceptions, but they are such as human nature in some form ever clings to until it can rise above the outward and perishing to the spiritual and eternal. The Christian Church has not yet fully rid itself of the idea of an earthly kingdom and often manifests great zeal for the fable of Jewish dotage—an earthly millenium.—This converse of Christ with the spiritual world, which seemed so near that the long dead were his companions and comforters, was calculated to enlarge their views of his nature, his kingdom and his glory. Moses, the august and reverential leader, and Elias the loftiest and sublimest of prophets and reformers, appear as his ministering spirits, and lay down at his feet the insignia of their authority and resign to him their supremacy over God's people. Nor will they tarry with the awe-stricken disciples when their earthly mission has expired. They had spoken in the law and in the prophets of his coming, but their words had been interpreted by fleshly wisdom, and the traditions of the elders had given an earthly rather than heavenly dominion to Him whom they had heralded as the prophet of God. Like stars before the rising sun they fade from his glorious presence, having fulfilled their watch in the long night of human darkness and performed their work in his service as a preparation of the world for the coming of him who introduced a new religion which shall reflect its light back upon all their teaching and confer upon them their highest glory, in that they foresaw and foretold his day.

This lesson of the transfiguration should

not be confined to the apostles and the enlargement of their spiritual vision. There seems ever a tendency amongst Christians to the dogmas of Jewish tradition that color so many of the otherwise elevating and consoling promises of God. Witness the many commentaries on the book of Revelations, its application to existing as well as past earthly dynasties, and our adherence to the most limited, partial and fleshly views of the divine beneficence as revealed in the Gospel of Christ. Hence our love for a part when the perfect is before us. The reason, however, is obvious. A part is easily grasped even by a mind swallowed up in worldly ambition and interests; the perfect requires effort, unceasing, powerful effort. The disposition that makes us love houses and lands and high places in the synagogues and dominion over our fellows; and to love them whilst we have no hope of gaining them, causes many to look forward to literal thrones in an earthly Millenium upon which they would rule the nations, and exercise lordship over the people. To all such the spirit of Christ would say, as it said to Peter, "Thou savorest of the things of men, and not of the things of God;" "and when thou art converted strengthen thy brethren." Unchristian notions, both of the purposes of God and the duty of man, derived from the Old Testament, nurtured by a traditional interpretation of the imagery of the New, such as the phrases, "kingdom of heaven," "thrones of judgment," and "first resurrection," which show, indeed, some scriptural knowledge, but such as falls far short of the revelation of the gospel of Christ. These views represent a stage of progress from darkness to light, and all reflecting men, we suppose, have, at some time in their religious reflections, stopped upon that stage; but it is only a stage, and the journey to sustaining views of the divine government is yet before every one who tarries at it, as the experience sooner or later of all, will testify. We would not speak reproachfully, but candidly and affectionately when we say, that the dwarfed

stature of many Christians in the cultivation of the spirit of Christ, and their inability to command the true sources of comfort for the trials and strength for the duties of life, are attributable often to the low and narrow views they entertain of the nature and purposes of Christ's kingdom. Their harsh and stern views of the Divine character, partaking more of polytheism and idolatry than of the sublime conception of God as a Father ever present, and in all things a present help for our need, would have no support were we free from this Jewish element in our religion. Men are satisfied with the mere scaffolding of divine truth. Ideas couched in an imagery connected with the practice of reckless and unmeasured vengeance are lost in such imagery, owing to the dulness or indifference of our fleshly minds. By this means we may get a truth—a truth of divine revelation; too, but we do not get absolute truth, which alone can satisfy. We should never forget that the Scriptures are written in human language, and that language the reflection of the times in which divine teachers appeared. Christ reveals truths with reference to the existing errors and sins of his own times, whilst he discloses absolute truths which apply to all times. All, therefore, that is essential to the knowledge, and perfect culture of man can be found in the teaching of Christ, and that teaching, properly interpreted, will be found applicable to every stage of mental and moral development through which we may pass.

The transfiguration teaches us that Christ is our law. The law and the prophets are stepping-stones to the seat of his authority. The brightness of heaven rests upon his face brighter than that which shone on the face of Moses when he came down from the mountain. He is enrobed with the garments of glory, and Moses and Elijah shine only in the rays that go forth from Him who is the brightness of the Father's glory and the express representation of his character. Neither three nor thirty tabernacles will do to contain that glory, for it dwells in the holy of holies, and gathers

into its sacred precincts the secrets of all ages, of all lands and of all religions; whilst the manner of bringing them into that true Jerusalem, that "mountain of the Lord's house," has not been disclosed for at least nine-tenths of the whole human race. But of this also in its proper place.

II. Another object of the transfiguration was to animate the Savior himself for the severe conflict that awaited him in Jerusalem. He was to manifest a power of effort and endurance unparalleled, for which he received an unparalleled preparation.— Though the Christ, Luke tells us he grew in wisdom and favor with God and man. Here is one of the agencies for that divine growth. His approaching death was to affect things in heaven as well as things on earth. Principalities and powers, and might, and dominions, invisible, were interested in that scene, and their representatives are present to perform their part in preparation for it. Christ, though without sin, felt the need and sought the power of aid from heaven. Hence the frequency and prolonged seasons of prayer to God and the many special instances of interposition for his relief and support.

The Savior was about to enter upon the sufferings connected with his betrayal, unjust condemnation and shameful crucifixion. A dreadful warfare to be concentrated upon a last conflict. Anguish and suffering made the foreground of every prospect. The physical suffering was but a small part of the bitterness of the cup preparing for his lips. His bosom friends, like sheep without a shepherd, were to be scattered. Those whom he had united, taught, cherished, fed, healed, were to be his betrayers, accusers and murderers. With all his divine sentiments of piety and love, his intense and delicate sympathy, and the elevated character of his mission before him, he was to pass from among the living under circumstances of the most revolting character. By every vile form of blasphemy was his pure spirit to be kept in protracted torture. And then, his relation to the spiritual world, as well as our own; to the

millions who had died without knowledge of him, and the millions who should die; the scheme of his redemption embracing the living and the dead, making his salvation possible to all, whilst he feels the burden of all, made it necessary that he should be strengthened for conflict, agony and triumph. Those therefore, who, in hope of his glory had already overcome went to minister; to speak of his approaching death. Both Moses and Elias had suffered; had suffered from similar causes of grief with those now pressing upon Jesus. They had cried out to God in the day of their trial for help; their cry was not against physical toil, care or suffering, but against the constant ingratitude, rebellion and impiety of the people of their charge. The griefs of the heart were their griefs. "A stiff-necked and rebellious people," says Moses, "they have slain thy prophets, digged down thine altars, left me alone and now seek my life," says the grief-stricken Elijah. Such are appropriate companions in the hour of sorrow, such as that Jesus was approaching. The dead live to God and by him are sent forth to sustain and strengthen us, or if we die to receive the living spirit and bear it up the untrod way of the invisible world. Here they bear from heaven the sympathy of heaven with a sacrifice about to be made in love for the sins of the world and the wisdom of the invisible progressive states of the dead. They take away the dread, dreariness and loneliness of death by imparting faith in the unlimited purposes of God and submission to his will under the calm breathings of prayer, issuing ever in the victory and crown that never fades away.

III. But there are high religious lessons connecting themselves with our dearest faith and most cheerful practice to be gathered from this event. And first, let me ask, in what did the miracle of the transfiguration consist? Was it the immediate creation of divine power, made for the particular circumstances attending the Savior, or was it a revelation of a state of things that always existed! Does it not disclose the

true relation of the spiritual state? Are we not always encompassed by spiritual beings; and is not their being made visible the miracle? Is the strangeness of the event to be found in their holding converse with Jesus, or in their appearing to mortal eyes in that converse? Our views upon this and kindred subjects, are clear and satisfactory to our own mind. The spirits of the dead are not necessarily afar off, but may be, at times, unspeakably near, overshadowing our houses and surrounding our paths. This is the teaching of the whole Bible; and nothing but the perverse disposition in man to localize and circumscribe everything by the mortal boundaries of time and space, by which he figures to his imagination the Great God himself as a corporeal Being, and heaven as a place of metes and bounds, would be disposed to doubt it. There is nothing in our philosophy contrary to the idea. At least I have never heard an objection that would weigh a feather against it. The universe is everywhere full of life and full of sympathy. Every leaf upon the tree, and every dew-drop upon the flower-cup, sustains myriads of living beings, which is just as readily disputed by one stage of our ignorance, as that we are surrounded by a cloud of unseen spirits, is denied by another. Neither are visible to our unassisted senses; while in the full exercise of all our powers of observation we are ever led to a point beyond which we can never pass. The Scriptures tell us that the hosts of God encamp around our dwellings, and on one occasion, this prophet Elijah was permitted, even while in the flesh, to see them drawn up in the defence of Israel. They attended the Savior from his birth to his ascension. They rejoice over every sinner that repents. They are all ministering spirits. They encompass us as a cloud of witnesses. And having finished their services in our behalf while living, they come at death to bear us up the untrod way to everlasting bliss. No man has ever read the Scriptures but who knows that they bring the two worlds together, show an

intimacy and communion more perfect than that of the present friendship in the flesh, and thus rob death of its loneliness by bringing near to our sinking spirits the departed of our friends, and the wise, holy and virtuous of all times. Our sensuality, our negligence, or our sins may revolt at the idea. Our lack of heavenly-mindedness may render it distasteful to our reason; and we may call it superstition, or dreaming; but no man can ponder the idea of man's perpetual being without accrediting it. And the thought is highly improving. It has been our lot to commune much with the dying, and often have we been overwhelmed in astonishment, as we have seen them, as it were, alternating between two worlds, or rather two departments of the same world, the fleshly and the spiritual, apparently holding converse with both. The dead seemed to come to them in their, to us, silent communings and sustain them for the last conflict. Many facts upon this subject we shall yet detail, if life and duty permit. We love to look at the transfiguration and on similar scenes in the life of the Savior, as a manifestation of the spiritual world which in numberless forms surrounds us. It helps us to hold on in any prompting of conscience or command of the word of God, when inclination and habit lead in the opposite path. Next to a sense of the presence of God and the love of our Savior, we know of nothing more purifying to the spirit of man in the struggles of duty and the sorrows of life. The thought that voices no longer heard on earth are still calling us to duty; the venerable and cherished dead still take interest in our fortunes, is calculated to thrill through all the depths of our souls and cheer us to perseverance and victory. They ministered to Christ, not among the throng of the multitude and the hosannahs of the temple, but in the hours of his temptation, as, when he had fasted forty days, or was approaching his last agony and blood, in the wilderness, in Gethsemana, and on the mountain; when he overcame every allurements that could draw him aside from appointed duty; when he thought on his sufferings, and when he was on the eve of their disclosure. And these things are written for our instruction and comfort in our loneliness, when all company is wearisome; in our devotion, when the best of friends can not or will not understand us; in our agony, when the power of evil is strongest; or our distress, and no voice of comfort comes or can come to our relief. Then may we bring the unseen world near, and feel that glorified spirits afford their sympathy and urge us heavenward. The sense of their presence may be transitory, but so was the transfiguration. Peter would have it remain always, for said he, "*it is good to be here;*" but congenial as were these heavenly communings, Christ never protracted them, but ever made them but refreshments in the intervals of toil and conflict. At evening he ascends the mountain and converses with the long dead; in the morning he returns to his appointed work, mixes with the stubborn and unbelieving multitude, heals the sick, and casts out demons. So, would we seek the refreshments of such communings, we must pass the borders of the spiritual life? and would we hold intercourse with God and heaven, it should be that we may be messengers from heaven to the doubting, the heavy-laden, the suffering and the sinning. On the mountain we may be refreshed, that we may descend again to the plain. We must work as well as pray; must bless men as well as praise God; may have our conversation or citizenship in heaven, but our path of duty upon earth; our retired, and also our active hours. The blending of the contemplative and active piety leads up to the highest attainments of christian character and pours forth the fullest cup of spiritual enjoyment. It is impossible to enjoy the full luxury of religious meditation, to see God in prayer and the spiritual universe in sympathy and union with all its parts, and be cold and selfish toward man, or neglectful of outward duty. It is to the good and faithful servant that the promises of God are made and the blessings of God are open. He performs the duties of life

in a trustful, hopeful, fervent spirit whilst his hours of quiet meditation lead his thoughts to heaven as he feels that no shadow intervenes between him and his faith, or as he is drawn out to his brethren in the bonds of a close spiritual kindred.

The interest of invisible spirits in us is that of the shepherd who is willing to leave the ninety-and-nine of his flock safely gathered in the fold to go after the lone one upon the mountains and bring back the solitary wanderer; or that of the woman who forgets the nine pieces of silver safely deposited with the bankers, to expend the whole force of her anxiety in recovering the piece that was lost, and who lights the candle and searches diligently until it is found. And when the straying wanderer is brought back, and the lost money found, they gather their friends to rejoice with them. So the good spirits above rejoice in our deliverance from guilt and wretchedness and shame. The universe is everywhere linked by a chain of sympathy, and as our better nature is developed we feel it going forth to those below us, in moral strength and pity and help, and to those above us, in aspiration and hope.

But our space forbids that we pursue this thought further. We can only present at best a sort of fore-feeling of the truth that embosoms us on every side of our observation and experience, and which one generation declareth to another, to be fully verified by the great teacher, Death. There is a God and there is immortality, and this human existence is derived from the one and hastening to the other, and the isle-home we now occupy, has its place among the stars, whilst the ever-rolling surf of death is already sending its notes of invitation and warning to our ears. A part of us has already been carried away when it bore from our earthly embrace our parents, brethren and friends, and the time hastens when the whole shall be swallowed up by the surrounding ocean of spiritual being. Against this impending doom our divine faith reposes in the thought that God is: he is to the dead as well as to the living; "for

all live to him," and to those who believe in him, God is; and Christ reigns over the visible and invisible, and when our foundation is removed from under us, will receive us into his arms, and among the ransomed hosts of his dominions will send us forth again to renew a better race, and with new missions in other worlds, where, safe from every storm and triumphant over every evil, the songs of our victory shall ascend forever.

J. B. F.

#### Religious Progress.

Religious Progress; Discourses on the Development of the Christian character, by William R. Williams. Boston: Gould, Kendall and Lincoln, 59 Washington st. 1850. 12mo. 258.

[To be Continued.]

We said, in our preceding remarks on this work, that it was the *subject* of it to which we had been principally attracted, but we would not have the reader infer from what we have said that that was all, that there was nothing good in the book, or that we did not intend making any extracts from it. On the contrary, there is much that is excellent and worthy of being extracted, relating directly to the subject before us.

The author has taken as the text of his work, the beautiful climactic of Peter, in one of his epistles: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge temperance; and to temperance, patience; and to patience godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity." Dr. Abercrombie also wrote a beautiful and excellent little work on this, entitled the "Man of Faith," which we have always greatly admired, and which is worthy of being read by every Disciple of Christ. These two works, written by two authors of such eminence, piety, and talents, are evidences of the attention which the subject of *religious progress* is attracting, and of the importance of which it is deemed worthy. Its importance in the development of Christian character, and the importance of that character to the proper enjoyment of Christianity in this world, and of eternal life in heaven

make it worthy of our greatest attention. Progress is the character of the age—progress in every thing—and it is not to be expected that we shall find it wanting in *religion*—in that which relates to the greatest interests of man—his eternal welfare and destiny. With this, Mr. Williams sets out in his book:

“Our age is writing “PROGRESS” on its banners and sends along the benches of its schools, and the ranks of its combatants as the watchword of the times: “Onwards.” It bids us forget the things that are behind, as incomplete and unsatisfactory, and to press toward those that are yet before us. We believe that the gospel, and it alone, adequately, and to the full content of the heart meets this deeply-seated craving of our times. Religion is a *principle of perpetual progress*. Not that it distends and pieces its creeds by constant innovations; or retracts the severity of its early warnings and restrictions; or makes fashion its Sinai. Not that it is the docile handmaid of philosophy, or the contented retailer and serf of worldly rulers, wearing their livery, taking their wages and orders, and acting merely as a higher branch of their police,—a spiritual constabulary force. If it grew thus with the growth of secular systems and governments, it must on the other hand share their decay, and perish in their fall, like a parasitic plant blasted by the death of its sturdier supporter.

“But setting before us, as the great end of our existence, and as the only perfect model of moral excellence, the Infinite Jehovah, it requires, and it also ministers an *ever-growing conformity* to Him. And yet the Exemplar, thus to be approached, is ever above the highest soarings of our adoration, gratitude, and love. The elevation of our moral ascent towards Him widens continually the horizon of all our knowledge, and deepens the sense of our dependence and deficiency,—and earth and self are thus made continually to dwindle. Mere terrene virtue becomes soon giddy and haughty, in proportion to the height of its real or imaginary flights. But the grace

of Christ Jesus, makes lowliness and self-renunciation to increase in proportion with the increase of true wisdom and goodness. As it spreads more canvass to the breeze, it steadies with new and heavier ballast the keel. And the more humbly and deeply this grace is imbibed, the richer are its effects on the individual heart, and on the character and well-being of the nation, and on the movements and destinies of the age. Each new trial of its infinite resources, displays still new depths of truth, adequate to every emergency of every people, and of every time. The infatuation of its enemies disputes this fact. They would compliment the religion of the cross into the grave, as an old-world excellence that is now obsolete, or, others of them, hoot it out of sight as a detected and spent imposture. The remissness of its friends suppresses or obscures this same character of permanent development in true piety. But we suppose the times in which we live eminently to need that Christians remember and act upon the principle, that their religion is a principle of moral and interminable growth. “Growth in grace,” is the Apostle’s injunction to all recipients of that grace. It is the secret and rule of personal reform, constantly advancing, and of social amelioration, enfranchisement, and elevation. For the gospel alone it is that can meet the world’s wants in their highest and fullest sense; coming to right the wronged; and to guide the darkling, and to relieve the wretched, and to uplift the down-trodden. Compared with its high aims, the loftiest quarry of earthly ambition is but low and poor. The saints win victories that an Alexander might have coveted in vain; for better is he that ruleth his spirit than he that taketh a city. And the negro, who in the low, dark slave-hut, breathes out confidently his departed soul, trusting the Savior and entering heaven, has a glory which all his armies and all his conquests would of themselves fail to give to the expiring Napoleon.”

We can heartily endorse all this. It embraces our sentiments in relation to religious progress; and which we have already ex-

pressed. He has beautifully placed before us God himself as the only perfect model of moral excellence, for our imitation, and to which we must approach by an ever-growing conformity. But let us further hear him, on this subject of perpetual progress:

"This trait in the gospel,—its character as a *principle* of steady and indefinite growth, and of limitless advancement,—needs to be pondered. Our business is now indeed, not so much with the influence of this religion on the community, as on the individual heart and character. But the individual elevated, uplifts necessarily the family and state and age of which he forms a part, and in which he is a necessary and vital element. There is much in the present aspect of the world, that makes this progressive energy of Christianity, a lesson needing now to be especially urged by the teachers and heeded by the disciples of this faith."

This accords well with the design of this work—progress as developed in the *individual* christian character. But it is one which is lost sight of in too many cases.—The great object of the religious teacher too generally is to improve and elevate his congregation in the aggregate. This is well enough, as far as it goes, and should not be omitted. But he should remember that to thus operate upon them in the mass, he must pay attention to their *individual* wants and improvement; and must make use of all the means necessary to secure this end. Let them be thus edified and improved—let *each one* receive that religious edification and training which his own peculiar condition and circumstances require—and the moral and spiritual character of the whole congregation will be improved and elevated. Should it be asked, how is this end to be secured? We reply, principally by *private instruction*—by Bible classes and Sunday school teaching; and by that attention to religion *in the family*, which should never be neglected, but which, too often is the most neglected of all! Not only let the "family altar" be reared in

each house, but let it be accompanied by corresponding religious teaching. After referring to the efforts to evangelize the heathen, now being made in almost every part of the world, our author very justly remarks:

"But while each Christian Church, each band of spiritual disciples, in lands long evangelized is thus lengthening the cords of her tent to take in the Gentiles under its broad canopy, she must in consequence, and as it were in counterpoise, of the extension, strengthen her stakes at home, to bear the increased tension and the extended shelter. Her supports must be proportionably augmented at home, by a deepening piety and a sturdier vigor of principle in her discipleship, or the work will soon come to a stand abroad. A sickly and bedwarfed Christianity here will not furnish the requisite laborers, or the needful friends. Expansion without solidity will bring upon our Zion the ruin of the arch unduly elongated and heavily overloaded. Christendom itself must be more thoroughly Christianized, before Heathendom will relinquish its old character and worship, and learn our creed and love our Savior."

We have not room now for further extracts, but will resume our remarks and extracts again, in our next.

J. R. H.

[To be continued.]

#### Baptist Sentiments over one Hundred Years ago.

Bro. Peck, of the "Western Watchman," in an article which we noticed a year or two since, after saying that the New Testament teaches a doctrine directly opposite to that which he makes our brethren, his "man of straw" teach—that it teaches "that baptism is a sign of having passed from death unto life," &c.—then adds:

"This too is *Baptist* doctrine, and *has been from the earliest ages*. The Campbellite doctrine on baptism, and the Bible doctrine as taught by Baptists, are "as wide as the poles apart."

Well, without going back to the "earliest

ages," we will go back a little over one hundred years ago, and see what "Baptist doctrine" was then; and whether that and what we teach were as "wide as the poles apart." We will present the reader with some "Extracts from a Serious Reply to the Rev. John Wesley, by Gilbert Boyce, a Baptist." Gilbert seems to be very clear and scriptural upon both the operation of the spirit and the design of Baptism. As bro. Peck says that, "The whole controversy turns on the *design and use of baptism*," and addresses his readers to "keep their eyes intently on this subject;" we invite their attention particularly to it, as they may learn something, and receive edification. Here they are:

"Let a man pretend to what he will, 'tis certain he can never be led by the *spirit* of God, who is not led by the *word* of God: for the word and the spirit are one and agree in one; they speak the same thing. Whoever, therefore, opposes and contradicts the scriptures, opposes and contradicts the spirit. The spirit doth not say and unsay—hath not said one thing by the Apostles, and another by the Methodists, [and we may add Baptists.] No, no; he cannot be guilty of self-contradictions; therefore whoever are led by the scriptures are led by the spirit; for the scriptures are the divine breathings of the Spirit of God. And whatever *secret whispers* any one may pretend to have as *overplus*, if those whispers contain any thing in them which are contrary to the plain spoken words of the scriptures, they are not the whispers of God's Spirit, but of the Devil!"

"Baptism is necessary to *penitent believers* to entitle them to the promise of *forgiveness of sins*, which is freely given to all such, through the redemption which they have in Christ, through his precious blood, according to the riches of God's grace.—Ephes. i. 7. Accordingly St. Peter says to his new-made converts at Jerusalem, "*Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.*" Acts ii. 38. It ought to be observed that remission of sins, is not pro-

mised to *repentance only*, but to *repentance and baptism*. The apostle seems to make baptism *as necessary as repentance* to entitle them to the promise—not to either of them *singly and separately*, but to both *conjointly*. Therefore it appears plain that baptism is to be an inseparable companion with repentance, as faith is to be with them both, in order to receive the promise. If any man will be so venturous as to cast out baptism from the above text, and declare remission of sins to repentance only, I may by the same authority, cast out repentance, and declare remission of sins to repentance only.—But I will only add the case of *Paul*, which seems plainly to confirm the *necessity of baptism* to entitle penitent believers to the promise of forgiveness of sins. Acts xxii. 16. Annanias undoubtedly understood the necessity of baptism to answer its designed end; or he would not have expressed himself in such terms.—Now suppose the three thousand mentioned in Acts ii. 41, and Paul in the above text, had objected against and refused to have been baptized, would they, think you, have been received as members of the church of Christ? Would the Apostles and the rest of the brethren, the church, have admitted them into fellowship with them? Or would they without such admission and baptism, have received remission of their sins? If not, then what I have said of the necessity of baptism under this head is just and right. Therefore, if it was so in the Apostles' time, it must be the same, the very same in our time."—"Baptism is also previously necessary not only to entitle penitent believers to the promise of forgiveness of sins, but also to the promise of receiving the *Holy Ghost*, Acts ii. 38, as above cited. Nor do we certainly know of any one person besides Cornelius and his friends, that ever received the Holy Ghost before he was baptized.—As to the wild enthusiastic notions of some about their having received the Holy Ghost, I am sure no wise and judicious Christian—no sober, thinking person will pay any regard to them.

"Wherein may we not this day expect to

receive remission of sins and every spiritual blessing in the same way, or in using the same means as they were wont to do in the days of the Apostles? Why not? Do you know of any man who lived in the Apostles' days who received remission of sins, &c. before he believed, repented, and was baptized? Or can you show me any promise that God has made that it ever should be so in any age of the world? If not, what reason have you to think it is so now?—Have a care that you are not led by an *enthusiastic spirit*."

Such were *Baptist* sentiments over one hundred years ago, on the use and design of baptism, and the operation and influence of the Holy Spirit. And they were ad-duced in opposition to that very system of revivalism—that very theory of conversion, for which they now so strenuously contend; for that wild carnal excitement, mistakingly called the "operation of the Holy Spirit." We would invite the attention of our Baptist brethren and friends to this article, not to provoke them to controversy on this subject, for that is not our object here, but that they may see that we are not alone in our views on this subject, but have the testimony of some of their own men, and that, too, long before they were advocated by us. The very sentiments for which we are so much reprobated, are here uttered by a *Baptist*, and supported by a force and power of reasoning irresistible and irrefutable; and that can't be overthrown without overturning the whole truth of the Bible!

And this is what our opponents invidiously call "Campbellism," and sneer at it invidiously and contemptuously! Here then we have "Campbellism" upwards of fifty years before A. Campbell was born!! What was it called then? The manner in which this writer here reasons, and the arguments he here uses, and those of our brethren on the same subject, show how men will agree and their views correspond, when conducted by the same guide—the Bible—in the search of truth. With minds clear, unprejudiced, and unbiassed, they will invariably arrive at the same conclusions.

J. R. H.

#### Liberality of Sentiment.

We have seldom met with a better article any where, and one more appropriate to the times, than the following from the "Encyclopedia of Religious Knowledge." It was pointed out to us by an estimable brother, while sojourning at his hospitable mansion. In these days of religious bigotry, prejudice and exclusiveness, the reading of such an article must be salutary to almost every one, though we may find some exceptionable things in it. J. R. H.

LIBERALITY OF SENTIMENT.—A generous disposition a man feels toward another who is of a different opinion from himself; or, as one defines it, "that generous expansion of mind which enables it to look beyond all petty distinctions of party and system, and, in the estimation of men and things, to rise superior to narrow prejudices."

As liberality of sentiment is often a cover for error and superstition on the one hand, and as it is too little attended to by the ignorant and bigoted on the other, we shall here lay before our readers a view of it by a masterly writer. "A man of liberal sentiments must be distinguished from him who has no religious sentiments at all. He is one who has seriously and effectually investigated, both in his bible and on his knees, in public assemblies and in private conversations, the important articles of religion. He has laid down principles, he has inferred consequences; in a word, he has adopted sentiments of his own.

"He must be distinguished, also, from that tame, undiscerning domestic among good people, who, though he has sentiments of his own, yet has not judgment to estimate the worth and value of one sentiment beyond another.

"Now a generous believer of the Christian religion, is one who will never allow himself to try to propagate his sentiments by the commission of sin. No collusion, no bitterness, no wrath, no undue influence of any kind, will he apply to make his sentiments receivable; and no living thing will be less happy for his being a Christian.

He will exercise his liberality by allowing those who differ from him as much virtue and integrity as he possibly can.

“There are, among a multitude of arguments to embrace such a disposition, the following worthy of our attention:

“First, we should exercise liberality in union with sentiment, because of the different capacities, advantages, and tasks of mankind. Religion employs the capacities of mankind, just as the air employs their lungs and their organs of speech. The fancy of one is lively, of another dull. The judgment of one is elastic, of another feeble, a damaged spring. The memory of one is retentive, that of another is as treacherous as the wind. The passions of this man are lofty, vigorous, rapid, those of that man crawl, and hum, and buzz, and, when on wing, sail only round the circumference of a tulip. Is it conceivable that capability, so different in every thing else, should be all alike in religion? The advantages of mankind differ. How should he who has no parents, no books, no tutor, no companions, equal him whom Providence has gratified with them all? who, when he looks over the treasures of his own knowledge, can say, this I had of a Greek, that I learned of a Roman; this information I acquired of my tutor, that was a present of my father; a friend gave me this branch of knowledge, an acquaintance bequeathed me that? The tasks of mankind differ; so I call the employments and exercises of life. In my opinion, circumstances make great men; and if we have not Cæsars in the state, and Pauls in the church, it is because neither church nor state are in the circumstances in which they were in the days of those great men. Push a dull man into a river, and endanger his life, and suddenly he will discover invention, and make efforts beyond himself. The world is a fine school of instruction. Poverty, sickness, pain, loss of children, treachery of friends, malice of enemies, and a thousand other things, drive a man of sentiment to his Bible; and, so to speak, bring him home to a repast with his benefactor God. Is it conceivable that he

whose young and tender heart is yet unpracticed in trials of this kind, can have ascertained and tasted so many religious truths as the sufferer has?

“We should believe the Christian religion with liberality, in the second place, because every part of the Christian religion inculcates generosity. Christianity gives us a character of God; but what a character does it give! GOD IS LOVE. Christianity teaches the doctrine of Providence! but what a Providence! Upon whom does not its light arise? Is there an animalculæ so little, or a wretch so forlorn, as to be forsaken and forgotten of his God? Christianity teaches the doctrine of redemption; but the redemption of whom? Of all tongues, kindreds, nations, and people; of the infant of a span, and the sinner of a hundred years old: a redemption, generous in its principles, generous in its price, generous in its effects; fixed sentiments of divine munificence, and revealed with a liberality for which we have no name. In a word, the illiberal Christian always acts contrary to the spirit of his religion: the liberal man alone thoroughly understands it.

“Thirdly, we should be liberal, because no other spirit is *exemplified* in the infallible guides whom we profess to follow. We set one Paul against a whole army of uninspired men: ‘some preach Christ of good will, and some of envy and strife. What then? Christ is preached; and we therein do rejoice, yea, and we will rejoice. One eateth all things, another eateth herbs; but why doest thou judge thy brother? We shall all stand before the judgment-seat of Christ.’ We often enquire, what was the doctrine of Christ, and what was the practice of Christ? Suppose we were to institute a third question, of what was the TEMPER of Christ?

“Once more: we should be liberal as well as orthodox, because truths especially the truths of Christianity, do not want any support from our illiberality. Let the little bee guard its little honey with its little sting; perhaps its little life may depend a little on that little nourishment. Let the fierce bull

shake his head and nod his horn, and threaten his enemy, who seeks to eat his flesh, and wear his coat, and live by his death: poor fellow! his life is in danger; we forgive his bellowing and his rage. But the Christian religion,—is that in danger? And what human efforts can render that false which is true, and that odious which is lovely? Christianity is in no danger; and therefore it gives its professors life and breath, and all things except a power of injuring others.

“In fine, liberality in the profession of religion is a wise and innocent policy.

The bigot lives at home; a reptile he crawled into existence, and there in his hole he lurks a reptile still. A generous Christian goes out of his own party, associates with others, and gains improvement by all. It is a Persian proverb, ‘A liberal hand is better than a strong arm.’ The dignity of Christianity, is better supported by acts of liberality than by accuracy of reasoning; but when both go together, when a man of sentiment can clearly state and ably defend his religious principles, and when his heart is as generous as his principles are inflexible, he possesses strength and beauty in an eminent degree.”

#### Letter from one Brother to Another.

We copy the following from the “Christian Union,” edited by Brother ORVIS. It contains more of the true unction of Christianity, than many long formal essays upon divine things. Let its admonitions be pondered by our readers, as the observations of one whose age, experience and genuine knowledge entitle him to peculiar regard. To fulfil the exhortation of Brother Austin, we must believe in God—we would rather say, have faith in God. And faith in God is a moral choice, of which every human being is capable. And that choice must be made, daily made, if we would gain and keep positive relations with truth, and hope. Faith in God is a primary and everlasting truth, with which all other truth is as nothing. It is the truth which one generation declareth to another; which aged

fathers in the church must perpetuate to their children—a truth which all revelations reveal, and all churches confess. Human existence can not be made tolerable without its recognition, for what is our life, if we have no God, no immortality to hope for? An island of limited boundaries, surrounded by a wide, dumb, inexplicable deep, whose yawning waves are already waiting to swallow us up. The eternal surf is already sending us the plaintive voice of its invitation as we see our sandy foundation crumbling beneath our feet. Every day it washes away a part of that foundation, and we see that soon the whole will be submerged and we shall be carried away as with a flood. Against this doom there is no remedy but faith in God: repose, calm and sustaining repose, in the thought, “God is,” God reigns, he measures our days, appoints our opportunities, and when our foundation in time is removed, he will be near to receive us into his arms, and send us forth again on new missions of knowledge and joy in the new spheres of an immortal dominion. Therefore, with brother A. we say, to one and all, “LIVE CLOSELY TO GOD.”

J. B. F.

“BRO. GEORGE AUSTEN, in a private letter (he will certainly excuse me for making it public,) under date of *Baltimore, Dec. 16, 1851*, writes:

I write to you, my dear brother ORVIS—not because you are an *Editor*, but because you are a beloved brother—not for your *press*, (this I am not able to do,) but to you, and for you—not that I am able to do you any good, but that I may honor myself in appreciating the privilege of being on terms of intimacy and Christian friendship and fellowship with those whose time and talents are supremely devoted to the good of our common humanity, and its awful relations to God and eternity. As I grow older, and see and know more of the ineffable glory and grandeur of the Christian calling, both as it respects the solemn responsibility the Christian is under to God and man in this life, and the glory that awaits him in the life that is to come, the more deeply do I feel

interested in the labors of those who have been especially endowed by our Creator with those peculiar powers of mind and heart which qualify them, under his divine favor and blessing, for great usefulness in the kingdom of Jesus Christ. There is every reason why a man who has lived in the world a half century, and who, for more than twenty-five years, has been associated with the faults and fortunes of the Christian church in its efforts to throw off the principles of oppression which have so long crushed it to the earth; I say there are a thousand reasons which rise up before him to give interest, deep interest, in the labors of a young man situated as you are. I can easily imagine with what intense malignity and determination of purpose such an one is marked out by the enemy of God and all righteousness, as a victim to be destroyed! May God preserve you, my brother, from all his wiles. Keep close to God, brother Orvis, in the affections of your heart; "Sanctify the Lord God in your heart, by the Holy Spirit." Bow down before him in the humblest prostration of soul. Lay down as in the dust beneath his mighty hand. Keep yourself upon the most intimate terms of communion and holy intercourse with him. If he bless you, none can curse you. And bless you he will, in all your labors, "*if in all your ways you acknowledge him.*" Without the blessing of God, what are our labors; and without his presence, what is our enjoyment?

In the strength and vigor of your early manhood, you may not feel the necessity for all this; let the absence of such a feeling be to you the assurance that so much the more is your need. I would not be frightened at the fancies of my own imagination. There are *realities* enough in the history of a man's life, even though but a common observer, to release him from the necessity of making any demands upon his imagination when he feels and expresses his fears, both for himself and those whom he loves, lest Satan, in an evil hour, or unsuspecting moment, should gain the advantage. Not to be ignorant of the devices of the devil, de-

mands a vigilance and watchfulness far beyond the capacity of the common mind. There are some men in whom Satan has but a very small interest. This is humiliating enough, but still it is true. In his cause, one strong man is more than a thousand weak ones. It is no mark of the want of manliness, that we should tremble before such a being as Satan. \* \* \*

Strong-minded men, when men of integrity, are always the safest in the things of *this life*, because the things of this life are under the dominion of the intellect; there is no higher power. Not so in religion. The giant in intellect is as dependant upon a higher power as is the weakest. And here, just here, is the danger with the strong man. He feels to do without the higher power; and this is Satan's snare for him. When a man's humilitty before God, runs not parallel with the strength of his endowments, sooner or later he will fall a victim to this mistake.

But just here I am admonished—Brother Orvis will think I am writing him a lecture, and that, too, for some special purpose; let me assure him that no such thought, or the vestige of such a thought has prompted me thus to write; I write from *my heart to the heart* of a beloved brother.

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#### A Dream.

"*He that hath a dream let him tell a dream.*"

An old man stood in the New Year's midnight by a window, and gazed with a look of deep despair upon the unshaken, ever-blooming heavens, and down upon the still, pure, white earth, whereupon now was no one so joyless and sleepless as he. His grave stood close by him, concealed only by the snows of age, and not by the green of youth; and he brought with him from the whole of a long life nothing but error, sin, and disease, a worn-out body, a desolate soul, a breast full of poison, and an old age full of sorrow.

The bright days of his youth returned like spectres, and carried him back to that fair morning when his father first placed him

upon the crossway of life, where the right leads through the sunny path of virtue into a wide and peaceful land, full of light and harvest, and angel forms; but the left conducts down through the mole-path of vice into a dread abyss, full of dripping venom, full of darting snakes and dismal, suffocating damps.

Alas! the serpents were hanging upon his breast, and the poison-drops were on his tongue, and he knew now where he was.

Senseless with unutterable grief, he cried aloud to heaven: "Give me my youth again! Place me once more, O father! upon the crossway of life, that I may make a better choice!"

But his father and his youth were far away. He saw wandering fires dance along the marsh, and lose themselves in the graveyard, and he said: "There are my wasted days." He saw a star shoot from heaven, and sparkling as it fell, vanish upon the earth. "Such am I," said his bleeding heart, and the serpent-teeth of remorse dug deeper into their wound.

His glowing fancy showed to him spectres stealing along the roofs; a windmill raised its arms threatening to crush him, and a deserted mask in the empty charnel-house gradually assumed his own features.

Suddenly, in the midst of this conflict, the music of the New-Year floated down from the church tower like a far-off anthem. His soul became calm. He looked around the horizon and over the broad earth, and he thought of the friends of his youth, who now, better and more blest than he, were teachers in the earth, were happy men, and the fathers of happy children; and he said: "Oh, I might also, like you, had I chosen, have slumbered on this New-Year's night with tearless eyes. Alas! I might have been happy, ye blessed parents, had I but followed your counsels and your New-Year's wishes."

Amid these feverish recollections of his youth, the mask with his features, in the charnel-house, seemed to rise up before him, until, by means of that superstition

which on New-Years's night sees apparitions and future events, it became at length a living youth.

He could look no longer. He covered his eyes, and a thousand scalding tears streamed down, vanishing in the snow. Distracted and comfortless, he could only moan forth, in a low voice, "Come back, my youth! oh, come back!"

And it came back, for he had only been dreaming so fearfully that New-Year's night. He was still a young man, only his errors were no dream. But he thanked God that he, still young, could retrace his steps in the filthy track of vice, and restore himself to that sunny path which leads into the pure land of harvest.

Return with him, young reader, if thou art like him in the paths of error. This fearful dream will one day be thy judge; and when in the depths of anguish thou shalt cry. "Come back, bright youth!" it will not then come back.

#### Formation of Character.

All great and lasting impressions ordinarily made, and the mightiest results are accomplished, little by little. But above all, habit, which is the strongest thing in nature, and which forms a second nature, is thus produced.

As the largest cable is formed out of strands so small that a child may snap them assunder, yet all put together, the strain of the largest ship may not break them; so it is with the formation of character, and the fixture of our habits for time and eternity. They are completed, according to that phrase in the word of God, by *here a little and there a little*. So it is in the invisible growth of all things, gradual and imperceptible, yet constant and sure. So it is in all the processes of nature.—Mighty and sudden changes are not the rule, but gradual and prepared ones. The seasons and the months melt quietly and imperceptibly into one another; the day fades softly and silently into night, and the night retires just as gradually from the stealing steps of day. The most beautiful

processes of creation are gradual, and so are the works of grace; and the beginnings of some of the mightiest works are so small, and from such minute apparent causes, that sometimes it is difficult to believe that any work at all, of permanence, is possible. Yet the work goes on. The seed cast into the heart may be smaller, more imperceptible than any of the seeds ever dropped into the earth for the harvest; and how it germinates, or when, you may not be able to see, yet it grows. Just as the husbandman casts his seed into the ground, and goes his way and it groweth, while he is waking and sleeping, he knoweth not how, and first comes forth the tender blade, then the ear, then the full corn in the ear. Also the kingdom of heaven is as leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Almost invisible and indistinguishable at any one moment, yet the word is mighty in the end.

It is by little and little that every man's character is formed. Most persons' *guilty* character is made up of little sins. They may be scarcely noticed at the time, but a constant succession of them makes a great weight. Whether impulses or actions, the succession of them uninterrupted for years, may make habits as unchangable as the skin of the Ethiopian, spots as unremovable as the spots of the leopard. Most persons' *Christian* character too is made up of little things. The *Christian spirit* must enter into *all* things, and then all things become great in the light of heaven. But the *Christian* character may be almost spoiled by little sins, or what are called such. If our consciences were tender and wakeful, and our hearts filled with love to our Savior, no sin would seem a little sin. How much meaning there is in that exclamation of Wesley's, "I want a sensibility to sin, a pain to feel it near." Sensibility to sin is what we very much want, especially in a time of worldly conformity so great as the present. Little sins, whether of omissions or commissions, make sad havoc with a man's piety. If a man is heedless in regard to them, he can not walk closely with God,

nor have peace of conscience, nor the comforting presence of the Savior. They render fervent prayer impossible. Watchfulness against sin of every kind constitutes a part of that faithfulness which the Lord Jesus inculcates, when he commands us to be sober, and to watch unto prayer. Christians must watch against little sins, in conduct and conversation, in their temper and disposition, and daily deportment, for if they give way to little evils daily, there is a great amount of sin unnoticed and unrepented of upon the conscience, but which grieves the Spirit of God, and prevents a filial access to the mercy seat. The conscience of some persons is like a carpet never swept, into which the particles of sand and coal are ground and trodden, till the texture is all worn away.

Almost every important thing depends upon little things often repeated. Any great change of character taking place in one day is not frequent. There is preparation for it in many things, many influences. Ordinarily, the particular impression which our days make, the seal which they leave upon us, for evil or for good, is scarcely noticed, scarcely to be measured, and yet, in the end, their work with us is great and eternal. Three hundred and sixty-five days in a year! Every day comes down a blow from the hammer of time upon the anvil of circumstance, for the forming of character. Sometimes the blows are stronger, sometimes weaker, but no one of them alone does the work. Three hundred and sixty-five days! Not one of them but might have dropped out, and no great change of character have been the result, yet all of them important, all of them contributing to the character of the year. There may have been particular days, that by reason of some peculiar visitation from God, have been so marked as never to be forgotten, and so filled with impression and power by his word, his providence, or his grace, as almost to govern all the rest of the year. This may have been the case with some particular Sabbath; but ordinarily, one day is much like another, one Sab-

bath like the rest, and, alas! with very many persons the Sabbath is very like the week. The sun ariseth and the sun goeth down; the wind goeth toward the south, and turneth about unto the north; the thing that hath been, it is that that shall be, and that which is done is that which shall be done, and there is no new thing under the sun. But when the year is gone, a great journey has been traveled, and a great record has been written for the judgment, a great confirmation has been made of signs and anticipations in regard to a man's career and character one way or another, and yet it may seem as if the absence of any one day would have made no great difference.

It seems a very little thing to live near to God one day; it is a very great thing; but still, to do it for one day does not seem so great a task; not so great a thing but that the Christian by the help of God, may easily accomplish it for one day. But if this little thing were accomplished *every day, every* one day in the year, the whole would be infinitely glorious. On the other hand, to a man forgetful of God, it seems but a very little evil which is wrought with the character in one day, perhaps none at all, if there be no marked crime. A man does not ordinarily feel worse to-day than he did yesterday. There is no self-recording log-book in the conscience, or calculation of the latitude and longitude, or moral barometer to tell him what the weather is, or how far he has gone. And yet, he has gone on. He may have gone but a little farther; nevertheless, a certain number of those imperceptible advancements bring him to his destiny, both of character and retribution, for eternity.

All the steps, successively, that lead either to heaven or hell, are small, one by one, except in great crimes, and even then there has been a gradual preparation for them, a great many unobserved steps toward them; or, on the contrary side toward heaven, the steps are small, one by one, except in the great interposition of the Holy Spirit in the work of conversion, and the

great first turning of the soul toward God; and even *there* also, there have been a great many steps, on the part of both God and man, unheeded, unknown at present in their bearing and influence. All the successive steps in the way either to heaven or hell, are small, one by one, yet in the aggregate how mighty is the journey. Every separate step, however small, takes a vast meaning and importance from the character that directed it; and again reacts for the strengthening and confirming of character. Everything moral and physical, is an aggregate of minor things. All the steps between two distant cities are small, one by one, but the journey is a great thing. All the revolutions made by the wheels of a great steamer, are small one by one, but the motion is mighty and the progress great. All the coral insects of the sea are helpless and almost invisible, one by one, yet the aggregate of their individual work and deposit may construct islands and continents, that shall rise from the ocean, to remain till the globe perishes. All the evaporations from the sea and the land are in particles of moisture, insensible, one by one, yet the streams that water the earth, the sounding cataracts and mighty rivers; are sustained by the progress. All the thoughts, words, and actions of a man may be minute and common-place, undistinguished, each by each, for anything remarkably good, or remarkably evil; and yet the result is CHARACTER FOR ETERNITY.

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For the Christian Magazine.  
Is it right?

How much of the discontent and self-condemnation that pervade the world might be prevented, how much strife and contention, how many feuds and schisms, how much tyranny, oppression and calamity, how much evil of every name and magnitude might be evaded if nations, societies, and individuals would, in view of every act they design, put to their own conscience the simple question—*Is it right?* Nation will go to war with nation, and the soldier in the excitement of the battle-field forgets to ask, is

it right? Governors will oppress the weak and helpless; his spirit is too proud to ask—is it right? Individuals in the same community are at variance—strange they do not ask—is it right? How important that we know when we are right, for we all wish to avoid wrong.

Are we desirous to do a thing that we know will greatly profit us, but doubt if it will not injure another? Let us ask ourselves, *is it right?* Do we feel inclined, when others labor for the attainment of that which is good, to sit in supine indolence, mere idle spectators upon the work of improvement, content now and then to bestow a word of approbation or encouragement, while we “rest on our oars” and proffer no active assistance, would it not be well to ask—*is it right?* When we desire a benefit of another, or require of a neighbor, a friend or relative that which we might obtain by our own exertions, should we not ask—*is it right?* When we see another in need of assistance, though the application be not made to us, yet be conscious of the want, if we still refuse, ought we not to ask—*is it right?* When we see the thoughtless youth spending their time without profit, and daily and hourly running into errors that will bring future wretchedness and degradation, and yet for fear of the sneers of the world, forbear to utter one word of warning, should we not ask—*is it right?*—When we see the tempted one, yielding to the wily persuasions of the deceiver, and look in silence upon his downward course, without extending the friendly arm to point to the securer path, should we not ask—*is it right?* When we meet with one, as oft we may in this world of sin and suffering, who has been tempted and has fallen, and use no endeavor, no word of entreaty to induce reformation, but by holding ourselves aloof and with frowning countenance and harsh words, condemn the course and assimilate with it the hapless victim—should we not ask—*is it right?* Ah! deal gently with the fallen one—deal gently with the crushed heart and broken spirit. Remorse of conscience will not bear reproach, but

soothing words “in kindness spoken” fall like drops of healing balsam upon the tortured soul. Speak no word of bitterness to drive the wanderer still farther from the path of rectitude, for by gentle means and affectionate entreaty, he who was once lost may be reclaimed. We may be tempted ourselves—ah! how often are we tempted even in the short space of a day, an hour—but when on the point of yielding we hear the voice whisper to the heart—*is it right?* and we are saved. We are prone to forgetfulness of duty, to neglect of duty—how often should we ask—*is it right?* The thousand little nothings that daily rise up and obtrude upon our time and attention, would exclude our Bible reading and our calm reflections—should we not ask—*is it right?* We are called upon sometimes to mingle with the world, and there we witness vanities, follies and iniquity in every grade and phase, and perhaps our own being is contaminated by the miasm of sin, and for a season holy thoughts and holy aspirations may be banished from the sanctuary of the soul; Oh! then it is a bitter thing to ask—*have we done right?* It may be that in the changeful scenes of life we may be debarred, for weeks, months, yes, for years, from Christian society, from participating in the rights and privileges of Christ’s Church, and in the absence of those privileges we may become cold in the cause of religion, we may loose our wonted interest in the things that pertain to the Redeemer’s kingdom, and we may feel an abatement in our zeal in the search after truth, become less constant in prayer, less earnest in praise, more forgetful in gratitude; then indeed it is important that we ask ourselves—*is it right?* These are questions that conscience will answer, and answer too *aright*. Well for us if we heed the answer and profit thereby.

But there are other cases in which the same question might pertinently be proposed, and it might be answered variously accordingly as the feelings may dictate; but as *the feelings* do not always prove the best guide, especially in matters of duty, it

would be gratifying if some kind brother would answer *some* at least of the following category. First, then, *is it right* for a professing Christian, the head of a family, who has children growing up around him, that need instruction, and to whom he shall be an example in goodness—is it right for such a one to retire to his nightly slumbers and on the morrow arise and go forth to his daily labors without first kneeling at the family altar and offering up to the Father of mercies his thanksgiving and petition. Is it right for *any* christian to omit the duty of prayer? Is it right for a professing christian to sit down at his own table, to eat his food and rise up without returning thanks to the Giver of all good? Is it right for Christian parents to permit their children to frequent places of profane amusement? Is it right for christians themselves to attend what is called *social parties*, and for an hour or day fraternize with those who are of the world, or rather identify themselves with the world by participating in the amusements usual at such assemblies? Is it right for christians to join with the thoughtless throng in *dessecrating* those days and seasons which should be held as hallowed in our estimation? The year is drawing to a close; another anniversary of the Savior's advent in the flesh is near at hand—shall christians assemble themselves together with the motly multitude of village and city to indulge in the midnight orgie and wild, mad revelry and be swallowed up in the whirlpool of dissipation, indiscriminately with the followers of worldly pleasure? On the very day, perhaps, that should be set apart as a season of solemn rejoicing and prayerful meditation, we shall doubtless have dancing-parties, card-parties and all the concatenation of follies and ridiculous, but not less criminal pastimes. Shall christians be found in this Babel? Will they ask, *is it right?*

Would it be right for a body of christians to separate themselves entirely from the world, forming a community within themselves, professing to teach by example rather than by precept, and holding no other

intercourse with the unconverted than what is absolutely necessary? A teacher of the Gospel labors in a certain community for days or weeks, or so long as he meets with encouragement or success, and from the fruits of his teaching, organizes a church. After a few cursory directions as to their proceedings in regard to their exercises and government, he leaves them to dwindle away, to disperse, to *perish* for want of a superintendent; *Is it right?* O, christian! O, preacher! is it not a fearful thing to reflect that on the day of reckoning when you are called upon to give account for your labors in the vineyard, *you* will have to answer for *souls* that are lost? 'Tis true, the seed was sown, and some fell upon good ground, but the germ was in tender bud, the thorns and brambles overgrew it, and there was no kind hand with pruning knife to free the soil from the destructive cumberers. 'Tis true the church was *planted*, but its members were left in their infancy; they had not learned to walk—how could they be expected to run the race that was set before them. They taught themselves to walk, at length, but wanting experience and power of discrimination, they chose the wrong path, and alas! have gone astray. Shall they be reclaimed? Who will go in the search? Shall they be left to find the narrow way as best they can without aid or succour? *Is it right?*

ELOISE.

For the Christian Magazine.

#### Conversion.

BRO. FERGUSON:—I beg leave through your paper to offer a few reflections upon what I conceive to be true conversion.

Much has been written and spoken on this subject since the days of Luther, Calvin, Knox, and other reformers of that age. Men of learning and superior intellectual endowment, have given the products of their strong minds to creeds of various formula. Yet, without the plain unsophisticated teaching of the scriptures, we would be left to wander amidst the absurdities and inconsistencies of priestly speculation.—The searcher after the "faith once delivered

unto the saints," need not go to the Creeds and Confessions of men, nor to the Hierarchies of Rome; neither need he offer sacrifices before a Jewish altar. But we seize the Bible as our standard of faith and practice—that fountain of Divine knowledge from whence emanates all good, and which is bursting out in oases over the world, watering the most remote Heathen countries with the water of eternal life.— True conversion then consists, not only of a bountiful manifestation of the Holy Spirit, operating upon the minds of the penitent through the word, but in obedience to the gospel. He who believes with all his heart, that Jesus is the Christ, the Son of God, and repents of his sin, and is baptized into the name of the Father, the Son, and the Holy Ghost, realizes beyond doubt the grace of God. But, says one, what is the evidence of such conversion? Have you any witness to testify to a change of heart? We have the best testimony extant; that is the word of God—a living witness, which will stand from time to eternity. And, at the day of final reckoning, when all shall appear before the Tribunal of God, when the graves shall be opened, and the sea yield up her millions, to be judged for the deeds done in the body, this testimony will be our staff and support. But, continues our querist, there are certain good feelings at the very moment the Lord speaks peace to the soul, which are such and so, better known by experience than by description, and which cause the mourner to rise from the anxious bench and shout loud exclamations of praise to God. O no, we have no faith in the vague imaginations of an excited mind; they are transient and will pass away like the mist before the morning sun; while the word of our Lord is as permanent as the rock of ages; and it will stand as a memorial of the goodness of God.

Such is the opinion of your humble correspondent. If he has been enabled after serious reflection and profound meditation to have arrived at correct conclusions, as to the teaching of the Bible, he is pleased to put such before your numerous readers.

And, if one's own experience is at all worthy a place on record, the writer of this essay feels gratified to inform the public that he has for years felt his obligation to God; but was not until a recent tour to Md., where by the labours of the able proclaimers, Lafavor, Frame, and McComas, in their protracted efforts to meliorate the human mind, induced to yield to the sceptre, and obey the mandates of Prince Emanuel.

Dec. 31, 1851.

X.

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QUERIST'S DEPARTMENT.

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The Kingdom of God within you.

BRO. FERGUSON:

*My dear Sir:*—Please, as soon as convenient, give us your opinion of the phrase: "The kingdom of God is within you."— Luke 17: 21. Our Brethren, generally, use it as though it were equivalent to "the kingdom of heaven is *amongst* you." Knowing your views upon the kingdom of heaven to be different from most, if not all of our Scribes, and having confidence in the independence of your judgment, I am exceedingly anxious to hear you upon the above passage.

Very respectfully,

F. W. G.

REPLY.

There is, in my opinion, no authority for translating the passage so as to read, *among* instead of *in*, or *within* you. The present version is unquestionably the correct one, and ought not to be changed. I am aware that most of our Brethren refer to the passage and argue from it as though there were no doubt of the authority to translate it "*among*." Barnes, also, might confirm them in their opinion, when he says: "most modern critics incline to this opinion, whilst the ancient versions chiefly incline to the former." But he does not tell us who these modern critics are, nor give the reasons of their opinion. We are left therefore to examine it for ourselves, which we proceed to do. The word translated "*within*" is *entos*. and is found only in one other passage of the New Testament, Matt. 23: 23. "Thou,

blind Pharisee! cleanse, first, that which is 'within' the cup, that the outside may be clean also." Here there can be no question as to its specific meaning. It occurs three times, as a preposition, in the Septuagint of the Old Testament: Ps. 39:3, "My heart is hot *within* me;" 109: 22, "My heart is wounded *within* me;"—Cant. 3: 10; "the midst" used as referring to what was within. The elliptical use is the same, always signifying the inside, or things within. Again: Not a single passage has ever been produced by the advocates of "among," that would give countenance to their opinion. A phrase similar to the one here used, is sometimes translated "among," or in the midst; but it is not the same. "*En umin*" is frequently translated, "among you;" but *entos umin*, never; and the latter is the phrase in the passage before us. So much for a critical view of the passage in which the evidence is all in favor of the English version. For myself, from a thorough examination, I do not entertain a doubt upon the subject; and although my previous opinion was in favor of "among," I have long since found that it has nothing to support it in the legitimate meaning and scriptural use of the original word.

But those who prefer the phrase "among" will say: "How could it be true that the kingdom of heaven was within the wicked Pharisees who surrounded Jesus?" I answer, the phrase kingdom of heaven is used with great latitude in the New Testament; so great, indeed, that there is no theory that I have ever heard or seen that will embrace all the instances. Hence, it will be seen by an essay on this subject in the June number of the last volume of this periodical I have shown that it signifies both an Institution and an Influence. Sometimes it refers to place and time; sometimes to laws and maxims; sometimes to sentiments and emotions; and sometimes to the Dispensation. A partial examination of it is satisfied with a partial theory; but a thorough examination will convince any man that it is not always used in that sense which is attached to it by those who ever con-

nect it with the beginning of a dispensation, &c. Christ compares it to "leaven" as well as to a "mustard seed." Paul says, emphatically, it is "righteousness, peace and joy in the Holy Ghost." And this expression of Paul is no more than that of Christ: "the kingdom of heaven comes not with observation or outward show. It needs no herald to say lo here! or lo there! for behold it is within you:" that is the reign of God is in the heart and mind; His dominion is over the thoughts and passions; and is, therefore, unlike all human governments which look most to the external actions and appearances of men. I do not understand Christ as addressing the wicked Pharisees when he says "the kingdom of God is within you;" but as uttering a general truth of the *nature* of his kingdom. The Bible, and indeed, all other books, are full of instances of this character. There is a passage very similar to this, which directly illustrates our remark. Deut. 30: 12—20: Moses declares that the word of God is not necessarily in heaven, or in the abyss, or across the sea; "but it is in your mouth and heart that you may do it;" and this he says to a mixed multitude before which he sets life and death, blessing and cursing, and whose character generally was not much in advance of those "wicked Pharisees." It is the *nature* of the truth uttered, rather than the character of the men before them, which both Moses and Christ seem to have in view. The antithesis in the scripture before us, is that the kingdom of God reveals itself invisibly, "not with outward observation," but so as to be seen only by the eye of faith.—It taught those who heard him that they must not seek at a distance what was already near. The reign of God had come in Christ's ministry and all who believed in God through him, came under his government. His kingdom follows no analogy of earthly manifestation; and they always blunder who seek to define its character by adhering too closely to the figurative expressions of the Apostles and Evangelists who themselves were a long time arriving at an adequate knowledge of its precise nature. (See Acts 1: 6.)

It often occurs to me, that when the church shall rid itself of the fable of Jewish doctrine, that the reign of the Messiah must necessarily be that of an outward, organized body, and when it shall be studied not merely in the light of a single phrase and one of the most highly figurative in any language, but also in that of the whole tenor of the teaching and life of Jesus and the Apostles, our views of the kingdom of God will not only be enlarged, but will save us from many crude and unsatisfactory notions that have grown mainly out of the heated and often foolish controversy, between some of our prominent Brethren and the Baptists at a time when many of the latter seem to have forgotten Christ in their zeal for the name of his Harbinger, and like Apollos and the Neophytes at Ephesus of old, knew nothing save the baptism of John. The great teaching of Christ, whatever images and forms of speech are used, is that there can be no life, no pardon, no help, no hope separate from the submission of the mind, heart and life to the will of God, which will he came into the world to reveal. To secure this submission, he unfolds the true and most attractive character of God, and continually separates the religion of mere usage and form from that of the mind obedient to the will, the heart to the love, and the life to the law of God. The Hebrew formalist, like many in all ages, made religion to consist in a round of outward ceremonies. His religion must be visible or it could have no sustaining reality. Services which had degenerated into mechanical habit were his boasted distinction. Our Lord exposes this mere show of religion in the scripture before us by calling the kingdom of God a reign over the mind and heart, thus showing the difference between a religion of conviction, of faith, if you please, and one of usage and form. He did the same when he contrasted the Pharisee and the Publican; giving as he did more honor to a single ejaculation of unaffected humility and sincere penitence than to all the pains-taking and parading prayer and proud profession of the formalist. The same is

taught when he gives directions to the Disciples not to pray on the corners of the streets; but unto the Father in secret; not to perform their alms for ostentation, but in obedience to the will of him who seeth in secret. God and not man is to be regarded in all truly religious acts.—  
 ‘Not that which goeth into the mouth defileth, but that which cometh out from within the heart defileth the man.’ Thoughts, desires and purposes, make the Christian standard of real worth. True, the tree is known by its fruit; but it is always either good or evil before it bears the fruit.

This doctrine, also accords with the great doctrine of Christ, the promise which embraces all promises, and which began to be fulfilled at Pentecost and has been fulfilling ever since: first by miracles and signs suited to the creative age of the church, and since by the development and promotion of faith, hope and love in every sincere follower of Jesus. I allude to the promise of the Holy Spirit. It is the power of Christian truth. It becomes the hidden treasure of Christian hearts. It moves, sustains, strengthens, illustrates and comforts them. It gives life to our affections and hope, and hides that life with Christ in God. It makes known to the soul its connection with the Father of Spirits. It “helps our infirmities,” is the answer or unction of prayer; for even in prayer “we know not what we should pray for as we ought, but the Spirit intercedes;” it inspires our motives for good, confirms our resolution and makes the truth that we are heirs of God efficacious to our ignorance, sinfulness and mortality. By it we rejoice to know not only that God exists, or that he exists in ineffable majesty too glorious for our limited conceptions; but that he exists in us; is around and about us in all the works of his hands and the ways of our providential guidance, working in us whether by prosperity or adversity, life or death, that which is pleasing in his sight. “The kingdom of God”—his reign or dominion—“*is in us.*” “We live in him and are moved by him.” Our life at this moment and at every suc-

cessive moment, is from the same unseen source. It comes not with observation.—By an inscrutable wisdom it came through an appointed agency. By an almighty arm extended, it is upheld. By a superhuman agency which thrills through us, we think, feel, will and act. When it ceases to operate upon us, we die. Thus even our outward life is of God, depending upon a thousand agents of his providence by which our daily wants are met. So, also, the life of the soul, our spiritual life is with God, produced and perfected by myriads of agencies the creation of his Spirit, and we are daily encouraged to work with it, often with fear and trembling and at times with joy and exultation, knowing always that “he worketh in us both to will and to do of his good pleasure.” The pearl of Christian revelation is a life hidden in God, a life through Christ the Mediator, whose death removes the barrier which our sins ever erects between the awakened soul and its Creator, and the knowledge of this life is a power which consists neither in words, forms, dogmas, nor outward acts, though it may, by force of circumstances manifest itself through these.

A lesson of wisdom presses itself upon my mind as I write these thoughts of the kingdom of God. I know not that I shall be able to state it as clearly as could be wished, but still it must be stated. We have not, that is we seek not, generally, the proper state of mind with which to view “the things of God.” Like the rude nations of old whose history is recorded in the Bible, we remain in our pupillage so long and so tenaciously, that only astounding events convince us of the presence and power of God. Hence, we wait for miraculous conversions; palpable answers to prayer, direct interpositions of providence, before we feel that we either are or may be religious. We look with the mistaken Prophet for God in the earthquake, the whirlwind, the rent mountain and the flashing fire, and forget that his presence is better emblemed in the noiseless and never-failing operations of his power, than in the

visible and tremendous displays of it. He ever rules the moral world, the world of human spirits, by calming the tumult of the passions; and He may ever be regarded as near to us when the hushed soul tired of the vain noises of mere external business and care, is ready to assume the hearing and adoring attitude. Ever, O Father, give us that attitude, that in the highest sense, it may be true of us who seek to be partakers of Christ, that thy *Kingdom “is within us.”*  
J. B. F.

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#### Miraculous Signs.

DRESDEN, Tenn., Aug. 17, 1851.

In the commission as recorded by Mark, we have, “And these signs shall follow,” &c. Why may not the believer at the present day expect these signs? or, in other words, Is the Mormon construction of this passage correct?

Please notice this, and oblige,

Yours truly,

L. B. SWIFT.

Bro. SWIFT: You ask “why may not the believer at the present day expect these signs?” Simply, because Paul said that they should cease, when they had accomplished that for which they were given. “Whether there be prophecies, they *shall* FAIL; whether there be tongues, they *shall* CEASE; whether there be [supernatural] knowledge, it *shall* VANISH away. For we know *in part*, and we prophecy *in part*.—But when that which is *perfect* is COME, then that which is in part *shall be* DONE AWAY.” Here is an explanation of the whole matter. They were given to confirm the word of God; and when that object was accomplished they ceased.

J. R. H.

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Affliction is a divine diet; which though it be not pleasing to mankind, yet Almighty God hath often, very often, imposed it as a good, though bitter physic to those children whose souls are dearest to Him.—*Isaac Stratton.*

For the Christian Magazine.

## Thoughts on Winter.

Cold wintry winds are blowing fierce without,  
 Now sighing mournfully among the boughs,  
 And leafless branches of the forest oaks  
 And sweeping now along the snow-clad hills,  
 And through the lonely dales, upon their wings  
 The plants of sorrow bearing, and the cry  
 Of helpless orphanage, and widowed age.  
 Cold, heartless world! the winds of heaven them-

selves  
 Do put to shame your charities so cold,  
 Yourselves so deaf to every cry of want!  
 For they do take the plaint of sorrow up,  
 And on their wings do bear it to the throne  
 Of Him who sits on high; and round the house  
 Of pinching want and poverty and rags,  
 Do whistle mournfully the funeral dirge  
 Of that poor, squallid wretch within, whose cheek  
 E'en now is blighted by the frost of death,  
 Whilst lean-faced hunger brooding o'er him stoops  
 Extending wide his dark and shadowy wings,  
 Dank with the dews of pestilence and death.  
 Yet man, a creature of to-day, a worm,  
 A nameless atom in the bounds of space,  
 Can scorn the sufferings of his fellow man—  
 Can shut his ears against their cries for bread;  
 Although his stores are running o'er with grain,  
 And though his coffers be o'erfilled with gold,  
 The orphan's piteous cry, which e'en can pierce  
 The clouds of heaven, and find a Father there,  
 Assaults in vain his cold and selfish heart.  
 And when around his door the sons of want  
 Assembled lie, like Lazarus, full of sores,  
 Whilst with the rags the wonten winds make sport,  
 Exposing to the passer-by their lank  
 And wasted forms; and now, the faltering tongue  
 And palsy-shaken limbs, outstretch their lean  
 And bony hands, beseeching but the crumbs  
 Of charity which from his table fall.  
 Instead of binding up their bruised hearts,  
 And pouring oil of gladness in their grieved  
 And wounded spirits, with cold indifference  
 He turns away, and bids them leave his door,  
 Nor trouble him longer with their sad requests.  
 Alas! ye men of wealth, could you but see  
 The tear-drop starting from the beggar's eye,  
 As he again along the frozen streets,  
 With shoeless feet seeks out his cheerless home—  
 Could you but enter there, and read the tale  
 Of suffering sad, and melancholy want,  
 'Twould move your hearts to pity, your eyes to tears!  
 To see decrepit age, low crouched in straw,  
 Or lying now on rags, with no kind friend  
 To cheer the tedious hours, or give relief,  
 When cold and hunger weigh the spirits down;  
 Not e'en to give a cup of Nature's drink,  
 To cool the parched tongue, or moist the lip,  
 Which tremblingly beseeches but in vain,  
 One single drop t' allay the raging thirst,  
 Or cool the feverish blood, which heated flows  
 With death-like speed along the withered veins.  
 To see the hideous, lean and ghastly forms  
 Of want, and hunger, disease and death,  
 Rioting on the lovely brow of youth,  
 And withering with their blighting breath the bloom  
 On beauty's cheek, and blasting all the hopes,  
 And high aspirings of th' immortal soul.  
 To hear the tongue of prattling innocence,

Sitting beside its dying mother's couch,  
 Its father asking piteously for bread:  
 And then to mark that father's care-worn brow  
 And in its workings read the untold griefs  
 Which rack his bosom with a thousand stings.  
 For winter's chilling breath which brings to you,  
 Surrounded with the luxuries of life,  
 The lengthened eve with all its fire-side joys,  
 The merry sports upon the frozen lake,  
 And blithesome meetings round the festal board,  
 T' these comes like the dread simoon, which wastes  
 The fairest flowers of their heart's delight,  
 And mingles in the sweets of life, the gall  
 And bitterness of hunger and disease.

University of Va., Dec. 1851.

H.

## The Day of the Lord.

The following splendid poem, is from the author of  
 "Alton Locke," an English book which made its ap-  
 pearance a year or two since, and was highly spoken of  
 by the literary papers. The "Day of the Lord, is a  
 phrase frequently found in the Bible, and has reference  
 to several periods in the history of the world, of which  
 we intend more hereafter, in an article or two on this  
 subject. Here it has reference to a period immediately  
 preceding the introduction of the Millennium, the great  
 final era of the infliction of the judgments of God upon  
 a guilty and impenitent world. There seems to be  
 an ominous feeling in the minds of many; a kind of  
 secret premonition, that this time is rapidly approach-  
 ing. The following poem seems to be an impression  
 of this feeling. J. R. H.

The day of the Lord is at hand, at hand;  
 Its storms roll up the sky;  
 A nation sleeps starving on heaps of gold,  
 All dreamers toss and sigh.  
 When pain is greatest the child is born,  
 And the night is darkest before the dawn  
 Of the Day of the Lord at hand.

Gather you, gather you, angels of God—  
 Chivalry, Justice, and Truth—  
 Come, for the earth is grown coward and old,  
 Come down and renew us her youth.  
 Freedom, self-sacrifice, mercy and love,  
 Haste to the battle-field, stoop from above  
 To the day of the Lord at hand.

Gather you, gather you, hounds of hell;  
 Famine, and plague, and war,  
 Idleness, bigotry, cant and misrule—  
 Gather and fall in the snare.  
 Hirelings, mammonites, pedants and knaves  
 Crawl to the battle-field, sneak to your graves  
 In the Day of the Lord at hand.

O, who would now whine for a lost age of gold,  
 While the Lord of the ages is here?  
 True hearts will leap up at the trumpet of God,  
 And those who can suffer, can dare,  
 Each past age of God, was an iron age too;  
 And the weakest of Saints may find stern work to do  
 In the Day of the Lord at hand.

### The Tennessee Baptist.

[We publish the article below with regret, and would not consent to it but that good Brethren, upon the ground that persons unacquainted with Mr. Graves and the reckless character of his assertions and editorials, may be misled by our silence. We have for years been constrained, reluctantly, to look upon the "Tennessee Baptist" as a reproach to the editorial profession and never felt ourselves warranted in noticing anything that might appear in its columns. Nothing that can appear in it as it is now conducted, could excite our resentment.—There is not a sheet in the land, either political or religious, that we do not regard as being under the control of higher, more decorous and honorable principles than those which seem to dictate many of its editorials and communications. To the article to which Bro. Howard replies below, did we feel called upon to notice it at all, we could only say of it that it is indecent and slanderous; but yielding to the judgment of others we admit it and the reply. The Tennessee Baptist has been reckless enough to state that our marriages were illegal; that the property of our meeting-house was fraudulently obtained, and has made sundry similar unfounded declarations. With a paper that could unblushingly publish such statements we can have no controversy.]

For Mr. G. and his Brethren we do not entertain an unkind feeling. For his course as an editor of a Religious Journal, we can have no fellowship, and common decency forbids that we should notice the often corrected and now stolid slanders he chooses to publish against the community, we have the honor to be associated with. To his frequent and violent provocations, we consider it more noble to oppose forbearance than contest, preferring rather to endure all the injury he can afflict, than to contend with a wrong-doer so apparently destitute of common candor and decency. He is at perfect liberty, as we stated years since, to say any thing of us he may please, and our only hope for him is that he may yet see the error of his way, seek the change of *his* heart,

from what it has appeared for many months, to the love and approbation of truth, decency, and we would say, charity, but we fear it is too great a virtue to command his efforts for many years to come.

J. B. F.]

From the "Tennessee Baptist."

BROTHER GRAVES:

Please give me your reasons for not communing with Campbellites—not that I believe we ought—but I am surrounded by them, and I want something to silence their cavils.

FLORENCE.

MISS FLORENCE:

Our first reason is the one that forbids us to invite Pedobaptists—Campbellites are not baptized—they are *immersed*, but immersion alone is not baptism—there must be a proper design, or there is no Christian baptism—there may be a proper mode and design, but there must be a proper or scriptural subject—a regenerated person—one dead to sin, and made spiritually alive by the Holy Spirit—and even all these are not sufficient, there must be a proper officer—i. e., one commissioned to do the work, and acting for a scriptural Church.

Now, Campbellites lack all these:

1. Their Churches are not scriptural bodies. (*Query*—Who authorized A. Campbell to set up a new order of things? Had Christ no Church until his day?)

2. Their subjects are not scriptural subjects—i. e., profess no regeneration or new birth previous to baptism. Baptism is an outward profession of an inward change of heart—they baptize to change the heart.—Baptism is only a *type*, the Spirit operates on the heart through faith, not through a type—"therefore, being justified by *faith*, we have peace with God through our Lord Jesus Christ."

3. Their design of baptism is not scriptural, and consequently their baptism is not christian. They baptize *for*, i. e. in order to, procure the remission of sins. We baptize, *in*, i. e. into the declaration or profession of the remission of sins, in the same sense we are baptized into Christ—into his name—into his death—i. e., to declare or show forth the *fact*. The *fact* then must exist before he can be baptized into it.

4. Our fourth reason is, that baptism is no test of Christian fellowship, and every moderately intelligent Campbellite and Pedobaptist knows that as well as we do.—They only use the argument to disconcert and harass our members, and prejudice

our cause in the eyes of the world, the large unreading and unreflecting portion of which they can influence by such sophistry.

## REMARKS.

The preceding article made its appearance in the "Tennessee Baptist," of December 20th, in the *ladies'* department of that paper; and with the motto over it, of "TRUTH IN ALL THINGS," a most excellent one; but whether the editor sticks to his text or not, we will see. It is not often that we notice articles of the character of the foregoing, but we deem ourselves called upon to reply to this, not only by a sense of duty we owe to the cause we are engaged in advocating, but also by the concurrent voice of some of our most discriminating brethren. It has been our lot to notice many violent articles written against our brethren and their views, but we have seldom met with one of such reckless character as this, and containing, in the same space, such a tissue of slanderous misrepresentations.

Mr. Graves says, in the first place, that "Campbellites," as he is pleased to term us, "are immersed, but *not baptized.*" Now this is very strangely-sounding language from an advocate of immersion exclusively, and such a strenuous one as Mr. Graves!—But let us see for what this assertion is made. The design of it is very evident from what precedes and follows. It is to unchristianize both the Pedobaptists and ourselves; and to, very charitably, consign us, all together, over to an unregenerated state of condemnation! We are all thus placed entirely out of the pale of Mr. Graves' charity; and if he, and kindred brother spirits, could be our judges, we are all certainly in the broad road to eternal punishment! But we thank God that this is not the case; and that we have a better, an infallible guide and judge, in the BIBLE, to the decision of which we are always willing to humbly submit, and abide by the result. We desire our faith and practice tried by that divine standard; and these compared with those of Mr. Graves and his brethren. But we will let Mr. G. explain himself further.

He says that immersion *alone* is not baptism; but that there must be a proper *design*, or there is no *Christian* baptism.—Granted; and what then? What is the proper *design* of baptism, according to the Bible? Now we affirm, most unhesitatingly and without any fear of successful contradiction, that the great, the principal design of Christian baptism, as taught in the New Testament, is for, or *in order to*, the *remission of sins*—of all the past sins of the alien or unconverted; and their introduction into a *state* of favor and acceptance with God—into his kingdom or church on earth; and consequently into the possession of all the immunities, privileges, and blessings connected with, and to be enjoyed in, that kingdom. A number of as strong proofs and apposite texts, as can be produced from the Bible for the support of any thing else taught in that volume, can be brought forward to sustain this. In fact, there is nothing more plainly and unequivocally taught there, than baptism *in order to remission of sins*. Mr. Graves continues, that there may be a proper *mode* and *design*, but that there must also be a proper or scriptural subject. Granted; and what then?—Who is a *proper* subject? Mr. G. says,—“A regenerated person—one dead to sin, and made spiritually alive by the Holy Spirit.” Now we call in question the first part of this definition—that a *regenerated* person is a *proper* subject for baptism. We affirm a regenerated person has *no need* of baptism; and *cannot*, therefore, be a *proper subject*. Though baptism is *not* regeneration, (baptism *alone*;) it belongs to it, as the most superficial examiners of the Bible must know. This we can easily show, if necessary, and as fully establish by as valid and unquestionable testimony as can be produced for any thing. But as *life* must always exist *before* birth, in the kingdom of grace or favor, as well as in the kingdom of nature; and as *birth* takes place, *not to procure* life, but for its *enjoyment*, we most heartily agree with Mr. Graves, in the second part of his definition—that the *proper* subject of baptism, is, “one *dead to sin* and

made *spiritually alive* by the Holy Spirit." And we will further affirm, that *none other* can be a scriptural subject for baptism.— But we deny, that this alone, or *without baptism*, constitutes regeneration. It is *in baptism*, that the new birth of *such* a subject, takes place—that his regeneration is consummated or completed. To sum up all, in a few words, such a subject as this one of Mr. Graves, is *not* born again, but *begotten* in Christ Jesus by the gospel, by the word of God—when he believes in the Lord Jesus Christ *with all his heart*, and really and sincerely *repents* of his sins.— And when such a subject is *baptized*, he is then scripturally "born again," and *not before*. But Mr. G. does not stop here. He is determined not to allow the Pedobaptists and ourselves any chance whatever! He says—"And even *all these* are not sufficient, there must be a *proper officer*." What!—a proper mode, a proper design, and a proper subject—fully regenerated too—and yet "*all these* are not sufficient," to take a person to heaven! The intelligent Bible reader is, no doubt, ready to exclaim, with surprise and astonishment—Is it possible for such a person to get to heaven?—a person with every necessary qualification required in the Bible! and to ask, what else can be requisite? Mr. Graves' reason for his position here is very obvious. This would not be sufficient to unchristianize us and the Pedobaptists; and hence—"there must be a *proper officer*—i. e., one *commissioned* to do the work, and acting for a *scriptural church*." Granted, for his argument's sake, if for nothing else; and what then? Who is a "proper officer," and what does it take to constitute one? How is he "commissioned to do the work," and by whom? Will Mr. Graves please inform us? We should be fully informed on a matter of such vital importance! But we will compare with Mr. Graves here, or any others. Unless, indeed, he contends for apostolical *succession*; and then, as we have no faith in that, we will be off. If submitted to the test of the Bible and *history*, we expect that our preachers will be found as much "commis-

sioned to do the work" as the Baptist; and that the churches for which they act, will be found just as *scriptural*. And as many of our preachers were and are from the Baptist ranks, and have acted, and are still acting under Baptist commissions, as at first, a large mass of our members were baptized by the "proper officer;" besides the thousands of our members from the Baptists. Are these baptized by the "proper officer?" Really, with such a host, we are doing very well. Will Mr. Graves shut all these out from the communion table? And if so, on what grounds? But indeed he is laying a *stress* on baptism, beyond what we do, ultra as we are deemed; and beyond what the Baptists now generally do, or at least used to do. He will not let a *fully regenerated* person get to heaven, unless baptized by the "proper officer," while we have always been under the impression, that according to Baptist sentiments, they could get to heaven without being baptized at all! After going through with all this list of qualifications, Mr. Graves says: "Now Campbellites *lack* all these." From what we have said, we will let our readers judge of this; and how far we are lacking, the intelligent reader of the Bible can determine.

In proof of his positions and assumptions, Mr. Graves says: "1. Their churches are *not scriptural bodies*." But where are his proofs? Verily, he brings forward none—not even the shadow of any! He begs the question, by asking—"Who authorized A. Campbell to set up a new order of things? Had Christ no church until his day?" Now as to whether our churches are *scriptural bodies*, or not, we refer to an infallible test—to all the *marks* of the true Church of Christ, as laid down in the New Testament—and ask to be *identified* or rejected by these. What these marks are, we can easily show, if called upon, at any time. As to who authorized A. Campbell to set up a new order of things—he can answer for himself—we need not become his apologist. We presume that he had as much divine right to make an effort at "restoring the ancient order of things," as any other unin-

spired man. As far as we know any thing about him or his writings, we believe that he has never pretended to set up a "new order of things," but has been laboring at the restoration of the *old*. And as to whether Christ had any church until his day,—that is a matter settled by the Bible, and which no one of ordinary apprehension will pretend to deny.

Mr. Graves says: "2. Their subjects are not scriptural subjects—i. e. profess no regeneration or new birth, previous to baptism." Now what do we require of our subjects for baptism? To believe on the Lord Jesus Christ with all the heart, to repent of their sins and turn away from them, and to confess with the mouth that Jesus Christ is the Son of God—in short, a change of heart, and a determination to change the conduct and life. This we teach and require. Strange that our opponents prefer the charges against us which they do, in reference to what we require for conversion, when, in fact, we require *all* that they do, and *more!* Do they require faith, so do we—do they require repentance, so do we—do they require a change of heart, life, and conduct—so do we. And, in addition to all this we require *baptism* also. As to *professing regeneration*, or the new birth, *before* baptism, we affirm that the Bible neither teaches or requires any such thing!—It is a mere assumption of Mr. Graves'—unauthorized assumption and insusceptible of proof! But listen to what Mr. G. says that baptism is: "Baptism is an outward profession of an inward change of heart;" another assertion and assumption just as bare of scriptural proof. We would ask here, in reference to this definition of Mr. G's. and of the antithesis of which it is susceptible, what is baptism an *inward* profession of, and what is an *outward* change of heart? But what will the reader think of the following assertion in reference to our teaching and practice?—"They baptize to change the heart!" A more unfounded assertion than this was never penned by any one, as far as we have seen. We most unhesitatingly affirm, that we do

not teach or practise, and that we have never taught or practised any such thing! We here repudiate and contradict it; and call on Mr. Graves for his proofs. He has either wilfully and knowingly misrepresented us; or he is most grossly and inexcusably ignorant of our teaching and practice. On the contrary, we teach and we here affirm, that a *change of heart*—produced by a genuine and scriptural faith in the Son of God, and accompanied by a sincere and genuine repentance towards God—all effected by the Spirit through the word of God—is indispensably necessary as a pre-requisite to baptism; and that without it no one can be a fit subject for baptism; and it is of no more avail than an accidental plunge in the water! We know of no greater evidence of a *want of change of heart* in any one, than the utterance and publication of such accusations as the foregoing, in reference to the views and practices of others! Such a man should blush to write under the motto of—"Truth in all things." But let us pursue him on still further: "Baptism is only a *type*, the spirit operates on the heart through faith, not through a type." Now we also deny this imputation on us—that the Spirit operates on the heart through baptism. It is something we never taught—a most groundless imputation! The operation of the Spirit *through faith*, is what we teach and have always taught—that *in believing*, the Holy Spirit operates on the heart through the gospel or word of God. Mr. G. says that baptism is a *type*; but the Bible represents it as an *antitype*.—Types always point forward, but baptism points *backward*, and has reference to what is past—points to the burial and resurrection of the Lord Jesus Christ; and we thought this was the Baptist teaching. So much for this little sample of Mr. Graves' biblical learning! As to *justification by faith*, we believe in it as much and as strongly as any; but not by faith *alone*.—The Bible teaches no such doctrine.

"3. Their *design* of baptism is not scriptural, and consequently their baptism is not Christian." But we have shown, that our

baptism is *scriptural*; and that it is that which is taught in, and sustained by the New Testament; and if challenged to the scriptural proofs, we can present an array of evidence equal to any that can be presented in proof of any proposition in the Bible.—“They baptize *for*, i. e. to procure the remission of sins.” Now we also deny this as being either our teaching or practice, in reference to the design of this ordinance. We never baptize to *procure* remission of sins. We have already shown what we baptize *for*. We teach, and have always taught, that the *blood of Christ* is the *alone procuring* cause of remission of sins. Remission of sins is thus *already procured* by that, (as a standing provision in the Christian economy,) for every believing penitent. Baptism is only the *instrumental* cause of remission of sins—compliance with which gives us the evidence, the assurance, of pardon, puts us in possession of its enjoyment and enables us to avail ourselves of its benefits. This design of baptism, (“in order to remission of sins;”) is as plainly taught in the New Testament, as the design of the blood of Christ. In fact the design of both is expressed in the *same words*, both in the original, (Greek,) and in the common English version. Our Savior said—“This is *my blood* of the New Testament, which is *shed* for many, *for the remission of sins*,” (*eis aphesin amartion*, in the Greek.) Peter said, on Pentecost, to the believing Jews, who enquired what they must *do*,—“Repent, and *be baptized*, every one of you, in the name of Jesus Christ, *for the remission of sins*,” (*eis aphesin amartion*, in the Greek.) Will Mr. Graves deny that this is the identical language of the design—that it is the same in both the original and the common version in our own language? No; he cannot, and he will not deny it.—Now what is the result to which it leads? If he admit that the shedding of the blood of Christ was in order to the remission of sins, he must admit also, on the same principles of interpretation, that baptism is in order to the remission of sins; and if he deny the latter, he must also, on the same principles, equally deny the former—that Jesus shed his blood for the remission of sins! Here is most certainly a *dilemma* for Mr. Graves; and he may take which horn he please! We will leave him *between* them! He will pardon us for introducing this “troublesome passage” here, as it is so relevant for our purpose. We once heard of a circle of Baptist preachers, who were engaged in discussing various religious topics and matters; when the reply of Peter on Pentecost, (Acts ii. 38,) came up. “I tell you what it is, brethren,” said one of them to the others, “that is a very troublesome passage to us.” Aye, very troublesome! Turn which way they would, it was always staring them in the face! Others have been heard to say—“If that passage was only *not in* the Bible;” or, “if Peter had only *not* have said that;”—they could get along without any difficulty; and others that Peter was confused and bewildered, and did not know what he said!—But it would be much more candid to say, as did the old Baptist lady in Mississippi, we once heard of. She was in conversation with some of our brethren on the design of baptism, and opposing baptism for the remission of sins, when they quoted Peter to her. “You need not tell me any thing about *Peter*,” she replied, “he is as grand a *Campbellite* as any of them!” Hear Mr. Graves: “We baptize, *eis*, into, i. e. into the declaration or profession of the remission of sins, in the same sense we are baptized into Christ—into his name—into his death—i. e. to declare and show forth the *fact*. The fact then must exist before he can be baptized into it.” But how does this accord with the language and teaching of Peter on Pentecost, in that “troublesome passage?” He says—“be baptized, *eis*, into the remission of sins”—into the very thing itself, and not into the profession or declaration of it, to show it forth, &c. Will Mr. G. dare deny this? Remission of sins *already exists* for every one who will avail himself of it, by a compliance with the scriptural terms or conditions. Our Savior by

shedding his blood made a standing provision for it, as we have shown; and we are "baptized into" it. Mr. G. says the Baptists baptize "into the profession or declaration" of it. Truly this is new doctrine to us—new *Baptist* doctrine at least. We thought they always had to make a profession of remission of sins before baptism—before they could be fit; but behold, Mr. Graves says, they must be baptized *into* it. Really, if this be the case, how can they have remission of sins *before* baptism?—and what becomes of their *profession*? Remission of sins is a state; and if people have to be baptized into it, where is it and what is their state before baptism? But he says, that it is in the "same sense that they are baptized into Christ, into his name, death," &c. Now how are we baptized into Christ, and for what purpose? What says the Bible?—"We are all the children of God by faith in Jesus Christ. For as many as have been baptized into Christ, have put on Christ." On the principle of faith in Christ, they become the children of God by baptism, the institution of the new birth and adoption into the family of God. Consequently, according to this scripture, they have neither put on Christ, nor are they in him, until baptized—are not before their baptism the children of God, and consequently not entitled to remission of sins, or any other immunity or privilege pertaining to the kingdom of Christ. But, continues Mr. Graves, "it is to declare or show forth the fact," and "the fact must exist before he can be baptized into it."—What fact? Christ, his name, and his death. Jesus, then, is a *fact!* and his name a *fact!* What logical definitions! It is indicative of a bad cause, and one difficult of being sustained when a man has to pervert the meaning of the Bible, and to foist in other language, to sustain his theory!—when he is not content to take the simple language of the Bible as it is, or in the original; and let it be its own interpreter. It looks very much like a disposition to add to or take from the sacred pages. We should be fearful of incurring the awful and divine malediction!

But to proceed. We are baptized into the death of Christ; but the Bible nowhere teaches, that it is to declare or shew it forth, as the prime object. That is but a small and unimportant part of the *design* of baptism—it lies much deeper, and beyond the ken of those who take such a superficial view of its design. Now here is its real object or design, as set forth by the apostle Paul, in his epistle to the Romans: "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 should also *walk in newness of life.*" It is the *obligation* laid upon the Christian by his baptism—by the new state, or relation to God, into which it introduces him. Hence the Apostle immediately adds: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The Apostle had been arguing the superabundance of grace where sin had abounded—"where sin abounded there did grace much more abound"—and is then asked the question? "shall we continue in sin that grace may abound?" To this he replies—"God forbid. How shall we that are dead to sin, live any longer therein?"—and then proceeds to shew the obligation the Christian is laid under by his baptism—by its design, and the new state or relation to God, into which it places him—to lead a holy life, free from sin, and devoted to the service of God. And so far from teaching any other design of baptism, he confirms and establishes the doctrine of baptism in order to remission of sins. His order is, first, the crucifixion or death to sin—then its burial in baptism, destruction, and remission. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." And he concludes his reasoning with the following: "God be thanked, that [though] ye were the servants of sin, yet ye have obeyed from the heart that form of doctrine delivered you. [Rom. vi. 1-18.] Being THEN made FREE from

sin, ye became the servants of RIGHTEOUSNESS." And pretty much to the same import are Paul's second and third chapters in his epistle to the Colossians.

"4. Our fourth reason is, that baptism is no test of Christian fellowship." What then is a test?—at least with the Baptists? Is baptism so important, that a fully regenerated person in every respect—a proper subject, baptized with the proper mode, and with the proper design—"a regenerated person—one dead to sin, and made spiritually alive by the Holy Spirit—and even all these are not sufficient"—that such a one can't get to heaven, unless baptized by the "proper officer;" and yet no test of Christian fellowship? Is baptism no test; and yet the most pious Pedobaptist can't gain admittance to the Lord's table, unless he has been immersed by a Baptist's "proper officer?" We had always been under the impression, that *baptism* was THE "test of fellowship," among the Baptists, until now. We are thankful to Mr. Graves for correcting "our error" here; and will be still more thankful to him, if he will inform us fully and explicitly, *what* is the true and real "test of Christian fellowship." We would like to know whether the platform is large enough and broad enough to allow the Pedobaptists and ourselves to stand upon it, along with our "Baptist brethren." But *baptism* is a very convenient thing. It can be used as a "test" to shove off the Pedobaptists on one side; and as "no test" to shove us off on the other! We are strangely disposed to suspect that Mr. Graves wants to shove us off, and *take the ground that we occupy!* We think we see a disposition to get on it; but an unwillingness to stand on it *with us.* Well, we "thank God, and take courage." "If God be for us, who shall be against us." "The foundation of God standeth sure; for the Lord knoweth them that are His;" and, "In every nation, he that fears God, and works righteousness, is accepted with Him." J. R. H.

As we have published the *whole* of Mr. Graves' article, will he please do us the *justice* to publish *all* of the above reply to him? J. R. H.

#### Biblical Criticism.

"That was the true light, which lights every man that cometh into the world."—John i. 9.

There are perhaps very few persons who read this passage that are aware that it is not a correct translation of the original, and of the perversion and misapplication made, or that may be made of it. According to the reading above, in the common version, *every* man who comes into the world is enlightened, to some extent, by this light.—And hence the doctrine, the Spirit of God enters into *every* person, at some period of his life, and enlightens his mind in reference to his salvation from sin and eternal misery. And that those who are deprived of the light of revelation—of God's word—the heathen, are operated upon by the Holy Spirit, in some mysterious, metaphysical and abstract manner, apart from and independent of that word. But a correct rendering changes all this, and places quite a different construction on the passage.—The following is the true rendering:

"This is the true light coming into the world which lighteth every man."

Here the participle "coming," as in the original, belongs to and agrees with the noun *light*, and not *man*. It is the *light*, and not *man*, *coming* into the world. And every man who is really enlightened by divine light, has his mind illuminated by this true light. This translation or interpretation is the only one which accords with such expressions as the following: "Ye would not come unto me, that ye might have light." "I am the light of the world." "Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd," &c.

It is with man himself whether to be enlightened by this light or not. In order to do so, he must come to it. It will not follow him wherever he may go, or seek him out wherever he may be, in some hidden and mysterious manner; but *he* must seek it out where it is to be found—in the Bible—and place his mind under its influence, and suffer it to be operated on by it;

or it will avail him no more than if it had never come into the world.

J. R. H.

#### Religious Intelligence.

A report of the North Mississippi Co-operation was not received in time for the last number. Its delegates in attendance reported the sum of \$1869, received for the support of preaching, and agreed to employ three ministers of the word for the ensuing year. Brethren T. W. CASKEY and R. USERY, were unanimously selected, and H. S. Bennett, J. M. Baird and Dr. D. B. Hill, were appointed a committee to secure the services of another. We rejoice at the spirit of unanimity and zeal manifested in the report of this co-operation.

Elder J. H. DUNN, State Evangelist for North Alabama, reports that during the past year he received \$208.25. The committee upon Evangelizing never received any funds for Alabama, and at our late State meeting there was no representation for that State. Their connection with us seemed more formal than real. But perhaps it was well, as our churches are so far apart, and there are no laborers to spare in either field. It occurs to us that Bro. Dunn's labors ought, therefore, to arrest the attention of the brethren in the large district in which they have been so faithfully bestowed.

Brother J. J. ERRETE, Palmyra, Mo., under date of December 12th, says: "The brethren of Clarksville, Mo., have just completed a neat and commodious house of worship, at which I had eight additions." He also reports five additions at Louisville and presents a request for the Church at Clarksville to the ministering brethren to call upon them and labor for the benefit of their community.

Brother S. A. BLOCHER informs us that the brethren are building a large meeting-house at Mason Grove, Madison county, Tenn., which will be soon completed, to which, in behalf of the church at Berea, he solicits the attention of the traveling breth-

#### Co-operation Meeting.

Synopsis of the proceedings of the Warren county Co-operation, at an adjourned meeting, at Philadelphia, on Saturday, 12th Dec. 1851.

Sermon by brother J. Myres.

The Co-operation then proceeded to organize by calling brother J. Myers to the chair, and appointing L. D. Mercer secretary.

Churches represented now and at former meeting: Philadelphia, Fountain Spring, Sulphur Spring, McMinville.

Church at Woodbury admitted.

Contributions by churches,	\$305
By individual brethren,	20

Total for Evangelical purposes, \$325  
Brothers Elkin and J. Myers engaged for next year.

By request of the Co-operation, please publish in Christian Magazine.

J. MYERS, *Chr'n.*

L. D. MERCER, *Sec'y.*

#### Acknowledgements.

We owe an expression of gratitude to hundreds of kind friends—many of whom we have never seen—who have spontaneously given us their testimonials of approbation and regard. Many letters from such we have been unable to acknowledge as courtesy required. We thank them none the less for their sympathy in common labors, and we thank God at every remembrance of them. Strangers have become to us friends and brothers. Through grievous scenes of illness and earthly despondency, they have nerved our heart and strengthened our hands to confidence and labor. May God reward them!

We have suffered some injustice and misrepresentation, less perhaps than is common for most public servants of any cause; but from the heart we can say, we have not an unkind feeling toward any human being, and we forgive and forget all injuries as we ask forgiveness through him "who

tasted death for every man." Our aim is to do right, and we have asked for the wisdom that cometh down from above to direct and overrule us.

F.

#### Thoughts that will Arise.

A SUGGESTION TO CORRESPONDENTS.—We would be glad if our correspondents would never use the name Paidorhantist, or any other name of reproach, when speaking of their opponents. We are pleased to see them state strong facts and state them strongly, but it is neither wise nor Christian to call hard names, nor to bandy reproachful epithets. Would it not be well, also, when reporting additions not to say that such and such were from the Baptists, Methodists, etc.? Or, if they must speak of it, let it be done rather in the spirit of gratitude than that of pride and exultation. We rejoice as much as any in the co-operation of good men and the destruction of partyism everywhere; but unless a man is made happier and more useful by union with the forms of religion we have received, we can not rejoice in his change.

F.

The most powerful and permanent influence over the young, is love. Children are often the greatest, as they are the weakest of earth's physiognomists, and they read, as by instinct, from our countenances, which either attract or repel them as they meet the presence or absence of this great principle. Our whole intercourse should express, sincere, earnest affection.

#### OBITUARY NOTICES.

DIED, on the 16th instant, MRS. MARY WALKER, consort of James Walker, Esq. of this city, in the 52 year of her age.

We recognise in this afflicting event, the departure of one eminently fitted to bless and adorn the circle in which she moved, a circle where affection and respect for her memory will long be devotedly cherished. A woman of clear mind free from prejudice, affable manners, and an energy of purpose by which she was enabled to perform the varied duties of life with a firmness and success, which in many years of protracted illness did not abate. Her place can not easily be filled. She was possessed of a true and generous heart, from which

ever flowed streams of sweet and purifying counsel to comfort and bless all around her. In the endearing relations of wife and mother, she was affectionate, confiding and devoted, exhibiting untiring efforts to make her home happy, by drawing within that sacred enclosure all that could refine and beautify the social state. Her friendships were numerous and intimate. As a Christian she was sincere, uniform and consistent. Her faith was well grounded on a clear conception of the mercy of God as revealed through Christ, which led to a cheerful submission to the Divine will, in all the painful and protracted sufferings of her life, whilst the chamber of her last illness bore unflinching testimony to the depth and power of her holy profession. Her last words were words of prayer and hope, her last wish was that those nearest to her on earth might become followers of the Lamb, and by his grace be prepared to meet her in heaven. May the memory of her virtues and her faith minister to the agony of their severe bereavement, and the many happy and hopeful associations connected with her departure link their thoughts with the glorious spiritual temple of God, where every holy wish is met and every pure desire fulfilled; where suffering and sorrow are no more, and life clothes itself with eternal youth and unfading beauty. J. B. F.

RICHMOND, Miss. Dec. 1851.

DEAR BROTHER: It becomes my painful duty to announce the death of a beloved daughter, EMILINE, in the 20th year of her age. She died on the 12th of October of Pneumonia while I was absent from home in my field of Gospel labor. Language can not describe my feelings when I received the information, some forty miles from home. But amid our troubles there is a thought that soothes our sorrows, and that is, that she is at rest with the faithful. She obeyed the Gospel some two or three years since. R. USERY.

DIED, at Brandon, Mississippi, on the 4th September, 1851, Col. TIDENCE LANE, aged 62 years.

Brother Lane was born and raised in East Tennessee, was amongst those who served their country so faithfully under command of Gen. Jackson, and especially at the battle of New Orleans. He was a man of decided character, strong in his feelings, impulsive in their expression, yet with the warm heart of a child for those he loved. Born and raised in the western forests, under circumstances favorable to the development of the finest physical proportions, as well as to the sternest virtues, and most patriotic sentiments, he was one of those who remind us of a past generation of the bravest, truest and most incorruptible of men.

He embraced pure Christianity some ten years ago, and continued throughout a faithful and enquiring Disciple, and though dying in a state of unconsciousness, had manifested for some time before, a preparation of mind that gave to his bereaved wife and children unmistakable assurance of the possession of that spirit, the fruit of which is Love. J. McD.  
New Orleans.

DIED, at Port Gibson, Mississippi, on the 5th Nov., 1851, my beloved father, Judge NICHOLAS McDOWALL, aged 70 years. Eight years ago he united with the little faithful band of Christians in that town, and remained a true and devoted Disciple to the last. His death was truly lovely, and it required a great struggle to curb the impatience he felt to depart and be with Christ, whither but lately his endeared companion had preceded him. J. McDOWALL.

# 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. V.

NASHVILLE, TENN. MARCH, 1852.

NO. III.

## The Apostles.

What is known of them? The principles upon which they were selected. What was peculiar to them; their powers; their successors. The basis of preaching in all time.

WE have four lists of the Apostles.\* It is worthy of note, that, although the order in which they stand is different, Peter, James, John and Andrew, are always placed first in the list; Philip, Bartholomew, Thomas and Matthew next; while in the third class stands James, the son of Alpheus, Simon Zelotes, the Canaanite, Thadeus, as he is called by Matthew and Mark, or Judas, the brother of James, as he is called by Luke, and Judas Iscariot. It is at first view a little remarkable, that we have little else in relation to the greater number of the Apostles than their names. Of Peter, James and John, much is said; but of the rest scarcely any thing. Andrew is mentioned as the first of John the Baptist's disciples who came to Jesus; that he brought his brother Peter; was the first called by Jesus from his nets to be an Apostle, with Peter; and he appears to have been the first who acknowledged Jesus as the Messiah. He is mentioned as sustaining a near relation to Jesus; but of his labors as an Apostle, we have nothing. Of Philip, we only know that he was called by Jesus; that he belonged to Bethsaida, where Peter and Andrew lived; that he told Nathaniel that he had found the Christ; and to whose question "can any good thing come out of Nazareth?"—answered, "come and see." He asked Jesus to show him the Father; (John xiv: 8,) but is not afterwards mentioned. Thadeus is once mentioned as asking a question, whilst nothing is reported of Matthew, Bartholomew, Simon and James, the Canaanite; but their names. Of

Thomas Dydimus it is related that he proposed to go and die with Lazarus, and that he demanded ocular demonstration of the resurrection of his Lord. It is curious, to say the least of it, that we have no account in the Acts or any other book of the labors of the greater number of the Apostles. This silence of the sacred writers has occasionally engaged our thoughts, and usually, when in our best frame of mind, they have run thus:

They could not have been inactive men or they would not have been selected for the arduous duties of the apostolic office. The probability is, that each of them did a noble work, though an unrecorded one. That they were not devoid of strength of purpose or depth of character is evident from the fact that they left all to follow Jesus. Humble and illiterate, and ignorant for a long time of the true character of Christ, as they were, they were capable of this one great sacrifice, and, therefore, they were more worthy than the prudent Nichodemus, the learned Gamaliel, or the opulent Joseph, and became what these and hundreds of others were not. They were chosen by Jesus to enjoy his society or service on earth, and to partake of his glory in heaven. And though silence rests upon their names, and there is no utterance comes up to us from their voices, yet were they not without their place and their usefulness. That which is most talked about is not always the most useful. Many still live and die in comparative silence, whose places it would be honor to share in the assembly of the just. This was true of many of the founders, why may it not be true of many of the promoters of the Church of Jesus Christ? Silence is golden if it rest upon deeds of justice and charity; for what has no voice

\*Matt x: 2; Mark iii: 14; Luke vi: 13; Acts i: 13.

to man cries aloud to God, and will be heard, though the din of earth's tumult is not hushed, to listen. Let the faithful, therefore unnoticed or unknown, take courage.

But we are ready to ask, upon what principle did Jesus select his Apostles? What was it, in their disposition or character, that led to the choice? "He knew what was in man;" and what saw he in them to be consecrated to so sacred and so honorable a calling? He seems to have sought a great variety of character and tendency. Each one differed from another, and were, on this account, better fitted to see the whole truth and do the whole work. The Christ was perfect in Jesus; or, if we would rather, Jesus was a perfect, and perfectly harmonious character. His disciples, like all other men, were one-sided and imperfect. What one did not see another saw; what one could not do, another performed. Different rays of divine light harmoniously blending in Jesus were reflected through the Apostles as so many light-receivers, or as so many stars of differing glory. Note the difference between the gospels, as written by Matthew and John. Both relate what they saw and heard. Matthew gives an external, John an interior view of Christ. Each one reports what his inherent and cultivated capacity enabled him to observe and comprehend. The pure rays of light in Jesus are refracted by them and broken into colors. The three Apostles, Peter, James and John, may also illustrate this remark. The divine light from Jesus through Peter, presents the color of *fire*: the fire of faith and zeal; through James, the teacher of practical duty, of earthly virtue, of household goodness, (and, therefore, appropriately surnamed the *Just*), is the color of *green*, the beautiful and refreshing color of the earth; while John, in his lofty aspiration, in his elevated, spiritual, and, to many, mystic piety, is that of deep blue, the color of the profoundest heaven.

But for what were they chosen? The Scriptures answer: To be witnesses of what they had seen and heard, and especially of

his resurrection. "Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."

"Behold," says Jesus, after his resurrection, "ye are witnesses of these things." "And ye shall be my witnesses," after the Holy Ghost has come upon you, "in Jerusalem, Judea, Samaria and to the ends of the earth."

What was the power of the Apostles? The same Scriptures answer, they were endowed

1. With miraculous gifts and powers.
2. The keys of the kingdom of heaven.
3. The power to forgive sins.
4. Inspiration.

These powers were given, also, to all the first Christians, and were possessed by the Apostles only, in a super-eminent degree. The miraculous gifts and powers were conferred on the seventy, as well as the twelve, and were promised to all believers of the first age of the Church. See Mark xvi: 17—24. And hence says John, you have an unction from the Holy Ghost which teaches you all things, and ye need not that any man should teach you. All the primitive Christians, also, possessed the keys and the power to forgive sin. The power of the keys was the power of admitting into the privileges of the Church, and, though first used by the Apostles, Peter being the spokesman, was afterward the prerogative of every Disciple of Christ; and this prerogative just in proportion to the depth of conviction of truth and the power to give his convictions to others. And they forgave sins by telling a penitent man how God would forgive and accept him. All Christians in every age possess the same power; and the only difference that ever could, or ever will exist, lies in the strength of our own faith in God's forgiving love as manifested through Christ.

Are there, then, any successors to the

Apostles? We answer, yes; they count by thousands in every age. As witnesses of Christ's resurrection they can have no successors; but as recipients of the favor of God and as his servants in making known his love and helps, all Christians are their successors. With God and Christ, *office* and *duty* mean the same thing. They never recognize the one where the other is not. Every man has the office upon whom devolves the duty. Ability, here, as every where, is the basis of accountability; and all duty, and in the Christian sense, all *office*, is determined by ability. When Christians shall understand this maxim of common sense, and direct teaching of Jesus Christ, they will know how to estimate and how to support preaching, teaching, and every other work connected with their own spiritual improvement, and that of their fellow creatures. The prerogative of ordaining priests and ministers, claimed by most Protestant and all Catholic bishops, Christ never conferred on any man or set of men. Where God has given the powers he has given the office or imposed the duty; for capacity is the measure of duty, and must ever be. He who can not preach has never been required to preach; and he who can, must, or he will be held to account for burying his talents; and if those who themselves can not preach will not disentangle those who can from the cares of the world, their labors must be limited, and an account rendered against those who know and feel their duty and will not perform it. There can be no difficulty upon this subject if men will only be rational. The absurdity of apostolic succession is not greater, than the attempt to confer, by human hands, what God alone confers. He only can preach who is morally and intellectually and physically qualified; they only can support a preacher whose religion is deep enough to feel the obligation; and those have done it and will do it through all time, as they do every other good work. All professing Christians are under the most solemn obligations to deepen their own convictions of its truth and enlarge their ability to serve its interests and spread its influence over their families, neighbors and the world. And any measures that will secure objects so laudable and improving, we are at perfect liberty, nay, are under the heaviest obligation to adopt and promote. The fundamental doctrine of Redemption when intelligibly understood will save us for all extremes: from a vain devotion to the wisdom of the world on the one hand, and a proud contempt of it on the other; from the influence of men who reject all religion, and of those whose religion leads them to renounce all common sense. The enlightened Christian feels that he belongs to God and that he must make the outward duty, means and wisdom a sacrifice, a glad sacrifice, we will say, a reasonable one Paul has said, for the favor of pardon, the promise of divine help in every hour of need, and the privilege of being consecrated to God by cultivating the spirit of the Redeemer. For what he enjoys he gives God thanks; for what he has and receives he feels his responsibility; for what he is to be he hopes and trusts through Christ. Christ has put away every thing, even sin, that separates man from God, and brings all men into the same communion with God, and offers, in every duty, office or interest of his cause, a fellowship or partnership. But it is not expected of all fellows or partners that each will perform the same duties; yet it is expected that each will care for the common interest. In this partnership of the most elevated interests of reconciliation to God and dedication to his service, we have all become, or may become a priestly and spiritual people. One Heavenly Teacher through whom all are taught; one inspiring faith, whether in the age of miracles or that of ordinary and regular Providence, by which all receive their measure of teaching; one baptism which consecrates to the new life of faith; one spirit which animates to the new service; one hope that looks to the mansions of the same Heaven; so that we are all made citizens of one heavenly kingdom, the interests of which we are to pray for and labor for

upon earth. Free access to Heaven is open to all, free consecration of the whole life, as a sacrifice of thanksgiving, for the mercy of God's redemption, is the duty of all, which must ever proceed from the affections of a faith working by love, which faith, work and love is the continued witness all may, all must give, rather, as the nearest duty of every individual Christian. Every one must contribute of the gifts peculiar to him, which are grounded in his nature and brought to him by the Providence of God. Let this spirit prevail and we will as churches and as men become the successors of the Apostles in the only sense in which it is possible for them to be succeeded. We shall unite for the avowal of the same truth in word and work; for the mutual development and animation of the faith; for the communion of all who overcome through the Lamb; for mutual forbearance, that we may conduct common interests and secure a common glorious reward and crown.

J. B. F.

**The Nature of faith---a difficulty removed.**

The difficulties of many serious and honest minds upon the subject of religion originates in giving more attention to the *nature* of faith than to its *objects*. The nature of faith is simple and cannot be made more so by definition. But the objects of faith embrace the matter of the whole testimony of God; and it brings it into exercise upon an almost infinite variety. In this respect it bears a striking resemblance to the exercise of the senses with which we hold communication with the outward world. Seeing is a simple exercise, but with the same eye we look upon the countenance of a friend and find entrance for every emotion of sympathy and love, and upon the beauties of the landscape and find gratification for our love of the beautiful, or the sportive felicity of animals and thus excite our benevolence to our own kind; or see the yawning chasm or fearful precipice or descending avalanche and have awakened our sense of danger. So with faith. A man having a sense of sin

needs to have his faith directed to the love of God as revealed in the death of Christ, that it may be replaced by the sense of pardon through the peace-speaking sacrifice of the Son of God. A man who has no sense of sin or who makes a mock of it, needs to have his faith directed to the nature of God, to the integrity of his law and the unavoidable effects of transgression and of his own indebtedness to a long-suffering and merciful providence, that conviction may take the place of indifference, and deceitful security be replaced by a sense of real danger. The truth that Christ died for the world is thus united with the truth that he will judge the world, and whilst the joy of faith is offered on the one hand the power of the truth, that unless ye repent ye shall perish, is enforced on the other. Does the sense of weakness come over me, my faith must be directed to the power of God or I can have no source of reliable strength. Does death stare me in the face, that power as revealed through the resurrection of Christ, must assure me of immortality or my hopes perish. The different departments of God's provision for us in the gospel of his Son are thus brought near and appropriated by the same simple principle of faith. In moments of self-abasement when our strength is weakness, our knowledge ignorance, our virtue corruption, our hope despair, we need by faith to have Christ say to us, come unto me wearied and heavily laden, lone as you are, and I'll give you rest. We need to bow down before him and accept his authority by obeying his commandments that we may find hopefulness and assurance from his calm and peace-bestowing mercy and power. In our seasons of moral conflict, with foes within and foes without, we need to look at Christ as an example and in proportion as we bring him near to our spirits will his life inspire our souls with unflinching confidence and unbounded joy; his precepts will bear up our courage and his promises will unlock our hope and let it flow forth as a river, in the eternal truth of his power. If we believe, he is a comforter when we need conso            a d his comforts come to us

when that faith leads us to the mood of prayer. When the spirit struggles with the flesh, he is the power of our earnest aspirations and the model of our deepest prayer. And this faith is not an impression, it is an act; an act of the will. It is the act by which we realize the truth in Christ, the truth which our existing want demands and without which it is unsatisfied. The facts may be ever so certain, or ever so highly esteemed, they are not ours till we have appropriated them by faith. The ordinances are the divinely-appointed laws which he keeps for this appropriation. The sinner, conscious of his sins appropriates pardon in christian baptism whenever by faith he receives Christ as his Saviour, with authority to forgive sins. The christian, in the Lord's Supper, in prayer, in all acts of public and private worship, appropriates divine help and favor when by faith he receives them as the provisions of God for the wants of his soul. And human existence cannot be even tolerable to a thinking mind where this faith is not. For what is our life, if there be no God, no sources of help, no immortality? How, and wherefore came we by it? We stand in a fearful waste, and a wide, dumb, and hurrying deep is already waiting to swallow us up. The sound of its ceaseless roaring is even now in our ears, and we have no resource against its approaching waves of destruction as they come to bear us away—away we know not whither! Despair, dark and fearful, is before us, or faith, bright and hopeful. We must choose, and however free, are forced to the choice; and I rejoice that we are forced; for our very slavery is freedom if we will but believe. Do we believe or rather will we believe, a path of obedience hopefully opens up to us. We commence a new life and have a new reason both for the present and the future life. We rest not in a false and delusive security, but in the promised favor and certain power of God. We can contend with the corruptions of the flesh and of sinful habits, satisfied that though our aims are not realized in the flesh, that when the materialism of our frames is resolved into

dust, our corruption shall put on incorruption, and the mysterious necessity of dying, like all other mysteries, will be explained. Let my body then, wear out, let it be pulverized into impalpable dust; it is a part of the divinely-appointed process for my justification, and when the glorious transformation is effected, I shall walk at liberty and in the full play of my emancipated powers, expatiate without frailty and without danger in the everlasting dominions of my God.

J. B. F.

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Reformation Press.—Mutual Charity.

The spirit of the Reformation Press, we flatter ourselves, is much improved. We would love to see our periodicals regular sources of religious knowledge, practical exponents of the great principles of religious life, and so elevated in a genuine moral strength as to hold themselves responsible for the advancement of personal religion amongst their readers, preparing each disciple to meet the privileges and perils of his calling. The right sort of christian sentiment and interest should be kindled or kept alive by every number, a sentiment and interest which may be followed by equally essential exertions to carry out the details of christian piety and benevolence. It is no child's talk to successfully enliven the soul of our readers; and yet without it no man will be delivered from wrong-doing or attain to a spiritual life, as every sincere and faithful worker in the vineyard of the Lord will testify. Ask every Pastor, every preacher, every Sunday-school teacher, any of the great army of earnest helpers and laborers with God's elect, and they will tell you that men must be aroused and kept spiritually awake, wise, and observant—alive to a knowledge of the source of their being and dependance and the prospect of eternity, or they are nothing benefitted by all our labors. Man must know his state, and that knowledge will prove to him either terrible or joy-inspiring as he may prove faithful to it. Skepticism in the spiritual purposes of human life, leading to self-reliance, is the disease of the times—happy he who can ap-

ply an effectual remedy. This removed, our faith in Christ is its almost necessary fruit—a faith leading us to live “the remainder of our lives not to the lust of the flesh, but to the will of God.”

Christ has set before us the loftiest standard of moral perfection and expects us to gain it by following him. His example properly presented will inspire at once with humility and high resolve. The glory of our religion is in the life it imparts. It extinguishes every mean and malicious impulse and influences us with good affections towards God and man. It gives us a self-acquaintance and emancipates from wrong-desire. It makes us road-ready for every good service and places us in the road of eternal progress and peace. It animates to a nobler life. As christian editors, therefore, the question should be pressed close upon us, are we accomplishing this high purpose of that christianity we profess to advocate? Does the world or Christ perform the inner work of constituting the character of our periodicals and the life they inspire? The world of ambition, applause and lucre, or the Christ of spiritual life, duty, and eternal gain?

Men amongst us, as in all denominations, speak and write as though every man by a rapid conversion must be brought to their own views, not perceiving that the tendency of the liberated part of Christendom is to a ground occupied exclusively by no sect, and upon which no good man will ever be regarded as an intruder. Christian truth, like its most appropriate emblem, the sun, is breaking forth with unexpected splendor upon all denominations, and he who would erect a curtain to confine its rays to himself, and the few he may for a time preclude from the common illumination, has both mistaken its mission and his own. The “Christian world” cannot again be placed under the thumb of a few self-deceived and contracted sectarians. Men of illuminated minds are daily growing ashamed of their illiberality towards each other, and blush at the now humiliating thought that they once deemed goodness and salvation confined to their expositions of divine truth.

Every religious organization has its mission; and *our* mission at present evidently is, to teach and enforce the things which relate to conduct and religious life; which grow out of the great principles we have so successfully advocated. The bearing of those principles upon all true morality, upon genuine philanthropy, upon spiritual growth, upon all progress, upon man and his destiny, must be the scope of our labors or boasts of originality and reformation will be the jest of the age, as they are now the regret of every earnest man amongst us. Our quick perceptions and bitterest denunciations of the errors and absurdities of “the Sects,” our scrupulous care to be unembarrassed by creeds and priestcraft, is not sufficient, is too negative, and will tend to world-craft and all the delusions of selfishness and irreligion, making our chief men a sour and impracticable race, and their followers foolish boasters of liberty to be doers of nothing and hearers only deceiving themselves, unless our thoughts grow more catholic, and we look for good in our fellow-workers as well as evil and our charities, under the influence of broader, freer views gravitate more towards terms of brotherhood than to that old satrapy of dogmatism and repugnance which ought long since to have melted away. An age of greatness, felicity and glory is at the door, and it is under the guidance of God and Religion, and we must work for it with the sentiments of peace and love, or it will shove us out of the way as selfish temporisers, for these sentiments are the eternal truths of Christ’s eternal kingdom.

With frank, warm and genial temper, let us keep at our work and welcome every man that will earnestly engage with us in any good word or work. It must be encouraging to the younger corpse of our common army, were the older and more experienced soldiers, less testy, less dogmatical, and less disposed to look doubtfully upon every influence or effort that does not mouth their shibboleths, or reiterate their peculiarities. It would be equally pleasant if we, the younger, could cultivate a proper reve-

rence, for the labors of tried men, however much we may differ in views of policy or the means that will best promote the common interests of a common cause. We must confide more in each other, for we need all the forms of fraternal and in many cases paternal aid. We long to see a responsibility amongst our elder brethren that is paternal in its solicitude, and when it shall come forth to bless the trials and labors of the younger, many an act of self-sacrifice and devotedness, will be called forth that will overshadow many arrogant professions and correct the tendency of many ambitious schemes. Let the spirit of confidence be promoted, and it will be difficult to be false to any fraternal obligation. For who will not love the man, and especially if that man be a father in Israel, who confides in him? And who is not generous in his affections whose soul is habitually awakened to the justice and goodness of God the eternal Father who has made us all brethren? As we feel the warmth of the divine beneficence streaming upon our often frozen souls, the ice of worldly care, interest and ambition will be melted and our hearts and hands will grow warmer for our fellow-laborers. The snow and frost will fall off our tree of life to little purpose if shaken only by rude shocks from beneath; but if melted from above by the rays of divine love, its branches will not only be freed from incrustation but will be pervaded with life—waving fragrance and music to each other; and in due time the bud, blossom and fruit will appear. Even so mote it be.

J. B. F.

#### What is the Kingdom of God.

In strictness of phrase, the universe is the Kingdom of God, for he is by nature King over all, with dominion boundless and everlasting, with power absolute and irresistible, and glory ineffable and incontestible. "The Heavens declare his glory and the firmament sheweth his handiwork." "Of him and to him and through him are all things." They were created for his pleasure; they are preserved by his providence, and they tend to his glory.

But as the chief honor and greatness of every government consists in the voluntary obedience of the governed, or of such as have the power to disobey, his kingdom is generally conceived of with reference to his government over rational and accountable creatures. These, by their own action, may set forth his glory, whilst inanimate nature can show it forth only by being acted upon. By the knowledge of what is intrinsically good or evil, by our having a taste for the excellence of truth and virtue; by the approval of reasonable and useful laws and a proper view of rewards and punishments, God as a Supreme Being, would cause his justice, wisdom, goodness and holiness to shine forth in the conduct and character of man, as his supreme power is portrayed in the regularity and order of physical nature.

By sin this display of his perfections and the development of our happiness are prevented, and his government is opposed and withstood. His power in nature cannot be resisted, for by one blast of his mouth he can bring all things to dust. But his power over accountable beings can be resisted, and has been resisted, according to the Scriptures, both by angels and men, and these are spoken of as composing a kingdom of Satan and darkness. Christ has been manifested to destroy the works of the devil, not so much by the exercise of Omnipotence, as the establishment of a true religion and the promotion of the knowledge, worship and love of God. The establishment of his religion would root out all idolatry, superstitious worship, criminal indulgence and trespass upon the rights of others, and by securing a filial heart and an obedient will to the purposes of God concerning man, would cause righteousness and felicity to cover the earth as the waters cover the fountains of the great deep.

In this sense, therefore, the religion of Christ and the obedience of faith is called the Kingdom of Heaven.

So much of a man as is sanctified is native to his kingdom, and so much of society as is reclaimed to holiness is brought under

its defence. Its sceptre is the sceptre of righteousness, and, therefore, whenever a sinner repents he is not far from the "Kingdom of Heaven."

This view of the kingdom of God leads to some very instructive and improving reflections. We see the influence of religion as powerful as it is gentle, and as effectual as it is noiseless. Like the approach of this beautiful and beautifully complete season,\* which has gently stolen upon us, so the reign of God comes over the soul. No man can say when autumn commenced. Our calendars may fix the precise date, but Nature does not. Still it has come, and has derived its nutriment from alternate rays of the sun and showers and frost, and is now here in all its completeness. So it might be said of the Kingdom of Heaven at any time after the resurrection of Christ. It had come, as the result of alternate miracles and teachings; ministrations by the wayside and in the fishing boat; on mountains and in gardens; of sayings heard but not understood until months afterwards; of the smiting of the King and the scattering of his followers; of death for sin and a resurrection for justification and of gatherings in Jerusalem amid gifts of tongues, prophesyings, and the willing obedience of the multitudes.

And thus it is that God ever works. Man seeks for noise and tumult, his kingdoms are established with blast of trumpet and the tread of marshalled armies. Christ works in silence, without observation, unobserved because unknown even by his immediate followers, till at last when they look up "their hearts being opened that they might understand the Scriptures," they see his kingdom established. Thus it was in its first establishment upon earth; thus it still is in its power in and over every individual soul that seeks it; and thus it must ever be in its healing and sanctifying influences over society to the end of the world. We commence our positive obedience to his authority in baptism; but the influences which lead us to that decisive act are scarcely traceable in many instances, and those that preserve

in us the life of our union with God must ever go forward with new inward convictions and motives; leading to a life after the model of Christ: a life of unconstrained and vigorous action, inspired by faith, hope and love.

Our religious experiences verify these truths. We cannot tell when first we came under religious influences; although we can tell and ought to tell when we took upon us the name of Christ, and entered directly upon the christian life. Few of us can remember the day when we had no religious thought or aspiration: or were entirely destitute of religious impressions. We have had thoughts of God and duty; we were taught to pray from our cradles, and we have often, long before we were publicly attached to a church, poured out our souls to God. With full understanding of our purposes, and with deep emotions we have preferred the way of Christ as the better part. These were the influences of the Kingdom of Christ, and where they have led to the obedience required by his ordinances and the devotion of the life in the way of his commandments we may account the result as equal to all that is said of spiritual birth, regeneration, remission, &c. In religious society children begin to pray before their souls are distinctly conscious of it. They have felt the appeal to their heart and the spirit has silently up-breathed to God. Then they have thought in deep meditation upon eternity and eternal things. Forms of speech were then sought, fit places of worship were selected, and when opportunity invited they have openly devoted themselves to God. This devotion afterwards spread itself through a life of daily obedience or a daily walk with God. One by one the unspiritual or sinful traits of their souls have been subdued, their earthly tastes were corrected, and life and conversation have been made to breathe the spirit of Christ, and look upward for divine approval. And thus the Kingdom of God, as a spiritual kingdom, is ever coming and always come; is ever entering and always entered, and as grace by grace is made the

\* This is an extract from a sermon preached in autumn.

ornament of our character, we are not only established in it but we have an assurance of an ultimate everlasting triumph with it over sin, death and the grave.

True, there are some in whom this gradual and silent coming of the kingdom has not been verified. Men of irreligious habits and obdurate hearts, become religious by passing through a death-struggle. Open and manifest guilt is thrown off by a violent inward convulsion. But if you will allow the figure, it is the downfall of the kingdom of Satan that is attended with the noise, agony and convulsion. Satan falls like lightning, suddenly, terribly. Christ comes as a Sun, silently, gradually, gloriously.—The old heavens pass away with a great noise, but the new are spread out, in beauty and glory as without hands, to be swept by no stormy breath.

But we remark, in conclusion, that the truth we are endeavoring to teach is illustrated in the influence of christian character. No man can estimate the good that flows to society from the unpretending discharge of the commonest duties, in the details of business, the obligations of domestic life and of social intercourse. God may reign in the quiet home, in the lonely path of duty, in the field and in the work-shop; in unostentatious charity, where the left hand knows not what the right hand doeth, in silent suffering; in the submission of the spirit under affliction, in minute conscientiousness, in a thousand nameless thoughts and least studied words and actions; and though they may not be noted on earth, they have their record on high and their influence throughout society. That influence may be felt when least defined. It works like leaven, till family, neighborhood and city is savingly leavened. Its progress in us and over our associations is like the silent stealing of light on the confines of darkness. The only panoply of the kingdom of heaven promised for its militant subject, is the panoply of character. Its weapons are the love that attracts, the patience that endures; the union that gives strength, and the power that achieves a victory over revolted minds to persuade and

assimilate them with the spirit of Christ.—The question then comes home to us, how stand we in relation to this kingdom? What is the present frame of my heart and influence of my character? Do I live as a free-born son of God in the enjoyment of my birth-right privileges and honors? Do I pray sincerely, daily, submissively? Do I ingenuously pour fourth my soul's hidden thoughts that I may receive, and be guided by, the fresh light of heaven? Does the consciousness of the divine presence make a part of my daily life, and does the thought of God enter into my plans of business, of pleasure and of duty? Do I sincerely love the Saviour, and consider him as my living spiritual head and priest? Is his will my law and his example the measure of my life and duty? Does the power of his kingdom govern my tastes, conversation and daily walk? Do I preserve fellowship with all his brethren, free from envy, evil-surmising and evil-speaking? Do the calls of the ignorant, the tempted and the neglected find a ready response in my heart and hand?—These and kindred questions will arise in every bosom, as we contemplate the nature of Christ's kingdom upon earth, and our relation to it. J. B. F.

For the Christian Magazine.

#### Human Creeds.

The word CREED, from the Latin *credo*, originally signified merely "*I believe.*" In this sense what one believes is his creed, and in this simple view of the term, every man who believes any thing, has a *creed*. His creed is made up of what he *believes*.

A CREED, then, in its literal sense, every man is in duty bound to have. It is, moreover, his duty to avow that *belief*, that CREED. This avowal of what he believes constitutes his *confession of faith*. His creed is made up of what he *believes*—his confession includes whatever he has avowed as his belief. In this sense, both reason and revelation require that every man should have a creed, and make confession of it too. "*I believe,*" said the Psalmist, therefore have I *spoken.*" Paul adopts the principle

and acted upon it. "We also believe," he says, "and therefore speak."

Faith is the distinguishing exercise of the human mind in its present lapsed state. God has revealed certain truths in the Bible which he calls on men to believe, and which they are explicitly required personally to examine, in order that they may believe them. Every one who has obeyed the divine command, and has received the things revealed as true, has a *creed*—in other words, he believes what the Holy Spirit has revealed. Without this he is not a believer in Jesus Christ, and cannot be a christian. Most assuredly, then, every christian has a creed: he confesses with his lips what in his heart he believes; hence he has a confession of faith, in the proper signification of the phrase.

But the word *creed* has received another signification, called the *theological*; and in this, its appropriated sense, it means "an exhibition in human language, of those great doctrines which are believed by the framers of it to be taught in the Holy Scriptures; and which are drawn out in regular order, for the purpose of ascertaining how far those who wish to unite in church fellowship are really agreed in the fundamental principles of christianity."\*

In this sense, a creed, or confession of faith, is an authoritative rule of faith and practice: it contains a set of articles which persons are required to subscribe and are expected to adopt on becoming members of the society holding them, and for renouncing which, they are liable to exclusion from said society.

There is not however, a society in our midst, which, perhaps, many persons do not join without knowing scarcely any thing of its peculiar religious tenets, and without the slightest apprehension that they are required to adopt its creed, to submit to its authority, or to conform to its usages. Had they understood these things before-hand, they would not have joined the society—nothing would have been further from their thoughts. But having found themselves in the toils

and meshes of the net, they just feel indignant; they next submit, and finally imbibe the sentiments and partake fully of the intolerant spirit of the creed.

Romanists assume that the church is infallible; that the Pope in council cannot err. Whatever, therefore, the temporal head of the church has prescribed for the faith and practice of her members, is supposed to be infallibly right, and the members implicitly believe and do, without claiming the right to judge for themselves in any thing. They do not presume even to think for themselves in the matter, unless it is to think as the church thinks, and to believe as the church believes. They are *denied* any other right. The Romish church claims to be infallible.

Protestant creed-makers, on the other hand, have all the benefits of infallibility without the assumption of it. They pretend to guarantee to all persons the right of private judgment in matters of religion—the prerogative of exercising their own minds, and of finding their own creed in the Bible, and of drawing their own conclusions directly from the source and fountain of all truth. It is, however, sheer pretence. They will allow every man to think for himself, provided he will think their *creed*, professedly drawn from the Bible, is right. If he will not, or rather *cannot* do this; if he refuse to receive and adopt it; if he have the temerity and presumption to differ from them even in unimportant matters; they refuse him membership in their society; they treat him as a publican and a sinner. If he is in the society and presumes to file his protest against the creed, he is unceremoniously shown the door out, or rather is thrown over the fence, and denounced as a heretic, and his *christian*, and more than likely his *moral* character, aspersed! Christian liberty with such societies, is liberty for you to join them, provided you agree with them in the last iota of their creed; or if you differ from them, you are at liberty to go somewhere else! If one does not think as the church thinks, he is free not to join it, and if he is already within its pale, he is at

\* Dr. Miller.

liberty to be cast out, with the anathemas of the church upon his head, and a fiery stream of persecution after him. And this is freedom of thought; the right of private judgment; liberty of conscience; religious toleration!! True, they do not torture him on the rack, nor burn him at the stake—for the best reason in the world—because the laws of our country will not permit it to be done.

The spirit of all creeds, Romish and Protestant, is the same—it is a spirit of bigotry, despotism, intolerance; and their tendency is to persecution. They all exhibit this spirit whenever opportunity offers.

The uncongenial sects in this country first, tacitly at least, agreed to a truce; they next mutually acknowledged each other independent; and finally, they formed a sort of holy alliance. We will let you alone if you will let us alone, is the principle on which they act. The terms of the treaty, however, are not unfrequently violated, and skirmishes had, and aggressions made, and the waters troubled for a season; but they soon subside into a calm again—a portentous calm, however!

Are we told that creeds, as contained in the various books called *Disciplines*, *Confessions of Faith*, &c., are innocent things; that they are not enforced? Then they are useless, and should be given to the moles and bats. This very fact shows that they have power, but it lies dormant; but it is the lightning asleep on the bosom of the storm cloud; the undisturbed serpent. The poison, the deadly poison and the keen fangs are there; they are only concealed by the closed lips of the sleeping monster.

The Bible is a sufficient creed; sufficient for all the purposes for which divine wisdom and goodness intended it. If there be any purpose that can be answered by a human creed that cannot be secured by the Bible, it is a *wrong* purpose—one never contemplated by infinite wisdom.

If the human creed contains nothing but what may be found in the Bible, it is useless—for the Bible itself is all-sufficient. If it contain any thing not in the Bible, it is just

that far *wrong*—for the Bible contains all things necessary to salvation.

In christianity, we contend for the *Bible*, the *whole Bible*, and *nothing but* the Bible. Amen.

Here we pause for the present.

B. F. H.

#### Religious Progress.

Religious Progress; Discourses on the Development of Christian Character; by William R. Williams. Boston: Gould, Kendall and Lincoln, 59 Washington st., 1852.

We now come to a most interesting part of our review and discussion of man's religious progress, and one too complicated with difficulties for the minds of many. It is that of his progress towards perfection. The difficulty is this: the Christian is frequently exhorted in the New Testament to be perfect; to go on unto perfection; to be perfect as God is perfect, etc. The question is frequently very seriously asked, can there be any such thing as Christian perfection on this earth? Is it possible for a man to become religiously perfect? Since it is written, that in many things we all offend; that the man who lives and says that he sins not, is a liar and the truth is not in him, and various other passages of similar import, how is it possible for any one to become perfect? And hence, some have concluded that Christian perfection is impossible on earth; while others, in view of other passages, in accordance with the passages first quoted above, have, with as much confidence, maintained the contrary or opposite.

In reference to this we reply, that perfection is sometimes spoken of in the Bible as relative, and sometimes as absolute. The former is attainable by man. Of this character was the perfection of Noah. He is represented as "a just man, and perfect in his generations, and walked with God." He was perfect for his age of the world, the religious system under which he was, and the circumstances by which he was surrounded.

Again, it is said by James, that "if

any man offend not in word, he is a perfect man;" that is, he may be perfect in this particular; and thus in reference to other similar passages. Besides, too, it is probable that the term "perfect," as rendered in our common version, may not now in some passages, have the same meaning as it did when that version was made. It may sometimes merely mean being complete or entire in some respect.

By absolute perfection, we mean that which is complete and entire in every respect and particular. We mean infinite perfection; that which belongs to God, and to him alone. This, of course, is not attainable by man. And yet we are exhorted to aspire after it; to be perfect, as God is perfect. But why? That we may always have an example before us we can never reach; that we may ever be aspiring after. Had we a finite example set before us, one that was beyond our reach, when we should arrive at it, or suppose that we had, our exertions would cease: there would be an end to our religious progress, and we would remain stationary, or retrograde. Hence the importance of having God as our great example of perfection.

On this subject our author has some very excellent remarks:

"Were there no other precept of that tenor, the single utterance of our Christ, "be ye perfect, even as your Father in heaven is perfect," would be sufficient to show how a limitless growth and expansion of our intellectual and moral stature was set before us in the gospel. That utterance was a part of the sermon on the Mount. The morality there taught, has smitten infidels with admiration, goes beyond, far beyond, that temporal and secular order to which they would limit it. To man, the heir of immortality, it prescribes the law, and warrants the hope of an immortal progression—a progression of which time is but the starting-point, and eternity the long career, and God the unreached and ever-ascending goal of its endless and jubilant ascent.

"The mistakes and crude hopes of the

irreligious, and the peculiar dangers and duties environing the religious men and women of our times, should alike enforce this principle. It is written again and again over the New Testament. The chief master and Apostle of our profession prayed for his people that his joy might remain in them, and that their joy might be full, in keeping his commandments, and that thus their Father and his Father might be glorified, in their "bearing much fruit." Sanctified for their sake, he prayed, "that they also might be sanctified through the truth." Complete and final as was their justification, when once believing in Him, whose sacrifice and work made an end of sin, and brought in an everlasting righteousness; their sanctification was but eniual, and was to continue progressive, ascending from grace to grace; and even when culminating in the invisible glory, it was even there to know, through the long lapse of eternity, an intenser glow of fire, and to scan a widening horizon of knowledge, and to evolve a higher grade of holiness, as the dread glad perfection of their Father God loomed on them more vastly, and shone on them more neatly and more clearly. And in the light of his great Master's lessons, counting himself not to have attained, but struggling onward to apprehend that for which also he was apprehended and counted of his God. Paul bade Christians go onward and forward to perfection, and leaving the nursery and its pattering by rote of elementary truths, he bade them proceed to the studies and attainments of a vigorous maturity in truth and holiness."

Such then is the infinite example we have set before us for an imitation, and as the great object of our aspirations. The religious progress of man is to be infinite, and to reach and extend into eternity itself. God would have us as much like him as possible, as in this consists our highest glory and greatest happiness; and hence he has proposed Himself as the example for us to aspire after in perfection. And for this purpose he has furnished us with all the necessary means in the Bible; "all

things that pertain to life and Godliness.”

We can not, perhaps, conclude this better than with the following excellent extract from one of the best writers of the day :

“Be on your guard, therefore, from the first, against setting your mark too low. Do not allow yourself to be persuaded that any thing less is religious, or will answer for you, than its complete and highest measure. Remember that these things must be ‘in you and abound.’ The higher you aim, the higher you will reach ; but if content with a low aim, you will for ever fall short. The Scriptural word is *perfection*. Strive after that. Never be satisfied while short of it, and then you will be always improving. But if you set yourself some definite measure of goodness ; if you prescribe to yourself some limit in devotion and love, you will by and by fancy you have reached it, and thus will remain stationary, in a condition far below what you might have attained. Remember always, that you are capable of being more devout, more charitable, more humble, more devoted and earnest in doing good, better acquainted with religious truth, and that, as it is impossible there should be any period to the progress of the human soul, so it is impossible that the endeavor of the soul should be too exalted. It is because men do not think of this, or do not practically apply it, that so many, even of those who intend to govern themselves by religious motives, remain so lamentably deficient in excellence. They adopt a law or partial standard, and strive after it sluggishly, and thus come to a period in religion before they arrive at the close of life. Happy they who are so filled with longings after spiritual good, that they go on improving to the end of their days.”

This idea of an ever-growing conformity to God, and endless progression in glory, holiness, and happiness, is one of the most animating and encouraging that can enter the heart of man. The means are within the reach of every one who will use them ; and the mansions of immortal happiness and glory, are open to all who will enter.

J. R. H.

### The Baptisms

#### THE DILUVIAN BAPTISM.

One of the most prominent points in the design of Christian baptism, being that it is “for the remission of sins,” the introduction and existence of SIN in the world, gave rise to the institution. And in all the *baptisms* that we have on record, of every character, (for we have several, as we have several “gospels,” though in *definition* of the word, always the same,) in all these, there are *two* prominent points, to be always taken into consideration—the *destruction of sin*, on the one hand, and a *salvation from it* and its effects, on the other. And in connection with these, another thing, the consideration of which must never be omitted—a *change of state*. Accompanying them, will generally be found a change of state of some *kind*, as their results or consequences ; and there is hardly a single one to be found, in which this was not the case.

The baptism which we now have before us for consideration,—the *diluvian baptism*, or baptism of the world by the deluge,—is the grandest and most sublime event of the kind, which mankind ever witnessed, in fact really the grandest and most sublime in the history of the world, and one of the most important in its consequences. We do not call it a *baptism*, merely because the earth was literally *immersed* in water, *overwhelmed* or *covered over* with it, though the import of the term would justify us in doing this,—but also because it is thus referred to by an inspired Apostle. Peter says, in his first epistle, in reference to the deluge: “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even BAPTISM, doth also now SAVE us, (not the putting away of the sins of the flesh, but the answer of a good con-

science towards God,) by the resurrection of Jesus Christ." (1 Pet. iii. 18-21.)—Here Christian baptism is called, in reference to the deluge, "the like figure whereunto," or the *antitype* of it, consequently the type itself, the deluge, must have been a *baptism* too, a baptism of the world by *water*. And if our Pedobaptist friends please, we will also have it baptized by *sprinkling*, the sprinkling of rain, but "by implication," to use a favorite expression of the Biblical critics; that is, it rained on the earth until it was thoroughly *washed* and saturated by it; and not only this, but until it was completely and entirely *covered over* with water. Then was the earth *baptized*, and not before, with the diluvian baptism.

It was *SIN* that was the cause of, or gave rise to the diluvian baptism. By the transgression of our first parents, sin had been introduced into the primeval world. It was extremely small and simple in its beginning; and this is generally the way in which vice has its origin.

The simple act of eating the fruit of a forbidden tree constituted all the offence!—how serious and awful were the consequences! Man lost his first estate, forfeited the favor of God, was expelled from the garden of delights, and brought *death* into the world, spiritual and temporal, with all its awful consequences!

But the consequences of sin to man, were not merely to end here. Not only did sin introduce death, but before very long, the *destruction* of the *world* itself, was among the awful consequences! The world, with all that it contained, save a single vessel with its contents, was to be drowned and destroyed, because of the *sins* of man!—And how sublime and awful is the scene here presented for our contemplation!—With what emotions of awe and sublimity, do we contemplate a great inundation!—When one of our mighty rivers rises out of its banks, and swelling upwards, and spreading outwards, fills its wide valley with its rushing waters, and with ocean-sweep carries all before it upon its broad bosom! Or, when the mighty ocean itself, tide-heaved and tempest-tossed, overleaps its ancient

barriers, and rolls its mountain waves in terrible majesty and awful grandeur, over the adjacent country! Or, with what sublime and awful sensations, do we view a large city on fire; the devouring element spreading in devastating conflagration, and in "an ocean of flame," rolling on its red surges from street to street and from square to square! Or, the ruins of a mighty empire, as that of the Roman, crumbling into dust, with sad mementos of her "grandeur past!" But how much greater is the scene now presented to us! We are called upon to contemplate, not a city, or a country, or an empire—but a *WORLD* in ruin!

Let us look now at the *causes*, that brought about the deluge. *Sin* was the great cause—sin "the source of every woe;" but it does not seem to have made any remarkable or notable progress after its introduction and the earth had been stained with the blood of the first murder, until an event took place that soon caused it to spread, with universal prevalence all over the world: "The *sons of God* saw the *daughters of men*, that they were fair; and they took them wives of all which they chose." This was probably the intermarriage of the sons of Seth, who preserved the worship of God and a corresponding purity of life, with the female descendants of Cain. At all events, it was the intermarriage of the "true worshippers of God," with "females of a character estranged from him, and devoted to the fascinations and pleasures of the world." Such marriages have always been interdicted by God—were prohibited alike under the Jewish and Christian Dispensations—and have in all ages been the source of woes and judgments.

The results of these unholy and interdicted matrimonial alliances, were soon obvious. Monstrous were the immediate fruits, and well calculated to produce the results to which they soon lead! "There were giants in those days; and also after that, when the *sons of God* came in unto the *daughters of men*, and they *bare children* unto them: the same became mighty men, which were of old, men of renown." Not only giants in

stature, but also giants in crime, monsters in vice and wickedness.

Here—in these unholy marriages of the righteous with the wicked—was the beginning, the prime origin, of the universal corruption and depravity of mankind. The stream of vice, small in its beginning, soon widened into a river, and then swelled into an ocean of crime, lashed into a ceaseless and unabating storm by the fierce winds of human passion! “And God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually.—The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.” Such is the strong and emphatic language of inspiration, in reference to the causes of the deluge! Man had become totally corrupt and depraved, had forfeited the favor of God for which provision had been made, and lost all claims to His mercy!

Man is now ripe for the destruction; and God determines to destroy *him*, and all the animated creation which He had made for him, along with him: “And the Lord said I will destroy man whom I have created, from the face of the earth, both *man* and *beast*, and the *creeping thing*, and the *fowls* of the air.” And not only this, but the *earth itself* along with them: “And God said to Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them *with the earth*.” The means or instrument of this destruction is then announced: “And behold, I, even I, do bring a *flood of waters* upon the earth, to *destroy all flesh* wherein is the breath of life, from under heaven; and *every thing* that is in the earth, *shall die*.”—But there is to be an exception—one man and one family are to be reserved, with a few of each kind of animals on whom sentence had been pronounced.

In the midst of all this corruption and depravity, there was but one righteous patriarch left, and but one—but one righteous man, and one pious and devoted family; and

these were Noah and his family. “The fathers had died; the sons of God apostatized; Enoch had been translated; the patriarchs were not; and one alone was found, of all the teeming millions of the earth, who worshipped the God of heaven. From one lone altar the smoke of sacrifice ascended, and in a single house the voice of prayer was heard. That voice was the voice of Noah; a man beloved by God, and watched by him with perpetual vigilance, lest he should fall by the hand of violence, and heaven be left without a prophet or an altar upon the earth.” God determined to reserve him, and to save him and his family: “But NOAH found *grace* in the eyes of the Lord.” His *character* was such a one as God approves; and hence he “found favor:” “Noah was a *just* man, and *perfect* in his *generations*, and Noah *walked with God*.” But one righteous man and his family were not sufficient for reclaiming and saving the world. There was too little leaven left, for leavening the corrupt mass with righteousness; and but just enough left for the preservation of the race. Hence, on account of the character of Noah, and for the preservation of the human race, God determines to save him and his family. And as the destruction of the world was to be by *water*, the salvation or preservation of Noah, must be by or from *water* also. To effect this, there must be some means devised, in correspondence with the method of destruction. And as in such cases, man is unable to save himself, by any plan suggested by his own unaided wisdom, God does not leave the devising of the means to Noah, but prescribes them Himself. He commands him to build an ARK; and prescribes the very form itself of it, its length, breadth, height, &c.—and even the very material or wood of which it was to be constructed. And Noah neither doubted, demurred, nor hesitated; but implicitly believed, and unreservedly obeyed God. And had he done otherwise—had he wilfully varied in any manner, in the least, from what God commanded him and prescribed for him, he would have forfeited the promise of God, and been lost, with the disobedient world.

Hence God proposes to establish his covenant with Noah; and to save him and his family: "But with thee will I *establish* my *covenant*: and there shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." He then instructs him what else to take into the ark; and in compliance with *all*, we are informed: "Thus did Noah, according to *all* that God *commanded* him, so DID he." And so with all who *believe* and *obey* God. They must do *as* He has *commanded*; and obey *all* his commandments, promptly, unreservedly, and in accordance with the precise form or manner of what He commands.

J. R. H.

[To be Continued.]

#### Religious Education of Children.

☞ In all our various reading, both of the writings of our brethren and of others, we have seldom, if ever, met with any thing better than the following remarks, from "*Formation of Christian Character*," by H. Ware, jr. They are full of truth and just and forcible sentiment. We most earnestly recommend them to all who are interested in, or have any thing to do with, the education and training of children.

"Religion is consonant to man's nature, and suited to the faculties with which God has endowed him. His soul is formed for religion, and the gospel has been adapted to the constitution of his soul. His understanding takes cognizance of its truths, his conscience applies them, his affections are capable of becoming interested in them, and his will of being subject to them. There can be no moment of existence, after he has come to the exercise of his rational faculties, at which this is not the case. As soon as he can love and obey his parents, he can love and obey God; and this is religion. The capacity of doing the one is the capacity of doing the other.

"It is true, the latter is not so universally done as the former; but the cause is not, that religion is unsuited to the young, but that their attention is engrossed by visible objects and present pleasures. Occupied

with these, it requires effort and pains-taking to direct the mind to invisible things; to turn the attention from the objects which press them on every side, to the abstract spiritual objects of faith. Hence it is easy to see, that the want of early religion is owing, primarily, to the circumstances in which childhood is placed, and, next, to remissness in education. Worldly things are before the child's eye, and minister to its gratification every hour and every minute; but religious things are presented to it only in a formal and dry way once a week. The things of the world are made to constitute its pleasures; those of religion are made its tasks. It is made to feel its dependance on a parent's love every hour; but it is seldom reminded of its dependance on God, and then perhaps only in some stated lesson, which it learns by compulsion, and not in the midst of the actual engagements and pleasures of its little life. It partakes of the caresses of its human parents, and cannot remember the time when it was not an object of their tenderness; so that their image is interwoven with their very existence. But God it has never seen, and has seldom heard of him; his name and presence are banished from common conversation, and inferior and visible agents receive the gratitude of gifts which come from him. So also the parent's authority is immediate and visibly exercised, and obedience goes into the rule and habit of life. But the authority of God is not displayed in any sensible act or declaration; it is only heard of at set times and in set tasks; and thus it fails of becoming mingled with the principles of conduct, or forming a rule and habit of subjection. In a word, let it be considered how little and how infrequently the idea of God is brought home to the child's mind, even under the most favorable circumstances, and how little is done to make Him the object of love and obedience, in comparison with what is done to unite its affections to its parents; while, at the same time, the spirituality and invisibility of the Creator render it necessary that even more should be done;—and it will be seen that the want

of an early and spontaneous growth of the religious character is not owing to want of original capacity for religion, but is to be traced to the unpropitious circumstances in which childhood is passed, and the want of uniform, earnest, persevering instruction.

"I have made this statement for two reasons. First, because I think it points out the immense importance of a religious education, and is an urgent call upon parents for greater diligence in this duty. No parent will deliberately say, in excuse for his neglect, that his children are capable of apprehending and performing their duty to God. He will perceive that the same operation of circumstances and of unceasing influence, which has made them devoted to him, would make them devoted to God; and religion is that state of mind toward God, which a good child exercises toward a parent. It is the same principle and the same affections, fixing themselves on an infinitely higher object. Let parents be aware of this, and they will feel the call and the encouragement to a more systematic and affectionate attention to the religious instruction of their children."

The foregoing cannot be too deeply impressed on the minds of parents. Let them educate their children for eternity as well as for time; and remember that this is the most important of all education.

J. R. H.

Tennessee Rolling Works, Feb. 1852.

#### Religious Phases Extraordinary.

\* \* \* \* *Animorum*

*Impulsu, et cæca magna que cupidine ducti.*

JUV.

Vain man runs headlong, to caprice resigned,  
Impelled by passion, and with folly blind.

"Some depart from the faith giving heed to deceitful spirits and doctrines of dead men."—PAUL, NEW TRS.

Ambitious desire seeks its gratification by industry or artifice, by merit or its affectation, by means rational or absurd, measured only by the amount of virtue or vice, wisdom or folly that belong to the seeker.

2

Some mistake the degree of their own merit, while many desire others to mistake it. The cunning love stratagem; the powerful, violence; the fanatical superstition; while all love praise, and seek it according to the innumerable differences in capacity, temperament and cultivation. A continual feast of commendation is seldom if ever within the reach of any, and, therefore, the vain, prize single morsels, as the starving eagerly seize the refuse of a banquet. Gross compliments feed an appetite which, were it accustomed to delicacies, would be disgusted by them, rather than satisfied.

Reflections something like the above, force themselves on our moralizing mood, as we occasionally look over some of the periodicals that come to us in exchange. We have now before us the "Herald of the Age and Kingdom to Come," which professes to understand more of the mysteries of the future as revealed in Israel's prophets than all the world beside; pronounces such men as the late Moses Stuart, "Professors of Sacred Nonsense," and foreshadows the day of doom and the establishment of the literal throne of David, with our Messiah upon it, as just *fifteen* years in advance of our present year of grace. It appears learned in Chaldee, Hebrew and Metaphysics; avers the soul of man to be material; announces the non-resurrection of infants, idiots and Pagans; the final annihilation of all the wicked; the downfall of all the existing governments of Europe by the might of the Czar whom it calls the "King of Assyria," and then his overthrow by the Saints of the Lord, among which its Editor seems to rank as a Prince! But this periodical, with the wonderful title, it appears, is poorly sustained, and if its friends will not come to its immediate aid, it announces in fearful words, that with all capacity to solve the "problems that have nonplussed the heads of Philosophers and Statesmen," it will be unable to live upon the gaseous promises of mortal souls, and its editor must "vanish from the scene and say adieu, till the day of doom!" Now, it may sound strangely, but it is true, nevertheless, we have been

a reader of this editor's productions from the beginning of his religious career, and for the life of us, we can not acknowledge the superior claims he puts forth as the Noah of his age, and think that his whole system could be embraced in one of his numbers more clearly than it has been spread out in a dozen volumes. We believe, also, that he has read the Prophets often and anxiously, but whether he has read them for a theory or for plain truth, admits of some question. We believe him under the influence of an ambition that earth can not gratify; which has led to the adoption of the crudest fables of Jewish dotage and fancies of modern scepticism. We have never read his "Elpis Israel," however, although Lord Palmerston says it is an "interesting work!" We have no doubt either of "my Lord's" opinion, but there are so many meanings to that same word "interesting" that we are unable to know how the courteous compliment is to be taken. By the side of the Herald we have accounts of spiritual rappings, Advent papers, Neologistic Essays, etc., etc., while immediately under our table is the following queer letter, addressed to the editor of the "St. Louis Republican:"

SACRAMENTO CITY, Dec. 26. 1851.

GENTLEMEN:

By the grace of God permit me to address you a short epistle through the medium of your valuable journal.

Having long been skeptical concerning the religion of the blessed Redeemer, but have, through the mercies of the Ruler of this mighty universe, had all my doubts and fears removed. I have had things revealed to me which will in a few years astonish the world. I am in a degree an obscure and uneducated personage, yet I am preparing a short commentary on the New Testament which will make every word and sentence plain and simple.

I am commissioned to preach the Gospel to every nation, kindred and tongue; declaring the mighty wonders that will come to pass in a few years.

The day is not far distant when there

will be seven years of sore famine in the land.

You are familiar with my suffering and persecution in Missouri; but the great God who is all powerful has preserved my life for this great work.

I will be in the city of New York some time during the ensuing summer. I hope to be the means of saving a number of my fellow creatures from a lost and ruined state.

May you ever be mindful of your latter end, and meet your God in peace, is the prayer of your very humble servant,

W. D. McDANIEL,  
of Clay county, Missouri.

Such is a specimen of the efforts at originality in divine things, and of the absurd delusions with which men seek the high mission of reformers in this the high noon of our enlightened century. Verily, it is not much wonder that a Brownson has gone back to "Mother Church" for rest from their clamor; or a Newman, in soul-sympathy, is striving to explain all the religious phenomena of the world. Age of unbounded wonders! of the "solidarity" of nations! of the reign of fancy! it is a privilege to be a part of ye, for there is no danger of stagnation or inactivity while Kossuth and the Czar, Scott and the young Douglass, Napoleon, the little, and Sultan, Abdiel Mejid, the great, Dr. Thomas and Prophet McDaniel, Parker and Brownson, Greely and Bennet, Phrenology and Spiritualism, Orthodoxy verging to Unitarianism, and Unitarianism to Orthodoxy; Revolutions in Europe and Temperance reformations in America; Russia and the Papacy, Baptismal controversies and Animal revivalism, Bible Unions to separate United Bible Societies and make new translations to settle what can never be settled, and to be circulated *universally, i. e.* with a small class, to change the controversy from Baptistism to Calvinism and Trinitarianism; Campbellism courting Baptistism, and Baptistism borrowing without returning the weapons of A Campbell: all these great and small topics of the press are likely to keep the world agog, while its sober and earnest

workers may look on, await the decisions of time, needing no one to advise that they be not unreasonably discontented. From these and other manifestations of the times, there is darkness enough to bewilder the unwary; there are difficulties enough to stumble the weak; temptations enough to ensnare the self-relying; doubts enough to perplex the ignorant; and trouble, anxiety and fear enough for all. Enough there is in the whole of them to teach us humility; enough to lead us to Christ as the only divine Teacher; enough here, as every where, to cause us to "cease from man whose breath is in his nostrils; for what account is to be made of him?" and to remember that the ultimate, fixed and firm reliance and attachment of man must be placed in that calm and profound heaven in which the Sun of Righteousness shines with undiminished light for all ages, or there is no steadfastness either for his faith or hope; no composure for the agitations of the people. "Some put their trust in chariots and some in horses;" some look to the great Princes or accidental leaders of no man knows what, and some seek unto wealth as a refuge and unto fame as felicity, but like all devices of men they are insufficient for protection, much less for happiness. Let us, therefore, remember the name of the Lord; let us rejoice in his salvation."

For in our age as in all ages,

"The pride of man shall be humbled;  
The loftiness of mortals shall be abased,  
And Jehovah shall be exalted for ever." Amen.

Man, every man, may learn if he will, in every hour of agonizing anxiety, of struggle, or bitter anguish of disappointment, that there is no help for him save in the infinite and immortal. He may learn, he must learn, that the gains of earth without God's blessing, are trash, its pleasures are vanity, its hopes are illusions; while with that blessing, there is discipline in every thing, and should the world itself sink beneath us, there are everlasting arms to receive us and bear us to new missions of love and power in his unbounded dominions. Faith in God and the hope of life beyond the power of death, are the only

safeguards of the mind, and through Jesus these are accessible to all.

Men who have not manhood enough to believe that they are God's creatures and are cared for by him by innumerable and unutterable agencies, visible and invisible, in their states of unrest may, like all orphan children, seek a mother and find one in the Mother of all abominations whose arms are wide-open to receive all who ask for her protection and service. Men who desire to be carrion-birds can find, in the errors of all sects, enough to gloat over until tired of the fetid mass, they rise with wretching stomach to be bourne by the first wind to regions of doubt or credulity, as chance may order. While a man who has faith that God is, may learn every where to trust Him; and in his appointed allotment, serve him as capacity and occasion may allow, and however humble his position or unnoticed his path, he may feel himself in the nursery of endless being and on the high-road to the goal of immortality. But he that has not this faith, this simplest, easiest and most ready faith, may

Stand and con

The ways, the passions, tempers, creeds of men—  
Forgetting that he also is a man—'till joy,  
Till truth itself, is something that another felt,  
No property of his!

J. B. F.

#### Charity.

"Charity never faileth; but whether there be prophecies they shall fail, whether there be tongues, they shall cease; whether there be knowledge it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part, but then shall I know, even as also I am known. And now abideth faith, hope, charity, these three, but the greatest of these is charity." 1 Cor. 13: 8—13.

In the previous portion of this chapter, the apostle has described, with admirable clearness, the nature of charity, and he now proceeds to contrast it, with reference to du-

ration, with miraculous gifts and with knowledge. Concerning these gifts he affirms what indeed is to us very evident, that prophecies must fail and tongues cease. At the time when he penned these declarations extraordinary gifts of the spirit were common, and doubtless there were not wanting men who anticipated their continuing with the church through all ages. The apostle, however, gives no countenance to this fond hope but declares plainly that they were but temporary and must pass away. The event has fully justified the prophetic character of the apostle and the wisdom of God. Prophets, whether by the term we mean seers capable of looking into futurity, or those miraculously gifted to expound the word of God, are no more. The voice of prophecy is heard no more. False prophets have arisen and have misled many, but the word of the apostle stands fast. Others have affected to possess the power of speaking with tongues, but their folly has become manifest and their career covered with deserved infamy. Splendid as were these gifts, and necessary as they were in the primitive epoch of christianity, they were nevertheless held in little esteem by the man of God in comparison of that charity which humble in its pretensions is destined, notwithstanding, to abide forever. There was even in the apostolic day of prodigies and miracles, a more excellent way. Christianity then, as now, laid its chief stress not on the raw gifts of nature, nor upon the more extraordinary gifts of the spirit, but upon the gentle graces of the heart. As the true victor in his country's cause thinks not of the rich spoils which tempt and fill the eyes of the covetous, but is filled and lost in joy that his country is free; so did our blessed religion count these showy gifts as naught in comparison with that charity which makes us like to God.

Knowledge too shall vanish away! It is possible that the apostle is still considering the miraculous gifts of the spirit when he speaks of knowledge, but it is also true that the reason why, in his view, knowledge must vanish away, applies alike to all hu-

man attainments and it will do us good to contemplate the truth.

All earthly knowledge, science and attainments are *partial*. We know but in part. 'Tis true of all natural science. The skillful physiologist may impart much of knowledge in relation to the wondrous frame of man, learnedly may he treat of organs and functions, but how little at last does he know compared with what to human intelligence must be forever unknown. He may tell us of the heart and the blood, and how that red tide ebbs and flows in its appointed channels, but can he tell us of that mysterious life which is not blood, nor heart, nor brain, but which informs and animates all? Can he tell us where the spirit sits enthroned, and whither it goeth when the frail tenement crumbles to wreck? Can his skill baffle the approach of that dark enemy whose unsheathed blade will sooner or later strike to the heart every child of mortality? Alas, he knows but little, his knowledge must vanish away.

Look again. Science has told us of worlds of light and seas of glory that roll in the vast spaces which stretch out beyond us. It has lifted the telescope and pushed its discoveries beyond the bounds of mortal vision. It has brought back strange tidings of new worlds that lie far out in the great empire of matter, but how little at last has it comprehended of that vast empire over which nought has travelled but the unspent and unwearyed energies of Jehovah! Has it found where God dwelleth and cherubim and seraphim, or has it gone down to the depths, and surveyed the doleful caverns of hell? It is imperfect, we know but a part, and when that which is perfect is come, that which is in part shall be done away.

Once more behold, Oh! son of man, the knowledge of God and of his word. Age after age has thought and reasoned, and sent imagination forth, counsels of earth's wisest have set and with deliberation vast have thought to know the Almighty. Behold the result. System after system has been launched forth, creeds, and articles and covenants have been sounded on the ears of

the nations with awful words of authority, but where are they? Where now the infallibility of councils, the dogmas of Luther, of Calvin, of a thousand others?—mouldered and gone! How true,

“Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of Thee,  
And thou, O God, art more than they.”

How should such a consideration as this teach man charity? How should it check the arrogance of a self-conceited infallibility, and moderate the violence of that bitter spirit of controversy which proscribes and denounces with the air of a God! O! that we could sit at the feet of wisdom and hear her lessons with humility and meekness.

Knowledge is good, but there is that which is better. It is not the principal thing. It is not that which man should most earnestly seek. Too often it but puffeth up—while charity buildeth up. Untended by charity, it is proud and insolent, impatient and envious, selfish and suspicious. Our life is not so much the field in which to die for knowledge as for wisdom. Hence knowledge is not attainable to all. The mere statesman may dream of an imaginary perfection, the result of diffused knowledge, but he who has studied the book of God well knows that happiness and prosperity, peace and tranquility belong not to cultivated intellects, but to disciplined hearts. The servant, who may never acquire the first elements of knowledge, may therefore be richer on all that constitutes true happiness, than the prime minister who directs the movements of empires, or the learned author who dazzles the eyes of the world with the blaze of his glory.

Much of the knowledge of time is worthless except for time. The learned linguist who can boast familiarly with a sum of tongues, shall in vain display his knowledge in that land where they speak a language known not on earth. The jurisconsult who has grown grey over huge folios, shall plead no precedents there, and no client shall employ his aid. The skillful physician, who has sought through long years to

know and heal the diseases man is heir to, shall lay his knife aside and his precious remedies, for there shall no sickness enter there. The shrewd politician, whose life has been consumed in scanning the history of parties, and on plotting and scheming, shall find no theatre on which to act his cautious policy. The banker shall quit his tables, and the merchant his fabrics, and luxury's thousand ministers shall hearken to her call no longer.

When that which is perfect is come, that which is in part shall be done away. Imperfection is stamped on all human art, and labor, and skill—they have been weighed in the balance and have been found wanting—they must be done away.

We are but in the childhood of being. The objects which interest and absorb now, will not always. The knowledge which strikes with wonder now, will one day seem as the ignorance of childhood to the wisdom of manhood and of age. The maddening thirst for applause, the eager panting for gold, the incessant self-seeking of the world, the tumult of commerce, the jealousies of nations, the wars of ambition, the vanity, and pride and glory of time shall yet appear as the toys of children, and all shall feel a deep humiliation, that in so far as they have sought the things of the world to the neglect of the great principles of christianity—and who has not in some measure done this?—they have thought, and felt and acted as children.

For now we see through a glass darkly: but then face to face; now I know in part; but then shall I know, even as I am known.

We know not the full blessedness of heaven, know not the character of the Father of the Universe, his unspeakable goodness, his unfailing love, his tender compassion. We know but a part; as through the darkened glass only, are we permitted to gaze upon the face of the sun, so also upon the glories of the better land. We are not wholly ignorant of that land. Some tidings, as from a far country, have been brought to us—a ray of celestial light, through the silent ages, has broken ever and anon upon

the pathway of man, and faint echoes of heavenly music have sometimes floated down to the fields of earth, but eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which God has in reservation for those who love him. Wisely hath the Heavenly Father hid these things from our eyes. He would have us here to walk by faith, not by sight. Through the night of time he has bid us walk by the lamp of his truth, onward and upward, toward the day of eternity. Thro' its darkest watches he has promised to direct us, and though the cloud lowers thick and heavy on our pathway, it shall yet be scattered, for the day shall dawn and the sun of glory rise beyond the celestial hills. Yes, the day will come—glorious day! the day when we shall see face to face, when we shall know, even as we are known.

Sad heart of man, take courage! Through the dark night of thy doubts and fears and sorrows, thou art marching onward to the day of knowledge—thou shalt yet see face to face. It doth not yet appear, saith the apostle, what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is. Thou hast not known thy God as thou wouldst—many dispensations have been dark to thee—often hast thou stretched out thy poor hands in vain—the cry of thy soul none has heard—thy silent agony none marked—thy fallen body none regarded. Yes, thus passeth the thoughts; but the time cometh when thou shalt see face to face—shalt know thy Father as thou did'st never on earth—shalt know that he treasured every sigh of thy burdened soul, heard every groan, caught every tear that dropped on the dumb earth, listened to every petition and glorious truth, did abundantly far more for thee than thou did'st ask, watched over thee when thou had'st forgotten Him, looked for thee when thou wast straying in the fields of pleasure, by gentle chastening brought thee back and lovedst thee with an everlasting love.

Oh blessed day! when man shall know as he is known—known of God. Such knowledge belongs not to earth. The Father in

Heaven knows us as we know not even ourselves, every hidden motive, every feeble aspiration, each frail effort at obedience, the strength of every temptation, the struggles of the heart, the penitence, the unuttered agony of guilt—all,—all he knows and knows fully. The day is coming when we shall thus know the hearts of men. As strangers we live upon the earth. None knows another. Not the father his son—nor the son the father, not the husband the wife, nor the wife the husband. There is no intimacy of human friendship that can claim perfect knowledge. A gulf wide and deep separates all hearts. Goodness that we have never found, kindness we have never credited, tenderness when we have charged harshness, depths of love, warm and genial, when we feared and distrusted. Oh! how much in human hearts of good that God only knows and can only repay; how much alas, of evil and guilt, we enquire not, would not know. But perfect knowledge shall one day be our heritage—happy ourselves we shall find unknown fountains of love bursting forth from hearts we loved not on earth—the veil will be thrown aside, the frailties of humanity covered with the fullness of God, the hindrances of the flesh thrown off and the light of the heart shall shine unclouded by sin, unchilled by distrust.

To such knowledge we have not come. We walk by faith. Now abideth faith and hope and charity,—these three; but the greatest of these is charity. Faith is great but charity is greater, nobler, holier. Blessed is the man who has not lost faith in his God, but thrice blessed is he who has not lost faith in man. He alone can love, for he only can bear with the frailties of man and forget his follies, and weep over his sins. He only beholds through the folds of sin and sense, a soul that may be renewed in the image of him who created him; he only hears amid the howlings of guilt and crime, a voice that might be attuned to heavenly harmonies.

J. E.

Open rebuke is better than secret love.

## Christian Consolation.

(The subjoined letters were written without reference to publication. They are sent us for that purpose, in the belief that they will afford consolation to others similarly afflicted. They were written upon the reception of the news of the death of an infant son of a beloved sister,—beloved both in the flesh and spirit.)

GREENWOOD, Oct. 23, 1851.

MY DEAR SISTER:—I have but just heard of your deep affliction, and how shall I address, how write to you, on such a sorrowful occasion? Shall I tell you to forget your grief? O no: that would be speaking as to the unheeding winds, that would be calling upon nature to change, that would be asking sorrow and grief to be no more, where they must be, till time with us ceases, and we enter upon that happy existence reserved for the humble and obedient, prepared by him who revealed immortality and eternal life. No: grief must be, whilst we be, but not without hope, not without solace, nay, not without even its admixture of joy. Faith smiles through her tears, as she lifts her ever upward gaze, and sees the lost found forever, to change no more, save from glory to glory. And though we have sorrow upon sorrow, yet even the dispensation that begot that grief in us, has saved many a pang to the departed. For sweet is it, to die in infancy, having never to be called upon to know and labor through life's environments, to struggle with its difficulties, to taste its afflictions, to fight through its entanglements, to experience its heartlessness, and its crushing bereavements. And when there is no brave heart to carry all these burdens, the load is appalling, and the heart dies, having struggled its last and failed. Happy then the infant who is not put to the proof in all this warfare of life, who has been translated at once, without sin, to the world where it can never know sin, whose life has every moment been in Jesus Christ, and is now hid in His life forever. Great thought! that from us has sprung a being deemed worthy, without the schooling of this life, for the eternal life, and who

now binds us by the cord that connects us with it, to that same life eternal. For the tie that binds us to the departed, can never be severed. Cities may become Sahars, empires may be wrecked, nay, the world itself may be burned up, but that tie will remain, for that which pertaineth to eternity cannot perish. Thus have you a voice, calling to you from the home of the immortals, that you never heard before; a sweet soft voice, whose mellow note will be soothing to your soul forever; a voice that will comfort you when life becomes weary, nerving you to the discharge of the duties before you, telling you encouragingly of the bliss that awaits you, when you shall be face to face once again and eternally with him.

So you have something near to you in Heaven! Why is it, that we talk of such an one as having "taken his last journey," as having "gone to the cold grave," to its narrow and dark abode? Are we materialists? How many happy, wondrous journeys may the soul take through what shines on us from the sky to-night, journeying on, encircled in immortal splendors! What can make "cold" the spirit? Is that eternal existence pent up in a "narrow above," which has eternity for its years, and infinity for its home? Why "dark?" Has not the Lord Jesus gemmed with rays the valley of the shadow of death? Has he not "softened every bed" and in his passage through that vale "left a long perfume?" Let us not then speak such chilling words or think such unworthy thoughts—unworthy of him who died to illumine the way to life, and who has illuminated the whole road with the unfading brilliancy of Heaven.

Then, my dear sister and brother, let us rest here—our grieved spirits, rest here, on these joyful truths, which sorrow would fain draw from our remembrance. These have been *our* comfort, for you are not alone in your affliction. We know your thoughts, for we have felt your bereavement.

May the lesson which a kind Providence designs to be learned by us, through the stern teacher death, be not lost upon us.—I am assured it will not, for you have been

in the school of Christ, are there now, and there is the place to learn how to endure these grievous lessons. For what did he endure? To die in infancy was not his light task, but at mature age, condemned by the world, forsaken of all, beaten, spit upon, scoffed, spiked to a cross, refused a drink, no hand laid upon his brow, no soothing word spoken, his last sigh lost in the air. — I can write no more, and yet I feel as one who has not spoken, but struggling to speak.

“Of such is the Kingdom of Heaven.”

Your brother,

R. F. F.

NASHVILLE, Ten., Oct. 23, 1851.

MY DEAR SISTER:—I know that your faith and hope will be to you now an un-failing source of consolation. Regard him as not lost but as gone in advance to that mysterious world upon which sooner or later we all enter. As a flower budding on earth to open in Paradise; as a plant chilled by death's winter, to be safely carried to life's perennial summer in more congenial regions—such is the transit of infant innocence. Launched upon the wide field of a dangerous world, God for your sake as for his, has not suffered your little boy to be pierced and tossed by its sorrows, but has taken him to himself. Your sorrow is therefore a privilege as well as a pain. You have no doubt of your little one's destiny. It had no actual sin to forgive, and it has not been required to live its seventy years of weary trial. It gains its crown without turmoil. It reaps its harvest upon its seed-time. It rests in kinder arms and on softer pillows than those, my dear Libby, of thine own affectionate bosom, and can you not say, my babe is better in its father's home? It is natural for you to weep, but tears of nature may be wiped away by the hand of grace; for the hour is on the wing when you shall meet it and mingle your hozannahs with its song.

Regard it then as a link binding you to eternity and the grave. A portion of yourself is already in the grave; this you see: a portion is with God; this you BELIEVE.—

“Now the just shall live by faith.” You must enter both the grave and Paradise.— Your body, through little Robert, is already in communion with the dust; your spirit through its spirit may often be in communion with all the glorified, beneath the everlasting throne. Death has therefore lost half its pain and heaven gained a more homelike aspect.

Your sorrow, then, I regard as your privilege! May heaven bless and sanctify it to you and to Bro. A. and preserve us all to a meeting with ransomed infancy in the day when small and great shall stand before the Lamb. And may you be able to say with a godly man\* whose harp on earth was hushed but a few months since,

“Departed child! I could forget thee once  
Though at my bosom nursed; this woful gain  
Thy dissolution brings, that in my soul  
A shadow never, never to be displaced  
By the returning substance seen or touched—  
Seen by my eyes or clasped to my embrace.  
Absence and death! how differ they? and how  
Shall I admit that nothing can restore  
What one short sigh so easily removed?  
Death, life and sleep, reality and thought,  
Assist me God their boundaries to know  
Or teach me calm submission to thy will.”

Affectionately,

J. B. F.

#### Religion a Personal Concern.

The following extracts are from a little work on the “Formation of Christian Character,” by Henry Ware, jr. It is a well written and most valuable work on a most important subject; as on the formation of this character depends, not only the full and proper enjoyment of religion in this world, but the attainment and enjoyment of the happiness of the world to come—of heaven itself and its glories.

J. R. H.

“I would warn one class of readers, and that not a small one, against a danger that lurks even in their established respect for religion. That general regard for it, which grows out of the circumstances of education and the habits of society, may be mistaken for a religious state of mind; yet it is perfectly consistent with religious indifference. A man may sincerely honor, advocate, and uphold the religion of Christ, on account of

\*Wordsworth.

its general influence, its beneficial public tendency, its humane and civilizing consequences, without at all subjecting his own temper and life to its laws, or being in any proper sense a subject of the peculiar happiness it imparts. This is perhaps not an unfrequent case. Men need to be made sensible that religion is a *personal* thing, a matter of *personal application* and *experience*. Unless it is so considered, it will scarcely be an object of earnest pursuit, or of fervent, hearty interest; nor can it exert its true and thorough influence on the character. Indeed its desirable influence on the state of society, can be gained only through this deep, personal devotion to it of individuals; because none but this is genuine religion; and the genuine only can exhibit the genuine power.

"I know of nothing to be more earnestly desired, than that men should cease to look upon religion as designed for *others*, and should come to regard it as primarily affecting *themselves*; that they should first and most seriously study its relation to their own hearts, and be above all things anxious about their own characters. His is but a partial and unsatisfactory faith, which is concerned wholly in the state of society in general, and allows him to neglect the discipline of his own affections and the culture of his own spiritual nature. He is but poorly fitted to honor or promote the cause of Christ, who has not first subjected his own soul to his holy government. There are men enough, when Christianity is prevalent and honorable, to lend it their countenance and pay it external homage. We want more thorough, consistent exemplifications of its purity, benevolence, and spirituality. These can be found only in men, who love it for its own sake, and because it is 'the wisdom of God and the power of God unto salvation,' and not simply because it is respectable in the eyes of the world, and favorable to the decency and order of the commonwealth."

The little work from which we have taken the above extracts, is a cheap one, and one that can soon be read over well and

pondered in the mind. The publishers are James Munroe & Co., Boston, Mass. One dollar enclosed in a letter, postage paid, will procure two copies. We sincerely recommend it to the reading of every disciple of Christ, who can, and who feels disposed to procure it.

J. R. H.

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A LESSON.

"Our ambitions and our vanities, wither before us like the gourds of a night, and we, as the prophet, lean over them and weep. Compare the blithsome boy lingering and loitering on his way to school, and the aged man lingering, ah! yes, and loitering too, on his way to the grave, and how startling and impressive the contrast. Look at the youthful maiden, with the summer's dawn upon her cheek, the star-light brightness in her eyes, and the gladness of maidenhood in her breast; and behold her again in the decline of age, and you will have extremes before you as solemnly impressive as they are inseparably united. Do we sorrow over the shortness of life, there is no strength for our sorrow, nor consolation unless we are united to God.—Bloom will depart from the field and splendor from the grove; the seed-time will come and the harvest pass away, and winter will fall upon us if our year of life continues. We can not stop the sun nor the moon in their courses, though we should cry out with the collected supplication of the whole world. There is no Gibeon of life upon which we can rest the morning or the noon-tide; there is no Ajalon in age whereupon we can force the moon-light to repose beyond its appointed hour. We can not rekindle the morning beams of childhood; we can not recall the noon-tide glory of youth; we can not bring back the perfect day of maturity; we can not fix the evening rays of old age in the shadowy horizon; but we can cherish that goodness, which is the sweetness of childhood, the joy of youth, the strength of maturity, the heaven of old age and the bliss of the Saints."—Giles.

Selected for Christian Magazine.

### FAITH.

"Now faith is the substance of things hoped for; the evidence of things not seen."—Heb. 11, 1.

"Have faith, 'twill raise thy soul above  
The fleeting joys of earth,  
To scenes of sweet, unclouded love,  
And things of glorious birth.

'Twill waft thee on its eagle wings,  
Afar—thy sins forgiven—  
Where loud the echoing anthems ring,  
From angel harps in Heaven!

'Twill wipe away the gathering tear,  
And whisper words of peace;  
'Twill soothe the spirit sorrowing here,  
The burden'd conscience ease;  
'Twill beam in rays upon the soul,  
More bright than stars of even,  
From skies where clouds can never roll—  
Faith is the light of Heaven!

'Twill bind a wreath of beauty round  
The calm, unruffled brow,  
Rich flowers the joyous heart hath found,  
Where living waters flow.

'Have faith!' 'twill guide the trembling bark  
Of life, when tempest driven,  
O'er angry waves—through surges dark,  
To peaceful shores in Heaven!

There, robed in white before the throne  
Of God, the spirit kneels;  
And sings for aye, the grace divine,  
That blood-bought pardon seals.  
There bliss immortal ever reigns,  
Nor Friendship's bonds are riven,  
Oh! sweet the flower that decks those plains,  
The rose of love in Heaven!

March, 1852.

### The Cross.

BY WILLIAM BAXTER.

Symbol of shame! on thee, my Lord,  
The mark of hellish malice hung,  
While keen reproaches, bitter taunts,  
Were hurled by Jew, and Roman tongue,  
Yes, there he bore the shame for me,  
While fiends and angels wond'ring stood,  
To see the meek and sinless one,  
Raised high on the accursed wood.

Symbol of suffering! As he hung,  
Tears flowed from his beseeching eyes;  
And 'mid his agonies arose,  
To Heaven his mild, entreating cries.  
His hands, his feet, his wounded brow,  
Poured, freely forth the crimson tide;  
Yet by these sorrows we are healed—  
We live, for he was crucified.

Symbol of faith! we rest our souls,  
On Him, who, on thy rugged wood,  
To save us in our lost estate,  
Paid our great ransom with his blood.  
Thou art the altar of the world.  
Where Christ for sinners to atone;  
Laid down his life, and in his death,  
We place our trust for Heaven alone.

Symbol of hope! A starless night,  
Seemed round our hapless race to close,  
To fold us in its gloomy pall;  
When, joy to man, the Cross arose!  
It rose, and in the human heart  
Hope sprang to chase that fearful gloom,  
And by its sweet and cheering light,  
Dispel the darkness of the tomb.

Symbol of love! God's love to man,  
Was never known, till raised on high,  
The world, upon the Roman cross,  
Saw God's own well-beloved die!  
Oh! may that love constrain our hearts,  
To count all earthly things but dross—  
To lay all other boasts aside,  
And glory only in the Cross!

### Childhood Hours.

BY CHARLES S. BAILEY.

How sweet to every feeling heart  
The memory of the past:  
To think of days when love and joy  
Around our hearts were cast;  
To let our thoughts swift take their flight,  
O'er days when life was new—  
Roam through the haunts of pleasant youth,  
Those scenes again review.

The old oak tree whose spreading limbs  
Threw 'round a fragrant shade,  
Is waving forth his branches yet,  
In lovely green arrayed.  
The little rill with flowery banks  
Is flowing on the same;  
Sweet days of childhood they are past—  
They will not come again.

Methinks down near the wood I see  
The school-house standing yet;  
The flowery lawn, the grassy glade,  
The winding rivulet.  
Methinks I hear my play-mate's call  
Now sounding o'er the plain,  
But 'tis a dream—those days are past—  
They will not come again.

Where are the comrades of my youth,  
Whose voices were so gay,  
Whose hearts were pure and motives good  
In childhood's happy day?  
Alas! I see them now no more,  
For some are in the grave;  
Others are sailing on the deep,  
Upon the foaming wave.

Time changes all—we all must die,  
And sink at last to rest;  
This life is but a fleeting dream  
When taken at its best,  
But ah! we have that joyful hope.  
The sweet assurance given,  
That when we part from tedious life,  
We meet again in Heaven.

For the Christian Magazine.

COLLIERSVILLE, Feb. 8, 1852.

My dear brethren and sisters in the Lord let us examine ourselves, whether we are the Lords' or not. Can we say we are his by a mere open profession, or by worshipping when it suits our convenience, to the neglect of the high and exalted privileges every professed disciple is permitted to enjoy? To what a high station we are called if we would appreciate it as such; to be kings and priests to God, the creator of all we behold. What an honor it is considered to pay homage to the great ones of earth who are with us to occupy the same lonely mansions, and all their vain designs together with us lie. How many of you do not consider it an honor to pray in your families, or to consecrate your children to the Lord, but depend upon the sects to teach them the word of the Lord, whose teachings are in direct opposition to it, having substituted a system for themselves. Such jewels should be kept very sacred, in my humble opinion, and I speak as one who fears not to act as God requires. Sacred to the Lord we should keep those he has committed to our care; they should be made to shine as lights, by teaching them the word of truth, which will make them shine brighter and brighter until the coming day. Timothy was wise from his youth up, and the Holy Scriptures were sufficient for that; we all desire wisdom for our children, then why leave it to chance for them to obtain; how much is expended upon them for that which perishes! Oh! my brothers and sisters in the Lord, let us be alarmed at the neglect of so many duties, the performance of which secures so much happiness, and add to our faith, courage; and be determined for 1852, through the good providence of God, to live more to his praise. Do not let us be forgetful that we have a God to serve; he is not asleep, his ear is open to our cry, and he is ever mindful of us, the fallen children of his love.

Are our hearts filled with gratitude and love to him who gave the only beloved son of his bosom to die for us? If they are, how do they show it? Yes, let us ask our-

selves the question, how do we show it?— It is an important one, and would that we could all answer it with satisfaction to our own minds. Do we show our love by doing all things that are pleasing to him? Do we consecrate our bodies to him as a living sacrifice? Are we educating our children for him? Do we worship him at his appointed times? or our own. Do we not often spend his day in hearing the dogmas of the age in preference to the assembling ourselves together to worship the great I Am, because every thing does not suit our convenience. Should we not make every thing subservient to the worshipping of the Lord and not that subservient to what suits our notions? Are our houses nurseries for the Lord? have we altars there? And do we offer up the sacrifice of prayer and praise as sweet incense to him, and rejoice in being permitted to worship in the most holy of holies? Are we mindful that every enjoyment is from him, and do we make a just return to the giver of all good? How often are our houses scenes of mirth and merriment, and our children educated to make a show among the frivolous, to the forgetfulness of him to whom we will soon have to make a return. Great responsibility rests upon us, for we will soon be called upon to render an account of our stewardship; therefore let us have our lamps trimmed and burning and with those whom the Lord has given us, march to receive the bridegroom. Let us not have to part from our children, but let us have them as stars in the firmament by teaching them the word of truth.

A sister in the Lord,

H. J . . . .

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**The Transfiguration.**

[We publish the subjoined communication, not because we agree with the rather novel view of our esteemed correspondent, but because it may elicit farther attention to an interesting subject, and can do no harm to any one to see a strange, if not a satisfactory exposition of the strangest of scenes. It is due our readers to say that the reasons of our correspondent, though carefully weighed, have not in the least

changed our previously adopted view of this passage.—Ed.]

BRO. FERGUSON:—In looking over the pages of the last "Christian Magazine" I read with pleasure your article upon the "Transfiguration of Christ upon the Mount." It is a delightful subject to contemplate. I heard a Methodist preacher not long since deliver a discourse upon the same subject. I thought then that he was in an error, and if I understand your article it occurs to me you are in the same error. According to my understanding of the subject, yours and his mistake consist in the fact that *Elijah the Prophet* is made to be one of the persons present at the same time. Now the 17th chap. of Matthew, 1st and 2d verses, speaks of the transfiguration of Christ, Peter, James and John being present; and in the 3d verse it is said, "And behold, there appeared unto them Moses and Elias." After the disappearance of Moses and Elias, Christ and his three Disciples enter into a conversation touching the delightful scene. The Disciples in this interview, after Christ had charged them to tell no man of the vision until he should arise from the dead, asked why it was that the scribes said that Elias must first come? "Christ informed them that Elias had already come." Then in the 13th verse of the same chapter it is said, *Then the Disciples understood that he spake unto them of John the Baptist.*"

Now my opinion is, that at the Transfiguration of Christ, the two persons who appeared and talked with him, were Moses and John the Baptist, for two reasons (in addition to the language used, which I regard as conclusive.) 1st. It is evident that the Disciples present understood Christ when speaking of Elias to mean John the Baptist. He at all times understood their thoughts, and if they were wrong in their conclusion, Christ certainly would have corrected them. My second reason is found in the beauty, the sense and the appropriateness of the magnificent exhibition.

Here stood the Savior of the world as the founder of the great remedial system through whom the full redemption of mor-

tal beings was about to be consummated.—Peter, James and John were there assembled to witness the glorious scene; to see, in a word heaven and earth unite in one joyful salutation. Christ as the grand representative of a perfect system, and to put the matter beyond dispute as to what did really occur, to leave no doubt to rise in the minds of the Disciples, not to even let them think it all might have been an optical illusion, the ears were called into requisition, for a voice came out of the cloud, the voice of the eternal God, saying, "This is my beloved son; *hear him*. Look not back to the dispensations. It is true, I was the God who raised up Moses as the Law-giver and representative of the dispensation under which he lived. It is true I sent John the Baptist as the forerunner of this my beloved son "to prepare the people for him," and who aptly, here in your presence, stands as the representative of his day and dispensation; yes, by the presence of Christ, of John, and of Moses, at this interesting scene, I here declare to you that I freely ratify and confirm all that has been said and proposed in the Mosaic dispensation, the intermediate or preparatory dispensation, and of the Christian Apostolic dispensation; yes, Peter, James and John, behold before you these three grand representatives from Heaven to earth, each one stands before you as the peculiar representative of his dispensation, and as the splendor and magnificence of Christ surpasses the appearance of John and Moses, so does his reign surpass theirs.

Theirs has long since been fulfilled and completed. Christ's will soon be "finished;" and though I approve of all that Moses and John did, all of which was necessary to bring about and consummate what you now see and shall hereafter see; *yet I now say to you, "This is my beloved Son: Hear him."*

X.

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Never neglect to do a small kindness because you cannot do more. Soothing words and kind looks make the fractions in many a large amount of public benevolence.

**Extensiveness of Religion.**

You desire to be a christian. To this are requisite three things: belief in the truths which the gospel possesses; of the state of mind which it enjoins, and performance of the duties which it requires: or, I may say, the subjection of the mind by faith, the subjection of the heart by love, the subjection of the will by obedience. This universal submission of yourself to God, is what you are to aim at. This is religion. Observe how extensive a thing it is. It is a *principle of the mind*; founded upon thought, reflection, inquiry, argument; and leading to devotion and duty as most reasonable and suitable for intelligent beings. It is a sentiment or affection of the heart; not the cold judgment of the intellect alone, in favor of what is right; but a warm glowing feeling of preference and desire; a feeling which attaches itself in love to the Father of all and to all good beings; which turns duty into inclination, and pursues virtue from impulse; which prefers and delights in that which is well pleasing to God, and takes an affectionate interest in the things to which the Saviour devoted himself. It is a *rule of life*; it is the law of God: causing the external conduct to correspond to the principle which is established, and the sentiment which breathes within; bringing every action into a conformity with the divine will, and making universal holiness the standard of the character.—*H. Ware, jr.*

**Striving after Perfection.**

Be on your guard, from the first, against setting your mark too low. Do not allow yourself to be persuaded that any thing less is religion, or will answer for you, than its complete and highest measure. Remember, that these things must 'be in you and abound.' The higher you aim, the higher you will reach; but if content with a low aim, you will forever fall short. The scriptural word is *Perfection*. Strive after that. Never be satisfied while short of it, and then you will be always improving. But if you set yourself some *definite* measure of goodness, if you prescribe to yourself some *limit*

in devotion and love, you will by and by fancy you have *reached* it, and thus will remain *stationary* in a condition far below what you might have attained. Remember always that you are capable of being more devout, more charitable, more humble, more devoted and earnest in doing good, better acquainted with religious truth; and that, as it is impossible there should be any period to the progress of the human soul, so it is impossible that the endeavor of the soul should be too exalted. It is because men do not think of this, or do not practically apply it, that so many, even of those who intend to govern themselves by religious motives, remain so lamentably deficient in excellence. They adopt a low and partial standard, and strive after it sluggishly, and thus come to a period in religion before they arrive at the close of life. Happy they who are so filled with longings after spiritual good, that they go on improving to the end of their days.—*H. Ware, jr.*

Every blade of grass is a representation of nature; and every little spot, large enough to kneel upon, is an altar at which we may worship the majesty of the Omnipotent.—*Life is a beautiful and endless mystery.—Tschokke.*

We celebrate nobler obsequies to those we love by drying the tears of others, than by shedding our own; and the fairest funeral wreath we can hang on their tombs is a fruit-offering of good deeds.—*Jean Paul Richter.*

**CRUMBS FROM SCIENCE.**—The high temperature of mines, hot springs, and above all the internal fires which have produced and still occasion such devastation on our planet, indicate an augmentation of heat towards its centre, (instance Herculaneum.) Of the decrease in temperature of the Northern Hemisphere there is abundant evidence in the fossil plants discovered in high latitudes and which must have grown near the spot where they are found, from the delicacy of their structure and the perfect state of their preservation.

A BRUTE.—A brute from the moment of its birth is endowed with an instinct which is fully adequate to the necessities of its existence, and the highest cultivation can only develop this instinct to a very limited degree. Yet without any culture the brute will naturally do or avoid what may be beneficial or injurious to the body. Now a man capable of having his intelligence developed to an unlimited extent may very reasonably be called a brute, if he can rest satisfied without improving himself. Nor is he even as high in the scale of respectability as the beast he despises, for a man who neglects his mind is sure to pursue a course destructive to his body and the energies which should be expended for the advancement and improvement of his intellect. We must have some object, and if not thus well applied, we are sure to be given up to the vulgar uses of brutalizing pleasure, and then truly the man is *less* than a beast. E. H. M.

An eclipse of the sun occurs when the moon, coming between the earth and the sun, intercepts her light. An eclipse of the moon is occasioned by the earth intervening between the sun and moon when in opposition.—*Somerville*.

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Correspondence.

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PLEASANT RUN, TEXAS, Jan. 1852.

BRO. WM. ROWLINS, of Texas writes us, that his county is filling with emigrants, a large number of which are from Tennessee. He expresses a great demand for preachers and offers his house as a place of welcome to any who will call. There are a few professing Christians near him who are strong for the faith and hope of the gospel. Bro. R. is one of the pioneers of the Reformation, is fast advancing to his three-score years, and yet falters not as he feels the approach of the infirmities of age. May he ever find the promise true, "though old and gray-headed He will not forsake." For "the Lord redeemeth the soul of his servants, and none of them that trust in him

shall be desolate." "They shall still bring forth fruit in old age."

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BRO. JOHN T. JOHNSON writes us from Flemmingsburg, Ky., under date of Feb. 12: "I have just closed my new year's labors in this county, commencing at Elizaville on the 1st day of Jan'y, continuing at this place, Mill Creek, Poplar Plains and ending with Poplar Run yesterday. We had most delightful meetings, and with the Lord's blessing, we had 83 additions, 8 tenths of them from the world. In the month of December we had 18 additions at Dover and Minerva. Let bro. Dr. Hall know that 3 of his brother Jerry's children were amongst the converts. Praised be the Lord for all his goodness! How grateful we should be for the Lord's mercies and blessings!

May the Lord bless you."

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BRO. W. C. MYRTLE of Helena, Ark., writes us as follows:

"We have just received the January No. of the Magazine, a welcome visitor indeed; full of comfort and edification. If I had to be deprived of any one of the comforts of life, this is one amongst the last I would willingly give up. May the good Lord strengthen you much, dear brother, in your labor of love.

"Brethren: I very much desire to know what a Disciple ought to do whose situation is isolated (as it regards those who receive the Apostolic teaching and customs) and whose means are too small to employ an Evangelist, and whose information too limited to teach himself, i. e., to edify. Such is my own condition. I have not had the pleasure of meeting with the Brethren on Lord's day for four years. Still I attend church with the other denominations every first day of the week. I have been hoping that something would turn the course of some of our preachers hither, but I am getting faint of hope. What should such an one do? Ought he in duty to start out and leave, or wait till some brethren come along with

whom he could meet and keep the ordinances?"

It is required of a man "according to what he hath"—whether of means or opportunity—and not according to what is beyond his reach. Bro. M's knowledge of Christian duty and of the circumstances that surround him, better enable him to decide for himself than any can decide for him.—He has our Christian sympathy and regard, while we hope the day may soon come when he may see the worship of God conducted in his vicinity more in accordance with his desires and tastes.—ED.

Bro. W. W. NANCE, from Quincy, Gibson county, under date of Jan. 26, '52, writes:

"I live in the south-western corner of this county, between the south and middle forks of the Forked Deer rivers, near the road from Trenton to Brownsville, in one mile of Quincy, (a small village,) on the roads between the above named towns, 13 miles from the former and 20 from the latter.—We have a congregation of brethren at Cageville 3½ miles from me on the same road. If you recollect, bro. James Holms reported through the Magazine concerning this church. If I recollect aright, it was partially constituted about fourteen months since, with some 19 members. Since that time I have moved here from Rutherford. Fortunately, quite a number of brethren have moved in, till we have quite a respectable congregation. Having no meeting-house we have to worship in a private house, (bro. David Hall's,) but in a short time I trust we will have a very comfortable house, the frame of which is already raised. Eight miles east, in Madison co., at Mason's Grove, the brethren have on hand an elegant and commodious church. At Concord, some 18 or 20 miles from me, in Gibson co., the brethren (as I am told) have a very good house to worship in. There are three other congregation in 20 miles of us, all meeting in school-houses.

If we had more preaching brethren among us, I think we would do well, for this is a time of rest with us down here.—

You know that there was a war commenced here about the first of last Fall between our orthodox Methodist and Baptist friends; consequently the Christians have a little rest while the orthodoxy are trying each others orthodoxy. It is a little remarkable that both Methodists and Baptists in their debate charged each other with Campbellism."

Bro. J. C. PORTER of Brown township Carroll co., Ohio, writes under date of 7th Feb: "Bro. Shaffer has just closed a meeting at Harrisburg. He had a good hearing and one confession. He left the brethren in good spirits, agreeing to devote one fourth of his time to the cause in that place. Bro. Sinclair and myself have engaged a part of our time at Malver. Our prospects are brightened; prejudice is giving way and the cause of a true religion seems to engage new interest. May the Lord bless you and make your future as eminently useful as the past."

☞ We would be glad to publish Bro. J. MOORE's letter addressed to Rev. G. H. Cartledge of Ga., but it appears to us too local in its character for the majority of our readers. We are rejoiced to hear that he is in the field doing good service for our common Master.

OBITUARY NOTICES.

MARION, January 31, 1852.

BRO. FERGUSON: Again the angel of death has visited our little fold. Brother JOHN R. GOREE died in the city of Mobile last Lord's-day morning, and was buried here on Thursday afternoon. He had been for several years a commission merchant in Mobile, his family residing here, and on his way down in November was severely attacked, but partially recovered and reached the city. He was, however, confined to his room for about ten months previous to his death, and suffered very great pain toward the last, except a few days immediately before his dissolution. His wife and brother were with him during his sufferings, many friends visited him, and no pains were spared to procure his recovery, but all in vain.

He was born 3d June, 1811, was raised in this county and has lived in Marion for a number of years past. He had been a professor of religion for many years, and united, together with his wife and daughter, with the Disciples at this place, some three or four years since. He has been an exemplary member ever since, much attached to the cause of truth, and has profited himself

and others by diligent study of the Bible and his firm adherence to its rules of faith and practice. He was an intelligent, frank, generous and honest man, a firm friend, a kind husband, and a most tender and devoted father. He was plain and unostentatious in his manners.

He retained his senses perfectly until death, was entirely composed, made all his business arrangements some days before, and expressed his perfect willingness to meet death. He has left a kind Christian lady and a large family of children who were greatly attached to him, and a large circle of friends. But all feel satisfied that he is in a purer and happier clime, and we trust enjoying the society of congenial spirits who have gone before.

May these dispensations of our heavenly Father induce us all to live more circumspectly and to attempt a cultivation of those virtues which will render us worthy participants of the joys in the celestial world.

Your bother,

P. B. LAWSON.

DIED, in Tusculumbia, Ala., on the 2d of December last, in the 34th year of her age, Mrs. MARY E., consort of Mr. W. G. Thompson.

The character of the deceased, for many years a pious and consistent member of the Christian Church, is worthy of commemoration. Her disposition was amiable, mild and serene. These traits peculiarly attracted others toward her, and endeared her to them; but beneath this calm and placid exterior, lay a moral strength and fervency of soul which enabled her to exercise a happy influence over those who, thinking they had but loved her, were in truth directed and controlled by her. To her quiet manner and unpretending example, adding pure and elevated principles, and a quick, enlightened mind, she became the center of a sphere whose highest commendation was, that it derived its healthful tone from her. Disconnected, at her late home, from church associations, and rarely meeting with one of like belief, she preserved a warm and singularly devoted faith. Her "first love" for heavenly things was not suffered to grow dim, but burned upon the altar of her heart with its virgin luster augmented, not diminished. That blessed and holy trust comforted her through a long, painful illness, which the writer of this can testify, she bore with truly Christian fortitude and resignation. It furnished a staff to her weakness, it administered an anodyne to her pangs of disease. It cheered her in the last hour, when parting from those most dear to her, and to whom she was the chief object on earth. Her children who, thanks to the happy combination of the graces of her character, found in her the watchful, dignified guardian mother, that Providence of home, and the attentive, appreciating companion, will not soon forget the hasty summons in the gloomy, cold, inclement morning, or the last, last, tearful embrace; nor will her kind, now almost heart-broken husband, who could not believe that his months' helping sojourn in the sick-room would be of no avail, cease to remember when she became silent, breathless, dead. It is natural and right that they should weep, but only when they cast their eyes downward and see the grave which, wounding the earth, reminds them of their own sad heart. When they look upward to the sky, pure, mild and placid as she was wont to appear here, and still appears in the haunting visions of the night, let them dry their tears, for there is the church of the Saints, and she, the saintly, is enrolled among them.

G. M. W.

MACON COUNTY, TENN.

DIED, in Macon County, Tenn., in the 100th year of his age, on the 13th of Nov., 1850, HENRY WAKEFIELD. He was one who stood with our patriotic fathers in their struggle for liberty, and received a severe wound by the Indians, from the effects of which he suffered the greater part of his after life, though he lived to an age so advanced. He embraced the christian religion, together with his amiable consort, and united with the Baptist Church some forty years since, but a short time since, being present where the Christians were engaged in the administration of the Sacrament, they were excluded from the Baptist Church, for having partaken thereof, after which they united with the Christian Church, in which they lived beloved, humble and devoted to the close of their earthly pilgrimage. Father Wakefield lived to so great an age, he lost his sight, hearing and memory, but it is worthy of remark that after his memory had entirely forsaken him of all earthly connections, he forgot not his obligations to his kind Father in Heaven. Sister Mary Wakefield died Jan. 28th, 1852, only one year, two months and sixteen days intervening until she departed to be reunited in the House not made with hands as we trust, where they may recount the toils and tribulations through which they came, and increase the number of those who have washed their robes and made them white in the blood of the Lamb, and join in that grateful song unto him that loved us and washed us in his own blood and made us kings and priests to God and his Father, to him be glory and dominion forever.

SAMUEL DEWHITT.

DIED, in Paris, Tenn., on the 16th of January 1852, in the 26th year of her age, and in the triumphs of faith, our beloved sister VIRGINIA L. L. BRADY, consort of brother A. Brady, after a protracted illness of some twelve months suffering, which she bore with much christian calmness and resignation.

In the fall of 1846, under the labors of our much esteemed brother J. Creath, Jr., our departed sister, in company with some seven or eight others, came forward, confessed faith in Christ and was buried with him in baptism. Since which time, her life has been quite exemplary and much devoted to the cause she espoused. Having an amiable disposition, as a wife, mother, sister and neighbor, she was kind, affectionate and obliging, and much beloved by those who knew her. When the time of her departure was near at hand, she asked her attending physician if he thought he could cure her, to which he replied in the negative. This announcement she received with perfect composure, without even a change in her countenance. Her only regret seemed to be leaving her husband, little babe and friends. It seemed that she could say with the poet:

"I leave the world without a tear,  
Save for the friends I held so dear:  
To heal their sorrows, Lord, descend,  
And to the friendless prove a friend."

But she is now gone to her final resting place, until Gabriel's trump shall awake the sleeping dead, then may we expect to see her again, in the bloom of health, prepared to enter upon that state of existence where sickness, sorrow and death shall never come.

In her last illness, she was surrounded by a devoted husband, affectionate brothers and sisters whom she called to her bed-side and bade them all farewell; told them she was going home.

May her afflicted friends who now lament their loss, be consoled by the hope of meeting her again in that heavenly land where they will part no more forever.

"No sickness, nor sorrow, or pain,  
Shall ever disquiet her now,  
For death to her spirit was gain,  
Since Christ was her life here below."

S. B. A.

# 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. V.

NASHVILLE, TENN. APRIL, 1852.

NO. IV.

## SELECTIONS.

### The Means of Religious Improvement.

The means to be used in order to render permanent your religious impressions, and promote the growth of your character, should be considered. They may be arranged under the following heads:—Reading, Meditation, Prayer, Hearing the word preached, and the Lord's Supper.

#### 1. Reading.

I begin with the more private means; and I speak of reading first, because it is in the perusal of the Scriptures that the beginning of religious knowledge is to be found. It is they which testify of Christ, and have the words of eternal life. It is they which make wise unto salvation. And it is through a devout acquaintance with them, that the mind and heart grow in the knowledge and love of God, and that the dispositions are formed which prepare for heaven. Every one may read the Bible, and, such is its plainness and simplicity in all matters pertaining to life and godliness, that if he be able to read nothing else, he may yet learn all that is essential to duty and acceptance. Hence it has happened, that many, to whom circumstances have interdicted all general acquaintance with books, have gathered, from their solitary study of the Bible alone, a wisdom which has expanded and elevated their minds, and a peace which has raised them above the darkness and trials of an unhappy worldly lot.

There are those whose condition in life is such, that they have very little time or means to devote to books, and it were vain to recommend to them that they should seek instruction beyond the sacred pages, and the simplest elementary works of devotion. While, therefore, it is the undoubted duty of

every one to make the utmost possible progress in religious knowledge, no one is to be condemned for that omission of study and ignorance of books which are rendered unavoidable by circumstances. We must make a distinction, it has been truly said, between that which is the duty of all, and may be done by all, that is, a careful and devout perusal of the Scriptures, and that which is the duty, because within the ability, only of a more limited number,—the study of other sources of knowledge and virtue. These every one must pursue in proportion to his leisure and means.

The class of those who have the leisure and means is large and numerous; it is to be wished that they were more alive to their obligation to improve themselves accordingly. I know not how it happens, that serious and devout persons are so content to be ignorant on those great topics which they truly feel to transcend all others in importance. It certainly deserves their consideration, whether this indifference be either creditable or right. Capacity and opportunity form the measure of duty; and if they have received the power and means of cultivating their minds and adding to their treasures of truth and thought, they should regard it as an intimation that this is required of them. They should not esteem it enough to be sincere and conscientious; they should desire to be well-informed; well-informed respecting the interpretation of the more difficult and curious portions of holy writ, respecting the history and transmission of the records of their faith, the fortunes of the church in successive ages, the effects of their religion and of other religions on the world, the past and present state of religious opinions, the past and present operations of Christian benevolence, the means

of doing good, and the lives, labors, and speculations of the eminent professors of their faith. Now, all this is to be known only through books; and in order to attain it, a judicious selection of books, and an appropriation of certain seasons for reading, are primarily requisite. The bare importance and interest of these subjects ought to be a sufficient inducement to the adoption of this course.

There are many other considerations which render it worthy of attention. The preaching of divine truth becomes far more profitable to those who have prepared themselves for it by the information thus acquired. Words are used in the pulpit, modes of speech occur, allusions are made, and facts and reasonings referred to, which presuppose an acquaintance with certain subjects, and which are entirely lost to those who never read. The better a hearer is furnished with preliminary knowledge, the greater pleasure will he derive from the pulpit; because the better will he understand and appreciate the sentiments expressed. At present, such is the uninformed character of a large portion of ordinary congregations, that a minister is compelled to pass by many modes of illustration, and many representations of truth and duty, because they would be to a great majority unintelligible, and therefore unprofitable. Instead of going on to perfection in the proclamation of higher and wider views, he is compelled, as the Apostle complained in a similar case, to confine himself 'to the first principles of the oracles of God.' Some teachers, unwilling or unable thus to adapt themselves to the actual stature of their hearers' minds, pursue their own modes of thought and expression, without regard to their audience; and, while they gratify a few reading and thinking men, leave the mass of the people uninstructed and unaffected. Herein is a sad error. But if the preacher must adapt himself to the hearers, the hearers ought to prepare themselves for the preaching. This is to be done by greater familiarity with religious books. They would then be ready for higher and more extensive themes, and

for a wider scope of illustration, while the preacher would cease to feel himself fettered. At present, warmed and filled, as his mind must often be, by large contemplation and exalted study, he sometimes unconsciously speaks that which is an unknown tongue to the unlettered man, though delightful and wholesome to him whose habits of reading have prepared him to receive it.

Further still. It might do for mere men of the world, who professedly seek only worldly good, and hold of little worth the goods of the mind,—it might do for *them* to neglect books and thinking, and spend all their precious leisure in idle recreations. They are living for the body. But it is the distinction of the Christian, that he lives for the soul, for his intellectual and moral nature, for that part of him which is noblest now, and which alone shall live forever. He has passed out of the animal, into the spiritual life. It is not for him to omit or neglect any suitable means of intellectual or moral cultivation. He is guilty of criminal inconsistency, he is a traitor to his own mind, if he refuse to nourish it, systematically, with knowledge and truth. To keep it inactive and ignorant, is to keep it degraded. Jesus lived and died for it, that it might attain the truth, and that the truth might make it *free*. But what is the freedom of the mind bound in the fetters of ignorance? Freedom and elevation can come to it only through knowledge, and one chief fountain of knowledge is books. These inform and excite it, and furnish food for thought. Thought is exercise; it is to the mind what motion is to the body. Without it, there is neither health nor strength. And when God has graciously ordered that your lot should be cast amid the abundance of books, where you need only put forth your hand and be supplied; when he thus makes easy to you that intellectual and moral attainment which is the soul's dignity and happiness; I see not how you can answer it to your conscience, if you do not sacredly devote to this object a certain portion of your leisure.

In regard to the quantity of time to be thus employed, no uniform rule can be giv-

en. Men vary so much in occupation, opportunity, and leisure, that, while one may easily command hours, another can with difficulty secure minutes. On this point every one must be left to the decision of his own conscience. Inquire of that, impartially and seriously, and then determine how large a portion of time you can daily give to this great object. I believe it may be laid down as certain, that most persons may afford to it a great deal more than they imagine. Some make no effort to do any thing, because they can effect so little that they account it not worth the effort. But they should remember, that duty does not consist in doing great things, but in doing what we can; and that, if they would redeem from the hurry of business and the relaxation of sleep one quarter of an hour a day, it would be a more praiseworthy offering than the many hours which are given by others. Even five minutes a day would be worth something, would be invaluable to one who was earnestly bent on using it. It would amount in a year to about thirty hours; and who will say that it is not better to improve the mind for thirty hours than not at all? But I am persuaded that there is scarcely any one, however engrossed in necessary cares, who may not find much more time than this—who may not find an hour a day. By greater care of the minutes which he wastes, by abridging a little from his meals, a little from his pleasures, and a little from his sleep, it would be easily accomplished. If one be in earnest, as he should be, if he seek for wisdom as for gold, and for understanding as for hid treasure, it will be no impossible thing to find the requisite time. Few men but could readily gain an hour a day, if they were to gain by it a dollar a day. Indeed, it is often seen, in actual life, that a person, to whom religion has become an object of deep concern, contrives to devote to his books more time than this, though before he would have thought it impossible. Nothing is wanting but the 'willing mind.' If one feel the necessity, every thing else will give way. Rather than remain ignorant and without progress in the

truth, he will cheerfully watch an hour later at night, and rise an hour earlier in the morning. The gain to the mind will more than balance the inconvenience to the body.

You may regard it, then, as some proof of the sincerity and earnestness of your desire for improvement, if you find yourself able to appropriate a certain portion of time to profitable reading. It is important that you select for this purpose those hours which shall be least liable to interruption, and that you allow nothing to infringe upon them. Keep this as holy time. Be punctual and faithful to it, as the banker to his hours of business.

There are seasons in every one's vocation, at which his business is less pressing than at others; and there are also seasons of leisure, which he feels at liberty to take for recreation and amusement. As you will have lost all taste for frivolous amusement and unprofitable pleasures, you will be able to devote all such seasons to the improvement of your mind; and, instead of the theatre and the ball-room, from which you would have returned fatigued in body and distracted in mind, and to some extent unfitted for duty, you will enjoy the converse of the great minds which have blessed the world, and, after filling your soul with their thoughts, will go back to your ordinary duty with a spirit refreshed and invigorated, and a body unwearied. During the season of long evenings, especially, when so many are hurrying from diversion to diversion, as if this long leisure were provided them only that they may contrive how ingeniously they can throw it away,—you will perceive that you have a most favorable opportunity for pursuing extensive researches, and making large acquisitions of knowledge. Evening after evening, in your own quiet retirement, you will sit down to this instructive application. By this diligence what progress may you make! what volumes may you master! to what extent may you penetrate the secrets of science, acquire a knowledge of history and of letters, and become enriched with those great and various treasures of intellect, which are subservient to the growth of

the mind and the glory of God! You will thus be using time for the purpose for which it was given,—the ripening and perfecting of your immortal mind; and, at all intervals of release from duty to others, will make it your happiness to be thus performing a great duty to yourself.

In your selection of books, the Bible will, of course, hold the first place. This is to be read daily, and to be your favorite book. Remember, however, that it may be perused in such a manner, that it were better never to have opened it. If studied inattentively, for form's sake, or only for the purpose of gathering arguments to support your opinions, it is read irreligiously, and therefore unprofitably. You must habitually regard it as uttering instructions with a voice of authority, of which you are earnestly to seek the true meaning, and then submissively to obey them. You must never forget that your hopes of right instruction are suspended on the simplicity and fidelity with which you receive those holy words; and as they were written expressly to make you wise unto salvation, no inferior purpose must distract your attention from this.

You will therefore always have in view two objects—to understand the book, and to apply it to your own heart and character.

The study of the Bible, for the purpose of understanding it, is an arduous labor. Dr. Johnson said of the New Testament, "It is the most difficult book in the world, for which the labor of a life is required." No book requires greater and more various aid. Its thorough interpretation is a science by itself; and you must ask of those, in whose judgment you confide, to point out the requisite helps for this interesting investigation; to enable you to reach the pure text, and arrive at the meaning of every passage as it lay in the mind of the writer. Recollect that a passage standing by itself may bear a very good meaning, which yet was not the meaning designed; and make it a sacred rule, not to receive or quote it in any other sense than that which belongs to it in its original place. The neglect of this rule has occasioned much misinterpretation

and misapplication of scripture; and some passages have come to be familiarly understood and cited in senses altogether foreign from their proper import. This is a perversion; and it is an immense evil to have wrong ideas thus fastened upon the language of the sacred writers.

And be not afraid of examining the text scrupulously, and employing the utmost energy of your mind in discovering and determining its true sense. It is a duty to do this. You can decide between opposing and possible interpretations only by applying your own mind to judge between them; and the more keenly, impartially, and fearlessly you proceed, the greater the probability that your decision will be correct. On this point some persons greatly err. They seize on the first meaning which presents itself to their minds, or has been presented by another, and resolutely abide by it; they refuse to investigate further, lest they should be guilty of irreverently trying the divine word by their own fallible reason. Indulge no such weakness as this. Never, indeed, be guilty for a moment of the insane folly and sin of disputing the authority of revelation, or setting up your reason as a superior light and safer guide. But in deciding upon the meaning of scripture, you cannot use your intellectual powers too much or too acutely. Use them constantly, coolly, impartially, with the best aid you can obtain from human authors, and then you may rest satisfied that you have done your duty,—have done all which you could do toward learning the truth; and if you have accompanied it with prayer for a blessing from the Source of truth and wisdom, you cannot have failed, in any essential point, to ascertain the will of God.

But there is another object,—the application of scripture to the forming of the heart and character. This is a higher object than the other, and may be effected in cases where very little of rigid scrutiny can be made into the dark places of the divine word. Blessed be God, it is not necessary, in order to salvation, that one should comprehend all the things hard to be under-

stood, or be able to follow out the train of reasoning in every Epistle, and restore the text in every corruption. Do all this as much as you can. But when you read, as it were for your life; when you take the Bible to your closet, to be the help and the solitary witness of your prayers; when you take it up as a lamp which you are to hold to your heart, for the purpose of searching into its true state, that you may purify and perfect it;—then put from your mind all thoughts of differing interpretations and various readings, and the perplexities of criticism and translation. You have only to do with what is spiritual and practical. You are no more a scholar, seeking for intellectual guidance, but a sinful and accountable creature, asking for help in duty, and deliverance from an evil world and an evil heart. Read, therefore, as if on your knees. Make your heart feel and respond to every sentiment. Apply to yourself with rigor every precept and warning; and according to the character of the passage, let your mind glow with fervor, and be uplifted in holy adoration and devout gratitude, or be thrilled and humbled by the representations of infinite purity and justice, or melted and borne away by the tones of tender love and long-suffering grace. Suffer yourself to read nothing coldly, when you read for spiritual improvement. You might as lawfully pray coldly. Therefore let your reading be like your prayers,—done with all your heart. And be sensible that it is better to go over one short passage many times, till you fully grasp its sentiment, and grow warm with it, than to run over hastily and unfeelingly many chapters.

You are not to suppose, from what has been said, that you are altogether to separate these two modes of reading the Scriptures. On the contrary, it will greatly aid you in unravelling their true meaning, to carry to their interpretation a devout mind, wakeful to the impression of their moral beauty, and in sympathy with their divine origin; since nothing is truer than this,—that a study is rendered easy by the interest of the affections in it, and that difficulties

disappear before the excitement of feeling. And, on the other hand, when you are reading expressly for improvement and devotion, you will recur, without effort, and consequently without interruption, to the results of your cooler inquiry, and spontaneously make use of the interpretations which your critical scrutiny has proved to be just.

The cautions thus briefly sketched are important for two reasons; one, that there is a tendency in him who has become interested in the critical examination of the sacred writings, to continue to read them critically and with a principal regard to their elucidation, when he ought to be imbibing their spirit; and the other, that the perception of this tendency has been an apology to many for not engaging in such inquiries at all. They esteem it better to go on with their crude, unconnected, and undigested knowledge, which in many cases is only ignorance (for where they have not inquired, it is impossible they should know,) than to check the fervor of their religious feelings, as they fancy must inevitably be done, by accurate study. But this is a melancholy error. It reminds one of the old pretence that ignorance is the mother of devotion. How can it be rationally supposed, that a careful inquiry concerning the history, the text, and the signification of the Bible, should necessarily alienate the mind from the true spirit of the Bible! I say necessarily, because the tendency alluded to undoubtedly exists; and, however it may be accounted for, it evidently needs to be cautiously guarded against. This may be done. Do it, then, as you value the warmth and fervor of your soul. Do it, always and perseveringly, by daily reading in that frame of spiritual self-application which I have recommended. Thus you will avoid the danger; and while you arrive at enlarged views of the nature, contents, history and purposes of these sacred records, you will retain and increase the susceptibility of your heart to all their representations of duty and heaven.

In regard to the choice of other books, it would take up too much room to enter into all the many considerations which might be

started. Let it be sufficient to say in general, that, if you would form a religious character, you are always to have in view the two objects, already named,—religious knowledge and moral improvement. Your books, therefore, will belong to one or the other of these two departments; and it would be well to have one of each kind always lying by you in the course of being read. That is, be at all times engaged with two books; one of a moral and devotional character, to keep your frame of mind right, and your feelings in harmony with eternal truth; the other, of an instructive character, to enlarge your knowledge, and extend your ideas concerning God, and man, and truth. Then you will never be at a loss for occupation. You will not fritter away precious hours in ‘wondering what you had better do.’

To the better accomplishment of this purpose, it will be well to obtain of your minister, or some competent friend, a list of selected books, in the order in which they should be read. I earnestly recommend this. Many persons read at random, without selection, whatever they may accidentally meet with. They make no inquiry whether a book be good or bad, worth perusal or not; but, because it lies in their way, or has been read by some friend, they read it. How many miserable volumes of trash are thus devoured! and that, too, by persons who would be alarmed at the suspicion that they are prodigally throwing away their time. But they do not pursue the same random course in other matters. They do not choose their food or clothing of the first thing which accidentally presents itself. They take pains, they spend time, they inquire, compare, judge and select only what they deliberately perceive to be best. And when we treat the body thus, shall we have no care for the mind? Shall we leave it to be fed by any food which chance may bring it, and thus expose it to the risk of pernicious nourishment, to the hazard of being made feeble, sickly, and corrupt? I adjure you, fall not into this too common thoughtlessness. Do not take it for granted, that, because it is a printed book, therefore it

must be worth reading. Get advice upon the subject, and read systematically; reflecting, that your object is not amusement, but improvement,—improvement of your religious nature; and that you have no more right to run the hazard of poisoning it thro’ a negligent selection of its nutriment, than to destroy your body by similar means. The religious culture of your mind is a most responsible charge; it is to be effected, in no small degree, by the exercise and guidance it shall receive from books; and how will you lift up your head, when the Judge shall inquire concerning your manner of preparing it for his kingdom, if you have provided for its immortal appetite nothing but unarranged and unselected trash, when stores of the choicest kind were profusely spread before you?

It does not fall within my plan to pursue this subject further, or to treat the many questions which may arise on the choice of books, and habits of reading, in general. It may be said in a few words, that no work of truth and science, or of elegance and taste, which does not tend to corrupt the morals or create a disrelish for serious thought, need be prohibited to a religious man. Within the limits of this restriction he may freely range. Let him only remember, that even the employment of reading may become mere idleness and wastefulness; and that a man may decide respecting his actual principles and character by the character of the books to which he is most attached. He must therefore watch and guard his taste. Then he may find it in his power to cause every hour thus spent to minister to the growth of his best attainments.—H. WARE.

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#### The Reserve of Revelation.

It is the perpetual reproach of Theology, that, endeavoring to be wise beyond what is written, it installs the inferences of its logic in a place which belongs to Revelation alone. The contrast between our theological systems and the teachings of Christ, in regard to the realities of the spiritual world, is very striking. A modern theologian has no dif-

faculties. He understands the whole system of the universe. He can tell you why it was necessary that God should admit evil into the world; he knows all the hindrances and obstructions that interfere with the Divine activity; and all the mysteries of the Divine nature become quite intelligible to him. He not only knows what God requires of man, as the condition of his favor, but the method of salvation, the particulars of a retribution, and the circumstances of the future life, are equally known. He follows a soul into the Spiritual world, and traces its progress onward through the shadows of Eternity, with as much confidence, as if he stood at the end, and were writing a history of the past. There are many theologians who would be very slow to adopt, in regard to their knowledge of Spiritual things the words of our Saviour when speaking of a coming event—"of that day and that hour knoweth no one, not the angels that are in heaven, *neither the Son*, but the father only." Theologians are not in the way of making confessions of ignorance. They not only see through it all, but what they see so clearly and explain so satisfactorily, they feel that men are bound to believe.

On the contrary one of the most remarkable characteristics of the teachings of Him who *did* know what was in the Spiritual world, who was in the bosom of the Father, is His *reserve* in regard to every thing except a few great fundamental doctrines, and in regard to these even, except so far as they have relations to the practical life. Take, for example, his instructions relative to the Divine Being. Human theology sees thro' His nature, explains the mode of the Divine Existence—makes it perfectly clear that He exists as one person, or as three persons as the case may be,—teaches you the precise method by which He is able to reconcile mercy and justice, and is as clear in regard to the nature of Christ as to his offices. On the contrary, the Gospels scarcely refer to these points. In discussing them, Theology has to invent a new language. Such words and phrases as Trinity, God the Son, the Divine and Human nature of Christ, are

not to be found in the Gospels. And the reason is that the ideas which they express are not there. The Gospels teach that there is a God, that the world is under his righteous government, that He is the Father of his creatures, and that He has seen fit to manifest himself to the world through his Son Jesus Christ, our Lord and Saviour. And with truths like these they stop. This metaphysical theology, which furnishes the great questions for the strife and bitterness of Sects, is not in the Gospels. Whether true or not true, it was not taught by Christ.

But shall we not strive to penetrate further into the mysteries of the Spiritual world than we are guided by the light of Christ's revelations? We answer, that if any one chooses to attempt it, we know not that there is any thing wrong in what he does. We think it is likely to be very unprofitable, but we do not know that it is wrong to speculate on these subjects more than upon others. Some of the German philosophers, going a little further, have discovered the method of constructing the Universe. They have been able to place themselves at the centre, and to see through to the circumference. It is a very absurd sort of trifling doubtless, but absurd and trifling as it is, they might be engaged on something worse.

The contrast between the passion, so universal among men, for penetrating into all mysteries, and the manner in which the Gospels confine themselves to those truths which are fundamental, is so great as to suggest an internal evidence of the truth of Christianity. It is so unlike human philosophy, that we are ready to believe that it must have a different origin.

Nearly all the controversies between Christian sects relate to matters which form no subject of revelation. Take, for example, the nature of Christ. Who can point to a text which teaches in so many words what his nature was? And yet this has been the great matter of creeds and sectarian bitterness. But while there is this difference in regard to his nature, there is one point on which all Christians are agreed,

namely, that through Christ, God manifests himself to the world. This is the doctrine of the Trinitarian and the Unitarian alike. It is equally believed by both. And it is this conviction which gives to his teachings their authority. Why not rest on this central, revealed, and universally admitted truth? Why should not Christians have the modesty to stop where the Gospel stops.

How unprofitable those speculations are which go beyond the teachings of Christ, is seen when we come to the great experiences of life. Any serious trial scatters to the winds our philosophisings, and we fall back upon the great and universally admitted principles of the Christian faith. In seasons of great sorrow, in moments of mortal peril, in hours when the soul is rent by remorse, or prays with the publican, "God be merciful to me a sinner," in seasons when the soul is moved, and its deepest instincts demand and must have light and help, how do these divisions of sects fade away, and men find themselves united in common convictions, as they are in common wants. Sectarianism is the cold product of the intellect. As men rise into the higher regions of devotion they constantly approach each other, until, like those ascending opposite sides of the same mountain, they meet on the summit, and from that spy point look on the same earth and the same heavens.

The abstinence of the Gospels, in treating of points which are merely speculative and not practical, should suggest to Christians the propriety of giving their chief attention to those truths which are distinctly revealed. Had it been important for us to know more, greater knowledge would have been given to us. Our great difficulty is not in the fact that we are ignorant about what is unrevealed, but that we do not appreciate what is revealed. And when theologians desert the written word for speculations which form no subject of divine revelation, they may or may not be wise philosophers, but they certainly have ceased to be devout and teachable followers of Christ.

[*Christian Register.*]

#### Sorrow its own Comforter.

Many have felt in their own case, and most have seen in the case of others, how powerless in great affliction are the ordinary methods of consolation.

We hope to comfort the mourner, by speaking of the goodness of Providence; but if the heart has had no habit of trusting in Providence, this trust will not come at a moment's warning to meet the cry of affliction. We say, look forward to the immortal life, and cherish the hope of reunion. But suppose that what the mourner most dreads is death,—that futurity is clothed with darkness,—that he is conscious of an entire unfitness to enter the Spiritual World, the prospect of immortality affords but slight solace.—Light is of no value to the blinded eyeball, and the truths of religion furnish no consolation to a mind which is not prepared to receive them.

In these attempts at consolation, we are apt to overlook the purpose of sorrow. We forget that it was intended that man should be afflicted. The world might doubtless have been so arranged, that sorrow should hardly have been known. But it is not so arranged—Sorrow forms a part, and an intended part, of human life, as much as joy. Its purpose seems to be to break up the monotony of worldiness, to awaken the disinterested affections, to make man conscious, how little he can rely in trial, on any earthly support, and to compel him to retreat back on the realities of the spiritual world.

Here is the great moral end for which sorrow is appointed. It is to break up the habit of selfishness, to scatter frivolity, to arouse the higher and better affections, to open in the mind the fountains of a purer and higher life; and except as it does this, the Creator forbids man to know the meaning of the word consolation. He may become insensible or indifferent, or he may lose the thought of grief in worldly distractions, but he cannot be consoled. The sorrow which admits of consolation, is that sorrow alone, which has first made a man better.

In all attempts at consolation, this is nev-

er to be lost sight of. To attempt to console a man while his moral and religious purposes remain the same, is like attempting to relieve a pauper of his wants, while you leave in him untouched the pauper character.

The first step towards consolation is not meditation on religious truth, but it is a *religious act*. It requires of the mourner an act of the will; it requires submission of the human will to the Divine. In our Saviour's hour of agony, it was not until after he said, "Thy will, O God, be done," that the angel came to strengthen him. And we can never know consolation in grief till we like Him, have bowed our wills to the Divine will. Till this is done, all words of comfort are in vain. The sorrow which has not accomplished its work of awakening the better affections and purposes of the heart, by its own unfaithfulness, excludes itself from consolation.

We have all seen cases in which the Christian faith, as if it were an angelic helper, bore up the afflicted, as they were ready to sink in the waves. Without extinguishing a single affection, without deadening the sensibilities, neither teaching memory to forget, nor man to wait for the wasting power of time, we have seen it, by the trust it has encouraged, and the hopes it has given, fill the cloud of sorrow with light, and soothe away its anguish. Under its guidance and its benignant influence, we have seen the greatest trials, instead of leaving the soul desolate, prepare the way for its best joys and hopes. With its blessed help, we have seen the mourner able to

Look back on sufferings past  
And meet life's peaceful evening with a smile;  
As some lone bird, at day's departing hour  
Sings in the sun-beam of the parting shower  
Forgetful, though its wings were wet the while.

But in all cases where Christianity has given this consolation, it will be found that it has first awakened the disinterested and devout affections, and given a better direction to the will.

As an illustration of the truth of this, we are tempted to describe a case, which, years ago, made an impression upon us which we trust may never entirely fade away.

When we knew the person to whom we

refer, she was a widow far advanced in age. In early life she had emigrated to this country with her husband, who was then in good circumstances, and who was for some time engaged in a prosperous business. But at length a series of misfortunes stripped them of property. She had five sons, all of whom lived to grow up nearly to manhood. But when the first arrived at the age of twenty, he was seized by consumption, and she followed him to his grave. She had hardly buried him, before the news came that the second son, who was residing more than a thousand miles from her, was also sick, and of the same disease. She went to him, for what is distance to a mother's heart, but it was only to smoothe his dying pillow, and to weep alone amidst strangers at his dreary funeral. She returned home, but it was to sit by the sick, and finally dying bed of another. A few years passed, and she was childless. Her young sons full of promise, and on whose care and love she had leaned, were all gone. And then her husband met with a fearful accident, by which, after lying for hours mangled and in agony, he died. She was left in complete poverty, and without a single relative in the land, with the exception of a brother from whom she could expect neither sympathy nor aid. Not long after, by an injury received from a fall, she was confined to her bed nearly a year, and ever after disabled for any great exertion, and subject to frequent and severe sicknesses. She was thus thrown upon the world, in a state of complete dependence.

Surely here was wretchedness enough, and our description gives but a faint idea of the circumstances that surrounded her. But when we knew her, it seemed to us that we had never known any one, even in the youth and bloom of happiness, who had a more serene and cheerful and grateful spirit, than she exhibited as the constant habit of her life. And the peculiarity of the case was, that her virtues were not those which are

Great for an hour, heroic for a scene,  
Inert through all the common life between,—  
But such as each diurnal task performed,  
Pleased in the calm, mistaken by the storm.

On one occasion she spoke of the trials of

her life, and we give very nearly, if not her exact words. "At first," she said, "the world was dark, and people tried to console me, but though I was thankful for the kindness, their consolation was a pain. My affliction was too deep to be shared. I was so alone, it seemed as if God himself had deserted me. Every thing around reminded me of those who were gone. I cannot tell how dreadful this loneliness was. How blessed was sleep, for then the dead lived again—they came back as they were in childhood to my arms—they moved about me in many forms, my pride and my hope; but the dream vanished, and the dreary morning came, and I woke and prayed that God would let me lie down in the grave, side by side with my husband and children.

"But better thoughts came. In the first bewilderment of mind, it seemed as if I had no power to dwell on any thing but my loss. But at length I know not how except by God's grace, I was led to think of what I was passing through, as God's will. I had prayed most earnestly, that the cup might pass from me, and now in a kind of desperation, I tried to say, Let the will of God be done. I know not how, but I clung to these words, and kept repeating them in my heart,—It is His will, let it be done, only give me strength to bear it aright. I did not know then that I was on the true road to some real consolation, but it was so. As the feeling of submission became more settled, instead of despair, I found that my heart was opening to consolations which before seemed to me but idle words. Submission became trust. I remembered that God cared for my children now as much as when they were with me, I felt that in their departure the strong ties that formerly bound me to the Earth were carried up to heaven. Holy thoughts that I did not deserve to have, seemed to come to me without my seeking them. I learned the worth of prayer and faith; I felt how trust in God can take away the sting of grief. There are many pleasures which are no longer pleasures to me, but I have found higher ones in religion. I know that my Redeemer liveth, and that God

is a Father. I first learned to thank God that I had my children to remember, and then I found that it was happiness to look forward to re-union with them. As trust in God grew, all things else have grown bright."

We said, you have found it for your good to have been afflicted.

We can never forget how, with eyes upturned to Heaven, and overflowing with tears, the first she had shed, and with a look so grateful and trusting that it was almost radiant,—she replied, repeating the words, "I have found it for my good to be afflicted."

We saw then how full of meaning is the promise of Christ. Come unto me, ye that are weary and heavy laden, and I will give you rest.—And it seemed to us that from this simple woman's experience, better than from philosophy or theology, one might learn, both the methods and the conditions of consolation. Sorrow that closes the heart must be without solace, but in opening it towards heaven, it admits the light of a divine comfort.—*Christian Inquirer.*

#### Saving Power of God.

BY AUSTIN CRAIG.

What salvation is, is perhaps not generally known. It is, indeed, commonly acknowledged that salvation is deliverance from perdition; but the popular notion of perdition is quite as vague and untrue as that of salvation itself. It is commonly supposed that the misery of perdition is caused by the local circumstances and agencies which will be operative in the place to which the sinner shall hereafter be consigned; that perdition consists chiefly of torments and inflictions external to the sinner, and having no direct and necessary connection with his internal state; and that it is inflicted in pursuance of an arbitrary judicial decision of the Supreme Judge, who, if it pleased his sovereign will, could as easily receive the sinner to heaven as consign him to the miserable abodes of the lost. On the contrary, however, perdition is the state of alienation from God; is the condition of moral darkness and inversion

which unrestrained self-love produces. Its miseries are such as arise from the disordered state of the sinner's affections; from his consequent misapprehensions of truth; and from the impure associations which his character impels him to form. The woes of perdition are internal experiences originating from depraved moral character, rather than external torments inflicted by an arbitrary power. Furthermore, perdition ensues upon sin in accordance with immutable laws of moral causation, is the inevitable consequence of sin and has a simultaneous and continued coexistence with it.

Perdition, therefore, is the spiritual state of him whose moral nature is perverted to the love of evil; whose moral tendencies are not upward toward God, but downward toward self and the world; whose moral and social affinities lead him in consequence to engage in such activities, and to seek such companionship as are level to the plane of his own disordered soul.

Salvation is deliverance from perdition. It is the soul's rescue from sin. It commences with the renovation of the affections by a faith which produces reformation of life, and proceeds to its completion by those acts and exercises in which the human soul is continually putting on the character of Christ.

Putting on the character of Christ, I say. This expression I conceive to be an adequate representation of the meaning of the following passage of Scripture, in which is described the relation of the soul to Christ. "That the life of Jesus might be made manifest in our body." "For to me to live is Christ." "Christ in the hope of glory." "Christ who is our life." "Put ye on the Lord Jesus Christ."

In all of these passages there is a distinct recognition of a new and superior life, or character of the soul, in the Christian. His character has been radically changed; his former self, consisting of inherited disorderly tendencies of the various faculties of body and mind, has been subdued; his mind has been opened upwards towards "the true

Light;" and as its rays have streamed through upon his receptive heart, they have (if I may so speak) daguerreotyped upon it the image of the living Christ. And now, the Christian may say with truth, "I live; yet not I, but Christ liveth in me."

#### ENGRAFTED TRUTH.

Perhaps I may render this matter of engrafted truth still plainer. Suppose that man's highest faculties instead of being moral and religious, were intellectual.—Then the perfection of human nature would consist in the utmost possible cultivation of the mental powers; and the most exalted degree of human happiness would be enjoyed by him who should possess the most enlarged and cultivated intellect. Perdition, of knowledge and culture to the mind.

Suppose, still further, that under this new state some nation, by neglecting the means of mental illumination and growth, and by absorbing themselves in animal pursuits and pleasures, had began to deteriorate—had fallen, if you please, from their first estate. This deterioration progresses steadily with the march of their generations. The parents transmit continually to their offspring their own mental weaknesses and depravities, aggravated, perhaps, by intermarriages between blood-kindred; and when their children are born, train them in such a manner as to sink them still deeper into the darkness which has engulfed the nation. They are now, mentally, lost; they experience the woes of intellectual perdition.

From this sad and lost condition God attempts their rescue. He sends them a messenger of highly cultivated mind (Sir Isaac Newton if you please) to save them from their ignorance and mental degradation, and restore them to their former state.—The messenger comes to them, announces his mission and design, and begins to teach them the principles by the observance of which they may be elevated to light and true life. He finds them so debased and groveling, however, that they immediately turn away from his instructions to their brute pursuits. Finding no inherent force of thought in them to which his truths may

in this new-state of things, would mean ignorance, intellectual darkness, and mental imbecility. Salvation would mean the restoration of energy to the intellect, and commend themselves, he goes to work to secure their attention by appealing to their external senses. He shows them a microscope, and with it reveals to them the world-wonders contained in every leaf and water-drop. He constructs a telescope, and with it rolls back the curtain of the heavens, and presents to their astonished gaze the innumerable orbs before hidden from their sight, the rings of Saturn and the moons of Jupiter. He foretells an eclipse of the sun; and when its fulfillment arrives, and the dark mass of the moon begins to intercept the genial light and warmth of the parent orb, an unspeakable reverence arises in their minds for the great teacher whose mission to them has been thus confirmed by an attestation from heaven, and they are now prepared to listen to him as they never listened to human words before. He assembles them, and declares to them the nature of that intellectual excellence from which they have lapsed; describes the degradation and wretchedness of the present condition; tells them that his own exalted mind is, in its fundamental capabilities, similar to their own; encourages them with the declaration that they may rise from their lost condition to participate with him in the pure pleasures of knowledge; and last of all, teaches them the principles by which his own intellect was raised to its sublime height, and by which theirs also, if they will faithfully observe the principles, shall finally be raised.

The people attend, believe and obey.— And now their former grovelling pursuits are abandoned, and they subject themselves to a regimen, under which their long-dormant intellects begin to stir with a new life. They are constantly heeding their teacher's instructions; building up their minds upon the same principles which raised their teacher's mind to its glorious perfection; and thus they are continually becoming more like their teacher, and less like their former

selves; "putting off the old man and putting on the new man." The image of their teacher's mind is formed within them, and they can all now say, using an appropriate figure, "I live; and yet not I, but Newton lives within me."

Enough on this point; only I will remark, in passing, that if any of the listeners to this great teacher should take up the notion that they might be saved from their mental darkness and perdition, simply by being taken into the place from which Newton had come to them, or should imagine that some forensic imputation or make-believe transfer of his mental perfections to them, would avail to deliver them from the perdition in which they were involved; we certainly could not wonder at it, if we consider the deplorable darkness and ignorance of that people.

It seems to me that this supposed case of Newton and the savages well illustrate the material features in the mission of our Lord Jesus Christ, though moral and not merely intellectual deliverance is involved in Christian salvation. The world was morally depraved, sunken in moral perdition, when the Son of God commenced his ministry. And how did he fulfil it? With miracles and supernatural works to arouse the gross minds of his hearers, and fix their attention to his doctrine; with divine exhibitions of character, such as attest him the Sent of Heaven; with declarations of the wretchedness of sin, and of the capability of the human soul to attain a true and perfect life, manifested in himself; with full instructions respecting the course to be pursued by man in breaking off his sins, and returning, by obedience, to God; with promises of success, to cheer the desponding struggler after the perfect life. These, now revealed to us in the Gospel, in which we see Jesus, living, loving, teaching, dying, rising, and ascending, are, according to the apostolic statement, "the power of God unto salvation."

He that hath knowledge spareth his words, a man of understanding is of an excellent spirit.

## Exposition of Scripture.

## PARABLE OF THE UNMERCIFUL SERVANT.

“Therefore the kingdom of heaven is likened unto a certain king which would take account of his servants.

And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, pay me that thou owest.

And his fellow-servant fell down at his feet, and besought him, saying, have patience with me, and I will pay thee all.

And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”—Matt. 18, c. 23-35 v.

I. It would seem that in the preceding discourse of our Lord as to the manner in which trespasses upon personal rights should be treated, and if possible, corrected, Peter imagined there was something in the Savior's doctrine of forgiveness that jeopardized the interests of society, which led him to ask, “Lord, how often shall my brother sin against me, and I forgive him? till seven times?” Or the impression on Peter's mind that he might indulge estrangement of heart towards an offender after repeated attempts to win him had failed, led him to ask the question. The Lord answers him readily and presents the great law of God's kingdom, viz: the law of love—a love that is not to be overcome by hatred or evil:—“Till seventy times seven.” To illustrate his meaning, he spoke the first of his parables in which God appears in his character of KING.

II. “Therefore the kingdom of heaven is likened to a certain king who took account of his servants.” He does not allude, as I think, to the final account, usually referred

to the last judgment, but to such a reckoning as that recorded in Luke 16: 2.

When we are made to feel the depth of our impenitence—that we have been leading a fatherless life in a world of paternal benevolence, a life which God must regard with disapproval and displeasure—when we realize that the heavenly Father can see in us no spiritual lineage or kindred—that we are self-exiled rebels, self-bereaved orphans; self-doomed outcasts from mansions of light and love ever made ready for us. To know that the benignant eye is ever upon us and marks the course of our soul with no glance of consent or approval; that it sees us only as an alienated being, as a wrong relation, under the sway of wrong motives, pursuing wrong ends; and thus though nearer to God than to any other being, yet morally separated by a barrier as high as heaven—this is a reckoning, and no mortal can come to it and remain as he is.

Such a reckoning as all are brought to when penetrated with a sense of God's supreme authority over our lives and destinies, which is awakened by setting our delinquencies and sins before our face and the rousing of our consciences from the sleep involved by sensual indulgence. We are often forced to this by the perils of our life when adversity and death stare us in the face, and we are roused, like Hezekiah of old, (2 Kings, 20.) “to weep sore” on account of our sins and to beseech the Lord to heal us and add to our years that we may seek peace and truth for the remainder of our days. When God thus takes account with us, we cannot answer him one thing in a thousand; we feel our sins as more numerous than the hairs of our head and our careless and fleshly foundation crumbles and trembles beneath us. Thus he reckoned with David, through Nathan the prophet, and brought him to the penitence and resolutions expressed in the fifty-first psalm. Thus he aroused the Ninevites by the preaching of Jonah, and the Jews by the “voice of one crying in the wilderness saying, *repent*.” Thus still by all the instrumentalities of righteousness he commands all men every where to repent.

Happy they who laying aside all their proud pretensions to virtue, their vain reasonings and imaginations, their supercilious contempt and sluggish indifference, despite the power of worldly care and sinful pleasure, heed the persuasive command.

III. "When he commenced reckoning, one was brought unto him who owed him ten thousand talents." The immensity of this sum can be vividly realized by comparing it with other sums mentioned in Scripture. Twenty-nine talents of gold were used in the construction of the first tabernacle. (Ex. 38: 24) David gathered three thousand and the princes of the tribes five thousand, for the temple, 1 Chron. 29: 4-7. The Queen of Sheba made a present to Solomon of one hundred and twenty, 1 Kings, 10: 10. The king of Assyria laid upon Hezekiah thirty talents. 2 Kings, 18: 4. And when Judea was greatly impoverished one talent was levied upon it by the king of Egypt. The sum is therefore enormous, whatever talents these may be supposed to have been; and is evidently selected to express the greatness of man's indebtedness to his Creator and Benefactor. The servant having nothing to pay is ordered to be sold with his wife and children. This was in accordance with the customs of eastern governments from which the imagery of the parable is borrowed. Even under the Roman law the children were the property of their parents and were sold into slavery with their father. The law of Moses, also, allowed it, though later Jewish usage was opposed to it. God, it is true, does not sell us for our debts, but his complaint of his people is "You have sold yourselves for nought." We alienate ourselves.

IV. The servant hearing his dreadful doom fell down in supplication, and to the earnestness of his entreaty, "the lord of that servant was moved with compassion and forgave him the debt." "You have sold yourselves for nought, but shall be redeemed without money." God's severity endures only till man is conscious of his guilt, and is, therefore, love in disguise, the disguise being the darkness and fear created by our

sins. When that guilt and its accompanying misery are seen and acknowledged, his face appears like a sun, rising through and above the clouds and dispensing more than ever we dared to ask or hope. It loosens the bands of our sins and we more than go free for we may leap with joy. The reckoning threatens irremediable ruin, but proves the chiefest of all our mercies, for it brings us to a sense of our indebtedness only that the debt may be wiped away. God will forgive; but his forgiveness cannot be seen in the darkness of continuance in sin. Hence, he summons man to his account, and when his sins appear as crimson, he makes them whiter than snow.

God's mercy excels ours in all particulars: the number of offences and offenders he forgives is innumerable greater; our offences against him are of longer continuance and are more aggravated; his pardon is more free and complete; it is ever followed by precious blessings upon the pardoned, while it is secured at a cost of means and measures that are as the heavens higher than the earth above all that man ever provides for the pardon of his brother. "His free gift is of many offences unto a justification of life."

V. But he to whom mercy is shown does not always show mercy; and thus the end of his mercy is defeated. Hence we read (Wisdom, 12: 19-20.) "Thou showest thyself, when men will not believe thee, to be absolute in power; but thou being master of power judgest with tranquility and with great force disposest of us that thy people may learn to be just and humane, because in judging thou givest place to repentance." The servant in the parable forgot; for going out from the presence of his lord and at a time when it would seem the sense of his lord's goodness would have been fresh in his recollection, he found a fellow-servant owing him a hundred pence. Him he laid hold upon, seizing him by the throat, and saying, "pay me what thou owest." In vain his fellow-servant falls down and beseeches him! In vain he uses the words of entreaty with which, in the agony of his dis-

tress, *he* had found mercy. He was inexorable; he carried him to the jailor, delivered him to the severest extremity of the law, unconscious that by so doing, he condemned himself and revoked his own mercy. Thus is it ever with man, when he goes out from the presence of God; for it is alone in that presence that any man can either think, speak or act as he ought. He that abides in the presence of God will ever have an abiding sense of his own indebtedness and an ever lively sense of the greatness of that forgiveness extended to him. But let him, Cain like, depart and wherever he abides or whatever may engage his thoughts, he will dwell in the land of forgetfulness and in the borders of selfishness and crime. It is clear, also, that it is not right always under the law of love to press our rights. In a kingdom of favor, which is the kingdom of God revealed by Jesus Christ, the *summum jus*, may often be the *summa injuria*; so that it is not always true that rigid justice injures no man. If we receive favor we must show favor; and if we find love we must exercise love. If we exact the uttermost farthing and press our rights to their farthest limit, the measure we have meted will be measured back to us again. Hard-hearted and cruel man needs ever to walk under a constant sense of forgiveness received from God, or he will find his thoughts making unjust surmises, his words uttering reproachful speeches and his hands used in injurious actions. Ignorance of our own guilt makes us harsh, unforgiving and cruel; or if perchance we are not so, it is by some weak defence of natural temperament or character that may in a moment be broken down. State a case to a man just after the commission of his worst sin whilst unawakened to its guilt, and he will say with David, "this man shall surely die;" and unless some Nathan be present to say, "*Thou art the man,*" he may perish in his sins. It is only the spiritual, therefore, who can restore the erring. (Gal. 6: 1). And it is alone those who remember that they were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures who can be urged to the duty

of gentleness, meekness and patience toward all men. (Titus 3: 1-5.) It was because Joseph was a "*just man*" (Matt. 1: 19.) that he did not, upon the first evidence of incontinence, put away his wife. Justice, in man, is humanity; he is capable of no higher form of it. To be humane is to be human. He that is entirely without guilt can cast the stone; no other, in the presence of Christ, dare cast it.

VI. Therefore, upon earth, as well as in Heaven is there indignation when men measure to others in a different measure from that which has been measured to them. "When his fellow-servants saw what was done they were sorry." We grieve over the lack of love and forbearance we see around us. The sense of our own guilt, the consciousness that whatever of evil or degradation ripens in our neighbor, exists as a germ in us; that we are of one flesh, that deep sin in one calls for humiliation in all, will ever make sorrow the most predominant feeling whenever the spectacle of moral evil is brought before our eyes. Being sorry they "came and told their lord all that was done." Thus the righteous complain to God and mourn in sorrow over the oppressions that are wrought in the earth. There are hundreds of things we cannot set right, which the full heart will lay before him and the faithful heart will leave with him.

VII. The king summons the unthoughtful and unmerciful servant into his presence to receive the sentence of severe rebuke, and it is worthy of remark, that he reproaches him not so much for his debts' sake as for his ingratitude and cruelty. He is reproached for receiving mercy and remaining unmerciful. "He shall have judgment without mercy who has shown no mercy." (Jas. 2: 13). Once he dealt with him as a creditor to a debtor, now he deals as a judge with a criminal. "He delivered him to the tormentors."

VIII. An interesting question is often involved in our investigations of the subject of pardon, seldom if ever referred to by our writers. It is: Do sins once forgiven re-

turn on the sinner through his after offences? This parable is often adduced to prove that they do. My views are not, I hope, peculiar upon this subject, but such as they are I present them. Our method of viewing forgiveness of sin is too formal. We have too much to do with "the past, present and future." We make too much of the earthly imagery under which is shadowed to us the heavenly truth. All the figurative expressions used to present a spiritual truth, we should never forget, are but aids and often weak and failing ones, to set forth that truth. Remission of sins can never be separated from a living communion with God. However, therefore, we may have the pledges of God's promises, as in baptism, that we are forgiven, whenever we sin and repent not, we fall back into the state of condemnation and death, we walk in darkness the darkness out of which we had been delivered and we increase the thickness of that darkness by adding sin to unrepented sin. There is no forgiveness followed by a total impossibility of sinning this side heaven. Our forgiveness depends upon our abiding in faith and obedience. He that would partake of the final salvation must abide in Christ, or he will be cast forth as a branch to wither and die. This condition belongs to the very essence of pardon; which may be set forth by a man drawn out of the sea. The condition of his safety is his remaining on the shore. His sins take him back to the state out of which he was delivered. Hence it is directly written upon this subject: "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ cleanses us from all sin." He that abides in the light of love abides in forgiveness. He that falls back into the life of hatred falls back into the old darkness; has no fellowship with his brethren, and has, therefore, no cleansing. The capacity to forgive and love, growing out of a sense of God's forgiveness and love, is the only evidence of pardon ever granted to man. Let him that doubts, read. Hence,

IX. The earnest warning of the conclusion of this parable. "So likewise shall my

heavenly Father do also unto you if ye from your hearts forgive not every one his brother his trespasses." The ordinances of Christianity are often presented as evidence of personal pardon. They may be evidences of acceptance of God's appointments, without which we can never know that we have properly received his favor through Jesus Christ, but I repeat the only assurance that any man can have of God's pardon, is his own disposition to pardon. That disposition to forgive depends upon the recognition of two mercies, or of two departments of the same mercy: a mercy *received* and a mercy *YET NEEDED*. Sometimes one and at other times the other is urged in the Scriptures. "Forgive one another, says Paul, as Christ forgave you." Col. 3: 13; Eph. 4: 32. In these scriptures is a recognition of a mercy received. "Forgive and you shall be forgiven;" "the merciful shall obtain mercy;" Matt. 8: 5-7; Luke 6; 37; Jas. 5: 9, shows a mercy yet needed. Divine love, compassion, mercy, or forgiveness, does not consist, as many suppose, in a single act which could be done for man once and for all. This was the error of Constantine who put off his baptism till near the day of his death; and it is still the error of all who measure the divine forgiveness by the figurative expressions that were intended as mere helps to a spiritual idea. It is an act, if act it may be called, that extends over the whole life, that always exists, but is not always appropriated and its revelation through Christ was intended to call forth our compassion for our brethren according to the compassion of God for man. The forgiveness which the true Christ manifests extends over the whole life and may be appropriated and enjoyed daily by all who will forgive their brethren their trespasses. "But if we forgive not men their trespasses neither will our heavenly Father forgive us." "He that revengeth shall find vengeance of the Lord, for He will keep his! sins in remembrance." "Forgive thy neighbor, and so shall thy sins be forgiven thee when thou prayest." Our sense of the divine love can only be shown in the exercise of human love. There-

fore, let us ever pray, "Forgive us our trespasses as we forgive those that trespass against us."

J. B. F.

Exposition of Scripture.

"THE SPIRITS IN PRISON."—1 Pet. iii. 18-20 and iv. 1-6.

From several very respectable quarters we are asked for an exposition of the above rather remarkable Scripture. Whether because the views we have entertained have been regarded as novel (for they have been expressed to a few of our personal friends) or from a common interest in a somewhat singular passage, we know not, but there are now before us some five letters soliciting an analysis of it. We could have wished more leisure in which to prepare systematically and corroborate at length the view we have been compelled to take of it for the past eight years. It differs so entirely from any taken by our brethren and by a majority of Protestant interpreters, that we hesitated long in its public expression, hoping to be able to see something more clear, consistent and satisfactory than has yet appeared.—Having read most expositions of modern and ancient Critics and commentators, we submit the following translation, paraphrase and remarks with becoming modesty, we trust, and with due deference to the contrary views of Brethren and authors we profoundly respect.

"It is better to suffer, doing well, (if the will of God be so,) than doing evil, Because even Christ once suffered about sins, the just over the unjust, to bring us near to God; put to death indeed in consequence of flesh, but made alive in consequence of the Spirit, in which Spirit, also, he went and preached to the Spirits now in prison, to those once rebellious when the long suffering of God waited out in Noah's days, while the Ark was being prepared, entering into which a few, that is eight souls were brought safely through the waters: corresponding to which, Baptism also now saves us,

(not the putting off the filth of the flesh, but the asking of a good conscience after God) by the resurrection of Jesus Christ, who has gone into heaven, angels and powers being arranged under him. Christ, then, having suffered over us in consequence of flesh, arm yourselves also with the same mind, (for he that has suffered in the flesh has ceased from sin,) that you no longer live the remaining time in the flesh after the lusts of men but after the will of God. For the time past is sufficient to have wrought the will of the Gentiles when you walked in excesses, lusts, revellings and lawless idolatries. On which account they stand astonished—that you no longer run into the same profligate dissoluteness, mocking you,—who shall pay their reckoning to him that is ready to judge the living and the dead. For to this end the gospel was preached to them that are dead, that they might be judged like men in the flesh, yet live after God in the Spirit."

It is clear to our mind that the language of the Apostle conveys the idea that Christ by his spiritual nature, or by the Spirit, did preach to the Spirits of the invisible world. And as if to include all, the Apostle refers to those who died in disobedience in the days of Noah, which would make his language equivalent to all the dead; which he afterwards confirms by declaring that in order that Jesus Christ might be the judge of the dead and living, the "gospel was preached to the dead"—to those now dead—not "in the flesh," "now in prison." We adopt this interpretation for the following reasons:

1. It accords with the foregoing and succeeding connection and the most natural meaning and construction of the language. The elevation of Christ in his Spiritual nature over his fleshly, as an encouragement under all the suffering that can come upon us in the flesh, seems the prominent matter in the Apostle's mind. To illustrate his he

says, that although he suffered even unto death in the flesh, yet was he not limited in his Spiritual nature or in "the Spirit" for which he preached, having the imprisoned dead as his congregation. He was appointed the judge of the dead as well as of the living, many of whom, then as now, never heard of him while in the flesh, and, therefore, must hear of him in the Spirit in order to their acquittal or condemnation.— Christ in the flesh was put to death and thus an end made of his personal ministry; but by, or in, the Spirit he preached to the dead; in it was raised from the dead, and ascended above the dead, having all the invisible principalities and powers arranged under his administration. Blessed, therefore, after the example of Christ, are those that suffer according to the will of God, even though they suffer death, for by death they cease from sin, and like Christ may enter upon an extended ministry among the dead.

2. It is most absurd to define "the dead" in the passage as the morally or spiritually dead, seeing the contrast is between them and men "in the flesh," they are called spirits in prison, and are connected with the spiritual principalities and powers which have been also arranged under Christ, he taking the head of them and of the living by his resurrection from the dead.

3. It accords with the general teaching of Scripture. By the Apostles and Evangelists we are taught that "Christ died to reconcile" not only "things on earth," but "things in Heaven"—not only the visible alienated creation of God, but the invisible. Paul says he was made an Apostle to preach the *unsearchable* riches of Christ to the Gentiles, that all men might see the *fellowship* of the mystery which was hid from the ages by God who *created ALL THINGS* by Jesus Christ, "to the intent that unto the principalities and powers in heavenly places (regions) the manifold wisdom of God might be made known by the church.— Hence the whole family in heaven and earth is named in Christ, and God by Christ despite the earthly notions of the Jews and

many modern Gentile Christians is seen to be the "God of the DEAD as well as the living;" and the breadth and depth and height of his love is placed beyond the measure of all earthly, selfish and sinful understandings. (Read Eph. 3d *passim*, Colossians 1: 13—29, and forget all human theories in the pondering.) Indeed, there is nothing so clearly revealed by the disclosures of the mission of Christ as the intimate connection of the world of spirits and that of the flesh. Hence the church is called, in a sense which no earthly mind has ever appreciated, "the kingdom of heaven" or of the heavens. God, himself, is not more clearly revealed than is the existence of angels, spirits innumerable, interested in the mission and triumphs of him who is at once son of man and Son of God; of the seed of David, according to the flesh, but the Son of God by his spiritual nature; the first among the living who have heard of him, and the chief among the dead who will hear. As the earth is filled with earthly beings, so the heavens are populous with the heavenly. Ministering angels wait on us, on our children and are employed as Christ's agents. And he, like the Sun, though brightest in glory, destroys not but blesses the innumerable myriads of bright and joyous stars that shine around him forever, reflecting the unsearchable love, dominion and majesty of God. Banks and hosts of these spread themselves throughout the spiritual world, like beings of different grades in this, and under Christ carry on the scheme of his Redemption for the benefit of millions, who either by age, or tyranny, or imbecility could never hear of him while in the flesh.

From our souls we pity the spiritual darkness of any man or sect of men whose earthly and selfish views limit the benefits of the mission of Christ, to the comparatively few who hear of him and learn his ways while they remain in the flesh. Infants, idiots, pagans, and the countless thousands whose external circumstances remove them far from the light of the blessed gospel as it shines through earthen mir-

rors, are thus consigned to a perdition revolting to every just conception of God, of Christ or the benevolent purposes of life. Men may profess to believe it, but it is a wilful faith or credulity, having neither warrant in reason nor the word of God.—Such need to repose with Jacob upon the hard stones of Bethel, that they may see the ladder of angels reaching from world to world, far beyond the narrow boundaries which earthly wealth and honor prescribe. They need to know that the righteousness of God is higher than the skies and deeper than the earth, which shall wax old as a garment, and be folded up as a scroll. The Son of man as Son of God comes with his angels, whilst all his faithful followers become spectacles to angels as well as men. His name is above every name; while on earth, under the earth, and in heaven all must acknowledge his sceptre. “He was seen of angels,” as well as “preached to the world.” His preachers received their charge in the presence of the “elect angels,” whilst all his people have come to an innumerable company of angels and spirits of justified men. They encamp already around the faithful; they have received charge concerning them to bear them up in all their ways, and they rejoice over sinners repenting and minister to saints. It would require a volume to elaborate the ideas that crowd upon the mind as it comes under the influence of the thought that Christ and his dominion are spiritual, extending over earth and the heavens, time and eternity, the living and the dead, which is everywhere, his glory as revealed in the Scriptures of all dispensations. Such, however, are our views upon this subject, which we have gathered from no human teacher, but which have been forced upon us the more we have freed ourselves from them all, in our examinations both of the word and works of God, that whilst we know that every servant of Christ is called to the most active vigilance to secure his own salvation, we never commit the body of a single human being to the grave, for whom it is not a pleasure for us to know, that his soul has already en-

tered where the knowledge of Christ *may yet* be his; and that if at last condemned, it will not be for any thing that was unavoidable in his outward circumstances on earth. And should we be so happy as to become a part of Christ’s sanctified host in the invisible world, our happiness, we apprehend, will consist in giving knowledge to all to whose capacity and advancement we may be there as here, adapted. “For the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints;” they shall be “kings and priests unto God and shall reign with Christ forever.” With us, in a word, the knowledge of Redemption by Christ and the application, are by no means equal.

We have written this with a full view of all that is said of a pleonastic use of language; of the difficulties suggested as to the nature and purpose of Christ’s preaching to Spirits; of the Romanist view of the passage, and with all before us, we think that whilst our view may be novel, it ought not to be rejected merely on account of its novelty; and if rejected, the doctrine of Christ’s death and triumph, extending its beneficial influences over the invisible worlds, as the teaching of holy Scriptures, is not thereby invalidated.

J. B. F.

#### The Officers of The Christian Church.

When we consider that the Christian Church is the Kingdom of the Lord Jesus Christ on earth, and that its great object is, not only to extend His reign over the world but, to prepare man for a higher state of existence in His Everlasting Kingdom, to qualify him for an eternal life beyond the grave, upon which he shall enter by a resurrection after death, and to enable him, while on earth, to form that CHARACTER, which alone can fit him to enjoy that life and to become an inhabitant of the mansions of eternal glory and happiness;—when thus considered, it becomes the most important organization on earth, and assumes a character ineffably surpassing that of every other! And every thing connected

with, and relating to it, must be invested with an importance equally as great and interesting.

The Christian Church is the school of Christ on earth. The Lord Jesus Christ is the Great Teacher, and his Disciples are the learners or students in that school. When they are baptized into Christ and put him on, they enter this school and become students of the science of heaven and eternal life. Here they are to go through that course of *teaching* and *discipline* which are designed to shape their characters for heaven, and prepare and qualify them for their eternal destiny.—*Teaching* and *Discipline* are the two most important things in all properly organized and well regulated schools. They are both equally important and one cannot properly be ranked above the other. The best system of *teaching* in the world, will avail nothing without corresponding *discipline*; and the best plan of discipline, will be equally unavailing unless accompanied by corresponding teaching. Hence the two must always be in conjunction.—And if this is true in regard to all well regulated institutions of human learning, it must be equally so in reference to the Church of Christ. *Teaching* and *Discipline* must be as important in that as in any human institution of learning. In fact they must be far more so; for as the importance of any institution increases, so must every thing pertaining and connected with it; and the Church of Christ, as we have shown, from its divine institution, great object, and grand design, is clothed with an importance infinitely surpassing that of any merely human organization.

But in order to effect this design, and for its extension and perpetuation, the Christian Church must have its instruments or officers through which to act. This is essential to this object; and without them it is inefficient for this purpose, and can do but little or nothing. As a mere body or organization, it is powerless in this respect. A *body* of any kind cannot act without its instruments through which to operate. There are acts

of seeing, hearing, handling, and walking, to be performed by the human body, which are essential to its well being and happiness, and for which it is wisely provided with the appropriate organs or instruments. Now it cannot *see* without the *eyes*, *hear* without the *ears*, *handle* without the *hands*, or *walk* without the *feet*. Nor can a body organization of any kind, whether political, civil, or ecclesiastical, any more act and effect the objects of its design, without the proper instruments or officers, than can the human body without the appropriate organs. Even the most common and ordinary meetings have first to *organize* by the appointment of the necessary *officers*, before they can proceed to the transaction of business.

In all properly constituted and well regulated human governments and political organizations, there must then be *officers* for carrying them on, and for effecting the purposes of their constitution; and without these they are inefficient and can do but little or nothing. And these must always correspond with the *nature* or *character* of the government, and the *peculiarity* of its organization. If *monarchical*, they must correspond with its nature; or if *republican*, they must accord with its character. And if this be true in reference to *human* governments, how much more important must it be, as regards the government or kingdom of the Lord Jesus Christ on earth!—And in all such human governments, there are generally *three* departments: the *legislative*, the *judiciary*, and the *executive*: the *legislative*, to make laws; the *judiciary*, to judge of, and decide on their application; and the *executive*, to execute them or have them put in force. Without these three departments, no such government is perfect; but is defective as far as it is wanting in any one of them. And for each of these, there must be a separate and distinct class of officers.

Now the Christian Church must also have its different departments, in accordance with the nature, design, and genius of its constitution and organization. For if it has not; and if these things are to be

left to mere chance, to human will and caprice, then it must be more imperfect than any human organization—made by erring and fallible man! But we have shown that it is *divine* in its origin; and must therefore be *perfect* in its constitution and organization. Like all well regulated *human* governments, it has its *three* departments, but not of the same kind or character, as it differs from them entirely in its nature, design, and organization. For instance, it has no *legislative* or *law-making* power. Its laws were all made, and reduced to record by the inspired APOSTLES, the only law-making power ever authorised by the Lord Jesus Christ. The laws of the Christian Church being perfect and of divine origin, and incapable of amendment, would not be left to fallible, uninspired man to make, alter or amend! The stream can never rise higher than the fountain; and man, fallible, imperfect and erring, can never make laws suited to his spiritual condition, and his progress in the divine life. This progress is designed to be *infinite*, in spirituality, holiness, and happiness; and none but the INFINITE SPIRIT himself, and men inspired by that spirit, are capable of making laws for the Christian Church, the only place on earth where this object can be effected. For *finite*, fallible, sinful, erring man to attempt to do so, would be presumption in the highest degree!—presumption of the most daring and heaven-opposing kind! It would be presumption to *legislate* for God, who *alone* is capable of making such laws! It would come under the character of the man of sin, “Who opposeth and *exalteth* himself above all that is called God, or that is worshipped; so that he *as* God, sitteth in the temple of God, showing himself that he *is* God.”—Any man, or body of men, therefore, who presume to *legislate* for the Christian Church, are allied with the man of sin, or have no higher authority for it than his; and will fall under his condemnation and share in his punishment!

We have said that there are *three* departments belonging to the Christian Church.

This is evident from its object, and the design of the Christian system; and in accordance with its nature and design. These are the *conversion of the world*, and the *spiritual* and *temporal* affairs of the church, all three of which have to be attended to and accomplished by her, and hence there must be *three* departments, corresponding to each of these. However men may be divided, or classed, as regards their various political and other opinions, their civil conditions &c., as it respects the Christian religion there are but *two* great classes—those who belong to and are in the Kingdom, the Church of the Lord Jesus Christ, and those who are aliens out of that kingdom, and belong to the world. There are but *two* kingdoms—the Kingdom of Christ, and the Kingdom of the World or of Satan the Prince of the world; and hence there can be but *two* classes. Now, in the *first* place, the world must be *converted*, and its aliens brought into the Christian Church and Kingdom; and then these, thus made Disciples, formed into congregations; then these congregations “set in order,” by the ordination of the proper officers, &c.; and this requires a separate and distinct class of officers. In the *second* place, each congregation, thus formed or constituted, has its matters and affairs of a *spiritual* character, such as the teaching, instruction, discipline, training &c., of its members; and this requires *another* or *second* class of officers. And in the *third* place, each congregation has its temporalities, its *temporal* concerns, to be attended to; and this requires a *third* class of officers. Here, then, in accordance with the nature, genius and design of the Christian Institution, we have *three* distinct *classes* of OFFICERS, belonging each to a different department, and each having distinct and specific duties. And hence we have, 1st, EVANGELISTS; 2d, BISHOPS or ELDERS; and 3d, DEACONS and DEACONESSES. The nature, design, and object of the Christian Church, require neither more nor less, nor other, than these; and all others are superfluous and of *human* design and cre-

ation; and have no higher, and no divine authority! Any other class is no more necessary than a third eye, or foot, or hand, to a man, or a fifth wheel to a carriage!

In the first age of the Christian Church, under the ministry of the Apostles and *immediately* after its origin, there were none of these officers belonging to these three different classes. The Apostles themselves had to act as Evangelists, Bishops, and Deacons; and engrossed all the offices in themselves. This was necessary from the infantile and incipient state of the Church; and could not be otherwise. But as the Christian religion extended, and as converts increased and congregations multiplied, *assistance* to the Apostles became necessary, and new officers were created in accordance with the condition and wants of the Church at that time. Hence Paul in speaking of the exaltation of our Savior, says: "And he gave some *apostles*, and some *prophets*, and 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." Again: "And God hath set some in the church, first apostles, secondly prophets." &c. Some of these were what are called *extraordinary*, such as *apostles* and *prophets*, made directly by the Lord himself and fitted immediately for their work, whose offices were to continue but for a limited time, and then cease—such as the church then temporarily required for its prosperity and welfare, as it did the various spiritual gifts and miraculous powers conferred upon its members. Others are called *ordinary*, such as *evangelists* and *teachers*; to be made by law, after the perfection of the Christian institution; and designed to continue in the Church through all time, as being necessary to her prosperity and welfare in every age. And this brings us to

#### I. THE EVANGELISTS, OR FIRST CLASS OF OFFICERS.

1. We are not to imagine that this class of officers were entirely extraordinary, and

designed to cease with the perfection of the Christian system, because classed with apostles and prophets. For the same reason we might discard that of pastors and teachers, because they are equally classed with them in this respect. True, they were at first extraordinary, as much so as apostles, but this the very nature of things then required; and it could not well be otherwise. The wants of the cause required them—there was no law, process, or instituted order by which to make them—and they required the same *supernatural* aid as every other. Hence they were directly and miraculously called and qualified for their office by the Holy Spirit. And so were the pastors and teachers. They were all extraordinary at first, but continued as ordinary afterwards, because so required by the wants of the cause and the welfare of the Church. It is also true that they occupied an extraordinary position in reference to the Apostles; but this it was necessary for some to occupy, and for which they were more particularly fitted than any others, from their *office*—that of preaching the gospel, baptizing, and constituting and organizing congregations. They were, some of them at least, as Timothy and Titus, assistants or agents of the Apostles, and probably possessed most of the apostolical gifts. They travelled among the churches as their superintendants or agents, acting by their authority, and supplying their places when necessary. In short, they were clothed by the Apostles with all the necessary power and authority to act in their places, as though they were themselves present in person; and were endowed by them with all the requisite qualifications.—For these purposes, as we have shown, the Evangelist, from the nature and duties of his office, was better qualified than any other class; and hence chosen by the Apostles for this purpose. And as long as there are aliens to be converted, and congregations to be formed, set in order &c., there will be need for the labors of the *Evangelist*.

J. R. H.

[To be continued.]

For the Christian Magazine.

Human Creeds Again.

The sentence which closed our first article on this subject, is sufficiently important to be our motto in this—The *Bible*, the whole Bible and *nothing but* the Bible!—Yes, the Bible, the Book of God, the “star of eternity;” the widow’s companion; the orphan’s solace; the charter of freedom, civil and ecclesiastical! The Bible, fully, honestly, fairly translated into our vernacular. The Bible without note or comment. This is our only, our all-sufficient rule of faith and practice.

The Bible is intended for the world. It is adapted to the world, in its facts, requisitions and promises. The Bible is God’s best, most precious gift to man. Then let man have it—let all men have it—let them have it unencumbered with notes—untarnished with comments. Be not afraid to entrust man alone with God and his precious word—his own pure word. Let him read it, study it, ponder it; let him exercise his own free mind upon it. Let him judge of it for himself; it is his privilege. Call on him to do so; it is his right.

The great leading characteristic features of Protestantism, may be reduced to two principles: ‘*The Bible is the Book of God, and private judgment is the right and duty of man.*’ These principles are perfect in themselves, and inseparable in their union. They will allow neither of division, separation nor addition. They are wedded, as they deserve to be in matchless glory and beauty, by Jehovah’s aid and blessing.—What “God has joined together, let not man put asunder.” What an alliance—the Bible and private judgement! Divinity and humanity blended! God and man in Union! The Bible given to each one of Adam’s fallen race to illuminate his pathway, and to conduct him to the gate of glory! Who does not hope, and believe, and pray that this holy, divine union may continue forever?

These are the two great principles avowed at the dawn of the Luthuan Reformation; and yet the Reformers were afraid to trust them! But does not the issue of

the experiment, as far as it has been tried, demonstrate that they deserve to be trusted—ought to be trusted—and must be trusted?

These are the two great principles on which the American Bible Society, the American and Foreign Society, are founded, and now the Bible Union. Why circulate the Bible? Because it is the word of God. Why circulate it without note or comment? Because private judgment is the right and duty of man—of all men—of each individual.

These are the two great principles of Christianity—primitive, evangelical Christianity. It is impossible there should be any more, or any less—morally—scripturally impossible; impossible according to God’s prerogatives and man’s rights. The first principle guards the honor of God; the second secures the honor of man. The first repels infidelity; the second disarms tyranny. These, then, are the watch-words—*The Bible and private judgment!*

What then? Does any one ask for our CREED? We answer: The Bible, the whole Bible, and nothing but the Bible; which is equivalent to saying, the truth, the whole truth, and nothing but the truth. But does any one desire to know our interpreter of the Bible? We answer: Private judgment; this is our *duty* towards God, and of course it is our *right* amongst men.—Whoever denies this, not only wrongs his brother, but rebels against God.

Even Protestants seem afraid to trust themselves, or rather, each other, to these great principles alone. They, however, assert them—boast of them; but cannot, or will not, confide in them. Hence, almost without exception, they adhere to authoritative standards, explanatory of the Bible and repulsive of private judgment. Thus we have the Protestant theory rejected by Protestants! Protestants in principle—Papists in practice! Christ their only Master in profession; yet each following his own Master! The Bible their only creed; yet every sect with a creed of its own! Private judgment the duty and right of all—and yet every sect distinguished by

the excommunicating energy of arbitrary, authoritative, and official judgments of its own! They bring the Bible to man, and beg him to read it, and assure him it is his duty to judge of its contents for himself. They next give him their understanding or judgment to control his judgment, and then gravely inform him that if his judgment shall differ from theirs, they will not admit him to their fellowship!!

But we anticipate a brighter day, and a far-different state of things ere long. "*Improvement*" is the watch-word. But to what does it apply? To the word of God? No—this is perfect already—but to *private judgment*.

When all avail themselves of their privileges, and exercise their judgment in obedience to God; when they betake themselves to the study of God's word, and examine it in the light of its own truth, looking through no distorted medium, and feeling responsible for the conclusions they arrive at; then will all "see eye to eye," and be united in heart, and uniform in practice, as certainly as truth is a unit, and God the author of the Bible and of the minds of men. So mote it be.

B. F. H.

THE SARACENS.—Their main force consisted in their wearing the yellow silk turban round each head, which when in the sunshine at a distance caused them to appear as though every individual were a King wearing a splendid crown. The Arabian face has been noted by travellers for its haughtiness, their long hair streamed in the gale like that of the American Indian, their African teeth, long and white, and coming to a point make their visages more striking still. Their breast plates were mostly of iron, but when they charged at almost the entire speed of the Eastern horse, when their steel scabbards struck against their metallic trappings, when the feet of twice ten thousand chargers struck the earth in their headlong rush, it is said the echo of their impetuosity can scarcely be found. It was a rule of those armies, wide as were

their ravages, much as were their devastations, to destroy no grain field, to cut down no fruit tree and to waste nothing which constituted the sustenance of man.—*An extract from "Nelson on Infidelity."*

The period of seven days, by far the most ancient division of time, and the most ancient monument of Astronomical knowledge, was used by the Brahmins of India with the same denominations employed by us, and was alike found in the calendars of the Jews, Egyptians, Arabs and Assyrians. It has survived the fall of empires, and has existed among all successive generations, a proof of their common origin.

The tears shed in the darkness of adversity are but the ink with which precious lessons are written upon our hearts. The sober realities of life—even its griefs—prune off the superfluities of romance, and blessed is the spirit whose fruitfulness shows that the pruning has not been in vain. Why should the Christian pine because his treasures have been transferred to a place of security? We are sometimes ignorant of our strength in Christ until the heart has been left without earthly support. We know not what manner of spirit we are of until we have been tried as by fire. E. H. M.

LINES—BY THE LATE WILLIS GAYLORD CLARK.

If you bright stars which gem the night  
Be each a blissful dwelling sphere,  
Where kindred spirits reunite,  
Whom death has torn a-under here,  
How sweet it were at once to die—  
To leave this blighted orb afar—  
Mix soul with soul, to cleave the sky,  
And soar away from star to star.

But ah! how dark, how drear, how lone  
Would seem the brightest world, of bliss,  
If wandering through each radiant one,  
We failed to find the loved of this!  
If there no more the ties should twine,  
Which death's cold hand alone can sever,  
Ah! then those stars in mockery shine,  
More hateful as they shine for ever.

It cannot tell—each hope, each fear  
That lights the eve or clouds the brow,  
Proclaims there is a happier sphere  
Than this bleak world that holds us now!  
There is a voice which sorrow hears,  
When heaviest weighs life's galling chain;  
'Tis Heaven that whispers "dry thy tear.—  
The pure in heart shall meet again!"

## Acquiescence.

BY JANE E. LOCKE.

The gentlest lamb amid my flock,  
Hath left my bosom's fold,  
As 'twere the shelter of a rock  
In some strange mountain wold.

Careful I watched and tended him,  
As of my being part;  
And day by day I folded him  
Still closer to my heart.

No chilling wind, but round I threw  
The mantle of my breast;  
No danger near, but quick I flew  
Unto his place of rest.

But yet amid my tenderest care,  
He chilled—and gasped—and died!  
O Love and Death, forever here  
Ye wander side by side.

To the fond bleatings of mine own,  
I listen now with sighs;  
For thoughts of this dear absent one  
Continually arise.

And thus while those around me sport,  
My heart sits desolate,  
As of the lost yet some report  
It panting did await.

And often I within my breast,  
Sore for his absence mourn;  
As had some beast of prey, the blest,  
From my sad bosom torn.

And then I chide my impious heart,  
While tears do faster fall—  
That thus I should resist, in part,  
My tender Father's call.

Ah, earthly love doth selfishly  
Ever with God's contend;  
The *present* all it doth survey,  
While *His* looks to the end.

But I will never more distrust  
His wisdom or his love;  
And though he slay me, yet I'll trust  
In Him, the God above.

For there I know the Saviour's fold  
Doth tenderly enclose—  
B'en his own arms securely hold—  
The lambs in Heaven's repose.

Boston, January, 1850.

## Song of Death.

Shrink not, O Human Spirit,  
The Everlasting arm is strong to save!  
Look up, look up, frail Nature, put thy trust  
In Him who went down mourning to the dust,  
And overcame the grave!  
Quickly goes down the sun;  
Life's work is almost done;  
Fruitless endeavor, hope deferred, and strife!  
One little struggle more,  
One pang, and then is o'er  
All the long, mournful, weariness of life.  
Kind friends, 'tis almost past;  
Come now and look your last!

Sweet children, gather near,  
And his last blessing hear,  
See how he loved you who departeth now!  
And, with thy trembling step and pallid brow,  
O, most beloved one,  
Whose breast he leaned upon,  
Come, faithful unto death,  
Receive his parting breath,  
The fluttering spirit panteth to be free,  
Ho'd him not back who speeds to victory!  
—The bonds are riven, the struggling soul is free!

Hail, hail, enfranchised spirit!  
Thou that the wine-press of the world hast trod!  
O, blest Immortal, on, through boundless space,  
And stand with thy Redeemer face to face;  
And stand before thy God!  
Life's weary work is o'er,  
Thou art of earth no more:  
No more art trammelled by the oppressive clay,  
But tread'st with winged ease  
The high acclivities  
Of truth sublime, up Heaven's crystalline way.  
Here no bootless guest  
The city's name is Rest;  
Here shall no fear appal;  
Here love is all in all;  
Here shalt thou win thy ardent soul's desire;  
Here clothe thee in thy beautiful attire.  
Lift, lift thy wond'ring eyes,  
Yonder is paradise,  
And this fair, shining band  
Are spirits of thy land!  
And these that throng to meet thee are thy kin,  
Who have awaited thee redeemed from sin!  
—The city's gates unfold—enter, oh! enter in!  
[Household Words.]

## Songs and Hymns of Life.

BY CHARLES MACKAY.

Lord! we are thankful for the air,  
For breath of life, for water fair,  
For morning burst for noonday light,  
For alternation of the night,  
For place in thy infinity;  
Lord! we are thankful unto Thee.

For years and seasons as they run,  
For wintry cloud and summer sun,  
For seed time and the autumn store  
In due succession evermore,  
For flower and fruit, for herb and tree;  
Lord! we are thankful unto Thee.

For beauty and delight of sound,  
That float the universe around,  
For carol of the happy birds,  
For fall of streams, for gush of words,  
For music of the earth and sea;  
Lord! we are thankful unto Thee.

For sight, for touch, for taste, for smell,  
For sense of life ineffable,  
For health of mind and strength of hand,  
For power to know and understand,  
For every joy we feel or see;  
Lord! we are thankful unto Thee.

For daily toil that we endure,  
For labor's recompense secure,  
For wholesome zest of appetite,  
For food and drink and slumbers light,  
For vigorous health and pulses free;  
Lord! we are thankful unto Thee.

For fellowship with human kind,  
For pure emotions of the mind,  
For joy, that were not joy sincere,  
Unless for Sorrow's previous tear,  
For hope, and Love, and sympathy;  
Lord! we are thankful unto Thee.

For Conscience, and its voice of awe—  
Thy whisper when we break thy law,  
For knowledge of thy power divine,  
And wisdom, mighty as benign—  
For all we are, and hope to be,  
Lord! ever thankful unto Thee.

## Church Clerks.

A correspondent writes: "As far as my experience extends, it is the practice in the church, that when one of the members is about to remove and applies for a letter of commendation, the church directs the clerk under his hand to give one. Now this seems to me contrary to gospel order, for I do not read in the gospel that the church had any clerk in those days. But I read that they had Bishops to preside over them. These were men of tried qualifications, and entitled to confidence and credit as such. Then I would think that one of these officers should, in all cases, certify to the acts of the church, in order to give it credit abroad. What think you?"

It is true that we read of no clerks anciently in the churches, but this makes nothing against our now having them. There is nothing opposed to it in the Bible, either in principle or any thing else. We have the work of the clerk to have done, and must have some one to do it. Good order requires this; and no congregation can get along without one. Not only is a clerk necessary in writing letters, but every congregation should keep a record, in a *book* for the purpose, of its proceedings, for future reference, to which the clerk should attend. Hence a second necessity for him.—As to the certificate of the Bishop, we see no necessity for this. When the church appoints a clerk, she, in conjunction with the Bishops, authorises him in their and her name, (by her order,) to perform the duties to which she appoints him.—We might also say to our correspondent, that we do not read of the Bishop's certifying to the acts of the church in those days, and it would have as much force against that, as against having a clerk. When a letter is presented from a church, properly certified by her clerk, it is understood to have the sanction of the Bishops, just as much as if they had put their own names to it.

J. R. H.

Good understanding giveth favor; but the way of the transgressors is hard.

## Correspondence.

## Difficulties in Churches.

Bro. DAVID F. SALLY, of Jefferson county, Ark., gives us a very gloomy and forbidding picture of the state of Religion in his country. He describes the cause of Reformation as almost fatally wounded in the house of its friends, many of whom have become a reproach to their profession and odious to the community. We do not remember ever to have read an account of men and manners better calculated to make the heart sick and the hand weak of brethren earnest for the religious advancement of their fellow-men. We hope that no one in his region will attribute the conduct he describes as the legitimate fruit of the principles advocated by any man called a brother amongst us. He says, however, that the teaching of our preachers has been defective; that there has been too much importance given to the mere theory of religion—and not enough to practical morality and godliness. He says very significantly at the close of a long and well-written letter, "we need something else than the repeated cry of faith, repentance and baptism, for the remission of sins." To which we respond, heartily,—we do; or rather we need more faith and more of the thorough penitence and obedience of gospel repentance; and we need the religious agencies and men that will promote these. We need, every man needs, to know, that while it is all-important to begin the Christian life, yet the beginning is not the end, nor the progress to the end. It is a *life* they have begun; and what is most needed every where is to discriminate between religion as a dogma and religion as a chosen life. As well call the first enthusiasm of a student *learning*, or the crude essays of an artist *skill*, or the starting-place of a journey, the goal of attainment, as to call any man's baptism Religion. It is an element, one of the first elements, the appointed language of confession of Christ, the putting of him on as a profession, but it is not Christ formed within us the hope of glory, it cannot be that result of

patient endeavor in a holy life to which it is a consecration. Good habits of piety and humanity are the result of continuous effort. Too soon we cannot commence that effort, but never till death can we lay it down. A man becomes a good man not blindly, but by being made to see that an evil course is dangerous and destructive, by believing there is happiness in a religious life, by knowing he ought to be a good man and resolving and struggling to be what he ought to be. He must resist the wrong tendencies; restrain the evil passions, and follow the good way. It is no child's task to pass from evil to good purposes and habits; and hence the work cannot be commenced too early or continued at too late. As a man of indolent spirit and infirm purpose is roused from his lethargy and put in the path of energetic action, not by first resolutions alone, but by unflinching effort, so is man reformed in every wrong affection and purpose. Any help, either public or private, leading to such a result—a result we all need and should all seek after, should be kept, sought, promoted, and no amount of money or time expended to secure such help should ever be regarded as lost. Houses of worship, preachers, books, religious conversation and the like, are each necessary in its place, and under the divine blessing may develop and promote the growth and perfection of religious affections and character, which even the world of wickedness must respect.

If we were to blame our good brother in the premises, it would be for resigning his office as Elder, and retiring from the field in the evil day. When difficulties arise in the family, the church or the State, then it is that good men and true should stand their ground. Sodom would have yet remained had there been ten righteous men in it; and every church that comes to desolation, does so on the same principle. Two or three righteous men properly influenced and guided, can save any church we have ever seen, if they will remain patiently and laboringly at their post. The Christian life is a warfare, and there is no church of Christ, however there may be of men, in which the

armor can be laid off. Having withstood, we must stand ever armed for conflict with the powers of darkness. "But the weapons of our warfare are not carnal." Whilst, therefore, there are a few names in Sardis, let us be of the few who overcome to walk with Him in white. EDITOR.

#### A Difficulty in Doctrine.

PARIS, March 5th, 1852.

BRO. FERGUSON—SIR: In communicating my views the other night in Paris, on the subject of justification from the guilt of *past sins*, I got myself into a difficulty with some, if not all, the Brethren, and I have need of some one to help me out. I have said that the pardon of *past sins* is *wholly of favour*, upon the sinners believing on Him who raised up Jesus our Lord from the dead, in which *works* have nothing to do; but that our continuing in a state of pardon depends on our obedience to Christ in all things, so far as we can understand them; and that baptism is no more than the visible pledge of the truth and sincerity of our faith, and the rite of initiation into the visible Kingdom of Christ, and the first bond of Christian fellowship; and that by consequence *baptism is not essential to pardon*, but to the *assurance* of it, until Christ the King returns. The account given by Moses of Abraham's justification, together with Paul's comment on it, in the Letter to the Romans, is what has led me into this; and if I am wrong about it, I should like to be corrected. But it is said that the doctrine is in direct contradiction to what James has said in reference to Abraham's justification. But I think differently, from this consideration, that the justification of Abraham alluded to by James, was upon trial, some twenty-eight, or more, years, after his justification upon believing, as spoken of by Moses and Paul.

If you can now, Bro. Ferguson, from the hints before you, get hold upon the subject, so as to communicate to me your views, they will be thankfully received, as I am conscious, myself, of being desirous to believe right on this, as well as on every other subject. Your communication may be pri-

vate, or through the Magazine, as you prefer. I should like, however, to have the privilege of showing it to whom I please.

Your brother in hope of a blessed immortality,

THOS. POTTS.

REPLY.

Your difficulty originates in the vain attempt to disjoin what right, reason and the Scriptures have ever joined together. The Scriptures deal with matters of fact, and in the most practical manner. Paul, in the Scripture you refer to, is discriminating between faith in Christ and the works of the Jewish Ritual. James, between faith as a mere assent to truth without the accompanying obedience of the daily life of faith. So that all you say of the pardon of sin being wholly of favor and as secured to the sinner upon his *believing* in him who raised up Jesus our Lord from the dead, may be true and yet it will not follow that works, the works of faith, have nothing to do in his pardon; for it may be of favor that certain duties are appointed by which, through faith, we come into positive relations to that favor, and which are made to us its divinely appointed channels. There is a broad difference between works of our own, not having the sanction of God's appointment, and those that have that sanction. Paul speaks of one, James of the other. The one is a proud assumption of a goodness sufficient to claim heaven or pardon as a right, which should ever be resisted; the other is an humble reliance upon divine mercy, of which Christ is the great revelation and pledge, the minister, the mercysit, priest and altar. A faith that apprehends these, becomes the spring of all good affections and actions. It does not derogate from good works, but works by love and purifies the heart. The eagerness of controversy, and not the experience of right minds, has pushed the idea of faith to that derogation. It is true that salvation is of grace and not of works, whilst it is equally true that "we are his workmanship, created in Jesus Christ unto good works, which God has before ordained that we should walk in them." The Christian

Religion, it should be remembered, is a new dispensation of divine mercy, and as such must be received by faith, which was avowed in the primitive age in baptism, which is still its decisive test to all who receive the New Testament as authoritative in matters of faith and practice. It is one thing to tell a man he must be justified by faith; it is quite another to tell him *how* by faith. In doing the latter, you are compelled to present the appointed ordinances through which the new dispensation is appropriated and enjoyed.

Nearly all the difficulties in honest minds, like some of the fiercest controversies of Theologians, come from looking at mere half-truths, or at one side of a truth. Almost all moral or religious truth is a harmony of contrasted points, the separation of which produces doubt, confusion and inexcusable debate. For example, he that looks only at those Scriptures which speak of Christ as the son of man, may regard him simply as a man superhumanly endowed and have much to sustain his hypothesis to a confined view. Whilst he that looks to those that present him as the Son of God, may take the opposite hypothesis and do valiant battle against all heresy. Put the Scriptures together and you have a distinct, unmistakable personality, at once the Son of Mary and of God, a divine harmony meeting the whole want of humanity. So men may look at man's animal organization till they regard him only as a superior materialistic animal; and at the capacities of his spirit, till he assume the aspect of an angel; both are right for he is animal and spiritual; but the half views must be blended before we look upon that harmony of contrasts we call MAN. So in practical life, a man may be candid at the expense of his charity; or charitable at the expense of his candor, and in neither case exemplify the beauty of either virtue; while united together each are attractive and together form the perfect character. And so, faith may be looked at and spoken of as distinct from all good works and good works as separated from faith, and as having peculiar merit in

themselves, but it is only when united that they give joy to the possessor or attractiveness to the beholder. He that would have whole truths must ever seek a harmony of contrasts and learn that in all departments of God's working, one thing is set over against another in order to produce concord, beauty and perfection. Faith in God, united with good works towards man, and both secured by God's appointments in Jesus Christ, make a simple, unique, compact Christian character which defies all opposition and calmly advances to dominion over every inward evil disposition and outward evil work. The Christian system should ever be looked at by the Religious teacher as a whole, no one element of which can be taken as possessing sovereign efficacy or saving virtue. It is the separation of its parts that has done the mischief in individual minds that ought to be harmonious and happy. The unhappy divisions of Christendom have, in a great measure, the same source. A public teacher becomes the champion of a single part and finds the whole power of salvation in that part, and the result is, that he is less a Christian than a bigot, more a Pharisee than a Disciple of Christ. And even that part he fails to understand, as the Anatomist fails to know the uses of a single bone except as he views it in relation to the whole skeleton or living organism. Some find the whole power of salvation in the blood of the cross; others in the promise of divine love and mercy; others in faith and some in baptism. And in their zealous advocacy of special parts, they depreciate and sometimes contend against other parts equally important, and make zealous adherents to them, but not converts to the whole Christian system.— This surely is a sore evil and should be corrected. Christianity is one, but manifold in its manifestations, for it is suited to the manifold conditions and wants of man. To those in the outer darkness of Heathenism and infidelity, it is a Sun of Light. To those diseased and crippled in their moral energies, it is a healing Bethesda. To those who are faint and thirsty in the chase

of earth's phantoms, it is a well of living water. To the guilty and sorrowful, it is a mercy-seat. To the afflicted, tossed by the waves of bereavement and misfortune, it is an Anchor sure and steadfast. While to the dying it is the Resurrection and the Life. Happy the workman of God that can make its power distinct and visible and variously confessed by all the conditions of humanity he may meet. He rightly divides the word and needs not to be ashamed.

Ed.

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Bro. EDWARD A. LOCKWOOD, Hannibal Mo., under date of Feb. 24, writes: "I have just arisen from the perusal of your to me invaluable paper, and am so delighted with its contents I cannot forbear to write you. We have a large number of Brethren in this city and the cause is onward both as it respects numbers and growth of its adherents in knowledge and virtue. Bro. Hopson, from Palmyra, was with us a few days since and delivered some fifteen discourses to an assembly of eight hundred to a thousand persons. The impression was good and *twenty-nine* additions the palpable result. Our citizens are very anxious to secure him as a regular minister and are willing to give him a liberal support. Brother Morton is our Elder, a most estimable man, universally beloved and every way worthy of his calling."

Bro. A. SWEATT, of Butler county, Ky., writes us that they are much in need of preachers in his region, and asks if Brethren Troit, Eichbaum and S. E. Jones could not visit them? He thinks the prospect favorable for good if either of these brethren could come to their help. He formerly belonged to the Bethlehem Church, Wilson county. He says if the Brethren will visit them and minister in spiritual things, they will not forget the privilege pointed out in Gal. 6: 6.

Bro. J. CALLAHAN, Franklin Ky., writes, "That at the close of a meeting at which Brethren Mulky and Waller attended, he baptized two and that the prospect for success is better than formerly."

Bro. WM. BLACK, Walnut Grove, Illinois, Feb. 19th, states, that a protracted meeting of six weeks continuance in Jacksonville, had resulted in some *forty* additions to the army of the faithful, and the work still going on. He does not inform us who were the ministers of the Word.

**Baptism for Remission among the Baptists.**

FREDONIA, Montgomery co. Tenn. }  
Nov. 5, 1851. }

DEAR BRO. EICHBAUM:

Something new to me has occurred recently in our vicinity, of which I think proper to inform you; and you can inform the readers of the Magazine, if you chose.

A Baptist minister (of the Missionary order) has recently held a series of meetings, some four miles hence, during which he baptized some twelve or fifteen persons, among whom was a very respectable old gentleman, who came forward and wished to be baptised "for the remission of his sins." He said that he believed with all his heart, had repented of his sins, and that he could have no promise, no hope of pardon until he was baptised. The minister objected, and tried to persuade him otherwise, but the old gentleman was too well acquainted with his Testament to yield. The minister was in a dilemma; he told the old gentleman to study upon it till next day, and if his mind did not change, to present to him in writing, his faith. He did so. His mind did not change. He presented his confession in writing. The minister received it without comment, and baptised him for the remission of his sins. I have this statement from authority entitled to full credit.

J. C. MARLIN.

SWALLOW SAVAUNCH, S. C.

Jan. 30, 1852.

DEAR BRETHREN—At the request of the brethren I send you a brief notice of our annual meeting for publication in your Magazine.

The annual meeting of the Disciples for this State convened with the church at Old

Union on Saturday preceding the 2d Lord's day in Nov. 1851.

The brethren appeared to feel the necessity of united action in the cause of truth, and regretted that hitherto their efforts failed of accomplishing the desired good from want of some plan for concentrating their energies, and from the increasing interest manifested on the part of the churches in the work of co-operation, we hope much good will be done.

The brethren in the upper part of the State were represented by letters, in which they expressed their full concurrence in the object of the meeting, and proposing to unite their efforts in sustaining an Evangelist for the state, who should labor in the low counties in the winter season and in the upper portions of the State in the summer, and also recommending brother J. Moore as a suitable person for the work.

The proposition was acceded to, and the brethren agreed to sustain bro. Moore for the ensuing year. Bro. M. being present accepted the appointment and forthwith entered upon the work of Evangelizing. Upon the whole we can say that truth is gaining ground, prejudice giving way, and brighter prospects are opening to view, increased zeal in propagating and faithfulness in carrying out the great principles for which we contend, is all that is now wanting to ensure the triumph of truth.

The next annual meeting was appointed to be held with the church at 3 mile creek, commencing on Saturday preceding the 2d Lord's day in Nov. 1852.

J. S. HAVENER.

Lafayette, July 31st 1850.

Mr. J. B. Ferguson:—Dear Sir,—An answer to the questions following through the columns of the Magazine, estimated at great value to the cause of truth, will be thankfully received by one whose only object in this, is to understand the mind of God as made known to us by the Holy Spirit through his words.

Is the imputation of righteousness equivalent to the remission of sins? if so, was

not Abraham pardoned and justified by faith in God alone? and if so, are we not joint heirs with Abraham of the promise of pardon, according to Paul's argument in 4 ch. to Romans, by faith, not in Christ but alone in Him who raised up Christ from the grave? And does not Paul in requiring of us faith in God, contradict John in his Gospel, in saying, "these are written that you might believe that Jesus is the Christ, and that in believing you have life, (not only by believing, but by his authority or) through his name?"

Yours at command, *Amicus.*

ANSWER.

To your first question, I answer, I so understand it. The righteousness of Christ is imputed to us in the sense of our enjoying its benefits; pardon of sin being one of the chief of those benefits. To your second question, we say, we are joint heirs with Abraham by believing in the same God, to which faith we are helped, by believing that Jesus is the Christ, the Son of the living God. Abraham was justified by believing that what God had promised, he was both able and willing to perform. We become joint heirs with Abraham when we believe the God of Abraham both able and willing to pardon, help and glorify us, which willingness is made possible to our faith by Him who has been delivered for our offences and raised again for our justification. Thus by uniting what God has joined together, you will find no contradiction between John and Paul. What John states becomes a means to the end before the mind of Paul. He, therefore, who believes Jesus Christ to be the Son of God, can have no doubt either of the ability or willingness of that God to justify him from his transgressions, and bestow upon him all the blessings of life and godliness. "For He that spared not his own Son, but freely gave him up for us all, how will he not through him give us all things?" even "life through his name," remission not only of past but of all sin, and justification in all the righteousness and glory of his undefiled and unfading dominion.

EDITOR.

**Bethel Conference, N. C.**

We have received the "Minutes of the Bethel Conference and Union meeting of the Disciples of Christ, held at Oak Grove Meeting House, Greene county, N. C. in October, 1851." Had we the room to spare, we would very cheerfully transfer them to our columns; but we never have room for the details of the minutes of our own state meetings. Hence we can only notice them.

They show the steady advancement and onward progress of the cause of primitive Christianity in that old member of the original thirteen states. The minutes give a return of 38 churches, and 2567 members in that Co-operation, in the counties of Lenoir, Greene, Gaven, Sampson, Johnson, Beaufort, Martin, Carteret, Pitt, Jones, Cumberland, Onslow, Robeson and Horry Dist. S. C.; and contains a detail of the proceedings of the meeting, and a good circular letter written by Windsor Dixon. North Carolina is the state of our nativity; and we always feel interested in whatever relates to her religious interests. We have long been anxious to see the ancient gospel triumph in that state.

J. R. H.

**OBITUARY NOTICES.**

From the Grove Hill (Ala.) Herald.

Departed this life on Tuesday morning last, 10th inst., at the residence of C. E. Woodward, Esq., quite sudden and unexpectedly, Miss VIRGINIA L. YARRINGTON, instructress of music in Grove Hill Academy, aged seventeen years, one week and four days.

The subject of this notice was a native of the State of Virginia; in early life her parents removed to Marion, Perry county, Alabama, where they now reside. She was educated at Marion, in the Female Academy; her last days at school were under the tuition of Mr. Graham. She was a faithful and humble, but consistent member of the Christian Church at Marion, having been baptised into its communion by Rev. A. Graham, Pastor of the same, in which she remained until the day of her death. She was a child of prayer, and endeavored, at all times, by a pious walk and well-ordered conversation, to adorn the cause of her Lord and Saviour, that others seeing her good works, might be induced to forsake the ways of sin and folly, take up the cross of Christ and follow on in the straight and narrow path that leads to life eternal.

Miss YARRINGTON was, in December last, selected as the instructress of music in the Academy at this place, and reached here about the first of January. Although in feeble health at the time of her arrival, she was anxious to enter upon the duties of her station, and at

tended the Academy, until confined to her room by increased and increasing feebleness. At no time, however, was she supposed to be in a dangerous condition, until the morning of her death; and even up to the moment of her dissolution, did not appear to be sinking. Her parents, having received information of her illness, arrived on Monday evening, just in time, as it were, to receive the dying embraces of their beloved child.

In the death of this amiable, interesting, and excellent young lady, her parents have lost an affectionate, dutiful daughter; her sister and brothers, a loving sister; the Academy an accomplished teacher; and society, one of its loveliest, brightest ornaments. Lady-like in her manners, kind and gentle in her disposition, she endeared herself to all with whom she became acquainted, and speedily gained the respect and friendship of those by whom she was surrounded. All, all, regret her untimely death, and many a tear bedewed the eyes of those who looked upon her lovely face, which in death lost none of its native beauty and sweetness.

But she has gone! Like a pleasant dream she passed away to the spirit-land! In the freshness of youth, just verging into womanhood, has she been stricken down! Her sweet voice and joyous laugh are hushed in death, never more to fall with gentle sweetness upon the ears of those who loved her! The fingers that swept the keys of the piano, and strings of the guitar, causing them to send forth strains of rich music, are stilled, and lie gently upon her young bosom! but they are employed in a better, brighter, purer world, in chanting the song, and striking the numbers of redeeming grace and dying love! In the presence of God, where sickness, sorrow, pain and death are felt and feared no more, and where the voice of lamentation and weeping is never heard, she dwells; surrounded by convoys of bright angels, some of whom received her gentle spirit as it deserted its clay tenement! Weep not, parents, relatives and friends, for your beloved, departed VIRGINIA! she can not come to you, but you can go to her. Although her sun went down while it was yet day, it descended not in darkness, but in a ray of light and glory, to rise again in the clime of unsullied bliss and endless joy! When time bears you to the borders of the tomb, the waves of Jordan roll at your feet, and earth recedes dimly in the distance, she will welcome you to a home in the skies, where, through a long eternity you will love and live; there, with her, you will drink of the lucid streams which flow in the land of fadeless flowers!

J. T. F.

GROVE HILL, Feb. 16, 1852.

#### Tribute of Respect to Departed worth.

Whereas it has pleased God to remove from among us, by death, our esteemed Teacher of Music, Miss VIRGINIA D. YARRINGTON:

Resolved, That we, the surviving teachers, and students, of Grove Hill Academy, recognize in this afflictive and mysterious event, the hand of God, who gives and whose right it is to take away; and while we deeply regret the early death of one so young, gifted and lovely, and lament her loss to us, to her relatives, and friends, that we would believe God has done right, who has called her hence.

Resolved, That we regard this most unexpected and sad event, this visit of death among us, as a call to us to be more tender-hearted, gentle, and kind, in our relations to each other, as we trust we ever have been with the dead; and as a warning to us also to be prepared for an early grave.

Resolved, That we, as those connected by interesting ties to the deceased, tender to the mourning parents, the sister and the brothers, of the dead, the assurance of our sorrow at their loss, and of our sympathy with them in that deep grief which kindred alone can know; that we trust He who has wounded will heal; He who has sent sorrow will console.

Resolved, That a copy of these resolutions be presented the parents of the deceased, and also be published in the Grove Hill Herald, South Western Baptist, and Commonwealth.

TEACHERS & SCHOLARS

of Grove Hill Academy.

Grove Hill Academy, Feb. 11, 1852.

DIED, on the 14th instant, at the residence of Mr. John W. Barker, Montgomery Co., Tenn., Miss LOY A. GIBBS, in the 22d year of her age. She had been confined to her room for nearly 2 years with that flattering yet fatal disease, consumption. She never murmured at the decrees of Providence, but bore her afflictions with the meekest fortitude. Every Christian virtue adorned and beautified her lovely character. Innocence and purity shone conspicuously forth in her life, and when called on to render her spirit back to Him, who gave it, it was with joy and exultation, for she rejoiced in the hope of a blessed immortality. She begged her friends not to grieve, but rather rejoice that she was so soon to be released from all suffering. Yet it is sad to see the young and beautiful snatched from us in the bright spring-time of life; but

There is a world above,  
Where parting is unknown;  
A whole eternity of love,  
Formed for the good alone;  
And faith beholds the dying here  
Translated to that happier sphere.

COLUMBUS, Hickman, Co. Feb. 9, 1852.

DEAR BROTHER:

It is with deep sorrow of heart that I announce to you the death of one of your subscribers, (my daughter) Mrs. S. B. TAYLOR, of this vicinity. I am not the proper person to write her obituary; but this much I can say in truth: she was intelligent and pious, and for the last twelve years a member of the Christian Church.

Yours

In joint hope,

THO WINN.

DIED, on the 21st October, after some two weeks of intense suffering, sister NANCY DODSON, wife of Dr S. L. Dodson, of Moulton, Ala.

Although sister Dodson had determined, some time previous to her sickness, to attach herself to the Christian Church, she did not put her design into practice till about thirty-five hours before her death. She was baptized in a bathing-tub. I was conducting a meeting in Moulton, and visited her several times, and sat by her the last six or seven hours that she lived. At her baptism, and as long as she retained her mental faculties, she expressed joy and gratitude that she had lived to obey her Lord and Master. The awful spasms attending her disease (the prevailing epidemic) subsided a short time before she breathed her last; and she died calmly, and without a struggle or a groan. Thus our amiable young sister fell asleep in Jesus.

J. H. DUNN,

LOVE MULBERRY, Ala., Nov. 1, '51.

# 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. V.

NASHVILLE, TENN. MAY, 1852.

NO. V.

## Remarks on Gospel Pardon.

THAT God will pardon sinful men is the great revelation of the Gospel. It could not be revealed by the physical universe, for in it *there is no sin*

“From harmony to heavenly harmony,  
This universal frame began.”

There is not therefore, for there cannot be an analogy in Nature to suggest or even illustrate the pardon of sin. Nor have men found it out by reasoning. Reason in its utmost grasp has seemed but to sigh for it; whilst in the darkness of its pagan idolatries, it has invented most puerile and conjectural means to propitiate its offended divinities. The word of God to Patriarchs and Jews revealed it in explicit terms, but it degenerated into a national or localized privilege to which the Israelite, according to the flesh or tradition, was entitled. The idea, therefore, of a mercy large enough to embrace the whole race, as the alienated children of a common parentage—a mercy flowing from the love of a universal Father, came by Jesus Christ and is at once the disclosure and the glory of the gospel. The just appreciation of this simple truth will fill every human heart with gratitude, the tendency of which always is to ask, how may I embrace the gracious boon?

But all men have not embraced it and many who professedly have, seem not to love the joy of the gift. This is owing to wrong notions of forgiveness, which are shamefully prevalent. These wrong notions as they come under my humble observation, are of *three* kinds:

I. That pardon is too great a boon to be bestowed freely or of grace, as the New Testament has it. Perhaps all minds in the incipiency of their religious awakening, have felt this. A conscience-stricken sinner,

having no other light than that which has brought to him a sense of sin, while under the influence of unenlightened reason, ever thinks of pardon as too great a boon. He needs the teachings of the word of God to assure him that whilst the law was given by Moses and is still given by merely human teachers, the grace and truth came by Jesus Christ. Christ as the gift of God to an ignorant, sinful and dying race, is the pledge of a pardon that reaches to the chief of sinners: “For He who moves the stars along, speaks all the promises.”

II. Another error, embraced by many in their first love, is, that pardon releases from all penalty. It was never intended to efface the recollection of former sinfulness; for this would be impossible in the nature of things—impossible without a re-construction of the human mind or an obliteration of all memory. The recollection of sinfulness remains to inspire both humility and gratitude. The consequences of sin are of two kinds: the natural and the arbitrary. The natural consequences *cannot* be forgiven: the injury a man does to his nature, moral and physical; the loss of time, of opportunities of improvement making the work of reformation hard and difficult; the shame and regret, these remain, long remain, the voice of God against sin, showing that fools alone make mock of it: and though they may gradually disappear, perhaps death alone can entirely destroy them, if even it can. The gospel assures man that notwithstanding past wickedness and unworthiness, if he will confess Christ he shall be forgiven, but it gives the assurance that he may enter upon a life of amendment, and the recollection of his degradation and the sense of shame become a part of the divine appointment for his recovery. Baptism has been

appointed by Christ as the divinely authorized language of confession. Do we believe in our hearts that Christ is the gift of God for our pardon, still if we never express it, we have not confessed either him or our sins. If we confess it in an unknown tongue it answers none of the purposes of confession. Christ has, therefore, selected a symbolical language, that will suit all ages, all tongues and tribes, and by our obedience to his initiatory ordinance we confess him, and the Father, and the Spirit by which they have been revealed. But the end of confession is salvation or deliverance; and so, also, the end of baptism is a new life. "Buried in baptism—raised to walk in a new life," with a remembrance of the fruit or wages of sin which belonged to the old life of our ignorance.

III. Some err in supposing pardon to be something more than the forgiveness of an offending child by a merciful father. Any view of pardon that lessens the obligation of duty is incorrect and its practical consequences are always irreligious. There is no substitute for personal character. A faithful father who pardons a son for an offence, does it that he may offend no more; and may acquire better habits. The grace of pardon comes from God, and no gift of that giver can be too great. "We are saved by grace." All his gifts imply responsibility, and when appreciated inspire to duty and hope. We dare not "continue in sin that grace may abound." He forgives as a Father, but as a wise as well as merciful one, and the revelation of his willingness to forgive, leads the child of God to seek his approbation in the future of his conduct and character.

Who will not receive the mercy of God as revealed through Christ? Whoever he be, if he trusts in what his own experience must teach him must have a shadowy and unsatisfactory hope. Free salvation is offered to all, and so offered as to secure our highest good, the true peace of our souls, and the glory of God.

J. B. F.

Be not wise in thine own eyes: fear the Lord and depart from evil.

#### A Word on Parables and Parabolic Teaching.

Man is a compound of body and spirit; and being so, needs both the body and spirit of truth. It is well that he should discriminate between the body and the spirit, but he should never kill the body in order to get at the spirit. Christ gave to the world no abstract doctrines; no mere skeleton of truth. On the contrary all his truths, like all the doctrines of God as connected with this state, and, I apprehend, with the one to come, are clothed upon with their proper body and are never found naked. He declared that the well instructed scribe or teacher, the one able to instruct others, is the one who brings out of his treasure things new and old; by the help of the old he makes intelligible the new; by the aid of the familiar he introduces the novel, and by what is already known he helps upward to what is unknown. This is the secret of all effectual teaching, and of all speaking that would leave marks in the mind and memory of the hearer. This manner of teaching brings with it a delight, mingling as it does, the feelings with the understanding and calling the whole man, with all his powers and faculties, into that pleasurable activity that not only receives the lesson, but treasures it up for future grateful reflection. Few that will not remember instances wherein by a happy figure or a well sustained narrative, some very common but neglected truth has been brought home to their bosoms, by speakers on the stump, before the judge or jury, or in the pulpit. Few, also, that are not conscious of having heard finely turned sentences with measured and commanding periods in chaste and well chosen terms, that for the moment gave them a vague but excited interest, but which have now passed from their hearts and memories leaving scarcely a trace behind. It is amusing, if we are allowed amusement upon such themes, to call up the images of men's ambition to be public teachers, whose large packages of well labelled notes, would make an impressible head ache to look upon; duly opened and the appropriate one

duly selected and spread out before his eyes and arranged with due care that none other shall see them,—to see them I say,—(for they never hear as men should account hearing)—lay off their subject in heads,—long heads as they turn out to be,—to be repeated, re-repeated and held up to instruct,—aye, rather to frighten the timid audience, some few of which, not accustomed to the assumption of so much authority save by those who *know*, go off and say: That was a *smart* man: how systematic! He must be learned. But ask them, what did he say? And they give you a stare for a reply. Let no one understand us as speaking against “notes.” All good speakers at times, use them; and all honest ones are not ashamed of them. But for a man to suppose that he is qualified to teach truth, because he can collate, systematically, abstract propositions and number them, who has not the power, and seeks it not, of making out the proposition but the truth in the proposition live, and move and work before and in his audience, is a self-taught delusion of which he ought to be rid. It was not the method of Christ. His words were laid up in the memory of those who did not understand him, and though like the money of a foreign country, unavailable for present use, yet was it ready in their hand whenever they reached the land for which it was coined. His disciples did not always understand, but they remembered what he said; and when the Spirit brought it up in the memory, the outline he had drawn was filled up and all its forms were harmonized and beautified with life and spirit. His teaching was thus simple to the simple, but it grew with the growth of their wisdom.

And so it is with all true knowledge. Men may communicate information; may gather up a dead sum of capital in “facts, promises and commands;” may collate propositions from one mind or mouth or book, or many, and arrange them first, second and sixtieth if they wish; but this is not teaching. Some man, leaning on his plough, who has felt the living power of a truth, may teach more and more effectually in homely words than

such can in all their lives. Information is not knowledge; and learning is not wisdom. The living fountains within the heart must be opened; the sparks must be stricken out and scattered that they may kindle where they fall. The seeds of truth must be planted and so planted as to take root in the soil where they are cast, if you would have them send their roots downward, and their branches upward in the beauty of goodly and productive trees. Things unintelligible must be made intelligible by bringing them near to the stand-point of the hearer; things invisible must be made visible, and when this is done, the teaching of Christianity becomes like the embodied power of a christian life in a neighbor or friend, the highest and most powerful teaching upon earth. It is the living parable—the living Christ; a sign of God given to the people who see it as the sign of Jonah the prophet.

J. B. F.

#### Religious Progress.

INFLUENCE OF CREEDS.

(Continued.)

Although religious progress is everywhere taught in the New Testament, is consonant with the moral and mental constitution of man, and indicated by his capacity, desires and aspirations for a constant enlargement of soul and endless progression in knowledge and wisdom, holiness and happiness,—yet there are impediments and hindrances to it, that have exerted, and still exert, an immense influence; and claiming too the authority of the Bible, or not to be inconsistent with that divine volume.

The first that we shall notice, is that of written and published human creeds; or the reducing of a religious theory and system to written articles of faith, subscribing to these, and making them the standard of faith and practice. It will readily be seen, that this is inconsistent with the Bible. For unless a written and adopted creed contain the whole of the Bible or New Testament, *verbatim et literatim*, it is defective. God has expressed his mind and will in reference to man in the Bible; and it requires the whole of this for the faith and practice of the Chris-

tian. Every part and particle is, in some way, necessary for this purpose, in the way of testimony, precept, prophecy, promise, explanation, adjunct, &c., or it would not have been recorded, "God does nothing in vain,"—nothing superfluous or unnecessary; and therefore, every thing recorded in the Bible is necessary for some purpose in reference to man—has its place, in some way, in the great plan and stupendous scheme of man's salvation; and has its bearing, in some way, on his eternal destiny. It is true, that we may not, or cannot, see this, every where, or in all places, perhaps in many places. But this detracts nothing from our position. We have a forcible illustration in the material system. There are many things constantly around us, many that we daily see and observe wherever we go or may be, with the uses or purposes of which we are totally unacquainted; and with many of them perhaps never may be. But does this prove that they are useless or set to serve no purpose? Are we to infer from our ignorance of these, that they are useless and unnecessary? There are many trees, plants, animals, minerals, &c., in which we cannot see or find any thing useful or beneficial to man, or perhaps in any way to any thing; but are we, on this account, to pass sentence of condemnation on them? By no means. God, the All-wise Creator, would never have put them here, if they were not useful in some way, or if he had not intended them to subserve some wise purpose in his creation; since he "does nothing in vain." And all these purposes and uses are well known to him, the Omniscient and All-wise, though hid from the narrow precincts of mortal vision! But sometimes, in consequence of a discovery made in some way, that which was before considered wholly useless, and perhaps even deemed a nuisance or obstacle by man, has suddenly been found possessed of valuable and important properties to man; and thus becomes enrolled on his catalogue of the useful. And sometimes a part of the Bible, which was regarded by man as useless or unimportant, clothed in mystery or invested with dif-

ficulty, mere "non-essential," has been found by him to contain a grand truth, one of the utmost importance, and destined to have a momentous bearing on the future destinies of the human race. Hence we see that there is not only not any thing useless or unnecessary in the word of God, but that every thing is in some way necessary; and that human creeds by not taking in the whole of the Bible, must leave out much that God has made essential in some way and for some purpose, by placing it there. But it is most emphatically declared that all scripture is necessary: "All scripture is given by inspiration of God, 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." Now if, as here declared by God's word, all scripture is thus necessary, no human creed will do; for they are so far from containing "all scripture," they contain but very little sometimes, and the most of that perverted and misapplied! They in principle and reality, "add to" or "take from" the Bible, in its acceptation of these expressions; and thus incur the awful divine malediction for such conduct! And what is similar in character, and perhaps equal in importance, the creed takes the place of the Bible, and supercedes its authority in the faith and conscience of those who profess it! This must be the legitimate effect, from the very nature of the case. Those who subscribe to a creed, must, of course, take it as their "rule of faith and practice," in all things pertaining to religion. They can receive only those parts of the Bible in accordance with, and confirmatory of its dogmas; and must reject those parts which contravene them! It cannot be really otherwise. Hence creeds must supercede the authority of the Bible, and consequently the authority of God himself, the author of the Bible; and like the man of sin, who first gave rise to them, they "oppose and exalt themselves above all that is called God."

Creeds too are extremely tyrannical in their character; and by prescribing limits and boundaries to the faith of man, circum-

scribe his mind, and thus oppose and hinder religious progress. They are the Procrustes' bed of the soul, to which all minds must be made to fit. If they are not large enough, they must be stretched; and if they are too large, they must be lopped and trimmed off to suit! It may seem a wonder, that under the stinting influence of the absolute dogmas of a creed, the mind should ever grow sufficiently large to fill and fit it—that it would not shrink rather than expand! And such is too generally the case—that the soul under their blighting and contracting influence, is larger when born, and fuller of religion, love, zeal, &c., than it ever is afterwards! This is a fact known to all well acquainted with the metaphysics of sectarianism; and proves and illustrates our positions. Hence such expressions as, how blessed they were, "The hour I first believed," &c.; and hence the clouds, doubts, &c., afterwards supervening and intervening!

But, on the other hand, suppose the individual outgrows the shackles of the creed which has been imposed upon him? He must then be cut and trimmed down to fit it! The fetters and cords must be drawn more tightly around him—the restrictions attended to more closely, and imposed more rigidly! And there is generally no chance of escape, unless the individual, Sampson like, made strong by the power of the word of God, bursts his fetters, and makes his escape away entirely—in other words, renounces the creed, and takes his stand upon the Bible, and that alone, to their utter exclusion.

Such is the influence of creeds, in narrowing the soul and keeping it contracted, and preventing all religious improvement, growth, and progress. And such must ever be their blasting and deleterious influence, at war with the free principles of the Bible, and preventing their operation on the mind in enlarging and expanding it, and carrying it onward in unlimited progress. The operation of the principles of the Bible upon the soul of man, is as free as the atmosphere we breathe, or the great principles of light, heat, and electricity, in the material world. The attempt then, to impose

upon the mind the swaddling bands of time worn and erroneous creeds, would be as absurd as to endeavor to fetter it with the shackles of Judaism, or to keep the infant always bandaged in its first garments.

Human creeds are the work of uninspired, fallible and finite man; and as the stream can never rise higher than the fountain which supplies it, they are themselves as finite, fallible and defective, and utterly incapable and unfitted for carrying the human soul forward in that unlimited progress for which the Creator designed it! But the Bible itself is the work of men inspired by the infallible and infinite spirit of God; and completely capable and fitted for advancing the mind in infinite progression—But this is not all:

If an important error should be discovered in the creed, an inconsistency with the Bible, the subscriber to it must receive it as a truth, and submit to it and teach it as such, to the exclusion of the truth which is its antithesis; and there it must remain as the "rule of faith and practice," until the creed can be "altered and amended!" For instance, the creed says: "Whereas that we are justified by faith alone, is a very wholesome doctrine and full of comfort;" while the Bible says, in direct and positive contradiction, that faith without works is dead being alone," and that "by works a man is justified, and not by faith only!" But the doctrine of the creed must be believed and maintained in opposition to the Bible; which must be explained away to suit it. The creed says, that "God has from all eternity fore-ordained and predestinated a certain number of mankind to be saved—that the number is so definite and limited, that it can be neither taken from nor added to—and that the rest of mankind it has pleased him to pass by, and to ordain to eternal wrath and destruction;" while the Bible says, that "He will have all men to be saved, and to come to the knowledge of the truth"—that "He wills not the death of the sinner, but rather that he would turn and live;"—that "whosoever will, let him take of the waters of life freely,"—that "he that

believes and is baptized shall be saved;" and many other passages of similar import. If a new and important truth in the Bible should be discovered, one that has long been superceded by error and hidden from the eyes of men by the rubbish of tradition and mysticism, because it is not in the creed, it can't be received and taught! For example, the Bible teaches that baptism is "for, or in order to, the remission of sins," while the creed teaches differently—that remission of sins is to be obtained by the alien in some other way! But the doctrine of the creed must be received and maintained, and that of the Bible rejected, passed over, or explained away! The Bible teaches that the Spirit of God operates on the mind and heart of the sinner, through the instrumentality of his word, and that alone; and that "the gospel is the power of God unto salvation," definite, and exclusive of every separate agency; while the creed teaches, that there is an operation of the Spirit of God on the sinner, separate from, and independent of God's word! But the doctrine of the creed must be received, and that of the Bible rejected!

Such then is the character, effect and influence of human creeds; opposed to religious progress, and at war with all the principles of spiritual growth! It is obvious, then, that they must be entirely rejected and excluded; and the Bible itself taken as the "only rule of faith and practice."

The motto of every disciple should be—"The Bible, the Bible alone, and nothing but the Bible;"—to be always kept before him, and carried out in reality, to the exclusion of all human creeds, of every shape, form and name.

J. R. H.

(To be continued.)

### The Baptisms.

#### THE DILUVIAN BAPTISM.

We have seen the general corruption, depravity, and wickedness of man, as existing every wherebefore the deluge! "Compassion had ceased to dwell in the human heart; cruelty had seized the reins of power, and multiplied with infernal skill, all forms of

torture and oppression.—The bars to evil have been removed; the reins to human passions had been broken; the restraints to conscience were disregarded.—The fountains of thought were corrupt; the imaginations of their heart were evil, only evil continually. In all their ranks a storm of passion raged; tribe warred with tribe; man strove with man; rapine and murder were in their habitations, and universal wickedness in every shape and form prevailed."—Such is the strong, eloquent and emphatic language of one of the ablest Sectarian religious writers of the present day,\* in reference to the antediluvian wickedness.

Such was the condition of that devoted race, and such the forbearance of the Almighty, who had witnessed for centuries their deeds of violence, their debauchery, their theft, their oppression, their infidelity, blasphemy, hatred, and bloodshed, and hence he resolved to make an end, an utter end, of every thing that lived, save only the righteous Noah, his household, and the chosen few of the world of animals."\* Awful is their doom, and appalling their sentence! "To hear the sentence of death pronounced upon a single individual, is appalling enough, but lo! here is a world of culprits doomed to die. The young and old, the vigorous and infirm, of many hundred years, were destined to perish in a day!"—But such is the tender mercy, the longsuffering, and the great forbearance of God, that even irreclaimably corrupt and doomed as they were, he grants them the long respite of one hundred and twenty years: "And the Lord said, my Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." It was through the preaching of Noah, that the Spirit of God strove with the wicked antediluvians.—Noah, who was, as elsewhere termed, "a preacher of righteousness;" 2 Pet. ii: 5) and it was thus, through him, that, "by the Spirit, Christ went and preached unto the spirits in prison, which were sometimes disobedient, when once the long-

\*Rev. S. A. Latta, of Cincinnati, in his "Chain of Sacred Wonders."

suffering of God waited in the days of Noah, while the ark was preparing." The Spirit of Christ was in Noah—the spirit of disobedience in them.—Noah was sent as a herald to warn the nations of the approaching storm—to reveal the awful purposes of Deity. From tribe to tribe he went, declaring the end. From valley to valley he proclaimed, in tones earnest and touching, the news of the coming deluge.

From hill to hill he heralded the cry, "the deluge, the deluge." From mountain to vale he journeyed, lifting up his voice, like a trumpet, warning the nations of the earth of their doom at the end of one hundred and twenty years; but still they heeded not the warning, nor cared for the threatening storm.

The age grew darker and darker still, as the day approached. One hundred and twenty years had well nigh past; and the penalty was soon to be inflicted, with an array of terrors which before were unknown to man.\*\* We have seen how great had become the wickedness of man before the flood—how, like a deluge, it had inundated the whole moral world! Man continued to add crime to crime, and vice to vice, until his iniquities rose mountain-high; and called down the wrath and vengeance of heaven upon his devoted head! He threw off his allegiance to his maker, and revelling in his assumed and fancied independence, with no divine law to check his conscience, no heavenly restraints to limit his insatiable passions and boundless desires, he ran into all the excesses of an unbridled licentiousness!—"treasuring up unto himself wrath against the day of wrath."—The deluge took the world by surprise. There was nothing in the common course and operations of nature indicating such an awful catastrophe! Every thing went on with its accustomed regularity—the same as from the earliest recollections of the oldest antediluvians. In fact, the event seemed impossible! What was there that could bring it about? The sea observed its ancient bounds. "There was no rain," as we are expressly informed

in the Bible, and as evinced by there being no rain-bow until after the deluge. "A mist went up, that" returning, silently and invisibly, "watered the ground." In fact, nature seemed fixed in her operations, as by an unalterable decree!

But in the midst of all this, we see Noah, from day to day, and from year to year, constantly at work with his sons, and employed in preaching reformation to a revolted and abandoned world. And had they *believed* him, and *reformed*—turned from their wicked works and forsaken their evil ways—and conducted themselves righteously, God would have revoked his sentence, and not have destroyed the world; as we see the divine procedure declared by Jeremiah, (Jer. xviii, 9–10,) and as he did in the case of the Ninevites, when he sent Jonah to them. But Noah's words fall upon their ears as idle, ridiculous and unmeaning sounds! His ears are constantly saluted by their scoffs and taunts, as they pass by him at his labors! The finger of ridicule is constantly pointed at him; and the multitude go on in the pursuit of wickedness and crime, daily becoming worse and worse, and sinking lower and lower in the awful gulf of iniquity! Thus a century passes away, and the long-suffering of God is interpreted into the assurance that he will not inflict the predicted judgment! But nothing intimidates Noah, or causes him in the least to abate his operations in building the ark, or his zeal in preaching righteousness. "Years rolled away, and still he was there at his daily toil. No scoff nor jeer could cool his ardor or abate his zeal." With unwavering confidence in God, he perseveres with untiring devotion and unflinching energy; and at length finishes the building of the mighty vessel. The hundred and twenty years have nearly rolled away, and he is not believed to the very last! Hence the deluge took the world by surprise: "In the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not, until the flood came and took them all away."—At length, the

\*\*"Chain of Sacred Wonders."

long expected and memorable time has nearly arrived. But seven days, and the one hundred and twenty years will have expired. God shuts Noah and his family in the ark. His work is finished, his long mission is over, and he is now made secure against the impending vengeance.

It is probable that the morning of that day indicated nothing extraordinary. The azure sky was as clear, smiling and serene as usual. The sun rose as he was wont, in undimmed and unclouded splendor; and mounted on his shining way up into the heavens. But he has not gone far before nature begins to indicate an unusual and ominous change. A haze begins to spread over the sky, and clouds to form and float. A phenomenon so extraordinary soon attracts the attention of the antediluvians. Dismay and consternation seize upon them! Pleasure pauses in her giddy rounds, violence drops his hands, ambition forgets his plans, and vice shrinks away in terror. The fearful truth so long announced by Noah, flashes upon their minds with awful force! His preachings and exhortations, proclaimed and reiterated from year to year, now ring in their ears with the most vivid recollection! It comes upon their minds and consciences, like the roar of the tornado or the trembling of the earthquake! They would most gladly listen to him now, and comply with his conditions; but alas! it is too late! In the mean time, the clouds continue to accumulate and thicken, from day to day, until all the beams of the sun are shut out! But this is not all, nor does it stop here. Mass piles upon mass until every ray of light is intercepted and shut out from the world! Still they increase, and accumulate and thicken, until they reach far above the highest mountains! (For it must have acquired a mass of clouds of immense thickness to have sufficed to have rained for forty days and forty nights all over the world.) At length, thick darkness, "the blackness of darkness," reigns over the face of universal nature every where! Nature lies wrapt in her funeral pall! To increase the awfulness of the scene, universal stillness every where reigns! Nature makes a pause—

"An awful pause prophetic of her end."

It is the "calm before the storm." At length it is broken. The lightning's vivid flash and lurid glare break in upon the darkness of the scene, and the thunder's loud peal and deafening roar, upon its solemn stillness; and strike still greater dismay into the hearts of the affrighted antediluvians! The artillery of the heavens from the batteries of its lofty embattlements, is let loose upon the earth in terrific grandeur! From tropic to tropic, and from pole to pole, flash follows flash, and peal rolls on after peal!—The rain begins to descend. For forty days and forty nights it pours down one unabated torrent! Nor is this all. Grand and awful as it is, it is but a part of the terrible scene. The "fountains of the great deep are broken up;" rent by the earthquake's tremendous force, the crust of the earth gives way, and the central waters with which the earth is filled, rush up to meet those pouring down from above! "Earthquakes commenced their speedy work. Long rents were made in hill and dale through which the deep began its flow. From underneath the everlasting hills came flood on flood; in all the plains new rivers flowed; while from each mountain-side torrents descended with tremendous sweep, bearing whole forests on their bosoms to the plains below, and rocks were tumbling from their native bed."\* The streams soon overflow their banks, and rising, ascend the sides of the hills and mountains, as they rush on to the ocean. The ocean, heaving, swelling and rising, soon breaks over its shores, and rushes out to meet them!—The panic stricken antediluvians begin to seek safety by climbing the hills and mountains, but the waters rise and climb after them! In vain the retreat before them! Higher and higher they ascend, higher and higher rise the waters, until, one after another, they are all swallowed up by the waves, which at length cover the tops of the highest mountains, which sink down as the earth disgorges herself of her "central waters," and disappear in their watery grave; until at length all is ocean, wherever the eye can wander over the face of the

\*"Chain of Divine Wonders."

globe! "The appointed hour had come, the last great fountain of the deep was broken up; the crust of the earth gave way; mountain met mountain in its fall to the centre of the sphere; and a shoreless ocean swept where the earth had been."\* In the sublime and comprehensive language of the poet,

"A shoreless ocean trembled round the globe."

But in the midst of all this, truly

"The wreck of matter and the crush of worlds."

the ARK rises upon the waters, and safely floats upon their surface. Noah *believed* God, and *obeyed* him, and was saved with his family.

In the deluge we have, as we have shown, the diluvian baptism of the earth. The earth was baptized, completely submerged or immersed in water; and was thus cleansed from sin, and Noah and his family saved. Hence we have here a cleansing from sin, on the one hand, by this baptism, and a salvation on the other; and both by water. Hence the apostle in reference to christian baptism, says, that the antitype of the deluge, "even baptism doth also now save us." Now with all the dissuasives with which Noah was surrounded, he believed God and put his trust in him for the salvation promised; and influenced by his faith "concerning things not seen as yet," he persevered through the long period of one hundred and twenty years, in building this gigantic vessel with his sons, and in preaching reformation and righteousness; and as the reward of his "obedience of faith," he was saved with his family, while the besom of universal destruction swept over a faithless and disobedient world!

Paul cites the case of Noah as an example of the power of faith: "By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith." And Peter, as we have seen, cites it as a type of the christian salvation: "The like figure, even baptism, doth also now save us." That is, as Noah believed God and obeyed him,

just as he commanded, and was saved from that destruction caused by sin which overwhelmed the world, so all those who believe on the Lord Jesus Christ, as the great sin-offering for the world and the Savior of sinners, and who confess him to be the Son of God, and obey him, by being "buried with him in baptism,"—are saved from all their past sins, and introduced into a state of favor and acceptance with God—into a covenant relation with him, as his children and people.—Noah was not only saved with his family, but his state was also changed. He "condemned the world, and became the heir of the righteousness which is through faith;" and God established his covenant with him. He now stood in a new and different relation to the postdiluvian world, to what he had to the antediluvian.

Noah's faith was active and operative, a faith that worked; and is the only kind that God accepts, and imputes unto justification. "Faith without works is dead, being alone;" but his faith was accompanied by corresponding works or obedience, "and by works was his faith made perfect." Hence mere faith, "or faith alone," however strong, heart-changing and transforming it may be, is not sufficient of itself alone, to save any one. There must be "the obedience of faith." The gospel must not only be believed, but must also be obeyed. The promise is not, "He who believes shall be saved," but, "he who believes and is baptized shall be saved." Hence obedience is the only test of faith:—"they have not all obeyed the gospel; for Esaias saith, Lord who hath believed our report?" Hence freedom from sin, from its guilt and punishment by receiving pardon of sins, is the result of that obedience: "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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man

\*"Chain of Sacred Wonders."

is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.

“But God be thanked, that (though) ye were the servants of sin; ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin ye became the servants of righteousness.” (Rom. vi 3-6 17, 18.)

Not only must God be obeyed, but in that form commanded and that manner prescribed by him. Had Noah varied from the form and structure of the ark as prescribed by God, and adopted some other of his own invention and in compliance with his own notions of fitness, and built it of some other material, he would have forfeited the promise of God, and not have been saved. And in order for man now to be saved, he must obey God according to the form he has prescribed, and in the order he has dictated. If it is immersion, preceded by faith, repentance and confession of Christ, then he must “be buried with Christ in baptism,” and neither pouring or sprinkling will answer.

Once more, and we are done. We must not omit to notice the typical character of the ark. It is a type of the church of Christ; and the salvation enjoyed in it by Noah and his house by their faith and obedience—is typical of the salvation from sin, to be enjoyed in the church, by those who enter into it by faith and obedience. And as there were no children in the ark, so there are none in the church, the anti-type. They are saved without this ark, if they die in their infancy; and have no need of it—hence they have no need of baptism.

In conclusion, the reader will pardon the length of this article. It is seldom that we thus protract the length of one; but the subject is an important and interesting one, and has grown under our hands; and its practical bearings and reflections demanded more from us than we should otherwise have said.

J. R. H.

The ear that heareth the reproof of life abideth among the wise.

### Excerpts of things new and old,

BY THE EDITOR.

There are times in every man's mental reflections, in which nothing seems to be fixed; all things appear confounded as in a mixture: pleasure and pain, wisdom and folly, riches and poverty are passing up and down, and circling around as in a dance—the sportive dance of eternal change.

To the youthful spirit, flushed with the glow of health, secure in its fancied strength, and determined on enjoyment, this world is every thing. Alas! it has not yet learned that the world will reward it with infamy if it trusts alone to it. The saving influence for man is above the world, makes the world only the nursery of his being, and leads the mind ever to the power of that existence which ends only with the *infinite*! When the chains of conventional habit or, inherited prejudice are permitted to fetter the spirit, the natural man becomes the artificial slave, and this he is though he be titled, or by the world unknown. Such have need to lodge out in nature's great fields and drink the pure breath of Heaven, from over the everlasting hills.

Certain studies I have noticed, sharpen men's minds to a wonderful acuteness in the line of their profession, whilst they narrow their intellects after a peculiar manner, until they can never appreciate a universal truth.

Women are apt to be charmed with a character that throws around it the woof of mystery; and too often they stake their happiness both here and hereafter upon nothing but mystery, and when the gossamer texture in which it has been woven has entirely dissolved, and nothing remains of the fanciful drapery in which they have clothed their idol, they are disgusted with its naked deformities.

There are inscrutable paths into which the soul must enter without company, where it dare have no companion but must

pass as it passes alone through the valley and shadow of death. The greatest impressions ever received are received when we are solitary. The deepest emotions well up from hidden springs, and even when we would dwell upon the mysterious relation that unites kindred hearts, and calculate their effects upon a never-ending and perhaps blended destiny, we would be alone in the contemplation, however afterwards we may desire to communicate all we have felt to those who have an ear to listen or a heart to feel.

When we look, for the first time, at the desolating effects of a malignant passion, we are most fearfully impressed with a weight of feeling utterly inexpressible.— Then if never before the soul instinctively seeks refuge in God. Like a thoughtless child, which for the first time has strayed out of the sight of its watchful parent, enjoying from its novelty every thing within its observation, till frightened by some untoward occurrence. Oppressed and terrified, it runs hurrying back, to the loved arms where, once secure, it feels it would never wander away again. Against sin as a new and mysterious enemy we realize that there is no safety but in God, to whom were we true to the impression we receive, we would pour out our hearts and be comforted. We would ask also to be guided aright and never to be abandoned in temptation.

“My Creator! my Redeemer!  
I beseech thee—I entreat thee—  
Guide me in each word and act  
That hereafter I may meet thee  
Watching, waiting, hoping, yearning  
With my lamp well-trimmed and burning!”

But should we leave Him again, the serene peace of the mind will depart, a void or vacancy will succeed and our old heart-pangs will in time return with all their leaden loads to break down the joyousness of the soul. The Bible and prayer will pass from our notice and we will seek to cheer the spirit in a thousand exciting ways. But we will be compelled to reflect again. Occasional words of Holy Scripture will come up in the mind in spite of

us and their solemn meaning will stand forth in our imagination like the handwriting upon the wall. Happy if from this furnace our goodness do not pass away as the morning cloud. Happier still, if we join not ourselves to our world-ideas and go on to sin with a high-hand. Happiest of all if we come forth from that furnace without the smell of fire upon our garments.

Youth in all its feelings is prone to extremes. It is either all ice or a burning heat; ecstasy or despair, smiling like Helen or frowning like Medusa. Fortunately the lack of experience and the authority of its superiors holds it back, or it would go on freezing and seething, bubbling and boiling till life would end as alas! it often does despite these restraints, not leaving even a vapor behind.

Temptation is salutary to a right-minded man, for by it his better nature is brought out and rallied to resistance. But the strongest will fall if their trust is in any thing lower than their Creator; whilst he that trusts his Maker may say farewell both to misgiving and doubt. And why should not man trust in God? In the all-wise, the all-just, the all-powerful? He that trusts and endeavors after the right, will find there is no power in the universe to make him miserable. Whilst he that casts off this trust and chooses the wrong, not God himself can make him happy.

Guilt never rests undisturbed in the human bosom. Such is God's testimony in us against sin.

Man will often listen to persuasion when he will not be moved by force.

We cannot bear to look back upon opportunities of happiness unimproved, or trifled with, or thrown away and forever lost; especially is it painful when wretchedness and despair come in their place. Although God forgives the guilt of sin, he does not prevent its consequences, and even though

man reform, the effects of an evil course are not easily escaped.

Perhaps in your careless walks you have placed your foot upon a young and beautiful flower, and as you turned to view the ruin you effected, it would seem as if the tender petals, so full of rich and variegated life, freshness and beauty, strove to convey by their very crushed and shrinking appearance a reproach for your wantonness. So it is with many a heart-flower crushed by the iron heel of passion. Reader, carry out the application as you remember the many, beside the secluded hearth-stone, who suffer without complaint!

We often live in the past or the future to the neglect of the eternal present. Now, is the ever-lasting never-ending, for it embraces to-day, yesterday and forever! The past is but the shadow of dim recollections; the future of the unsubstantial framework of false hopes, whilst that which *is* is God's time and may be ours. But must faith and hope be banished? By no means; but I have never yet seen a faith or hope worth the cherishing that did not make the now important. A faith that despises the present is false. A hope that connects not the future with *what is* is vain. An expectation that reflects not on what I am, is futile. But I will speak of this again!

#### Letter from the Editor.

BAILLY SPRING,  
Lauderdale Co. Ala, 7th April, 1852.

GENTLE READER:—We feel that such is the intimacy of relation between ourself and our readers, that we may address you with the careless freedom of an established friendship. Matters personal may not be without interest, and especially as they are connected with information as useful as desirable. We have been sick under the influence of a severe, prostrating chronic disease. We have found relief at this famous Spring, and are disposed to speak of the disease and the medicinal waters. And first of the disease: At the age of fifteen I was prostrated for the greater part of a year with what is commonly called *White Swelling*, supposed to have been the result of a scrofulous diathesis, which progressed until positive necrosis of the spongy portions of the Tybia was the result. Under constitutional and local treatment I entirely recovered in the course of three years, and was, for fourteen years, entirely exempt from all symptoms of disease, enjoying uninterrupted health, and able, for the greater portion of that period, to discharge the duties of an itinerant ministry of as

laborious a character as is ever in this country undergone. Having located in the city of Nashville, some five years since, in the capacity of Pastor of a large and widely scattered congregation, and in a community greatly prejudiced against the views which they supposed we, as a religious people, advocated, we undertook, by a course of constant public teaching and pastoral visitation, to break down those prejudices, at least so far as they interfered with our prosperity as a Church, and secure the great ends contemplated in a church organization, as large and as influential as ours. Duties as a citizen, as the head of a family, as an editor, and as a Pastor, together with duties growing out of former friendships with other distant and neighboring communities, were more than we had strength to bear. Our health gave way under them and signs of the old disease were distinctly upon us. Medical advice and prescription from the first men of the profession, was obtained, but in vain so far as permanent relief was concerned. We continued to preach, sometimes in a sitting posture, and as our congregations were large and overflowing, and we engaged in a course of lectures that commanded unexpected and almost unparalleled interest, our labors were continued under severe physical suffering. Often, from a bed of pain, of a character that beggars description, we have gone up to the house of God, and, without allusion to our situation, delivered the message of life. It was to us a pleasure, to the community it seemed profitable, and, considering the nature of our disease, it was not generally disadvantageous. Sometimes, from days and nights of suffering, in which the whole nervous system seemed shattered and disorganized, the head throbbing on a burning pillow, and a crushing load of care upon our heart, from a season in which the thoughts were dancing giddily in the brain amid chaotic colorings of an excited imaginations with no rest during the lingering and languid night and no relief with the morning sun, we thought—amidst our convulsive irritations—of the pleasant quiet of the grave, as, perhaps, the only place where I might lay me down to peaceful rest. How often, have I been singularly strengthened for my tasks and gone forth and addressed my congregations, who, save by the paleness of my brow, knew not but the week had been one of generous feeling and healthful repose. These attacks, with slight intermissions, would last for as many as three months, though in some instances would disappear after the suffering of as many weeks. The intervals of relief were frequently as many as six months, and once as long as eighteen. Meanwhile we visited most of the watering-places within reach, found partial relief at all; but never such decided beneficial influences as we experienced at this place during the month of September last. Suffering intensely from an attack that had been protracted through the Summer months; system exhausted by medicine and disease; the prospect before me only a lingering period of suffering that it was a relief to feel would not be long. I was induced by my physician and friends to visit Bailly Spring. I did so without the slightest hope of recovery. Faint and weary, with a faithful servant whose devotion made him appear willing to die for me if need be, I reached here in the oppressive heat of September, at a time when nearly the whole country surrounding this Spring was prostrate with intermittent and congestive fevers. I found every thing in the appearance of the place, its accommodations and the season of my visit against me. But I found a number of kind and attentive friends, whose presence at the Spring had induced my visit, ready to render me any attention I might need. I commenced drinking the water; had it brought to my bed regularly, and before twenty-four hours had passed, found it producing most

powerful effects upon my general system. I could not judge the effects favorable; in some instances I thought them very unfavorable; my suffering was rather increased than abated, and my hope by no means elated. At the expiration of a week, my disease seemed to gain a crisis, a fearful one to those who were attending me, and with painful anxiety I passed through twelve hours of as intense suffering as I had ever experienced.— Their hope gave way; I saw it yield; mine was developed. From that suffering I arose a new man. My disease was evidently abated; a deep sinus in the limb produced by frequent use of the knife and caustic applications, was healed; my appetite returned, and my recovery seemed complete. I remained three weeks; carried away with me a sufficient quantity of the water to keep my system under its influence another week; in all, four weeks, and found myself in better health than I had been for five years. This too, without any noticeable change in the weather, in a more Southern latitude than the one I reside in, and under circumstances every way calculated to retard rather than facilitate my improvement. My health remained good for six months. Severe and accidental exposure brought on a return of disease; and my limb being the weak part, was again affected, and I am again here for recovery. Although my relief was complete, and my improvement all that could be desired, I had not concluded that the disease was eradicated. My purpose was to revisit the Spring in May; but a return of disease has hastened my return.

This Spring is one of the most remarkable on the American Continent. It was discovered by accident, some eight years since, when it was found efficacious in the cure of its present owner, of a long standing case of Dispepsia, and of other minor cutaneous diseases. Year after year it was resorted to by the neighbors, for a number of chronic diseases, and some of the most direful character, until it became a burden to its owner to entertain the invalids that made it a resort. He proposed charging a moderate board, when it was soon found that his houses would not accommodate the applicants. He built more houses, and still there was a cry for room. He has never advertised his Spring; he has taken no way of bringing it into public notice; has never invited company to visit it; and yet there has not been a day during the past two years in which he has not had resident visitors, and during a part of the time both he and his neighbors have been unable to provide room for the number of invalids. Persons are here from almost every quarter of the Union, and, unlike all other medicinal waters, it has more character the nearer you approach it, so that there is scarcely a man in the surrounding region, who does not believe it to be a Panacea for some of the worst forms of disease. Its most remarkable cures have been in Scrofula, incipient stages of Dropsies, Chronic Diarrhea, Gravel, Uterine Affections, and all forms of Ulcer, and all cutaneous diseases. It appears to cure by reinvigorating the constitutional health and energy, more than by any specific effects. It is a weak stream, not much affected by weather, almost as tasteless as pure rain-water, but palpable, peculiar and powerful in its immediate effects. It has never been accurately analysed; and I expect that when it shall be, it will be found to contain some new and specific remedy for several forms of disease, mixed with other remedies, as nature always mixes, in proportions and perfection, such as the skill of the Chemist can never attain. A very imperfect analysis, merely qualitative, and only partially so, made by Professor Tooney in one of his geological surveys of this part of Alabama, shows it to possess Carbonate of Iron, Carbonate of Soda, Carbonate of Potash, Chloride of Sodium, small traces of Sulphur;—the Iron held in solution with

such tenacity that it is very difficult to precipitate it even by boiling. This tenacity is invisible to the casual observer, as the Iron, although existing in large quantities, is scarcely perceptible to the taste, and leaves no deposit until it has passed some hundred yards from the Spring and intermixed with a large body of foreign water: The Spring has its origin in rocks of remarkable appearance, which lie at the base of the Carboniferous Limestone.

There is nothing attractive in the accommodations. Esquire Bailey, its owner, is an old gent'eman, such as we would call a plain, sensible and kindly-disposed man. He has not sought his new relation to the public, nor will he change his habits; but he will treat any one kindly who will accept such accommodation as he offers; and I have never known him to turn away an invalid, however poor, or unable to defray his expenses. Many have thought it would be fortunate could the Spring find other hands to dispense its blessings; but when it is remembered that disease is irrespective of classes; that rich and poor, the rude and the refined, the foolish and the wise are often sick, I am of opinion that more receive its benefits from his hands than could approach it, were it kept by a more fashionable and attentive host. Like the favors of an impartial Providence, it is, as yet, open to all.

My reader, if I have any at this stage of a long letter, will pardon me for entering so much in detail. My apology is, that I am applied to almost every week for information upon the qualities of this water, and my numerous engagements will not allow me to direct a reply to each, such as my desire to be courteous, would prompt. As might be expected, many extravagant things are said of the Spring, and its cures; but the truth is wonderful; the truth as admitted by the Medical Profession who have visited it and received its benefits, and by gentlemen every way qualified to pronounce upon the effects that have come under their observation. It will not cure all diseases; but it has relieved many, and cured many that have failed to find relief in the ordinary treatment.

We hope it is not necessary to state that this letter is written without solicitation of friend or foe; perhaps it may be necessary to say, it is written between intervals of sleep and suffering, as the night wanes, and the night-winds moan wearily and plaintively at the casement of my window that looks out upon the woods and hills bathed in the cold moon-light.

### The Officers of the Christian Church.

(Continued.)

They are styled Evangelists in the New Testament, from the Greek word for the name, *euangelisteos*, "one who announces glad tidings. And as the word apostle, means sent, they are sometimes called apostles, because sent by the Apostles or the Churches. But the term, Evangelist, more peculiarly and appropriately designates their office, than any other; and hence it has been chosen, and is generally used for that purpose. And by a close examination of all the passages in which this term occurs, we can learn much in reference to this of-

ficer of the Church, his character, qualifications, duties, &c.

It may be objected by some to our making Evangelists a class of officers of the Christian Church, because their office is not confined to the internal affairs of a particular congregation, as is that of Bishops or Elders. But though this is the case, and though their business lies principally with those who are without the church, and though it is a part of it to constitute and organize the congregation itself and keep it in order, in which the Bishop presides and acts, yet we will find that they are no less a class of officers of the church, when we consider by whom they are made, what they are created for, and their work and duty. They are chosen and created by and in the church, ordained to their office by officers in her, and sent out by her on their mission; as were Timothy by the Presbytery or Eldership of some church, and Paul and Barnabas by the prophets and teachers in the church at Antioch. They are more officers of the church general, of the whole kingdom of Christ, than of any particular church or congregation. Hence they are not necessarily limited, in office, to any particular church, but may be employed by one or more churches to labor any where such congregations may designate; and the field of their labors is not necessarily confined to the local boundaries or limits of any particular congregation, but may extend to several, and be spread over an indefinite extent of country. The necessity for Evangelists as a class of officers of the Church, is further obvious from the fact, that it is the duty of the Church to have "the word of the Lord sounded out"—the gospel preached, the glad tidings proclaimed to the world, for their faith and conversion; and that as a body she cannot do this of herself, even in her congregational capacity, any more than the human body can see without the eyes, hear without the ears, or handle without the hands.—There must then be a separate and distinct class of officers for this purpose, and those connected with it; such as baptizing

those who believe, repent, and confess the Lord; forming the converted into congregations, putting these in order, &c. Hence, as "faith comes by hearing, and hearing by the word of God," the inquiry is made—"How shall they hear without a preacher, and how shall they preach except they be sent"?—by the Church. Thus sent out, the expression is made use of in reference to them:—"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Hence, "their sound went out into all the earth, and their words unto the end of the world." And that this work of preaching the gospel, in order to the faith and conversion of the world, is inseparably connected with the baptism of the believing penitents, is evident from the connexion in which we find the foregoing passages.

In that (Rom. x.) and various other passages, (Rom. x. 8-10. Mark viii. 16. 1 Pet. iii. 21. Rom. x. 12-15. Acts xxii. 16. ii. 38, &c.) we have beautifully and inseparably connected together, preaching, faith, repentance, confession, calling on the name of the Lord, baptism in the name of Christ, and remission of, and salvation from, all past sins. And in all this, the Evangelist is the instrument, so far as human instrumentality is concerned. We are also thus particular here for the sake of those who contend, or seem to think, that there is no particular class of officers of the Christian Church, to preach, baptize, &c. If there is not, then one Disciple (whether man, woman or child!) is as much authorised to preach, baptize, &c. as another! and the maxim, that, "what is every body's business, is nobody's business," would hold here; and must hold here; and must soon prove disastrous to the church! Indeed, where such sentiments have prevailed, and where such a course has been attempted, disorder and confusion have ensued; and it had to be abandoned, to save the church from that destruction threatened by it, and which must soon inevitably have happened to it! But, "order is Heaven's first law," and "God is not the author of confusion,

but of peace, [of order] as in all the churches." To such disastrous result must such reasoning as the above inevitably lead, and as we have before observed, the whole church could just as easily act in this way, as the human body see without the eyes or hear without the ears.

As it is therefore the duty of the church to have the word of the Lord "sounded out"—to cause the gospel to be proclaimed to sinners, in order to their obedience, in order to the faith, and the conversion of the world; and as the congregation—the body of Christ—is not all mouth, any more than she is all eye, or ear, or hands, or feet, she must have a certain class of officers for this—the Evangelists.

## 2. QUALIFICATIONS OF THE EVANGELIST.

—That the Evangelist should possess requisite qualifications, is as necessary as that the Bishop or Deacon should, or that any class of secular officers of any kind, should. These qualifications should correspond with his office, and the duties she has to fulfil. We can easily learn or infer them, from the nature and character of the office itself;—and they consist, comprehensively speaking, and may be briefly summed up in the ability to proclaim successfully the gospel or to preach the word of the Lord; to baptize those who believe and confess the Lord, &c. "The qualifications of Evangelists will be fully comprehended by a knowledge of the character of Paul, Barnabas, Philip, Titus, and the apostles of all the churches; for notwithstanding Paul was Christ's Apostle to the Gentiles, he became the apostle of the church at Antioch, in which capacity he labored till death terminated his career at Rome.—Then, by studying the character of Timothy, Titus, Epaphroditus, Tychicus, Epaphras, and the angels or apostles of all the congregations, we can but see the requisite qualifications of Evangelists through all time." But in connexion with the qualifications for preaching, baptizing &c., there are others, frequently too much overlooked or disregarded, but no less necessary, and equally important to a successful proclamation of the

gospel. The Evangelist should possess in an eminent degree, the temper, disposition and manners, enjoined, inculcated, and exemplified in the gospel. His general deportment and character should, in this respect, correspond with the great message with which he is charged, and the sublime, solemn, and important truths which he has to announce. While he "should not strive, but be gentle towards all men," he should be bold, fearless, independent and uncompromising, as regards the truth—not sacrificing, suppressing or perverting any part or particle of it, from the fear of men or for the sake of pecuniary advantage or personal popularity. Like the first preachers sent forth by our Saviour, they should "be as prudent as serpents and as harmless as doves." Theirs should always be the "*suaviter in modo, fortiter in re,*" the mild in manner and strong in argument. The Evangelist should be a man of unblemished and irreproachable character—possessing such a one for piety, probity, punctuality, veracity &c. as shall give due weight to what he says, and cause it to have that effect, and make that impression upon his audience, which its character and importance demand. He must never conform to the world in any thing inconsistent with his character as a Christian and a preacher—inconsistent with any thing in the word of God. He must be careful not to indulge in vanity and extravagancy of dress, in luxurious eating and drinking, in the follies, frivolities, and "foolish talking and jesting" of the world,—must not frequent improper and immoral places, as balls, theatres, &c.; but must be consistent with the word of God and with himself at all times, and in all places, upon all occasions, and under all circumstances. Without these qualifications the most learned, able, and ingenious discourses, and the most powerful, splendid, and captivating eloquence, will avail nothing, or but little, in the salvation and redemption of man. We can learn much on this subject, from Paul's epistle to Timothy, the Evangelist. He exhorts him to preserve faith and a good conscience—to be

an example of the believers in word, behavior, love, spirit, faith, purity—to entreat the elder women as mothers, and the younger as sisters, with all purity—to keep himself pure—to flee such things as love of money, perverse disputings, &c.—to follow after righteousness, godliness, faith, love, patience, meekness—to keep his commandment without spot, unrebukable, &c.—to flee youthful lusts, and follow righteousness, &c. with them that call on the Lord out of a pure heart—to watch in all things and endure affliction—to not strive, but to be gentle to all men, apt to teach, patient, in meekness instructing those who oppose themselves, &c. And Titus, another Evangelist, he exhorts to shew himself a pattern of good works in all things; in doctrine to shew uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he who is of the contrary part (an opposer,) may be ashamed (of his opposition) having no evil thing to say of him. Especially is the example of Paul himself to be one of imitation by the Evangelist, as he enjoined Timothy to pattern after him.

Added to these qualifications of a good, pure, unblameable, and irreproachable moral and religious character, are others to which we have merely adverted at the outset of this part of our essay, and which must be possessed in a greater or less degree by every Evangelist, as indispensably necessary to his success. He should possess a deep, practical, and thorough knowledge of the word of God—of the whole Bible; the evidences of its divine origin; such corresponding branches of human science as may be useful in stating, illustrating, and enforcing its truths; and the arguments, motives, &c. necessary to induce to obedience. In short, to sum up all, the Evangelist, in order to be properly qualified for this work, should understand well the Bible in all its parts, be deeply versed in it, and enabled to make a ready and proper application of all the great truths which it contains. Hence the advice of Paul to Timothy, to “give attention to reading, to

exhortation, to doctrine”—to “study to show himself approved unto God,” that he “may be perfect thoroughly furnished unto every good work.” The Evangelist should endeavor as far as he can, to thoroughly understand the history and literature of the Bible, and the history and literature connected with it—the design with which each part was written, the rules and principles of interpretation &c. Particularly, like Apollos, he should be “eloquent and mighty in the Scriptures.” In addition to this, the Evangelist should have the power or command of language—the faculty of communicating with ease, energy, precision, and fluency, what he knows and has learned, so as to inform and enlighten the minds of others—must be “apt to teach;” and along with all this, possess the power of persuasion or exhortation—that of inducing aliens or sinners to turn to God, and obey the gospel of the Lord Jesus Christ. We do not contend, that the attainment of all these qualifications, in their fullness and perfection, is absolutely necessary to the Evangelist, and that short of this he should not attempt to preach; but that he should endeavor to possess them all, as much and in as high a degree as he can; and that they are important to a full and successful proclamation of the Gospel, in all places and among all classes. Were it now the age of miracles, a simple proclamation of the word of God, a bare announcement of it, confirmed by miracles, would be all that would be necessary. But that age passed away with the Apostles, the founders, under Christ, of the Christian system; and hence we have to call in to our aid, reading, study, argument, motive, illustration, &c. from all the various sources from which we can obtain them. And, lastly here, the Evangelist must possess discretion—discretion in making a proper division and application of the word of truth; and in the selection, arrangement, application and delivery of his discourses and addresses—discretion in conduct, behavior, address, and the discharge of the duties pertaining to his office—in short, discretion in all

things in which he is concerned and which are connected with him and his office. If "discretion is the better part of valor" in human affairs, how important must it be in those pertaining to heaven! Without it, the most brilliant and popular talents will not avail much; and it is "essential to the acceptable and successful work of an Evangelist."

J. R. H.

[To be continued.]

#### The Transfiguration—Again.

DEAR BRO. FERGUSON:—I agree pretty well with you in your views of the Transfiguration; but I cannot agree with your correspondent, in the March number of the Magazine, that it was John the Baptizer, who was with our Savior and Moses, on the mount. I must still believe, as much as I ever have done, that it was Elias himself, in *propria persona*; and who and Moses were as really there as Jesus himself. The Bible says most positively that it was Elias. "There appeared unto them Moses and Elias." We might as well make out Moses to be somebody else, as Elias. The conversation afterwards about John the Baptizer, that took place between our Savior and his Disciples, merely grew out of this circumstance.—But it is not for the purpose of controverting this, that I have appeared here in this communication.

You have shown us what the Transfiguration was *for*; and now permit me to endeavor to shew *why* it was recorded—for what purpose Matthew has introduced it into his narrative. I regard it as having been introduced there, by him, to illustrate an assertion which he had just recorded as having been made by our Savior; and that also it was in reference to that assertion, that the transfiguration itself took place, as well as for those other purposes mentioned by yourself. Jesus had just said to his disciples, as mentioned in the last verse of the 16th chap. of Matt. "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." And it was to illustrate this, as I conceive,

that Matthew immediately, and in the first of the next chap. has given us the narration of the Transfiguration. This "coming in his kingdom," we regard, not as his second and personal coming, for that has yet to take place, and they have long ago "tasted death;" nor his present kingdom, for he has never come personally in that, since it was established by the Apostles; but as a representation in his transfiguration, of his glory, when he shall come again. And Peter, James and John were "not to taste death," till they saw it. And they did see it. "His face did shine as the sun, and his raiment was white as the light." Reader, look back in your imagination, through the long vista of time, to this event, and endeavor in your mind to realize the scene. Imagine the face of Jesus shining, as no mortals has ever shone, in all the splendor, brightness, and power of the noon-day sun, in his full meridian strength; and his clothing, with all the brilliancy of the most brilliant light you can conceive of. You may then have some conception of it. And in him there you see what He shall be when He comes again; and what you yourself shall be if you are really his disciple, and will continue faithful unto death. "When we see him we shall be like him, for we shall see him as he is." But to be thus like him, we must be pure and holy. "And every one that hath this hope in him, purifieth himself even as he is pure." "Without holiness no man shall see the Lord." We must conform ourselves to Him here on earth, if we would be conformed to Him hereafter in heaven.—Just for a moment think of the great glory, of the "exceeding and eternal weight of glory," that awaits you! Think of shining like Jesus, and being with him in his kingdom! What is all the splendor of earth compared to this?—and which too is to endure forever. "The righteous shall shine like the sun in the kingdom of the Father."

J. R. H.

Forsake the foolish, and live; and go in the way of understanding.

**Meditation.**

This is a great and essential means of improvement. It is essential to self-examination and self-knowledge, without which the hope of progress and of virtue is vain. No one can know his own character, or be aware of the dispositions, feelings and motives by which he is actuated, except by means of deep and searching reflection. In the crowd of business and the hurry of the world, we are apt to rush on without weighing, as we should, the considerations which urge us; we are liable to neglect that close inspection of ourselves, and that careful reference of our conduct to the unerring standard of right, which are requisite both to our knowing where we are, and to our keeping in the right way. It is necessary that we sometimes pause and look around us, and consider our ways; that we take observation of the course we are running, and the various influences to which we are subjected, and be sure that we are not driven or drifted from the direction in which we ought to be proceeding. Without this there is no safety.

Meditation, too, is necessary in order to the digesting of religious truth, making familiar what we have learned, and incorporating it with our own minds. We cannot even retain it in our memories, much less can we be fully sensible of its power and worth, except through the habit of reflecting upon it. We cannot have it ready at command, so as to defend it when assailed, or state it when inquired after, or apply it in the emergencies of life, unless it be familiar to us by habitual meditation; so that even reading loses its value if unaccompanied by reflection. The obligations and motives of duty, the promises, hopes and prospects of the Christian, the great interests and permanent realities by which he is to be actuated, are not visibly and tangibly present to him, like the scenes of his passing life; and they must be made spiritually present by deliberate meditation, if he would be guided and swayed by them. Indeed, without this, he must be without consideration or devotion, ignorant of the actual state of his char-

acter, and in constant danger of falling a sacrifice to the unfriendly influences of the world.

In attempting, therefore, the acquisition of a religious character, it is important that you maintain an habitual thoughtfulness of mind. It has been said, and with perfect truth, that no man pursues any great interest of any kind, in which important consequences are at stake without a profound and settled seriousness of mind; and that a man of really frivolous disposition never accomplishes any thing valuable. How especially true must this be, in regard to the great interests of religion and eternity! How can you hope to make progress in that perplexing and difficult work, the establishment of a religious character, the attainment of the great Christian accomplishments, without a fixed and habitual thoughtfulness?—a thoughtfulness which never forgets the vastness and responsibility of the work assigned to man, nor loses the consciousness of a relation to more glorious beings than are found upon the earth. This must be your habit;—something more than an occasional musing and reverie, at set times, when you shall force yourself to the task. It must be the uniform condition of your mind; as much so as solicitude to the merchant, who has great treasures exposed to the uncertainties of the ocean and the foe;—a solicitude, in your case not gloomy, or unsocial, or morose, but thoughtful; so that nothing shall be done inconsiderately, or without advert- ing to the bearing it may have on your character and final prospects.

Then, besides this general state of mind, there must be, as I have said, allotted periods of express meditation. As the precept respecting devotion is, 'Pray without ceasing,' and yet set times of prayer are necessary; so also, while we say, 'Be always thoughtful,' we must add, that particular seasons are necessary on purpose for meditation. You must set apart certain times for reflection, when you shall deliberately sit down and survey with keen scrutiny yourself, your condition, your past life, and the prospect before you; inquire into the state

of your religious knowledge and personal attainments; and strengthen your sense of responsibility and purposes of duty, by dwelling on the attributes and government of God, the ways of his providence, the revelations of his word, the requisitions of his will, the glory of his kingdom, and all the affecting truths and promises which the gospel displays. These are to be the subjects of distinct and profound consideration, till your mind becomes imbued with them, and until, filled and inspired by the spiritual contemplation, you are in a manner 'changed into the same image as by the spirit of the Lord.' The proper season for this is the season of your daily devotion; when, having shut out the world, and sought the nearer presence of God, your mind is prepared to work fervently. Then, contemplation, aided by prayer, ascends to heights which it could never reach alone; and sometimes, whether in the body or out of the body it can hardly tell, soars, as it were, to the third heaven, and enjoys a revelation to which, at other hours, it is a stranger.

This, however, is an excitement of mind which is rarely to be expected. Those seasons are 'few as angel's visits,' which lift the spirit to any thing like ecstasy. They are glimpses of heaven, which the soul, in its present tabernacle, can seldom catch, only frequently enough to afford a brief foretaste of that bliss to which it shall hereafter arrive. Its ordinary musings are less ethereal; happy, undoubtedly, though oftentimes clouded by feelings of sadness and doubt, and by a sense of unworthiness and sin. But however mixed they may be, they are always salutary. If sad and disheartening, they lead to more vigilant self-examination, that we may discover their cause, and thus rekindle the watchlight that is so essential to right progress. If serene and joyous, they are a present earnest of the peace which is assured to the righteous, and the joy of heart which is one of the genuine fruits of the spirit. Be not, therefore, troubled or cast down (indeed never be cast down, so long as you can say to your soul, Trust in God;) be not, I say, disquieted or

cast down, because of the inequalities of feeling with which you enter and leave your closet, and the changes from brightness to gloom, from clearness to obscurity, which often pass over your mind. This, alas! is the inheritance of our frail nature. An equal vigor of thought, clearness of apprehension, force of imagination, fervor of devotion, always perceiving, feeling, adoring, with the same vividness and satisfaction, are to be our portion in the world of spirits. Here we see all things, 'as in a glass, darkly;' there we shall see 'face to face.' Here the truths we rejoice in are too often like the images of absent friends, which we strive in vain to bring brightly before the eye of our minds; they are shadowy, indistinct, and fleeting. But there they will be like our friends themselves, always present in their own full form and beauty, to dwell in the mind unfadingly, and constitute its bliss. Be satisfied, then, if you sometimes arrive, in your meditations, at that glow of elevated enjoyment which you desire. What you are rather to seek for, is, a calm and composed state of the affections, an equanimity of spirit, a serenity of temper;—like the quiet which an affectionate child experiences in the circle of its parents and brothers, where it is not excited to ecstasy by the thought of its father's goodness, but lives beneath it in a state of equal and affectionate trust. Like this should be the habitual experience of the Christian; and if it be thus with you, let not occasional dullness or darkness, coming over your spirit in its religious hours, dishearten or distress you.

This I say, because many persons of truly devout habits have unquestionably suffered much from this cause. In the natural fluctuations of the animal spirits, or the nervous system, or the bodily health, they sometimes find themselves cold at heart, and seemingly insensible to religious considerations. It seems to them that their hearts have waxed gross, that their eyes are closed, and their ears become dull of hearing. In vain do they read and think; they cannot arouse themselves to any thing like a 'realizing sense' of these great objects; but regard with a

stupid unconcern what at other times has been the source of their chief enjoyment. But let the humble and timid believer be of good cheer. This is not always a sign of guilt, or of desertion by God. It may be traced to the original and unavoidable imperfection of human nature; it is to be lamented as such, but not to be repented of as sin; and one may not expect to be relieved from it, till the soul is freed from the body. Let him watch the course of his mind, and he will find the same inequality of feeling to exist upon other subjects. He does not at all times take an equal interest in his ordinary concerns, nor does he at all times feel the highest warmth of affection toward his parent, friend, or child. Let him observe others, and he will discover the same variations in them. They will confess it to be so. The oldest and most established Christians will describe themselves to have passed their whole pilgrimage in this state of fluctuation. Read the private journals of distinguished believers, and you find in them frequent complaints of lukewarmness, indifference, and deadness of heart. They mourn over it, they bewail it, they strive against it, and yet it adheres to them as long as they live. It is not, therefore, your peculiar sin, but a common infirmity. Regard it in this light; and do not let it destroy your peace of mind, or lead you to overlook the rational evidence that your heart is right with God.

But also, on the other hand,—for the Christian's path is hedged in with dangers on every side, and in trying to escape from one it is easy to rush into another,—take heed that you do not unwarrantably apply this consolation and make this excuse to yourself in cases in which you really deserve blame. Do not let this apology, which is designed only for the comfort of the humble and watchful, be used by you as a cover for negligence and sinful self-confidence. Remember that your unsatisfactory state of religious sensibility may be possibly your fault; and you are not to presume that it is otherwise, until you have faithfully searched and tried. Have you not, for a time, been

unreasonably devoted to amusement, or engrossed by unnecessary cares, so as to have neglecting the watching of your heart? Have you not for a season been thoughtless, light-minded, frivolous, and careless of that devout reference to God, by which you should always be actuated? Have you not engaged in some questionable undertaking, or allowed yourself in sloth or self-indulgence, or cherished ill feelings towards others, or permitted your temper to be kept irritated by some unimportant vexations, or let your imagination run loose among forbidden desires? Ask yourself such questions; and perhaps in the nature of your recent occupations you may detect the cause of your present listlessness. If so, change the general turn of your life. In the words of Cowper's hymn, it is only 'A closer walk with God,' which can bring back 'the blessedness you once enjoyed.' Now, your heart is desolate and unsatisfied; you find in it 'an aching void, which God alone can fill;' and it is only by renewing your acquaintance with him, that you can renew your peace.

But, after all, remember that you are to judge of the real worth of these seasons, not by your enjoyment of them as they pass, not by the luxury or rapture of your contemplation, but by their effect upon your character and principles, by the religious power you gain from them toward meeting the duties and sufferings, the joys and sorrows, the temptations, trials and conflicts of actual life. Meditation is a means of religion; not to be rested in as a final good, nor allowed to satisfy us, except so far as it imparts to the character a permanent impress of seriousness and duty, and strengthens the principles of faith and self-government. If it add daily vigor to your resolutions, and secure order to your thoughts, serenity to your temper, and uprightness to your life, then it has fulfilled its legitimate purpose. If, on the other hand, it end in the reverie of the hour, then, however fervent and exalted, it is, comparatively speaking, worthless to yourself and unacceptable to God. Its permanent influence on the character is the true test of its value.

It is easy to see, therefore, that there are three purposes which you have in view; the cultivation of a religious spirit, the scrutiny of your life and character, the renewing of your good purposes.

By the first of these, you are to insure the predominance of a spiritual frame of mind, a perpetual, paramount interest in divine truth, and its incorporation with the frame and constitution of your soul; so that you shall be continually enlarging your apprehensions, concerning God, his providence and his purposes, and shall at the same time make them part of the very substance of your intellectual constitution, the pervading and actuating motives of all your life.

By this means religion becomes to the Christian what the spirit of his profession is to the soldier,—the one present thought, motive, and impulse, absorbing all others, and urging him to his one great object by its mastery over all other thoughts, principles, and affections. The other two purposes of meditation which I mentioned, may be described as the surveying and burnishing of the warrior's arms, in preparation for the summons to actual combat; or as the act of the mariner in mid ocean, who every day lifts his instruments to the light of heaven, and consults his charts and his books, that he may learn where he is, and what has been his progress, and whether any change must be made in his course in order to his reaching the intended haven. The warrior who should allow his arms to rust for want of a little daily care, and the mariner who should be shipwrecked from neglect of taking seasonable observations, are emblems of the folly of the man who presses on through life, without ever pausing to scrutinize the principles on which he acts, and rectify the errors he has committed.

This self-examination must be universal; embracing alike the conduct of your external life and the habitual tenor of your mind. You must survey the train of your thoughts, the temper you have sustained, your deportment toward others, your conversation, your employment, the use of your time and of your wealth; you must consider by what

sort of motives you are prevailing guided, what is the probable effect of your example, and whether you are doing all the good which might be reasonably expected of you; you must compare yourself with the example of Jesus Christ, and measure your life by the laws of holy living prescribed in his gospel. And in order that these and other topics may all have their place in the survey, it may not be amiss to keep them by you on a written list. Cotton Mather adopted and recommended the practice of assigning to such inquiries each its particular day of the week; so that every day might have its own topic of reflection, and every topic its due share of attention. Others may find this a useful suggestion.

A renewal of your resolutions is to follow this inquiry. Knowing where you are and what you need, you are to arrange your purposes accordingly. It is a sad error of some to fancy that seeing and acknowledging their faults is all which is required of them. They sit down and bewail them, and in weeping and sorrow waste that energy of mind which should have been exerted in amendment. But it is surely far better, with manly readiness, to rise and act without a tear, than to shed torrents of bitter water, and still go on as before. Regret and remorse naturally express themselves in weeping; but repentance shows itself in action. It may begin in sorrow, but it ends in reformation. And you have little reason to be satisfied with your reflections and your penitence, if they do not issue in prompt and resolute action.

—Henry Ware.

#### Conversion--what is it?

Conversion is generally spoken of in reference to that change through which an individual passes, in coming into a state of pardon, favor, and acceptance with God, whatever may be the causes of, or agencies in producing that change. Hence the appellation to such, of converts, converts to God, &c. These causes or agencies are variously regarded by different persons. Some regard faith alone as all the agency or instrument; others faith and repentance—and others,

faith, repentance and baptism. Of course the agency of the Holy Spirit in all these, must be acknowledged by all.

Those who thus regard faith alone, or faith and repentance, do not go far enough, and fall short of the requisitions of the New Testament for this purpose. They ascribe to one or both of these, what that never any where does. Neither faith nor repentance, are in their nature and design, considered in themselves alone, or included together, calculated to produce the change indicated by conversion, or there represented as doing it. They are preparatory and indispensably necessary to it, but yet it is not their result alone; and they can no more in and of themselves produce it, than the mere preparation of the soil can produce a crop without subsequent planting and cultivation. To be convinced of this, let us but for a moment advert to the condition in which man is placed before he is brought under the influence and operation of the gospel, and fully submits himself in obedience to it. He is wicked and rebellious in heart, alien in conduct, and in a state of guilt and condemnation before God. Now in reference to this his condition, there are three changes through which he must pass. There must be a change of heart, a change of conduct, and a change of state; and in the order here stated. For as the actions or conduct of man generally proceed from his heart, without a change here first, we cannot expect any change in his conduct; and without a change of conduct, he is not prepared for a change of state; and without a change of state, he cannot enjoy pardon and the indwelling of the Holy Spirit. Hence without a previous change of heart and conduct, he is not prepared for a change of state and its concomitants and subsequent advantages. Now to effect these three changes, there are three items or instrumentalities in the gospel;—faith, repentance and baptism; and in the order here stated or presented.

Faith produces a change of heart—repentance produces a change of conduct—and baptism produces a change of state.—

This order is a fixed one in reference to the divine operations and influences upon man in the kingdom of grace or favor, in preparing him for, and bringing him into that kingdom,—as fixed and unalterable as the laws of the natural world, in their operations and the effects they produce in the kingdom of nature. We might as well attempt to change the order and effects of the latter as of the former. The connexion between cause and effect, is not more fixed, certain and unalterable, than the connexion between these causes or agencies and the effects they are designed and calculated to produce. Faith is not designed or calculated of itself, and considered in reference to its direct effects, to produce a change of conduct or state; nor repentance, (in the original and scriptural acceptance of that term, as reformation,) to produce a change of heart or state; nor baptism to produce a change of heart or conduct. Hence we do not teach, and never have taught, that baptism produces a change of heart! That would be entirely inconsistent with the order we have here presented, and which has been the one we have always taught and advocated: FAITH in the Lord Jesus Christ, REFORMATION towards God, and BAPTISM in the name of the Lord Jesus Christ, and into the name of the Father and of the Son and of the Holy Spirit, in order to the remission of sins.

As the design of baptism is to produce a change of state, (and not a change of heart or conduct,) it is more immediately and directly connected with conversion, than either faith, repentance, or any thing else. For conversion itself is a change of state. In illustration,—when a man converts his property into money, it is a change in the state of value which is effected. The value remains the same, but is only changed in its state. It was at first property, and now it is money. Again,—we say that the ore is converted into the metal; when we mean that the state of the metal is changed. It first existed in that state we call ore, in combination with certain other substances; now it is freed from these, and exists in another state. Nothing is more common

than to speak of these changes of state as a conversion; and to use the terms "convert" and "conversion" in reference to them. We are almost daily in the habit of speaking of converting one thing into another by this change of state; and of using these terms in reference to this change.

Conversion, then, being a change of state, and baptism being designed to produce a change of state, it follows that in the Christian system, in the divine plan of salvation and conversion, as revealed in the New Testament, they are inseparably connected. Hence they are sometimes there used interchangeably. On Pentecost Peter said: "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit;" and at the Beautiful Gate of the Temple: "Repent, and be converted, that your sins may be blotted out, and that times of refreshing may come from the presence of the Lord." There is nothing more evident than that the Apostle here used the terms interchangeably, and as having reference to the same thing—a change of state. Hence in baptism, by receiving remission of sins as above quoted, we pass out of the unpardoned into the pardoned state, out of the unsaved into the saved state, out of the unregenerate into the regenerate state—out of the unjustified and unsanctified into the justified and sanctified state—and out of a state of alienation to God into one of acceptance, sonship, and covenant relation.

No one then, according to these views of conversion, (and they are those presented by the Bible,) can be said to be converted until he is baptized; though baptism itself, alone considered, without reference to a preceding faith and repentance, is not conversion. It is the completion, the consummation, of the process of conversion, begun and prepared for it by faith and repentance. And as in all processes of this change we call conversion, respecting every thing in reference to which we use the term, there is a certain important point at which it takes place and is completed, we generally apply

the term to that. When a man converts his property into money, there is a certain point in the arrangement at which it is done, and every thing else is preliminary and preparatory to this, but without which it could not and would not take place. And however long this may have been going on, however many and important the preparatory steps and preliminary arrangements, we never say the man has converted his property into money until it actually takes place. And however long a time the furnace may have been in blast, and the heat and other agencies in operation, we never say that the iron is converted into that state we call metal, until it leaves the ore and becomes separated from it. It is to this part of the process only that we give the name of conversion, though it could not have been effected without the operation of preceding agencies and operations. And so it is to that change of state effected in baptism, that we give the name of conversion, though it could not have been effected without preceding faith and repentance. We do not say that baptism is conversion, or conversion is baptism, for the Bible does not speak thus: as we do not say that the word of God is the Spirit, or the Spirit is the word.

We trust that we are now fully understood in reference to conversion; and that we will not be misrepresented on this point. We have labored to make it as plain as we could. May we be guided into the truth in all things, and freed from every kind of error, is our earnest prayer. J. R. H.

#### Mountains.

(Selected by J. R. H.)

The mountains of the earth seem to inspire some of the loftiest sentiments that can fill the breast of its intelligent inhabitants. Imbosomed in their deep solitudes, man feels his own littleness, and is forced to inquire, who made these wonders, and who sustains them? We are all the better, morally speaking, for leaving occasionally our daily-trodden haunts, where we see only human beings, and hear only the triumphs of human craft, the excitement of human

passions, the littleness and variety of even the noblest daring. There is an image of Jehovah's greatness impressed upon the outward face of nature, which for a time will awaken and sustain the most salutary reflections, breathing, as it were, a new life into the soul of the wayfarer. A man escapes from himself, forgetting the burden of a thousand petty cares, and rising above his sensual condition, when he looks upon the physical world in these its grandeur features and secluded scenes, which irresistibly speak to the inner sense of divinity, wisdom and omnipotence.

We are reminded, among the mountains, of one of the first and loveliest of all material things, the creation of light. Emerging with the earliest day from the sombre shades of the forest which, like night, invests the prospects with its own sadness and gloom, speedily a scene of joy and activity bursts upon the sight. The light comes upon you like a real tangible thing. You see it glinting and breaking upon the lofty ridge, then nearing down along the brown slope of the mountain, here projecting in long bright lines through the trees, and there—delicious golden morn! first-born of Nature's children, harbinger of life and gladness. How beautiful are thy first footsteps upon the heath-clad mountains! What a brood of gloomy thoughts thou dispellest, chasing them before thee, like yonder envious mists rising lazily from the plains, valleys, and streams, which they would fain hide from the eyes that now revel amid their exuberant loveliness. These lofty peaks are worthy altars for the beacon-fires of the orb of day, after he has finished his journey through the nations; and comes back to us over the floating splendor of the sea, in the eastern heavens. And see! he hath lit a hundred on these splintered summits, which blaze now as they blazed centuries ago, and diminish not.—“*Course of Creation, by Anderson.*”

#### Religious Fiction and Religious Novels.

Whether the plan be in itself expedient, to inculcate spiritual truth by means of fictitious narrative, has been, and not without

good reasons, called in question; but it must at least be admitted that there are two great and valid objections to the mass of religious novels already before the public. One is, that there is scarcely one possessing even a moderate amount of literary merit; and this, were there no other, would in itself be fatal; for never was there a more widely extended knowledge of what good writing should be than in the present day, and never were readers in general so exacting. The vehicle in which truth is conveyed is secondary in importance only to the truth itself; and the increasing refinement of our age renders necessary an increased attention to the modes which we may select for communicating our information to others.

The graces of style, both in writing and speaking, should be more than ever cultivated, since we know that the reception of even the loftiest philosophy may depend not a little on the manner in which it is offered. The adversaries of religion and morality are well aware of this, and in the broad sheets of blasphemy, impurity and sedition, with which, Sabbath after Sabbath, they poison the minds of the half-educated among us, they take care to consult the tastes, as well as to flatter the passions, of those to whom they address themselves. If it be needful that any should do this, whose chosen office it is to degrade all that is lofty, and sully all that is pure in humanity, surely it is not less essential to those whose object it is to raise and to refine the mind.

But in addition to the want of literary merit, there is another and yet stronger ground of objection to the generality of religious fictions—they are party works; the greater part of those which now appear being essentially Tractarian, if not Popish, in their nature and tendency. Amidst much apparent meekness and humility,—they breathe the very spirit of pride and intolerance. These remarks are here offered to the reader, not so much by way of discussing the question of religious fictions, as because those who write them have usually done so in order to obtain a hearing, which they doubted of obtaining in any other way. They argued that many would read a novel, and few a religious treatise; and they endeavored to combine the popularity of the one with the usefulness of the other. That the attempt, even when honestly made, has been rarely successful, must be admitted; and, perhaps, the cause of failure may be as much in the principle as in the execution.

(*Echoes of the Universe.*)

For the Christian Magazine.

## The Dying Child.

'Twas a lovely summer's evening,  
And the sun had gone to rest,  
Leaving still his beams so gorgeous  
Softly stealing o'er the west;  
When an angel, bright and lovely,  
Bending from his home on high,  
Hovered o'er a house of sadness,  
While a tear was in his eye:  
Yet his heart was full of gladness,  
Though his looks betokened sadness;  
Though the tear was in his eye.

For beneath that roof so lowly  
Lay a fair and lovely child  
On its bed of pain and sickness,  
Yet it sweetly slept the while:  
Softly, gently did it slumber,  
While upon its lips a smile  
Sweetly played, as if the beaming  
Of some gentle spirit-isle  
Was in holy radiance streaming  
O'er its soul, as it lay dreaming,  
Sweetly dreaming all the while;

Dreaming of a land of flowers,  
With its thousand beauteous things;  
Its babbling brooks and dewy bowers,  
And soft, sweet music-murmuring:  
And then it thought a gentle spirit  
Came and whispered in its dream—  
Whispered words of happy greeting—  
Words of welcome in its dream;  
And its little heart was beating,  
Wildly beating, as the greeting  
Were whispered in its dream.

When suddenly its slumbers breaking,  
With a tearful eye and wild,  
Upward toward the starry heavens  
Gazed the pale and dying child;  
And it seemed a heavenly vision  
Burst upon its spirit now,  
And the dews of death were stealing  
O'er its pale and beauteous brow;  
But its soul was full of feeling,  
Joyous feeling, though were steeling  
Death's damp dews upon its brow.

Sadly turning toward its mother,  
"Mother, I have loved thee well,"  
Said it faintly, "but must bid thee,  
Ay, must bid thee now farewell!  
O! tis hard to leave thee, mother;  
But I'm going far away  
To that land of happiness—  
List! e'en now the angels say,  
"From a world of sad distress,  
World of dreary loneliness,  
'Sister spirit come away.'"

Midnight bells were slowly chiming,  
And Luna, pale, along the west  
Queenly walked among her sisters,  
Smiling on a world of rest,  
When an angel, bright and lovely,  
Toward his Father's throne on high  
Winged his flight on airy pinions,  
And a tear was in his eye;  
But it was a tear of gladness,  
For he, from a land of sadness,  
Now had plucked a gentle flower  
To bloom forever in the sky.

H.

Virginia, 1852.

## God's Dominion Universal.

A SACRED ODE.

[Selected by J. A. Lauderdale.]

Eternal God, at thy command  
The varied seasons roll;  
Thy hand unseen  
Guides the great world's machine,  
And rules from pole to pole.  
Sun, moon, and stars thy glorious will  
Haste in their courses to fulfill,  
And wheel their orbs around;  
Darkness and day  
Thy word obey,  
Yield to thy hand  
In every land,  
And own their destined bounds.

Wake every soul  
With adoration sing;  
All meaner views control,  
And praise the Eternal King.

Ye nations, wake, and with submission own  
That Heaven's great Sovereign rules the world alone.  
He speaks; the tempests howl around,  
The murmuring north wind sweeps the ground;  
Old ocean foams, the angry billows roar,  
Dash on the rocks, in ruin whelm the shore.  
He speaks again; how bright the scene:  
'Tis all a calm; 'tis all serene;  
Hushed every gale,  
Sweet peace the sceptre sways,  
Sol shoot o'er hill and dale  
His nature-cheering rays.

Great are thy works, Eternal Power!  
We look, we tremble, we adore.  
The secret springs that move the soul,  
Submissive yield to thy control,  
Nor can withstand thy sway;  
But slacks thy hand,  
War wastes the land,  
Confusion reigns,  
Death sweeps the plains,  
And swells with gore the sea.

Pale famine smites, the bloom of Nature dies,  
The world's wide empire whelmed in ruin lies.  
Yet draw again  
They golden reign,  
Sweet peace ascends her throne;  
Discord and war  
Fly from afar,  
Her powerful influence own.  
Joy beams around,  
With glory crowned  
Sweet harmony descends.  
Down to the earth her course she bends,  
From shining realms above,  
Becomes a guest  
In every breast,  
And tunes the heart to love.

Eternal God, thy glorious name  
Demands our warmest praise,  
While angels sing thy boundless fame,  
We join our humble lays.  
Thy hand alone sustains the world;  
Thy hand withdrawn, in ruin hurled  
The rolling spheres of Nature's glorious frame  
Vanish, like sparkles, in the general flame.  
One glance from thee the world reviews,  
Chaos retires, new heavens arise,  
Suns blaze again, again expand the skies,  
And peace, eternal peace ensues.

PMILOENTHUSIASTICUS.

**The Bible Revision Convention at Memphis, Tenn.**

BRO. EDITOR:—It is possible many of your readers would be pleased to hear something of the result of the Convention, which opened its sessions in Memphis on the 2d, and brought them to a close on the 7th of April, 1852.

Your space, I am aware, will not allow full details, and as the proceedings with the address will soon appear in a book form, we must content ourselves with brief notices of a few important points. There were nearly or quite a hundred and fifty members in the Convention, and if all who attended, aided and abetted, had recorded their names, we could boast of thousands.

Perhaps two-thirds in attendance were members of the Baptist church, and the balance claimed connection with all Christians as the servants of Christ. Some of the ablest men in the Baptist denomination gave addresses which the public will soon see. Amongst these we place J. L. Waller, the President of the Convention, Dr. Lynd and Professor Drewry of the Covington Theological Seminary, Kentucky, Pres. Campbell of Georgetown College, Messrs. McCloy, Judd and Armitage of New York, Mr. McCrane of Miss., and divers others of fine attainments.

The Disciples of Christ, were ably represented by Alexander Campbell, President Shannon, and James Challen. None but gentlemen who had been previously selected for the purpose made addresses.

Remarkable unanimity prevailed through all the business of the meeting, and as there was but one object in view, viz. a revision of the Sacred Scriptures—there was but one feeling and one voice in reference to every important measure.

The Pedobaptist denominations took no part in aid of the objects of the meeting. On the contrary, they consecrated Friday April 2d, in Memphis to prayer and fasting, that no violence should be offered to the word of God.

Mr. Henderson of the Methodist church, made a speech in opposition to the present

effort of revision and Bro. John Young of Maysville Ky., replied.

There was no church or society representation in the Convention, but all the members took seats, with none but individual responsibility. But the question is anxiously asked,

“What was done?”

A society was formed called “*The Bible Revision Association*,” whose object is to act in concert with the “American Bible Union,” in revising the Holy Scriptures.—The next meeting is to take place in Louisville Ky., April 2d, 1853. In the meantime, agents will be in the field collecting funds and debating the propriety of the measure with the public. The Bible Union brethren have the work further advanced than was anticipated. Engagements have been made with scholars in England as well as in this country, to correct and translate such parts of the Scriptures as require it; and indeed a considerable portion of the labor of the New Testament has already been performed, and we should not be surprised if a corrected and emended revision were offered to the public in two years from this date.

Of the character of improvements, we have no right to speak with the least degree of certainty. We presume, however, the men employed, or who may hereafter be employed, are eminent scholars and altogether honest. It may be a question, we submit, whether honesty and high literary acquisitions, constitute all, or the most important qualifications of translators. It may yet be a question, whether the cardinal features of Christ's teaching have not been so obscured by Romish translations, even amongst Protestants, that Protestants themselves are not qualified to make or receive a pure version of the divine oracles. That the forth-coming edition of the English Scriptures will be a nearer approximation to the mind of the spirit, there is as little room to doubt as to suppose it will be free from all error.

Men who have lived long in the smoke of the great city, will likely never see Christianity in all her fair proportions.

But if there were no other argument in favor of a revision of the Scriptures except to cause a more general examination of the Hebrew and Greek Testaments, the effort will not be in vain. Every movement of the kind is of essential service, but not till the version shall appear, will we be prepared to pronounce upon its merits. Our motto however is, "Encouragement to all men to examine the word of life."

Franklin College, T.

T. F.

For the Christian Magazine.

**An Extract from Carvosso, and Remarks.**

There are many pious people who think we are atrociously wicked, because we teach the true penitent believers that when they are sanctified and cleansed with the washing of water by the word (Eph. 5: 26,) that then they are heirs of God—are regenerated, and stand justified from all their past sins.

An extract from a very popular work among them, will show that we are not in a greater error than themselves, provided they at all regard the doctrine contained in a book as extensively circulated by them as the Memoir of Carvosso—from which I take the following:

"But a more striking case is yet before us. At this place we heard of a blacksmith being very ill, and were desired to call to see him. Although pressed for time, on our way back to the boat we inquired out this poor man, and found him stretched out on a sort of crib in a little hut, in the last stage of consumption. His wife having gone out, he was left quite alone, and seemed surprised to see so many strangers enter his mean habitation. But our dear father soon engrossed all his attention.—Walking up to his bed-side he said to him: "Well my friend, we are come to inquire how you are." "I am very bad, Sir," said the poor man. "How long have you been ill?" "I have been lying here these ten weeks." "Indeed, but we are come more particularly to inquire how your mind is?" "Very bad, Sir." "Indeed! What is the matter then?" "O, sir, I am such a great

sinner!" "A great sinner, are you?" "O yes, sir." "Well what did Jesus Christ die for?" "For sinners, sir, but I am ——" "Stop now, answer my questions. You say Jesus Christ died to save sinners. Did he not die to save you?" "Yes, sir," "Well, if he died to save you, should you not praise him?" "Yes, sir; but ——" "Now stay my friend, just answer my question. You admit that Christ died for you; then I ask, should you not praise him?" "Yes, sir." "Come, then, my brother, lift up your voice and praise him. Glory be to God! Glory be to God! Come, my dear brother, join with me to praise the Lord." The poor heavy-laden sinner seemed astonished at the request, but being repeatedly urged, he at length consented to attempt to open his lips to use words of praise.—Our dear friend encouraged him. And though at first he seemed to utter words of praise, not from a lively sense of gratitude, but rather in conformity to the wishes of his kind and venerable instructor, yet being hereby insensibly brought off from himself to look to his crucified Redeemer, the power quickly descended into his soul in such a manner that he shouted with all the energy of a strong man: "Glory, glory, glory, praise the Lord," &c. &c. (See page 206-7.)

From the above it is evident, that this poor penitent was induced to believe his sins forgiven before he was born of water and of the Spirit, without which (birth) it is impossible to enter into the kingdom of God. (Jno. 3: 5.)

It is also evident from the teaching "the poor man" received, that he was caused to believe himself reconciled to God, even before his soul was purified IN obeying the truth, (1 Pet. 1: 22,) for it is said when Carvosso induced him to praise God from the consideration that Jesus Christ had died for him, that "being hereby insensibly brought off from himself to look to his crucified Redeemer, the power quickly descended into his soul," &c. &c.

The crucified Redeemer is the proper object for the mind of the penitent to be devoted to, when engaged in obeying the truth, as required in the gospel. But if I under-

stand the doctrine of the Universalists, it is nearly if not quite the same as that taught by the penitent blacksmith; that is a belief that we will receive full salvation simply because Jesus Christ died for us. And many who believe this, like the blacksmith, before they obey the truth, rejoice in the hope of eternal blessedness.

We discover that so soon as the penitent blacksmith was induced to believe himself freed from sin, he shouted with all the energy of a strong man." Nothing more could be said of the penitent who from the sincerity of their hearts submit to the law of pardon, as seen in the following and many other scriptures, where God's immutable law stands as a pledge of our acceptance with him, (Mark 16: 16; Acts 2: 3; 1 John 2: 4, 5.) Often have I seen poor contrite souls, when induced like the blacksmith to believe themselves freed from sin, spring from the anxious seat excited almost beyond measure. Often have I heard this excitement erroneously, though sincerely, called a baptism of the Holy Ghost. Often have true penitents who, like the Eunuch, have submitted to the ordinance of God, been seen coming from the bath of regeneration, being then renewed by the Holy Spirit, and going on their way rejoicing because the love of God is shed abroad in the heart by the Holy Spirit which is given unto them. How strange that men and women will reverence these old errors which belong to the darkness of days that are past! But with regard to such the poet has truly said:

"For time makes all but true love old:  
The burning thoughts that then were told,  
Run molten still in memory's mould;  
And will not cool  
Until the heart itself is cold,  
In Lethe's pool."

J. W. KILLGORE.

Comero, Henry co., April 10, 1852.

#### The Resurrection of Christ.

The following beautiful and truthful extracts, (truth is generally beautiful,) are from the closing part of the sermon on the Resurrection of Christ, "delivered in the First Congregational Church in New Or-

leans, Jan. 30th 1850, by the Rev. Theodore Clapp," from the text, "The Lord is risen indeed," Luke xxiv. 34.

J. R. H.

To me the resurrection of Christ is the only sure basis upon which to build the hope of immortality. "*Because he lives, we shall live also,*" reasons an apostle.— Yes, the resurrection of Christ is the rock of ages against which the gates of Hades or destruction can never prevail. The waves of skepticism may roll over it, the storms of unbelief may beat thereon, but it will never be removed out of its place. It is a pyramid towering with indestructible glory; the bond which unites earth and heaven, time and eternity, the mortal and the immortal. It is a spiritual light-house, which sends a cheering beam to every point in the tempestuous ocean of life. It dissipates the night of the grave, it illumines the dark valley and shadow of death. It presents the cup of hope and joy to the lips of the dying man, wipes the tear from his eye, and points him to glories unearthly and unending in the paradise of God.

O, how dreary are our best prospects, if limited by the narrow scenes of earth and time! No matter what we possess. We may be ever so prosperous and powerful in a worldly point of view. Before another morning dawns, we may be removed forever from earth and all its glories. If there be no hereafter, we live only to be broken by toil; to be wasted with sickness; to be racked with pain; to be desolated by one wave of sorrow after another, till we sink to be seen no more; to be merged in a common destiny with brute that perisheth. But if we can say from the heart, "*Because Jesus lives, we shall live also,*" this faith will enable us to triumph over all that is vile and polluted, all that is trying and painful in our present allotments. Standing on a lofty summit our eyes will catch glimpses of that better land which awaits us beyond these dark domains of mutability and the grave. We shall see that time, nature, death, with all their vicissitudes and wonders, are but the means which Providence is

employing to expand our minds, to refine our taste, exalt our affections, ennoble our characters, and finally make us meet to be introduced to the unimaginable fates and fortunes of that inheritance, which is incorruptible, undefiled, and unfading. AMEN.

**Humility.**

Humility is entirely a Christian virtue, and one of the most important. It is an absolute ingredient of Christian character, without which it is imperfect, incomplete, deficient. Until Jesus taught humility as a virtue, it seems to have never been so recorded. Men were prone to estimate things by their appearances, not by the reality, not by the results to which they might lead, the consequences in which they might terminate. Hence the estimation in which humility was held, until Jesus taught: "*Blessed are the meek for they shall inherit the earth: Blessed are the poor in spirit, for theirs is the kingdom of heaven.*"

We have been led to preceeding remarks, by the following, with which we lately met: "The whole Roman language, says Wesley, even with all the improvements of the Augustan age, does not afford so much as a name for humility. The word from which we borrow this, as is well known, having in Latin, a quite different meaning; nor, was it found in the copious language of the Greeks, till it was made by the Great Apostle." So we see that so far was this virtue from having any place in the estimation of the ancients, that the two most important languages of antiquity, the Greek and the Roman, had not even a name for it! It was regarded by men as a defect, as a disgraceful trait, a meanness unworthy a noble character, and designated by opprobrious terms.

But Christianity, which has consecrated the ignominy of the cross to the greatest and noblest end on earth, and made it the pathway to the crown, has elevated humility to the highest range of virtues. It has made it the stepping-stone to the highest honors, the greatest exaltation, and the most splendid and imperishable glory.—

"Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it no robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man he *humbled* himself, and became obedient unto death, even the death of the cross. Wherefore God hath *highly exalted* him, and given him a name which is above every name."

**QUERIST'S DEPARTMENT.**

HICKORY GROVE, Wilson, CO. T.,  
Feb. 24th, 1852.

BRO. FERGUSON:—Dear Sir: You will give us your views of the 25th verse of the 1st chapter of Acts. The difficulty appears to be in the pronoun HE, in the latter part of the verse. Some of the Brethren say, that the pronoun (he) personates Matthias. And I believe Dr. Clark takes the same position: That this man Matthias was elected to take part of the ministry and Apostleship, or elected to fill the vacancy of Judas, is very certain. But, was it Matthias?—"that he might go to his own place."

We wish you also to give us an explanation of the first verse of the 4th chap. of 1st Peter: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise (you disciples) with the same mind, For he that hath suffered in the flesh hath ceased from sin." Would it be a perversion to render it thus: You who have armed yourselves with the same minds (or minds like unto Christ) and have suffered in the flesh have ceased from sin? We are anxious to hear from you upon the above passages.  
Yours, W.

**REPLY.**

The "he" in the first part of the verse evidently refers to Matthias or whoever might be chosen, whilst the same pronoun in the latter part of the verse personates Judas. There is no difficulty in the reference. The most obvious and natural is certainly the correct understanding. Judas fell by transgression that he might go to his

own place. Matthias, or him upon whom the lot would fall, was to take part of the ministry and Apostleship vacated by Judas.

2. Your translation could not be sustained either by the original or the obvious design of the Apostle. Peter evidently exhorts his Brethren to arm themselves against suffering from the consideration that Christ had suffered even unto death; and against sin from the persuasion that even should they die or be put to death for their fidelity, death is a cessation from sin and on that account may be preferred to a renunciation of Christ. The passage has been rendered thus:—"Christ, therefore, having died for us in the flesh has ceased from sin; that you might not continue to pass the remainder of your life in the flesh, after the lusts of men, but after the will of God."

It is an exhortation, in view of severe persecution, to bold perseverance in duty even unto death if necessary. The exhortation in the whole connection is predicated upon motives drawn 1, Christ; 2, the blessedness not to say usefulness, of martyrs in the separate state; 3, from the long time already spent in serving divers lusts.

EDITOR.

DECISION OF CHARACTER.—There is nothing more to be esteemed than a manly firmness and decision of character. I like a person who knows his own mind and sticks to it; who sees at once what is to be done in given circumstances, and does it. He does not beat about the bush for difficulties or excuses, but goes the shortest and most effectual way to obtain his own ends, or to accomplish a useful object. If he can serve you he will do so; if he cannot, he will say so without keeping you in needless suspense, or laying you under pretended obligations.—*Hazlett.*

#### The Dread of Death.

BY ALBERT BARNES.  
(Selected by J. R. H.)

It is not sinful to dread death. The Redeemer dreaded it. His human nature, tho' perfectly holy, shrank back from the agonies

of dying. The fear of death, therefore, in itself, is not sinful. Christians are often troubled, because they have not that calmness in the prospect of death, which they suppose they ought to have, and because their nature shrinks back from the dying pang. They suppose that such feelings are inconsistent with religion, and that they who have them cannot be true Christians. But they forget their Redeemer and his sorrows; they forget the earnestness with which he pleaded, that the cup might be removed. Death is, in itself, fearful, and it is a part of our nature to dread it, and even in the best of minds, sometimes the fear of it is not wholly taken away until the hour comes, and God gives them "*dying grace.*"

There are probably two reasons why God made death so fearful to man. One is, to impress him with the importance of being prepared for it. Death is to him the entrance on endless being, and it is an object of God to keep the attention fixed on that, as a most momentous and solemn event. The ox, the lamb, the robin, the dove, have no immortal nature, no conscience, no responsibility and no need of making preparations for death; and hence, except in a very slight degree—they seem to have no dread of dying. But not so with man. He has an undying soul. His main business here is to prepare for death and for the world beyond; and hence, by all the fear of the dying pang, and by all the horrors of the grave, God would fix the attention of man on his own death as a most momentous event, and lead him to seek the hope of immortality, which alone can lay the foundation for any proper removal of the fear of dying.

The other reason is, to deter man from taking his own life. To keep him from this, he is made so as to start back from death. He fears it; it is to him an object of deepest dread; and even when pressed down by calamity and sadness as a general law, he "had rather bear the ills he has, than fly to others that he knows not of." Man is the only creature in reference to whom this danger exists. There is not one of the brute creation, unless it be the scorpion, that wil

take its own life; and hence they have not such a dread of dying. But we know how it is with man. Weary with life; goaded by a guilty conscience; disappointed and heart-broken, he is under the strong temptations to commit the enormous crime of self-murder; and to rush uncalled to the bar of God. As one of the means of deterring from this, God has so made us that we fear to die; and thousands are kept from this enormous crime by this fear, when nothing else would save them. It is benevolence, therefore, to the world, that man is afraid to die; and in every pang of the dying struggle, and every thing about death, that makes us turn pale and tremble at its approach, there is, in some way, the manifestation of goodness to mankind.

#### An Editor's Duties.

##### AN APOLOGY TO CORRESPONDENTS.

We have a few Correspondents who complain of neglect on our part to reply to their communications, to whom we beg leave to offer the following apology. We know that we lay ourselves liable to the charge of vain boasting, but perhaps it would be better to suffer this charge than that of lack of courtesy to those who have applauded our labors from the beginning and unasked have volunteered their efficient service in securing the present wide-spread circulation of the "Magazine."

It should be remembered that we deliver, upon an average, four original discourses every week. Two of these are delivered to a crowded audience, composed of some of the most enquiring, intelligent and respectable portion of our citizens. That we perform the duty of Pastor in a Church of nearly six hundred members and that we have sought to visit nearly two hundred families in the church and congregation at least once every three months, and oftener during seasons of affliction; and all this in a city and neighborhood scattered over an unusually large territory. That every benevolent society in the city and many literary ones in it and the surrounding villages,

have claims upon us for addresses &c., which cannot be well set aside. Add to these the responsibilities of a large family, and remember the amount of time required to receive visitors and give attention to strangers, together with the claims upon our correspondence from churches, raised up and served in other sections of the country, kindred and personal friends—and you will have some view of the duties that press upon the Editor of the Magazine. Then the duties of nearly all our agencies for the spread of the cause in the State, have been forced upon us; and duties of euloosinary office held from the State, such as Trustee of the Lunatic Asylum &c. &c., and you will be willing to admit that we eat no idle bread. Now, let it be remembered, that these personal, family, city, church and association duties are to be met by a very ordinary share of health; that a fearful chronic disease is to be contended with almost daily, and we do not entertain a doubt that our correspondents will forgive any apparent neglect. The articles for the Magazine are often written in the intervals that a systematic use of our time affords, and sometimes by the midnight lamp when some physical pain has prevented the soothing influences of sleep. As our labors for the Christian Magazine for the past four years have been a free-will offering, for which we have not received any pecuniary compensation, we feel that when all the circumstances are known, it is worse than ungenerous to complain that private letters are not always or very briefly answered.— Could any brother be selected to conduct the Magazine, it would be a relief to us, and to those with whom we labor as Pastor a source of congratulation. We will be compelled to make some arrangement for the coming volume, that will not require our personal attention. Duties by day and duties by night; duties for friends and duties for strangers; duties public and private, for the family, church and world; for the pulpit, printing office, and lecture room, might be our boast before men, whilst their imperfect performance is our complaint be-

fore him who has said "when ye have done all, say we are unprofitable servants"—we confer no favor on Him to whom we must give an account. J. B. F.

#### Special Notice to Correspondents.

To Brethren JOURDAN and BROWN of Glasgow we would say, lack of time prevents a reply to their kind suggestions.—We duly appreciate them, though they do not understand us. To Bro. L. S. GILLIAM, that the charge he refers to is a sheer fabrication, made by a man who in this community is not held responsible for his sayings. The truth he will find by consulting the June and July numbers of "Christian Magazine," vol. I. Bro. STREET has our sincere thanks for his letter. Bro. WADE BARRETT writes as a man who knows what is meant by gospel liberty. If we live and have health enough his letter shall receive attention in the Magazine. Bro. POTTS must bear with us. We did not appreciate the precise point of his difficulty, but think we do now. Did it ever occur to him that what is related Gen. 15: 6, was seen "in vision" and that the reality of that vision is to be found Gen. 22d? This may reconcile the Chronological difficulty. God speaks of things that are not as though they were. He showed them in vision to the Fathers, to inspire their confidence. I do not think that he and I differ upon the main question. J. B. F.

#### OBITUARY NOTICES.

DIED, at his residence, near Castalian Springs, Sumner county, Tenn., on the 8th of February, 1852, HENRY HEAD Sr., aged 78 years.

The deceased united with the Christian Church only five or six years before his death, though for many years he had been a seeker of religion, as it is commonly termed, under the influence of Baptist teaching. He was never able, however, to obtain that "experience of grace" they taught him to expect, though he sought it carefully with tears and mourning.

In course of time, one of his sons obeyed the gospel, as we understand it; another left the Baptist church and joined the heretics, as the old man regarded us. This, however, led him to hear and examine our teaching, and in it he found what he was seeking, viz: what he must do to have an assurance of forgiveness of sins and adoption into the family of God. He delayed not to embrace the truth, and died rejoicing in it. A. G. B.

WASHINGTON, Muhlenburg County, Ky., }  
March 12, 1852.

DEAR BROTHER FERGOUSON: It becomes my painful duty to inform you of the death of our beloved sister, NANNIE LEIGH TOWNES, daughter of Elder Paschal L. Towns, who

departed this life, aged 23, on the morning of the 7th of this month, after a painful illness of ten weeks, which she bore with Christian fortitude. She had been a pious member of the Christian Church for the past nine years of her life, immersed by yourself in Hopkinsville, Ky., while a student at the school of Bro. T. H. Trice of that place. Her course has been, since that time, one of true Christian piety. Being for several years past in very delicate health, she has borne it with a resignation which none but a child of God could do. It seemed only to strengthen her faith in the goodness of God, and her hope of ultimate relief. She remained entirely sensible to the last moment of her existence, speaking audibly to her friends in terms of the deepest affection; and when witnessing their tears, said to them: "do not cry, I am so easy; God will save me; I have prayed to him." Her life set as the setting sun; without a struggle she sunk to rest, to rise in that glorious morn, when God shall awaken the dead to a glorious immortality. The strife is now over; she has gone to the bosom of her Redeemer to join the assembly of the blest. Her quiet spirit has winged its flight to the sweet garden of delights awarded to the faithful, there to await those whose pious example may encourage to look beyond this vale of tears to a joyful meeting, "where sickness nor sorrow, pain or death are felt and feared no more."

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

She has left a large circle of relations and friends to mourn her loss, who, while they weep o'er her absence, rejoice in the hope that our loss is her eternal gain,

Though dreary the empire of night,  
She soon will emerge from its gloom,  
And see immortality's light  
Arise on the shades of the tomb.

Your sister in Christ,

M. J. T.

#### Tribute of Respect.

At a called meeting of the students of Franklin College, Tennessee, the following resolutions, expressive of the deep sorrow that has fallen upon them by the late and untimely death of one of their fellow students, were passed and adopted:

Whereas, in his infinite mercy and inscrutable Providence, it has pleased Omnipotence to take, in the bloom and vigor of youth, from the bosom of his aged and devoted parents, to whom he offered many fair promises of future usefulness, and from us, his mourning friends and fellow students, our beloved brother, ROBERT M. NELSON, of Rutherford county, Tenn., who, as a student, possessed with untiring energy and industry, was about completing his Collegiate course with the highest honors of the institution—as a friend he was ever warm and cordial, influenced only by the noblest purposes of a good heart; as a Christian, in conduct, was pure, and in life devotional; and as a member of our institution, bound to us by all the endearing ties of a long-cherished friendship and affection. Therefore,

Resolved, That, while we consider it our duty at all times to submit in reverence to the will of Heaven, yet, we can not feel otherwise than sadly impressed with the irreparable loss we sustain in the death of our beloved associate.

Resolved, That we deeply sympathize with the relations of our departed brother, and mingle our tears with those of his aged father and mother, who looked to him as a staff of support in their declining years, knowing that however great our sorrow may be, theirs is greater.

Resolved, That, as a token of the high esteem we entertain for the memory of our lost brother, we wear the usual badge of mourning for the space of thirty days.

Resolved, That a copy of these resolutions be forwarded to the parents of the deceased, and also to the Christian Magazine, Nashville Banner, and Nashville Union, with the request that they, and other Nashville papers, publish the same.

S. S. LAFITTE,  
R. R. CALDWELL,  
W. T. RICHARDSON, } Committee.  
E. W. HERNDON,  
L. HODGES,  
A. B. JONES,

# 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. V.

NASHVILLE, TENN. JUNE, 1852.

NO. VI.

## MEANS OF RELIGIOUS IMPROVEMENT.

### Preaching.

Preaching is a divine institution; and its authority and wisdom have been illustriously justified in the success which has attended it in every age of the church. It is to a publication from the lips of living teachers, that the gospel owes its spread through so large a portion of the globe. At its first introduction, at its reformation, and in its present diffusion, it has been the 'company of the preachers' that has arrested the attention to its divine truths, and subdued the hearts of men to its holy power. And it always must be the case, however great may be the efficacy of those more personal instruments of which we have spoken, that the pulpit shall be the main engine for the incitement and instruction of the individual mind, and the maintenance of the power of religion in the Christian world.

Multitudes, however, habitually attend the preaching of the gospel, with little profit, and with no adequate apprehension of its purpose or value. Habit, thoughtlessness, inattention, worldliness, cause its sublime instructions to be unheeded, and render its powerful appeals unimpressive. It may have been so with you, in times past. But if you are now truly awake to the necessity of studying the improvement of your character, and making God's will the rule of your life, you will listen eagerly to the preaching of his truth, and drink it in as a thirsty man water. I say nothing, therefore, to urge the duty of attendance in the house of prayer. You will esteem it one of your privileges, and will feel that however imperfectly the word may be dispensed, it is yet full of divine savor, and profitable to any one who seeks his soul's

good rather than his mind's entertainment.

In order to the greatest advantage from this duty, it is well, in the first place, to give heed to the manner in which the other hours of the Lord's day are spent. There can be no doubt that one considerable cause of the inefficacy of preaching is to be found in the circumstance that the remainder of the day is passed in a manner little likely to prepare the mind for its religious services, and suited to obliterate the impressions received from them. The sentiments excited in holy time, instead of being cherished are checked and smothered by the uncongenial engagements of the rest of the day; and Sunday becomes at length even a day for hardening the heart, through this habitual resistance of the most solemn truths. For, when exposed to their frequent repetition, if it do not yield to them, it must inevitably become callous to them. This evil you are to guard against, by making the whole occupation of the day harmonize with that portion of it which is spent in public worship. And to do this implies no fanatical recluseness or morose sullenness.—It implies nothing but the endeavor of a reasonable man, who finds that the cares of the six days tend to distract his feelings from religion, to counteract them on the day set apart for that purpose. It is only saying, with regard to all worldly occupations, what Burke said of politics in the pulpit;—Six days are full of them, and six days are enough; let us give one day to something better.

You will therefore be careful so to spend your morning hours, that you shall enter the sanctuary with a prepared mind,—already touched with a sense of God, and tuned to his praise. Your reading and your thoughts will be directed to this pur-

pose; and instead of cherishing or inviting vain thoughts and a light state of feelings, by lounging over a newspaper, or a novel, or by conversation on the passing events of the day, you will occupy yourself on such subjects as shall hallow the temper of your mind, and exclude the crowd of impertinent desires. Then you will be ready to join feelingly in the public service of your Maker, and listen profitably to the exhortations of the pulpit.

You have doubtless observed in your own case, and heard it remarked by others, that the same discourse under different circumstances, seems like a very different thing; that what at one time is listened to with pleasure and interest, at another is heard with indifference. To what can this be owing, but to the variation in the hearer's state of mind? The discourse is the same; but it addresses itself to a soul at one time tuned to the occasion and the subject, and at another tuned to something else. So important is adaptation;—as might be illustrated in a thousand ways. Hence you will study to carry a prepared mind to the hearing of the word, that you may not fail of receiving the utmost edification. Otherwise you may sit under the most powerful oratory, and hear divine truth dispensed with an eloquence worthy of angels, and yet sit unmoved. It can be powerful to your heart, it can effectually promote your progress in the Christian life, only through your own preparation to receive it, and in proportion to that preparation.

Let me also caution you to remember, that there is good and important matter belonging to every subject which the pulpit may treat; and it is very unwise (to use the mildest expression) to turn away dissatisfied, because a sermon does not happen to fall in with the state of your feelings.—Hearers are often guilty of great injustice in this way. They are too often ready to measure the preacher's fidelity by the degree in which he speaks to their own immediate experience. They are earnestly engaged in particular views, feelings, trains of thought, processes of experience, which

filling their mind, seem to them all in all; and if the preacher does not touch upon these, they condemn him as dry, cold, and jejune. But they should consider, that there are other minds to be suited besides their own, and that what is so ill adapted to themselves may be precisely what is needed by others; nay, precisely what they themselves may need at another time. Instead of expressing dissatisfaction, they should rejoice that every one receives in turn a portion adapted to him, and endeavor to elicit something applicable to themselves. If they will but seek, they will often find a seasonable word when they least expect it. Let me entreat you to make this your habit. If you do not, it is plain that many Sundays will be lost to you, (for you cannot have your own case always treated,) and you will, moreover, become a fastidious and querulous hearer, discontented with yourself, and uncomfortable to others. But if you resolutely bring your mind to take an interest in whatever you hear, you will always find cause for contentment and satisfaction, if not edification and delight.

Few things are more hostile to such attendance on preaching as shall promote religious improvement, than the habit of listening to sermons as literary or rhetorical efforts, and for the gratification of a literary taste. From the very nature of the case, it must result in constant dissatisfaction.—For let it be considered how few of all the authors who have published books, are able to give this gratification; and can it, then, be expected of every preacher? How small a proportion of the thousands who have preached, have printed their sermons! and how few of these have a place among the eminent names of literature! Hence it is impossible that every preacher should, every Sunday, satisfy a man who has formed his taste on printed specimens of excellence, and who comes to gratify it at church. It is inevitable that such a one should be disappointed and displeased, far more often than he shall be tolerably gratified. Those who, on this ground, are accustomed to speak harshly of ministers, and

to excite discontent in the community, would do well to reflect on the unreasonableness of the requisition, and learn that they injure themselves by looking for what they cannot expect to find, to the neglect of that substantial good which alone is intended to be conveyed. But he who thinks only of improvement, and the religious exercise of his mind, will always find something to engage and satisfy him. Distinguished talent there may not be, nor original thought, nor striking images, nor tasteful composition, nor eloquent declamation; but Christian truth, old and familiar perhaps, but still high and important, there always will be. Dwelling upon this, excited by it to reflection, occupied in studying by its light his own character and prospects, and the perfections and purposes of God, he has no lack of interesting thought. The preacher becomes but a secondary object. His God, his duty, his salvation,—these are the topics on which his mind runs; and these he can contemplate: he will not be hindered from contemplating them, whatever may be the feebleness or deficiencies of him who ministers at the altar.

Bacon has laid down a rule for profitable reading, which ought to be sacredly applied to preaching, by those who would listen to it profitably: 'Read, not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.' What you hear from your minister 'weigh and consider' for a religious end and personal application. To listen as a critic, with a fastidious nicety about diction and a captious sensibility to style, is a sure method to defeat what should be the first object with the hearer, as it is the great purpose of the speaker. For which reason, it has been remarked, we are not to be surprised that Paul, with all his energy of speech, made some few converts, and gathered no church among the Athenians; the sensitive and intellectual taste, and love of ingenious fancies, which distinguished them, formed a habit of mind peculiarly fitted to destroy the capacity for receiving any strong and profound impressions.

In the next place if you think that when you leave the house of God, you may discharge from your mind the thoughts and the sentiments there excited; if you immediately join in frivolous society and ordinary conversation; if you occupy your time in making visits of ceremony, or in reading the Sunday newspaper and books of amusement, you can derive little advantage from the service in which you have engaged.—However serious may have been your attendance, however earnest the wish for improvement, you are taking the surest method to render it all vain. The word spoken must be treasured up, the counsels of wisdom must be made to abide in the heart, the instructions and warnings of Heaven must be fixed by reflection and thought, or the impressions you have received will be transitory, and the good purposes which spring up within you will pass away like the early dew. If the preacher have presented arguments for the truth of Christianity, or for the support of any of its great doctrines, of what use has this been to you, if you shall know nothing about them to-morrow? And how can you hope to remember what is so difficult to be retained, if you take no pains to refresh your mind with it by immediate retirement and contemplation? If he have been urging you to the study of your own heart, and pointing out the sources of self-deception, and the means of preservation against the sins which easily beset you, and you have been affected and humbled, and made to resolve on greater watchfulness; of what avail will this be, if you immediately abandon yourself to frivolous topics of thought? and how are you any better prepared for the temptations and trials of to-morrow, if you thus drive from your mind those views which were to strengthen you? Or, if he have presented to you the elevating truths respecting God, and heaven, and man's prospects of glory, and thus raised in your spirit a glow of divine love, and a sense of your exalted destiny, and you at once turn from it all to employments and thoughts which are wholly of earth; then is not that holy

excitement worse than lost? have you not done something to harden your heart, and render it less capable of receiving the same impression again? For you have resisted its motions, and quenched its fire, by calling it back to this lower world when it was just beginning to delight itself in heaven.

Depend upon it, that the mere attendance upon public worship is very insufficient, without some care to fix its impressions afterward, and recall and strengthen what you have heard and enjoyed. It is wise, therefore, to go back from the church to retirement, there to think over the truths you have heard, refresh the feelings you have indulged, apply to your conscience the doctrine delivered, and supplicate the divine blessing. By habitually doing this, you will in time become possessed of a large fund of religious information and moral truth, which otherwise might have been lost to you; and instead of being in the condition of those, who cannot perceive that the pulpit has ever taught them any thing, you will find it a most efficient and persuasive instructor.

It is a custom, with some persons, to make a record of the discourses which they have heard, entering in a book the texts and subjects, together with a brief sketch of the train of remark. This is a very commendable and useful custom, provided it is not allowed to take off one's thoughts from the duty of self-application, and do not become a mere effort of memory and trial of skill. If this be avoided, the practice will be found useful in many respects. The exercise of writing greatly assists that of thinking, and discovers to one whether his ideas are distinct and clear. It enables and compels him to look closely at the subject, so that he cannot dismiss it with the cursory and impatient examination which he might be otherwise tempted to give it. It enables him afterwards to read, with distinctness, the impressions which he received, and to revive the purposes which he formed in consequence of them. His record becomes a spiritual monitor, reminding him whenever he consults it, of the lessons he has

learned, and the exhortations he has heard; and prompting him to a more definite comparison of his actual attainments of the standard which has been placed before him. The advantages which may thus be derived from it, will be far more than a compensation for all the troubles attending it.

But whether you make such memoranda or not, the practice of recalling to mind the instructions and reflections of God's house, if systematically pursued, will save you from the pain of making the complaint which we hear from so many that they cannot remember what they have heard, oftentimes not even the text; and this, too, from persons who can repeat all the particulars of a long story to which they have listened, or a longer conversation in which they have taken part. Why the difference? Partly because they attended with greater interest to the story and conversation, partly because they are more easily remembered than a formal discourse, but principally because these are matters that they are accustomed to recall to mind and to repeat, which they have not been accustomed to do in regard to sermons. The want of practice is the principal difficulty. Make it an object always to remember, and be in the habit of going over again in your mind the principal topics, and you will not be troubled with want of memory.

I should do wrong, however, if I did not here speak a word of comfort to those humble and sincere Christians, whose advantages in early life were not such as to enable them to form any habits of intellectual exertion, and who are, in consequence, subject to a weakness of memory which they have struggled against in vain, and which is a source of constant unhappiness to them. Every thing they hear from the pulpit slips from their minds, even if it have highly moved and delighted them; and they fear this is a sign of unprofitableness and sin. To such it may be well to recommend the reply of John Newton to one who came to him sorrowing with the same complaint. You forget, said he,

what was preached to you. So, too, you forget upon what food you dined a week or a month ago; yet you are none the less sure that you received the nourishment from it: and no doubt, also, that your spiritual food nourished you, though you have forgotten in what it consisted. So long as you received it with pleasure and a healthy digestion, and it has kept you a living and growing soul, it can be of no consequence whether you particularly remember it or not.

Finally, preaching, however ineffectual it may often prove, is one of the chief means of grace, and is capable of being made, by every individual, a principal agent in his religious advancement. Let it be so to you. It will be so if you attend on it in a right spirit, and faithfully strive to gain nourishment from it. Do not let it be your shame and guilt, that you sit year after year within hearing of the preacher's voice, and yet are none the better. Do not suffer it to be with yourself, as it is with many, that preaching grows less interesting as they advance. This, it is true, is in part owing to the nature of the mind, which finds a delight in what is new and fresh, which it does not perceive in what has been long familiar. There is a charm in listening to the word preached, when the soul is first awakened to an interest in the concerns of its salvation, and devours every sentence as a hungry man his food, which cannot be fully retained in cooler and maturer years. But if the charm be entirely gone, if the relish be altogether lost, it must be altogether through your own fault. It must be because you have not watched over the tastes and susceptibilities of your mind, but have, through neglect, suffered it to become hardened. Be but faithful to yourself cherish your tenderness of spirit, take pains to keep alive the ardor and interest of your younger days, and you will find that your feelings will not become wholly dead to the voice of the preacher, nor will time and age be able to rob you of this source of your enjoyment. The ancient philosopher, on whom has been well bestowed the title of

'Rome's best mortal mind,' in writing beautifully of old age, tells us, that the great reason why the faculties of men are impaired in the declining years of a long life, is, that they cease to use and exercise them; and that any man by continuing vigorously to exert them as in earlier life, may hope to retain them to the last, in something of their original power. The remark may be applied to the old age of the Christian. By faithfully watching over and exercising his feelings and emotions, he may retain them in some degree of liveliness and vigor to the latest period. And although the zest with which he hung on the ministration of the word, in the first ardor of his youthful faith, may be gone, he will maintain a sober interest, and find a tranquil delight, suited to the serenity of his fading days, and to the peacefulness of the expectation with which he waits the summons to home.

[Henry Ware.

#### The Point of Conflict.

Few things are more sad and discouraging than the slight progress made in the higher graces of religion, by those who, in general, intend to live Christian lives. In some season of great awakening, a man consecrates himself to Christ. There is a great revolution in his character. His feelings, purposes and principles, seem to have undergone a radical change. He has begun a new life, which, however, should be a life of progress. But ten or twenty years pass, and the man has made no advance beyond this first step. His Christianity, instead of being a living source of progress, all dates back to one memorable but distant period. He is no more conformed to the image of his master, than he was years before. How many, if they were to speak, would say of themselves, notwithstanding my Christian purposes and professions, I am no better than I was years ago.

There is, obviously, in this case, something wrong. If our religion be a vital and controlling principle, it will show itself by a constant growth, from year to year, in the

true virtue and graces of a Christian.—Those who knew us years ago and who compare us with what we are now, will take knowledge of us that we have been with Jesus.

Where lies the difficulty? There is one—certainly not the only one, but of great magnitude—to which every one who desires to lead a Christian life should give especial heed. It is the existence of some bosom and *besetting sin*, which notwithstanding our general allegiance to Christ, has been suffered to retain its authority, and which, though it may seem a small matter, is sufficient to stop the wheels of Christian improvement.

Probably such a man as we have described would say, there is *one particular sin*, (for it commonly takes this form, the battle of life is not a general *melee*, but a series of contests at successive points) some one wrong habit, passion or object of interest which besets me, fetters my feet, clogs my conscience, paralyses my better purposes. Whenever I think of duty and of God, that sin comes up, the black point in my life. Could I be rid of it, I should be a free man. And yet I feel, if I do not conquer the sin, that the sin will finally conquer and ruin me.

Were we addressing this person individually, we would say something like this:—You do not estimate the danger of this sin too highly. At the present time, not because it is your only sin, because it is the one of which you are *specially conscious*, it is the point where the contest is to be decided between spiritual life and death. If you yield to a sin of which you are thus conscious, you will feel that you have sacrificed to a sin, more than you are willing to sacrifice to God. That sin is your master. You will lose all heart and courage for good in other things, and a slow paralysis will creep over your moral being. Your first step forward must be over this sin of which you are conscious.

But while you do not over-estimate the peril of the sin, you probably under-estimate the results of conquering it. In sa-

crificing this one sinful inclination to God's Law, your whole soul will be invigorated with new strength. You will not merely be rid of a single sin, but the whole character will be inspired with courage and hope, and you will be better prepared for all succeeding spiritual struggles.

We should feel that to cast off the power of the particular sin which now besets us, is the greatest work which can occupy us. Do not think of it as a secondary work, but as the first. For the present give up anything that interferes with it—give up any pleasure however innocent in itself, or any interest—and first be rid of this besetting sin.

Do not think it a discredit, or a sad and gloomy work—but thank God that you have become conscious of the sin, and conscious of the necessity of being rid of it.

As men are, the noblest work in this world is to overcome and cast out some besetting and bosom sin. It is a beautiful spectacle, when one from early childhood grows up under those influences and with that finely balanced nature which finally result, without much struggle, in a character of Christian righteousness and piety. But there are few persons of this description. With most, from childhood to the grave, if there be any Christian progress, life is a struggle, and character a conquest—fears without and weakness within—a weak heart and an unsteady faith, gaining strength by Union with Christ and devotion to God. For such a one to contend faithfully against some besetting sin, known perhaps only to God and himself, and to overcome it, is the noblest work in the world. We cannot wonder that Christ addressed to such the most encouraging words—that he taught that there is more joy among the angels of heaven over one sinner that repents, over one fallen person that rises, and amidst a thousand weaknesses is yet faithful, than over ninety and nine just persons that need no repentance. Not that the latter are not loved and blessed of God, but they have not passed through the dark valley of trial and struggle and despondency—they have had

less to conquer and more power to overcome—they received the great blessing of God in their original constitution, and we cannot wonder that they who have attained to the same point, in spite of inward weakness and discouragement, through faith and prayer, and self-denial and persevering effort, should at last receive the fullest welcome of heaven.

Whatever else is done then first of all let this besetting sin be cast out. Not because you have not much more to do, but because this is your immediate and present work, from the fact that it is the sin that presses itself on your attention, and is the one which, at this moment particularly tests your character. If you fail to-day, renew the contest to-morrow—if you fall, rise again—if you fall a hundred times, still rise again. Whatever else you fail in, succeed here. Be patient and persevere—and that you may persevere look to Him who is the source of your strength. It is the beautiful prayer of the Psalmist “Lead me to the rock that is higher than I.” It is through prayer and the desire of God’s approval, that man’s powers and purposes are lifted up to a higher level, beneath which rush and whirl, without power to harm, the floods of earthly temptation. There are many struggles on earth for wisdom, for wealth, for power, where success may secure the approval of men—but in a Christian endeavor to overcome a besetting sin we have the favor of Him whose eye sees the whole of the struggle and the whole of our weakness; and in overcoming it, whatever else may be gained or lost, we know that we have the approval of God.

[*Christian Register.*]

Forsaking all for Christ.

Where, we ask, is the spirit of self-sacrifice? Where is the man who forsakes all for Christ? Amid the calls for religious instruction and instructors, where are the men who are stripping themselves of themselves for that race which has for its prize the promise of a hundred fold in this life and in the life to come, the honor

of shining forever and ever as the stars of the firmament? “For every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake or the gospel’s, shall receive an hundred fold, and shall inherit everlasting life.” “And they that turn many to righteousness shall shine as the stars of the firmament, forever and ever.”—

Where, we repeat, is this remarkable character to be found? Surely not amongst those who have run well for a season, but whom worldly interests, or earthly care, or ambition have hindered. But can the character any where be found? We answer without hesitancy, it can in every place and in every condition of life where genuine faith in Christ and a consistent piety prevail. Men in the humblest employments and exposed to all the inconveniences of poverty, possess the substance of this character whenever they give themselves to the Lord with all that they have. Do they love God more than cabin, or food, or raiment, and would they be willing to part with these for the assurances of his favor? In the sight of that God, they forsake all for Christ.— They account what would be the loss as nothing; the gain as every thing. “For the favor of Jehovah is better than life and his loving-kindness is stronger than death.” What they give up may be as nothing to their more opulent neighbors, but it is their all and they know that death will break down all distinction. He who abandons his sins performs a more difficult service than the abandonment of houses, lands and fields. Let the fire of zeal for God be kindled and kept burning amid all the extinguishing influences of care and perplexity and sin, and the man who preserves it pure and fervent may take rank with the Apostles and martyrs. He gives, it may be, but a mite to what he believes to be the cause of God, but he gives it with a heart that would part with millions. He prays and he struggles with an affection for God and man that no gold of earth could purchase. Poor he may be, and there may open to him no prospect on earth that is not dimmed by the clouds of poverty and suffering, but he is

rich in faith and gives glory not to the creature whose praise perishes with the moth, but to the Creator who is blessed forever.

The character is found among the rich. "Where?" methinks I hear some one say, "for I have not found it." Perhaps you have it not yourself, my brother, for he only who has it is likely to see it revealed by others. Show that you forsake all things for Christ and heaven is not more certain to the faithful than will be your success in finding the true followers of Jesus. Unbelief can find nothing—nothing in heaven or earth but itself and it finds itself, swollen with pride, everywhere. The rich may forsake all for Christ. He may not literally leave his houses, lands and stocks, but he may use them for the glory of God and be ready whenever duty calls to part with them for that object. He will use his riches for Christ and forsake them if need be; and need he has learned there will be for us all, in the day that cannot be far off. He values his estate for Christ's sake, will devote it cheerfully to his cause, and thus in every gift he gains the disposition that would suffer the loss of all things. In the spirit of his devotion as he looks forward to the day of death, he is constrained to say, Lord! here I am and here are my possessions; take me and them as thou wilt, but give me the better portion promised to the righteous." May the number of such be increased!

3. But every faithful minister of the word forsakes all things for Christ, in all times, whether those of persecution or of peace. His earthly prospects he surrenders. The love of Christ constrains him. He may shrink from, but he will not decline any, labor, any sacrifice, any suffering for Christ. He knows what indulgence and care are, but he foregoes them. Worldly pursuits are as promising to him as to others, but he has chosen the eternal inheritance. He has something of the Spirit of that great workman of God, who when his anxious friends besought him not to go to Jerusalem, said—"What, mean ye to weep and break my heart; for I am ready not to be bound only but to die at Jerusalem for the name of the Lord." He may not feel that his life is

exposed to persecutors, but still he has consecrated it to God and the day of rendering an account for it may be not more distant than if he were. He has sought a strong and operative attachment to the life that endures; and as he finds what he seeks he becomes more consistent and decided in his religious character. Friendships do not ensnare him; frowns do not awe him; suffering does not alarm him. He sighs not over his losses; but rejoices in the privilege of filling up what is behind in the afflictions of Christ for his church. He has forsaken the world in its affections and lusts. The tenderness of his natural relations and the delights of his domestic life are as dear to him as to others, but they are not his God.

We say, therefore, that persons who forsake all things for Christ have existed in all ages. They are the only true succession from the Apostles. Indeed, none other can be acknowledged as Disciples of Christ, for Christ has so declared. Supreme love for the Lord Jesus must take possession of the heart. This is the test of faith. We must do in heart what would be done in act if we gave up all for Christ to take a martyr's fate. When Christ is offered, as he is in the gospel, we must accept him as if we knew that the acceptance implied the loss of all things. "What things were gain to me, these I counted loss, yea, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Nothing is to be held so dear that we would not cast it away for the sake of Christ.

The reward is certain. The hundred fold will come in this life as the pledge of the glory to be revealed. We dare not say how, for all specification here may be deceptive. But I dare say, great peace have all those who love the law of Christ. They can bear the misapprehension of their friends; the misrepresentation of their enemies and desire and seek to promote the welfare of all. They enjoy the creations of God as none other enjoy them. They enjoy the pleasures of *benevolence*, the modern name for love. This is their ruling affection and they are happy as its purposes are promoted. They partake the purest

pleasure in all that serves to advance the kingdom of their Redeemer. The repentance of sinners, the communion of saints, dead and living—for all live to the God whom Christ reveals—the Church looking forth as the morning, these are their treasures and their heritage. The boundless good of the rational offspring of God is revealed to their consciousness of his boundless goodness and the theme is as a heavenly jubilee to their expectant spirits. Their pleasure, in a word, is a divine pleasure, because its nature is divine and its object is infinite. From the days of Adam until now, it has been the uniform method of divine goodness to give spiritual comfort to those who are freed from sinful affections. The more the world has been excluded from the heart, the more the fullness of God has filled it. Behold the suffering and rejoicing Apostles in the midst of labors and tribulation filled with joy unspeakable and full of glory! And this is but the beginning of blessedness. The invisible world of God's beautiful presence is yet to be opened, and what tongue or pen will attempt to depict its knowledge, blessedness or glory.

"The ungodly are not so." "They have no peace," and they can have none saith my God. Like the troubled sea, "the tumult of their passions and desires is never stilled." They receive not even the hundred-fold, as Christ would account receiving. Slaves to the world, the world can reward them only with slavery. Sold to the flesh, they must reap its corruption. They have toiled with immortal faculties for vanities and vanity they gather. They have degraded their nature in fellowship with wrong and evil, and evil must come of that fellowship. They are casting their depravation into the flood of misery that sweeps round the world and they must mingle their sorrows and sighings with its swelling moans. Why, with this knowledge before them, turn they not from their evil and foolish ways? Christ opens the store-houses of divine goodness: offers pardon for the past, help for the present, hope for the fu-

ture and provides a service, which alone has "the promise of the life that now is and of that which is to come."

J. B. F.

#### Mistakes in Religion.

All right-minded men, of all churches, deplore the errors that prevail on the subject of Religion. We look to their prevalence as the cause of much of the indifference to the whole subject which at present characterizes the popular mind. Religion has been looked upon as a mystery and the attempt to solve it has been regarded with such suspicion, that the mass of industrious men have given it over to those who have leisure to devote to it, whilst they are content to receive whatever may pass for it second-handed or to reject it altogether as the dream of the preacher and the amusement of the people. "It may be very good," say they, "for those who have got it, but we are not its fortunate possessors, and much that we hear of it is opposed to all that we know of man and strikes us as mere pretention."

There are causes for all this and some of them originate in mistakes extensively prevalent upon the whole subject. Men have been taught that Religion is something foreign to them; that it comes upon them supernaturally; that until it come, they are as dead as Lazarus, and as incapable of right thought or action as a Lunatic. Where this view has proved so revolting to human reason as to be repudiated even by the most ignorant, another has come in as a substitute, which while it allows of effort and earnest endeavor on the part of the irreligious, in common with the other, directs their attention to some supernatural but undefinable something that must be "got" as the reward of a blessed seeking. Now we ask, and we would put the question in the solemnity of all that is sacred in time and eternity, what is this something to be got? For what are men to look, what are they to desire when they are taught to seek Religion? Is it the increase and strength of all their desires after the true, the lovely,

the holy? Or is it the lodgment of something new in them that alone can give them the love of the true, the good, and the excellent? It is certainly the latter that is impressed upon the multitude, whatever may be the views of the better informed clergy. Morality and virtue are undervalued in their estimation; they are taught to believe them good in this world but they are no preparation for the next, and if we practice them at all, it must be as the result of grace in the heart, by which phrase it is sometimes exceedingly difficult to know what is meant. Honesty, veracity and benevolence are the *evidences* of religion and are no part of religion itself. All men who do not profess to have received this peculiar grace, however true-hearted, temperate, diligent; however in their inmost souls they may reverence God, and meet for his worship and maintain it publicly by the gifts of their industry; however hearty they may appear in that worship, or earnest in the ordinances of Christianity; however well they may compare with their neighbors in religious knowledge, in goodness or devotion, *they have no religion*. And the question is asked with an assumed gravity that spreads an awe profound, Does Preacher A. or B. believe in *experimental religion*? Again we ask, what does all this mean? Does it not mean that Religion is something put into us from without; that it is the result of some immediate and supernatural working of divine powers? That it is not the result of any care or culture or long-maintained habit of our own? That it is a new faculty we never had before and totally unlike every thing we admired and loved and desired with the very dawning of our capacity to approve the excellent. Some will modify this view a little and say, we have the faculties, we possess the powers, but they are never properly directed or used without the special influence from above; and they never can be. This is but another path to the same point. Strip it of what the good sense of the age must place around it to hide its revolting features, and it is rank Calvinism or Fatalism. It throws the

blame of man's damnation upon his God and not upon himself; upon the being from whom this new impulse must descend and not upon him who is without it. It presents man's moral faculties as so much machinery waiting for the steam or electricity to move them. And that steam or that motion is religion, both in its cause and effect. Thus the whole matter is made an enigma, a secret, a profound mystery, and the Scriptures are quoted and their most highly figurate language interpreted to give divine authority to the idea. The wonder with us often is, not that sensible men are becoming indifferent to religion, but that they should give it attention or support at all if they receive this view. But if man is wholly incapable of thinking a good thought or performing a good deed; if by nature he is exposed to the pains of Hell forever, except as he is irresistibly operated upon from above, as the older system taught; or if he have the faculties but they cannot move rightly without the divine influence immediately granted, where is the blame or the praise for his religious actions? If the faculty was given and directed, in the first view, as one of the elect or favored, he could not help but be saved. If the impulse or grace, or gift, in the second view, is withheld, he cannot help but be damned.

But let us look at it not as a matter so much of theory as of experience. This we will do in answer to a plain question:—Who is recognized as a Religious man? The popular, or the once popular notion answers: "The man who says he has a peculiar experience. That at a given time there came upon him an indescribable feeling about religion. It was upon such a day at such an hour. He never felt any thing like it before, and from that day has he cherished a hope that he is a regenerate man. He found Christ and he never had known him before. His sins as a burden fell off. He rejoiced and hopes to rejoice to the end." Any one that could give an experience like this is regarded as having "got religion," and he that cannot, whatever may be his character for honesty, purity or benevo-

lence, is irreligious. The one is in the narrow way to life; the other in the broad road to ruin. Let us say of the above experience that it is easily obtained if reason be removed and man give himself up to the influence of his imagination to be directed by those who are ever ready to take the reins. For myself, I have felt it all, and give to it quite a different interpretation. I know it is often honestly made; more honestly made at first than maintained after a subsequent reflection and intercourse with others. But it is not the best. Suppose we present the experience of another equally virtuous and intelligent portion of the community. That portion, if it were to speak on such a subject at all, would use language something like the following:—"I am by no means perfect; my dependence is upon a higher power and my wants become more and more apparent to me every day. I have much to repent of; much to be forgiven. Still I trust I have been increasing in the desire and the practice of goodness. I have obtained some mastery over my evil inclinations and passions; I am more patient; more disinterested; more devout. I know that to realize the presence of God in nature, in human events, in life and death, is the highest as it is the purest, of all happiness, and I would that I could regulate my business and my recreations so as to realize it more and more. I trust the divine mercy and help promised in the gospel and I trust them as alone suited to my ignorance, my sinfulness and my mortality."

This is a clear statement, but it is by no means satisfactory to the experience we have just referred to. It would be called empty boasting by many. There is not mystery enough in it. But mystery or not mystery it is the ground of human welfare and hope or I have neither read the word or works of God aright. With me, religion is both reasonable and beautiful; attractive in all its forms and calculated to give light and joy and loveliness to the heart and life. It is the dark cloud of our tradition, superstition and sins that makes it mysterious and

hides its beauty. This we hope to show in forthcoming numbers. Meanwhile we ask an impartial consideration of what we have here sketched.

J. B. F.

#### Religious Progress.

##### CALVINISM IN THE WAY.

Having shown the influence of human creeds, in preventing and retarding religious progress, we now proceed to notice another obstacle, of an entire different character, but perhaps equally deleterious in its influences and effects. We refer to what is generally termed the doctrine of Calvinism, or fatality, in religion: that God has from all eternity decreed, foreordained, and predestinated a certain part of mankind to be converted and eternally saved, and passed all the rest by, and ordained them to eternal wrath; that this number thus decreed to be saved, is as definite, fixed and certain; that it can neither be added to nor taken from; and that nothing which they can in any wise do, will have any influence whatever in this matter of decree and foreordination of God. Such, we believe, is a brief statement of this doctrine.

To all who are acquainted with the character of religious progress, with the elements in which it consists, it will be readily seen that this doctrine is opposed to it, in all its bearings upon the character and destiny of man. To shun this, to some extent, is our object upon the present occasion. It is not our design to enter upon a formal refutation of Calvinism, but merely to notice its influence on religious progress. If, according to this doctrine, the destiny of man is so completely bound up in fatality, where can there be any scope for the development of religious character?—any room for progress in the divine life? If man be thus, in a religious sense, so completely the creature of destiny, must he not come into his new existence, fully grown and fully developed?—like the heathen warrior, Ajax, in the fable, when he sprang forth from the brain of the Goddess Minerva, fully grown and armed? Progress implies

development and growth; and these must take place in accordance with, and under the influence of, certain facts, truths, and principles, but which must be discarded by Calvinism in their operation. Moreover, the action of these upon the mind must depend upon the will or volition of the individual. Now the doctrine of Calvinism is opposed to all this. For if the destiny of man is fixed by foreordination, so that it can not be changed or influenced any way by any thing that he can think, say, or do; then, no efforts for this purpose, can have any influence on him. In fact, Calvinism is inimical to this power of volition, or will of man, in reference to religion; and this volition is absolutely essential to the progress of man in the development of religious character. Once accede to man this power of volition; let it become a matter of his own will or choice whether to become a Christian or not, and then whether to remain one or not; and Calvinism falls to the ground. Pope said of the government of God over the kingdom of nature—

“And binding nature fast in fate,  
Let go the human will;”

but Calvinism reverses it. According to that it should be—

“And binding human will in fate,  
Left nature free to act.”

So much for this feature of Calvinism.

Another one in reference to religious progress is, that the doctrine furnishes no incentive to it—contains none. If man is thus the creature of destiny, where can there be any? Verily, there can be none. Fatality destroys all. For if man is to be saved any how, do as he may, irrespective of effort, actions, character, or conduct, in consequence of an eternal decree of God, where can there be any motive, any incentive, for progress or perseverance? If this be the case, for what purpose shall we cultivate Christian character? What will be the object of daily growing in the favor and knowledge of the Lord Jesus Christ? If it shall be answered, because it is his duty to do so, then we would ask, how can the performance or non-performance of his duty

affect his destiny? If it should be said that it is in order to fix, improve, and perfect his Christian character, then we would reply, how can it do this, or what is the use of this, since all this has been previously and unalterably fixed by an immutable decree of God?

Another obstacle which Calvinism interposes to religious progress, is, that it diverts the attention from the means of it, and fixes it upon its own peculiar doctrines. The milk and meat of the word of God is that spiritual food, that heavenly manna, upon which the soul is to feed, in order to the promotion of its spiritual growth and the prolongation of its spiritual existence. But Calvinism diverts its attention away from these, and fixes it on its own dry, crusty, and spiritless dogmas, its own “dry bone.” Thus these means are neglected; there is no growth, no progress; and a lean, carnal, unspiritual soul is the result. Of such it may truly and indeed be said, “God hath sent them leanness of soul.” He has cursed them with barrenness. Of course we except all those who merely have the name of Calvinist, or affirm to hold to the doctrine, while they are really using the means of religious progress. Such are not really Calvinists. It is only those who conform their lives to the doctrine, who are really such.

Another obstacle which Calvinism opposes to religious progress, is, the views which it gives of the character of God. Instead of teaching us to regard him and look up to him as an Almighty Father, full of mercy and compassion, full of loving-kindness to the erring children of men, of great forbearance and long-suffering—which is the true view—it really teaches that he is an omnipotent, unmerciful, and relentless Tyrant, foreordaining and foredooming myriads of his creatures to eternal wrath and destruction, regardless of their character and conduct, and merely because it is his pleasure to do so!!! Such must really be the view that we are compelled to take of the character of God, if Calvinism be true!—And such a view must be utterly inconsis-

ent with his paternal character, and therefore at war with religious progress. This progress must and does consist in the conformity of the character to God; and what is there in Calvinism to lead to a conformity to such a character as it presents of God? What is there lovely or attractive in such a character, to induce to such a conformity, or to an invitation of it? A character so repulsive can possess no attractions; and we rejoice that it is not the character of God.

Such is a brief outline of some of the principle features of Calvinism opposed to religious progress. Others, perhaps, might be named, but these are sufficient.

J. R. H.

#### Communings in the Chamber of Affliction.

"The darts of anguish fix not where the seat  
Of suffering hath been thoroughly fortified  
By acquiescence in the Will Supreme  
For Time and for Eternity."

BAILEY SPRINGS, Ala., }  
April 13, 1852. }

GENTLE READER:—We have been communing with the deep spirit of affliction, and the wish to speak out our reflections has come upon us. We have not only said that "man is of few days and full of trouble," but we have felt the truth and power of the asseveration and know that his visible existence in its longest and widest measures is but a brief day and that day by no means cloudless. A few lettered pages and a few mouldered stones, are the dim evidences of the past existence of some of the proudest races that ever walked the earth, whilst multitudes have been swallowed up who have left neither note nor name. The invisible swallows up the visible, cities are turned into fine dust, whilst the Jackall howls in the palaces where monarchs feasted, and towered temples shall yet arise where the wild Buffalo roams unmolested. But these, too, will fall and be replaced, and the myriads now around us, the great and the good, the wise and the famous, the rich and the beautiful, shall go down to the abyss; together with the ignorant, the lowly, the guil-

ty, the poor, the maimed and despised.—A future Sun is already sending up the beams of that day which shall look on their future oblivion. Reader! we are of these departing things and will soon be of the forgotten ones. The decree has gone forth and the doom is irreversible. Let us see if there is not some way of accepting that decree as the decision of a benevolent wisdom and that doom as a blessing.

There are two elements that constitute the matter of human life. These are the inward and the outward; or that which we exercise of ourselves and upon ourselves, and that which is exercised upon us and for us by others. Of the things which exercise influence over us and upon us independent of our personal control or before we have any voluntary part in their control, are our parentage, our external circumstances, our means of improvement, or our unavoidable neglect, our advantages of virtue or our exposures to vice, the examples of good or evil that are near us and in a great measure our tendencies and temperaments. These commence their dominion over us long before we are capable of a dominion over them and continue them long after we boast of our manhood and freedom. If left wholly to them and we never come to shape or direct them, the result is always, I believe, suffering and sin. Then there are the influences of our business, of our studies, of our opinions, our friendships, our health and our sickness, our ideas of respectability or of wealth and poverty, which go into the great current that makes our lives, and directs it God only knows whither. Here arises the dispute about free-agency, which like most other heated disputes, exhibits truth on both sides; for a just and discriminating observation will find man, ever, both an object and an agent in his own discipline and destiny; whilst a well-balanced faith in God will believe that so far as he is an object nothing which he cannot change in his condition or destiny but what shall turn out to his good. Thus it is good to be afflicted and it may be good to die. We cannot begin too early that part of the discipline which is entrusted to our

own hands. For by this agency we may make all influences our own and weave them into the very substance of our voluntary life. Indeed the exercise of this power is life and all other living is mere vegetation or what the Apostle would call a living death. Every thing that goes to enlarge and glorify our being is brought near to us by this agency. Every thing that is allowed to be possessed or to pass us by unappropriated by it, is loss: a loss to the very vitality of our souls, for it diminishes their growth, strength and capacity. We may, for example, have memory of events, of deep and solemn events, but if we wake them not up into principles of action, they pass away as dreams. We may be afflicted, sadly and sorely afflicted, and know that the tendency of all affliction is good, and yet not reap its good results. We may even see that tendency in the calls it gives us to patience, to submission to the divine will in the allotment of our condition, and yet we may receive its bitterness instead of its balm. We may meet with serious disappointment in the plans of our business, the purposes of our connections in life, the nature and strength of our friendships, and yet not learn the unavoidable and entire dependency of our nature and condition.—We may chafe and foam and weary ourselves and disturb others, rather than allow that curbing and guidance which he who holds the reins knows we most need. We may form designs, but they sink into nothingness; and events take place which could have been prevented and which prove a pang to us to the day of our death and an injury to others. Our intellectual and spiritual advancement are, therefore, in our own hands, and our minds may be given over to barrenness, and our characters which might have been enriched in the deep mould turned over by the ploughshare of affliction, become only poorer and poorer as they parch beneath the noontide blaze. Like the spreading glebe beneath the Sun of Heaven, however deep its fallow may be broken up, unless the seed be properly planted and duly nurtured, it either grows

up in rank weeds or washes away to enrich its better cultivated neighbors.

How, then, shall we reap the benefits of affliction? Which is but another form for the question—How shall we gain the benevolent purposes contemplated in the discipline of life? It occurs to us that both questions might very properly be preceded by another: What is it that we propose to benefit by following the providential tendencies of affliction? To the last question we answer, it is the human being we call ourself. Our faculties, our moral capacity, or our capacity to receive and perform good, and our character. To improve these is the purpose of affliction. To secure that improvement, as every other, we must *think*. We cannot receive our afflictions with indifference, in dulness or inattention and be benefitted. Like every other gift of providence, affliction must be examined, studied, analyzed, before it can be most profitably used. It places us in a school, the great school of life, but like all other schools, its prizes belong only to the diligent and the attentive. **WE MUST THINK:** the most difficult task ever undertaken by man, and because difficult there are so many stimulants urging to its performance. To think wisely, vigilantly, constantly, after all our boasts—we would rather dig the earth than undertake it. We may think as partizans, but to think as men; we may think as our neighbor, the preacher, the politician, or the philosopher thinks, but to think for ourselves, calling these in only as aids; to learn not to fear our thoughts, but to guide and direct them, this is the work that makes us rational beings and any pretention above the brute not thus founded is little else than pretention. No wonder our lives are so full of errors, mishaps, prejudices and mere generalities of knowledge, when we never willingly undergo the painful labor of thought. Our souls can never be brave or strong without it. Our opinions can never be tested; their value or their vanity can never be known; our motives can never be certain; our reasoning may be merest sophistry, our belief, illusion and the conse-

quences of our views and actings, never be appreciated. Affliction will sometimes bring us to the hard and self-denying labor of thought, by which we may indeed undergo a mental martyrdom, but, as from all other martyrdoms, we may come forth with all the moral wisdom and glory which belong only to its fires.

We need not indicate the course of thought that affliction may direct, for this will differ with the differing circumstances of differing individuals. But we will say it may save our habits from being the mere mechanical routine of blind impulse; it may make us humane, charitable and unwilling, for all the gold of earth, to be deliberately false or evil to a fellow creature; it will give a benignant spirit by which we would welcome even an enemy to drink of our cup. Thought would correct ill-humor, irritability, from which spring so many wounds of the heart. It would save us from imaginary evils by revealing enough of real ones. We would see the palpable ills of our condition; mark the wear and tear of struggling years, the death of hopes, and amid the shadows of coming troubles behold the only side of our being that is forever illumined. It would show the end of life—the work of duty and goodness to which all are called and each one according to his gifts and opportunities. We must do that work gratefully. We must do it with a generous temper and up-looking heart. If it be rude we must refine it; if dull we must enliven it. Meanwhile the years are rushing by as the wind. We see not where their streams began nor whither they tend, and we witness their flight without always feeling that we are being changed by their passage. As the winds rob the forests of their foliage, so time beguiles us of our strength. The hour steals on when the folds of that awful mystery in which all eyes are held, shall be parted and the great hereafter shall open before us. Silently we hear its coming to many around us; to dear kindred and devoted friends. What it is to them it will be to us. Its gathering and sweeping thoughts who can describe them? Earth must re-

cede; a farewell to its ambition, its gain, its pleasure and its vanity must be given, and we go forth, we know not whither, into the mysterious beyond. Happy if affliction shall have provided for that journey the sense of unlimited dependence, of submission to the divine guidance, which may make its passage from darkness to light, even the light of the perfect and endless day.

J. B. F.

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 CORRESPONDENCE.
 

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## CHURCH NEWS.

Bro. SAMUEL HENDERSON of Rush county Texas, writes: "I immersed a very promising believer in Greenwood. Bro. Emerson and myself had the pleasure of seeing thirteen added in Harrison county." Some 74 additions were reported at a recent Co-operation in his section, with a general cry for laborers. [Who, we ask, will go into the vineyard? Many, like the son in the parable, have said in their hearts and in their acts, "I will go, but have not gone." From among many who would say "we will not go," God will yet raise up laborers to cultivate his vineyard, whose conduct shall condemn the disobedient. We love to work too well at our own work of gain and pleasure to enter upon God's. This world was not made that we should throw away or sport away our privileges in it. I would ask, is the business of this world, that commences and ends in this world, of more importance than the business of Religion? Will our fair promises and our good intentions take the place of our performances? Excuses are bad enough but absolute refusals are worse. Who will refuse to sow and reap the fields of our King?—Ed.]

MILLVILLE, Texas, April 8, 1852.

DEAR BRETHREN:—Believing that many of your readers would like to hear from this state something in reference to the cause of Christianity, I have concluded to write you a few lines. We are now having enacted in eastern Texas, pretty much the same

kind of a warfare we had in Tennessee and Kentucky, from 15 to 20 years ago. The *preachers* of other denominations, (at least many of them) are saying all manner of evil against us. With a few noble exceptions, we are denied the use of meeting houses, and even *court houses*.

The Baptist *preachers* take the lead in their opposition, I believe mainly through the influence of their organ, Mr. Graves, of the Tennessee Baptist, who never says any thing good of us. I saw the other day that he had published the decrees of the last "Association" in this part of Texas, in reference to us, but I thank the Lord that despite the "advisory counsel" there are some Baptist churches that will act like freemen.

I have just returned home from Marshall, Harison co., Texas. At that place Brother Henderson commenced a meeting on the 2d inst. I went to his assistance. The meeting continued until the 6th. The result was 14 additions. There were a few of the brethren living there, and had very unexpectedly obtained the use of the Baptist church for us to hold meeting in. We had a good hearing and increased interest to the close of the meeting. Our discourses were necessarily on the first principles, and in disabusing the public mind in reference to the position we occupy on faith, repentance, baptism, remission, the Holy Spirit, &c.—Much prejudice was removed and the cause of primitive Christianity in that town placed on a firm basis. We now have many brethren and friends there, who are not only willing, but *able* to defend the cause of truth. My business compelled me to leave on Monday. On my way home I baptized one at "Christian Union." Bro. Henderson stayed until Tuesday. He was so broken down that he could not continue the meeting any longer. He thinks he would have obtained some 15 or 20 more had he been able to continue a few days longer. He had baptized one at Greenwood, La., the day previous. The harvest truly is great, but the laborers are few. We have three organized congregations in this (Rush)

county, which are doing as well as could be expected in so new a country. May the Lord prosper the good work in the young state.

Your brother in hope,  
D. L. D'SPAIN.

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THOMASVILLE, Ga., March 23, 1852.

DEAR BRETHREN: I have been some little in Fla. and Ga., since my last, and have had the pleasure to be attentively heard wherever I have spoken. I find that our sentiments are very little known in most of the communities that I have visited. I do not mean by *our sentiments* some particular dogmas, but simply the Apostolic order of things. Oh! that men could be taught to regard the religion of the Bible as a science. How long 'ere rational beings shall learn to act from principle, rather than from impulse?

Various persons have shown me much kindness, while I have wandered, an alien from friends and a stranger from home.—May he who regards such kind offices to the least of his Disciples, as done to himself, reward them.

I hope to pass your way soon, on my way to my fathers, in Kentucky. Meanwhile, praying that the Lord may prosper us in the great work wherein we are engaged, I remain yours in hope of immortality,

WM. T. CRENSHAW.

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LETTERS FROM BRO. POTTS.

[We publish below the letters from Bro. Potts. It seems that we did not appreciate the precise point of his question. Nor do we yet. But lest we should even appear to do him injustice, we publish his letters without comment. We feel that an Editor has no right to animadvert upon the views of another without giving him the privilege of an explanation. Much that pretends to be fair and the giving of both sides in many modern publications, is to us any thing else. What Bro. P. says to us of our defective teaching and practice, deserves serious consideration. Though we may not be more defective than others, we ought to be less

so in view of our pretensions to freedom from sectarian dogmatism.—Ed.]

PARIS, April 3, 1852.

BRO. J. B. FERGUSON: Dear Sir:—Your reply to my letter of the 5th of March has been received. I have read it over and over again, and I must say that to my mind it is very unsatisfactory. I expected that you would have either sanctioned my views, or else have presented me with a plan of reconciliation between Moses and Paul's account of justification, and those passages which seem to intimate that some act or acts of obedience were connected with faith, in order to our acquittal from past sins. However, it may be owing to the obtuseness of my mental perceptions. You say that my "difficulty originates in the vain attempt to disjoin what right, reason, and the scriptures have ever joined together!"—What! have right, reason and the scriptures always joined *works of faith*, in order to the remission of sins that are past? If so, Moses' account of Abraham's justification, together with Paul's account of the same, might as well have been transmitted to posterity in *Hebrew and Greek* as to have been translated into English, so far as I am concerned.

But you say again, "That Paul is discriminating between faith in Christ and the works of the Jewish ritual! Is it a fact, Bro. Ferguson, that we in this dispensation establish the *Jewish ritual* by believing?"

If a great part of your reply be applied to the Christian character, after his pardon upon believing, it would seem to me pertinent. But as the case now stands, I profess not to see any pertinency in it, unless the views of Dr. McKnight be correct, that "*there is no justification in this life!*"

I have neither sense, time, or disposition to write much. This will do for a hint—and as you published my other letter, you may do as you please with this.

Your Bro. in hope of endless beatitude,

THOS. POTTS.

CONYERSVILLE, April 4, 1852.

BRO. J. B. FERGUSON: Dear Sir:—I left

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Paris this morning to attend an appointment some 12 miles distant from that place, and have just called at this place long enough to drop you a line or two as an appendix to a note I wrote you last night and mailed this morning.

In looking over the last "Magazine" I was a little surprised to see the similarity of impressions resting upon my mind and that of Brother Salley of Arkansas, and nearly about the same time.

Baptism for the remission of sins, has been the *sermon, song and chorus* until the church swarms with *graceless, Christless and impenitent* members, so far as I can judge. True, they have been born into the Kingdom, but the great misfortune is that they have been *born before they were begotten*, seeing that such a state of things exists. It is probably time for us all to examine the grounds which we have taken, and whatever may be the result of that examination it is likely that we had better have something a little more practical, if not experimental, upon the subject. And by this means we will see whether or not we can revive a cause that is almost on the point of expiration, at least amongst us.

Respectfully your brother,

THOS. POTTS.

CHRISTIAN SYMPATHY.

MOUNT VIEW, Davidson co. }

April 6, 1852. }

DEAR BRO. FERGUSON: I was somewhat surprised a few days since to learn that you had been compelled to go to Bailey's springs for your health. However, I had felt considerable anxiety for your health since seeing you on the Sunday I spent in Nashville, but was somewhat relieved by your appearance Monday morning.

If wishing could secure it, then you should enjoy the sort of health I do; but doubtless the good Father does not subject you to bodily suffering without a purpose no other way attainable. It must needs be. So lies the track of your life, as I believe, to the celestial city. Surely it is enough that it tends thitherward even through the

thorns and thistles of affliction. In the retrospect, the pain and suffering will lose their rugged outlines and be behind you calm and beautiful as the stony paths of the mountain that the traveller has left far behind him.

But I need not address such words to you that know so well the lot of humanity and so well the only power that can charm away the unrest of the soul in the hours of gloom and pain. You have too often held out the refreshing cup to others not to taste its healing waters yourself. You have too often told others that God reigns and reigns even amidst the darkest and most afflictive dispensations of life, not to believe it yourself. And truly how soothing is the thought that it is His hand which has mixed the cup we must needs drink and that he has given it no more of bitterness than was needed to purge out the deep-seated corruptions of our nature.

"A tender physician thou art  
That woundest in order to heal,"

must be the exclamation of every one who has experienced, as you have, that whom God loves he chastens. How cold and cheerless the philosophy that can find nothing in the great events of life, its joys and its sorrows, but the effects of iron laws which act from an impulse received at the beginning, whilst the great God and Father of our Spirits sits looking on with a cold and unsympathising sternness! How blessed the religion which enables us to believe that He is present with more than paternal solicitude in every event directing all for good! When will men understand the character of God and praise Him as they ought for his goodness!

I hope you are finding relief from the waters and that this will reach you in a comparatively restored state. May you be able soon to resume the duties of your responsible post and continue to relieve (under God) those fearful maladies of the soul, compared with which all bodily ills are as heaven to hell.

But enough for the present. Perhaps this letter may prove a weariness to you and

I must stop. I hope you will write me if you can do so without inconvenience. Sister N——, who is by, sends her Christian regards. Hoping to be remembered by you in your prayers, and when the day of life is past to join you in the great multitude that no man can number,

I am yours, sincerely,

J. E.

WALDRON, Scott co. Ark., }  
March 18, 1852. }

DEAR BRO. FERGUSON: Having been lately down as low as Louisiana, I found many warm-hearted and devoted Disciples, engaged in the good cause. While there two young ladies made the good confession and were buried with their Lord in baptism.— There are but a few settled brethren there and they are in a destitute condition, having had no preaching for some time. I made a motion to see how many were willing to take the Bible alone as a rule of faith and practice—15 or 20 came up, half of whom I suppose were sectarians. There is no church organized there, but a better prospect for Evangelizing operations I never saw. I promised to visit them again during the season. On my return I preached on Monday night after the fifth Lord's day in Feb'y at the house of bro. Driskill—three of his children, two very interesting daughters and a son, became obedient to the faith. I wish to remark for the encouragement of parents and those who have the care of the young, that these children had been early taught the precepts of the gospel, and as an opportunity offered, bowed with meekness and intelligently to the Lord.

Another lady on Gum creek, Ouचेита co., on the Wednesday following, humbly and intelligently obeyed the Lord. On the night after another made the good confession.— The prospect is truly flattering in the southern portion of this state and Louisiana for much good to be done for the cause we plead. The people seem ripe for reformation.

I had the pleasure of forming an acquaintance with our venerable old Father Wade,

who for the last forty-five years has toiled for his Master's cause, and also his worthy son. They are entirely devoted to the cause and have already rendered it efficient service. They are men of talents and worth, wielding considerable influence in the community. The cause will not suffer in their hands.

Your bro. in Christ,

J. S. ROBERTSON.

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COLUMBUS, Miss., March 24, '52.

Bro. FERGUSON: I don't charge any thing for what little I do for the cause by sending the Magazine to different sections. It is doing more good than any other periodical now published. I have seen the influence which it has had on some of its readers, and I wish it could be placed in every house in the United States. You will send to the Christian Church as many Nos. for distribution as you think proper and I will pay, satisfied that I don't wish you to do any thing but what is just and right. I will do what I can for your paper. Our community are very much prejudiced and a great many will read when they will not hear preaching and by that means some become convinced.

We expect Bro. Wm. Brown here this evening, at which time he will hold a protracted meeting.

Yours in hope &c.,

DANIEL WILLIAMS.

—  
ELK RIDGE, Giles co., Tenn., }  
April 20, 1852. }

SHALL INVESTIGATION BE HINDERED?

DEAR BRO. FERGUSON:—I rejoice to know that these be the days of investigation, when all things both in the Old and New Testament are undergoing an examination. From the days of Martin Luther down to the beginning of the nineteenth century there has been, in my humble opinion, one common and great error in all attempts at a reformation in the religious world, so called. It has been this: The principal man or men have supposed that in their short life-time and their imperfect examinations, they have discovered all truth, detected all errors, set-

ted aright all controversies, and, therefore, further investigation is unnecessary; and hence, out has come a creed which was calculated in its very nature to impede, in a good degree, farther investigations. A question often arises in my mind, shall we of the nineteenth century escape the rock on which others have been destroyed?

I do not think there is any danger of a creed, in the usual acceptation of that term; but is there no danger of a spirit of proscription which would have a tendency to prevent free investigation? If a man has not a right to investigate and draw his own conclusions, regardless of public opinion, why should he read for himself? He that investigates and draws no conclusions, cannot be much benefited by the investigation. And on the other hand, he that is compelled to receive the conclusions of another, need not investigate himself.

I am much pleased with the general course pursued by the Editor of the Magazine. Perhaps we have had nearly thunder enough. Light is what we need. May the blessing of God rest with you and yours.

Your bro. in Christ,

WADE BARRETT.

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**Habit.**

We extract the following from "Todd's Student's Manuel," a most excellent and forcibly written work, and one that well answers to its title page, "The Student's Manuel, designed, by Specific Directions, to aid in Forming and Strengthening the Intellectual and Moral Character and Habits of the Student. By Rev. JOHN TODD." It should be in the hands of every young man, every student who is able to procure it, and be well read and studied by him. Thus read and digested, it cannot fail to have a most salutary effect upon every young mind. But the specimen we here present, will show the character of the work.

J. R. H.

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**The Force and Power of Habit.**

The whole character may be said to be comprehended in the term *habits*; so that it

is not so far from being true, that "man is a bundle of habits." Suppose you were compelled to wear an iron collar about your neck through life, or a chain upon your ankle, would it not be a burden every day and hour of your existence? You rise in the morning a prisoner to your chain; you lie down at night, weary with the burden; and you groan the more deeply, as you reflect that there is no shaking it off. But even this would be no more intolerable to bear than many of the habits of men; nor would it be more difficult to be shaken off.

Habits are easily formed; especially such as are bad; and what to-day seems to be a small affair, will soon become fixed, and hold you with the strength of a cable. The same cable, you will recollect, is formed by spinning and twisting one thread at a time; but, when once completed, the proudest ship turns her head toward it, and acknowledges her subjection to its power.

Habits of some kind will be formed by every student. He will have a particular course in which his time, his employments, his thoughts and feelings will run. Good or bad, these habits soon become a part of himself, and a kind of second nature. Who does not know that the old man, who has occupied a particular corner of the old fireplace in the old house for sixty years, may be rendered wretched by a change? Who has not read of the release of the aged prisoner of the Bastille, who entreated that he might again return to his gloomy dungeon, because his habits there formed, were so strong, that his nature threatened to sink under the attempt to break them up? You will probably find no man of forty, who has not habits which he laments, which mar his usefulness, but are so interwoven with his being, that he can not break through them. At least he has not the courage to try. I am expecting you will form habits. Indeed, I wish you to do so. He must be a poor character, indeed, who lives so extempore as not to have habits of his own. But what I wish is, that you form those habits which are correct, and such as will every day and hour add to your happiness and usefulness.

If a man were to be told that he must use the axe, which he now selects, through life, would he not be careful in selecting one of the right proportions and temper? If told that he must wear the same clothing through life, would he not be anxious as to the quality and kind? But these, in the cases supposed, would be of no more importance than is the selection of habits in which the soul must act. You might as well place the body in a straight-jacket, and expect it to perform with ease, and comfort, and promptness, the various duties of the body, as to throw the soul into the habits of some men, and then expect it will accomplish anything great and good.

Do not fear to undertake to form any habit that is desirable; for it can be formed, and that with more ease than you may at first suppose. Let the same thing, or the same duty, return at the same time every day, and it will soon become pleasant. No matter if it be irksome at first; how irksome soever it may be, only let it return periodically, every day, and that without any interruption for a time, and it will become a positive pleasure. In this way all our habits are formed. The student who can with ease now sit down, and hold his mind down to his studies nine or ten hours every day, would the laborer, or the man accustomed to active habits, sinking under it, should he attempt to do the same thing. I have seen a man sit down to the table spread with luxury, and eat his sailor's biscuit with relish, and without a desire for any other food. His health had compelled him thus to live, till it had become a pleasant habit of diet. Previous to this, however, he had been rather noted for being an epicure. "I once attended a prisoner," says an excellent man, "of some distinction, in one of the prisons of the metropolis, ill of a typhus fever, whose apartments were gloomy in the extreme, and surrounded with horrors; yet this prisoner assured me afterward, that, upon his release, he quitted them with a degree of reluctance: custom had reconciled him to the twilight admitted through the thick barred grate, to the filthy

spots and patches of his plastered walls, to the hardness of his bed, and even to confinement."

NOTE.—There is a forcible application which can be made of the foregoing to forming religious habits of life. Religion must be made personal; must be made a habit, as much as any thing else, or it will not profit the possessor or professor of it. There must be the habitual reading or hearing of the Scriptures; the habitual meditation on their divine evidences, precepts, and promises, and the habitual carrying out and application of their principles to the conduct and business of every-day life. Religion is not a thing, like a Sunday suit of clothes, to be put on, and taken off, and worn at pleasure. It must be interwoven into the character, which must be based upon it. The man of faith, the true disciple of Christ, must be accustomed to act habitually from its principles, and under their influence; and in all his thoughts, words and conduct must have a reference to them. Having been baptised into Christ, and put him on, he must continue to live in, and wear him. He must attend upon all the ordinances of his house, and perform faithfully all his own duties, as one of his family. He must aid in carrying out religion in the church; and must carry it out as fully and as faithfully as he can in his family, and in his own life. This must be persevered in till formed into a habit, and it will then become easy; for "habit is a second nature." And till this is done, religion will be worn awkwardly, its duties taskful and irksome, and the disciple but little more than the name!

We could say much here; much more on this subject, but it is not the place for it; and we must reserve it for another time. But we cannot close our remarks without saying, that it has brought to our mind two interesting and connected subjects: growth in the favor and knowledge of the Lord Jesus Christ, connected with, and the result of, this religious habit of life; and living on the sincere milk and strong meat of the word, as the great means of this growth and habitual devotion to God. It is the

connection of habit with this last particularly, that we desire, at some future time: to show the habitual practice of the mind, in the principles of religion, and their application to the conduct.

J. R. H.

### Three Incontrovertible Arguments

FOR BAPTISM IN ORDER TO REMISSION OF SINS.

1. That Christ shed his blood for the remission of sins, must be acknowledged by all who really believe in the Christian religion; and that it is actually necessary to be cleansed from our sins by his blood, and that there can be no other procuring cause of remission. This is very evident from the declarations of our Savior and his apostles: "This is my blood which is shed for many for the remission of sins." He "washed us from our sins in his own blood:" "The blood of Jesus Christ cleanseth us from all sin," &c. Now Jesus shed his blood in his death, and in order for the mind and conscience to come in contact with it, and be affected by it, we must get into his death; and how do we do this? By baptism: "So many of us have been baptised into Jesus Christ, have been baptised into his death." &c. Jesus did not shed his blood till after he was dead, according to any testimony we have. So John informs us in his gospel or testimony. It was when the soldier pierced his side with a spear, and there "came forth blood and water," that he shed his blood for remission. Hence it was in his death. And as it is also "through faith in his blood," in conjunction with baptism, and as "faith comes by the word of God," this faith must be predicated on John's testimony, who is the only one who records the shedding of the blood of Jesus. "There are three that bear witness on earth, the spirit and the water, and the blood; and these three agree in one." Hence, said the pious Watts:

"Baptised into his death, and then  
Put off the body of our sin."

2. Remission of sins is in Christ; and there-

fore we must get into Him, in order to possess or enjoy it; must get into his body, the Church, in order to receive and enjoy remission of sins: "In whom (Christ) we have redemption through his blood, even the remission of sins." Now we have to get into Christ by baptism: "As many as have been baptized into Christ, have put on Christ;" "So many of us as have been baptized into Jesus Christ," &c. We have to get into his body by baptism. "By one spirit we have been baptized into one body, and have all been made to drink into one spirit." There is, therefore, no remission of sins to be received or enjoyed out of Christ, according to the Bible: it is only to be enjoyed in Christ, according to that; and, according to it, there is no other way of getting into Christ but by Baptism.

3. Remission of sins is through the name of Christ; we find his name in baptism, and there is no other way of taking his name upon us, of coming into connection with it, and of availing ourselves of remission through it, except in and by baptism, according to the Bible." "To him (Christ) give all the Prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." "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." On the day of Pentecost, when Peter said, "Repent," he preached repentance; and when he said, "be baptized, every one of you, in the name of Christ for the remission of sins," he preached remission of sins in the name of Christ. And again: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Thus we see that remission of sins is in the name of Christ; and that, to enjoy that remission, we must come into connection with his name, by being baptized into it.

Thus we have here presented to the reader, as we conceive, three incontrovertible arguments, from the Bible, in favor of baptism in order to the remission of sins.

"In the mouth of two or three witnesses shall every word be established."

J. R. H.

#### Resistance of Evil.

"Difficulty is the element in which we live, and resistance to it should be the occupation of every hour. What resistance is required to lead a Christian life for one day? How hard it is to maintain a kind, gentle, meek, and forgiving temper, amid caricature and misrepresentation, injuries and insults, calumnies and provocations! We are called to preserve our minds free from cherished sins; to allow no thoughts, purposes, and passions to reign there, which we would not be willing to have spread out in the columns of a newspaper, or which the spirit of God cannot commune with.— How hard to do this, when so many base, grovelling, seductive objects press us on every side, and operate within and without, to estrange us from the path of duty and peace! What resistance is needed to prevent us from being too much absorbed in the schemes of wealth, ease, office, pleasure, or aggrandizement? We must resist the idolatry—the undue love of children, friends, party, and church. We differ from others on questions of business, politics, education or religion. How hard, amid the controversies which proceed from this source, to avoid all improper, acrimonious, and unneighborly feelings and conduct!

"Yes, my friends, every day and hour we are called upon to resist the devil—that is, our strongest propensity to some kind of moral evil. This may be the love of the inebriating cup, or the love of gold, or sensual gratification, or some guiltier desire, whose unhallowed impulses tend to darken or debase our bosoms. Whatever path we tread, we must encounter sharp and fiery trial from the Dread Enemy of our souls. Sometimes he comes to us all bland, beautiful, and smiling, as an angel of light; then, again, he would persuade us that there is no hope, and consign us over to utter gloom, melancholy, ennui, and despair.—

Morning, noon and night; at home and abroad; in the office, the bank, and convivial circle, we must watch, struggle and resist; be clothed with the energies of immortal virtue; put forth all the might of faith, prayer, and vowed allegiance to heaven; or we shall "fall like stars that set to rise no more;" and pass off to learn by personal experience what kind and measure of retribution await the finally impenitent in that land 'from whose bourne no traveller returns.'—*Clapp.*

The Holy Spirit, the Spirit of Jesus, angels and the just made perfect, all unite by gentle ministrations, unseen but not unfelt, to direct and strengthen us in the struggles of mortality, constantly shedding upon our hearts a sacred, serene, soothing, and heavenly influence; inspiring us with good suggestions, and joyful hope of that rest which awaits the faithful in the regions of immortal day.

J. R. H.

#### Lord's-Day Morning.

FROM THE GERMAN OF THOLUCK.

What a still joyous gleam of glory does the Resurrection history of our Lord unfold, especially as one reads it in the concluding chapters of the Gospel of John. As he once appeared upon the sea of Tiberias, in the early dawn, so a morning twilight rests upon His Manifestations generally, after he had risen. He is no longer as He was, and yet he is still the same. He is no longer recognized by His own, not by Mary Magdalen, not by the disciples on their way to Emmaus, not by the disciples at the sea of Tiberias, as it is said in one place—"He appeared in another form." Again, He is the same whose body they had nailed to the wood of the cross, for the unbelieving disciple has placed his hand in the wounded side. Though the "doors were closed," he stands in the midst of the eleven, as if He had left corporeality with its limits behind Him; nevertheless, He ate honey and fish with His own, as if He still shared the necessities of all the other children of humanity. He is not yet seated upon the Throne at the

right hand of the Father; and again, He does not seem to belong to earth, for He comes but occasionally to His disciples, and where is He when not with them? This is the twilight that overspreads the Lord, and this twilight is a morning light. The night lies behind Him—behind Him the struggles! *Peace be with you!* with this salutation He enters repeatedly into the midst of the disciples: His battle is ended forever!—What deep repose does the form of the Risen Savior wear: one shares it, as one reads the narrative of the Resurrection. After He had conquered night, together with its terrors, the morning of a glorious day breaks which night follows no more, "For in that He died, He died unto sin once, but in that He liveth, He liveth unto God."

"O Death, where is thy sting? O Grave where is thy victory?" Thou hast no power over the Prince of Life, thou hast power over me no longer, for upon the words, "Because I live, ye shall live also," I stand firm. And even were it not there written that the Lion of the tribe Judah has risen as Conquerer from the Grave, yet as surely as I know that *I* live, I should know that *He* lives. Do you wish to prevent His coming forth from the night of the grave by means of a stone? You would sooner be able to roll a rock against yonder Eastern sky, and prevent the rising of the sun, than by a gravestone to block the pathway of the Prince of life unto the light of day. That the life of him who had said, "The Father hath given to the Son to have life in Himself," should have its quietus in the grave of Joseph of Arimathea, was impossible. I know not how, indeed, but when, in my innermost soul, I become sure that He lives, it is as if the consciousness of my own eternal life, came to me in its true power. Does he who lives eternally, live now in me? then shall not I live eternally in Him? And is not this the sense of His declaration, "Because I live ye shall live also?" What are all other hopes of immortality over against the living hope through the resurrection of Jesus Christ from the dead! . . . . . *Peace be with you!* peals not merely through

the hearts and homes, but also through the silent dwellings of the dead. Whence the feeling of victory, which, like that of the peace and rest on Lord's-Day morning, goes through the heart of all the faithful? The cold earth still closes over our own, after the noon of life, its evening comes as before, which nips its bloom, even yet stands the dark, melancholy cross upon all our graves. Yes, melancholy as seen with the eye of flesh, but a tree of life, that reaches unto the heavens, when viewed with the eye of the Spirit. Lord's-Day morning is the triumph of the imperishable over the perishable, and therefore rejoice at the grave of the Risen in the foretase of eternity.

#### The Rewards and Punishments of the Life to Come.

Much that is said and received upon this subject, we believe to be injurious to the piety and morality of men. The views of a future hell frequently advocated are more calculated to frighten the imagination than inform the judgment or reform the tastes and character of those who profess to receive them. The subject is of solemn import and weighty significance, and deserves dispassionate investigation more than controversial dogmatism. It is easy for some men to assume that they are right, and that when they have spoken there is an end to all speaking: "for truly they are the men, and wisdom will die with them." But other minds are differently formed and ask for light even after the attempt to give it. Many deplore any reference to the subject, and fear for the whole superstructure of religion whenever an investigation is proposed. Such need to be reminded by some considerate friend, that their own religious opinions and experiences are not sufficiently matured to give assurance and repose to the Christian side of their character. They know not the deep foundations of that superstructure or they could not fear. Still we need milk for babes, and meat for minds of maturer strength;—For the subject is one

of too much moment to be passed by in silence by any serious man.

However constantly and highly metaphorical the Scripture style may be when speaking of the future, and however indefinite the terms that are used to shadow forth the evil consequences of sin, still their very ambiguity and indefiniteness gives a power of meaning well calculated to check all confident speculations. The impression may be vague, but it is as vast as it is vague. It portrays a tremendous calamity, and its highly moral use is to make sinning a fearful thing. "Fear not them that kill the body," says Jesus, through Matthew, "but fear him who is able to destroy both soul and body in hell; yea, I say unto you, fear him." "Tribulation and anguish upon every soul of man that doeth evil." It is the "undying worm and the unquenchable fire" of which, whatever may be said, and we know what is said, and said truthfully, this must be clear; and it is a fearful thing to violate the law of God, the law of our better nature, the law by which happiness alone can be secured. And this is enough. Speculations as to the exact nature or duration of punishment are unwise, because neither is clearly revealed. The spirit which dictated the Bible seems to have intended that an indefiniteness should spread itself over the whole subject, while the impression is fully made that it is an evil thing and a bitter to depart from the living God. The greatest of all delusions ever cherished by fallible man is, that he may sin, or neglect the religious aims of life, with impunity. This is the grand deception; and thousands and tens of thousands of young men have been ruined in their brightest prospects by acting as though there were some gain in wrong-doing.—Sooner or later they have found their fearful mistake; and happy may they esteem themselves if that mistake has not proved fatal.

That sin and guilt will bring and do bring fearful suffering, is, to my mind, among the clearest of all truths. The admonitions of experience harmonize with the solemn

warnings of the revelations of God in assuring us, that "as we sow we reap;" that the wicked cannot go unpunished, and that every man will be rewarded "according to his work." No dictate of reason, no revelation of Scripture, no warning of experience is clearer, or more certain than that no man can be saved in his sins. Various types or figures have been employed in the Scriptures to convey this truth to the mind, most, if not all of which, are borrowed from Jewish usage. When this usage is lost sight of in the mind, the truth is confounded with the type, one of the most fruitful sources of error now prevalent in the Christian world. Take any parable of Jesus, or any figure of either Testament, and you make nonsense of them whenever you confound the idea intended to be conveyed with the imagery by which it is conveyed. The figure of the new birth by this blunder is made literal, and becomes the stumbling-stone of many honest seekers after the Christian life; and the figurative description of a future judgment swallows up the ever-present idea of retribution. The gradual progress of human culture, however, will strip the idea of its imagery, and find a beautiful and impressive truth: a truth that the purified heart will be glad for, and the rational mind rejoice in. This gradual progress is to us a revelation, if we are understood in the word. It is of Providence, of God, whether it be the natural or necessary development of the powers with which we were created, or the direct communication to the opened mind. Every religion is affected by the law of eternal progress. The Christianity even of the ninth century is not that of the nineteenth, and the attempt to trace a regular succession of men who have taught and practiced alike is as absurd in a Baptist as in a Romanist, or Episcopalian. There is no such succession; and change is the law of culture in every age. In no particular is this change more conspicuous than in the doctrine of the future life. It is but a few years since that infants were given over to the flames of a fiery hell; and not twelve months have passed away when,

in own own city, it was publicly stated, that all the Heathen were doomed and lost, and the Scriptures appealed to for the proof, and the revolting cruel idea used as an argument for missions. This was the idea of the dark ages and grew out of the Jewish conception of the future life. True, the Catholic Church interpreted the Jewish notion of Hades so as to lift a hope of escape from an intermediate purgatory, where the deceased could expiate their sins, and afterwards enter a heaven of exclusiveness, where none but those to whom the rite of baptism was administered were permitted to enter. The poetry of Dante is perhaps the brightest exhibition of the prevalent idea of the darker ages. He says of the Heathen:

"If they before the gospel died,  
They served not God aright; for this defect,  
And for no other evil, they are lost."

All the Old Testament worthies, according to Dante, were in this Purgatory for no other reason than that they lived before the Gospel of Christ was preached, just as all the Heathen are by the dogmas of Orthodoxy, sent to Hell for no other reason than that they live without the gospel. These Old Testament worthies, however, were delivered by Christ after his death, before which he says,

"No spirit of human kind was ever saved."

This idea has been universally modified as the human mind has expanded in its views of God, of life and immortality.

But it would be obviously unjust to denounce even the dark ages because of the prevalent absurdity above referred to.— Though the doctrine of a future life is now, ever has been, and ever will be, as various as the aspects and modes of the human mind, yet the vital and effectual elements of that doctrine is the same in every age; and I will add what every philosophical student of History must know, it is the same in Judaism and Christianity. That vital element is that the distinction in the future life, *is moral*. This is the heaven and hell of the Religions of all dispensations. The distinctions of happiness or

misery are moral. They mark the evil and the good. The religion of Christ is the system of divine help sent to us, sealed in his blood and confirmed by his spirit to deliver us from every evil work, and lift our hope for a deliverance from this present evil world, according to the will of God our Father. Suppose this idea, that underlies all religions having any claim to a divine origin, were represented in space. As we are in the flesh, and a spiritual idea is burdensome, perhaps this is the best way to grasp it. Suppose then, that our race were this day divided according to their character: the good with the good and the evil with the evil. Suppose that in this condition they form societies, the one for a growth in all virtue, the other in all vice. The one co-operates for the common good, the other let loose all the malignant passions. At once we have a heaven and hell of fearful moment before us. Now to the spiritual eye this state of things already exists.—Heaven and hell are in our midst every day. Many who are near neighbors in the flesh and sit on the same seat at church, are as much divided in the nature of their moral life as if they were of two worlds. He that looks at the essential essences of things, and is not deceived by mere appearances, knows this to be true.

There are other separations in this world. Men are divided by intellectual gifts by the amount of their information, by tastes and outward circumstances. But these are mere circumstantial divisions—surface separatives that reach not or scarcely reach the interior life. They are produced by what we call accident, and, like differences of costume, change the appearance, not the man. Death will abolish them all, unless there be an exception in favor of intellectual gifts; and that exception need not affect the happiness in a state free from envy. By these one may see more and the other less; but both may share the same propensities, and seek the same ends. But the difference of character is radical. It makes the heart; pervades the whole nature, and constitutes the life. What we love, what we desire,

that we are. The life of the affections is the true life; the life that is "not bread alone;" that is not of the well Samaria, but of the appointment of God. If two men set their affections upon different objects: if one, for example, cultivates love for his neighbor, and so promotes his love of the God of that neighbor, in the Christian interpretation of the word, and the other is all absorbed in his love of self, these men are to each other as though they inhabited two worlds. They cannot partake each other's life. The gulf is already between them; and though, like Lazarus and the rich man in the parable, they may converse together, they are not of each other; and if a literal tribunal, like that of the 25th of Matthew, were to summon them before them, they would come up on different sides; the right and the left; and need no arbitrary power to assign their designation. We meet men every day who can not come to us and to whom we can not go. The false religions of the ancients and of the moderns teach us to hate such.—Christianity teaches us to love them, and await the day when God shall separate them, before we give them up. The spiritual world is thus divided. Tastes, wants, habits are opposite.

But some one will say, in this view, no one of us is safe. True. "Let him that thinketh he standeth take heed lest he fall." We think we know something of the gospel of Jesus Christ. Certain we are we understand all that "our brethren" have expressed by it. But we are free to confess we know of no gospel that relieves from constant and unwearied endeavor after the good, better and best in human affections, character and life. That we may enter upon that endeavor in all freedom and hope, a full pardon for the past; a divine help for the present; and a glorious fruition in the future have been provided in the teaching, ordinances, and promises of God through Christ. He that accepts these is blessed and shall be, more and more, as he advances in their knowledge and application. He that rejects is condemned; is condemned by the sense of wants unalleviated, of desires

unsatisfied, of aspirations tantalized. "He is condemned already;" "for he that believeth not shall be damned." Whilst those who have never known shall know, for the resources of infinite benevolence are exhausted, and God reigns over all states as over all worlds. Literal and definite ideas of future punishment or reward are not attainable in this life. We know not the locality or the circumstances of the future, nor can we calculate the changes. The very truth that we know not what it is gives to it an awfulness of import. Who can say how differently our characters may develop under a change of circumstances so complete as that of death? Who can say even of the earth, where or what shall I be after the lapse of ten years? What will be my condition, my character, my faith and my love? Who, then, can pronounce absolutely on the future state of a single soul? This only we know: to-day we reap what we sowed yesterday, and to-morrow we must gather what we have sowed to-day. Every day has its morrow. The morrow, therefore, of the life to come we may expect to be the result of the life that now is, to us, as to every one. Whatever changes may take place in us, whether for good or evil, will take place only by our own exertion; while for every exertion for good we have the promise of divine help. We carry with us, then, the future; the only future with which we have any concern. The present being given, the future must come, while sufficient to every day is its own trial. The retribution of sin is, therefore, inevitable; and all reason and revelation call upon us to fear continuance in it. We have every thing to dread, and nothing to hope, if we continue in sin. If we forsake it and accept the means of reconciliation, of pardon and of hope revealed in the teaching, sealed in the death, and exemplified in the life of Jesus, though we often pass through the region of penitence and suffering, we know the end shall be glorious, for it is provided and blessed of God.

J. B. F.

The rich and poor meet together: the Lord is the maker of them all.

#### The Tennessee Evangelizing Association.

In a social meeting of the disciples of Christ held at Franklin College, April 21st, 1852, the subject of Christian effort was elaborately discussed; and especially with regard to *educating and supporting ministers of the Gospel*; and after due deliberation, it was agreed to form a Society in this State, having these objects supremely in view.

Whereupon, the Society was organized with the following Constitution:

#### Proceedings.

Whereas, It is the duty of Christians to employ all their means, both temporal and spiritual, in glorifying God; and whereas, we are fully satisfied that the cause of Christ demands of us greater exertions, in educating and sustaining ministers of the gospel; therefore, we solemnly agree to form an association for the better direction of our energies in the accomplishment of this object, and we promise to be governed by the following

#### Constitution.

ART. 1. This association shall be called the Tennessee Evangelizing Society.

ART. 2. The object of the Society shall be to educate ministers of the Gospel, and sustain the inexperienced in preaching, till their qualifications and success shall insure their employment as Evangelists.

ART. 3. It shall be composed, 1st. of annual members, by the payment of not less than one dollar. 2d. of life members, by the payment of twenty dollars. 3d. of life directors, by the payment of fifty dollars; and of such other persons as shall be elected honorary members.

ART. 4. The officers shall be, a President, Vice President, Recording Secretary, Corresponding Secretary, and Treasurer; and these shall constitute the Executive Committee, to transact the business of the association, as the Society or its directors may advise.

ART. 5. To aid the Executive Committee, and better secure the permanency and correct proceedings of the Society, there shall be a Board of Directors of not less

than twelve persons, elected by the Society at the annual meeting in each year, or by the payment of the requisite funds, whose duty it shall be to assemble as often as the President may suggest; or as often as they may believe the business of the Society shall demand; and they may adopt such expedients and regulations as will best insure the success of the enterprise.

ART. 6. The annual meeting shall be held on any day from the first to the sixth of July in each year, as the Society or officers may determine.

ART. 7. The officers shall have authority to employ agents to collect and disburse funds, and do whatever may seem, in their wisdom, best calculated to promote the objects of the Society; and they shall hold their office for one year, and till others are elected in their place.

ART. 8. This Constitution may be altered or amended at any annual meeting of the Society, by a vote of a majority of the members present.

#### Officers.

J. J. TROTT, President.

N. B. SMITH, Vice President.

E. D. WARDER, Recording Sec'y.

T. FANNING, Cor. Sec'y.

WM. LIPSCOMB, Treasurer.

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GRANVILLE LIPSCOMB

Wm. Lipscomb, F. M. Carmack, and T. Fanning, were appointed a committee to prepare a Circular, setting forth the objects of the Society.

W. H. Wharton and John Eichbaum

were selected to give addresses at the first annual meeting in July, 1852.

J. J. TROTT, *Pres't.*

E. D. WARDER, *Rec. Sec'y.*

#### CIRCULAR.

##### The Education and Support of Preachers.

DEAR BRETHREN: The undersigned, having been appointed a Committee to explain the object of the TENNESSEE EVANGELIZING SOCIETY, would most respectfully invite you to the examination of a subject of paramount importance among Christians.

While the success of the Christian religion depends so much upon the number and character of its ministers, their education, and sustenance must remain matters of very high consideration. Within a few brief years, death has taken from our ranks, a John Mulkey, a Willis Hopwood, a Calvin Curlee, Randolph B. Hall, J. M. Barnes, S. W. Owen, a Gist, a Gooch, and others equally faithful to the King, and we are much grieved to see their places have not been supplied. Few young men, indeed, in the face of the discouragement of the times, are disposed to give themselves to the work of the ministry. It might be otherwise. A different order of things is in our power.

Time was, when men without knowledge seemed to have influence as preachers; but in the advancement of society, the unlettered and rude, have lost much of their power, and now the times demand men of at least respectable talent and acquirements, as preachers of the word.

We have among us men of no extraordinary endowments to direct us; but as certainly as the apostles encouraged men of ability, faithful and devout men, and such as might be able "to divide the word of truth," to give themselves to the preacher's holy calling, there is much more for us to learn, and still more for us to do, in order to bring all our forces properly to bear on the cause of truth.

The flocks of Christ are scattering, and the tender lambs are straying into danger-

ous wilds, for want of faithful shepherds; prejudice is abounding in consequence of unsatisfactory representations of the truth, and in many sections, gross darkness rests heavily upon the people. Has not our indifference, brethren, contributed much to these results? Do Christians need argument as to this duty?

The difficulty hitherto, has been with regard to the proper means of accomplishing most good. It was the glory of an ancient Church, that she "sounded out the Gospel," and if we understood clearly the spirit's plan of sounding out the truth, the possibility is, we would adopt it with avidity.

The most intelligent, spiritual, and flourishing congregations, are most anxious to afford the Phillippian "*Fellowship*," which alone can enable men to give up the world, and bear the glad tidings to a perishing race.

Are we asked, "what can the disciples do in educating and holding up the hands of preachers?" Much every way. The church is the pillar and support of the truth, and by her spotless purity, her prayers and her gold, the world is to be converted, if saved at all. In the exercise, we hope, of a wise discretion, we have formed a society to employ some of our earthly goods, to aid men, poor in the goods of this world, but rich in faith, to labor in the Lord's vineyard; and we affectionately ask the co-operation of our brethren. There is scarcely a congregation in this country, which is not able, if its energies were properly directed, to support one individual, either at school or in sowing the good seed of the kingdom. We pray our brethren to delay not in selecting men of undoubted *natural* ability and *tried* piety, and in placing them in favorable circumstances to qualify themselves for usefulness; and we beg them to reflect, that God requires no one to labor without food and raiment.

If the members of the churches in Tennessee and the Southwest will co-operate, we could promise ten efficient laborers in a few years, where there is one now; prosperity where at present languor reigns, and thou-

sands of rejoicing souls in heaven, the ripe sheaves of Christian effort.

We most earnestly request the brethren to take such steps in regard to the education and support of preachers, as may seem to them proper, and report to our Corresponding Secretary, as soon as practicable.

W. LIPSCOMB,  
F. M. CARMACK, } Com.  
T. FANNING,

FRANKLIN COLLEGE, April, 1852.

WHAT WILL RUIN CHILDREN.—To have parents exercise partiality. This practice is lamentably prevalent. The first born or last, the son or daughter, the beauty or the wit of the household, is too often set apart—Joseph-like.

To be frequently put out of temper. A child ought to be spared, as far as possible, all just causes of irritation; and never be punished for doing wrong by taunts, cuffs, or ridicule.

To be suffered to go uncorrected to-day in the very thing for which chastisement was inflicted yesterday. With as much reason might a watch which should be wound back half the time, be expected to run well, as a child thus trained, to become possessed of an estimable character.

To be corrected for accidental faults with as much severity as though they were done intentionally.

The child who did ill when he meant to do well, merits pity, not upbraiding. The disappointment of the young projector attendant on the disastrous failure of any little enterprise, is of itself sufficient punishment, even where the result was brought about by carelessness. To add more is as cruel as it is hurtful.

Parents who give a child to understand that he is a burden to them, need not be surprised should they one day be given to understand that they are burdensome to him.

## Better Moments.

My mother's voice! how often creeps  
Its cadence on my lone'y hours,  
Like healing sent on wings of sleep,  
Or dew to the unconscious flowers.  
I can forget her melting prayer  
While leaping pulses madly fly,  
But in the still unbroken air  
Her gentle tones come stealing by,  
And years, and sin, and manhood flee,  
And leave me at my mother's knee.  
The book of nature, and the print  
Of beauty on the whispering sea,  
Give eye to me some lipement  
Of what I have been taught to be.  
My heart is harder, and perhaps  
My manliness hath drunk up tears,  
And there's a mildew in the lapse  
Of a few miserable years;  
But nature's book is even yet  
With all my mother's lessons writ.  
I have been out at eventide  
Beneath a moon-light sky of spring,  
When earth was garnished like a bride,  
And night had on her silver wing—  
When bursting leaves and diamond grass,  
And waters leaping to the light,  
All that makes the pulses pass  
With wilder fleetness, thronged the night,  
When all was beauty,—then have I  
With friends on whom my love is flung  
Like myrrh on winds of Araby,  
Gazed up where even'g's lamp is hung.  
And when the beautiful spirit there  
Flung over me its golden chain,  
My mother's voice came on the air  
Like the light dropping of the rain;  
And resting on some silver star  
The Spirit of a bended knee,  
I've poured a low and fervent prayer,  
That our eternity might be  
To rise in heaven like stars at night,  
And tread a living path of light!  
I have been on the dewy hills,  
When night was stealing from the dawn,  
And mist was on the waking rills,  
And tints were delicately drawn  
In the gray east—when birds were waking  
With a low murmur in the trees,  
And melody by fits was breaking  
Upon the whisper of the breeze,  
And thus when I was forth, perchance  
As a worn reveller from the dance—  
And when the sun sprang gloriously  
And reely up, and hill and river  
Were catching upon wave and tree  
The arrows from his subtle quiver—  
I say a voice has thrilled me then,  
Heard on the still and rushing light,  
Or, creeping from the silent glen  
Like words from the departing night—  
Hath stricken me, and I have pressed  
On the wet grass my fevered brow,  
And, pouring forth the earliest  
First prayer with which I learned to bow,  
Have felt my mother's spirit rush  
Upon me as in by-past years,  
And yielding to the blessed gush  
Of my ungovernable tears,  
Have risen up—the gay, the wild—  
As humble as a very child.

For the Christian Magazine.

## The Death of the Christian.

I saw a Christian drawing near the brink,  
Of that dread flood whose gloomy waters flow  
Between the shores of time, and that unknown,  
And unexplored world which lies beyond.  
His mind was filled with shadows dark, and doubt,  
And much he feared the passage would be cold—  
He thought dark clouds would lower o'er his head,  
And lurid lightnings dart athwart his path  
Their fiery tongues, making more horrible  
The horrid glow—he thought around his bark  
The demon of the storm would rage and howl,  
And pitiless winds would beat death's waves  
All cold and heavy o'er his stiffening form;  
Whilst hideous monsters from the midst would peer  
Upon him with their eye-balls glowing red,  
And dancing round him to the music mad  
Of warring elements and raging winds,  
Above the wild and helish din would raise  
Their demon laughter, and fierce, fiend like cries.  
With dangers such he thought his way beset,  
And hence his soul was sorrowful and sad;  
Still in his course he faltered not, nor stayed.  
I watched him as his footsteps nearer drew,  
By God's own hand led onward to the brink,  
I saw his eye with rapture kindle, and his face  
Intensely glow, when now he saw how vain  
And idle were his fears. All o'er the scene  
Eternal sunshine played: tall palm trees cast  
Their shadows o'er him, and around him shed  
Their heavenly fruit's; the carols sweet of birds  
Greeted his coming, and the waters too,  
Flowed musically down their verdant banks.  
I saw him wander on beneath the shade.  
Once only he looked back upon the earth;  
His face was radiant with a smile, as then  
He bade the scene he once did love farewell.  
His steps drew onward toward the water's edge:  
Two shining forms approached him, clad in robes  
Of dazzling whiteness—Faith and Hope their names—  
They smiling, led him to a little barge,  
Whose sails were flapping 'gainst the mast,  
As eager then to catch the swelling gale:  
He entered with a lightsome step, and soon  
Was skimming o'er the waters toward his home,  
Encircled with a host of radiant forms,  
Who waved their golden pinions o'er his head.  
With swelling heart I gazed upon the scene,  
Till distance closed its mantle on my view:  
And music then came stealing o'er the waves,  
Far sweeter than the minstrelsy of earth.  
Like melody it floated o'er my soul,  
While tears of joy fell coursing down my cheeks,  
And from my spirit's depths I wildly cried,  
"Death of the righteous!—I me die, Oh God!  
And may my last end be his!"

H.  
Virginia, 1852

## The Gospel.

[Selected.]

In all our way through life, the Gospel sheds  
Its kind and healing beams o'er all our woes:  
And when our days are done, it lights the path  
That leads us on to brighter, happier scenes:  
And it will live and shine when all beside  
Has perished in the wreck of earthly things.

Oh, 'tis the Gospel only that can bring  
Peace to the heart amid its sufferings—  
Can strew life's pathway with the bloom of Heaven,  
And kindle up, on its extremest shore,  
A watch-light that shall safely guide our bark  
Across the dark and troubled wave of death.

## Contents of the Scriptures.

The following descriptive character of the several Books of the Old and New Testaments we copy into our pages from a tract entitled "A design about disposing the Bible into harmony; or, an Essay concerning Transposing the Order of Books and Chapters of the Holy Scriptures, for the reducing of all into a Consistent History. By Samuel Torshell." This work was published in the Protectorate, and is now exceedingly scarce; our readers may therefore be gratified by a perusal of this portion of it.

GENESIS.—The Cabinet of the great antiquities.

EXODUS.—The sacred rule of law and justice.

LEVITICUS.—The holy Ephemerides.

NUMBERS.—God's Arithmetic.

DEUTERONOMY.—The faithful mirror.

JOSHUA.—The holy war.

JUDGES.—Mirror of magistrates and tyrants.

RUTH.—The picture of a pious widow.

SAMUELS, KINGS.—Sacred politics.

CHRONICLES.—The holy annals.

EZRA, NEHEMIAH.—An idea of church and state reformation.

ESTHER.—The great example of God's Providence.

JOB.—The school of patience.

PSALMS.—The soul's soliloquies; the little Bible; the anatomy of conscience; the rose-garden; the pearl-island.

PROVERBS.—Divine ethics, politics, economy.

ECCLESIASTES.—Experience of the creature's vanity.

CANTICLES.—The mystical bride song.

ISAIAH.—The evangelical prophet.

JEREMIAH.—The pathetic mourner.

LAMENTATIONS.—The voice of the turtle.

EZEKIEL.—Urim and Thummim in Babylon.

DANIEL.—The apocalypse of the Old Testament.

HOSEA.—Sermons of faith and repentance.

JOEL.—The thunderer.

AMOS.—The plain-dealing reprover.

OBADIAH.—Edom's whip.

JONAH.—The Prophetical apostle of the Gentiles.

MICAH.—The wise men's star.

NAHUM.—The comforter of Captives.

ZEPHANIAH.—Preparation for sad times.

HAGGAI.—Zeal for God's house.

ZAZHARIAH.—Prophetic hieroglyphics.

MALACHI.—The round stone of the two Testaments.

MATTHEW, MARK, LUKE, JOHN.—The four trumpeters proclaiming the title of the great King.

ACTS.—The treasury of ecclesiastical story.

ROMANS.—The principles of Christian faith; the Catholic catechism.

1 CORINTHIANS.—Apostolic reformation.

2 CORINTHIANS.—A pattern of just apologies.

GALLATIANS.—The epistle to the Romans epitomized.

EPHESIANS.—The opening of the great mystery of salvation.

PHILIPPIANS.—An apostolical parænesis.

COLLOSSIANS.—A brief rule of faith and manners.

1 THESSALONIANS.—Practical theology.

2 THESSALONIANS.—Polemic theology.

1 TIMOTHY.—The sacred pastoral.

2 TIMOTHY.—The title of the Scripture pleaded.

TITUS.—*Agenda*, or church orders.

PHILOMEN.—The rule of relations.

HEBREW.—A commentary upon Leviticus.

JAMES.—The golden alphabet of a Christian.

1 PETER.—A theological summary.

2 PETER.—The encouragement of a spiritual warrior.

1 JOHN.—The glass of love, or charity.

2 JOHN.—The pattern of a pious matron.

3 JOHN.—The mirror of hospitality.

JUDE.—A picture of false prophets.

REVELATIONS.—*Daniel Revivus*. The opening of the treasury of human events.

## Close Communion.

"Review of a Tract by J. R. Graves, Editor of the Tennessee Baptist, on Close Communion. By REV. REES JONES.—Printed by John T. S. Fall, Nashville."

With the author of this review we differ on several material points of doctrine, yet we cannot conceal the fact that we were gratified in perusing the pages of this neatly printed pamphlet. The author does most assuredly make the tract reviewed appear in a most ridiculous light. When we had read the review, we could not help feeling that if we belonged to "the Tennessee Baptist Publication Society," we would suppress this famous tract in future, or so amend and improve it as to make it less liable to just and severe criticism."

The above is a notice of a Tract by Bro. Rees Jones, from the Christian Advocate of this city. It is a close review, a clear exposition of the absurd pretensions of Mr. Graves for the Baptist church and well deserves a perusal by all who have ever for a moment credited the baseless assumption that Baptist Churches have a direct succession from the Apostles. Price 10cts. For sale at this Office.

Many typographical and other errors will be found in our last number—these, though they have ceased, in a measure, to be mortifying to us, are to be regretted, and we hope avoided in the future. We offer the apology for Bro. Howard and our correspondents as well as for our own essays.

Until this moment we had supposed Bro. Howard's serials on "The Officers of the Church, Baptisms, Progress," &c., were in type for the number. We regret their interruption, but shall insert two for one in our next.

## OBITUARY NOTICES.

Fell asleep in Jesus, on the 29th of April, Sister MARTHA H. EWING, daughter of Henry C. Ewin, of Todd co., Ky., in the 31st year of her age. She publicly confessed her faith in Jesus and submitted to the initiatory ordinance of his religion early in life, and she lived a consistent member of the church, an ornament to her sex, and a joy to her family to the day of her death. She combined all the amiable qualities of woman. An obedient and affectionate daughter, a devoted sister, a steadfast and confiding friend, seeming ever more anxious for the happiness of others than her own personal gratification. She was among my earliest acquaintances in Kentucky, and

now, looking over a large circle, I know not of one for whose exemplary Christian character I have entertained a higher regard. It belonged to her nature to shrink from public notice, and yet in the most unobtrusive and quiet manner did she perform her Christian duties. Her moral excellence and kind affections have given her a consecrated place in the hearts of numerous kindred and friends. To me she seemed to have a heart

"Where the voice that speaks

In envy or detraction could not enter; where the traces

Of evil inclinations were unknown;

Where love and pity did tenderly unite

With resignation; where no jarring tone

The peaceful concert to disturb

Of amity and gratitude."

May her fond parents as they bow to their severe affliction, find consolation in the well grounded hope that she is numbered among those of whom God is not ashamed to be called their Father, having provided for them a kingdom. We feel that there is joy in their sorrow; light brightening the cloud of their gloom; for there is hope; and though their spirit be tried in the furnace of human grief, it is but the preparation that precedes our entrance into rest and divine communion.

DIED, 30th of December, 1851, in Davidson County, Tennessee, Mrs. DORCAS DAVIS, formerly Dorcas Gleaves, consort of John Davis, Esq., in the 74th year of her age. She was a native of Wythe county, Virginia, and emigrated to the above county in the Spring of 1795. She was among the earliest settlers of the county; came to it when it was comparatively a wilderness, and lived to see it grow up in wealth and population, with all the concomitants of social and religious institutions. In common with her venerable husband, who still survives, a noble specimen of the hardy and sterling pioneers of civilization in Middle Tennessee, she was ever ranked among the most worthy of our people. Of plain and unpretending manners, she filled the station of wife, mother and friend, with a consistency and devotion that made her an honor to her sex, a center of affectionate interest to her family, and an ornament to virtuous society. For many years she was an esteemed member of the Christian Church, and died in the faith of Jesus, and the hope of seeing the whole human race ultimately redeemed from suffering, sin and death. She bore her afflictions with exemplary resignation, knowing that he who appointed them knew what she could bear, and when she could endure no longer, would mercifully take her to himself.

"So through the cloud of death her spirit passed

Into that pure and unknown world of love,

Where evil can not come."

DAVIS CO., Ky. April 8, 1852.

BR. FERGUSON: By request I address you these lines, informing you of the death of Sister AMANDA ANDERSON, consort of Dr. T. B. Anderson. She fell asleep in the arms of her blessed Savior, without a struggle in the triumph of faith, on the 13th of March. She died of consumption, aged 31 years, 1 month and 9 days, leaving a kind husband and five little children to mourn their loss. Thus in the noon-time of life, she who sustained and honored the varied relations of wife, mother, sister, neighbor and friend, has been called from her probation on earth to her reward in heaven. The deceased has been a worthy member of the Christian Church for over seven years. She was an excellent and devoted Christian. May her dear family and friends never forget the example she has left, and set their affections on things above, and consecrate themselves and all they have to the service of God, that, after the trials of this life, they may be enabled to rejoice in the glorious spirit-land, no more to die, no more part, no more to sorrow.

W. T. M. KING.

# 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. V.

NASHVILLE, TENN. JULY, 1852.

NO. VII.

## The Officers of the Christian Church.

(Continued.)

When a man is found thus sufficiently qualified for the work of an Evangelist, and has, upon repeated trial, given satisfactory proof of his ability to perform the duties of this important office; to make a successful proclaimer of the ancient Gospel, he should have a CALL to the work; not a call by some direct, abstract, and extraordinary operation of the Holy Spirit, denied to all other men; for this would be supernatural and miraculous; and the days of miracles have long since passed away, but a "call to the ministry" from the "CHURCH of the living God, which is the pillar and ground of the truth." He must be chosen in that way which the church may deem most expedient, and which will secure a unanimity of sentiment in the selection. It may be, for instance, by proposing him for the office, and then his acceptance by the congregation, denoted by giving him the right hand in token of their approbation of him as their choice. But such selection, and the approval of it, must not be mistaken for *ordination*, and confounded with it! After being thus chosen, he must, in the next place, be qualified for baptizing those who believe and are persuaded to become disciples of Christ, forming or constituting them into congregations, organizing these, setting them in order, &c.; and, in order to this, he must be set apart for this purpose by *ORDINATION*; by some visible ceremony or form, such as was practiced in the primitive Church, under the ministry of the Apostles, and with their authority, sanction and approbation, by the proper authority or persons, and as were the first Evangelists. And here we are at no loss, for we have a *precedent* in the first case which we

have on record in the New Testament, and from which we can easily learn what it was. It was the ordaining of Paul and Barnabas as Evangelists of the Church at Antioch. The account is as follows: "Now there were in the church which was at Antioch, certain prophets and teachers, as Barnabas and Simeon, &c. As they ministered to the Lord and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands upon them, they sent them away." Here then is the manner of ordaining Evangelists, according to the directions of the Holy Spirit, by fasting, prayer, and the laying on of hands. As the church, as a body, could not do this herself, it was done by her through her proper and constituted authorities, her teachers. And as the Bishops or Elders are the properly constituted and authorized teachers in every well organized congregation, they compose the authority. And while now, in this our day and age, the selecting power may be in the hands of the whole congregation, the ordaining power is in the Bishops alone.— This must be further evident from the fact, that the Bishops are the officers having the control of the spiritual affairs of the church; and the office of Evangelist is of this character. It is true, that this selection of Paul and Barnabas, in connection with their ordination, was made directly and in an extraordinary manner by the Holy Spirit. But this was necessary at that time, and militates nothing against our precedent. All officers were at first, from the very nature of the case, extraordinary as we have shown, and made in an extraordinary manner. But when now selected and ordained according to the precedents and directions

of the Holy Spirit, the apostles inspired by Him, it is done as much by the Holy Spirit as ever, and as much His work, as it was in the days of inspiration and miraculous interposition. The next case that claims our attention, is that of the ordination of Timothy. That he was an Evangelist, is evident from what Paul enjoins upon him: "do the work of an Evangelist." We learn how he was ordained, from the allusion made by Paul to it: "neglect not the gift that is thee, and which was given thee by prophecy, with the laying on of the hands of the presbytery." As the term "presbytery" is from the Greek word, *presbyterion*, which means an assembly or body of Elders, it is evident that it was composed of the Bishops or Elders of the church, and that Timothy was ordained by them, as were Paul and Barnabas, by fasting, prayer, and the laying on of hands. From the manner in which the term "gift" is here used, and the expression that it was "given him by prophecy," his selection, in connexion with his ordination, might have been in part extraordinary, as was that of Paul and Barnabas. But if it be contended that the "gift" here referred to was a spiritual gift, that of working miracles, it may be sufficient to state, that no such gift was ever conferred, or could be, according to all the accounts that we have, but by the hands of the apostles. The proper rendering here of the Greek term, *charismatos*, is favor, grace, benefaction, or even the authority Paul tells him to exercise. Besides, Paul speaks of having conferred the spiritual gift on Timothy, by the laying on of his hands: (as he did on the twelve disciples at Ephesus:) "I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands." It is here called the "gift of God" in seeming contradistinction to the gift conferred by the hands of men, and communicated by Paul's own hands, in contradistinction to the hands of the Presbytery. And in the case of Paul and Baanabas at Antioch, it can not be shown that hands were laid on them for any other purpose than their ordination. It could not have

been for the purpose of bestowing spiritual gifts, or the power of working miracles, as this, doubtless, always belonged to Paul as an apostle, in common with the other apostles, and is not mentioned or even hinted at here; and as where hands were laid on for this purpose, it is generally distinctly stated. The Holy Spirit commanded the prophets and teachers in the church at Antioch, to "separate" or set apart Paul and Barnabas for a particular work, which we find to be the "work of an Evangelist;" and how did they do it? They fasted, prayed, and laid their hands on them. Thus qualified, they were sent—"they sent them away" to do the work of an Evangelist, upon which mission we find that they entered, and in which capacity they remained and labored, from all the accounts that we have, as long as they lived. Fasting, prayer, and the imposition of hands, is then, the prescribed form for ordination of officers of the Christian Church.

As to age, what should be the age of the Evangelist, nothing particular is specified, or implied by any of the terms made use of to designate the office, as in the case of Bishops. Timothy was a young man, as we learn from some expressions in Paul's epistle to him, to "let no one despise his youth," and to "flee youthful lusts." But he no doubt possessed all the requisite qualifications, or Paul would not have permitted him to become an Evangelist, and to act as his agent, in his own capacity, in visiting churches, setting them in order, &c. That he was deeply versed in the scriptures, and possessed, in an eminent degree, that faith which they are calculated to inspire and cherish, is evident from what we are informed about him: "That from a child he had known the Holy Scriptures," and that the faith of his mother and grand-mother dwelt in him. Paul bestows on him the high and honorable distinction of "man of God." He seems, therefore, to have been every way qualified, and worthy of the important charge committed to him. And thus qualified, he was ordained to his work by the Presbytery, or Eldership, and had

the gift of working miracles conferred on him by Paul, as we have seen, so necessary and important at that time, to confirm the word or gospel which he was to announce, and he was then sent forth.

In the last place, in regard to qualifications, but by no means the least important, the Evangelist should be, in an eminent degree, a man of prayer, as well as a man of faith. All his efforts for the cause should be constantly accompanied by prayer; deep, earnest and fervent prayer, and which, he may rely upon it, will be successful, if in faith, in accordance with God's word, and accompanied by a corresponding life of obedience to the commands of God, and efforts in his cause. He must pray to the Lord to crown his efforts with success, to enable him to proclaim with effect the gospel, that those whom he addresses, may be suitably disposed and affected by it, that it may "go from the heart and reach the heart," &c. He must pray for all mankind, the converted and the unconverted; but with that discretion he is to use in "rightly dividing the word of truth," in a manner suited to their various wants and their different states and conditions. This is in accordance with what Paul says to Timothy: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, giving of thanks, be made for all men: for kings and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and come unto the knowledge of the truth."

#### DUTIES OF EVANGELISTS.

From what we have already said about the qualifications of Evangelists, may be inferred many or most of their duties. They may be briefly recapitulated and summed up in few particulars: To proclaim the glad tidings, and persuade men to obey the gospel; to baptize those whom they can thus persuade, upon a confession of their faith in Jesus Christ as the Son of God and Savior of the world; to constitute and form

the Disciples thus made into congregations; and to organize these congregations, or set them in order, by the appointment and ordination of the proper officers. Paul enjoins on Timothy, as we have seen, to "do the work of an Evangelist." Now because Timothy and Titus were agents appointed by Paul, and sent by him to transact certain business in his stead, we are not to infer that the work of an Evangelist consisted entirely in this. Evangelists, as we have shown, were sent by the apostles on such business as this, because they were the most appropriate persons, and it accorded more with the nature and design of their office, and also with the great commission given by our Savior to the apostles, to "go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved;" and, to "go convert, or disciple the nations, baptizing them," &c. So far, then, are we from inferring from this expression of Paul to Timothy, to "do the work of an Evangelist," that this work consisted entirely in doing the business on which Paul sent him as his agent, that the contrary will appear when we give it a close examination. In attending to this business, there might, perhaps, have been danger of Timothy's becoming so absorbed and engrossed by it, that he would neglect the duties pertaining to his office as Evangelist. Hence the necessity of reminding him of them, and enjoining attention to them—to "do the work of an Evangelist," "preach the word," "neglect not the gift in him, by prophecy and laying on of the hands of the presbytery," &c. Besides, the term Evangelist indicates no more than one who announces the glad tidings and makes converts to God." Philip is styled "Philip, the Evangelist;" and that he preached and baptized we know, but we know nothing more concerning his work, and are not informed any where that he ever acted as agent of Paul or any of the apostles.—He was full of the Holy Spirit, and, no doubt, in possession of his miraculous gifts. So were the seven Deacons with whom he associated in the congregation at Jerusa-

lem; and so, generally, were all the officers of every grade in the first churches. It was necessary at that time, and under the state of things as first existing, to aid and guide them in a successful performance of their duties, particularly those of the Evangelist.

As to the work or duty of the Evangelist, we can learn much from the references made to it in Paul's epistle to Timothy and Titus, particularly those of the former.

As preaching the gospel is the first duty of the Evangelist, Paul gives Timothy a most solemn charge on this point: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the living and the dead, at his appearing and his kingdom; preach the word; be instant in season, and out of season," &c. Faithfulness in the proclamation of the gospel, is a most important qualification. And in that day of idolatry, Judaism, persecution, and corruption, it required great moral courage. The preacher had to face bonds, and imprisonment, and persecutions, tortures, and afflictions in almost every shape; and frequently, to crown all, a death of the most cruel martyrdom! And in this age of religious corruption, misrepresentation and perversion of the truth, equal faithfulness and courage are required. The loss of popularity and the estrangement of friends and relations, the casting him off and casting out his name as evil, persecution, false accusation, misrepresentation, and pecuniary loss and mistrust, are among what the preacher has now to face, in making a faithful and practical exhibition of the truth. For his encouragement, the Evangelist has the illustrious example of Paul himself, in his address to the Elders of the church at Ephesus: "I have not shunned to declare unto you the whole counsel of God;" "I kept back nothing that was profitable unto you." And not only is the Evangelist to faithfully proclaim all the word of God, not wilfully suppressing, perverting, or misrepresenting any part of it; but he is, as we have shown, to use the necessary discretion in the proclamation of it; making that division and application of it which it requires, and

endeavoring to avoid all misapplication and misquotation of every kind. "Study to shew thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And in order to perform successfully this part of his duty, he must devote much of his time to reading, study, and reflection; and for which he must have the necessary leisure. The importance of this, too, will be seen by a reference to the other parts of his duty. Timothy was exhorted "to study;" to "give himself to reading;" and in this manner he learned all he taught; and, therefore, we consider Timothy, Titus, Philip, Epaphras, &c., perfect models of gospel ministers; and none who labor in the Lord's vineyard, should be content with attainments inferior to theirs. To show further that a succession of Timothies should arise, Paul says, (to Timothy): "The things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The next duty of the Evangelist is to baptize all penitent believers, who desire, or are willing to obey the gospel, upon a confession to him of their faith in Jesus Christ as the Son of God. That this is a part of the duty of the Evangelist, and belongs in a peculiar manner to his office, and to no other class of officers of the Christian Church, is very evident from the word of God, and perhaps as capable of demonstration as almost any thing in it. Paul who was, with Barnabas, an Evangelist of the church at Antioch, speaks of his baptizing at Corinth with his own hands; and he and Silas baptized the Jailor at Philippi, and his household, and Lydia and her household. And from the manner in which he speaks of the divisions and parties in the church at Corinth, there was evidently a class of persons whose duty it was to baptize. One party said they were of Paul, another of Apollos, another of Cephas, and another the original and correct one, of Christ. And that they took this distinction from the persons who baptized them is evident from what Paul immediately adds: "I thank God that I bap-

tized none of you but Crispus and Gaius; lest any should say that I had baptized in my own name." "Who, then, is Paul, and who Apollos, but ministers by whom ye believed?" Now Paul, and Apollos, and Cephas, or Peter, were all preachers, and of course baptized too. We find Philip the Evangelist, preaching and baptizing. The two duties were connected together in his case. Hence we find that Evangelists baptized as well as preached; and we do not find that any other class of officers of the church did. The inference, then, is, that it belonged exclusively to their office. And the Evangelist alone is to be judge of the fitness or unfitness of any person for this ordinance. The church, in its congregational or any other capacity, has nothing to do with it beyond the selection of him, and his ordination by their appropriate officers. In his selection and ordination, they authorize him, and confer upon him all the power they possess for this purpose. Hence there is not in the New Testament, the record of a single case in which the church sat in judgment on the fitness or unfitness of a "candidate for baptism;" not the slightest shadow of any such thing; not the least particle of evidence, direct or inferential, in its favor! It is all mere unauthorized and unscriptural assumption!—based upon no higher authority than that of uninspired man, (or the "man of Sin,") and an invasion of the rights and province of the Evangelist. It is his duty, and his alone, to receive the confession of an applicant for baptism, at any time and place, and to baptize him at the first convenient opportunity, whether day or night. Such was the practice of the apostles and first Evangelists, or Christian preachers, as we learn from various places in the New Testament; and it was never as we can ascertain, changed by them; nor have we any divine or scriptural authority for making such change. In illustration of the foregoing remarks, we have a beautiful case in the Acts of Apostles, in the baptism of the Ethiopian eunuch by Philip. Philip preached Christ unto him as they were

traveling along in the eunuch's chariot; and coming to water he demanded baptism, or inquired what hindered him from submitting to it. Philip informed him that if he believed with all his heart, he might; and the eunuch replied, that he "believed that Jesus Christ was the Son of God." The making this confession was sufficient; and they alighted from the chariot, and he baptized him. And somewhat similar to this case was the Philipian jailor; only it took place at midnight. He inquired of Paul and Silas what he should do to be saved; and they told him to believe on the Lord Jesus Christ, and he should be saved, and his house. But he could not believe before he heard the gospel; and they "spake the word of the Lord unto him and to all who were in his house;" and "he was baptized, he and all his straightway," and "rejoiced believing in God with all his house." Such was the work of the Evangelist, in the discharge of his duty under the apostolic order of things; such it should be now; and such it is wherever primitive Christianity prevails, and the gospel is proclaimed in its purity.

The next duty of the Evangelist, is the forming or constituting of Disciples into congregations. It is his duty to bring them together whenever and wherever necessary, that they may give themselves to each other and to the Lord in a congregational capacity, and meet together and worship the Lord and keep the ordinances of his house, as did the primitive Christians. It is his duty to organize the congregation thus formed, to set it in order, by the selection and ordination of the proper officers. The first ordination of elders was (Greek, *cheir-otonesantes*) by the hands of Paul and Barnabas, the apostles or evangelists of the church at Antioch. Acts. iv: 23. Timothy, in reference to ordination, was told, to "lay hands suddenly on no man; (1 Tim. v: 22,) and Titus, the evangelist, was left in Crete, "to ordain elders in every city as Paul had appointed him." Tit. i: 5. When it is considered that these are all the Scriptures of the New Testament, relative to the

ordination of elders, none should presume that others performed this work. When we have examples, as in the instances of evangelists being ordained by elders, we know it is the will of God, but no one can say, I know another plan is the will of God.

Another duty of the evangelist, was to aid in correcting errors, where they had gotten into the churches, and to set them in order when they had fallen into disorder. Paul and Barnabas, notwithstanding "they had been recommended to the grace of God for the work which they fulfilled," (Acts xiv: 26) by the congregation in Antioch, yet when the first difficulty arose about circumcision, they took the lead in correcting the evil. Acts xv: 2. Timothy was required to "charge some that they teach no other doctrine," and to "enjoin men and women, old and young, to live in complete subordination to the will of the king; and Titus was left in Crete to set the churches in order." Tit. i: 5.

Such, then, are the various duties of the evangelist; duties of a most weighty and important character, and upon the proper performance of which depend the progress and prosperity of the great cause of primitive Christianity. Although the field of the evangelist is the world, and his mission is to the alien or unconverted, wherever they may be found, yet, as they are officers and servants of the church, and sent out by the church, when scripturally sent, it is their duty to go wherever the church sees proper to send them, whether on missionary tours at home, or to foreign countries. Hence the church or churches, employing and sending them, may restrict their labors to any particular city, place, or section of country; or may send them out to go and labor at their discretion, wherever their services may be most needed and they can effect the greatest good. One church alone, where able to sustain him, may send out an evangelist; or where not able, may cooperate with one or more churches, and jointly with them, send him out. And, as it is their duty, when thus sent out, to be always engaged in the work, as much as

possible, both publicly and privately, it is a corresponding duty of the brethren who send them, and one no less binding on them on their part, to sustain them as they ought—to afford, punctually and without withholding and keeping it back, a fair and honorable competency for them and their families, sufficient to keep them entirely above want of every kind, and enable them to educate their children, as they should be educated. And so important is it for the evangelist to be well qualified and fitted for his office, and to be enabled to devote himself to it, in order to labor efficiently, that he should have as much leisure as possible, as consistent with the performance of his duties, for reading, study, and preparation, and for that personal and conversational intercourse with the world, to persuade them to embrace and obey the truth as it is in Jesus, as necessary frequently for his success as the public proclamation of the word; and this it is impossible for him to have, and to avail himself of the use of books, periodicals, and other necessary means, unless well and amply sustained. His mind should be as free as possible from the cares and entanglements of the world. He is to "endure hardness as a good soldier of Jesus Christ;" and "no man that warreth entangleth himself with the affairs of this life; that he may please him that hath chosen him to be a soldier."

And the evangelist is not, by virtue of authority of his office, to assume either the office, titles, or duties, of the bishop, or the elders of any congregation or congregations. Such assumption would be an unwarrantable, unauthorized, and sinful usurpation; and usurpation was the distinguishing trait or characteristic of the "man of Sin;" and ever since he arose, has been one of the great sins of the Roman Catholic apostacy. The evangelist, therefore, has no right to the title, duties, and support of pastor, elder, &c., unless he has the qualifications, and has been appointed and ordained to the office and does its work. That he can, when qualified for each, exercise both at the same time, we will show here-

after. But there should, perhaps, be a still further division of the duties of evangelists. Among them there are men peculiarly fitted to proclaim the gospel; to state and illustrate its truths so as to convince the mind of the unbeliever, but not fitted much for exhortation: and there are, again, men peculiarly "gifted in exhortation," in enforcing and applying what has been said by the former; but not so "apt to teach;" not well fitted for the statement and illustration of the gospel facts and truths. Now "let him who teaches wait on his teaching; and him who exhorts, on his exhortation:" as a great law of the church is, "let all things be done decently and in order." And as the apostles and first Christian preachers had their companions, and traveled on their missions generally two together, so now it should be; and two, one of each of the above described classes should go together, and in their public labors the one precede the other; the exhorter following the preacher proper, and making such enforcement and application of his discourse as to produce the desired effect. Not only was this the apostolic method, from all that we can learn about it, but it is that adopted and generally pursued by the most popular and successful of proselyting sects of modern times: the Methodist Episcopal church.

Thus prepared and qualified in every way, as we have shown, the evangelist should always be sent by the Church, and furnished by her with a certificate of ordination and with a letter of the proper character; and the necessary means to defray all expenses incident to his mission.

#### BISHOPS, OR ELDERS, OR THE SECOND CLASS

##### OF OFFICERS OF THE CHRISTIAN CHURCH.

1. We have made evangelists the first class of officers of the Christian Church, not because they are really the first in importance, but the first in precedence in reference to their duties. Of equal importance is the office of bishop, and equally necessary to the great design and purpose of

the Christian Church. As without the evangelist, the world could not be converted and prepared for the church, so, without the bishop, the church could not be prepared, as it should be, for heaven, "the everlasting kingdom of the Lord Jesus Christ."

There are several terms used in the New Testament to designate this class of officers in reference to their age, duties, &c; as we find our Saviour called the Messiah, in Hebrew, the anointed; Jesus, Savior, Christ, in Greek anointed, Lord, Ruler, &c. So they are called bishops, overseers, from that part of their office pertaining to the overseeing or overlooking of the congregation; elders, from their age, as old men were generally chosen to this office on account of their experience, gravity, weight of character, reverence, and respect due to old age, &c.; pastor, meaning literally a shepherd, (as Christians are figuratively called sheep, and the office of shepherd was to feed their flocks and watch over them,) from their office, to feed the flock or church with the milk and meat of the word; and teacher, from their office as teachers of the congregation. But the terms bishop and elder, are generally used as more particularly descriptive of their age and office. Pastor too, is used, but is too generally appropriated in our time, to a kind of church office, assuming to, and engrossing in himself, the offices of evangelist, bishop, &c., with frequently but little qualifications for the one, and scarcely any for the other!—Presbyter is sometimes used, from the Greek word, *presbuteros*, an elder. But various as are all these terms, they are all descriptive of the same officer, or same class of officers of the Christian Church.

The next thing which deserves our attention in reference to this class of officers of the Christian Church, is, that in the ancient churches, those founded by the apostles, and by the first evangelists under their authority and by their sanction, there was always a plurality of these officers in every church; and that they had no authority in any other church than the congregation to which they belonged, and in any of which

they were made officers. This can be easily proven from various passages of scripture: Paul addresses "all the saints which are Philippi, with the bishops and deacons," and refers to them as composing but one church. Phil. iv: 15. And he writes to Titus, that he had left him in Crete, to "set in order the things that are wanting, and ordain elders in every city, as he had appointed him." Now we never read of but one church or congregation in any city; and there must, of course, have been a plurality of bishops or elders in Philippi, and "every city," and but one congregation in each: not but that in process of time there were a plurality of congregations in each city. From repeated references, we find that there was, at first, but one church at Jerusalem; and we read of a plurality of elders in that: Paul and Barnabas, and the brethren that went with them from Antioch to Jerusalem, to get a decision on the question of circumcision, went up unto "the apostles and elders about this question;" and when they arrived there, "they were received of the church, and of the apostles and elders." "And the apostles and elders came together," &c.; elders in every reference. Paul "sent to Ephesus, and called the elders of the church," thus plainly implying that there was but one congregation there, "the church," and a plurality of "elders" in it. And similar to this, and of similar import, is the language of James: "Is any sick among you? let him call for the elders of the church," &c. Finally, proof positive and conclusive, we are informed that Paul and Barnabas "ordained them elders (a plurality) in every church." These, in their associate capacity, constituted the eldership or presbytery of every church; and there was no such thing known to the apostles, nor can it be found in the New Testament, as an eldership or presbytery of more churches than one. Nor was there any difference or distinction made between the bishops of any church. All, as far as we can ascertain any thing in the Bible in reference to it, were on a perfect equality as regarded office. Although no

doubt that one at a time officiated in the congregation, when assembled together, yet there was no such thing as a presiding elder, or president bishop among them, in any appropriated or sectarian sense. We never read, or have any intimation of any such, any where. Such distinction is mere unauthorized and unscriptural assumption, and nothing else! "From this passage," (Acts xx: 17, &c.) says Buck, "it is evident that there was in the city of Ephesus a plurality of pastors of equal authority, without any superior pastor or bishop over them; for the apostle directs his discourse to them all in common, and gives them equal power over the whole flock." And again, says the same writer in reference to these officers being limited to one congregation: "From 1 Thes. v: 12, it is evident that the bishop (Greek, *proistamenos*) of the Thesalonian churches, had the pastoral care of no more souls than they could hold personal communion with in God's worship; for they were such as the people were to know, esteem, and love, as those that were not only over them, but also closely labored among them, and admonished them." We have used the terms bishop and elder interchangeably, as meaning the same person, or officer. So did the apostles. Paul told the Ephesian elders: "the Holy Spirit hath made you overseers," or bishops, (Greek, *episcopos*) Peter says to those to whom he wrote: "The elders which are among you, I exhort," &c. "Feed the flock of God which is among you, taking the oversight thereof, (Greek, *episkopountes*, acting as bishops thereof.)" And Paul to Timothy, after pointing out the qualifications of Bishops, speaks of them as elders; and to Titus, speaks of ordaining elders as he had appointed him, and then goes on with the same qualifications as to Timothy; and immediately calls them bishops, using the terms interchangeably. Finally, on these points, to use the language of one of the ablest writers of the present day, in defence of primitive Christianity: "We say, and have proved, that many of the primitive congregations, had in them a plurality of

elders. We argue, therefore, that if this order was essential to the perfect organization of one congregation, it was essential to all; and that it was essential, we argue from the fact, that Paul ordained elders in every church, and that Titus was commanded to ordain them in every city. It follows, consequently, that if in any church there was not a plurality of elders, it was not because an eldership or presbytery was not essential to the complete organization of a church, but for the want of persons possessing the requisite qualifications; or for the want of an apostle or evangelist, who seems to have co-operated with the primitive congregations, in the appointing or setting apart of elders; and we have now found a plurality of proofs for a plurality of bishops in one congregation; but we have not yet found one proof for one bishop over a plurality of congregations."

#### QUALIFICATIONS OF BISHOPS OR ELDERS.

2. This is a most important division of this part of our essay. If any class of men on earth should be well qualified for their office, should be in possession of all the requisite qualifications, it should be the bishop or elders of a congregation of Christ; because to them is committed the most sacred of all functions, the most important of all charges: the fitting and training of man for heaven, for that "house not made with hands, eternal in the heavens;" and on the character which the bishop shall aid him in forming, and which has to be acquired in the church, as a member of the church, will depend, both his entrance into the mansions of bliss, and his enjoyment of their ineffable and eternal glory and happiness.

Much of the qualifications of the bishop, may be inferred from the duties required of him in his official capacity; for duty requires qualification for its successful performance, and it is that which fits for duty. Like almost every thing else of the kind, they may be briefly comprehended in a few words; and consist in presiding over and ruling the Church of Christ, both when assembled in a congregational capacity, and

when not, in administering the ordinances of the Lord's house on Lord's day, attending the public worship of God in the congregation whenever assembled together for that purpose, and teaching the members both publicly and privately, and in administering the necessary discipline at all times, so as to keep the congregation in a healthy state and good condition, and to secure that training for heaven and progress in the divine life, which is necessary to the design and object of the Christian Institution.— Now all these require corresponding qualifications for their rightful performance, and which we can be at no loss to ascertain, for we have them laid down by the apostle Paul. In his epistles to Timothy and Titus, he has, for their instruction, given a list of these qualifications. (1 Tim. iii: 1—7; Tit. i: 5—7.) To Timothy he says, that the bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, patient, not a brawler, not covetous, that ruleth well his own house, not a novice, and have a good report of them that are without. And to Titus, that the bishop must be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word. Here we have briefly summed up the qualifications of a bishop or elder, at that time, and in those churches that these two evangelists were sent to visit and set in order. The reader will see that the most of them are merely repeated in the epistle to Titus, with some little variation and difference of phraseology or expression. This will serve to show that the qualifications were the same pretty much every where. We find laid down here by the apostle, no less than twenty-five qualifications deemed by him necessary for filling this office in that age and in those churches. These we will consider as briefly as the nature and

importance of the case will admit; and as they consist of positive and negative qualification; those traits and characteristics which the bishop must possess, and those faults or sins from which he must be free; we will treat of them in reference to this division, in order to a methodical examination of them, and their clearer comprehension by the mind of the reader. Of these qualifications enumerated by the apostle, there are fourteen that are positive, and eleven negative. We will first take up the positive, and show what the bishop should be; and then the negative, and show what he should not be.

J. R. H.

(To be continued.)

#### The Punishments and Rewards of the Future Life.--No. II.

There is a question upon this subject that can not be ignored. The audacity of men who dogmatise without investigation; the timidity of those who fear investigation, and the general indifference to the whole subject by the more intelligent portions of the community, compel all earnest men to seek consistent views, and to urge them upon the conscience, their own and that of others. The foolish cry of speculation can not deter them. All such minds value their freedom of thought as inalienable, to be estimated were it only a birth-right but to be prized above all fear, when procured at "a great price." The fear of speculation is sometimes as meaningless as the old bug-bear cry of heresy, and generously interpreted, means about the same. That is, "*my* speculations are always safe and right, but *yours* are dangerous and false." All truth, all moral truth especially, is, in some of its stages of investigation, in every reasoning mind, speculative. The misfortune is, we are apt to forget that we have passed through these stages and in our supposed positive knowledge, pass sentence upon all who dare go over the same dangerous ground. For ever we cry out, there is a lion in the way.

For example, who preaches a regular discourse upon Heaven or Hell? Who has

consistent views of either? Who thinks aloud on these most important of all themes addressing the hope and fear of man? Who can reconcile any of those Scriptures that speak of either with his own or the philosophy of others? And why, we ask, dare we not think? Why tremble when others attempt a thought, or the out-speaking of a thought, struggling for utterance?—The truth is, many commonly received methods of interpretation make the plainest Scriptures contradictory, and consequently, they must be regarded as fallacious, and we fear to acknowledge the fallacy even to ourselves. We forget the price of thought: that every new and revolutionary thought is born in a manger, or at least, is disowned by the very men who will be first to claim it as their offspring, when once its power and glory are established. Thought reveals living minds. They are blind, or deaf, or dead who think not. Killed, they may have been, by soul-paralyzing tradition; others self-destroyed by insane and blind following they know not what. Every great truth contending with ignorance will be antagonized. Every expression of it must meet the tug of war. No man can have its joy or power who is afraid of that war; no man vamping as though he were in the war, will either grasp or appreciate its victory. Truth is worthless unless *you* have gained it. It comes not second-handed. You may get its clothing, sometimes the mere rags, but *it* you can not have unless you conquer its antagonists.

Such is a faint exhibit of our feelings as we turn our thoughts to this great subject. Its very greatness humbles us; but, like all true greatness, it also inspires. We feel that there is that in it which will be food for our soul and by which we can dispense with the miserable husks that are given us to eat. So with God's help and blessing we will think on.

Our chief thought to-day is: If men must be qualified for Heaven, as saith all the churches, and all our consciences that have life enough to say any thing, then they must know, in some degree, *what*

*Heaven is.* If men are to avoid Hell, they must know what Hell consists in; if it be a terrible and eternal calamity, they must know when they are near it, and how it is to be avoided. Is Heaven a place into which men are to be introduced by arbitrary appointments, such as the repetition of certain set phrases repeated like parrots respecting the most sublime verities in the universe? Is Hell a dungeon dug by Almighty hands before man was born, into which the wicked are to be plunged? And is the salvation upon the preacher's lips a salvation from such a Hell? For ourself, we rejoice to say it, we never believed, and upon the evidence so far offered, never can believe it. In a heaven of purity, development and happiness, wrought out of our humanity by divine appointment and aid, we have a profound, sometimes an overwhelming faith. And in a hell, the darkness and misery of benighted and perverted souls, we have equally overwhelming fear. Were Heaven a place to be entered by arbitrary designation, the old poetry of the Catholics might be the true idea, and Peter or some other one at the doors could open and shut. And upon a similar view we could be crushed down to hell, and by rigorous hands locked in its infernal and torturous abodes. Hellish and cruel ideas are all such, born in the cruel ages of human barbarism or despotism, and nursed in the cruel stages of our own often misguided moral culture.—The Mohamedan Heaven and the Grecian Hell are believed in, however, by hundreds who claim a Christian parentage and refined sensibilities.

We have no hope to discuss these subjects in their fulness. We have neither space nor time. But we can indicate the manner in which narrow and fleshly notions can be corrected and clearer and broader knowledge of spirit, spiritual laws, and spiritual rewards and punishments be gratefully gained.

It is almost impossible to think of Heaven or Hell without localizing them; fixing them as realms in space, with definitive boundaries and earthly scenery. This

should be regarded as a weakness and not an excellence of the human mind: a weakness shared alike by the philosopher and the ignoramus, and affording the great and terrible themes of all men who mistake dogmatism for reason and flesh for spirit.—Think a moment. Where is Heaven? Above, below, around, or where? Not as a place, but as a state, or society, can you consistently think of it. You can not tell where it is, or how you shall be in it. So also of Hell. True, the Bible speaks the language of place; calls the one a city, a garden, a palace, and the other a prison, a sulphurous lake, a loathsome valley, a miserable den. But the Bible speaks *human* language, and clothes all its deep spiritual ideas in the imagery of earth, sense and time. It could not do otherwise and help us to any real, that is, spiritual knowledge. Of the indescribable God it speaks as of a great and good man, with hands, feet, crowns, thrones, &c. &c. As well contend with the sincere but moon-struck Quaker of the 16th century, who said he could describe the exact height and weight of the Deity, as that these expressions are to be interpreted literally. It is the madness not the reason of Theology that thus dogmatizes. The truth is: the idea of a Heaven of happiness, purity and safety, is presented under just such figures of speech as the culture of the persons addressed would allow; and so of Hell. Would the sacred writer describe Heaven—its safety to wandering tribes, or persecuted outcasts, or men under the terror of constant insurrections? Then it is a city with unscalable walls, and every provision within free from the molestation of the dogs without. Would he give the spiritual idea of beauty, then it is a garden, an orchard of delicious healing fruits, and gently, sweetly flowing streams. The idea is always spiritual, the imagery earthly. Christ speaks of his abode as Heaven, and yet as coming down from Heaven. So he tells a thief that on the day of his crucifixion he should be with him in Paradise (called by Paul the third heaven) and yet not three days after assures Mary

he had not yet ascended. No word is used with greater latitude of meaning than Heaven; and yet no word has a more expressive meaning to a truly opened or spiritual mind—I mean to a mind that looks at the spirit more than the flesh and believes in a spiritual state into which flesh and blood can not enter.

Heaven and Hell, therefore, are to be spoken of and thought of not as places but as states: conditions of the spiritual man, or of the spirit in man. They are states for every man, developed out of himself; spiritual laws that have worked out their last results. Even in this world of flesh and sense, the plastic power of the spirit may be felt. The outward world yields to the mind. We create a world of our own.—Hence it has been so well said, the world is what we make it, and but reflects to us the state of our own minds. A mind, therefore, cleansed of all evil desire, looking up in calm and confident trust to the Almighty Father—"our Father who art in Heaven," will, even in the flesh, tinge all things with its bright and pure colors. It will give a lovely and softened aspect to calamity; it will clothe the darkest clouds of misfortune and affliction with a heavenly radiance and beauty.\* And by the Gospel of Christ,

\*The idea that an innocent or cleansed mind is opened to the mystery and beauty of the works and ways of God has been noted alike by poets, philosophers and Christians. Wordsworth in his "Intimations of Immortality," says:

"There was a time when meadow, grove and stream,  
The earth and every common sight,  
To me did seem  
Apparelled in celestial light  
The glory and the freshness of a dream.\*\*\*\*

Thanks to the human heart by which we live;  
Thanks to its tenderness, its joys and fears,  
To me the meanest flower that blooms can give  
Thoughts that too often lie too deep for tears."

And one who, with me, more than any modern author deserves the name of Philosopher, says: "A truthful and a virtuous heart often realizes a happy mood when the quiet of nature is enjoyed as a bath of the soul and the sense of a divine presence deepens that stillness into a delicious and subduing calm. All that is dark or bitter is lost from

even sin and its fears are removed out of its way. Might we be pardoned the apparent egotism we would tell our Christian experience, which would not go back to a particular epoch so much as to many epochs—would to God there were more—in our varied life. As *our* mind has been opened by knowledge and our heart purified by love, the whole world has worn a new aspect. There has been a glory in the heavens, and an excellency in all things it was a gladness to recognize. Grass, flowers, trees, men, duties, even afflictions had something of God in them that relieved them from insignificance, and we saw beauty also in death. Let this state of mind be perfected or put in the regular road to perfection. Let the strength of genuine knowledge, piety or genuine trust and faith, and the kindness of genuine love become the laws of our inner man; let them from being mere emotions become principles of our nature; let the sphere of sense which interrupts these in their free and joyous flow, pass away by the summons of death; let them rush without obstruction into their grand results, and though we cannot know what we shall be, we know that we shall be happy, for we must be. All the misfortunes that could hinder these results growing out of sin, either our own which we feel, or our

the remembrance even of woe for the lines of happiness reflected from our own souls are thrown around every object." Not cold enough to be called Philosophy by the heartless, and hence we expose not his name.

Jonathan Edwards, describing the event of his Christian experience, says: "The appearance of every thing was altered; there seemed as it were a calm, sweet cast of divine glory in every thing. God's excellency; God's wisdom, his purity, his love seemed to appear in every thing: in the sun, moon and stars; in the grass, plants and trees; in water and in all nature." He with many others looked upon this as the fruit of a miraculous conversion. We regard it as made common to man; opened not to one period but to many periods of our changeful career. We have the power of increasing them, and the future will make their blessedness changeless.

fathers', from Adam down, which we see, by Christ have been removed out of the way, and all that the Scriptures describe of Paradise is now patent to all. This spiritual idea of heaven we know is dim and vague in us all, but it is to be striven after; it is a part of our religious privilege to seek and strengthen it. Were our inward wisdom and purity equal to the voice of the wisdom and purity that speaks through the Scriptures, it would be received with a welcome and a gladness such as no tongue of eloquence has ever expressed, nor heart of worldly sensibility conceived.

But look one moment at the other side while this subject is before us. Let the sphere of sense pass away from a wicked man. Let the working of the spiritual laws of his being be downward. Let the passions which he has cherished become the fixed furniture of his mind. Let them have complete mastery over the world within and without him. Then place him in any scenery, even the most magnificent and lovely, and you place him in Hell.—The passions make the sphere external to him even in this life. Take any passion: avarice abounds with a sense of everlasting want. Vanity sees all things doing him reverence, till ambition sits ruling the world with a stool for a throne and a reed for a sceptre. Lust burns with a fire that naught can satisfy. Jealousy colors all things with its green-eyed hues; and every ruling passion throws the coloring of the spirit over every place that it inhabits, whether enthroned above a nation or dwelling among tombs. Look at what physicians call *delirium tremens*, and what see you but a world which imbibed appetite has created for itself full of dread and direful objects which become fixed and stationed around the tempest-tossed mind? The lurid scenery is not of God's world; no, never; for his world ever smiles and glows around; but of man's world, once bright and fair to the childhood of the miserable maniac, but now transfigured into a hell of horrible furniture, dreadful now, but O my soul! who shall describe its dread when made his

spirit-home? Upon the earth, to some extent, we may choose the scenery in which we live. If one class will not gratify, we seek another. But when we have done with earth and the outward world, what prints, what copies will our spirits give back of it. They can only give WHAT IS IN US. From these we can not fly, for we can not fly from ourselves. Passions and delusions may people *our* world with images of all unclean things; and then far more than now, we may reap what we sow; we ourselves become a hell of all perverted, of all unclean, of all cruel things.

What a divine estimate is thus placed on a pure faith and cleansed affections, seeing they shall make our new earth and new heavens and adorn them with the beauty of God. "Therein dwelleth righteousness."

These views are difficult only to men enslaved in sense or dupes to a fleshly materialistic philosophy. Modern philosophy, some times called Phrenology, denies the existence of spirit; the unity of the soul of man. It looks upon mind as the product of the brain, man as a superior organism, and immortality as posthumus fame.

Phrenology proper is not responsible for these materialistic tendencies, for its true masters repudiate them; but phrenologists often are, by their failure to discriminate in the presence of promiscuous assemblies. Any theory that subjects mind to body has ever been found carrying its advocates into absurd and contradictory extremes. We should start in the opposite direction. Body to mind; flesh to spirit is the line of a rational and scriptural subjection. "GOD IS SPIRIT," and we "are his offspring." This is the sum, and it is a great sum of all our knowledge on the subject. Man, as the offspring of God, is a Spirit, as of man he is body. As spirit he, like his Father, is invisible. He manifests his presence through a brain and other wonderful mechanism which change with his years, while he remains secure in his identity. God manifests his presence in myriad ways, so manifold that no human theory of divine influence has ever yet been able to be consist-

ent with itself, or remain established twenty years.

Our phrenological neighbor tells us he can not believe in spirit because his "Marvelousness and Veneration" are small. But we really suspect that his love of a fleshly world has left no room for faith in a spiritual one. We have read of a Thomas who had small "Marvelousness" who afterward yielded to the faith of that Christ who alone is able to bring all men into the peaceful joys of trust and love. If Phrenology materializes the soul, it is falsely called science, no matter by whom advocated, and must take its place with all systems of the earth and share their fate. But if it show how the soul communicates with the visible world; how it is disciplined by the instruments it uses, and how these vary in compass and power according to hereditary and physiological causes, then we must hail her as a hand-maid of a diviner philosophy that forever publishes the spiritual unity and immortal destiny of man. There is no conflict, there can be none between nature or natural science and the revelations of God. The conflict is in us, and may be naught else than the old and never settled one of the flesh against the spirit and the spirit against the flesh, which, as the one or the other prevails, tinges our views of God, of life, and of immortality with the colors of their respective scenery. Christianity, separated from its fleshly manifestations, may give the harmony; and happy the mind of that man who feels the perpetual concord it is able to secure.

J. B. F.

#### Mistakes in Religion.—No. II.

The great question of these times with respect to Religion, is, *In what does it consist?* We may write and deliver disquisitions upon the etymological meaning of the word and show that we are learned in the neglected lore of antiquity, and yet not be able to grasp the essence of the subject we investigate. Familiarity with the Latin dictionary may give the former, but the latter is gained only by listening to the ap-

peals to our consciousness which the word of God, the works of God and the events of Providence are ever making.

So far as the mind is concerned, Religion consists in a single principle. It is the love of the divine, only another name for the true and the good. This leads to personal purity and active benevolence. Hence to love God with the whole heart and our neighbor as ourselves, is Christ's definition of it. To love that neighbor when he sustains the relation of a brother even unto death, is the Apostolic exemplification of it; whilst personal rectitude and benevolence are the clear statements of its practical effect made by the authorized witnesses of Jesus.

There is but one state of the soul to which God has given his approbation and the assurance of happiness both for the life that now is and that which is to come. This one state may assume many forms, but it is always essentially the same. We may call it rectitude, holiness, faith, or conformity to Christ, still it is one state, with different appearances according to the different circumstances under which it is developed. The question is ever, not what a man gets, nor even what has he received, but what *is he?* What is he with respect to God? If he love him supremely and take delight in the knowledge and practice of his law, and trust him in his Providence, then his religion is **PIETY**. If he keep himself ready for every good work, looking to the benefit of his fellow-creatures, then his religion is philanthropy. If he be circumspect in his own personal improvement, seeking a growth in purity, in knowledge and self-government, then his religion is self-culture. Love then is the principle, the love of the right, the true and the good, and he who cultivates his capacity for the fullest, freest exercise of this principle, cultivates his religious nature and he is at once a lover of God and a lover of man, a lover of all purity and excellence, and a laborer for the happiness of all his fellows. The Apostle John regarded no man as a lover of God who did not love his brother; for the manifest reason that if he love not the creature whom he has seen,

he cannot love the unseen Creator;—making every good man, in a high sense, the representative of God upon earth. The Apostle James pronounces all pretention to religion vain, where it does not regulate the passions and inspire to deeds of kindness and to personal purity. The principle is seen, therefore, to be the same. He is religious who is just, who is pure, who is benevolent; and just in proportion as he cultivates and exemplifies these virtues.

The practical question, therefore, comes home to us, What does God require of us? What affections, what virtues, what emotions of penitence, gratitude and self-consecration? And what are the helps afforded us to secure his requirements? They embrace all gospel provisions: the teaching and example of Christ; the promises connected with divine ordinances; the communion and co-operation of kindred spirits or of kindred purposes. To me this is all plain, and I think it would be to others with a little exercise of common sense. Let a man take any good affection he ever exercised. It may have been kindness to his fellow or gratitude to God for some observed and appreciated favor. Suppose he had taken that affection and cultivated it into a habit. That habit would be Religion, a change equivalent to the scriptural idea of a "new-birth," and it would be true that the change from mere transitory emotions of benevolence or piety, to the established habit of good-will and gratitude, would be as though "old things had passed away and all became new."

If he had been positively wicked and in his own eyes abominable, then the beginning of this change would assume a more marked and decided character. But the change in its nature would be the same.—The kingdom of Satan might fall like lightning, with deafening crash and wreck. But the kingdom of righteousness, peace and joy in a holy spirit, would come gradually in all pure and devout habits of affection.

Would my reader become religious—truly, deeply, happily religious? I would say to him, the way is open and made pa-

tent to all. Have you a sense of past sinfulness which hinders your approach to God? Christ offers to remove it by giving you assurances that through the work he has performed for us, God offers a free pardon upon our faith and obedience. "He that believeth and is baptized shall be pardoned." Thus you may confess Christ in his own language and enter upon a devotion to his spirit and example as the life of a son of God. Do you now ask what more are you to do? I answer, You are to cultivate a sense of God's goodness. You have often felt it as you have estimated his numerous gifts, the worth of a Savior and the hope of future bliss and glory. It is now your duty and privilege to keep and bear upon your heart the assurances of that goodness; to make the transient emotion, as far as a feeble creature can, a permanent habit of your soul. Have you ever felt a disposition of kindness and good-will towards your kindred, your friends, and even your enemies, should any such there be? This disposition you must fasten upon; make it a part of yourself, and asking God's help, strengthen and confirm it every day by words and deeds of benevolence that you know God approves. This is religion, and whatever promotes it is of God, and whatever prevents its free, full exercise is to be avoided. Encompassed as you are with weakness, and exposed to danger, you will often have much to regret in the deficiency of your attainments, the coldness of your affections; and when that weakness and danger are before you, you may ask for God's help and God's mercy, both of which are the peculiar promises of the Religion of Christ.

For myself, I unhesitatingly believe, despite all the foolish or wise theories of Spiritual influence that prevail around us, that the Almighty Father gives constant assistance to all sincere and prayerful efforts of all his weak and tempted creatures, not only when they first commence, but throughout all their struggles after the divine life.

Let every man, then, as he values the welfare of his soul and the benevolent pur-

poses of the life that God has given him, settle the question, what is the true goodness, the genuine personal religion that I am to seek after? And having once determined that question, his duty is clear. Whatever will promote it and whatever sacrifices, personal or social, it may require, it is that that demands his time, his talents, his attention, his labor and his means, giving which in humble reliance upon the divine blessing, he cannot but be blessed.

J. B. F.

#### Remarks on Infant Salvation.

At least one third, if not one half, of the whole human race die in infancy. It becomes, therefore, a question of deep interest to all, and of anxiety to many, what conclusions we are warranted in cherishing respecting their spiritual condition. The gospel of Jesus encourages the fondest and tenderest hopes. It reveals a double world for all and prevents the grave, that shrouds our children, from displacing our anticipation, that as buds nipped on earth, they will yet bloom in immortality and glory. The New Testament opens to them, also, the arms of Jesus as an asylum and makes them the objects of his all-delivering love. Atheism and its spurious spawn, alone treat them with icy apathy, as in its madness it frowns upon all the creatures and creations of God. Paganism offers them as sacrifices to the gods, upon the burning altar of Moloch or the blood-defiled banks of the Ganges. But whilst its governments expose them to starvation and its religions to martyrdom, Christianity loves them more than angels, and plants in the sorrowing heart of maternal love the bright hope of restored communion in glory. It washes them in the stream that makes glad the city of our God. It rebukes the stern frowns of selfish Disciples who would rudely trample upon feelings they have never felt, or would forbid that they be brought to Jesus, whilst it takes them up as a precious and undefiled legacy and says: "of such is the kingdom of heaven." Germs they are of an immortal

development; buds of a future promise; brief tenants of earth to be trained in the heavens; not intruders where birth can only awaken regret, but rightful heirs to a life that shall never die. When will we learn that it is not Time but Eternity that stamps the real value? It gives strength to the feeble and greatness to the infant. Real glory is of the spirit, not of the flesh. It makes the soul a centre of which the universe is the circumference. With Him with whom humanity is true greatness, a sparrow falls not without notice, much less an infant: for "out of the mouths of babes and sucklings he ordains strength and perfecteth praise."

To a Christian parent, the death of an infant is as instructive as it is impressive. The promptings of nature are joined by the voice of revelation so as to make its departure a privilege as well as a pain. It is a link binding us to the grave and to the spirit world. In its body a portion of the parent has already entered the tomb. And a soul brought into existence through us, has gone to the great and eternal communion. At once it aids us to commune with the dust to which our bodies are tending, and with the everlasting throne whither our spirits are seeking their ties. Thus the tree of our life is lowered 'ere it fall. Thus the soul may be helped in weaning its affections from a fading earth, to fasten its cords upon the better world, whither our little ones have preceded us. Death is made to loose for us half its painful separation and eternity takes on a home-like aspect.

"Oh, when a mother meets on high  
The babe she lost in infancy,  
Hath she not, then, for pains and fears  
The day of woe, the watchful night  
For all her sorrows, all her tears  
An overpayment of delight."

The idea of infant salvation enlarges our views of human redemption and throws a harmonizing light upon the Providential dealings of God. We believe that but a small minority of the human family can be lost, when small and great shall stand before God. It is horrible to think of the infanticides and exposures of ancient and modern heathen-

dom; but death may be better than the base idolatries and degrading customs of false religions. Heathen customs may thus be overruled and in the scheme of the Everlasting Parent, a multitude which no man can number may go up in advance to see the glory of his kingdom and await the day when it shall be opened unto all. I dare not press this thought, for the selfishness of tradition, even in the most cultivated, will not suffer it.

J. B. F.

### Excerpts of Things New and Old.

BY THE EDITOR.

All clear thought is in some sense religious. We are compelled to speak it, then defend it, and then, perhaps, suffer for it. Otherwise, why ruffle the complacency of bigots and simpletons by exposing their absurdities? Why draw upon yourself harsh names and harsher constructions, the scorn and bitterness of those with whom you differ? For example: That Jesus reveals a God who reigns over all states and conditions of the soul of his offspring, may be with me a sustaining faith, to which with toilsome, active years I have come as to the only relief for the scattering of the venerable superstitions that modern science has exposed. It may have survived all changing opinions, modified for good my whole mental history, and awakened a sense of gratitude inexplicable in words, still, when applied so as to blow up, at a single blast, the fond conceits of those whose minds are more active than contemplative, I must expect to be both misconceived and denounced; and especially by men whose noblest impulse is an intense personal ambition. But it is the price of truth, and why should we not pay it? Truth in the mind, like hope in the valley and shadow of Death—a very emblem of the soul itself,—though lone is comforted—comforted too, amid the dangers and snares of duty. It asks not the huzzas of the crowd that gather around its mere shadow, no procession of halting torch-bearers—it asks only that if they will not move forward they will please cease to impede the way and not violently

throw down those who are advancing.—Come, then, my brother thinker, if we are companions, we must dauntlessly pursue our course.

When I write or speak upon a subject denounced by orthodox or other heresy-hunters, if I could whisper to my friendly hearer or reader, I would say, judge me not by the dark shadows of your own fears and misgivings, for there is a love of truth and right that casts out fear. Under the perfume of roses there are olfactories that always smell the brimstone of heresy. The fault is by no means in the rose.

Some will tell you that speculation in search of religious truth is dangerous. All things are dangerous in the hands of the weak or corrupt. The truth upon the whole subject of religious investigation, is: All theorizing is dangerous, but not to theorize is more so. Or if you would rather, All study is dangerous, but not to study is more so. Candor may be used to our injury, but bigotry is always a mischief.—The most honest aim in enquiry may err; but pugnacious champions of a party always lapse into mistakes. With Paul, we should often ask who is sufficient for these things? Who without God's help, is sufficient to preach or even to think of the gospel?

In seasons of deep and unrelieved distress, we must seek the All-seeing and the All-merciful, and though the Heaven of our comfort may be obscured by clouds, we will learn never to doubt that our heaven is there, luminous and everlasting; and we will look to it, pray, hope and be comforted. In seasons of distress, if we pray, really pray, the sorrows of the heart will teach us more than all the precepts of sage and critic. In seasons when we question this hard world and feel that we stand alone mournful in sorrow, our thoughts upon it unsettled and tumultuous, even then with wearied intellect we will pray and seek amid the starry dews of Heaven the peace and

serenity that can drive away our dry and desolate melancholy.

In seasons of poverty, neglect and disappointment, and dread temptation, we will pray for an opening day and prayer will smooth our upward path.

I once expected charitable construction for all well-intended deeds, from all well-disposed men: I have seen my mistake and grieve not. The most honest of men when enslaved to an opinion or under the influence of prejudice, their own or that of others, cannot judge with a righteous judgment. I say *cannot*—and hence I grieve not when men differ with me, even though they try me by the standard of their dissent.

No man understands Gospel Liberty who regulates his love of his neighbor by their agreements in points of religious doctrine.

If you desire to see how far your associates have thrown off the shackles of dogmatism, advance some idea a little beyond the line by which they seek to fathom truth's eternal depths. Many a Disciple of Christ forsook him and many a proud Pharisee contemned him, when it was seen that his doctrine was far beyond the stand-point of themselves and their leaders. Fortunately for the world, wisdom does not die with its supposed leaders. Any opinion, however reasonable, not based upon experimental enquiry or diligent research, is mere hypothesis and when announced with great contempt and hostility against the views opposed to it, must be called dogmatism.—Every lover of truth should rid himself from the dogmatic spirit; from all feelings of contempt, hostility or disgust for what he has not examined. If he do not, his capacity to receive truth will be blunted or destroyed; and better loose the whole world than loose that capacity. How many who call themselves liberal become irritable, contracted and contemptuous when their prejudices are assailed. Such never enjoy the free play of the intellect; they despise

the brightest gift of heaven and sin against light. Their office, therefore, another must take.

Affliction offers an opportunity to obtain higher views of the goodness of God. We learn in it, experimentally, that he chastens in love. He by this means subdues our earthly affections and promotes spiritual mindedness. With the sorrowing Psalmist we are made to exclaim: "I know, O God! that thy judgments are right and that in faithfulness I have been afflicted." Our afflictions in this view become our choicest mercies. We look up and say: It is the Lord; blessed be his name that we are not forgotten by him: God is love, therefore let him do with his weak and erring children what seemeth good in his sight. We have a larger experience of the paternal kindness, for we see it where once, perhaps, we were perplexed with hard thoughts of his painful dispensations, and we learn to cling to him with more of confidence and delight. Our communion becomes as happy as it is intimate. We accept him as our portion and feel the worthlessness of earthly helps. We taste and see that he is gracious; and feel that neither in Heaven nor upon earth is there any that we prefer before him. We taste of the spirit of adoption and spread its light and beauty over all his works. Our sufferings would be often insupportable, but for the peaceful confidence they give us in his faithfulness and love, which solves the mystery of our duty and difficulties and reconciles all seeming inconsistencies.

The taste of the world differs in differing ages. In one age all truth is conveyed in allegory; at another, nothing is seen but in vision; and at another, we can be satisfied only with homely, prosaic axioms. A man of substantial information should know how to appreciate each, whilst those whose highest genius is exercised in servile imitation may be expected to use words, allegories, and descriptions they neither understand nor know, as in some instances, cannot be understood.

“Go to the hills,” said one, “remit thy baleful diligence,

At early morn court the fresh air,  
Explore the heaths and woods;  
And leave to others tasks that press thee sore.  
Do you for your own benefit construct  
A calander of flowers, plucked as they blow  
Where health abides, and cheerfulness and peace.  
The attempt was made; 'tis needless to repeat  
How hopeless; But in the eye of Heaven  
A thing more sacred opening  
For such sufferers: relief within their souls,  
A fount of grace divine,  
That doth command their weakness  
And their soul-divine to Him  
Who shed an influence from above  
To calm the beating heart and all the jarring  
thoughts  
To harmony restore.”

For the Christian Magazine.

#### Church of Christ, Nashville, Tenn.

In a discourse recently delivered as the last one in the old house of worship in this city, the following incidents were noted:

The congregation, now worshipping in this house, was organized under the title, “Baptist Church of Nashville,” July 1820, by Elders J. Vardeman and James Whitsett, when its membership consisted of R. C. Foster, sr., H. Ewing, Dr. Jno. O. Ewing, S. Whitset, M. Fly—Sisters Sarah Ewing, A. Foster, Phereby White, H. Temple, S. Robertson, E. Boyd, P. McIntosh, L. Gibbs, S. Hayes, P. Taylor, A. Goodwin, L. Garner; all of whom had been previously attached to the Mill Creek Baptist Church. At its organization it adopted a formula of doctrine, declaring the fallen state of man, the mediation of Christ, the Trinity, Effectual Calling, Sanctification and final perseverance of the Saints; but even in making this declaration protesting against the authority of any Church to “bind the conscience of the weak.” It required an experience prior to baptism, which was administered only to adults. It united with the Concord Association, and met for worship, &c. once a month.

In the course of the year 1821, it erected the present building at a cost of \$6000.—Dec. 1820, Elder Richard Dabbs was installed as its first Pastor, Nathan Ewing and R. C. Foster as Deacons, Henry Ewing as Clerk. During the Pastorate of Elder

Dabbs the Church withdrew from the association. He died May 21st, 1825.

20th May, 1826, Elder P. S. Fall was called to the oversight of the Church. In 1827 it again united with the Association to which it addressed the following letter. This letter is worthy of a place both for its intrinsic merit and also as an exponent of the leading principles of the Church:

*“The Church of Jesus Christ at Nashville, to the Concord Association, sendeth Christian Salutation.*

DEAR BRETHREN: After an interval of two years, we again address you by letter and messengers. Various circumstances induced us last year not to unite ourselves to any association, which circumstances it is not necessary to enumerate. We again present ourselves before you, and request to be admitted into your body.

Deeming it perfectly necessary that we distinctly understand each other, upon forming this union, we think proper to state our sentiments concerning associations, and the relation they bear to the churches composing them.

Your code of government, as published in 1835, declares that the association “shall have no power to lord it over God’s heritage, neither shall it have any ecclesiastical power, or infringe upon any of the internal rights of the churches.” To all this we cheerfully consent, and consider it an expression of our own feelings. We may not, however, understand it alike, and will therefore beg leave to exhibit our views of it.

We understand this sentence as saying, that the association has no power to determine what any church shall receive as her creed; or whether she shall have any creed or confession at all, other than the Bible; and consequently that she has no power so to lord it over God’s heritage, as to condemn any church for holding or teaching any scriptural truths, though they be at variance with the opinions of this body concerning such truth.

In this view of the subject, we presume it will not be required of us to subscribe to

any human instrument of union, as the test of our doctrine and practice. For we can not but believe, that the Holy Bible is as plain in expressing its own truth as it ought to have been: and consequently that no man can express more clearly than it does, what we are to believe and practise. If this be true, (and we presume it will not be denied,) it is useless for us, as a church, or for any other body, to hold up a twinkling taper to give light to the world, when the sun shines in his meridian splendor. If the fear of God and the love of the brethren will not hold the disciples in union, upon the one foundation, we may forever despair of any such instruments of union as creeds and confessions of faith obtaining so desirable an end.

Again: we understand the "constitution" of your body as saying, when it declares the association "shall have no ecclesiastical power," &c., that the association does not intend to interfere with any of the *internal rights* of the churches. That is to say: the association has no power to interfere with the *order, doctrine, government, or practice* of any church, *governed in all* by the great charter of our religious privileges—the *New Testament* of our blessed Lord and Savior Jesus Christ. We consider all these to be the "internal rights of the churches;" rights given them by the Great Head of the Church—rights expressly defined by him, "in whom are hid all the treasures of wisdom and knowledge; and, therefore, rights which are inalienable, and over which no body of men on earth has any control. In short, we consider ourselves at liberty to appoint our own teacher or teachers, and all other officers, without molestation or assistance from any; and to judge for ourselves, when the sentiments delivered by our teachers, so appointed, are contained in the Holy Bible; without acknowledging the right of any others to interfere in the judicial investigation of such sentiments.

Indeed, brethren, we look upon your "constitution" as guaranteeing to every church connected with it, a full, free, and unmo- lested liberty of conscience—a liberty un-

shackled by any authority, except his who has set his people free; a liberty that is not, and will not be, used as a cloak for licentiousness by any one who fears God, and desires to walk by the light of the truth; and a liberty which none other than God who gave it has any right to destroy, and which this association, most certainly, will never assail.

It is our desire, dear brethren, to live harmoniously with all our brethren; and while we acknowledge ourselves to be "of you," we think that these are the only principles on which unity can be maintained.

We do not consider ourselves the guardians of the public faith; nor as having any right to direct what any shall believe. Error requires not human efforts to overthrow it; the exhibition of the truth in its simplicity has ever been found, in the hands of God, a weapon most mighty to the pulling down of strong holds.

We trust, brethren, that while we deny the authority of men in matters of religion, we feel bound to endeavor to ascertain the will of our glorious chief; and so far as we know it, to observe it. We are far from supposing that all is known, at the present day, of the Records of Heaven, that can be known; and are, therefore, willing to learn "what is truth," whoever be the instrument of pointing us to it. That there yet remains much to be known concerning divine things we must believe; for "if any man thinks he knows any thing, he knows nothing yet as he ought to know."

12th Aug. 1827. The congregation having unanimously repudiated all human creeds and bonds of union and communion, decided by a vote of 24 to 3 to meet every Lord's day and consecrate the day by observing the Lord's supper, reading the Scriptures, for Fellowship, mutual exhortation, prayer and praise. Oct. 7th. Elder Warder united with the Church and occasionally addressed the congregation.

Elder Fall continued his relationship to the church until June 1831, when he removed to Kentucky.

Oct. 16, 1831. A Sunday School was organized under the superintendance of its present indefatigable and successful superintendent, W. A. Eichbaum, who after the removal of H. Ewing became the Clerk of the Church.

1835. The congregation organized a weekly visitation to ascertain the wants of the poor and afflicted generally and to provide from their regular poor fund for their relief as occasion might demand.

Elder A. Adams became the Pastor of the Church, who also removed to Kentucky in 1835.

Oct. 1836. Elder J. R. Davis took charge of the Church, but shortly after removed to Mississippi. For several months the congregation was without a preacher, the Elders and Deacons preserving the regular worship.

1841. Elder H. T. Anderson for a few months filled the office of Teacher.

Jan. 1842. Brethren W. H. Wharton and T. Fanning united with the congregation and alternately addressed its public assembly. During the year the congregation was visited by several preachers and amongst the rest by its present Pastor. Some 154 persons were added to the Church during this year, the largest annual increase it has ever enjoyed.

March 19, 1843. Dr. W. H. Wharton was set apart by the imposition of the hands of the Eldership to the office of Bishop, which he continues to fill.

May 1846. Bro. J. B. Ferguson was called to co-operate with Dr. Wharton as joint Teacher of the congregation. 1847. Bro. Ferguson was called to become the resident and regular Teacher of the congregation. He remarked as this statement was made, "It becomes me not to speak of the manner in which I have been permitted to labor among you. I can only say I came with good intentions and have never seen the time I was either afraid or ashamed to speak the truth. I have aimed to speak it in love and to form principles rather than emotions in my numerous hearers. My connection has been uninterruptedly happy.— There has not been a single Church conten-

tion. Clouds have occasionally arisen, but they have again scattered without breaking. I have never ministered, nor do I desire to minister, to a more considerate and affectionate people. And to-day I have heartily thanked God that my lot, by a singular providence, was cast among you."

The congregation has always taken an active interest in the spread of the gospel throughout the State, frequently employing two and always contributing liberally to the support of one or more Preachers. It has ever answered to the appeal for Bible Societies, and been ready to meet the wants of the destitute to an extent that would place it favorably by the side of the most benevolent churches of the Union. It has two Sunday-Schools in a flourishing condition.

Since the employment of its present Pastor, its house of worship has never been able to accommodate the congregation. The community demanded a larger, and with a commendable liberality have erected one of the most commodious and elegant superstructures in the city. Its cost is estimated at \$30,000. The church numbers 550 members, and in point of influence takes rank with any of any denomination in the State. May it long continue a blessing to the community and a nursery of virtue for our children, protected and blessed of God.

R.

For the Christian Magazine.

#### The Reformation—its Prospects &c.

By "The Reformation," we understand that return to first principles and primitive or Apostolic customs in matters of Christianity, and our holy religion, for which we plead who claim or aspire to no higher appellation than that of "Christian" or "Disciple," but which those who differ from us are pleased to brand with the approbrious cognomen of "Campbellite." It is said "there is not much in a name" and we entertain no unkind feelings towards those who assume the high prerogative of giving us a name expressive we presume of their tender regard for us and their refined(?) taste in this respect; yet when left to the

free exercise of a high, holy and inalienable right, which belong to us as *men* and American citizens—*our own free will*: we prefer the simple and to us more harmonious and evangelical name, *Christian*: 1st, in honor of the Great Captain of our Salvation, and 2dly, because it would seem to be comprehensive of all the heavenly virtues and noble qualifications necessary to constitute one “a perfect man in Christ Jesus,” and therefore an heir of immortality and eternal life. Others, prompted doubtless by equally pure motives, but at the same time influenced in no small degree by the moral darkness and superstition of the times and circumstances in which they received their organized existence, have elected to be called by other names significant undoubtedly of the same cherished tenet or characteristic of *their* peculiar faith; but we professing to have no “peculiar faith” but that which we understand to be strictly and pre-eminently Apostolic, prefer the simple name *Christian*, by which the Apostles and those who believed on the Lord Jesus Christ through their word, were called; a name which implies obedience and conformity, not to *one* of the laws of the great commission only—to *one* of the terms of admission into the kingdom of Christ on earth, but to *all*;—a name which embraced the great lines of distinction between the humble followers of our blessed Lord and Saviour, and the countless and ever-varying advocates of every other system of religion or irreligion, paganism or infidelity, that ever had existence on the earth. These numerous cognomens we regard with favor or disapprobation according as they are more or less Scriptural in their origin or import. But in contemplating their origin our minds are forced back to that dark period in the world’s history, when “the great mother of harlots” sat upon the throne of the Cæsars as the once proud mistress of the world,” wielding the bloody sceptre of universal empire. Making our stand-point at “low-twelve,” in the midst of that most benighted period, and tracing the progress of events onward,

we behold the world emerge from its long and perilous passage through the darkest midnight of the dark ages, until the glorious Reformation of Luther burst forth with an energy and power which shook the hoary foundations of the Papal dominion to their very center. The spell of Papal influence being broken, and the human mind once more loosed from the degrading shackles with which it had been so long trammelled began to assert her rights by presuming to think and act independently in matters of religion. New organizations sprang into existence in rapid succession, each retaining a reflection of the image of the great mother of abominations, just so far as it failed to be purely Scriptural or Apostolic in name, principle or practice. For the long and rapid strides which many of the founders of these several organizations made towards perfection, we award them all praise, and cordially assign them, as the world has justly done, high places in the great temple of Fame as benefactors of their race and deserving the gratitude and veneration of all succeeding ages. May their names and noble deeds be held in grateful remembrance in all time to come! But we now claim that the time and the circumstances by which this generation finds itself surrounded, warrants us in taking higher ground, in casting aside every weight or vestige of Romanism; every humanism whether of name or doctrine, every corruption of primitive simplicity; and in coming up boldly and manfully to the Apostolic standard, taking our stand upon the great platform of prophets and apostles, Jesus Christ himself being the chief corner stone, and putting on the whole armor of Christ in *name*, in *principle* or doctrine, in *PRACTICE*, that we may be able to stand against the wiles of the devil.

We fancy it would be no difficult task to show that all names except those for which we contend, are inapplicable to any community of truly humble followers of our Lord and Saviour, and therefore inappropriate and unscriptural, and dishonoring indeed to the immaculate Author of our holy

religion, (though not so designed, far from it,) inasmuch as his *name* is not honored thereby; but at the same time, we rejoice that among all these various organizations, we find those whose devotion to the sacred cause of their espousal is deserving of high commendation and worthy of universal admiration.

But we have digressed from our subject, our purpose being, not a dissertation upon names, or characteristics of religious denominations, but simply to define what we understand by "*the* Reformation" of the nineteenth century in contradistinction to every thing else that bears the name.

If we roll back the ponderous wheels of time half a century, we find not, in the wide dominion of Christendom, a solitary community of individuals, however small, organized strictly upon the broad platform of "Prophets and Apostles, Jesus Christ being the chief corner-stone"—that glorious platform upon which *we* stand, and the only true Apostolic basis of Christian organization taught or recognized in the sacred word of life. But what do we now behold! A mighty host, 300,000 strong, extending from Dan to Beersheba of the civilized world, including inhabitants of almost every kingdom and country, climate and region of the four grand divisions of the earth. What a glorious spectacle! How honoring to God's holy Son, who assumed our mortal nature and sacrificed his life in laying the glorious foundation upon which we stand! Angels, sentinels upon the towering battlements of heaven, look down from their exalted stations with unutterable delight, whilst burning seraphs tune anew their golden harps and sing again the chorus of praise that welcomed their rising Lord from the cold tomb. Look back through the long vista of years for eighteen centuries, and we find not since, the days of the Apostles, a community of believers standing exclusively upon the same broad platform, this chief corner stone, the eternal adamant rock of ages, against which the allied powers of earth and hell cannot prevail.

Such an army, standing upon a basis so immovable and immutable in its nature, involving in its organization only the pure elements of divine truth or the blessed Gospel, acknowledging no other creed or confession of faith but that sacred volume which is profitable for doctrine, for reproof, for correction, for instruction in righteousness, making the man of God *perfect, thoroughly furnished unto every good word and work*; must wield an influence upon the eternal destinies of the world, which will be felt when time shall be no more, when the cup of human iniquity shall have been filled, and the awful vengeance of an insulted, offended Deity, has been fully meted out.

W. S. B.

Glasgow, Ky., May 1852.

[To be continued.]

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## POETRY.

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For the Christian Magazine.

### The Deliverance.

Inscribed with deep affection to the Memory of

MRS. MARY WALKER.

When the dreary winds of winter  
Swift the silent snow-flakes swept,  
On in troubled, broken murmurs,  
Through the barren dingles swept,  
By the bed-side of the dying,  
Anxious eyes their vigils kept,

Hers had been a weary suffering;  
From the time the clear bright eyes  
Of her youngest born looked upward  
To her own with sweet replies,  
She had borne unceasing conflict  
With the King of Agonies!

By her dark eyes' gleaming brilliance,  
By her white, transparent brow—  
By the hectic roses flushing  
In her cheek of polished snow.  
A sad lesson the belov'd ones  
'Round her had been made to know.

Yet when through her heart's worn channels  
Slower passed life's ebbing tide,  
And her eyes grew dimmer, gazing  
At the dear ones by her side,  
Sobs of anguish told they had not  
Dreamed she could so soon have died.

For she had been e'er so patient,  
Uttering no complaining word,  
Never willing from her duties,  
By her pains to be deterred,  
They had day by day forgotten  
Bodings once so wildly feared.

Through the long dark night they listened,  
As she spoke of her release,  
Of the holy gates of Heaven,  
Opening on a world of peace,  
And before another midnight  
All her woes had found surcease.

Wildly through the darkened chamber  
Rung a maiden's piercing cry;  
Nevermore those lips should greet her,  
Nevermore that gentle eye  
Meet her fond gaze, nor those white arms  
Clasp her light form, lovingly.

Nevermore! The rugged pathway  
Is but short, unto the land  
From whose jewelled walls she beckons  
With rejuvenated hand,  
Waiting eager on the ramparts,  
To embrace her household band.

And the dark days, till we see her  
Face to face, and eye to eye,  
Though they pass like heavy tempests  
Through a drear and gloomy sky,  
Are as nothing to the cycles  
Of a bright eternity.

We forget amid our weeping,  
That the absent who have gone  
To the angel-land before us  
With a'l suffering have done;  
That their glad enfranchised spirits  
Deathless youth and joy have known.

And as birds in foreign climates,  
Pining for their native air,  
For like happy liquid voices,  
Of their kindred singing there,  
We are grieved, and our afflictions  
Seemeth more than we can bear.

Let us hush all vain repinings,  
Soon our anguish will be o'er;  
Soon the merciful death-angel  
Will throw wide our dungeon-door,  
And our spirits greet their loved ones,  
To be parted—nevermore!

GEORGETOWN, Ky., June, 1852.

ANNIE.

For the Christian Magazine.

### The Victim of Intemperance.

The fallen leaves of Autumn, brown and sear,  
Bestrewed the ground, and gentle zephyrs breathed  
Among the woods, and murmuring breezes soft  
And plaintive whispered in the ears of even;  
The little brooks, and birds, and sighing winds,  
Seemed all to breathe a melancholic lay.  
And mingle the voice of sadness in their song,  
I stood beside the dying couch of one  
Who once was fair of promise, and whose soul  
Seemed born for noble purposes, for deeds  
Which well might twine a chaplet round his brow,  
Of fame unfading, and undying love;  
But now he lay before me but a wreck  
Of youthful manhood withered in its prime,  
And on his brow death's dew were gathering fast.  
His pulse convulsive beat, and reason's light  
Was lost amid the shadows of the grave,

Which thickly gathered o'er him low, and dark.  
His dim, lack-lustre eyes no longer shone,  
With that celest'ial fire which they were wont,  
But in their hollow sockets seemed to sink,  
Fast fading midst the shadowy dark of death.  
An aged mother bending stood beside  
Her dying son, whilst down her withered cheeks  
Fell many drops of bitterness; a gray haired sire  
Leaned on his staff near by; his hoary head,  
Bowed more with grief than with the weight of years;  
And by his side a lovely maiden kneeled;  
Across her bosom little hands were clasped,  
And her sweet lips were moving as in prayer,  
While down her cheeks two pearly drops did course,  
And up toward heaven her weeping eyes were turned.  
A sole spectator of the scene I stood,  
And with sad thoughts conversed, because I knew  
The dying youth was once his mother's pride,  
His father's hope, his gentle sister's stay.  
But in an evil hour the tempter came;  
Not in his naked hideousness. Ah, no!  
He came not thus to tempt our mother Eve;  
For then the flowers had withered at his approach,  
And Eden changed into a barren waste:  
But with the arts of flattering he came,  
And as a hypocrite in stolen garb.  
He twined bright garlands round the goblet's brim;  
And wreathed with smiles the ghastly skeleton,  
Which slept within the sparkling, flowing bowl;  
And with the enchanting rosary of hell  
He wove a web of sophistry about  
The young man's heart, and made him to believe,  
That all the thousand monster-shapen ills,  
Which ever flock about the drunkard's path,  
Were but so many bright, angelic beings  
Which came to glad him with their soothing smiles,  
And ministering spirits to direct his feet  
From sorrow's darkness to the light of peace,  
And thus deceived, he turned aside and drank,  
In spite of reason and of conscience, drank,  
And was undone. The fiend had seized his prey,  
And from his lofty station dragged him down,  
Till, on the shrine of Alcohol, dread king!  
Offering himself a willing sacrifice,  
He lost all thought for man or for himself;  
His aged mother's anxious heart he broke,  
And silvered o'er his father's locks with grey,  
Fast bringing them in sorrow to the grave:  
And that fair sister blooming at his side,  
Sweet, modest flower, he did cause to fade,  
And blighted all the roses on her cheeks,  
And ruthlessly the chords of her young heart  
Did break, now soon to leave her all alone  
In the cold world, a friendless, pitiless thing;  
A lonely flower left drooping on the shore,  
Where warring winds eternal conflicts wage.  
With tearful eyes I gazed upon the scene,  
In heart with grief to overflowing full;  
I saw that death had come to seize his prey—  
One thro' convulsive, and one dying groan,  
And that youths' spirit, fallen and debased,  
Had winged its flight into an unknown world.  
And then, that mother, who, with ceaseless care,  
Had watched beside the dying sufferer's couch,  
For many long, and sad, and dreary nights,  
While still a hope did cheer her mother's heart,  
Now when she saw its last faint ray was gone,  
Uttered a shriek so piercing and so wild,  
And full of agony, I e'en can hear it now,  
And then fell backward on the floor a corpse.  
The grey-haired father bent his head and wept,  
And sought, with tears of bitterness, for death;

But death, alas, came not at his request;  
 No earthly cure was there for woe so great—  
 Oh! who could look on this and yet not weep!  
 Who could stand by, and see, with heart unmoved,  
 The demon Intemperance dealing thus his shafts,  
 And casting thus his desolating brands  
 Of wretchedness and woe upon the heart's own altars,  
 And entering the quiet peace of home,  
 And filling all its sacredness with sorrow!  
 Thus in the agony of grief I cried,  
 And rushing from the place, I vainly strove  
 To drive the horrid vision from my sight.  
 It rises ever yet before my eyes—  
 In dreams it haunts me and disturbs my sleep,  
 But from that hour I have learned to shun  
 The sparkling wine cup, as I would the den  
 Of poisonous adders, or the scorpion's sting.  
 And when I look upon the foaming wine,  
 Methinks I see a serpent coiled beneath,  
 Gloating triumphantly with swollen eyes,  
 Blood shot and fiery, on the countless throngs  
 Of helpless victims, who, in spite of God,  
 And reason, and the resurrection morn,  
 And final judgments of the souls of men,  
 It has made their God, and on its altars,  
 Daily offer up their children's sustenance,  
 Their lives, their fortunes, their immortal sou's.

VIRGINIA, 1852.

H.

## MEANS OF RELIGIOUS IMPROVEMENT.

### The Lord's Supper.

This interesting rite is the last in the series of Christian means which I shall mention. It is that to which the young disciple is accustomed to look forward with intense feeling, and the arrival at which constitutes an era in his progress fondly expected and fondly remembered. Sometimes it appears to be regarded too much as the limit of improvement, the goal of the course, the prize of the victory, after which the believer is to sit down and enjoy in security the attainments he has made, exempt from the necessity of further watchfulness and combat. It is owing, in no small degree, to the prevalence of this opinion, that so many make no actual or perceptible progress after their arrival at the Lord's table. They esteem it less as the means and incitement of greater improvement than as the end and completion of the work they had undertaken; not so much a refreshment to their weakness in the trying journey of duty, as the festival which rewards its termination. Be on your guard against this erroneous feeling. Habitually remember, that your vigilance and labor are to end only at the grave; that the

fight lasts as long as life; that the crown of the victor is 'laid up in heaven;' and that whatever indulgences may be granted here, they are but as encouragements to your perseverance and strengtheners to your weakness, designed to cheer and help you on your way; not seasons of repose and enjoyment, but of recollection and preparation;—so that they, in fact, form a part of that system of discipline, by which every thing below is made to try and prove the character of man.

In this light you will view the peculiar ordinance of our faith,—as a privilege and indulgence, but also as a pledge and incitement to activity in duty. From the moment that it has been your purpose to become a follower of Christ, you have looked forward to this holy feast as something which it would make you but too blest to be permitted to partake. While occupied with other means of improvement, you have still felt that there was one thing lacking, and have perhaps been stimulated to a more earnest diligence in the use of them, by the reflection that they would prepare you for this ultimate and superior enjoyment. Such is the very common experience of the growing Christian; and it is my wish to show you how that may be rendered a blessing in the enjoyment which has been so eagerly desired in the anticipation.

Settle it distinctly in your mind, that this ordinance, so far as relates to your concern in it, has a twofold purpose; first to express and manifest your faith in Christ, and your allegiance and attachment to him; secondly to aid and strengthen you in a faithful adherence to his religion. That is to say, in other words, by your attendance at the Lord's table, you declare yourself to be, from principle and affection, a Christian; and you seek to revive and confirm the sentiments, purposes, and habits, which belong to that character. These are two objects which the ordinance is intended to accomplish, and which you are to have constantly in view.

By considering the first of these, you will be enabled to decide how, and how often, you ought to offer yourself for this

celebration. Can you say, that you are in principle and affection a follower of Jesus Christ? This is the question you are to put to yourself; not whether you have been such for a long time; not how great attainments you have made;—but are you such at heart, and are you resolved perseveringly to maintain this character? Look at this question. Ponder its meaning. Put it to yourself faithfully. Do nothing with haste or rashness, but proceed calmly and deliberately. Then if you can conscientiously reply in the affirmative, if you have already showed so much constancy in your efforts, that you may rationally hope to persevere, you may make your profession before men, and take the promised blessing. Hasty minds have sometimes rushed forward too soon, and only exposed their own instability, and brought dishonor on their calling. Be not, therefore, hasty. But timid men have sometimes hesitated too long; have delayed till their ardor cooled, till they fancied they could stand and flourish without further help, till death or age overtook them, and they were called to meet their Lord without having kept his ordinances before men. Beware, therefore, that you delay not too long. To deliberate whether we shall observe a commandment, after our minds are impressed with a sense of the duty of doing so, is to break it. To postpone our acceptance of a privilege, when we feel that it is such, and know that it is offered to ourselves, is to refuse it, and forego its benefits. He who believes, and is resolved to live and die in his belief, has a right to this ordinance; he is under his Master's orders to attend it; and he should reflect that, obedience, to be acceptable, should be prompt.

As often, therefore, as the Lork's table is spread, you should strive to have your attention to religious things and your mind sufficiently prepared and settled, that you may solemnly acknowledge your love of Christ by this outward testimonial of faith. So far, keeping the ordinance, looks to the past. It also looks to the future; and you will, secondly, as I said, use it as a salutary means of religious growth, appointed to this

end, and singularly suited to accomplish it. You will regard it, and attend it, as one of the appropriate instruments by which you are to keep alive, and carry on to perfection, that principle of spiritual life, which has had birth within you, and which has made a certain progress toward maturity.

It is a means singularly fitted to accomplish this end, because it is an ordinance at once so affecting and so comprehensive:—affecting, by bringing directly before us, in one collected view, the circumstances under which it was instituted, and the purposes of Heaven with which it is connected;—the trials and sufferings of the Son of man, the meekness and sublimity of his submission, the tenderness and pathos of his last conversation and prayers, the desertion in which he was left by his disciples, the insults to which he was exposed from his enemies, the torture in which he died, submissive and forgiving; and all this to seal the truth which he had taught, and provide salvation for miserable men. It is true that all this is familiar to the mind, and often brought before it in other acts of worship. But here it forms the express subject of contemplation and prayer. Here it is set before us more evidently and vividly by the circumstances, the forms, the apparatus of the occasion. It is made the special object of regard, and therefore is suited, in a peculiar manner to affect us.

It has another advantage. It is as comprehensive as it is affecting. In its primitive intention, in its simple purpose, it is as it was designated by our Lord himself, a commemoration of him: 'This do in remembrance of me.' And what is it to remember Jesus, rightly and effectually, but to call to mind all that he was, and did, and suffered, in his own person; and all the blessings, advantages, and hopes, which have resulted to us, and shall forever result, from his ministry and death? These are all connected together by one close and indissoluble chain; they are united, in inseparable union, with his name and memory. When we reflect on our Master, our minds cannot pause till they have gone over all his example in life and death,

have recalled his character and instructions, have pondered on the excellence and beauty of his truths, the glory of his promises, the bliss of his inheritance. Thence they will pass on to survey the effects which he has already produced on the condition and the character of the world, to observe the contrast of our present enviable lot with what it would have been if he had not established his reign among men, and to contemplate the spreading prospects of human felicity in the wider extension of his kingdom;—the removal of error, corruption, ignorance, and sin, and the establishment of universal truth, righteousness, knowledge, and peace. Thence they will pass on to a future world; to the unseen and unimaginable joys of a life in which purity, love, and happiness, shall be infinite in measure, and infinite in duration and where man, made the companion of angels, freed from sin and from suffering, shall dwell in the light of God's presence without end. We shall recollect, that for all our hope of acceptance to that world, and on pardon for the sins which have made us unworthy of it; for all those gifts of light and strength which shall prepare us for it; for all the tranquility, consolation, and support, which, in weakness, sorrow, and death, the knowledge of our immortality imparts,—for these we are indebted to Jesus Christ; without whom we should still have remained ignorant on this first of subjects and unconsoled in the severest trials. So that in one word, there is no topic of religion, none of thanksgiving or prayer, none of penitence, gratitude or hope, none of present or of future felicity for ourselves or for others, which is not called up to the mind by the faithful use of this simple but expressive service. As the believer sits at his Master's table, he seems to himself to be in his presence; together with his image, every blessing of his faith and hope rises brightly to view; and his heart burns within him, as he contemplates the grace with which his unworthy spirit has been visited, and realizes the hope that he shall partake of the glories which his Lord revealed. As he looks unto him, the Author and Finisher of our faith, who, for the

joy set before him, endured the cross, despising the shame,' he grows strong to do and endure likewise; animated by the hope set before him of entering into the joy to which his crucified Master has ascended.

Is it not, evident, that you have here a means of singular power, to keep the attention awake and the heart right; and that your spirit can hardly slumber, if you faithfully open it to the influences of this observance? Remember, however, that its value will depend on yourself, and the manner in which you engage in it. It has no mystical charm, no secret and magic power, to bless you against your will. Every thing depends on your own sincerity and devotion. Earnestly desire, and pray, and endeavor that it may do you good, and it will do you good. Go to it heedless, thoughtless, and unprepared, and it will prove to you an idle and inefficient ceremony. The great cause why so many derive no improvement from the repeated performance of the duty, is, that they attend it with inconsideration and coldness and with little purpose or desire of being affected by it. Let your attendance be in a different state of mind. Engage resolutely in the suitable meditations; examine yourself before and after; come to the celebration with a temper prepared for worship, and leave it with one prepared for duty.

There is a peculiar feature in the mode of administering this ordinance, distinguishing it from all other acts of social worship, to which it may be well to advert. I refer to the pauses during its administration, when, each worshipper is left to himself, to follow his own reflections, and make his own prayers. There are thus united on the occasion some of the advantages both of social and of private devotion. When you have been excited by the voice of the minister and of general prayer, you are permitted to retire, without interference, into your own heart, to repeat the petitions and confessions with a more close reference to your own case, and to make yourself certain that you understand and feel the service in which you engaged. You may find a great advantage in these silent intervals. In all other instances of social

worship, your attention is required, without ceasing, to some external process and you pass on from one part of the service to another, with little opportunity to reflect, as you proceed, or to pursue the suggestions which are made, in the manner that your own peculiar condition may require. But in this the leisure is given for thoroughly applying to your own personal state all that has met your ear, and for pouring out freely the devotional feeling which has been excited. And if there be any thing favorable to the soul, as multitudes of devout persons have insisted, in occasion for contemplative worship in the presence of other men, then, in this respect, the Lord's supper may claim a superiority over every other season of social devotion.

Many persons, I am aware find it difficult so to control their minds as to render these silent moments profitable. But to such persons the very difficulty becomes a useful discipline, and the occasion should be valued for the sake of it. To aid them in the use of it, and to prevent its running to waste in miserable listlessness and idle roavings of the mind, it might be well that they should have with them some suitable little book of meditations and reflections, which they may quietly consult in their seats as guides to thought and devotoin.

In a word, prepare your mind beforehand, be faithful during the celebration, review it when it is past; and you will never have reason to complain of its inefficacy as a means of religious improvement. You may not enjoy high and mystical raptures; you may be sometimes overtaken with languor and coldness; but as long as, in sincerity, and from motives of duty, you present yourself in this way before the Lord, you will find that there is refreshment and encouragement in the act. You will have in it satisfaction, if not ecstasy; and will never doubt that something of the steadfastness of your principle, and of the vigor of your hope, is owing to this affectionate application of the life, example and sacrifice of the Saviour, in the way of his appointment.—*H. Ware, Jr.*

## CORRESPONDENCE.

## DIFFICULTY CONCERNING THE PRIESTHOOD OF CHRIST &amp;c.

March 7th 1852.

BRETHREN FERGUSON & HOWARD: Permit me, if you please, to write you a few lines by way of enquiry, that I may by your aid arrive at the truth.

You know it has been written and preached for almost ages that Christ being about *thirty years old* was baptized by John to make him a priest and induct him into that office. Some stress is laid on his age, *thirty years old*, alledging that that was the age of the priests of the Jews when they went into office.

I will here ask, was not Christ *High Priest*? Was there ever more than one High Priest at a time among the Jews?—Was not the priesthood confined exclusively to the family of Aaron? Is there any age mentioned when the sons of Aaron should commence officiating as priests and when they should cease to do so? It is certain that Aaron was eighty-three or four years old when he was consecrated *High Priest* and his four sons were invested with the Priest's office, but not High Priest's. Would it not have been a singular incident in the history of mankind for the father and his four sons to be thirty years old on the same day?

I know it is said that the family or sons of Gershom, and the family of Kohath (except Moses' and Aaron's) and the family of Merari should be 30 years old when they commenced their labors and should cease their work at 50. Their work consisted in carrying the Tabernacle and all the furniture thereof, the ark, vessels &c., through all their journeys. Aaron and his sons took down the Tabernacle mostly themselves and packed them up with the ark and all the vessels. Then each family came and took up the portion allotted them and carried them on their journey.

Surely Christ was not made priest after the order of these families, was he?

And when they got to the land promised, did not these families called Levites take a tenth of all the nation of Israel and then gave a tenth of their tenth to the priests or sons of Aaron for their support?

I want you to straighten up this matter; the people have got it all tangled up so they know neither the beginning nor end scarcely.

Yours in hope.

J. C. ANDERSON.

P. S. What age was Eleazer when he succeeded to the High Priest's office at the death of his father?

J. C. A.

Will Bro. Howard be kind enough to answer the above? F.

COLUMBUS, Ga., May 8, 1852.

EDITORS CHRISTIAN MAGAZINE:—Dear Brethren: The interest I feel in primitive Christianity emboldens me, unaccustomed as I am to writing for the press, to say a few words to the numerous readers of the Magazine.

It is not known to the writer of this, that there is a single disciple in Muscogee co., and yet the purport of this communication is to beg of you to send us a preacher.

Every thing must have a beginning, and though we now have no church if we can get the right kind of a minister it is my honest conviction, founded upon the result of many conversational discussions upon the subject of primitive Christianity, that hundreds in this country would embrace the truth were it proclaimed here in all its purity, simplicity and loveliness. The writer of this has conversed with a number of persons, members of orthodox churches, as they are termed, and a great majority of those to whom he has introduced the subject have frankly admitted that the position occupied by the Christian Church, viz: faith, repentance and baptism, in order to a knowledge of the remission of sins, cannot be successfully controverted. And quite a number have admitted that a church should have no creed but the Bible—that no conference, synod or assembly have any right

delegated to them by the scriptures to legislate for the great "I AM." Can we get a preacher to proclaim this and kindred truths to the *six thousand inhabitants* of our beautiful and flourishing city? We promise no money to the Christian preacher visiting us, but we believe that he will get souls for his hire.

There is a young gentleman in our city who earnestly desires to be buried with his Savior in baptism, but no preacher in his reach will perform the ceremony, or allow him to obey the gospel upon an Apostolic confession of faith. He asked a delegate of the Baptist Convention, which recently assembled in this city, "if there was a minister in the convention who would baptize him upon an apostolic confession of faith?" and the delegate hesitatingly answered "No." He told him he "believed with all his heart in the Lord Jesus Christ, had repented and desired baptism for a knowledge of the remission of sins."—"Well," said the delegate, "we can't baptize you unless you will go before the church and give in an experience of grace." Our young friend replied that if he (the delegate) would direct him to any passage in the bible requiring him to make such confession before a church he would cheerfully comply with the requisition. But though the arguments of the young gentleman were unanswerable they proved unavailing in the mind of the Baptist. On last Sabbath, he called upon an old Baptist minister in the country, demanding baptism of him. The Baptist asked him if God had pardoned his sins. The young gentleman replied that he loved God, that his heart had been changed, and that he desired baptism in order to a knowledge of the forgiveness of sins, and asked him what Peter meant when he said "repent and be baptized for the remission of sins." The Baptist hesitated a little and observed that Peter did not mean the sins of the soul, but the sins of the body! The remission of the sins of the body! What does it mean? But the candidate for remission urged his demand upon the Baptist, who at last said to him that if

he would attend the next conference meeting, if the *brethren* had no objection he would baptize him. The young man who would receive no denial, asked the preacher if Philip required the Ethiopian to go before a church in order to get the consent of the brethren. The old minister replied that the times had *changed*; that he had not the power of communicating the Holy Ghost by the laying on of his hands *after* baptism, and that he could not baptize any man without some evidence that God had forgiven his sins.

Can we get a preacher who will allow men to obey the gospel under the same confession of faith that they were wont to make in the days of the primitive purity of Christianity?

We regret that we cannot hold out a more flattering inducement to the humble Christian Minister visiting our city, than the mere somewhat uncertain "hire of souls." We have no place of worship—no brethren—and all the *orthodox* to contend against. But the cause is God's—truth is mighty—and that "ALL POWER" which triumphed "o'er the grave" will assuredly sustain and uphold the humble Christian preacher, and abundantly crown his labors with success, even *here*, among this creed-devoted people. Should the spirit of God move some Christian preacher to "pass this way," by giving me timely notice I will make the necessary preparation for his reception, in the way of getting a house in which he may proclaim the truth. Should this meet the eye of Dr. Hook, the present State Evangelist for Georgia, it is hoped that he will make it convenient while visiting other places to give us a call. Let us pray dear brethren that the Lord will send laborers into his harvest, for truly the harvest is ripe but the laborers are few.

Yours in the Lord,

P. F. LAMAR.

[We have a single objection to the above. It proceeds upon the principle that Preachers should preach for the love of souls. This is right. But is it not equally right that those who ask their labors should propose

to share the burden, were it no more than by a widow's mite?—Ed.]

MIDDLETON, Miss., May 10, 1852.

BRO. FERGUSON:—Please give the following a place in the Christian Magazine:

NORTH MISSISSIPPI CO-OPERATION.

This meeting of the Churches in North Mississippi will be held at Cotton Gin Port, Monroe county, commencing Friday the 24th day of September. I am requested by that church to say, that ample arrangements are made to accommodate all who may attend.

By request of the Churches,

T. W. CASKEY.

Bro. Wm. Brown of Illinois has been with us in this region for some two months past. There have been some 60 additions at different points.

T. W. C.

MARION, Ala. May 6, 1852.

BRO. FERGUSON: Dear Sir:—At a called meeting of the Co-operation in South Ala., 1st May, the following proceedings were had:

1st. Ordered the Treasurer to pay Bro. Jacob Creath the stipulated sum for his services with us during the fall, winter and spring.

2d. A vote of thanks to Bro. Creath for the able and efficient manner in which he had discharged his duties to this Co-operation, and a letter of commendation be handed him by the Secretary.

3d. P. B. Lawson instructed to take the field in Bro. Creath's place, laboring steadily at Marion, Old Town and Oak Grove until the next sitting of this meeting in Oct., and that he report to said meeting the statistics of the Disciples west of the Alabama river to the Mississippi line.

4th. A Co-operation meeting suggested as proper to be held by the Disciples on the east side of Alabama river before its next sitting, and that Bros. Graham and Kight, their evangelists, be requested to report the statistics of the Disciples east of the Alabama river to the Florida line, to said meeting.

5th. The brethren of this Co-operation will aid all they can the brethren on the east side of the Alabama river to sustain their evangelists.

6th. Meeting adjourned to meet again Friday the 2d Lord's day in October.

During Bro. Creath's labors in this part of the country he has encountered many disadvantages, having labored principally in new places, so far as the gospel we preach is concerned, had bad weather most of the time and seldom could get a house that was comfortable to speak in. He has, however, been instrumental in adding something over twenty persons to the saved, among them a Baptist preacher, Bro. Rich'd Graham, who presided as Chairman in our deliberations and is now laboring as an evangelist. He has I trust sown good seed in this southern soil and we yet hope to see the fruits thereof. Bro. Graham and myself held a meeting of two days in Sumpter county a few weeks since and had the pleasure of receiving another Baptist preacher, a Bro. Dr. Edmonds, who will also labor in the Lord's vineyard. I mention these persons not by way of boasting, nor yet invidiously, but simply to show that the teachers of the orthodox Israel are awakening to the truth and are disposed to advocate it.— We now have five evangelists within three or four counties here, where a few years since we had none. We trust a brighter day is dawning o'er this floral land, and that Alabama will yet be renowned for her love of the ancient gospel, and her obedience to its requirements. Bro. Creath leaves us in a few days and with the prayers of the disciples for his safe arrival at his home in Palmyra, Mo. The close of our meeting on Monday evening was truly affecting. After a warm discourse by Bro. C., we all gave him the parting hand while singing an appropriate hymn, save one, his eldest daughter, sister Mary, who has married one of our young brothers, and remains with us. She, with that affection which a grateful child feels for a kind and somewhat aged sire, fell upon his neck almost overwhelmed with the idea of being left a thousand

miles from home, while he should alone wend his way on stages, steamboats and the like, to the home she loved so dear.— But ah! when life's troubles are o'er, if we've been faithful, we shall reach a common home, where parting, tears, afflictions and all the thousand ills of life shall be as a stranger. Oh! that we may live and die the christian and be resurrected the saint!

In hope of eternal life, your bro.,  
P. B. LAWSON.

ELK RIDGE, Giles co., Tenn.,  
May 31, 1852.

BROS. FERGUSON AND HOWARD:—Knowing that it is always refreshing and cheering to the children of God to hear of the advancement of the gospel, I send you a brief summary of my public labors for the last four weeks, which you are at liberty to publish if you think proper.

On Monday after the first Sunday in this month, I preached at Bethel in Maury co., (Bro. Gooch's old neighborhood,) where one person made the good confession. At a meeting held on Elk river, near Elkton, of four days, including the third Sunday in this month, in connection with brethren E. R. Osborne and J. H. Dunn, we received 9 persons by confession and baptism. At Robertson's Fork, (where I hold my membership,) on the 4th Sunday in this month I immersed 2 persons, 2 others made confession who have not yet been baptized. At Wilson's Hill on last Saturday I immersed 2 persons, making in all 16. The greater part of the above persons are in the bloom of youth, and I trust some of them will be pillars in the church when my "lispings, stammering tongue lies cold in the grave."

I was greatly cheered by the company, preaching and exhortations of brethren Osborne and Dunn. It has fallen to my lot for ten or twelve years past to labor nearly all the time by myself, and O, how it comforts me to fall in with a fellow-laborer and hear the sweet accents of mercy fall from his lips.

Your Bro. in hope of a blessed immortality,  
WADE BARRETT.

MT. HERON, May 27, 1852.

BROS. FERGUSON AND HOWARD:—I had the good fortune to plant a church at Williamport, Maury co., last year, numbering some 38, to which several have been added the present year. Here is a band of noble brothers and sisters. They *show their faith*. They have a good brick house to worship in, and wish the preachers one and all whenever convenient to call and preach for them. The *young* congregations in the field of my labors are doing finely. Praised be the Lord! As ever your brother,

JOSHUA K. SPEER.

BRO. G. O. BURNETT, of Spring Valley, Polk co., Oregon, writes that the cause is prospering beyond his most sanguine expectations in his section of that far off land. The Brethren Powells and Waller of Illinois have moved there and there are several young men who are devoting themselves to the ministry. The blessing of Heaven rest upon their self-denying labors.

Brother TAIT, of Pa., reports 15 additions in the bounds of his labors.

STRATA, Montgomery co., Ala.,  
May 12, 1852.

SOUTH ALABAMA CO-OPERATION MEETING.

BRO. FERGUSON:—It was recommended by a called Co-operation meeting of the brethren, held 1st Lord's day in May, at Marion, Perry co., Ala., that the brethren south of the Alabama river hold a Co-operation meeting previous to theirs in the fall of 1852. The brethren are requested to attend at *Fair Prospect Church*, Montgomery co., Ala. The Churches and scattered brethren are recommended to make out the statistics of their members, and send messengers who may give all necessary information respecting their condition and wants. Will all the preaching brethren in and near this district meet with us? Brethren, let us try to have a regular system of Evangelizing. Whosoever ye shall approve by your letters, them send to bring your liberality to Fair Prospect.

WM. F. KIGHT,  
B. HILLIARD.

#### Notices.

Brother T. A. WITHERSPOON, Evangelist for East Tennessee, desires us to give notice that protracted meetings will commence at Smyrna, Bledsoe county, so as to include the 1st Lord's day in *August*; Post-oak Springs the 2nd; Chatate, the 3d; Trenton, Ga., the 4th; 2nd Lord's day in *September*, at Athens; Flairs-creek, the third; Rock Spring, Ala., the fourth; Spring-creek, McMinn co., Tenn., 1st Lord's day of October, (a Co-operation meeting,) and at Cain creek, Walker co., Ga., the 3d. He is anxious that preaching brethren should meet and labor with him at the above places.

#### Error Corrected.

"A SISTER," calls our attention to the fact that Thomas Dydimus, the Apostle, did not express a wish to die with Lazarus, as is represented in an article on "the Apostles" in the March number of this work, and in many commentaries upon John 11; 16—but with Christ. "He said to his fellow-disciples, 'let us go and die with him'—that is Christ" We sit corrected, and feel our indebtedness. Under the influence of such instructors, we must become, "*tam sapit quam sus maclata.*"

#### OBITUARY NOTICES.

CHURCH OF CHRIST, MIDDLETON, Miss.,  
May 23, 1852.

Ordered by the Church that brethren Wm. H. Curtis and Rich. A. Senard, prepare a minute of the death of Bro. Tho. Heslep to be entered on our Church-book, who reported as follows:

Whereas, the afflictive hand of death has, for the first time, since our organization as a body of Christians, removed from our society one of our little number, our well-beloved and venerable brother, Elder THOMAS HESLEP, whose delight it was to know his Master's will and to perform it.

In the death of Brother Heslep, our little church is bereaved of one of its most efficient, most intelligent and truly pious members. But we rejoice to hope that what is our loss is his gain, and that he has gone to receive the reward that awaits all the faithful in Christ Jesus.

Brother Heslep departed this life on Lord's day, 16th May, 1852, at his residence in the town of Middleton, at 12 o'clock, P. M., in the 60th year of his age.

WM. H. CURTIS, } Committee.  
R. A. SENARD, }

DIED in the triumphs of faith, on the 16th of February, 1852, Sister WILMOTH JOHNSON, consort of J. L. Johnson, members of the Church of Christ at Cotton Gin Port, Miss. On the next day, Sister SARAH REDDING. The deceased were sisters, and the last of mother Malone's family. On the same day, Sister BISHOP ARMSTRONG, wife of brother Drury Armstrong, of the same church. "Blessed are the dead who die in the Lord."

T. W. CASKY.

# 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. V.

NASHVILLE, TENN. AUGUST, 1852.

NO. VIII.

For the Christian Magazine.

## Spirits in Prison.

BRO. FERGUSON—*Dear Sir*:—I am a common farmer of Mulenberg Co. Ky, far removed from the literati amongst my brethren, and comparatively illiterate.

You will therefore excuse my blunders, and accept, in a Christian Spirit, the following. I have known the wise, sometimes taught by the ignorant, and Æsop informs us, a lion was once liberated by a mouse.

Some eighteen months ago, I directed a Copy of the Christian Magazine, to be sent to my son in Missouri; I having then, including Grand Children, nine in family, and also a copy to my daughter residing with me; for *their sake* I ask the favor, that you publish this as coming from a father ever watchful over their spiritual welfare.

On page 113 April No. of C. Magazine I read a few days since your expositions of 1 Peter 3: 18, 20, headed the "Spirits in prison."

This dear brother, is certainly the most exceptionable exposition I ever read from your pen, and in my humble opinion fraught with much mischief to all lovers of the flesh within its reach.

After an apology, you say "*I submit the following translation, paraphrase and remarks, with becoming modesty.*"

I am no linguist, or critic. It becomes farmers, better skilled in the use of the plough, the axe, and the saw, to keep out of deep waters; dry land suits their occupation best: but in truth my brother, a reader of the common English bible, ought to be pitied, if he received it, either as a translation, or paraphrase. I cannot see how you could throw even into a paraphrase, such as—*doing well—doing evil—Christ once suf-*

*fered about sins\**—*brought safely—through the water.* In my opinion you are vulnerable, with the weapons, of a sharp-shooting linguist. Look out. After your own translation, your mind becomes *clear*. Peter's language becomes so perspicuous, you declare, without an intervening doubt, that "*Christ by his spiritual nature, or by the Spirit, did preach to the Spirits of the invisible world.*" On page 114 you add, "*and still he preached, having the imprisoned dead for his congregation.*"

If I were to attempt an explanation, of Peter's words, *he went and preached to the spirits in prison*; by saying: "By which spirit also, speaking in Noah, he preached to the persons now in prison;" you on your part would say; this is McKnight, and I have seen it before; also Gill, Scott, Henry and other commentators, and they failed to intercept my *eight years view*. Although it is a quotation from McKnight, nevertheless it is the faith of ninety-nine in a hundred of your brethren.

If I were to say the word, *he went and preached*, was a pleonasm you would answer, I know many learned men, and commentators, have from time to time undertaken to prove it was a pleonasm, but none have been able to obstruct my *clear view*.

What then shall we do to clear our brother Ferguson of his mental eclipse on this subject. I have thought heretofore, on a clear day I discovered a spot, here and there, on your sun's disk.

\*Bro. T. objects to the version "about sins." Nevertheless it is the literal reading of the phrase: "*peri amartion*." It was evidently intended to designate the *object* or that about or for which, he suffered. Many of the most orthodox critics so render it and defend the translation. Indeed we followed one of the most recent and highly approved orthodox versions in this rendering. We knew at the time that Heresy-hunters, whose scent is always keener than their judgments, would suspect Heresy under the phrase. The translation can be defended with all men who are not Hypercritics.

The ancient and modern spiritual astronomers, have failed, it seems a hopeless undertaking for one poor clod-hopper.

I will attempt it, at least as a preventative, to my children and others, who have faith in me, provided brother Ferguson will honor my scroll with a few types. Failing to convince you, I hope some one of our more enlightened brethren, will discover some method, to call your attention to the truth at present hidden from you, the consequence of a too extended view way down into the molley region of ring-streaked and spotted, brown, gray, and black spirits, the universality of Winchester memory.

I have often lost my spectacles, when too much hurried, by looking too far off, overlooking them, but when patience returned, found them near my nose, much to the merriment of the lookers on.

This may be the case with you dear brother. The word is nigh thee even in thy mouth, and in thy heart: that is the word of faith which we preach.

With others I think your philanthropy carries you beyond God's truth and justice. —You wish all men to be saved, you will it, and having willed it, you preach it, and save them, nolens, volens.

I rely on God's justice, love, and truth, that the good, and virtuous, will be saved: and that the evil-doers, and the vicious, will be lost.

Job. 8. 20. Behold God will not cast away the perfect man; neither will he help the evil-doers. And the hypocrite's *hope* shall perish, whose hope shall be cut off, and whose trust shall be a spider web. Titus, i: 16.

They profess to know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobated.

You plunge many fathoms deeper into the spiritual abyss than—any of the sects. A Romanist would dread the depth.

The sectarian would grant full pardon, to a dying malefactor, though he postponed prayer to the brink of earth, provided he said on leaving "I feel so happy." But you,

dear brother disregard the boundary of earth, with strong faith, like Curtius, leap into the gulf to save all Rome, the living and the dead.

I fear you have by some mental illusion, affixed metes to Messiah's existence, boundaries to his power; and measure to his wisdom.

Was there ever a time that Messiah was not? When and by whom was his power limited? Who has measured his wisdom?

He met Abel at the altar, and rejected Cain. He translated Enoch, and drove away Lamech the murderous polygamist. He saw Jacob and loved him. He saw Esau and hated him. He found Peter and helped him. Saw Herod and condemned him.

Thousands supposing, because the atonement was made, the ransom paid, anno mundi, 4,000, the antediluvians had injustice done them.

They certainly had a law, a gospel, suited to their infancy and youth. A gospel of easy comprehension, and easy obedience.

If not how could Abel by faith offer a more acceptable sacrifice than Cain? How could Enoch walk with God without a rule?

By what law did Lamech learn the propriety or impropriety of his act in slaying the young man? Why were some called the sons of God, and others the sons of men? Is God partial, and changeable, that he withholds terms of salvation from one generation, and sends an abundance of favor to another? God so loved the world, that He gave his son that *whosoever believed* on him should not perish, and this son gave himself a ransom for all, to be testified in due time.

I admit that without us, that is, without that done in Jerusalem; Enoch though he walked with God, could not be saved, unless, Jesus had come in the flesh, died, was buried, and raised again, Enoch and Noah, Isaac and Jacob would be lost forever.

As far as the atonement, or payment of the ransom, is applicable to man's redemption, it matters not, whether Christ was

crucified the day after Adam's expulsion, or anno mundi seven thousand; provided those to whom the word of God was divine, or a gospel suitable to fallen man, in any age, was believed and obeyed.

God has never left himself without a witness. In the covenant of mercy, believing, obeying man, is the beneficiary; and he should not be curious as to the time of payment, nor even stagger at the terms of life, but leave the time of payment to the covenanting parties, and obey the condition, whether Patriarchal Jewish, or Christian.

You say you "pity the man, who limits the benefits of Christ mission to the comparatively few who hear of him, and learn his ways, *while they remain in the flesh.*"

If I understand you, you mean, the demons, or disembodied spirits hear it, by Jesus the Christ in the nether world, either in propria persona, or by some minister.

I recollect when a school boy, I learned in the heathen mythology a story about Orpheus and Euridice; I think she was his wife; a serpent in the grass it was said, stung her to death, and as well as I recollect she went to the dark regions of old Pluto.

Orpheus it seems, was well skilled on the lyre, went down to the regions of gloomy Dis, and so charmed the inmates of the dark domain got permission to redeem his wife.

I did not believe it then; I thought it a freak of some author's fancy, but even think it more probable, than the doctrine, that the Holy Lord Jesus Christ, the King eternal, immortal, invisible, the only wise God, after his suffering, should descend into satanic regions of outer darkness, to invite Judas, Herod, Pilate, Annas and Caiaphas, and Dr. Webster of Boston, to the marriage supper of the Lamb.——You must pity me, Bro. Ferguson. I have the consolation that I have the pity, of a very good man. I know some delightful characters who think wrong on some subjects. I once knew a man, a very good man, who believed Moses' wife was a black woman, I thought it a small matter whether Zipporah was black or white, but when he began to prove Sarah was black also, I thought it time to stop him, he

was too near home, among my kin people. I have no warrant or commission to pray for the dead. I would feel as insulting the Lord, and acting presumptuously.

Yours with brotherly regard,

P. L. TOWNES.

REMARKS.

Our first objection to the above is that it savors too much of *humility* for the pretensions it makes for the care of the spiritual interests of others. We will not call it affected humility; but a little less of the "farmer," "clod-hopper," &c., and a little more of manly statement and defence of its position would be no injury either to its spirit or power. Its allusion to ploughs, axes, and saws, reminds me of an incident that occurred in my early ministry: By accident, I had an appointment to preach at the time and place of another, made by a very illiterate but equally pugnacious champion of orthodoxy. When we ascertained the priority of his appointment, we insisted on his preaching. But he replied that he was a very "umble" man; had no learning; was called to preach, he knew not why, and that I must take his place. I again insisted; he again refused. I thanked him; preached; and what was my surprise when I had finished to find my "umble" friend ready with sword and bow, or rather with bludgeon and claymoure, for a battle. He replied to my discourse, or to his understanding of it—and he understood it about as well as Bro. Townes has understood my exposition. He bellowed, foamed and roared against me, and after about an hour's "umble" effort he concluded by saying he was nothing but a "*plough-boy*," had never rubbed his head against a college-wall, but was compelled to speak as the spirit gave him utterance! I meditated no reply and was about to dismiss the audience when a grave old Scotchman, a Presbyterian as I afterwards learned, arose and desired to make a remark. He said, "the young gentleman had told us he had never been to college: this we would have discovered had he not told it; and as he had been a 'plough-boy,' he thought he had better return to his

plough, for it became one so 'umble' much better than the pulpit!" We would by no means institute a comparison in the cases before us, only so far as the humility of pretention is concerned. Our correspondent needs not the defence of his humble calling, for it is as honorable as humble. Besides, he seems a Knight of no ordinary mettle. We admire both his appearance and movements. True, he appears without helmet or shield, but he holds a keen cimeter in his hands and very gracefully runs it through his antagonist. Unfortunately, that antagonist proves to be a man of straw, and tilting at it he pitches himself full length upon the ground. He calls his opponent "Universalism," but as there is no such enemy in the field, we do feel as we behold his tremendous thrusts, that perchance the plough would be the more useful weapon in this volunteer controversy. He has entirely mistaken the point of our "*Exposition*," and like the valiant old Dutchman of New Amsterdam, he has, in his zeal, cut off the cabbage-head, instead of that of his opponent.

Brother Townes, although "no linguist," offers his first objection to our "translation." The objection amounts to this: "You are vulnerable in my opinion and some one who *is a linguist* will give you a sharp arrow. Look out!" We will take his advice and keep upon the watch-tower. But we fear not the arrows of men who have investigated enough to understand the difficulties of the passage. To us he resembles a blind man with eyes turned to a mountain. He affirms *he sees* no mountain and therefore there can be none. Next, *if* he were to attempt an explanation, he would give the following: "Christ speaking in Noah preached to the spirits now\* in prison."

\*"SPIRITS NOW IN PRISON," is a correct though not a literal translation. Spirit means the souls of men out of the body, as in *iv*, 6; *Hebrews xii*, 23; *Luke xxiv*, 37, 39. "Now in prison" is an elipsis very frequent in the New Testament. Thus, *Peter v*, 15, "The church that is (now) in Babylon. *Rom. xv*, 28; "The poor saints, they in Jerusalem," *i. e.*, who are now in Jerusalem. Just so, to the spirits (who are) in prison, or now in prison. No impartial critic will call in question this version as sustained by general usage.

For this "new translation" he offers not the shadow of proof, unless it be Dr. McKnight's paraphrase. We say to Bro. Townes, be he farmer or philosopher, that according to the King's version, he cannot find such an idea. To the common version we have not the slightest objection. Nay, we prefer it to any we have seen, and gave the paraphrase he refers to not because we objected to it, but that we might in more modern terms express its legitimate intention. It does not say that Christ *preached* to the spirits in prison "in the days of Noah," as Bro. T. and many others read; but that these spirits were "DISOBEDIENT" in those days. The reference to the days of Noah is not to the time of the preaching, but of the disobedience: "Which some time were disobedient WHEN the long-suffering of God waited in the days of Noah." Will Bro. T. please note this, before he lays by his plough again, and re-read any accepted translation of the passage, and answer the question:—to what does the allusion to time in the passage refer? To the preaching of Christ or the disobedience, in the days of Noah? We do not hesitate to say, that any untrammelled mind by the reading of the common version will be compelled to say, that Peter declares that Christ being put to death in the flesh, did in or by the Spirit preach to the spirits in prison, even the spirits disobedient in the days of Noah; and the Apostle predicates the glory of Christ and the consolation of Christians exposed to a martyr's death, upon this fact, and its kindred one, that all the invisible spirits, principalities and powers, are subjected to him.—There can be no doubt that the author of this Epistle did teach that Christ preached to the imprisoned dead; and this was the faith of all Orthodox Christians for hundreds of years after his death, and was never abandoned till Romanists abused the Scripture as they have many others for mercenary purposes.

Next, Bro. T. being exceedingly anxious for the spiritual welfare of his children, very humbly suggests, as Bro. Ferguson's mind is under an eclipse, that his attention (be-

nighted man!) has never been called to the truth (i. e., his and the very common opinion of the Scripture) and that in pure benevolence to him, or at least, to the aforesaid children, he will remove the cloud. We allow all such humble remarks to pass. They never excite more than a smile at the pleasant self-complacencies they reveal.

But his allusion to Winchester, the Father of Universalism, is unfortunate. If he will show us that that good man ever gave such an exposition as ours, we will congratulate his abandonment of the plough and do all we can to have his pen pointed for the remnant of his days. The insinuation, however, we repel. We have no affinity for modern Universalism. More than three years of our ministry was spent in conflict with that system. In repeated public discussions with some of its Masters, we have often defined our "umble" position to it. One thing, however, we can say, we never met an advocate of that faith who did not treat both our arguments and our position with gentlemanly and often Christian bearing; and never one who sought to prejudice the people against us by calling our conclusions by hard or offensive names. We wish we could say this of some who call us, Brother. Permit us, Bro. T., to say to you and to others, very positively, if you please, the day is past when truth, or even opinions of truth, advocated respectfully, can be put down by calling them either Campbellism, Unitarianism, Universalism, or even Romanism; and of all people in this fair land, our Brethren should be the last to engage in this work. We have some specimens to give upon this subject hard to be uttered and so hard that they shall not be uttered unless compelled in defence against those who have been deploring all their lives the very course they now pursue. No truth of any importance ever gained credence without meeting all sorts of antagonism. All we complain of is, that "our Brethren" have learned so little from their sufferings under baseless misrepresentations.

There is no Universalism in our exposi-

tion. No impartial man can find it there. We affirm nothing of the incorrigible, either in this state or the next. We know of no gospel either for imprisoned or free spirits who have the light and will not walk by it; who having heard of the Redeemer away with his redemption. There are no terms in God's universe by which the wicked, persisting in his wickedness, can be saved. But when men adopt a philosophy or a religion that consigns all infants, pagans and idiots, or any man of any country or state, living or dead, to remediless perdition because he has not heard of the way of life, we repudiate it; our soul within us abhors the thought; and we protest that no Scripture of God, rationally interpreted, gives it the shadow of support. For our "Exposition" of a particular Scripture, this or any other, we care but little, perhaps too little; but for the idea that the Redemption of Christ is not limited by the very partial knowledge of it that the history of this world for six thousand years presents, we would not hesitate to give up reputation, yea, all things; for in giving it up, we give up our faith in him as the head of the *whole* family of God. In this idea we are not alone. The best writers of all Protestant churches who have written on the subject, make it the glory of Christ that his wide and everlasting monarchy extends over all worlds and all conditions of the individual spirit, and that there is no limit to his dominion. If Bro. T. has overlooked the truth that Christ is the head of all things; that the things in heaven as well as upon the earth are reconciled by him; that the invisible dominion is his as well as the visible, we would advise him always to overlook his "spectacles," for they cloud his vision and limit it to flesh and sense and time, when the eye of his understanding being enlightened by the revelation of God, he might see a love and a dominion of Christ that passes all human knowledge. Paul prayed for such a sight both for himself and for all believers in Christ. We would affectionately return our Brother's quotation: "The word is nigh thee," &c.

Suppose we ask a few questions: It is said that the kingdom and dominion shall be given to the Saints—for what purpose shall they be given? To torment the people placed under them? This would be to make demons of them all. Again, they are to be kings and priests unto God and reign with him over the nations, people, &c.—Will they officiate for a condemned or a savable people? Who now “affixes the metes of Messiah’s existence, power or wisdom?” He that circumscribes it to its effects upon a mere modicum of the race of men who hear of him in the flesh, or he who believes that all shall hear; and if any thing in their fleshly or uncontrollable circumstances prevents that hearing while in the flesh believes still they shall hear? Who, Brother Townes?

All that Bro. T. says of Cain, Esau, Enoch &c. &c., we most heartily respond to. These all heard. It is of those who never hear in the flesh that we venture an opinion. What he says may be pertinent, for all we know, to some hallucination of his mind that we favor Universalism, but it has none to any thing we have ever written or said upon the condition of man either in the flesh or spirit.

Bro. T. has a fine recollection of his school-boy readings of classic mythology. We think he has a still better recollection of them than of the Scriptures if we may judge by his quotation from Timothy, 1: 17. Will he allow us to tell him that there is no Scripture that says that the Lord Jesus Christ, the King Eternal, immortal and invisible “*the only wise God*” suffered.—When he finds such a Scripture, we will be glad to hear from him. Nor do we conceive that he misrepresents Paul by such an expression, apparently based upon his address to the majesty of Heaven and Earth, more than he does us by the remainder of the quotation, viz: that Christ descended “into Satanic regions to preach to Judas, Pilate, Herod” &c. What, does not Bro. T. know that *Hades*, translated hell, does not always mean the regions of the damned? We have never thought nor said that Christ

descended into the regions of the damned. But we do think that a man who could candidly so interpret any thing that we have said, ought to continue at the plough.

We never pray for the dead, Brother Townes, but we do for the living, and we could not close this communication better than by a prayer that we may be delivered both in the flesh and out of it from the judgment of all who could represent our views of 1 Pet. iii: 19, &c., as countenancing any single conclusion you have drawn from them. May we have a more liberal construction, both for the benefit of your children and all concerned. One thought more:

Christ is revealed as a righteous monarch, of universal being. We pretend not to know the vastness or magnitude of his empire, or the nature and bearings of his diversified ministrations. One thing we know: The vast majority of our race have never heard of him in the flesh. How they are to hear of him in the invisible world, we may not be able to conjecture; but that they will hear, is unquestionable. We pretend not to know to what extent the Redemption of Christ stretches beyond the limits of the world we occupy; we have only said that several scriptures indicate that it is not confined to these limits and that facts of our experience and observation go to weaken our faith in it, if it be so limited. It is certainly very clearly revealed that the eyes of all God’s sinless and intelligent creation are turned to the scene of our redemption, and but for the veil of our flesh we would often see them encamped around us. And the Scriptures which describe their interest in us, more than intimate that the effect of the triumph of Christ in this world, extends over other quarters of God’s universe. It offers to us no details of this wondrous economy; but it does assure us that among the myriads of the celestial forms, the song of the Lamb that was slain sends its strains of gratulation as from ranks and numbers innumerable, whose commingled voices make the whole Heavens ring with its jubilee. (See Rev. v.) This and similar scriptures are

calculated to take off the freed mind from its fleshly conceptions and send it abroad through the vista of a succession of ages and ministrations that flows without termination in the never-ending administration of the Kingdom of God.

J. B. F.

### Officers of the Christian Church.

#### POSITIVE QUALIFICATIONS.

1. In the first place, according to the order of the apostle, the bishop "must be the husband of one wife," or, as we understand it, have but one wife; that is, at a time.—This was very important in an age of the world when polygamy, the having of a plurality of wives at the same time by one man was universally prevalent; permitted by the laws of all nations, and even among the Jews by the Lord himself, who connived at it, and "winked at those times of ignorance." But as the Christian system permits the having of but one wife at a time, the practice is forbidden by it, particularly the bishop, on whom it must have a most deleterious and immoral effect; and also being an officer so prominent and influential, that his example must exert great influence on those under him. In those countries in which polygamy is now tolerated, this qualification is as necessary to be attended to at the present time in selecting bishops, as it was then; and is necessary now, even in our own country and those in which polygamy is forbidden by law, in the case of a man seeking this office, who is guilty of bigamy, has two or more wives living at the same time.

2. "*Vigilant*."—We will first give the definition of the original term here, (the Greek,) as it will greatly aid the reader in understanding the translation. "*Vigilant*," then, means sober, temperate, circumspect, prudent, connected with watchfulness. It implies prudence in actions, words, conduct, and a constant and vigorous watchfulness, both of the elder's own self, and those over whom he is placed; to see that his and their conduct always corresponds as much as

possible, with the word of God, in all things. The importance of this in a bishop will be readily seen. Hence it is said of them: "They watch for your souls as they that must give account;" and to them,— "Take heed to yourselves, and to all the flock over which the Holy Spirit has made you overseers;" and "watch and remember," &c.

3. "*Sober*"—of a sound mind, sane, sober-minded, temperate, having a well regulated mind, collected, discreet. From these definitions of the original term, it will be seen that this qualification has reference to the mind or disposition, which must be of the character here referred to. The elder must be "prudent—his mind free from all excessive passions—must, while he would govern others, practice the government of himself." This has no reference to sobriety as regards intoxicating drinks, as that is mentioned in another place; but to sobriety of mind, which is as necessary and important as sobriety of body; as a man may be intemperate in mind and temper as well as body. Such a man is not fit for a bishop; as he must not be eccentric, intemperate in language, and extravagant in his notions, calculations, and opinions; but must have a well regulated, governed, and balanced mind, and be calm, collected, dispassionate, and discreet.

4. "*Of good behavior*"—Desirous of order and decorum, modest, decorous, orderly, decent, becoming. These definitions sufficiently explain this qualification, and show its importance in a bishop; for without these, how can he rule well, exert the influence he ought, and be an "ensample to his flock?" "His conduct must be suited to the dignity and gravity of his function. His visage, his conversation, his dress, his gait, his manners, should be all in keeping with the importance and excellency of his office." The last five words of the above definition, are very expressive of this qualification.

5. "*Given to hospitality*"—Kind to strangers, hospitable. It is unnecessary to enlarge much on this, as almost every body

knows what is meant by hospitality; but its importance in the character of a bishop, may not be so easily perceived. If for nothing else, it would be necessary to show that philanthropic and fraternal disposition which should belong to his character; but when Paul wrote his epistles to Timothy and Titus, it is probable that the bishop's house was the home of traveling and strange brethren; and who so fitted to entertain them? But we would not have it inferred from this, that these alone are to be the subjects of his hospitality; as it may also have reference to all strangers who may stand in need of it, for some having entertained strangers, have entertained angels unawares;" and an injunction binding on all Christians, is, "be not forgetful to entertain strangers." This might be enough here, but we cannot well pass by some most excellent extracts on this qualification, by an able writer on primitive Christianity: "In the days of the apostles, inns or taverns were much less frequent than in the present age, and in this country; and Christians were often severely persecuted, and dispersed penniless, and doomed to wander in destitution over the earth; so that there were much greater demands made upon the hospitality of the primitive Christians, than upon ours. Still, the measure of our ability to practice hospitality, and the measure of the demand made upon this ability, is, in this respect, the measure of our obligation. The apostle intended that bishops should be open-hearted, liberal, social. He knew that an unsocial churl must be, from the necessity of the case, so despicably meagre in all that renders lovely and attractive the human character, as to render it inexpedient to induct into the office of Bishop, any person not endued with those attributes of soul which would prompt a man to the practice of hospitality."

6. "*Apt to teach*"—Skilful in teaching; apt or qualified to teach. This is a most important qualification, and without which no man is fit to be a bishop, though he have all the other qualifications! And it is made by the apostle equally important with all

the other qualifications. It is just as necessary to the bishop to be "apt to teach," as to be "sober," "vigilant," or any thing else. No one has any right or authority whatever, to lay aside this qualification, where it is wanting, and have a man appointed because he happens to have the others, or some of them. Unless a bishop possesses it, how is it possible he can obey the command to "feed the flock of God," with the milk and meat of the word? A bishop or elder not qualified to teach would be an anomaly! He must be "apt to teach" both publicly and privately. "Able," says Paul to Titus, "by sound doctrine both to exhort and convince the gain-sayers."—"Having," says Macknight, "good knowledge of the things he is to teach, a clear manner of expressing his thoughts, and an earnest desire to instruct the ignorant."—This qualification is also implied in the expressions: "Holding fast the faithful word as he hath been taught," and the things which thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also."

7. "*Patient*"—Easily yielding, gentle, mild. This is a qualification so well understood, that it needs but little comment. It is one very essential to Christian character, and upon which great stress is laid in the Bible. It is some thing enjoined upon all Christians, and without which a man can not be a perfect Christian, much less a good bishop. But its importance in him will readily be seen when we consider its necessity in his daily and constant communications with individuals of various characters, dispositions, &c., with whom he has to do, in the discharge of his official duties. In this, there will be a constant call for patience. In him "let patience possess her perfect work," in order "that he may be perfect and entire, wanting nothing."

8. "*One that rules well his own house*"—To set over, to appoint with authority, to be set over, preside, govern, superintend. This ruling well his house, means his family, particularly his children; "having his children in subjection, with all gravity,"

adds the apostle. It denotes "one who has the command of his own house; not by sternness, severity, and tyranny, but with all gravity; governing his household by rules; every one knowing his own place, and each doing his own; and each work having the proper time assigned for its beginning and end." We have here, in this qualification and its adjunct, both the manner and reason of doing well. The original seems to have reference to order, to keeping in order; an essential thing in ruling well. In the epistle to Titus, this qualification is comprehended in the expression, "having faithful children." The original of the word "faithful" here, means, of true fidelity, firm in adherence to duty, truth, &c. Deserving of confidence, worthy of belief or credit, &c. That character connected with, and the result of being "brought up in the correction and instruction of the Lord:" such children as we term dutiful and obedient. The man who rules well his own house will have such children; and the having such children is an evidence that he rules well his own house. As a reason for this qualification, the apostle adds directly after: "For if a man know not how to rule his own house, how shall he take care of the Church of God." The bishop's "gifts for government must be that open, tender, patient, wise, prudent and authoritative care, which a loving parent exercises toward his children. And if a man does not discover these qualities in the management of his own house, how shall he govern the church of God?" No man whose children are bad, wicked, disobedient, unruly, strangers to the house of God," &c., is fit to be a bishop, be his other qualifications what they may.

9. "*A good report of them that are without*"—Bearing witness, testimony, evidence, profession, declaration, public attention by those who do not belong to the Christian community, who are without the church, or in the world. The importance of this qualification can also readily be seen. A man who professes to be a Christian, has generally a good or bad report of the world,

according to his character, and deportment. Wicked and corrupt as the world is, they generally have a correct knowledge of what is in accordance with Christian character, and what is inconsistent with it; and can judge of its correctness or incorrectness. If a disciple, then, have a bad report of the world, unless he has been slandered, it is generally pretty good evidence that he is not a good man, and unfit to be a bishop. He could not be expected to rule rightly and justly, and could not, of course, be "an example to the flock."

10. "*A lover of good men*"—Of goodness, or of good things in general. "A lover of goodness will be a lover of good men, and will practice goodness." This is also necessary, because if a man is not such, how can he be qualified to approve that which is good, and reprove, censure, or correct that which is bad? Besides, a man cannot even be a good Christian, and not a lover of good, as love, and the love of that which is good, are prominent traits in the true Christian character.

11. "*Just*"—Blameless, innocent, good, upright, righteous, humane, benevolent, benign, indulgent. From these definitions of the original term, we can learn what is here intended by the term "just." It probably not only has reference to justice in commercial transactions and intercourse, uprightness in dealings with men, but also to an equable character, one having nothing about it superfluous or deficient.

12. "*Holy*"—Pure, uncorrupt, just toward God; performing all the duties of piety toward God. It is rendering unto God that homage, reverence, obedience and adoration due him; "rendering unto God that which is God's; devoting to his service whatever of our own he requires. Such a qualification is not only necessary to Christian character and to make a bishop "an example to the flock," but is also necessary to the proper and rightful performance of all his various duties.

13. "*Temperate*"—Continent, having the control over one's passions and evil affections. This not only includes the idea of

abstinence or temperance in the use of intoxicating liquors, (which is referred to elsewhere,) but also temperance in every thing else besides eating and drinking; temperance of mind, in language, the indulgence of the passions, &c. Temperance in eating is as necessary as in drinking; and the denunciations against the glutton are almost as heavy as against the wine-bibber. One of the best definitions of temperance is, "The moderate use of things useful, and total abstinence from those which are pernicious." The importance of this qualification to the bishop, is obvious, as without it, he can neither perform his duties faithfully and efficiently, nor be an ensample to those under him.

14. "*Holding fast the faithful word*"—The reason is added, "that he may be able by sound doctrine, both to exhort and convince the gain-sayers." That is, he must be sound in the faith, adhering to the "form of sound words." For, without this, how can he teach correctly what is God's will? How can he keep the disciples sound and healthy in the faith? Where a man is not "sound in the faith," he is almost sure to be teaching and enforcing his own opinions and speculations, instead of God's word! And one who is liable to be "blown about by every wind of doctrine," is no better, and not fit to be made a bishop.

#### NEGATIVE QUALIFICATIONS.

1. "*Blameless*"—Not liable to be arraigned, unblameable, irreproachable; not to be blamed, "one against whom nothing scandalous can, in truth, be alledged." It "can not signify sinless, because according to scripture, there is no man without sin, or who is not liable to commit it." This is necessary to a bishop, as he should always be as free as possible from censure.

2. "*Not given to wine*"—Pertaining to wine, revelry, &c., prone to intemperance, drunken. The importance and necessity of this qualification are obvious. An intemperate man, or one in the habit of using to excess intoxicating drinks, whether wine, brandy, whiskey, &c., whether he becomes

inebriated occasionally, or drinks regularly and habitually in such quantities as to keep his system always excited by it, and under its influence, is utterly unfit to rule or teach the Church of God. How is it possible for such a man to be calm, cool, collected, dispassionate, qualities so essential to a ruler in the Church? And what an "ensample to the flock would such a man be!

3 "*No striker*"—One who is apt to strike, who is contentious, or censorious, or given to reproaches; one who is easily provoked to blows, or in the habit of reproaching, throwing out censures, &c., can not make a good bishop; for how can he rule impartially and with equity, and be an ensample? It is one "not ready to strike a person who may displease him."

4. "*Not greedy of filthy lucre*"—Not eager for dishonorable gain, sordid. "Not using base and unjustifiable methods of livelihood. A bishop's secular vocation, if he have one, should be in keeping with the dignity, gravity, and purity of his office." The definition above sufficiently illustrates this trait. The "filthy lucre" is "dishonorable gain;" the making of money by base methods, as the distillation and vending of ardent spirits, buying property on the contingency of elections, engaging in lotteries, swindling, cheating, publishing and selling vicious and pernicious literature, &c. The incapitating quality of such a character, is obvious enough to all.

5. "*Not a brawler*"—Not disposed to fight, not quarrelsome, or contentious, and perhaps a noisy and vociferous scolder. All know what is meant by a brawl. It also includes the idea of being litigious, fond of "lawing," or disposed to go to law. Not only would such a man be a bad "ensample to the flock," but such a disposition would incapacitate him for "ruling well." How can a man be fit to rule others, who can not rule himself? Not only this, but the bishop should be "quiet and peaceable; as far as possible, a peace-maker in the church; and, therefore, for this, as well as other reasons, should be himself a peace-maker."

6. "*Not covetuous.*"—Not sordidly fond of money, but liberal, generous; "not inordinately a lover of money; not desiring the office for the sake of its emoluments." If the love of money be the root of all evil," it must incapacitate a man for being a bishop or overseer of the flock. Anciently, when bishops devoted themselves entirely to the work, and were sustained in it, supported by the brethren, there was danger of some doing it for the love of gain. Hence the injunction: "Feed the flock of God, taking the oversight, not for filthy lucre." The love of money would also make a man a bad ensample, and incapacitate him for ruling well and impartially; for he would be too apt to be partial to those of the greatest possessions, who were able to give him most and wink at their misconduct.

7. "*Not a novice*"—A neophyte, one newly implanted into the Christian Church. Novice means a new convert; and the bishop must not be a new convert. The reason is given: "Lest being lifted with pride, (in consequence of office,) he fall into the condemnation of the devil." Such are but "babes" in Christ, and must come to the "perfect stature" of a man in Christ, before they are fitted to rule. How would babes and children appear ruling in the political affairs, or the families of the world? Before they can do that, they must not only become grown men, but acquire age and experience, must be elders in these. What sort of elders would babes and children in Christ make!

8 "*Not accused of riot*"—Prodigal, profligate, guilty of luxury, dissoluteness, debauchery. We all well know what is meant by riot, and being riotous. Such a disposition would unfit a man to be a bishop. Such a character would unfit a man to rule, and make him a bad "ensample."

9. "*Not unruly*"—Insubordinate, refractory, disorderly, contumacious, lawless. If a man is unruly in the church, will not submit to its discipline, and obey its rulers, or is unruly under the civil authorities, or any where else, where obedience to law, rule, or government is necessary, he is unfit

to be a bishop. One of the best tests, that a man is fit to rule and govern, is, that he submits himself to be ruled and governed, in all situations and relations that render it necessary.

10. "*Not self-willed*"—One who pleases himself, self-complaisant, assuming, supercilious, arrogant, imperious. Most disqualifying traits! Such a man can not rule with equity or impartiality, nor will disciples be disposed to yield obedience to him. A disposition of this kind in the ruler, is better calculated than almost any thing else to produce refractoriousness! It is a companion of unruliness. "The being self-willed is classed by Peter as among the worst sins of the apostates of Christianity. Even Christ did not his own will. To be self-willed, is to be presumptuous. It leads to tyranny, to schism, to faction, to many evil works. It is connected with pride, with vanity, with ignorance."

11. "*Not soon angry*"—Prone to anger, irascible, passionate. Of all characters, such a one would be most unfit to rule. Neither equity nor justice could be expected from such! and a most bad ensample too! "A choleric or irritable man is not fit for a bishop. He may expect opposition and contradiction from without and within; and if he has not the command of his own temper, he will disgrace himself and the church; and by hasty and passionate severity, do much harm to the church and the world."

J. R. H.

[To be Continued.]

#### A Week in the Country.

We have again been in the country and have wandered over the green fields and beheld the waving harvests and have seen them bend to the breeze of Heaven that fanned the sweating brow of the reaper and cooled the fevered breast of the man who gathered up the sheaves. We have seen the rich pastures flowering as beneath the smile of God, and the cattle reclining in the shade or moving about in sportive felicity. We have laid us down in that shade and awakened many a long-slumbering memory

that held the dead as well as the living upon its unfolding tablets. And we have grasped the honest hand of long-trying friendship and communed with it in the quiet and the confidence that forgot the noise and the heat and the hurry of the busy city, and it has been a bath to our soul, while some whom we have defended and honored and who ought to have greeted us as a son in a common faith, have used towards us the words of ridicule, misrepresentation and insult. Such is the mingled cup of human bliss. Let us drink it, for its very bitterness may prove a tonic—as the smile of God in nature and the heart of fellowship with friends, has been a baptism to our spirit.

We had the pleasure of a brief visit to a portion of Southern Kentucky—a field of our former labors, where we always meet with those it is an honor and a joy to remember. With but a day's notice a large audience assembled at Oikiadelphia, to which we preached upon the personal responsibility of man to God.

The churches in this section are not as prosperous as they once were. There are many causes assigned. We think the true one is, they are without Pastors who can give their whole time and talents to the spiritual progress and happiness of their communities. This is the great want of our churches generally. Our evangelizing system, as an itinerant and proselyting one, is more irregular and uncertain than that of some of the sects we have denounced. It is not and cannot be a nurturing system. It has done a good work but a better is to be done.

If we were allowed to suggest, we would say, there are scarcely two churches in the country that could not sustain a Pastor by the union of their means; one that could preach to the people; give interest to their Sunday-schools; actively promote all their public and social efforts for the good of the community; visit their sick and their dying; and keep up the brighter views of Providence by which the tasks, toils and burdens of life would be blessed to their souls. Their children would reap the immediate, and

themselves and the whole country the remote, benefits. It would be a small matter in a country so universally prosperous, to support such a man and to entirely disentangle him from the world. We pay men liberally to teach our children, twenty or fifty in number, during the days of labor in the week. They teach the rudiments of science, with reference mostly to their interest in this world. An earnest and a faithful preacher gathers his school of hundreds upon the day of the Lord, to teach it the rudiments and practice of the science of the spiritual life. And shall we not regard the one with equal interest with the other? If we do not, others will: our reward will be lost and our souls will starve in leanness. A happier, more useful, more honorable place no man need desire than such an one as this might be made. Preaching and the care for the spiritual interests of our communities, would become attractive to our young men of talents who now feel themselves driven to the secular professions. Yes; some one will say, "the loaves and the fishes might attract them." Not so fast, my Brother. Few men, as society now is, are fit to preach who despise or affect to despise the advantages of property. The purest desire to be useful, if united with ordinary wisdom, will ever feel itself limited by worldly care and poverty. Christians are not now outcasts from society. They once were and should they again be, we believe they will be true to their profession. But Christians, from being wanderers from before the face of persecution, are settled on farms, are in business, blessed and protected by the strong arm of civil power, the minister of God. To apply, therefore, the same rules that characterized the first company of preachers to those of these quiet and prosperous times, is to fail to discriminate between that which was accidental and that which is fundamental in the Scriptures of truth or Apostolic times. As well keep up the holy kiss, the washing of feet, the reclining at the Lord's table, &c., &c., as to insist that men in order to preach must be poor and wandering.

But it is needless to argue. Wiser and juster views are beginning to prevail, and the crude notions that have dwarfed our efforts must give way before experience, if we will not learn from more pleasant teachers. The state of the churches and the cause now cries aloud and its voice no "idle talk" can silence.

Another evil we noticed is, we have too many churches. Every neighborhood desires a church, and very properly. But every neighborhood is not able to keep up one. Better subject ourselves to a little inconvenience and maintain the public worship of the church, than divide our influence and means and break it down or weaken its power. Two or three Disciples can worship in their own houses, and ought to do it rather than not worship at all. But when we can make a pleasant place of neighborhood worship to which to go up with our families and friends in happy companies, every principle of reason, public spirit, and Christian fellowship, urges us to do so. Fewer churches and more regular teaching would be a dissideratum.

Many other suggestions press upon our mind, but we have not room to detail them. Our visit was pleasant and we trust improving. May Heaven grant us many such.

J. B. F.

#### Opening of our New House of Worship.

The following notices of the prosperity of the congregation we have the honor to serve, are from our city press, with the exception of the second which is no less a genuine testimonial to a friendship such as often springs up between hearer and preacher, during a very brief intercourse. It is from the pen of Dr. Fowlkes of Memphis, who was one of our regular hearers during the last session of our Legislature. We have but one objection to publishing them. They are too complimentary. But we feel that it would be an affected modesty, as much to be avoided as a conceited self-complacency, not to acknowledge such unsolicited, sincere, and encouraging appearances of appreciation on the part of too partial

friends. It is a part of our religion to confess we are not indifferent to praise, when that praise is unbought and unsought only so far as an honest devotion to duty may give it spontaneous utterance.

From the Daily Union of June 1st.

"THE NEW CHRISTIAN CHURCH.—We attended the dedication of this church on Sunday last. The ceremonies were performed by Rev. J. B. Ferguson. The crowd that attended was so large that we were unable to get inside, and consequently could hear but snatches of the sermon.—The text was found Matthew, chapter xxv: 1—10, which embraces the beautiful fable of the ten virgins. Mr. Ferguson is much esteemed and widely known as a pulpit orator of the most finished accomplishments, and from what we could hear, fully vindicated, on this occasion, his call to the high mission he fulfils with such public success and private purity. To us it has always been a matter of astonishment that ministers of the gospel are not always eloquent. Impressed, as they must be, with the most heartfelt recognition of the truths of the Gospel, we can scarcely conceive how, in urging its claims upon man, their words can be any thing but eloquence or their thoughts cold or formal. We should think that as their "aspiring thoughts" mounted in vision to the throne of the Most High, the mantle of Elijah could but drop upon their shoulders, and conviction follow their burning words. But we are venturing upon ground forbidden to the worldly, and must draw back. The sermon of Mr. Ferguson was, as far as we could hear, a beautiful and touching appeal, and won even the thoughtless by its power and tone of meek and gentle persuasion. This gentleman is yet in manhood. A bright future lures him on in his sacred mission and beckons him to its fruition.

A friend has furnished us with the following description of the church, which we take the liberty of adopting:

The new Christian Church; just erected from the very tasteful and chaste designs of Mr. J. H. Hughes, architect, is a building

in the Grecian style of architecture. The approach is by a broad flight of steps to the portico, the pediment of which is surmounted by a belfry and finely proportioned spire reaching an elevation from the ground of 150 feet, supported by pilasters and four massive fluted columns, ornamented by rich Corinthian capitals. The vestibule, which is frescoed, is entered by a folding door of the largest dimensions, which, with all the doors of the church, is white walnut. The church proper is a very spacious apartment, about 90 feet by 60, and 30 feet high, having a cross gallery only, supported by Corinthian columns, and lighted by eight well proportioned windows, shaded by inside Venetian blinds. The seats, 150 in number, (which are all free,) are of white walnut, and furnished with rich crimson cushions. The front of the gallery, the jambs of the windows and doors represent rich oak. The walls and ceiling are stuccoed and frescoed from which is pendant a very massive bronze gas chandelier of 12 lights. On the frescoed alcove for the pulpit (beneath which is the baptistry and adjoining two dressing rooms,) stand two fluted Grecian columns, sustaining the pediment.—The desk is after the purest style of the Greek altar, sustained by four blocks, supporting four brass candelabra, all of the purest Parian white. The basement apartments are well arranged; the whole edifice presenting one of the best specimens of church architecture. The cost of erection and ground amounting to about \$30,000, liberally contributed by the congregation and citizens generally; the old church being found inadequate to the accommodation of the large and increasing congregation attending the ministry of its talented Pastor. The satisfactory manner in which the various departments of the edifice have been executed, require that a more detailed notice should be given of the portions assigned to each. The foundation basement was executed by Mr. A. G. Payne, the brick by Messrs. Mallory and Shafer, the painting by Mr. W. H. Horn, the stucco and plastering by Mr. W. Stockell, the frescoing

by Mr. G. Thomas, the cushioning by Mr. D. A. Cole, the hydraulic work by Mr. Daniel, the large Venetian blinds by Mr. W. Freeman, the sofa made and presented by Mr. R. Walker. The whole work was superintended by our worthy townsman, W. A. Eichbaum, Esq. Building committee were Messrs. James Woods, Orville Ewing, James Walker, Byrd Douglass, Andrew Anderson, Dr. B. W. Hall.

To the contractors, Messrs. Hughes & Warren, much credit is due, not only for the very successful carrying out of the whole plan as originally intended, but for their voluntarily having made many valuable additions beyond the specifications of the contract.

To the building committee much praise is justly awarded for their untiring interest in the erection of a building highly creditable to the enterprize of our city, giving the best evidence that an increasing taste for improvements is exercising its happiest influences among our highly favored community."

In copying the first paragraph of the above, the Memphis Express adds:

"We clip the above just and merited notice of our friend, the Rev. J. B. Ferguson, "from the Nashville Daily Union," which we take to be from the pen of our friend Charles Irvine, Esq., assistant editor of that able journal. He is a ripe and finished scholar, a chaste, beautiful, eloquent and logical pulpit orator. He is a modest man, our *beau ideal* of a great and good man, who is as pure and spotless in private life as he is able, eloquent and instructive in the sacred desk. If the sacred stand was occupied alone by such men, the church, the Christian character and the cause of Christ would command a respect and elicit a reverence which we regret to know are greatly diminished from the mere quibbling ignorance and unchastened bearing of too many men who preach and pray in God's name "with their mouths, while their heart is far from him." We love and reverence all such men as this reverend divine. He who is privileged to sit under the teachings of

such a man, will from the justice of God, be held to a fearful responsibility, as he presents in his sermons, in his life and actions, the duties of man to man, and to his creator and preserver."

From the Gazette, by J. H. McEwen, Esq.

**NEW CHURCH.**—The new Christian Church was opened and handsomely lighted with gas on Thursday evening, for the first time. It is one of the handsomest churches in the city, capacious, chaste and comfortable. The pews are pleasantly cushioned, and make as comfortable seats as we ever sat on. The room, it is supposed, will, contain about twelve hundred persons, seated. When there is so much to admire, we will *not* express the small faults we discovered.

We rejoice to witness this mark of the prosperity of this comparatively new congregation. Their increase within the last four or five years has been as astonishing as it has been gratifying to us. This result is owing, in a good degree, to the zeal of its members and the eloquence and evident piety of the pastor. We take pleasure in bearing our humble testimony to the fact, that no man in the city has been more useful or more universally beloved.

From the same of June 3rd.

**THE DEDICATION.**—The new Christian Church was dedicated on Sabbath morning last, on which occasion a discourse was delivered by Elder J. B. Ferguson. The address, though a very long one, was the ablest we have ever had the pleasure of listening to even from that popular and eloquent divine. It were impossible, in a brief paragraph, to give any idea of a discourse, that occupied an hour and a half in the delivery. The Reverend gentleman, in an able, impressive and eloquent manner, felicitated himself and his people upon the happy fortune of possessing so beautiful a temple, and then discussed at length the principles in which church organization was necessary and originally founded, and by which church members should be governed. He had evidently made the subject one of profound study."

[The address referred to expresses more fully than any thing we have written, our views of church characteristics and the leading principles of our faith. It will be published in due time.—Ed.]

### The Figurative Use of Baptism.

ROM. SIXTH CH. AND COL. SECOND CH.

1. In the Bible we have the circumcision of the flesh, and the circumcision of the heart. The first is literal and the second is figurative. We have no account of the circumcision of the heart till after we read of the circumcision of the flesh. This is equally true of baptism. In the New Testament we first read of the baptism of water in the Jordan, and then of the baptism of spirit and fire: "I indeed baptise you with (or in) water; he shall baptize you with (or in) the Holy Ghost and fire." Math. iii, 11. This is John's literal and figurative use of baptism.

2. Christ also uses baptism both literally and figuratively. In his conversation with Nicodemus, he spoke of baptism as a birth: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John iii, 5. In anticipation of his sufferings and death, or descent into the state of the dead, he speaks of them as drinking a cup, and being baptized: "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." Matt. xx: 22, 23. He also used baptism in the same figurative sense in which John used it in reference to the overwhelming effect of the descent of the Spirit on Pentecost. Acts i: 5: "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

3. The apostle Peter, in speaking of the miraculous descent of the Spirit upon the Gentiles as upon the Jews at the beginning, quotes the words of the Lord spoken to the apostles before his ascension: "Ye shall be baptized with the Holy Ghost." Acts xi: 16. Thus the apostle agrees with John and Christ in using the word baptism in reference to the miraculous influence of

the Spirit as connected with the Jews and Gentiles at the time of their introduction into the kingdom of God.

4. Ananias spoke in figurative language when he commanded Saul to "arise and be baptized and wash away his sins." Acts xxii: 16.

5. But Paul, the Jew and apostle to the Gentiles, abounds more in the figurative use of baptism than all other sacred writers and inspired speakers of the New Testament. His references to the figurative use of baptism are sometimes to the action or mode as it is usually termed, sometimes to the design, and at other times both action and design, as follows:

1. Baptized into his death.
2. Buried with him by baptism into death.
3. Planted together in the likeness of his death.
4. Risen with him. Rom. vi: 1—5; Col. ii: 12.
5. But ye are washed. 1 Cor. vi: 11.
6. Baptized unto Moses in the cloud and in the sea. x: 1.
7. Baptized for the dead. xv: 29.
8. Put on Christ. Gal. iii: 27.
9. That he might sanctify and cleanse it with the washing of water by the word.—Eph. v: 27.
10. Washing of regeneration. Tit. iii: 5.
11. Having our hearts purified from an evil conscience, and our bodies washed with pure water. Heb. x: 22.

Now, the design of the above is to ascertain with certainty, not only the subject, action and design of Christian baptism, but also the true import of Rom. vi, and Col. ii. Of what baptism does the apostle speak? Of water, fire, sufferings or Spirit? No one answers fire or sufferings; but some say spirit, and many say water. Let us see who is right.

I. The apostle does not and can not mean the baptism of the Spirit.

1. The baptism of which the apostle speaks is connected with a death unto sin, or deliverance from sin, but John's disci-

ples and the disciples of Christ were saved from their sins before they were baptized with the Spirit. The baptism of the Spirit was the subject of promise by John and Christ till Pentecost, then, for the first time realized. Matt. iii. Acts i ch.

2. The baptism of Rom. vi, is a baptism unto Christ; but the Samaritans and Ephesians were baptized in or into the name of the Lord Jesus before the Holy Spirit fell on them; therefore, they were not baptized into Christ with the baptism of the Spirit. Act. viii and ix ch.

3. The baptism of Rom. vi and Col. ii, is represented as an act of faith and obedience on the part of the subject of it, but the baptism of the Spirit never was such an act, therefore can not be the baptism of which the apostle speaks.

4. But last and most of all, the Pedo-Baptist interpretation is superlatively ridiculous. Sprinkled into Christ! Sprinkled into his death! Buried with him by the sprinkling of the Spirit into death! Buried with him in sprinkling and washed by sprinkling!!

II. The apostle certainly means water-baptism.

1. The death unto sin and burial in baptism agree with the action and design of John's baptism which was "in Jordan," in "much water," and for the "remission of sin."

2. Baptized into Christ, the death to sin, and the faith of the operation of God, agree with the teaching of Christ in the commission—baptizing them (*eis*) into the name of the Father, and of the Son, and of the Holy Ghost. He that believeth and is baptized shall be saved.

3. This interpretation agrees with the teaching of the apostles and evangelists. They commanded the Jews to be baptized "for the remissions of sins." They baptized the Samaritans into the name of Christ. They taught the Eunuch to go into the water. The Ephesians and Gallatians were baptized into, and put on Christ, in baptism.

J. J. TROTT.

**The Attack of the "Millennial Harbinger" upon the "Christian Magazine" and its Editor.**

Since writing our "remarks" on Bro. Townes' communication, which will be found in the forepart of this number, we have received the June and July numbers of the "Harbinger." They contain three attacks upon us personally and upon the character of the "Magazine." We can not say that we did not expect some review of our "Exposition" from Bro. Campbell; for it had been predicted by one of his friends who stated that the whole affair was planned in Memphis during the recent Bible Convention. But we do say that we scarcely believed the rumor; and that such an attack as has been presented, never entered into our thoughts. Such is its spirit, character and purpose, that were it not that our silence might be misconstrued, we would pass it by as unworthy the notice of any man or set of men having any respect for personal character, public reputation, or the genuine interests of the Christian profession. But our relation to the public and a sense of self-respect require that we make the following statements:

The inferences which Bro. Campbell draws from our "Exposition" are without foundation. We are not responsible for them. They are gathered from what we have *not said* and not from what we have ever spoken or written. We do not believe them any more than he. And it seems strange to us, that a man who has suffered so much from misrepresentation and who is so sensitive to the slightest misconception of his meanings, should lend himself to the misrepresentation of a man he calls an "estimable brother," and that too without seeking a word of explanation before he enters upon his voluntary labors. There is not a statement which he makes with regard to our views that is true: they are either misconceptions in whole or in part. He represents us as believing that Christ descended into the regions of the damned to preach a deliverance to the devil and his angels.— We never thought, uttered, nor have we ever

written a single sentiment akin to such an idea. He represents us as adopting a Unitarian translation, (which we would not object to if it were a good one,) of the Scripture, and as using the phrase, "suffered *about* sins," as aslighting view of the effect of Christ's death. We have never seen a Unitarian translation of the passage, and the one we followed more than any other, is a recent orthodox translation, recommended by the first American Biblical critics and Theologians, which gives the translation he objects to and defends it against Unitarians! We refer to the translation of Demarest, of the Reformed Dutch Church of New Jersey. Whitby, Hodge, Tholuck, and Lachman translate the same Greek phrase "about sins." He represents us as leaning to Universalism, if not Infidelity, when we have distinctly, in the "Exposition" spoken of the "condemned" and the "finally condemned," and have only predicated a ground of hope for those whose extraneous circumstances in life have precluded their knowledge of the redemption of Christ. He represents us as preaching funerals over the wicked dead so as to encourage the hope of survivors that they will yet have a chance for heaven, which is without the least shadow of foundation in truth. We are constrained to ask, did Bro. Campbell *desire* to find ground of complaint against us? Did he *wish* to prove us heretical? Or has he, like all other Heresy-hunters, determined in advance that, as we do not mouth his dogmas or reiterate his measure of divine knowledge, therefore, we must be heretics, and it is his solemn duty to hold us up as such? We are aware that some olfactories can find the smell of brimstone beneath the scent of roses; the fault, however, is not in the rose.

He represents us in one part of his Review as believing that all the dead will hear the gospel in one wonderful day; in another that they will hear it in an endless cycle of ages! In the beginning of the Review he says, our views are perspicuous and clearly understood; in the end that he does not understand them. In one part he more than

intimates that we undervalue the sacrifice of Christ; in another, that we believe it will save the damned in Hell! The passage to which he most objects is "that we never commit the body of a single human being to the grave for whom it is not a pleasure for us to know, that his soul has already entered where the knowledge of Christ *may* yet be his; and *if at last condemned* it will not be for any thing that WAS UNAVOIDABLE IN HIS OUTWARD CIRCUMSTANCES ON EARTH." I ask, do we not here recognize, a final condemnation? Do we affirm any more than that *account-ability* will depend upon ability? Does Bro. Campbell believe that any man will be condemned, finally and forever condemned, for what he could not avoid? If he do he has reversed much that he has both spoken and written upon the subject. And if he do, we do not, and it is yet to be seen whether we are allowed to differ and if not allowed, where we are to find the distinct and authoritative formula of his creed that is to be the measure of all our faith and knowledge! Let him and all others read our reply to Bro. Townes,—who writes in a Christian spirit, and we trust is replied to in the same,—and he will see that we believe in personal responsibility as much as he, and we flatter ourselves that our view discloses a stricter view of that responsibility by relieving the subject of many of its *felt* difficulties. That reply, every word of it, except a note, was written and in print before a single line of either of Bro. Campbell's attacks appeared. In view of his contradictions in his review and his manifest misunderstanding of our faith and opinions, we ask should he have made the attack without an explanation? Did magnanimity, did Christian love prompt the review? Or was it the advisement of wanton men? We know not. God knoweth.

His criticisms are as desperate as his charges against us are baseless. We do not intend, however, at present, to review them. He has done us injustice. He has misrepresented our faith as a Christian, and our character as a minister of the Gospel. He has been appealed to to do us justice.

Nothing but sheer justice is asked of him. If he will not condescend to a duty of this sort, we can not expect fairness at his hands, and therefore have no desire to be further engaged in the subject. But it was not to controvert or regularly review his articles, but to make a few plain statements that we commenced this essay. We say, then, that his criticisms are desperate, because he is compelled in making them to contradict himself. Alexander Campbell in his controversy with Dr. Thomas upon Materialism did translate 1 Pet. iii: 19, "spirits *now* in prison," while Alexander Campbell in a strange effort to injure a man he calls a Brother, says that such a translation is a palpable assumption, purely imaginative and dangerous to the cause of truth! It is not for us to reconcile the contradiction. We know that the translation can be defended whether he condemn it or not; but as we have said, we will have no controversy upon the "Exposition," or any other subject till he do us justice before his readers.—This is a plain matter, and shall not be involved in criticism upon Greek phrases or researches after an exact view of the future world. Will he do us justice?

Bro. Campbell fears for the Reformation if such daring speculations are not stopped. And so would we if they are to be represented as he has represented them and made the burden of long reviews reflecting upon the character of men who have never been conscious of an allusion of offence, either to Mr. Campbell or the cause. It is not the speculation but the use made of it that will do the mischief. If it be the mere matter of speculation that he objects to, then he presents himself in a singular attitude before the world. For we affirm "before heaven and earth," to adopt his favorite form of asseveration, that we know of no more daring speculatist than the distinguished editor of the Millennial Harbinger. The history of "this Reformation," if it ever be honored with one, may be left to settle the justice of this affirmation.—"Witchcraft" and "Dæmonology," the location of the rebellious dead, the kingdom,

nature and intellectual capacity of Satan, the "Family of the Godhead," "the tri-personality of Jehovah," &c., &c., are specimens of the themes that lend wings to his imagination as he soars aloft to the untravelled regions of vague and mystical wanderings. It often occurs to us that these timely admonitions of the "Millennial Harbinger" against speculation in Religion are a little inconsistent if not ridiculous. I know that if they were to come from any other man they would be so regarded. They strike me somewhat thus: "You are at liberty to think, provided your thoughts will accord with *my* interpretations of the word and works of God, but if not, remember poor Thomas and Shepherd and a host of my slain. *My* speculations and opinions are Orthodox, Evangelical; yours are Neologistic, dangerous and must be confessed and abandoned!" It makes the "Millennial Harbinger" wear the appearance of an Ecclesiastical court, set up to try the faith and character of every man who does not mouth its Shibboleths and who gains sufficient importance to command its notice. Any brother or sister from Lunenburg to Hopkinsville or Memphis, may send up the summons, and our good Bros. Church and Rogers all over the land may come in to chant the praises of its decisions forgetting that in another court there is a law which says, "If thy brother trespass against *thee* go and tell him of his fault between thee and him alone; if incorrigible tell it to the church!" Now we have often respected the "Millennial Harbinger" but we never believed it an ecclesiastical court, and hence we do not hearken to its summons and do not expect to confess before it or any other tribunal it may see fit to appoint. As an Editor we are responsible to the Christian Publication Society of Tennessee; as a Christian Minister to the Church of Christ in Nashville. We recognize no other earthly tribunal, having any authority over our religious faith or christian character. How men who profess to believe in the independence of individual churches, and who have taught their exclusive authority over their membership, can reconcile it to their con-

science to hold up the character and reputation of men they call Brother to the whole world, and in this case for the respectful expression of an innocent opinion, I decide not. To their own master let them give the account. We have not so learned Christ, nor any system of morals recognized in the intercourse of any class of cultivated men. And I do not hesitate to say, that if Bro. Campbell or any other Editor, or class of Editors, persist in recognizing such a court, whether it have three papers or thirty and whether they be all printed at Bethany or not, we renounce it; and there is no Methodist Conference, Presbyterian Synod, or Episcopal Convention, that I would not prefer to the one Editor court, which calls up every few months, some one or other of the Brotherhood to be tried as church criminals. In this case, and we are determined it shall be understood, Bro. Campbell decides that our faith undermines the Christian Religion and pronounces judgment without hearing a word from me, and insists that forthwith I come forward, and make acknowledgement before all the world. While the good old Brethren Rogers, Church, &c., come in to say, "It was a great pity! good fellow! I always loved him! but that head of his—what can the matter be! while a few more cry out, "Crucify him! crucify him!" Brethren, allow me to say to you in all kindness, this matter is understood. It is all wrong, and a distinct violation of the law of Christ and every principle of congregational liberty. None but willing dupes, who describe a circle around a single idea, supposing that they are advancing in knowledge, while still in the old bark-mill route, can fail to see its enormity in principle, and its ridiculousness in practice. No wonder we loose our preachers. No man of any independence of mind and reputation worth preserving, would place either where the mere suggestions of some offended or impudent man from Texas or Maine, may induce the Editor of the Harbinger to hold him up to contempt, at his pleasure. Our views of gospel liberty and Christian morals were learned in another school. We did not receive them from Bro. Campbell and

we cannot yield them to him. We would love to co-operate with him in any good word or work. But if he or any man decide for us what we must believe, or conceive that our liberty either of speech, pen or press is committed to their keeping, we beg leave to say, and we would say it very respectfully, Brethren, we were free born and have preserved our liberty at a great price. We are under one Master, even Christ, and our loyalty to him will not suffer us to bow to another. If you will allow us to labor with you, we will rejoice in a common fellowship; if not, still we will labor and strive to be thankful for the honor of suffering for the principles of religious liberty; and still more thankful that you have no pains or penalties to inflict.

Bro. Campbell must be well aware, from the view which he holds of the deference due from "Juniors" to "Seniors," how difficult it would be for us to reply to him and do it respectfully. We dislike to say that his course toward us is majestic and dogmatic. Yet we ask him if it does not wear that appearance? Does it afford him any pleasure to assume the appearance of taking the charge of our faith and ministerial character? In these days men can not be hung for "constructive treason;" nor are we responsible for any man's inferences of our belief. He sees heresy if not worse in our "exposition," but he constructs the heresy from his own deductions, *not ours*. Let us not be misunderstood. We award to him the right to review any thing we write; to express any difference he may see fit. But the right to pronounce upon our faith and character belongs to another tribunal; and had this distinction, one too that he has advocated from the beginning, been respected, we would now have many men laboring with us who have been made his enemies for life. Had the case even of Dr. Thomas been carried before the church of which he was a member, before being spread to the world, it might have been adjusted; a Scriptural view of Church Discipline respected, and the unenviable attitude of making a church court of a periodical, de-

nouncing the faith and renouncing the fellowship of a Brother, would never have been assumed by Bro. Campbell. He might not have saved the Doctor, but he could have saved his own consistency in the advocacy of the principles of the right of private judgment, and the authority of every church over its own membership. And must this course be continued? And shall we call its continuance, Reformation? Save me, then, from such a Reformation and the world from its deceptive professions! We believe better things and shall labor to have them understood.

We have been made for sometime to feel that Bro. Campbell had somewhat against us. What it was or wherefore, we could not divine. We have defended him when others have been too timid to come to his defence. We have ever respected his talents, learning and labors. We have differed with him after hearing his last argument and expect to differ. He has occasionally made insinuations against the "Magazine" unworthy of a noble nature and a magnanimous gentleman, but as we had no personal interest in it, and desired its success to depend wholly upon its merits, we never noticed them. The "Magazine" has succeeded beyond our most sanguine expectations and we have had evidences of its usefulness beyond any addition that could be made to its subscription. Bro. Campbell, without the slightest provocation, places himself in a hostile position to it and us. We have not sought this position. The responsibility is his. We have proposed no discussion with him and will have none till he do us justice. If he do it not our course is clear. And if he continue to denounce us in direct opposition to every statement we have made upon the subject, we can neither expect justice or desire to be further engaged with him upon the subject.

He calls upon us to avow our principles. We will do so whenever he makes that call before the proper tribunal. Till then it will only echo through the air; neither disturbing our equanimity or labors. One principle of the Harbinger we utterly repudiate.

Its assumption of the right to question our faith or character and decide upon them, we condemn as we do every other appearance of papal authority whether from Rome or Bethany. We are opposed to the assumption of authority over any man's conscience, no matter from what source it may emanate. Sooner or later it degenerates if it does not originate in the shallowest dogmatism and an assault upon that which of all things should be dearest to all men as it is dearest to all of Christian refinement: their personal character and usefulness. And no Christian minister who values his office and duties aright will ever voluntarily detract from the reputation and usefulness of another, by injustice or heedlessness in representation of his opinions or his qualifications for his most arduous and responsible work.

Bro. Campbell publishes extracts from private letters as an apology and approval of his course. Suppose we were to do the same. We could fill a number with the letters we have received condemning in most unmeasured terms not only his course towards us, but a similar one towards others. If he think there is any good to result from such a course and the manifestation of the spirit he has towards us, we shall not object to his pursuing it. We see no good in it and having as we conceive plainly stated our position and defended it from gross misconceptions many have adopted with regard to it, we leave it. Again I repeat, I desire no controversy upon this subject; and I can have none with any man who decides for me what I believe and proceeds at once to denounce my views as anti-Christian and dangerous. If we must discuss let us first understand the point of difference. In this case so far as doctrine is concerned, I have uttered an opinion, *that men who have not heard the gospel will hear it before they are condemned by it.* THIS IS THE SUBSTANCE OF THE WHOLE MATTER. Any impartial man can see it by reading the article. If Bro. Campbell believes they will be condemned for what they have never heard, we are willing to hear all he has to say, and will treat it with the highest respect.

But if he denounce us in advance of any statement explanatory of our position we can neither expect justice or desire to be further engaged in the subject.

To have had the countenance, therefore, of Alexander Campbell in our efforts for the spread of correct religious principles, would have been food to our best affections. We have it not; we have never known why and perhaps should not enquire. Our purest wishes are often limited and it becomes our duty to bow to disagreeable circumstances. But as we loose the expected encouragement of men, if our habits of soul are not so debased and grovelling as to feed upon envy and detraction, we will yearn the more for the supplies from heaven, from God: for the strength and refreshment of our spirits and their growth and power in every good and holy work. This yearning ever brings its reward. This reward exempts us not from trials, or sadness for we pass amidst jarring and antagonist elements to surmount them, that at last we may gain that placid atmosphere which forever glows with the brightness of the beams of its divine Charity. With all our misconceptions of each other, we are embosomed in the light of mercy and goodness—our sins and passions make it a thick darkness. Let us, therefore, while striving to build up the cause of Christ, have a truce to their power that we may at least for a season, have the full inheritance of PEACE. The Great Master, himself asked for sympathy and friendship, deeply he felt them, fervently he blessed them and cordially he paid them back. He had our wants but not our sins; identified with us in every wish except the wish for pardon. Should we properly cherish his example, we will yet see the day when our present misconceptions of each other, and the vexations growing out of them, will pass as quickly as wreaths of mist, and leave as little trace. Could I have the honor of the men that call me Brother, I would be thankful; can I not have it I am resigned and still thankful for an opportunity of discipline; while such is the majesty of Hope that my faith in the

unlimited dominion of Christ presents; that the crags and thorns by which our fleshly feelings are often tired and wounded, appear but as shadows and our disappointments as the vexations of a child.

All honor, then, to Alexander Campbell, for the noble and unequalled work he has performed for this generation, but no honor to the abuse of an influence that was given of God to bless and not destroy the usefulness of less favored workers. All of which is respectfully submitted.

J. B. F.

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"H. T. A."

A correspondent of the "Ec. Reformer" who rejoices in the potent initials "H. T. A." thinks our views are akin to Mesmerism, Spirit-raping, &c. As we have never been so highly favored as he in these wonderful departments of metaphysics, we cannot decide. A correspondent and friend of his writes us that he thinks his piece was written under the influence of the dog-star, and that had he waited till the dog-days were passed, his vision would have been cleared with his restoration from their lassitude. We think, however, that he reads Dictionaries too much. They are great books but not very interesting as constant companions. We remember of his telling the wealthy land-holders of a neighboring county, in a set sermon, that in the Millennium, about to be ushered in, he expected to be owner of their fertile soil and preside as Prince over the realm. We hope he will extend his charity to us before that day; but if not as in the failure of all our hope, we must bow to the sceptre. Till, then, however, he will allow us our momentary freedom.

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Let us strive for an enlightened Reason and a conscience void of offence to friend and enemy and as the history of men presents no one in such a struggle who was not subjected to indignities, we should be prepared for misconception and even detraction if it be part of "our cup."

For the Christian Magazine.

The Reformation—Its Prospects &c.

(Continued from page 215.)

Our platform is the broadest and most elevated the world ever saw; its foundations the deepest and most immovable which Heaven in infinite wisdom and mercy ever laid. Other dispensations, conceived in wisdom and perfected by the unerring hand of the same divine Artist, have had their day, and after having accomplished their work and fulfilled their destiny according to the beneficent design of their omnipotent, omniscient originator have passed away and are numbered among the things that were, though retained in form as hallowed memories of the bread with which man was fed during his passage through the antediluvian, postdiluvian and anti-christian ages, or wilderness. The first of these, the Patriarchal, was wholly *individual* in its application; the second was national, being confined to God's peculiar people, the true and lineal descendants of the twelve patriarchs or sons of Jacob, to whom were committed the sacred oracle, and from whose unamalgamated, and unadulterated current of life was to come and *did* come the true Messiah, the immaculate Founder of the glorious Christian Dispensation under whose broad canopy we live, which is world-wide in its application, extending its heaven-born privileges and immunities to every tongue, kindred, people and nation of the earth, and reaching in its rewards and punishments from the highest heaven to the nethermost hell. The stupendous grandeur and celestial beauty and sublimity of former dispensations which when but partially displayed and but meagerly appreciated, called forth the involuntary wonder and admiration of men and angels; were in their full-orbed splendor but reflections of a more glorious reality, shadows of a far more refined and enduring substance, the pure essence of the imperial throne of Deity. The first temple in all its primitive grandeur, perfect proportions, matchless beauty, all dazzling brilliancy, was but a type of the glorious temple of Truth, whose

beautiful gates and golden portals are ever open for our reception and whose guardian spirits are ever ready to welcome our admission—its ever radiant shekinah but the faint semblance of the indwelling of the Holy Spirit, the comforter that is to come, in the Holy of Holies of every Christian's heart. Holy men of old, Patriarch's and Prophets, Abraham in the unalloyed enjoyment of the divine promise of enlargement—Moses upon Sinai's thunder-quaking summit, in sweet communion with the God of battles, the transcendent brilliancy of whose august presence transformed the midday effulgence of earth's brightest luminary into impenetrable darkness—David upon the imperial throne of ancient Israel, and of inspired prophecy, poesy and song, and Solomon with the sacred lore of heaven and the countless treasures of earth at his command, and kings and potentates as crouching menials at his feet—Elijah in his bodily transit from earth to heaven, and Daniel as prime minister of the Assyrian and Medo-Persian empires in their glory, bearing the keys of the mysterious and immutable decrees of Heaven in the one hand and the massive sceptre of the proud king of kings in the other; all rejoiced to see this our day, saw it in the far off distance through the telescope of prophecy, and were glad. The immortal Peter after having seen the chief corner-stone, the sure foundation, faithfully imbedded according to prophecy in the cold dark tomb, and in fulness of time the same stone warmed into life and radiant with pure divinity; after having witnessed his triumphant ascension, attended by a countless retinue of blazing seraphs, and his glorious coronation in the highest heaven as the invincible conqueror of death and the grave, the Author of immortality and eternal life; feared not to embrace the *first* opportunity with his inspired compeers, to attest the confirmation of their faith, and to withstand the buffetings and menaces of an enraged populace. They rejoice in the endurance of the bitter persecutions imprisonments and stripes of principalities and powers, and finally laid down their lives with heroic for-

itude and unearthly meekness and resignation, for the glorious cause which they advocated. In the eventful lives of these illustrious worthies, were exhibited the elements of true greatness, courage, valor, magnanimity, patience, self-denial, before which the heroism, the patriotism, the invincible, indomitable energy and enterprise of a Leonidas, an Alexander, a Hannibal, a Cæsar, a Napoleon, and all the sublime displays of mortal prowess with which the voluminous annals of the world stand embellished, dwindle into insignificance and become matters of mere common-place observation. There were seen the elements of true greatness unalloyed, untarnished by the wickedness of poor, frail human nature, weltering in the crimson flood of its own healthy effusion. Upon the glorious Pentecostal morn, when the sound from heaven as of a mighty rushing wind, was heard in the place where the Disciples of our own blessed Lord were with one accord assembled and the multitude convened, were the keys of the kingdom which had been but a short time previously committed to the hands of the immortal Peter on the occasion of his making the good confession, *first* brought into requisition, and the golden portals of Christ's terrestrial kingdom thrown open to the world, to the assembled representatives of every nation under heaven, and the terms of admission not to patriarchs, prophets and worshippers at the sacred shrine of the Temple above, but to Jew and Gentile without distinction, made known, and accepted by the 3000 who heard with wonder and astonishment and obeyed with alacrity and delight the solemn truths which were proclaimed on that eventful occasion. Here was preached the first, strictly speaking, gospel or Christian discourse to which mortal ears were ever permitted to listen. Here was unfolded with masterly ability, nay with more than human eloquence, to more than 3000 reviling infidel Jews, the mysteries of that glorious kingdom or reign of favor, typified by the immortal interpreter of dreams and visions at the profligate court of Belshazzar and Cyrus,

by the figure of the little stone cut from the mountain summit. Here was heard the first invitation given to a dying world to accept the terms of salvation under the new or christian dispensation, which upon that eventful day received or assumed its organized form or existence upon the earth.— Here was laid the eternal rock of ages, "the chief corner-stone" the great platform of prophets and apostles, which forms the basis of induction into the kingdom of Christ on earth. The keys of Peter, or terms of admission, were *faith, repentance and baptism* or obedience, the same given in the great commission, and ever afterwards prescribed or used by the Apostles whether applied to Jew or Gentile, rich or poor, bond or free. No man living can point to a solitary instance of induction into the kingdom by these inspired pillars of the church upon any other terms, or find apostolic authority for proposing any other to the inhabitants of the age in which we live. The terms are simple and comprehensive, applicable to man in his low and fallen condition of whatever age or nation, and strictly harmonizing with the infinite wisdom, goodness, long-suffering and tender compassion of Him who decreed it thus.

Time advances, the Apostolic age has passed away, persecutions multiply, corruptions increase; by the imperial decree of the corrupt and ambitious Constantine, Christianity is clothed in the gaudy attire of Pagan Idolatry, and armed with the iron sceptre of imperial Rome—a universal falling away is experienced throughout the length and breadth of Christendom, and mystic Babylon, the mother of abominations, the mistress of intellectual, moral and religious corruption and degradation, is scarcely seated upon the throne of the Cæsars, with all the ponderous paraphernalia of Racks, Auto de Fees and Inquisitions at her command. Thus commenced the Reign of the Man of Sin, and the "dark ages" which continue for a thousand years, during which period pure Christianity is supplanted in the more civilized portions of the earth, by base counterfeit at whose hideous propor-

tions and monstrous assumptions, devils laugh and hell blushes, and the faithful defenders of the faith are delivered to the saints if permitted to live at all, and driven into the mountain fastnesses or dark dens and caves of the earth. In fulness of time the spirit of the most High God moves upon the waters and a Luther is born. The *day-spring*, not the meridian splendor, of a brighter and better day *dawns* upon the world—the Harbinger in the wilderness, not the glorious embodiment of the divine perfections and goodness, is heard to speak in thunder-tones of heaven-born eloquence, which strikes terror to the hearts of tyrants and causes the massive foundations of the Papal power to shake to their very centre. A bright constellation of kindred spirits of every caste follow in quick and rapid succession. New organizations of reformers of every hue and grade, spring into existence, armed with creeds, confessions of faith and discipline, out of number and out of character.

But the day of preparation or transition state is past. The time for an utter abandonment of every relict of Romanism or cunning invention of man, and a full return to the primitive customs and order of the Apostolic age has come. There is no longer any shadow of excuse for a compromise with sin or an accommodation to the dark prejudices of a darker age. That abandonment has been made, and that return fully consummated, and we rejoice to know that there are a people not wanting in numbers, talent or respectability, who have so far severed the ties that bound them to earth, as to commence the erection of a great spiritual Temple upon the foundation of prophets and apostles, Jesus Christ himself being the chief corner-stone. Over 300,000 *living* stones have been already cut, not only square and numbered, but actually placed in the building, and that too without the sound or necessity of any iron *tool*, or aid of human invention. Already have the beautiful proportions and exquisite workmanship of this great spiritual edifice began to fill the earth with its *glory*.

Examine it in all its parts, walk around it from morning until midday, and thence until the evening shades appear, compare it with the original as erected upon the day of Pentecost by the Apostles under the direction of the immortal Peter, and see how striking the analogy, in every particular however minute. If there be one solitary departure from the original design and pattern let it be pointed out, and the builders will willingly and cheerfully correct the error. But if it be according to the pattern, reject it not because its builders may chance to be men of humble origin and low degree. God in his wisdom hath sometimes chosen the foolishness of the simple to confound the wisdom of the wise.

W. S. B.

Glasgow, Ky., July, 1852.

(To be continued.)

#### Excerpts.

When a man gives himself over to circumvention and deception, he will invariably exhibit many points in common with the insane. He will be over-cunning, irritably restless and suspicious that the whole world is in conspiracy against him and his ambitious purposes, when very often the world have given him up as hopeless; ceases to expect any thing from him but that which accords with his phrensy.

Men who accept the mere truisms which they have gathered from dull retailers of periodical theology or prosy theological writers, are never expected either to utter or appreciate a truly intellectual idea.—Their imagination is too meagre and their intellectual horizon is too narrowly contracted to allow them to see but one star at a time. Massive strength of thought and earnestness of style belong to a class of wider range of study.

Destroy a long cherished hope in a mind not submissive to the Will Divine, and at once its possessor seems not the same being, nor the world around him the same world.

The universe becomes an inanimate void and the most intense sense of the heart is hopeless misery. So strangely spiritual is man, with all his animality, that if you suddenly abstract from him a single, impalpable, and often airy thought—if it be one his soul was wrapped up in—and the air becomes heavy, the sun dark and all life as death, save the life of his woe. We have seen and daily see forms full of life and joy, of vigorous and lofty hope, by a single word, crushed in all their prospects only to sit down to mourn,—to weep they could not,—over what to them seemed an irrever-sible fate.

#### Dr. Thomas and the Herald of the future Age.

We regret to see that Dr. T. has learned so little from his supposed or real sufferings from misrepresentation. He replies to an article of ours in which his chief aim appears to be to convince his readers that we are bond slaves to the dictation and direction of Alexander Campbell. In this he is mistaken. If he will couch his articles in terms of ordinary and decent respect—such as one gentleman pays another in the corrupt world he denounces so recklessly—we will reply. If not he must pursue his course. It affects no one so seriously as it does himself.

We think that incorrect views of the Kingdom of Christ, such as are advocated by the Docter and all Second Adventists, will continue to occupy the attention of many sincere and devoted men until the true ideas of Christ's Kingdom shall be more exemplified in his disciples than they have been by any who have occupied a prominent place amongst us. We have not learned enough of its spirit to know how to treat each other, with all our thundering use of Jewish phrases with regard to it.

J. B. F.

Never retire at night without being wiser than when you rose in the morning, by having learned something useful during the day.

WHEN DO WE KNOW CHRIST?—When we think as Christ thought, do as Christ did live as he lived; when, like him, we are patient, meek and humble, are about our Father's business, are heavenly-minded; when, like him our wills are lost in the will of God; when we sympathize with the suffering, raise the fallen, comfort the afflicted, forgive as we hope to be forgiven: when we feel thus, and do thus, then we know Christ; then we are united to him, as the branch is united to the vine; then we know what it is to have our lives hid with Christ in God.

A WORLDLY SPIRIT. If a man's conduct shows that he thinks more of treasure on earth than of treasure in heaven; and if, when he has got the world, or some part of it, he hugs it close, and appears exceedingly reluctant to let even a little of it go for pious and charitable uses, though God promises him a thousand fold more in heaven for it, he gives not the least evidence of his being weaned from the world, or that he prefers heavenly things to things of the world. Judging by his practice there is sad reason to believe that his profession is in vain.

#### Best Statement of Truth.

One of the most celebrated articles from the pen of the Rev. Dr. Hodge, of Princeton, in the Princeton Review, opens with the following luminous passage:—

"Though all moral and religious truths are in their nature sources of power, and never fail to influence, more or less, the character of those who embrace them, yet some truths are more powerful, and hence more important than others. We may speculate with comparative impunity on the nature of angels, on the origin of evil, the purposes of God, on his relation to the world, and even on the grounds and nature of human responsibility: but when we come to the question; How am I to gain access to God? how can I secure the pardon of my sins and acceptance with him? what is the true ground of hope, and what must I do to place myself on that ground so as to secure the assurance of God's love, peace of conscience, and joy in

in the Holy Ghost? then the less we speculate the better. The nearer we keep to the simple, authoritative statements of God's word the firmer will be our faith, the more full and free our access to God, and the more harmonious and healthful our whole religious experience. Such is the informing influence of such experience, when it is genuine; that is, when really guided by the Spirit and conformed to the revelation of God, that it effects a far nearer coincidence of views in all the children of God, than the multiplicity of sects and conflicting systems of theology would lead us to imagine. The mass of true christians, in all denominations get their religion directly from the Bible, and are but little affected by the peculiarities of their creeds. And even among those who make theology a study, there is often one form of doctrine for speculation, and another, simpler and truer, for the closet. Metaphysical distinctions are forgot in prayer, or under the pressure of real conviction of sin, and of pardon and divine assistance. Hence it is that the devotional writings of Christians agree far nearer than their creeds. It may be taken for granted that that mode in accordance with the devotional language of true Christians, which best expresses those views which the soul takes when it appropriates the doctrines of the Gospel for its own spiritual energies, is the truest and the best.

How, then, does the believer regard the person and work of Christ in his own exercises of faith, gratitude, or love? What is the language in which those exercises are expressed? If we look to the devotional writings of the church, in all ages and countries, and of all sects and names, we shall get one clear, consistent answer. What David wrote three thousand years ago, expresses with precision, the emotions of God's people now. The hymns of the early Christians, of the Lutherans, the Reformed, of Moravians, of British and American Christians, all express the common consciousness of God's people; they all echo the words and accents in which the truth came clothed from the mouth of God, and in which, in spite of the obstructions of theological theories, it finds its way to every believing heart."

## MEANS OF RELIGIOUS IMPROVEMENT.

**The Religious Discipline of Life.**

Next to the means to be employed in the promotion of personal religion, we must attend to the oversight and direction of the character in general. The means of which we have taken notice, consist of a series of special and stated exercises, whose object is to prepare us for the right conduct of actual life; and they may be compared to the daily drill of the soldier, by which he is made ready for the field. Watchfulness and self-discipline belong to all times and occasions, and may be compared to the actual use which the soldier makes of his preparation in the camp and the field. The Christian is engaged occasionally in prayer, meditation, study, and the communion; he must watch and govern himself always. To the former duties he devotes certain appropriate seasons; the latter belong to every season and all hours. The former constitute his preparation for the Christian life; the latter constitutes its pervading spirit. No punctuality or fidelity in the former proves a man to be religious without the latter. And therefore, having stated the manner in which these means are to be used, it is necessary for us to go on and show how they are to affect the whole conduct of life, and make it an exercise of perpetual self-discipline.

Why you are to be always watchful over yourself, is easily perceived. In this world of sensible objects and temporal pursuits, you are constantly exposed to have your thoughts absorbed by surrounding things, and withdrawn from the spiritual objects to which they should be primarily attached.—You are incited to forget them, to slight them, to counteract them. The engagements, the anxiety, hurry, and pleasures of life, thrust them from your thoughts; and desires, propensities, passions, are excited quite inconsistent with the calm and heavenward affections of Christ. All these tendencies in your situation are to be resisted. You are to be ever on the alert, that they may not lead you into any course of

thought or of action at variance with the principles to which you are pledged as a believer in Jesus Christ, and which form your delight in your hours of devotional enjoyment. Such inconsistency may be sometimes witnessed. But what can be more melancholy than to see a rational being, deeply convinced of the truths of religion, in his sober hours of thought dwelling on them with fond and delighted contemplation, excited by them to a devout ardor of communion with God, and sometimes to a glow of holy rapture which seems to belong to a superior nature;—and then sinking into worldliness, governing himself in ordinary life by selfish maxims of temporal interest, obeying the passions and propensities of his animal being, and, in a word, living precisely as he would do, did he believe that there is nothing higher or better than this poor life? I ask, what can be more sad or pitiable than such a spectacle? Let it be your earnest care to guard against so deplorable an inconsistency. Now, while your mind is warm with its early interest in divine things,—now, while they press upon you in all their freshness; now, take heed that you do not concentrate that interest, and use all its strength, in the luxury of devout musing, or the excitements of study and devotion; but carry it into your whole life; let it be always present to you in all you say; let it form your habitual state of feeling, your customary frame of mind and temper.—Make it your constant study that nothing shall be inconsistent with it, but every thing partakes of its power. This is the watchfulness in which you must live. This is the purpose for which you must exercise over yourself an unremitting and ever-wakeful discipline; seeing to it, like some magistrate over a city, or some commander over an army, that all your thoughts, dispositions, words and actions be subject to the law of God, and the principles of Christian faith.

Thus it is plain, that your chief business, as well as your great trial, in forming a Christian character, lies in the ordinary tenor of life. The world is the theatre on which you are to prove yourself a Chris-

tian. It is in the occurrences of every day, in the relations of every hour, in your affairs, in your family, in your conversation with those around you, in your treatment of them, and your reception of their treatment; it is in these that you are to cultivate and perfect the character of a child of God. It is in these that your passions are exercised, and your government of them proved; in these that your command over that unruly member, the tongue, is made known; in these that temptations to wrong doing and evil speaking beset you, and that you are to apply your religious principles in resisting them. In these it is, consequently, that you discover whether your principle is real and genuine, or whether it lies only in feeling and in words. In the quiet of your chamber, in the devout solitude of your closet, when the world is shut out, and your solemnized spirit feels itself alone with God, you may be so exalted by communion with Heaven, and by meditation on heavenly truth, that all things earthly shall seem worthless and paltry, and every desire be set upon things above. How often, at such times, does it appear as if the world had no longer any charms, as if its pleasures and pomp could never again entice or delight us! Our souls are above them. We have no more relish for them than have the angels. And if this were all which is required of us, if nothing opposed to this delightful frame of mind were ever to cross our path, the Christian prize would be already won. But, alas! in the closet and in the third heaven of contemplation, we can live but a small portion of the time. We must enter the crowd and distractions of common life. We must engage in common and secular affairs. And there, how much do we encounter that is opposed to the calm and serene spirit of our contemplative hours! how much to irritate and disturb our quiet self-possession! how much to drive from our thoughts the subjects on which we have been musing! how much to revive the relish for transient pleasures and worldly enjoyments, and a love for the things which minister gratification to pride and to the

senses! In the midst of these things, dangerous, enticing, seductive, you are to live and walk unchanged, unseduced, undefiled; your heart true to its Master, your spirit firm in its allegiance to God, and your soul as truly devout and humble as when worshipping at the altar. Is this easy? I will not ask; but is it not your great, your paramount, trial? Is it not here, that the very battle of your soul's salvation is to be fought? Is not this, as I said, the very field of actual and decisive war, the very seat of the fearful and final campaign? And the prayers and studies and observances of your more special devotion, are they not the buckling on of the armor, and the refreshing and preparing of the soul for its real combat?

You perceive, then, how the Christian life must consist in watchfulness and self-discipline; how it must be your great business to keep a faithful guard over yourself, that, both in mind and conduct, nothing may exist contrary to the spirit and precepts of Jesus Christ.

First of all, this guard is to be placed upon the Mind. It is an intellectual, internal, spiritual discipline; the oversight and management of the thoughts and affections.

There is a superficial religion, not unpopular in the world, which is limited to the outward conduct and external relations of life; which is made to consist exclusively in rectitude of behavior and uprightness of dealing. Into this error you are not likely to fall, if you learn your religion from the New Testament; and I should not have thought it needful to warn you against it, had it not been so prevalent. Nothing but its commonness could render it credible, that men, who possess the Scriptures and fancy they understand them, or who are simply capable of observation on the nature of man and of happiness, should persuade themselves that the character which God demands and will bless, is independent of the state of mind and the frame of the affections. Is it not the mind which constitutes the man? Is it not the mind which gives its moral complexion to the conduct?

Is it not certain, that the same conduct which we applaud as indicating an upright character, we should disapprove and condemn, on discovering that it proceeded from base and improper motives? So that even *men* judge of character rather by the principle which actuates, than by the actions themselves. How much more completely would this be the case, if, instead of being obliged to infer the principle from the act, they could discern the principle itself as it lies in the mind of the agent! Who, in that case, would ever judge a man by his actions alone? Who would not always decide respecting his character from the principles and motives which guided him,—his thoughts, dispositions, and habitual temper? And thus it is that the Deity judges and decides. He looks not on the outward appearance, but on the heart. Consequently, how obvious is the position, that, in seeking the Christian character, the first and most diligent watch must be placed over the inner man! 'Keep thy HEART with all diligence; for out of it are the issues of life.'

[To be continued.]

"To Campbellites.

"\$100—for reason or revelation, to prove that no person can be pardoned, regenerated, justified or saved in heaven, unless immersed in water, and that too, in the belief and for the intent, that the efficacy of Christ's blood is brought in contact with his conscience, *while buried in the water*; as taught by Mr. Campbell and the writers of the current Reformation."

J. R. GRAVES, Editor of the Tennessee Baptist, Nashville, Tenn.

To the Editor of the Christian Magazine:

DEAR BRO. FERGUSON:—The above appeared as an advertisement in the Louisville Journal; and closed a long list of premiums, offered by Mr. Graves of your city, to certain sectaries therein named, for scriptural or rational proofs of such positions as those sectaries are represented to hold.

I think proper to say: that if Mr. Graves will prove from the writings of Mr. Campbell, or from the accredited "writers of the current reformation," that the above is a truthful representation of their teach-

ings—I HEREBY AGREE TO PAY HIM ONE HUNDRED DOLLARS.

He is not asked to pay any thing, if he fail to demonstrate the truthfulness of his statement. He will suffer enough, *if possessed of any sensibility of conscience*, from the knowledge of having constructed one of the grossest and basest misrepresentations of the teachings of Mr. Campbell and of "the writers of the current reformation," that has ever appeared;—to say nothing of the contempt of all good men, in his own denomination, and out of it; or of the awards of the great day.

When the advertisement is analysed it stands thus:—Mr. Graves assumes that Mr. Campbell and others teach:

1. That *no person* CAN "be pardoned;"
2. That *no person* CAN "be regenerated"—of course he uses the word 'regenerated' in his own sense, as meaning *a change of heart*;
3. That *no person* CAN "be justified;"
4. That *no person* CAN "be saved in heaven," unless, in all the above cases, immersed in water.
5. That such person must be immersed "in the belief that the efficacy of Christ's blood is brought in contact with the conscience, *while buried under the water*."
6. That he must be immersed "for the intent" that the efficacy of Christ's blood is so brought in contact with the conscience.

Now I deny that Mr. Graves can make good these six propositions—fully contained and expressed in his advertisement—as being taught by Mr. Campbell or "the writers of the current reformation;" and hereby put him to the proof. Unless he succeed he will stand by the side of Satan as a false "accuser of the brethren."

Very truly yours,

JUSTICE.

[Mr. Graves can have the name of our correspondent if he wish.—ED.]

Minerva College.

We had the pleasure of attending the commencement exercises of this Institution on the 30th June. They were truly credita-

ble alike to the superintending care of the faculty and the successful achievements of the graduating class. We have seldom listened to essays more carefully and tastefully prepared than to those read upon the occasion. They were remarkable for correctness of thought, depth of feeling and eloquence of diction. We were also favored with an address from Prof. W. K. Bowling, of the Nashville Medical University, upon Woman of the 19th Century. It was most happily conceived, felicitously arranged, and we could but wish that all our mothers and daughters had been there to hear his wise and timely admonitions respecting woman's responsible position and the means to promote her health, beauty and happiness. We hope to see this college filled with young ladies during its next session, which commences 15th September next. Address Eld. S. E. Jones, Franklin College, Tenn.

The following letter will show the appreciation of the parents of the graduating class.

MINERVA COLLEGE, July 1, 1852.

President S. E. Jones—Dear Sir: Impressed with a sense of the obligations we are under to you for the kind and parental attention which we feel satisfied you have bestowed upon our daughters, permit us, the parents of five of the alumni of your Academy, to express to you our gratitude for those attentions, and through you to your kind and accomplished lady, and to the talented and zealous faculty in this Institution, our entire satisfaction with the progress of our children in the various branches of science taught in Minerva College. The opportunities we have had of forming an opinion enables us to express our perfect confidence in the method of teaching adopted by you; and the success of the graduates at the present commencement should be to your faculty a source of pride and pleasure, as it speaks so highly of the mental, moral, and physical training to which the young ladies of your academy have been subjected. And for ourselves we take this opportunity to say, that we receive our daughters from the hands of your-

self and lady confident that they have been greatly benefited by the academical course in your valuable and highly useful Institution.

Respectfully yours,  
L. L. HOLDING,  
WM. HESTER,  
E. J. BULLOCH,  
R. C. C. P. SHAW,  
SUSAN S. THOMPSON.

"Weekly Magazine."

We intend proposing at the next State meeting the change of the "Magazine" from a monthly to a weekly, in order to meet the wants it has in some measure developed. A large and respectable sheet can be published at \$1.00 per annum, if the present list of subscribers can be retained. We present the matter to the consideration of the Brethren in advance and will present the plan at the State meeting. Our list is daily increasing and we believe it would increase more and more if the issue were weekly. The Brethren should think of an Editor. It will not be possible for us to serve them in that capacity longer than the present year. We hope to write as much as heretofore, but we cannot attend to the detail duties of the Editorial position. The arrangement of the Brethren last year to relieve us has only increased our labors, as Bro. Howard was never able to reside in the city. Let us have a neat, well conducted weekly news sheet, at \$1.00 per annum, and we have no doubt its circulation will be equal to any in the West.

Medical Department of the Nashville University.

This flourishing department of our University opens its second course of lectures on the first Monday of November next. It has had unparalleled success, and promises for the next session a large increase. It is under the direction of some of the first men of the Profession, and we know of no place where students of medicine can more certainly secure a thorough preparation for their chosen and responsible profession.

**South-Western Monthly.**

This admirable literary Magazine is succeeding, we understand, beyond the expectation of its most sanguine friends. At this *we* are not surprised. It is needed, occupies the right field and is ably conducted. We hope our friends will remember that duty to Southern Literature and home productions, to say nothing of its intrinsic merits, requires that we should patronize it. We would be glad to see it in every drawing-room and business house in the South. Its high moral tone, pure tastes, and useful information, commend it to the favorable attention of every class of the community.—Address Wales & Roberts, Nashville, Tenn.

**Ladies Christian Annual.**

Our attention has been called to this new publication from the house of J. Jackson of Cincinnati. It is edited by JAMES CHALLEN and handsomely illustrated. We have not had time to overlook it, but any thing wearing the name of the intelligent and amiable Challen, commends itself to our hearty interest. Our publisher will take pleasure in forwarding subscriptions. We need such a work and wish it success. Price, \$1 per annum, always in advance.

**BUCHANAN'S JOURNAL OF MAN.**—Dr. Buchanan is one of the leaders of human thought among the most free and discriminating minds of the age. He is prepared, therefore, for the misconceptions, denunciations and coarse abuse that is daily heaped upon all who dare to utter their most solemn convictions upon the most interesting questions of the times. His Journal is well worthy the attention of all who do not receive their opinions by vote or traditional authority. With many of its leading thoughts we have been familiar for years; but have no where found for them such bold, clear and effective utterance as he gives. We wish him success.

**CHURCH CONVENTIONS.**—We have the "Proceedings of the third annual meeting of the Churches of Jesus Christ in the

South-western District of Ohio; and those of the Ohio State Convention of the Churches of Christ in the State of Ohio." The first was held at Wilmington, the second at Wooster, Ohio, during the month of May. These reports show a very small increase of numbers, but greater attention to the wants of the churches and individual piety than heretofore. The most pleasing aspect they present to our mind, is the promise of a more respectable and efficient organization of our means for religious usefulness. We hope to be able to attend the next Ohio State Convention.

**To my Correspondents and the Brethren.**

As I am (July 15th) about leaving the Tennessee Rolling Works, Caldwell co. Ky., not to reside here any more, correspondents will please not direct their letters to me any longer to *Empire Iron Works, Trigg co., Ky.*, which has been my post office, and direct their letters, papers &c. to such points as I may privately instruct them. Having been troubled with a chronic affection for some years past, and anxious to get entirely relieved of it, I shall relinquish school-teaching, at least for the balance of the year, in order to visit some mineral springs, and spend a portion of my time in riding and travelling, and at various points. But I shall endeavor to do all I can for the cause that my health and opportunities will permit, by *preaching* wherever I may go, and my labors may be acceptable and profitable, relying upon the liberality of the brethren for remuneration, for my services, my expenses, &c. I expect to be in Christian and Todd counties, Ky., and Montgomery, Davidson, Maury, &c., Tenn. and in Alabama, Arkansas and perhaps other states. It is my earnest wish and prayer to devote as much of my life as I can to the great cause of primitive Christianity, in whatever way I may be most useful.

Those who may wish to address me particularly on any subject, or about any thing, can direct their letters, *postage paid*, to "Christian Magazine," or Elder J. B. Ferguson, Nashville, Tenn.

JNO. R. HOWARD.

We deeply sympathise with our afflicted Brother and hope to see him soon where he may have some promise of proper medical advice and attention.—Ed.

Persons forwarding money to the Magazine should always designate the post office of the name they pay for. A failure to do this prevents us from giving the credit to the name as we can have no index except to post offices. Again we say, should any person receive a dun who has paid, or who may be entitled to the paper on the score of friendship or agency, they should have no delicacy in saying so. Mistakes are unavoidable in a list of thousands, and especially where so many pay forgetting to give us their post office. We feel truly thankful for the promptness of many of our patrons.

### OBITUARY NOTICES.

#### Mrs. Penelope Porter Woods.

It is seldom we record a death that has made so deep and so permanent a religious impression as the death of Mrs. Woods. Her life was a regular, peaceful and uniform devotion to the good of others. In a large circle of intimate acquaintances, in our own church and others, we know of no woman for whose freedom from selfishness, practical benevolence, unaffected humility and genuine piety, we had higher respect.

She was for many years a member of the Presbyterian church, in which she died as she had lived, one of its brightest ornaments. Though attached to her church above every other, she took a sincere interest in all and seemed never more pleased than in beholding their prosperity and usefulness. She belonged to one of the most respectable families of our community, and a few years since was united in marriage to brother James Woods and became a second mother to his children.—She possessed a clear mind, cultivated and improved by the best associations, great buoyancy of spirits, deep sympathy of heart, and a natural and Christian kindness of disposition that won for her, unsolicited, the affections of all classes of the community. In her death a long widowed mother, feels the loss of one of the dearest and strongest props beneath the infirmities of her ripened age—a large circle of relations, an adviser and consoler; numerous orphan children, (none her own) a loving mother, while a devoted husband stands in memory over her bier to feel, amid his pensive musings at a companionless fireside and along his lonely walks of business, that his hope is again invited to the future dwellings of the faithful, the state of the virtuous dead, the home of the good and the glorified where we may all enjoy an enlarged freedom from sorrow, pain and imperfection and dwell forever

"Where the smile of the Lord is the life of the soul."

Her blameless life, and sincere friendship, her Christian trust and love, give to us an assurance that when life's labors are over if we can but prove as faithful to them, we shall meet again. Our last meeting with this excellent lady, although there was nothing remarkable in it, will never be effaced from our memory, and our trust in the divine charity she so admirably illustrated purifies our hope in the thought, that as the fearful stroke of lightning illuminates the darkness that even the sun does not reach, so the death of the good sheds a light that invites to patience in affliction, hope and love in all things, and confident repose in our faith in God, that through the grave we pass to the better life.

#### A Tribute

To the memory of Mrs. VIRGINIA S. LONGCOPE, consort of Capt. Charles S. Longcope, and daughter of Mr. Nehemiah McAshan, late deceased, who died of a disease of the heart, on the 23d instant, in the 27th year of her age.

Death, thy unsparing hand, when fondly we  
Had counted on long life, to bless and glad  
Our much expectant hearts—when we consoled  
Ourselves with the fond wish, that thou wert  
Distant far, when hope, sweet messenger, in  
Dreams of night, and oft in fancied form by  
Day, whispered in accents mild, of earthly  
Joy, and promised years of bliss unchequered,  
Strikes at the cherished victim, and all our  
Visions of bright future vanish into air.

The subject of this memoir was born in the State of Virginia, Buckingham county, September 30th, 1825, where she continued to reside till 1844, at which time she removed with her father's family and her former husband, to this State. Her mind had received a rich intellectual training in all the branches of a female education prior to her first marriage, and it was while engaged in acquiring her education that she entered upon the incipient stage of that Christian life, which but so recently terminated in triumph. The course of her training, however, was of a religious and moral cast.

Subsequently to her removal to Texas, within a few months, her husband died. Here her Christian fortitude was exemplified by the manner in which she sustained this affliction of Divine Providence. Her widowed heart was consoled from the reading of that precious Volume which she was wont to make the man of her counsel. Her aspirations were devoted to Him, who has promised to be the widow's husband and the orphan's friend. He who has promised to temper the winds to the shorn lamb, comforted her heart.

She was the second time married to him (who is now called to go through the gloomy vale of affliction, and mourn the loss of her who was the jewel of his heart,) with whom she lived in sweet affection till carried from the scenes of earth to those realms where there is no night, and no need of a candle, neither the light of the sun, for the Lord God is the light, there to reign for ever and ever.

As a companion, she exhibited an untiring devotion, a confidence which woman's heart alone can feel for the partner of her bosom. As a mother, she taught obedience by a kind persuasion, and ruled by the influence of love rather than fear. In all the relations of life, she manifested a suavity of disposition a fervency of attachment, a devotedness of affection rarely equalled. The poor and needy never sought her alms in vain; the distressed were never passed by with a cold, unsympathizing heart. She lived a Christian, and the calm and serene manner in which she resigned herself into the hands of the King of Terrors give the strongest proof that she knew in whom she trusted. Though snatched away unexpectedly to herself and all her friends, yet death found her ready to meet his cold and icy grasp. The sunshine of the Redeemer's countenance lighted up the dark valley, and she triumphantly passed through. Her dying words to her weeping husband, her child and friends, were, "to meet her in heaven."

Virginia, Sister dear! thou art gone from our midst; thy voice which was ever wont to breathe the sweet accents of kindness, is hushed into silence; that smile which ever and anon played upon thy fair brow, as the vernal sun upon the smooth surface of the silent waters, we no longer behold; thy heart, which ever beat with the kindest emotions of love and affection, is settled in the grave; thine eyes, which sparkled with intellectual brightness, are closed in the slumbers of death.

Though thou art gone, and thy presence no more shall gladden us in this world, yet the remembrance of thee shall be embalmed within our hearts, there to remain with ever during freshness till we, like thee, are called from labor to reward.

"Yes, we hope again to meet thee,

When the day of life is fled,

Then in heaven with joy we'll greet thee,

Where no farewell tear is shed."

J. D. F.

# 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. V.

NASHVILLE, TENN. SEPTEMBER, 1852.

NO. IX.

## Characteristics of a Christian Church.

A DISCOURSE DELIVERED AT THE OPENING OF THE HOUSE OF WORSHIP, NASHVILLE, FIFTH LORDS' DAY IN MAY, 1852.,

BY J. B. FERGUSON.

TEXT—*Matthew xxv*; 1—10.

How does the mercy of a Benificent Providence rebuke all our anxieties and fears. The long-wished for moment has really come; and we meet beneath this spreading roof to greet each other in the exercise of a worship as gladdening as it is pure and spiritual. Beneath his eye, in an obscure room adjacent to this shrine, while reflecting weekly upon the narrow dimensions of our former honored place of worship, from which crowds, waiting upon an untrammelled ministry of the word, were compelled to depart, and those that remained forced to hear amid the confusion and inconvenience incident to crowded rooms, the thought of a larger temple would flit, alternately with a sense of physical weakness whose termination could not be divined, across my laboring mind. And with the consciousness of poverty in the congregation, of heavy burdens that were already pressing upon the liberality of a small and onerously taxed city, the highest hope of my heart was an enlargement of the old house, around which so many pleasing and hallowed associations of the memory of many before me are even now made to linger. But the lingering shadows of imperfect improvements there, and of all misgiving, growing out of the discouragements of the prudent and the avaricious, the hopeful and the envious, have passed as the shades of the night, and our fondest forecast is disappointed by the cheering notes we have just now listened to, ascending as the solemn consecration of

this new shrine to the service of the same God whom you and your Fathers have worshipped together at an altar now to be also anew consecrated, but in the registry of your memory. May He remove with us to the shrine we here devoutly raise; and this day, in his eternal record, register the vows and prayers which, for the first time, ascend within these walls! Through waiting months our eyes have rested upon this day. At length we stand here and look around upon a strange mixture of the new and the old. This outward structure is new and beautiful; but there is, I trust, a living temple here, of faithful and loving hearts, dearer to each other, dearer, far dearer to me, and dearer to Christ than storied walls or shining canopy, or all the show and circumstance of our glorious day. It is not the house, but you, my brethren, and my friends, that I greet with all the warmth of my affection and the fresh devotion of all my powers:—desiring to consecrate myself anew, and anew to be consecrated with you to the service—not of the will of man—not of your will—not of mine, but of our strongest faith, purest love, clearest conscience and highest hope—a consecration to the manifestation of a will that must be monarch of our own. Did I speak of greeting? O mingled cup of human bliss! I remember that this greeting is ever associated with farewells. There are some whom we thought would have been sharers of our joy, to whom the voice of our salutation can no longer reach. Your ranks before me are closely filled, but they cannot hide the vacancies in their midst. There are some that I miss.—Here would have been the smile of maidenly docility and cheerfulness—there the dear and venerable form of one whose eyes had exhausted the visions but

not the tears, and whose features, though furrowed with age, were always enlivened by the awaking of the love within. There might have been a Brother: companion to me he was in an illness that thought not of this day, in the far-off mountains of the West, in search of nature's restoratives; and there a sister who tarried not long behind when he bid us farewell. There a beloved partner of one whose interest in these walls has been seen in the most successful efforts to secure the means for their erection; she lived near the temple, but she was not permitted to enter, for the door of the temple of eternal blessedness opened to her before ours was opened. Greetings to you, then, but farewells to them; while to Him whose presence regards both them and us, with whom they and we alike live:—for the dead are alive to God;—who spares us for his work and calls them to his rest; who sweetens their memory and the memory of their sorrowing homes and turns our trembling fears around their dying couches into hope and joy in his holy temple, to Him who assuages our grief and revives our hope and opens to us new opportunities and places for his service, to Him let us render our glad thanksgivings and renew our vows to bear, through all our days, his easy and glorious yoke.

I have a simple purpose in discoursing to you to-day. I desire you to think what you have done in rearing this house, and to find for your own act its proper place in your inmost character. That you, with the assistance of a liberal-minded community, have built a house for the free worship of the only living God and your improvement in the knowledge and practice of the religion of Jesus Christ, places you in the great commonwealth of Christendom and detaches you from all faiths or unfaiths that would either denounce or destroy you.—That you have united your means to build it, proclaims that through your sense of religious obligation there runs a consciousness that our mutual purposes for good should all be organized into a unity of effort, where common interests and happiness are

concerned. The circumstances under which you have built it preclude all idea of prescription for opinion's sake, all severity of teaching, and unite all sincere-hearted men who desire to worship God and promote a sense of his authority over their lives and the community, to come together with the utmost freedom and confidence, despite all difference in mere speculative or dogmatic forms of opinion and knowledge. That you have thrown open its doors, and made free its seats to every son of Adam that may desire to occupy them, no matter how poor or how rich, how rude or how polite, how refined or degraded, is a confession of your brotherhood with universal man, your companionship in his sufferings, trials and hopes, and that you do believe in a religion of universal charity, designed by its author and committed to his people, for the good of mankind. That you have opened it upon this day, this first day of the week, and with us, emphatically, the day of our Lord, because the day of his resurrection and triumph, shows your reverence for his example and your desire to intersect the days of your lives with a regularly returning holy time, whose influence may go back to the every-day thought and business of life. You have said that you need the holy influences of the Lord's ordinances upon the Lord's-day. You need its quiet hours, its silent streets, its closed ware-houses, its solemn music, its venerable Scriptures, its social prayers, its sacred communion, its assemblage of families in the courts of our God. You need it for repose of thought amid the tumults of business; for reviving resolution amid the distractions of sense; for pious devotion amid the engrossments of a fleeting world. You need it to re-open the fountains of precious good to the wearied heart; to bring angels of peace and hope to your often empty or troubled spirit as the angels of this day visited the empty tomb to declare a risen Savior. Let it be said, then, that you have opened this house upon this day, and when each succeeding week is gone, you hope to come back to it again to secure religious training in the senti-

ments and practice of piety and humanity. Many of you will come here for pleasure; many for information, but many, also, as sheep are drawn to their folds by night, as to a safe and saving sanctuary of the Shepherd and Bishop of our souls. Lest the brief tale of your lives be carried away by rash and hurried recklessness; lest folly meet with no rebuke, and vice never be compelled to contemplate its own ruin in one hour of calm self-examination; lest the passions have no restraint and our besetting infirmities no curb, and we forget the God-appointed objects of healthful contemplation; the resources for our trial; and the incitements to an upright and useful life, you had decided that you must have this as a sacred place, inviting us at least once a week to a shrine where the long-slumbering memories of our hearts may be often awakened; where the chords of severed associations may be linked together; where banished companions may stand afresh before us and the retrospect of our lives may be cheered with the sweet persuasion of our hearts, that *God is good*. Come, then, let us often say, with our families and our friends, aye, and the stranger who may chance to be within our gates, Come let us go up in happy companies to the chosen place of our worship, and in the public sanctuary, we will forget our vain distractions in the spirit of social, friendly, neighborly, Christian hearts; and we will enquire of God together in his holy temple.

But upon entering afresh upon the duties of the Sanctuary, upon this glad day, I feel inclined to discourse to you upon some of the leading functions of a church, and particularly of this church in its present location and in the present age of the world. You have done much and you have done well. It would be childish and selfish to deny the nature and usefulness of your liberality and labor. But all is not done! All is never done. Our finished works, as we call them, are but the preparations for other and more arduous works.

We never accomplish so much that we can lie down and take our ease and,

while the bridegroom tarries, waste the night of life in slumber and sleep. Human life is one great watch-night! Its morning is an eternal day, and until the day-dawn and the day-star arise, we dare not lay our armor down or suffer our watch-lamps to consume all their oil. However rich our resources, we dare not set the lamp of our duty idly on the ground while we, forgetful of the Master's approach, dream away beneath the stars. Or if we do, we dare not hope that when at midnight the cry is made, "Behold, the bridegroom cometh, go ye out to meet him," that we can with a sudden start refit our lamps and join and mingle in the everlasting triumph. Our heart must be kept awake, or our will to serve Christ and our affection for his service and rewards will collapse, and hence the word of Christ to us all is: "WATCH!" Now a church of Disciples of Christ is organized to accomplish this command. We associate together to realize the Christian life; to create in each other the Christian ardor; to guard the pure type of the Christian affection from deterioration; to keep our vigils together that we obtain the graces that as a garment shall entitle us to a place at the marriage supper of the Lamb; that we may as virgins, awaiting the Bridegroom's coming, trim the lamps we severally bear, and screen them from the winds and damps of this world's night. Before Christ appeared, the world was dark without a lamp. He has enlightened every follower of his and intends him to be a light in the world, "holding forth the word of life." To preserve this character and not leave ourselves upon the dark summits of worldliness and sin, there are a few characteristics which we all must possess, and to which we call your attention upon this the opening day of our renewed service in the chosen sanctuary of our hearts. Foremost among these characteristics would I place to-day, the spirit of HUMILIATION. What, methinks I hear some one say: What! you invoke the spirit of humiliation on a joyous occasion like this? I answer, yes; human beings have ever cause for humility, and, on all oc-

casions, it becomes them to realize the imperfection of all their labors, that they may know wherein to place their hope. It may be true that you have erected a building that combines what the old masters of Architecture would call "commodity, firmness and delight"—one at the same time serviceable for the uses contemplated and somewhat expressive of its purpose. And although it is by no means what a cultivated taste would call a fine-building, for even yet, to any eye gifted by God with the feeling of an artist and disciplined by a thorough education in this the chief and most important of all the fine arts, we have not such a building either private or public in the city and may not have for half a century to come; still, compared with others, it is a fine and elegant building. It may even be the best of its class in your state, and considering the means of your community, in the West. Still it is a human work, and as such has its defects, and it will not do for an idol or an object on which to fasten the affections. But I apprehend no one is in danger of worshipping the house; whilst many may feel that they have done something in the contribution of their aid that may give them a claim upon God, and inspire them with a self-complacency that might lead to carelessness if not presumption. We should never forget that we are ever imperfect creatures, and that the pleasant pleadings of self-gratulation so persuasive to our languid strength, should they triumph in us, will at last involve us in a *sense of guilt*. To be entirely satisfied with ourselves and our achievements, utterly changes the true relations of the mind to God; will break the springs of endeavor; and will hinder our progress in the line of duty, only to load us in the end with the nightmare of regret. We should never flatter our selfishness; for there are no terms in God's universe by which the selfish can be saved. We should look our failings and our sins full in the face, and then, conscious of our true condition, we are prepared to appreciate and appropriate the free gift of God through our Lord Jesus Christ. We look up to our

Father in Heaven through what he has revealed himself to be upon earth. God was manifested in Christ to reconcile us to himself. We look up from a sense of our sins and unworthiness to Jesus, because we see in him God's truth, God's love, God's power, manifested for our deliverance and this gives us power to do what we do, and to suffer if need be in his cause. Let me state this case: We think of God and desire to be his children. But we are involved in sin and of ourselves know not how to escape from it. The sense of our mortality also comes over us. We are daily laying in the grave those that we love best; and we convulsively ask, shall we ever see them again? In a few years we shall lie there too. Is that the end or the beginning?—Jesus came to answer these questions; to answer them practically to the heart, and he offers to give us a sense of his Father's love by a sense of his forgiving grace, and by the consciousness that we have the eternal life abiding in us. We are conscious of guilt and we desire to fly the terror of the Lord. And our current theology teaches us to fly it; but I say unto you, face it—yes, face the terror of your king, and instead of blasting you as your diseased imagination would cause you to fear, it will melt you. Tell your tale to God, for he is more ready to hear than any mortal can be. Be truly humble; strive not to escape but to endure his woe; turn not away your head but look up to Infinite purity, for its piercing glance no eye can escape. Disburden yourself to it; for nothing but truth can appear before God; and remember that the truth always *can* appear. As dreaded duties appear light in their performance, so also when the soul appears, as it is before God, exposed and transparent, he appears terrible no more; the dark reserve of our own hearts when dropped scatters the cloud from him, and he shines upon us with the affectionateness of a Father who is eternally our Father. I recommend Humiliation, therefore, because it reveals us to ourselves, and reveals us to God and compels us to trust Him, for we have none other to trust, and

when we trust, He appears distant no more. It emancipates us from our fears into sympathy with his own pure nature; and our aspirations for the good and the happy return again and instead of thinking of God with external recoil, we go up as it were into his glory, loose ourselves in desires for his perfections and our spirits glow with a sense of his love. Thus the repentant eye is purified by its tears and turns with infinite refreshment from the false forms that have beguiled it to rest on Christ as the divine depository of the sanctity and perfection we need, and our ears feel the deep sweetness of his words as he says: "*Come unto me all ye weary and heavy laden and I'll give you rest.*"

Self-knowledge gives humiliation, and this humiliation may open the sources of remorse which may linger into morbid and credulous woe. But if every film of pride and fear be allowed to drop away and the penitent can make a clear heart before God, his burden will fall off and he will go free. Now it is the duty of a church to assist in this work, and to use the sense of our sins as a ground of pity to others, whilst it is sanctified to our progress in the divine life. Let the revelations of self-knowledge; and the echoes of self-reproach; and the suggestions of restorative discipline; and the invitations to faith in the preciousness of God's promises lead our soul's to suffer, to aspire and to love much; and often lead us all to the proper fruit of humiliation which we denominate TRUST.

TRUST, IN THE INVISIBLE, THE INFINITE,  
THE DIVINE.

To a mind and conscience reconciled to God through Jesus Christ, by a spiritual experience of the love of God, the whole universe will wear a different aspect. The glorious spectacle of the heavens and the earth will appear divine. The voice of the waters and the winds will be the voice of its God. The procession of the sun and the stars will be the marshalling of his hosts. The mountain's everlasting slopes and the smiling pastures of the vales between, will seem the expression of an eter-

nal thought, inviting us to trust Him who created, controls and beautifies them all. But here, even here, in the mingling of the love of nature with the joy of faith, the soul has its dangers. We ought to look upon the universe as the abode of the Living and indwelling God; but instead of this it becomes to us his rival. Its unchangeable laws; its inflexible steadiness; its relentless march, crushing beneath its iron wheels the fairest flowers of beauty and the unripened fruits of patient hope, look so much unlike the free movements of a free and loving spirit that the decrees impressed on finite matter contest the way of the Infinite Spirit. And there are other sorrows yet to be told—sorrows not merited, not self-incurred—which even our fancy cannot link with any sin; and they come upon us with crushing power and we cannot sincerely meet them with *humiliation*, and unless some other help is brought to us, we sink down under their burdens, either to blunted indifference or infidel despair. The order of cause and effect crosses and conflicts with the order of moral duty. There is an inexplicable distribution of suffering in human life, which in every age has perplexed the faith and saddened the love of hearts not alien to God. How must this controversy be ended in our souls? How can we reconcile the *physical* God, omnipotent in nature, with the Holy and Paternal God, revealed in the reconciled conscience and revealed in Christ? We dare not charge evil upon God. Yet there the evil stands; we feel its presence and would gladly draw a veil over it as a child, or a penitent, or an earnest seeker after the good of his soul, points us to it. God is the perfectly and only and always good. We cannot worship him as the Author of evil; nay, if we worship at all, it must be as the antagonist of all evil; the august and everliving check to its desolating power; who curbs the storm when he rides upon the whirlwind. Unless we thus view him, we cannot believe that He pities our sorrows, for who could pity the sufferings which he himself, without the least necessity, invents and executes? And

here I remember, as the best example of what I mean, that there was a cry upon Calvary from the well-beloved Son of God, from the very agony of this thought, "My God! My God! why hast thou forsaken me!" Was it not the cry of rescue from evil?—Rescue from a foreign foe?—from a power not divine? Did he not feel that he was in the anguish of an hour from which God's goodness had withdrawn?

Now what is the remedy for all this? I do not ask what is the philosophy, for I have never seen any worthy of the name, upon this subject. I repeat, I have never seen a philosophy of the origin of evil.—But what is the remedy? There is but one: *Trust* in that God whose ways are above and beyond us; A faith that no evil is let loose without his will, or without his power to control. He knows the utmost power that evil can do. He keeps his eye ever upon it; and will yield to it not a single purpose of his affectionate designs. He has considered all our care and will yet bring it out clear if we are true to Him. He heard the cry of Calvary, lone and abandoned as it sounds to us, and he has filled heaven and earth with the glory of its answer. It was heard in the rent tomb of Joseph, the descent of the Spirit of trust, love and hope, and the glory present and eternal, of the redeemed in Christ. As by our imperfections, failures and sins we are shut up to humility before God, so by the mysteries of his universe and the prevalence of unrelieved evil, we are encircled in the necessity of Trust. It says God cannot be the cause of evil; therefore evil will come to an end; divine thought and affection will triumph over ignorance and weakness, and their victory shall be perfect. This is CHRISTIAN FAITH! It sees, God hid amid the dark events, moulding their forms for future developments of beauty, and preparing their issues in a manner impossible to trace. He is there in the evil, I care not what evil it is; and he never leaves his work, until the end is glorious. Such is my faith; and such the voice of my conscience, such the mind of Christ, and such will be the result of a well-balanced science

in the not far off ages of mental development.

It is the duty of the Church to interpret life and its ills and all visible things in the spirit of Trust. Do we feel the pressure of material necessity and fear the world is governed by blind and unbending laws? Trust in God will raise the mind above these laws and repose itself upon the ever enfolding and ever outflowing spirit of the Law-giver. Does the soul, wearied with the vanity of its greatest thoughts, tend towards passiveness or despair? This trust will bring up the treasures of goodness and mercy already in the memory, and enkindle the hope which will show order, where we beheld nothing but fate, and will see beauty, love and goodness everywhere enthroned. Force is not the King of the universe; but Thought is. Away, then, with fatalistic explanations. God is present in his works to every soul alive in the spirit of a filial trust, and whenever so alive; and it will lean upon Him as the nearest to us in our weakness, the only truly loving in our sadness; and the Everlasting Rock underneath our tottering feet in all our alarms. Brethren, when we professed faith in Christ on account of the love of God, which by his ordinances we appropriated for our pardon, help and hope, we agreed and covenanted to help each other to this sacred Trust; to stand together against the godless doubts and grievings suggested by our ignorance and sins; to prevent the inexorable works of Nature from enshrouding the light and love of the Creator and to help each other to feel that the hardest matter of life and severest work of our conscience may be made to burn with his dear and inviting spirit. Will we keep that covenant? By the erection of this church we have said we would—not only for ourselves but for all who would cast in their lot with us and go in with us to possess the land. And if we keep it, we will be compelled to observe another characteristic of a true church, which we call—

SERVICE.

We were not made to live alone. Society is necessary for the development of our

higher life, for it opens the sphere of mutual sympathy and awakens the sentiment of veneration and worship. The mission of every church is to teach the common origin and destiny of our souls that we may voluntarily form a common Brotherhood and engage in a common work. This sense of identity in our spiritual motives is indispensable to all genuine sympathy with each other and of all true devotion. It is the spirit of Christ without which we are none of his. It is the spirit of love with which every one of us is born of God and by which alone we can make our filial acknowledgement of God. Like only can comprehend like; but it is not true that like only loves like. No man could either love or venerate in a universe stocked with repetitions of himself. It would be to him a gaze upon an endless portrait, a barren weariness of himself. Behold the folly of selfishness which seeks to love only its own repetitions, similarities. We see it alas! too often in Religion. God has so arranged the universe that between man and man there is a variety and a contrast almost startling to estimate, and yet the same capacities sleep in all and the same law is over them. Here is the basis of our interest in and love for each other. Our love for what is below us in happiness becomes pity; our love for what is above us becomes reverence; in both cases we love that which is different from us, by a law of our nature. And our affections thus rest upon those we bless and those who bless us, be it only with a nod or a look. Do we look down at the startling spectacle of low and degraded lives, our moral nature will recoil; but if blessed with religious knowledge it will also aspire: the disgust of sinful wretchedness gives us armor to resist the evil that would consign us to it, and the aspiration lends wings to soar after the good. Do we look up to that which is purer and nobler in another than ourselves, a new possibility opens to us and the superior attainment wields over us a new authority, and thus every soul above us in virtue and piety leads us upward to Christ, the culminating point of all spiritual aspiration, at whose feet we fall down and cry: thou art

worthy to receive, honor, and power, and glory, for thou alone art holy.

Upon this great principle Christianity, as a religion of love and mutual aid, builds all its work. We feel the common end of life. And in order to gain it on the one hand, the strong must bend to the weak; while on the other, the weak must look up to the strong. In both cases there is self-denial: the one from pity the other from obedience: in both there is reverence for the divine: for a godlike capacity in the low, and a godlike reality in the lofty. The Church must compass the immeasurable intervals that divide the differing ranks of souls and must train its eye to see them, its affections to own them, and its will to serve them. It must break through all the disguises of the exterior life that separates us from our fellow men, and beneath all the gloss and gayety, or sin and poverty that hide soul from soul, it must find out and develop the good. How dreadful the difference between a soul utterly earthly, which sees no reality but in means of care and the course of material interest, and a holy sufferer before whom these are only unsubstantial shadows, and to whom nothing is real but the great Will of God; and his everlasting part in it. Yet we move about daily with them both, speak with them face to face, and see but little difference. Our Lord discerned the difference, and left us an example. By divine perception he saw into the heart of the two mites widow and the Samaritan and Nathaniel and Zacheus, while he laid bare the imposters to whom the world looked up. His church should find out and honor the good. If they are with us they are the most precious of God's gifts. Above all, in the church the only distinction is that of character and age; but whilst these are made the grounds of mutual service, provision will be made to teach the child; to lift up the fallen; to relieve the suffering; to confirm the weak; and to supply duties to all proportioned to their necessities and our strength.

To gain an end so indispensable we must exert a quickening power upon each other. There must be, as the Apostle expresses it,

"the working of every member," to supply its place and part. We are members of one united spiritual body; and by Jesus Christ we are to be firmly knit together, as a harmonious organism in the exercise of all our gifts and capacity. To gain this unity of service we must banish all envy of the gifts of others; and seek through the services of each individual, according to its appointed measure of means and opportunity, the increased edification of the body, its union and advancement in the love of Christ, and all the happy effects and power of his love in us. No Church of Christ can prosper, no matter what may be the gifts of its public teachers, where there is not a peaceful and loving improvement of every one's talents for the common benefit. "For the fruit of righteousness is sown in peace of them that make peace;" and where envying and strife are, there is confusion and every evil work.

We come together, then, in our places of worship that heart may act upon heart; that the flame of our feeble piety may be kindled by the devotion of others; that we may gain a thirst after righteousness by beholding others drinking it in around us; and that our resolutions to obey God may be confirmed by beholding a holy energy in our Brethren in the Lord. To this service this church is dedicated. And we should come here to preserve the signs of Christian affection and to absorb each others souls in a piety that may flow over all our fellow-sympathies and services. One look from a beaming countenance; one tone in the singing or prayer; a sigh of a deeply moved heart, when nothing is said, may at times serve better to hold me in intimate union with God than any sermon I could listen to or deliver.

We must serve each other then, "and look not any man on his own things but also on the things of others." We must watch over the spiritual safety and elevation of each other. It is for this we are brought near together in the Church. This nearness should awaken sympathy, and its opening wants should knit us more closely together. We should seek to understand each other's perils

and act upon each other for good. We have but one body the emblem of which sublime unity we have every Lord's-day before us in the Sacramental loaf. We must care for each other, and consider it our highest glory and happiness to engage in rigorous efforts springing from love, sustained by faith, to diffuse amongst all classes intelligence, a sense of self-respect; of self-control; and a thirst for moral and religious growth.

(Concluded in our next.)

#### Rewards and Punishments of the Future Life, Spirits in Prison, &c.--No. III.

The results of human conduct as connecting themselves with the future life are among the most important topics that can occupy the attention of men. It is with this solemn conviction we set out with these investigations, and we hope not to lose sight of it to the end. We meet with much error upon the subject, and many who take advantage of the indefiniteness of its nature to excite suspicion against every one who does not accept the meagre measure of their teaching upon it.

In view of error on the one hand and suspicion on the other, and the indistinctness that must ever attach itself to a subject of its nature, we feel prepared to say that any view which causes the ways of God to man to appear unequal or unjust, deserves the most careful consideration before it be accepted, and that should it be accepted without evidence, we would have to renounce all our observation of men, were we not to expect it to weaken the Christian character and lead to most injurious results in practice. Men who entertain it are apt to be sticklers for some arbitrary form of religion where, under the semblance of devotion to Christ, they may prosecute a worldly ambition that would swallow up every free thought, worthy influence, or progressive attainment of all who come in their way. They ignore investigation, make arbitrary application of figurative scriptures, and then, if any dare to think without them, or beyond them, or seek a more rational view of their proof texts, their anathemas are

ready and all the weight of their power, instead of being directed against immorality and sin, is brought to bear against the hapless wight who has unconsciously offended against their dicta. So it is and so it has ever been with an intolerant spirit. For intolerance is the same in all ages; it only differs in the manner of its manifestation. When clothed with secular power it aims its blows against the property and the person, but when these, by the Providence of God, are beyond its reach, the reputation and character come under its power just so far as it has influence with men. It is my solemn conviction, therefore, that our views of the character and dealings of God have much to do in the formation and promotion of this intolerant spirit. Where they lead us to ascribe a vindictive nature to God and to look upon all his appointments as arbitrary, we may show all the religious strength of our nature in devotion to mere forms of Christianity, and loose its spirit in furious zeal for views that did they prevail would not add one iota to the moral strength, life or joy of the individual, or society. The whole race of religious persecutors are the historic proofs of our statement. And an appeal to the experience of every sincere heart may be made to see that in proportion as it becomes devoted to any arbitrary form of religion and worship, and especially when its devotion flows from fear more than love, in that proportion it looks darkly upon the faith and character of all who give a different estimate to its forms, or who adopt others.

The periodical recurrences of human folly in these respects are the epochs of ecclesiastical history, and almost every effort at Reformation falls into the same errors that cramped the influence and hindered the promise of good that gave hope to its predecessor. With this view before us which could be extended indefinitely in proof and illustration, we enter again upon our interesting investigation.

We have said that the rewards and punishments of the future life are *moral*. In so saying, we thought we were uttering a stricter view of the subject than what generally

prevails. We used the word in no unusual sense. We used it as opposed to arbitrary, intending to convey the idea that reward and punishment flow in the natural order of things, and are the outgrowth of the spiritual laws of our being. *Moral*, with me, includes the mind and the affections; and to say that reward is moral is to say that it will partake of the nature of the mind, heart and character. Thus heaven begins upon earth in the strength, purity and beauty of the moral rather than the physical man, and the man of cleansed affections, who really fulfils the royal law of love to God and to his fellows has a passport, through Christ, to happiness, no matter to what department of God's unlimited creation, Death may transport him. He is directed by an influence that qualifies him for associating with the pure intelligences of all worlds. His heaven depends not so much upon place as moral capacity, and the possession of the principle that gives introduction to all places. If love supreme and for the proper objects reign in the man, were he, as by lightning, transported to regions of primeval purity, he would have a welcome reception and be ready for affectionate and harmonious intercourse with its most glorious inhabitants. He has the grand and governing principle of the brightest order of God's intelligences, and this gives him a passport wherever Providence may direct his way. His principle is Love—Love upon which hangs all the law and the Prophets; love exemplified fully in the life, sacrifice and glory of the Son of God. God is love, and Christ dwelt ever in his bosom; and He has revealed him. The divinity of goodness, the beauty of rectitude, the venerableness of sanctity, the majesty and humbleness of prayer, the heroism of virtue, the sublimity of devotion are all, all in Christ, and his life is the light of the world! To help us to its imitation he offers pardon in his ordinances and help in his spirit; to secure which, controlling all things as he does, by the word of his power, he will make all the aspects of the universe and the events of providence as a magazine of treasures and agencies, full and perfect,

for our salvation. Does any one doubt, he has but to ask; would not the spirit of Christ give welcome introduction, or an abundant entrance everywhere where purity, disinterestedness, love divine, prevail? Why! it does it here despite our creeds, our exclusiveness and intolerance. It will do it only more perfectly when the narrowing vision of our flesh, and the cramping power of our passions and prejudices, and the dark forebodings of our fear shall be swallowed up in its power in the worlds yet to be revealed. Possessed of love we become like God; are made co-workers with him, subordinate indeed, but in an humble sphere carrying forward the plans of Infinite benevolence that must ever and forever and everywhere issue in our good, and the ultimate happiness of all the purified universe. This thought opens to me a grand theme, transcending the bounds of time and sense, and makes all the imagery of the Bible by which heaven is prefigured, poor and meagre, compared with the expected reality. But we cannot prosecute it here. The grossness of some minds will hold on to the bare imagery, because the subject to be enjoyed or made inspiring to good words and works must be meditated upon, and meditation is no light work.

The opposite should be, also, considered. Destitute of this moral principle, with all our professions and assumptions we are nothing and prepared for nothing that is either good, pure or happy. We are neither happy nor capable of receiving happiness. Love communicates and alone receives happiness. God, being its fountain, communicates it ever and perfectly. Separated from him we are miserable. We wrong our souls in the separation. Our misery may not be defined nor definable; but *it is*; we feel it and will feel it more and more, the more the soul is awakened to a sense of its real wants and exigencies. Reverse this principle of Love, in any place, and anarchy and confusion and misery of necessity prevail. This is what we mean by moral as it respects punishment. It is not arbitrary, nor the result of arbitrary appointment. Let malevolence become the principle of action

and misery becomes the object of the exercise of the very powers given us as good. We inflict misery and we must receive it in return. The name of fiend is applicable to an individual wholly under its influence, and the crudest notions of a future physical Hell do not afford too terrible a figure to give the idea.

Here we leave our subject to another occasion of thought. We think we have given our idea. The reader must make the application. The Religion of Christ assumes a new aspect and its appointments come in as helps, where before they were unmeaning burdens, to a mind that looks upon reward and punishment as *moral*, or as ordered in the unavoidable nature and necessity of things. This religion is the grace of sovereign benevolence, given to touch the springs of our motives so as effectively to change our character from evil to good. Its conditions are explicitly laid down and solemnly insisted upon by the inspired writers, who, in tones of fearful warning, announce this as the age of gospel mercy; our day of salvation, and the accepted season of the Lord. Will we accept the divine help it affords? J. B. F.

#### Mistakes in Religion.—No. III.

We know of few greater mistakes in Religion than the manner in which it is spoken of both in the pulpit and private circle. We allude to the constant use of set phrases that may once have had a meaning, but have long since lost their truth, simplicity and power. They give to the community a sense of the unreality and burdensomeness of religious professions which, with me, are the worst speculative evils that now afflict the world. Men speak what are not the impulses of their heart, fear to utter their truest and strongest convictions, and the community see that the conversation or sermon is artificial while the real character is no more religious, no more just, generous or genial, than that of many who make no professions. Indifference and aversion are, therefore, characteristics of the best minds

and, some times, most earnest hearts of the community.

But it is a mistake to suppose that such minds and hearts are irreligious. They are not ritualists—not formally religious it is true, but it does not, necessarily, follow that they are irreligious, and when so pronounced, they are generally driven away from the ministrations of the dogmatist, or what is worse, made to listen to him as to a rather pleasant place-man who must talk and will talk, but it matters not what he says. A man, any man, who gives heed to the monitions of his conscience and his experience, who observes the intimations of that Providence which is every where and always around us, who regards the great example of Christ as the true light of this world, such a man, though he may not have taken upon him the name of a Christian, may not openly acknowledge God and confess Christ, yet is he not irreligious, and any course that does not recognize and seek to strengthen what is good in him only drives him from you, and destroys your power of good over him. Such men are often waiting and anxiously desiring religious instruction; and they would avail themselves of the forms and usages of Religion at once, if it were so presented as not to shock their understanding and deny all their experience.

What I wish to enforce in this connection is, that a subject which may be naturally and confessedly interesting in itself, may be made repulsive and repellent by an unfortunate teaching. To illustrate this let me state a few simple truths. I never met a mind that did not desire knowledge; yet I scarcely ever meet one, that at some stage of its aptitude and desire, has not been checked, chilled, or driven away. Hence we may meet with many minds that look upon all the forms of study as so many racks of torture and all the places of instruction as stifled with the air of an insufferable tediousness. I ask, why is this? Where is the fault? In the knowledge, or the aptitude and desire of the mind for knowledge—or in the manner of its inculcation? Evidently in the manner. So it is often in Religion.

Nor will it do to tell us that it is the depravity of human nature and the hardness of the human heart that causes the aversion. It is this very depravity of which we speak, and the causes that deepen it. It is just as averse to knowledge or business as it is to religion? The truth is, that the desire for Religion, as for knowledge in the other case, has been disappointed where it expected to be gratified till it has become either perverted or stupified, and the grateful acceptance it would once have given to a true and earnest teaching, is almost beyond its grasp.

The mistake is, that we are too formal in our teaching. We speak in a constrained manner and artificial tones. Every thing unnatural in manner, is repelling to every virgin soul. We often despise it. We fly from it when children; revolt at it when men. It is like affectation in social manners. It is intolerable. But how is it to be corrected? We must have a familiarity with the objects of Religion before we speak of them. We need not expect to reach other hearts, unless our own hearts are full. We must throw off the restraint; be in earnest; and if we cannot be in earnest in the subjects we have heretofore discussed and the manner heretofore adopted, we must drop them and seek those that are better.

Every man can be in earnest, but not with every theme, and perhaps never when he is purely an imitative man. Let it be remembered, then, that the great Teacher never called upon one man to imitate another, however good or evil he might be. He never involved human individuality; and no public teacher who does it, is, in that respect, his Disciple. He taught, no great reverence for men who sought to be guides to the world. On the contrary, he taught the highest self-respect and such a respect for God as would ever refuse to call any man Master. His words are the reproof of all ages.

But whilst enforcing this brief lesson with regard to the manner of teaching Religion, I would not, even in appearance, apologize for any aversion to religion itself however taught.

However, by repulsive teaching we have been made averse to knowledge, still we know there is advantage in knowledge; slavery and misery in ignorance. So of Religion. We should distrust every influence, therefore, that leads us to its neglect. It was intended as the life of the soul. It is not to blame for its stultifying mistreatment. It is still the bright and glorious light of Heaven sent to illuminate our darkness. Human error is flowing all around us on other subjects as well as this. We have errors in the theory and practice of medicine; do we, therefore, feel safe in refusing all medical aid? We have errors and failures in business pursuits generally; do we, on this account, esteem the man wise who abandons all business? No more is he wise who allows any mistake on the part of religious teachers to cause him to reject what God designed as the secret of all earthly, and the preparation for all heavenly bliss. J. B. F.

#### Excerpts of things New and Old.

"Whenever a real thought is born, it first meets with resistance, but, when accepted, soon becomes a tradition. It then settles as a fixed point, becomes the centre of a sect or party. While friends are whirling around this, they imagine their motion progressive, when it is merely circular, and when they fancy themselves numberless degrees on a direct line, they have not extended their distance by the smallest measure. Thought merely in itself being an exercise, that we most sedulously shun, that we would by any means escape or evade, it must be no common effort to think constantly, to think wisely, to think vigilantly, to think on matters that hold out no immediate profit or reward, things not palpable, and things not seen. If thought on our most ordinary affairs is painful, and what, if we could, we would not undergo, it is not to be expected, that we should enter willingly on thought which concerns mainly the order of our spiritual and moral being. It is not then in the least startling, that our lives should be full of mistakes, of errors, of pre-

judices, of unexamined generalities, which we count for knowledge, and of ignorance, which time only serves to render darker and more obstinate. For a man to *think* boldly around himself and within, is no small courage, and it is only an occasionally brave and strong soul that attempts it. It is a hard and self-denying toil. To test our opinions by their external evidence or their intrinsic value; to separate them from influences that, independently of their value or their evidence, bind us strongly to them; to review our beliefs and motives; to estimate, without sophistry or illusion, the consequences of our doings; to go through all this, fully and fairly, would seem little short of mental martyrdom. And yet the habit of a true moral wisdom is to be thus obtained."—Giles.

Reader, I have been gazing at the moon wading among the fleecy vapors she is unable to disperse, and the thought has arisen within me, that although unable to disperse them, they in turn are entirely unable to quench her lustre. Well may she be called the image of patient virtue, calmly passing over her path through good and evil fame, having that excellence in herself which is worthy of all admiration, but often bedimmed in the eyes of the world by suffering, by misfortune and calumny. If ever in thy struggles for the good and the true, thou art made the subject of either, look up, and God give thee courage, through the pleasing brightness of the Queen of Night!

#### Speculation in Religion.

As some have condemned us for daring to think upon some sublime subjects the cultivated soul is ever curious upon, we present them below some thoughts that were written and published by us in 1845:

"Some of our brethren very much fear the spirit of speculation into the mysteries of religion. I confess that when they are indulged in without reference to practical good, I also dread them. But as we are creatures very subject to extremes on all subjects, I would ask, if there is not some

danger in too strict a prohibition here? Will not Christianity suffer more by avoiding the great themes of reflection and meditation which its deep spirituality reveals, than by attempts to fathom some of its mysteries? Will not a cold withdrawal from the high themes which it presents before our curiosity, and which are so well calculated to call up the most vivifying and soul-enrapturing influences of another life, be attended with more mischief than to err sometimes in meditations upon these? I love a deep-toned spiritual religion, with themes of contemplation higher than the heavens, and deep in unfathomable mines of knowledge which eye cannot see nor ear hear; and I cannot but believe that we are not only permitted but invited to search into with the most eager attention, and speculate upon, the spiritual state, and the spiritual body, and the spiritual existence of the present and ultimate condition of the dead, and all other subjects that the "grand things of God" in the gospel present before us, provided always, that we do not impose our speculations as articles of faith and rules of conduct upon those who may differ with us.

'The high born soul  
Disdains to rest her heaven-aspiring wing  
Beneath its native quarry. Tired of earth  
And this dimmed scene, she springs aloft  
Through fields of air. \* \* \* Now mazed she views  
The imperial waste where happy spirits hold  
Beyond this concave heaven their calm abode,  
And fields of radiance, whose unfading light  
Has travelled the profound six thousand years  
Nor yet arrives in sight of mortal things.  
\*\*\*Each high ascent of things enlarge her views,  
Till every bound at length shall disappear,  
And infinite perfection close the scene.'

J. B. F."

*Baltimore October 1st, 1845.*

#### Officers of the Christian Church.

Thus have we given, defined, illustrated, and enlarged on these qualifications laid down by the Apostle as necessary to qualify a man for a Bishop, in the age in which he wrote, and in the churches and countries to which he sent Timothy and Titus. He prefaced his list with a "MUST," which rendered them all equally and indispensably necessary. And as they include and cover the whole character, as relates to mind, dis-

position, relations occupied, intercourse, &c., they have generally been necessary to every age and country, and will be found, most of them, as necessary now as in the age of the Apostle. And as far as there may be any difference, occasioned by difference of times, manners, customs, practices, &c., they will form a criterion to be guided by, and from which to judge. For instance, the Apostle does not say that a Bishop must not be a gambler, dancer, idolater, &c., but who does not know that these traits are just as incompatible with the character and office, and as disqualifying as any of those mentioned? In fact, they are included by some of them. Nor does he say that a man must be punctual, a good master, a good husband, &c., but we know these to be essential, to accord with the other qualities required, and the character to be included in the definitions.

But it may be, and perhaps often is asked, "who is equal to these things?"—where can we find a man possessing all these qualifications?—who can ever attain unto them?—To these we reply, that if they are unattainable, they would never have been required by the Apostle,—that they are necessary, almost every one of them, to the formation of a good Christian character,—and that they were in the possession of hundreds in the first age of the church, of many in almost every age since, and are now, and can be possessed by numbers. It is true that it is not indispensably necessary to possess them in perfection; but they can and should be attained unto, and are necessary for the prosperity and proper edification and government of the church. Until we have them, the church will never be what she once was, what she ought to be, and what she must be, to enter upon the millenium.

As to the proper age of a Bishop, the term Elder, and the being "not a novice," are expressive enough. None but old or elderly men, or those advanced in the Christian life and character, are qualified by age. The term "Elder" as used for "Bishop," has particular relation to age, wisdom, prudence, experience—Every part of the description given us of the qualifications of a pastor,

evidently supposes some advancement in age, or in qualities of age. He must have a good report of them that are without. His character must be established by the more discerning part of worldly men, for wisdom, prudence, and respectability. Such a character is not usually acquired in youth; it is the fruit of some standing in society. Nor do we understand the Apostle as implying that a man to be a Bishop, must be a married man, or have a wife and a family of children; but merely what a man must be, who has all these: what must be his character here, as what it must be in any other relation in which he may be placed, or in any other situation which he may happen to occupy. As to the necessity of his children being believers or Disciples, we do not understand the expression, "faithful children," as implying this, but merely as being dutiful and obedient. And if in any of these qualification, the Bishop should be pre-eminent, it should be those of teaching and ruling. The first implies an intimate acquaintance with the Bible—a correct, thorough, and extensive knowledge of the Scriptures. This is absolutely indispensable. "All scripture given by inspiration of God, is 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." And joined with knowledge, must be the ability to communicate it in the best manner to secure the end of instruction. "Mighty in the scriptures," is a quality that can by no means be wanting in the Elder of a Christian church. Utterance and unction in declaring the truth of God, are also necessary." And, "the gift for rule, is an assemblage of those qualities which create love, respect, esteem, and confidence, in the minds of believers; a combination of knowledge, wisdom, humility, meekness, patience, prudence and sincerity; these, mixed with candor, openness, and bowels of love and compassion, fit a man for being an overseer in the church of God." Bishops never should be selected, merely or mostly on account of their speaking talents, their eloquence, address, fluency, and volubility. Churches frequently fall into a great

error here; and their conduct, and that of such officers, resembles too much that of the Corinthian church in their ambition for the most splendid spiritual gifts!

We now proceed to the selection and ordination of Bishops. Where a congregation needs them, and has the properly qualified men, or can procure them, (for she doubtless has a right to get them elsewhere if she can,) let her select as many as may be necessary, and she can sustain. This selection, as in the case of the Evangelist, may be made in that manner best calculated to express the approbation of the members and secure a unanimity of assent; and in which she can be aided by the Evangelist. If she has members in her, who have not all the qualifications, but only a part of them, and can acquire all of them, it is their duty to do so, and one as binding on them as any other duty. It is their duty to qualify themselves for the office—all who can do so—and to "seek" it, in the language of the Bible. "If a man desire the office of a Bishop, he desireth a good work." And he must not suffer it to be forced upon him, but take it cheerfully and willingly. The Elders are to "take the oversight of the flock, not by constraint, but willingly." That false delicacy, so often witnessed, which causes men who are qualified to decline the office, and suffer it to be forced on them before they will take it, is as inconsistent with God's word as it is reprehensible! If Bishops could devote all their time to the work, or as much as might be really and actually necessary, and were sustained, by being supported as they ought to be, men would then qualify themselves for the office, seek it, and cheerfully and willingly enter upon it. And in almost every congregation of any size and age, there will generally be found more or less persons qualified, or who can become so. And until they are properly sustained, men will not seek it, but rather the lucrative offices and employments of the world, as we find to be constantly the case.

The properly qualified men being selected, must next be ordained, in order to be fully qualified for entering upon the duties of their office. And as the congregation

cannot do it in her collective or any other capacity as a body, any more than the human body can act without its organs through which to operate, she must do it through, or have it done by the appropriate officers; and we have shown that it belonged to the office of the Evangelist, and was a part of his work and duty. And from all that we can ascertain from the Scriptures in reference to it, it was done in the same manner as the ordination of Evangelists themselves—by prayer, fasting, and the laying on of hands. We find but one scriptural mode of consecrating all officers of the Christian Church for their duty; and that was this. The new Testament recognises no other, that we can ascertain. We have also shown that the Evangelist was the most appropriate office for this work, as it pertained to his duty in organizing the congregation, and setting it in order. Hence Paul, in giving Timothy directions in reference to Elders, instructs him to “lay hands suddenly on no man;” that is, not to be precipitate in ordaining any man to office “and be not partaker of other men’s sins,” by appointing improper men to office, and thus becoming a participant in the evils that might follow. Titus, another Evangelist, was told to “ordain Elders in every city;” and Paul and Barnabas, Evangelists of the church of Antioch, “when they had ordained them Elders in every church, and had prayed with fasting, commended them to the Lord,” &c. Here we have ordaining of Elders, laying on of hands, prayer, and fasting, and all by evangelists. Can anything be plainer, or better sustained? We are therefore brought to the conclusion, that this was the scriptural method; and should be practiced by us.

**DUTIES OF BISHOPS AND ELDERS.**—Much may be inferred on these, from their qualifications; in speaking of which we have said much in reference to them. And in all the round of Christian duties, there are none more important, or of such importance, as these, for on the proper performance of them often depends, not only the eternal salvation of the Bishop himself, but the eternal destiny and salvation of many under

his teaching and care! The work of preparing souls for heaven, is one of superlative importance, and not to be compared with any other!

The duties of Bishops, when particularly and specifically considered, are numerous, various and extensive, but may be briefly summed up under a few general divisions. They may be ranked under two divisions: those which relate to the church in a congregational capacity; and those which relate to the members in a private or individual capacity. Or, they may be ranked under two other heads: the feeding of the flock, and the overseeing of them. These two are much emphasized upon by the Apostles. The Apostle Peter has beautifully comprehended all in a few words: “The Elders which are among you, I exhort—FEED the flock of God which is among you, taking the OVERSIGHT thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock.” The feeding and overseeing of the flock were to be the work of the Elders or Bishops; and for the faithful performance of these duties they were to receive the reward of an unfading crown of glory at the coming of the Lord—“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” By a figure of speech, the church is called the “flock of God,” (from sheep, to which, from their innocence, inoffensiveness, &c., Christians are often compared,) the Bishops are the under shepherds, and the Lord Jesus Christ, the “chief Shepherd.” Hence He said to Peter: “Feed my lambs—feed my sheep.” The feeding of the flock, or, in other words, the teaching and instruction of the church, —being a duty of the Bishops, of primary importance, a most important qualification of them, as we have seen, is, that they “must be—apt to teach.” They are to be the teachers, and the only authorized ones, of the congregation—the only ones who can exercise authority, as such, in the church. There is an important difference between preaching and teaching, when closely exam-

ined and critically considered, although, like the terms soul and spirit, they may sometimes be used interchangeably, the one for the other. To preach, then, strictly speaking, is to proclaim the gospel to the world, for the faith and conversion of sinners; and is the duty and business of the Evangelist, and belongs to his office. But to teach, relates to the instruction, training, and edification of the church, as a congregation and as individuals; and belongs to the office of the Bishop, and is his business and duty. In a correct rendering of the commission by Matthew, we have both offices embraced: "Go, convert (or disciple) all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." Here the converting or discipling of the nations, baptizing them, &c., is the work of the Evangelist; and the teaching them to observe all things, &c., that of the Bishop or Elder. But the same man can exercise both offices; and it is probable that there were some in the days of the Apostles: and they themselves by virtue of their apostolic office and authority, seemed to have exercised all offices, at least at the beginning of the church. We also find Paul acting as an Evangelist, and having the "care of all the churches;"—and Peter preaching, and speaking of himself as "an Elder." We have an intimation from Paul, that there were some in the churches which Timothy visited for him, who filled both offices: "Let the Elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine"—that is, who both preach, baptize, &c., as Evangelists; and teach, rule, &c., as Bishops. And we even find a Deacon acting as an Evangelist, and a prominent one too—"Philip the Evangelist." Where a man fills both offices at the same time—Bishop and Evangelist—and which is not incompatible—he should have a separate ordination to each, by the appropriate officers; and be careful not to confound them together; for he can easily act in his duty and capacity in each, without doing this: he

can teach and rule in the congregation, and go out and proclaim the gospel to the world. It is probable that it was some such a confounding together as this, or of the scriptures describing the two, that one man came to assume and engross both offices in himself, without any scriptural authority.

In the commencement of this essay, we drew an illustration from human institutions of learning, and spoke of the church as the school of Christ. Now the great object of education is not only to inform and enlighten the mind, in the various branches taught, and thus prepare it for the business, duties, &c., of life,—but to train it by such instruction,—to develope, strengthen, and train aright all the intellectual faculties and moral powers, and thus to promote growth of mind, and its enjoyment and happiness. Now the object of teaching in the church in connexion with the requisite discipline, is somewhat similar, but of far higher and infinitely superior importance. It is to promote spiritual growth and development—growth in the favor and knowledge of the Lord Jesus Christ—to increase and promote spiritual life, the highest kind of life,—to train the soul for heaven, and aid in that progress that shall go on forever! This is, or should be, the design of the teaching of the Bishop; in all his addresses, instructions, and exhortations, he should always have these great objects in view. The BIBLE is to always be the text-book; and he is not only to understand it thoroughly himself, but to make such a timely, constant, and skillful use of what it contains, as best to secure this great end. This is his paramount duty; and for the performance of which he is always to be prepared. To effect the object of teaching, he must understand how to "rightly divide the word of truth," as regards those to be instructed. In the school of Christ, as in our common schools, there are various grades of students—from those just entered and in the first rudiments, to those long in it, and far advanced. Now the Bishop, in his teaching, must always keep this in view; and adapt his instructions to them accordingly. And

this he will do, if he is skillful in the word of righteousness. As there are "babes" in Christ, and those grown to the "perfect stature of men and women in Christ," there is the "milk" and "meat" of the word,—food of the kind adapted to each class. Now it is the duty of the Bishop to learn which is the milk and which is the meat, and how to use each, so that he may know how to feed the babes, and how those who are grown. He must give to the lambs, as Peter was commanded to do, "the sincere milk of the word, that they may grow thereby;" and those of full age must "have strong meat." This feeding of the flock, or teaching of the church, is a matter of such vital importance, that not only did Peter, as we have seen, give the Elders a most important charge to do it, but Paul, in that beautiful and solemn address which we have from him to the Elders of the church at Ephesus, gives them a most impressive charge concerning it; "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which He hath purchased with his own blood." They were first to take heed to themselves, to their own conduct, example, and preparation; and then to all the flock, every individual of them—to feed them; just as the shepherd is careful to feed every sheep of his flock. They were made overseers by the Holy Spirit; and all who are now made such, according to the directions of the Holy Spirit in the word of God, are just as much made so by Him, as they were then. And this feeding or teaching is to be both public and private. They are to teach the members in the congregation, when assembled together on Lord's day and at any other stated meetings, and privately, as may be necessary, when not thus assembled. This is indispensably necessary for their edification and growth in knowledge and favor. The Apostles' "doctrine," or teaching, was made just as necessary and important as prayers, breaking of the loaf, or fellowship. And as the Bishops have this to do, it is as indispensably binding upon them, as any of these

or any thing else. As "all scripture given by inspiration of God is 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," the whole Bible should be taught. Particularly should they take the Living Oracles, and teach the Disciples all that the Apostles taught, in that arrangement and manner best calculated to secure the ends of such instruction. The congregation should, in reality, be a Bible Class; and pretty much the same plan pursued in this part of their training, as in all such classes. To thus teach a congregation, as it ought to be done, will require much time, study and attention to the Bible; and various and extensive reading and observation. They should, in particular, emphasize on the various duties of Christians, in a congregational, family, and individual capacity—in all the various relations, positions, and occupations of life—as pertaining to the whole man, "body, soul, and spirit." And not only are they to be promptly and constantly engaged in teaching every thing necessary to be taught, but they must endeavor to enforce all they teach, with all the powers and abilities they possess—with all the illustrations and eloquence they can command and of which they are capable. They must be grave, mild, affectionate, sincere, earnest, and persuasive, in their addresses—as a tender-hearted and faithful father to his beloved children. They must themselves feel what they say, in order to make others feel it; and if they cannot make others feel it, they will speak to much less purpose. And, in addition to all, they must themselves, be "ensamples," or examples, to the flock, of what they teach and enjoin upon others. Important as their precepts may be, their example will not be less so. In fact, example is generally more powerful in its influence than precept, because more obvious and more perceptible to the senses.

J. R. H.

[To be Continued.]

He who lives only to benefit himself, gives the world a benefit when he dies.

**The Attacks of the Millennial Harbinger Continued.**

The "Harbinger" still continues its attacks upon the soundness of our faith and character, and seeks to support their propriety by calling to his aid the help of other Brethren. His course is, to us, passing strange, to say the least of it. We have said, however, that we can have no controversy with him, either upon the "Exposition" or our views of the future world, till he do us justice: till he correct the ungenerous misconceptions, manifest distortion, and misrepresentation of what we have written upon the Scripture in dispute. This he was asked to do by his personal friends of this city, and such was our confidence that he would readily do it, that we waited, without reply to his article, for nearly *two months*, bearing the effect of his whole influence against us, unwilling to believe that he had any desire to injure our reputation, and that all he needed, was to hear that he had mistaken us, to readily set us right before his readers. This course, the only one that a sound religion can approve, must have prevented all difficulties. But he had said he would "make no apology," and sure enough, he will not. *He* had decided what we believe, and we, *of course*, must believe it! Is he infallible, therefore, not only in the "exposition" of Scriptures, regarded difficult by all judicious critics, but also in his knowledge of the faith and motives of all his Brethren? Like many others, he has written a book, and his writings, although affecting the dearest gifts of a divine providence,—the faith and character of a brother in the public ministry of Christ,—cannot be changed. And so confident is he of his opinions, despite our most solemn protestations against them, he continues to arraign us before his readers as radically infidel, and decides that we must renounce our doctrine or take the consequences. We tell him plainly, then, that we take the consequences. We have nothing to take back, no doctrine to renounce; and though we would have delighted in his countenance and co-operation in matters about which there

is no dispute, yet if he separate himself from us, we will abide the issue, trusting in One, whose authority is supreme over all. We utterly repudiate his representations of our doctrine. We look upon his criticisms as strained and made for a case. We doubtless differ with him in his views of the future world; and, in his opinion, we differ with the Protestant world; but we differ with this opinion, and claim the right to differ. We are only confirmed in the correctness of our "exposition," by seeing that even Alexander Campbell cannot set it aside, except by tortuous distortions of our views, misrepresentations of our faith and appeals to the Brotherhood to repudiate us as infidel!

The case is as plain a one as has recently been registered in the history of human assumption over the right of private judgment and freedom of opinion. We will state it: We were called upon from various quarters to give an Exposition of 1 Pet., iii. 18—20, iv. 1—6. We did so, in accordance with views which we have entertained for years both of that Scripture, and of the future world. We knew that they were different from those of other Brethren, and we sought, on this account, to express them with due modesty, deference and respect. Bro. Campbell and others decided they were heretical, or worse, if they understood them. He said that he was not certain that he understood us. In this view, what should have been his course? With us, a desire to avoid an injurious controversy and sincere interest in the cause of Religion, would have dictated one of three lines of procedure.

*First.*—If he were not certain that he understood us, to have made a private call for an explanation.

*Secondly.*—If he thought the interest of truth required a *public explanation*, to have made a call upon us through the "Harbinger" or "Magazine."

*Thirdly.*—If he could not reconcile it to his conscience to pursue this fraternal and magnanimous course, and he must needs review our article, then to have confined himself to a review of the Exposition.

Either of the above would have saved him

the necessity of appearing to assume a lordship over our conscience and conduct; would have prevented the pedagogue style of his articles; his complaints of the *sin* of being young, and of using a declamatory oratory; the suspicions he has thrown upon our faith and character; the *disagreeable* duty of requiring us to come forward (to Bethany?) to make a public confession to a self-constituted court, and one in which we could not be heard; and the shame that has otherwise been cast upon the cause, so far as either of us has any connection with it.

But what is his course? He seeks no explanation; appears to feel that some may think he is doing wrong, for whose benefit he avers, before he is asked, that he will "make no apology;" assumes what we believe and pronounces upon it accordingly; and denies us all opportunity of any thing but disgraceful renunciation; *praises* our style of writing and oratory (which he has never heard) at the expense of our religious character, and all this while calling us Brother Ferguson, &c., &c. A month passes and we make no reply, hoping that he will save the Brotherhood from the mortification of a profitless controversy, by saying that he had learned he had misconceived us, and by doing us the justice his friends had asked of him. Instead of this he makes a second attack upon us and the "Magazine;" distorts another article of ours, and whilst again acknowledging that he does not, and that he cannot understand us, even by the aid of Webster's dictionary, persists in denouncing our faith and calling upon us for a public confession. Not satisfied with this, he publishes extracts from private letters, couched in no very becoming, (what we would call *low* terms,) to render us still more odious in the eyes of the zealots, already stirred up against us. And still not satisfied with this, with our explanations before him, he gives us an article from Brother Church, who comes forth as his armor-bearer in this fearful and deadly conflict; and still another from our universally esteemed Brother Johnson, with the suffix of additional notes of warning against any reliance up-

on my reading, my preaching and writing; very complacently ranking me with the babes of his flock, but who babe-like, are guilty of the heinous offence of being young, &c., &c. Call ye this, Religion, my Masters? Call ye this, *Christian* love, Christian interest, love of the cause, my Fathers? Then truly my Religion is not your Religion, and the atmosphere of religious sentiment that you breathe, I hope never to inhale.

Of Bro. Church, I have only to say that he does not understand the difficulties of the Scripture, and that he is not the first man, to whom every thing the best critics considered doubtful, was clear as a sun-beam. We cannot ascribe his clear vision, however, to clear knowledge. When the horizon is narrow, as in a tube, men may see clearly, but they can only see *one* object, and that the one to which it is pointed. He fails even to see that Peter says that "*spirits*" were preached to; *not* men "*in the flesh*". To suit Bro. Campbell's far-fetched idea that prison means the prison bounds of one hundred and twenty years of licentious indulgence, and all sorts of crime before the flood, (curious prison, that!) and his own notion that Peter did say they were "now in prison," he puts the two together, and seems not to see, that like oil and water, they do not coalesce. He talks, too, of the ridiculousness of a part being put for the whole, in human language. Why, my dear Brother, you should read some of the rudimental books of the ENGLISH language before you write again. There is no more common figure of speech in the Bible, few more common in all literature. Even his wonderful figure of a dollar is so used every day,—that is in vulgar parlance,—and, he seems familiar with this, if his figures of "magots," &c., are to be taken as evidence of the association of his ideas. We speak of the dollar for wealth; and a common senecdoche of Scripture is that of the ox and ass, for oxen and asses, &c., &c. Would not our good Brother do better to confine his attention to the good use of *dollars* in business and benevolent transactions, than to seek to instruct the world in Biblical literature, and translations

of difficult Greek, of which he appears to know so little? Whether he do or not, we cannot reply to him for one of the best reasons in the world: he neither understands us, nor the difficulties of the passage he gives us his learned comments upon. If we had a good opportunity we would show him, provided he would allow, that there are many instances in the New Testament, where a part is put for the whole, and some of them much like the one in Peter's 1st Epistle. But that a man who could think that Abraham's bosom was a literal description of heaven, that Christ ascended to Heaven (with his notions of Heaven, I mean) with the thief, before his resurrection; and while writing on such a subject, forget that Christ told Mary, days afterwards, that he had not yet ascended,—although the armor-bearer of a giant, we would have no hope could be instructed. We decline the controversy, therefore, and hope that when he lays aside the dollar for the critic's pen, he will at least read enough to know the difficulties of the subject he discourseth so learnedly upon. Our valiant Brother seems not to understand even the scriptural use of the words translated Hell, Heaven, &c. Indeed, it is this ignorance that has condemned me in many instances. I never thought of the gospel being preached in Hell, in his sense of the word. There are several words translated Hell in the Scriptures, of various signification. Were we engaged in a controversy upon our views, we would show their uses. At present, however, we can only say that our reference to Hades was not to the place of the damned. The soul of Christ, according to both David and Peter, Acts 2, 27, was in *Hades*, Hell. If any are curious to know our views upon the use of the words Heaven and Hell, Paradise, &c., they will find them expressed in the Christian Magazine, vol. II, page 372. We flatter ourselves that if Bro. Church would note the facts there stated, he would feel anything else than a spirit of gratulation over his late effort. And whenever the question of our religious liberty is decided, we shall be forthcoming with the evidence that

sustains our Expositions and a scriptural defence of our views of the future world. But till then I reply to nothing but the misrepresentations of those views.

We esteem it the easiest of tasks to show that the Apostle Peter did teach, that the gospel, (not the *doom* of a flood, but the glad tidings concerning Christ,) was preached to "the dead," to men "not in the flesh," but to "spirits in prison;" and that it was so preached that Christ might be the judge of the dead as well as of the living, and that the dead, "in the spirit," might live to God. And this, we hope to do in its proper time. Meanwhile for the benefit of our overconfident reviewers, we remark, that the idea of the dreadful doom of the whole world being preached by Noah as a gospel, as good news, and with the personal assurance that no one but his own family would be saved by the Ark, presents a curious view of men's ideas of the gospel, and a singular rule of scriptural interpretation. We speak not disrespectfully either of their ideas of the gospel or their rules of interpretation, for we once adopted both, and gave them up only, when by repeated examination, we found we would have to give them up, or give up our love of truth. Neither will bear the light of uncommitted investigation. It is true that Noah is called a preacher (*КЕРУКА* a crier) of righteousness, but not of a gospel to men whose doom was already made known; and it should be remembered that "he was warned of things to come." Heb. 11—7, 2; Pet. 2—5. His building the Ark was his sermon of righteousness, just as the conduct of Abraham, Sarah, &c., was their *declaration* that they sought a heavenly country. Heb. 11: 14. We also freely admit the truth that what a man does by his agent is the same as if it were done by himself, but that this rule is applicable in this passage is the very thing in debate. All the rule can prove is that it *might* be applicable. There are reasons, however, that show me that it is not. Peter says that CHRIST *went* and *PREACHED* to the spirits now in prison, and that he did

this "by his spirit," not by his spirit in Noah, and that he preached, although "put to death in the flesh." He, also, unequivocally affirms that the *gospel*, not the doom of the antediluvian world, was preached to them that are dead, and that Christ is therefore the judge of both the living and the dead, and that by his resurrection, angels, and principalities, and powers are made subject to him. We make these references, not to argue the case, but mainly to show that Bro. Church does not understand the difficulties of his own view.

We return to the charge against the soundness of our faith. It will not do for Bro. Campbell to say that he gathers our views from our *writings*. The men who for twenty years have denounced him as a Sandemanian, an Arian, and a Unitarian, and his system of religion as baptized infidelity, have done the same. They, too, pretend, to base their charges upon *his writings*. But what does *he* say? Almost every number of the Harbinger contains most positive averments of misrepresentation and slander. And what does he claim in view of these charges? That he be allowed to explain his own language. We ask no more; and we think there is an end to all honest investigation till this be conceded. There may be debate—we have had such all over the country till we are sick of them—endless, personal, disgraceful debates—but, I repeat, no fair investigation. Many Brethren, with Bro. Campbell, have honestly thought our views were Universalian. This we know, and this we regret. But when we avow that they are not; when we repudiate their deductions, ought they not to believe us? If not, upon what showing do they ask our neighbors of other denominations to believe them, when they deny the charges of baptismal regeneration, denial of spiritual influence, the authenticity of the Old Testament, &c., &c. Is it *my* ox that is then gored that makes them feel? Well did the Savior say, "judge not, lest you be judged. Condemn not, lest you be condemned." And well does every enlightened conscience respond, that the

measure I meet to my brother ought to be returned to me.

While upon this subject allow us to state a fact: The Universalists do not recognize my view as Universalism. Some *friend* (?) had the kindness to forward my article to the Editor of "*The Trumpet and Universalist Magazine*"; one of the organs and the most widely circulated paper of the denomination, calling his attention to it. What says the Editor? After a notice of me, too complimentary to republish, he says our views meet *some* of the inconsistencies of orthodoxy, but *are not Universalian*. We do not go far enough for him. Now if the Universalists will not call my views Universalian, will my brethren persist in so calling them? Does not the whole affair in this light appear ridiculous? It does to me, and but for the sacredness of the seminal principle of liberty to think, speak and publish what we believe to be truth, and the persistent assault upon my faith and character, I would pass it all as a error, to which we are all liable, and as unworthy of further notice.

We know Bro. Campbell's power to injure us in the estimation of many Brethren. We see it now and have seen it exercised towards others in many painful instances. But we do not *feel* it as some appear to feel it. Were our foundation placed in man we might also *feel*. But we have taught others that when they follow thier solemn conviction of truth and right, if father and mother forsake, there is yet One who hears the right and whose eyes behold the things that are equal. We have committed our goings to him, and if he be the strength of our life, of what should we be afraid? Can we but have the consciousness of his favor, it will compensate for all losses. If we did not believe it, we too had long since despaired. But some I know will say what need "we of any further witness?" and doubtless they have no need, for they decide in advance and their opinion cannot be reversed. But the Master I so feebly and imperfectly serve, was similarly condemned, and his followers have been

misunderstood, and sometimes persecuted in all the ages. It may not always be a pleasure, but it is always an honor to suffer for the right, even though we suffer unjustly. The sufferer, in all such cases, is least of all to be pitied. So I feel in the premises before me. I have done nothing worthy of death or of bonds. I have expressed an honest opinion, carefully examined, and its consequences weighed. I have or have not the right to express it. The opinion has been misrepresented by my own Brethren, and I see every fundamental principle of their church organizations has been violated to my injury. BE IT SO. Time will show the right, and I can wait its decisions. Meanwhile, I am already more than compensated so far as men can requite a fellow. The attacks upon me have tested the sincerity of friendship, and the sacredness of fraternal rights. From every quarter I have received and am still receiving assurances of the kindness and fraternal regards of my Brethren. Why do they feel it necessary to give me these assurances? Never, in all my life, have I received such testimonials. Out of perhaps fifty letters, I have *six* opposed to my course; four of these from one quarter, where other causes than my article have their influence. Many of the first men amongst us write me that they abhor the course of the Harbinger. I have but a single letter that approves it. Men who differ with me in my "Exposition," agree with me in my stand for the right to differ. Many who differ with me, differ as much with Bro. Campbell. Whilst many more point me to a number of instances in which Bro. C. has appeared to assume the direction and control of the faith and fellowship of his Brethren. One writes me that when Bro. C. published his opinion upon "Christians among the sects," some of the very men who denounce me, were furious in their denunciation of him. The church, over which the intrepid Henley presided, thought it its duty to repudiate his opinion, while Bro. C. disclaimed its authority! As I have said before, I could fill a number with a correspondence, deploring his course. Will it continue? Must we perpetuate the mortification of appearing opposed to each

other merely upon a difference of opinion? Is a separation really desired that the misrepresentation of that opinion must be persisted in? For I insist upon it that no power of casuistry can show that it is my opinion, or even the publication of my opinion that has done the mischief; but the dullest eye can see that the use made of the opinion, has given rise to all the evil. We have no fears but that the whole matter will be understood. Some few may still think that the expression of the opinion itself—and not the abuse of it—that infants, idiots and pagans, who have never heard, will hear the gospel before they are condemned by it, will do the cause a vast deal of harm. They may be right; some causes are injured by every free thought, but they are generally the causes of Popes and carnal men,—not of Christ. We put the question, however, Which is most calculated to injure a *good* cause, the free expression of an innocent opinion, or the voluntary and unprovoked attack of one brother upon the standing and reputation of another, based upon manifest misconception and misrepresentation? Which is most injurious to think freely and charitably, or, Mexican-like, when without an enemy to fight, to turn upon your friends? We fear this war-spirit more than every other, for it is not the spirit either of honest controversy or successful investigation. We fear for any vessel upon the great Father of waters, that recklessly runs afoul of every snag or drift; for we know that sooner or later, it must go down to the depths with all committed to its care. The channel is broad enough for us all. A word of cheering from our older crafts, as they pass our humble canoe, would "help the cause" far more than the vain effort to sink us beneath their ponderous wheels. But we ask not the cheer. "Free trade and sailor's rights" is all we ask and these, we think, will yet be awarded to us. We will see. Is the "Magazine" in the way of the Harbinger? We hope not. Yet the course of the latter wears this appearance. If not, why propose that we have but one monthly? When the Magazine was our private property, we offered it as a present to the Convention of Editors in Cincin-

nati, if they would establish and publish a respectable monthly and weekly. That Convention was a failure. We were the only Editor that proposed to make the sacrifice; and when they would not accept it we returned home and did make it a present to the State Co-operation of Tennessee. We have given some time, some labor to it, and we believe it has done a good work. We have no fears for its circulation. We know that Bro. C's course towards it may injure it with a few, but we also believe that despite all he can say against it, it will succeed. But suppose it does not. What then? Will its destruction make wrong, right? Will it not be true then, as it is now, that we have been misrepresented? Or do truth and right depend upon triumph? Then Calvin was right when he triumphed over Servetus; the Inquisitors, when they put to death the obstinate Heretics, and the Jews when they crucified the Lord of glory. True, the "Magazine" may be put down, but the world will be just as wide, and the Heavens as profound, and the right to think, as secure, then, as now. There is often a triumph in shame; but I cannot say that men should seek for it.

J. B. F.

#### MEANS OF RELIGIOUS IMPROVEMENT.

##### Religious Discipline of Life.

"Keeping the heart implies," First, a careful guard over the Thoughts. It is in the heedless disregard of the thoughts that corruption often takes its rise. They are suffered to wander without restraint, to attach themselves without check to any objects which attract the senses, or are suggested in conversation, and to rove uncontrolled from one end of the world to another. How many hours are thus wasted in unprofitable musing, which leaves no impression behind! How much of life is made an absolute blank! Worse still, how often do sinful fancies, sensual images, unlawful desires, take advantage of this negligence to insinuate themselves into the mind, and make to themselves a home there, polluting the chambers of the soul, and rendering purity unwelcome! This is the beginning of evil

with many a one, who, from this want of vigilance over the course of his thoughts, has surrendered himself to frivolity and sensuality, without being aware that he was in peril. Thoughtlessness, mere thoughtlessness, has left the door open to sin, and the same thoughtlessness prevents the detection of the intruder.

You may fancy that your present preference for profitable subjects of thought, is such that you are in no danger from this source. But beware of trusting to any present disposition. If you become confident, you will fall; and the rather, because the beginning of this peril is so subtle and sly. Believe that the danger is real and imminent, or it is scarcely possible that you should not suffer from it. You may not, indeed, fall a victim to irregular desires and hurtful immoralities; but the habit of unwatched thought will weaken your control over your mind, will diminish your power of self-government, and rob you of that vigorous self-possession, alive to every occasion, and prompt to every call, which forms the decision of character that ought to belong to him who professes to follow the energetic principles of Christian morality.— So that, if you would be saved from an unbecoming weakness of mind, and its possible, not to say probable, consequences, un-governed desires and passions, keep a guard upon your thoughts. Let your morning and evening prayer be, that you may live thoughtfully. Inquire frequently how they are engaged. Direct them to useful and innocent subjects. Think over the books you have been reading; rehearse to yourself the knowledge you have gained; call up the sermons you have heard; repeat the passages of scripture you know. By methods like these, take care that even your empty hours minister to your improvement. Paley truly observed, that every man has some favorite subject, to which his mind spontaneously turns at every interval of leisure; and that with the devout man the subject is God. Hence the watching over your thoughts furnishes you with a ready test of your religious condition; it exposes to

you the first and faintest symptoms of religious decline, and enables you to apply an immediate remedy.

If the thoughts, which may be expressed in words, are to be thus guarded, the Temper and Feelings, which are often indefinable in language, require a no less anxious guardianship. In the perplexities and trials of a daily life, in the conflict with the various tempers and frequently perverse dispositions of those around us, in the little crosses, the petty disappointments, the trifling ills which are our perpetual lot, we are exposed to lose that calm equanimity of mind which the Christian should habitually possess. We are liable to be ruffled and irritated, and to feel and display another spirit than the gentleness which 'bears all things and is not easily provoked.' The selfishness of some, the obstinacy of others, the pride of our neighbor, the heedlessness of our children, and the unfaithfulness of our dependents, tire our patients, and disturb our self-possession; while bodily infirmity and disordered nerves magnify insignificant inconveniences into serious evils, and irritate to peevishness and discontent the temper which duty calls to cheerfulness and submission. Some are blessed with a native quietness of temperament which hardly feels the hourly vexations. But of some they form the great trial, and peculiar cross; they can bear any thing better. And to all persons they constitute an exposure full of hazard, and demanding cautious vigilance. The very spirit and essential traits of the Christian character require watchfulness against them, and imply conquest over them. The humility, meekness, forbearance, gentleness, and love of peace; the long-suffering, the patience, the serenity, which form so lovely a combination, which portray a character that no one can fail to admire and love;—these are to be maintained only by much and persevering watchfulness.

Without this, the most equitable disposition by nature may become irritable and unhappy. With it, under the authority and guidance of Christian faith, the most unfor-

tunate natural temper is subdued to the gentleness of the lamb. Without it, the internal condition of man is restless, rebellious, full of wretchedness, having no peace in itself and enjoying nothing around. With it, the aspect of the world becomes changed; every thing is bearable, if not pleasant; the sweet light which beams within, shines on all without, making pleasant the aspect of all men, and smoothing the roughness of all affairs. Who does not know how much the events of life take their hue from the state of the disposition? To the proud, suspicious, and jealous, every man seems an intruder, every gesture an insult, and every event a cause of vexation and wrath. To the self-governed and amiable, every thing is tolerable, and he feels nothing of the inconveniences which make the misery of the other. One's happiness, therefore, as well as duty, requires this control of the disposition. And when the Saviour pronounced his benediction on the pure, peaceful, humble-minded, and meek, he taught, not only the great and requisite of his spiritual kingdom, but the great secret of human felicity.

When the frame of your mind is thus a constant care, you will find little difficulty in the control of the Appetites. These things are connected together; and, an ascendancy over the former being secured, the subjection of the latter easily follows. But take good heed that it does not follow. Do not be thoughtless about it, because you fancy that it will of course accompany a regulated mind. Otherwise it is here that corruption may begin. The enemy will enter at any place, however improbable, which shall be left unguarded. And it only needs that the body become disordered through the immoderate indulgence of the appetites, to raise a rebellion throughout the whole moral system; or to speak more plainly, this indulgence will create cloudiness of mind, indisposition of thought, activity, and duty, irritability of temper, sluggishness of devotional feeling, and at length a general spiritual lethargy. There can be little doubt, that much of our dullness of

apprehension and deadness of feeling on spiritual topics, as well as our strange sensibility to minor trials, is owing to a derangement of the animal economy, which is again owing to want of moderation in gratifying our animal desires. Hence there was some reason in the abstinence and fastings of religious men in ancient times; and if we valued superstitiously,—serenity and brightness of mind, an equal temper, and a perpetual aptitude for spiritual contemplation,—we should imitate them more, if not in their fastings, yet certainly in their temperance. At any rate, let your moderation be known unto all men.' For temperance is not only the observance of an express injunction, but is essential to that quietness and self-control which should mark the religious character.

The next exercise of self-discipline will be in Conversation. Conversation, while it is a chief source of improvement and pleasure, is also a scene of peculiar trial, and the occasion of much sin. One might suppose that few persons ever dream that they are accountable for what passes in conversation, although there is no point of ordinary life which Jesus and the Apostles have more frequently and sternly put under the control of religious principle. Their language is strikingly urgent on this head; and yet, so little scrupulousness is there among men, even religious men, that it would seem as if they felt ashamed to be careful in their talk. A thoroughly well-governed speech is so rare, that we still say, in the words of James, 'If any man offend not in word, the same is a *perfect* man.'

Do not allow yourself to be off your guard in this respect. Make it a part of your business, by a cautious prudence, to have your speech consistent with the rest of your character. Do not flatter yourself that your thoughts are under due control, your desires properly regulated, or your dispositions subject as they should be to Christian principle, if your intercourse with others consists mainly of frivolous gossip, impertinent anecdotes, speculations on the character and affairs of your neighbors,

the repetition of former conversations, or a discussion of the current petty scandal of society; much less, if you allow yourself in careless exaggeration on all these points, and that grievous inattention to exact truth which is apt to attend the statements of those whose conversation is made up of these materials. Give no countenance to this lamentable departure from charity and veracity, which it is mortifying to observe commonly marks the every-day gossip of the world. Let precision in every statement distinguish what you say, and remembering that a little lie, or a little uncharitableness, is no better than a little theft. Be slow to speak those reports to another's disadvantage, which find so ready a circulation and are so eagerly believed, though every day's experience shows us that a large proportion of them are unfounded and false. In a word, be convinced that levity, uncharitableness, and falsehood, are as truly immoral and irreligious in the common intercourse of life, as on its more solemn occasions; that idle and injurious words make a part of man's responsible character, as really as blasphemy and idolatry; and that 'if any man seems to be religious, and bridle not his tongue, that man's religion is vain.'

'A word spoken in season, how good it is!' Why should you not do all in your power to elevate the tone of conversation, and render the intercourse of man with man more rational and profitable? Let your example of cheerful, innocent, blameless words, in which neither folly nor austerity shall find place, exhibit the uprightness and purity of a mind controlled by habitual principle, and be a recommendation of the religion you profess. Let the authority of that faith to which you subject every other department of your character, be extended to those moments, not the least important, in which you exercise the peculiar capacity of a rational being in the interchange of thought. Never let it be said of your tongue, which Watts has truly called 'the glory of our frame,' that with it you bless God, and at the same time make its habitual carelessness a curse to men, who are formed in the similitude of God.

The influence of the principle which rules within, should thus be seen in all your deportment and intercourse, on every occasion and in every relation. Your outward life should be but the manifestation and expression of the temper which prevails within, the acting-out of the sentiments which abide there; so that all who see you may understand, without your saying it in words, how supreme with you is the authority of conscience, how reverent your attachment to truth, how sacred your adherence to duty; how full of good-will to men, and how devoutly submissive to God, the habitual tenor of your mind. Your spontaneous, unconstrained action, flowing without effort from your feelings, amid the events of every day, should be the unavoidable expression of a spirit imbued with high and heavenward desires; so that, as in the case of the Apostles, those who saw them 'took knowledge of them that they had been with Jesus.' It may in like manner be obvious that you have learned of the holy Teacher. And this may be without any obtrusive display on your part without asking for observation, without either saying or hinting, 'Come see my zeal for the Lord.' The reign of a good principle in the soul carries its own evidence in the life, just as that of a good government is visible on the face of society.—A man of a disinterested and pious mind bears the signature of it in his whole deportment. His Lord's mark is on his forehead. We may say of his inward principle, which an Apostle has called 'Christ formed within us,' as was said of Christ himself during his beneficent ministry;—It 'cannot be hid.' There is an atmosphere of excellence about such a man, which gives savor of his goodness to all who approach, and through which the internal light of his soul beams out upon all observers. Consequently, if you allow yourself in a deportment inconsistent with Christian uprightness, propriety, and charity, you are guilty of bringing contradiction and disgrace on the principles which you profess; you expose yourself to the charge of hypocritically maintaining truths to which you do not conform

yourself. You dishonor your religion by causing it to appear unequal to that dominion over the human character which it claims to exert. All men know that, if 'the salvation reigned within,' it would regulate the movements of the life as surely as the internal motions of the watch are indicated on its face; if the hands point wrong, they know, without looking further, that there is disorder within. That disorder they will attribute either to incapacity of the principle, or to your unfaithfulness in applying it. But, what is of far greater importance, the holy and unerring judgment of God will ascribe it to the single cause of your own unfaithfulness; and for all your wanderings from Christian constancy, and all the consequent dishonor to the Christian name, you must bear the shame and reproach in the final day of account.

You perceive how urgent is the call for perpetual watchfulness and rigid self-discipline. It is not easy, with much intentional guard over yourself, to keep the spirit habitually right in this giddy and tempting world; and it is equally difficult to maintain a perfect coincidence between the principle within and the deportment of daily life. Oftentimes, in the emergencies and hurry of business, pleasure, and society, where many things concur to drown the voice of the spirit within, we find the lower propensities of our nature gaining an ascendancy, and the law in our members rising in rebellion against the law in our mind. 'The things that we would we do not, and the things that we would not, those things we do;' and sense and passion triumph for the moment over reason and faith. 'The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other.'—And how shall we gain the victory in this perpetual contest? 'Through our Lord Jesus Christ,' says the Apostle; and the means thereto are found in his injunction, 'Watch and pray, that ye enter not into temptation.' Vigilance over every hour and in every engagement, carrying into them the shield of faith and the whole armor of God; and prayer, without ceasing, that your soul may

be strong to wield them;—these will secure to you the victory. Sometimes you will find yourself in perplexities and straits, sometimes faltering and irresolute; but never forsaken or cast down, never exposed to temptation which you are unable to bear, or from which there is no way of escape. You may ‘do all things through Christ who strengtheneth you.’

I have thus spoken of that religious discipline of daily life, in which the Christian character is formed and tried. It will be sufficient to add, in conclusion, that your great concern must be with two things,—your principles and your habits.

First, you must constantly have an eye to your Principles. Take care that they be kept pure, and that you abide by them.—They have been well compared to the compass of the ship, on which if the helmsman keeps a faithful eye, and resolutely steers by it in spite of the opposition of winds and waves, he will find the way to his port; but by heedless inattention to it, he is sure to go astray, and be blown whither he would not. Be assured that it is only by adherence to principle, in resolute defiance of inclination, opposition, present interest, and worldly solicitation, that you can ensure the steady progress of your soul, and its final arrival in heaven. Neglect it and you are at the mercy of circumstances, tossed helpless on the waters of chance, exposed to the buffetings of temptation without the power of resistance, and a sure prey of the destroyer. You must find your safety in the strength of your principle; and that strength lies in the original power of conscience, and the added authority of the divine word. Herein is the ‘still small voice’ of Heaven; and he that will ‘cover his face’ from the world, and obediently listen to it, may become morally omnipotent.

Secondly, have an eye to your Habits.—Add to the authority of principle the vigor and steadfastness of confirmed habit, and your religious character becomes almost impregnable to assault. It is in no danger of overthrow, except from the most cunning assailants in a season of your most

culpable negligence. What wisdom and kindness has the Creator displayed in our constitution that we are able to rear around our virtue the strong bulwark of habit! It is a defence of the weakest spirit against the strongest trial. Through the power of habits early formed, how many have stood in exposed places, and been unaffected by solicitations to sin, beneath which others have fallen, who trusted to their good purposes, but who had never confirmed and invigorated them in action! How often, for example, has the young man from a retired situation,—educated in the bosom of a virtuous family, and under the eye of a watchful father, thence sent forth to the new scenes of a city life, under the protection of good principles and a sincere purpose to do well,—been found weak and wanting in the exposure; and been carried away headlong by the tide of temptation, because his early habits were suited only for seclusion, and his principles were guarded by none which could secure them against the novel assaults that were made upon them! While, on the other hand, young men brought up in the midst of these solicitations to sin, with far less inculcation of principle, are oftentimes enabled, through the mere strength which habit imparts, to resist them all, and live in the midst of them as if they were not.

It cannot be necessary to multiply examples. You well know what a slave man is to his habitual indulgences, and how the customary routine of his life and methods of employment tyrannize over him, and how frequently one strives in vain to free himself from their dominion. The old proverb is every day verified before you, of the skin of the Ethiopian and the spots of the leopard. But, if thus powerful for evil, habit is no less powerful for good. If in some cases it be stronger than principle, and defy all the expostulations of religion, even when the miserable man is convinced that his safety lies in breaking from it; then when enlisted as the ally of principle, when coupled with faith, and made the fellow worker of piety, how unspeakable may be its aid toward the security and permanence of virtue!

Take heed therefore to your habits. Allow yourself to form none but such as are innocent, and such as may help your efforts to do well. In the arrangement of your business, in the methods of your household and family, in the disposal of your time, in the choice, seasons, and mode of your recreation, in your love of company, your selection of books,—in these preserve a simple and blameless taste. Do not allow any of them to be such as shall offer an obstacle to serious thought, and induce a state of feeling indisposed to religious exercises. Especially do not allow them to enter the frame and texture of your life, that every effort of virtue and devotion shall be a pitched battle with some cherished inclination, or sturdy habit. This is to increase most unwisely and needlessly the trials and perils of a religious course. It is to raise up for yourself obstacles and difficulties beyond those which properly belong to your situation. Rather, therefore, arrange every thing in your customary pursuits and indulgences to favor the grand end of your being; so that every act of piety and faith shall be coincident with it; so that little or no effort shall be required to maintain the steady order of daily duty; and, instead of an opposition, a struggle, a contest, whenever principle asserts its claims, you shall find the ready consent and hearty co-operation of all the habitual preferences, tastes and occupations, of your life. He in whom this is so, is the happy man. He is the consistent man. He is the man to be congratulated, to be admired, to be imitated. Universal harmony reigns within him; no oppositions, no jarring contentions, mar his peace. With him, the flesh and the spirit are no longer contrary the one to the other. His duty and his inclination are one. There is no dispute between what he ought to do, and what he wishes to do. But, with one consenting voice, heart and life move on harmoniously, accustomed to and loving the same things. To him the yoke is indeed easy, and the burden light. To him heaven is already begun; and when at last he shall be welcomed to the joy of his Lord, it will be to a joy

which his regulated spirit has already tasted in the labors and pleasures of obedience below.—*Ware.*

#### Christian Charity.

MY BRETHREN: We are now upon earth, masters of our own conduct, and accountable to no one here for the tempers which we cherish, or the dispositions we show. We may hate our enemies, and refuse to forgive an injury; we may pass by on the other side, while our neighbor is in grievous want; we may spend our substance in selfish gratifications, or lay it up for our children, and refuse, meanwhile, to bestow any portion of it upon the bodies or souls of our poor brethren; and, at the same time, none have a right to call us to an account, except by a friendly warning; God leaves us to follow our own bent; no fire comes down from heaven to consume the ehurlish or the malicious; the sun shines alike on the merciful and on the uncharitable; and the rain fertilizes alike those fields which spread their bounty upon God's needy creatures, and those which enrich no one but their covetous owner. We are free to use as we like the gifts of Providence; and this freedom affords the opportunity by which our characters are formed and displayed.

But it will not be always so. There will be a time when we must render an account; when all superiority of strength, or talent, or influence, or place, or fortune, will be leveled; when the strongest, and the cleverest, and the greatest, and the richest, must yield up and return their several gifts to him who lent them; and with their gifts must return an account of the way in which they have used them. The question will be, have you used your strength to injure, your wit to insult, your power to oppress? Have you, like the rich man in the parable, kept to yourself your good things, and taken no care to lay up for yourself a good foundation against the time to come? Have you never thought of spreading around you, as far as your opportunities allowed, temporal comfort and religious knowledge? Have you suffered the fatherless and widows to be

unfriended in their affliction, when you might have supported and consoled them? Has the ignorant man, as far as concerned you, continued in his ignorance, and the wicked died in his sin? Then you have shown yourself wanting in this quality, which most certainly distinguishes the followers of Jesus; you have borne the name, but you have not possessed the spirit of a Christian: you have not been merciful in your generation; and now you have no claim to mercy, when nothing else can snatch you from the wrath to come.

No doubt the scrutiny of the great day will extend much farther, and relate to other qualities, besides the grace of charity. Those on the right hand, which shall hear the summons, "come ye blessed children of my father," must be humble, and patient, and meek, and pure in heart, as well as merciful. But the very prominent place which our Lord has assigned to charity in this awful description of the tribunal, where he will himself appear in his glory as Judge, and before him shall be gathered all nations, shows thus much at least, that this virtue is indispensable; is one by which the Christian must often examine himself, and prove his own soul; inasmuch as without it, his Savior will not acknowledge him, he shall not obtain mercy. Not that charity or any other virtue, can redeem us from the punishment of sin, or entitle us to the reward of heaven. Eternal life is the gift of God through Jesus Christ. It would be a miserable error for a man to suppose that by giving an alms he could atone for a crime, or by excusing his debtor here, clear his account with God. Forgiveness and pity are necessary parts of that character which Christ will save, but no one here saves us or is placed in the stead of Christ. But as I observed, they are necessary features of that character which Christ will save. Without these it will be in vain for a man to cry unto him in that day, Lord, Lord, have we not been called by thy name? He will still answer, you could not have a proper sense of the mercy which I showed, in bearing your sins in my body on the tree,

when you showed no mercy toward your poor brethren, who had not offended you, by ten thousand times, as heavily as you have offended against your Almighty Father. Neither could you value your knowledge of my gospel, when you have employed no pains to give others that knowledge; neither could you love your brethren as I commanded you to love them, when you refused to do unto them as ye would they should do unto you; therefore yours is not the character which shall obtain mercy, nor the character for which my heavenly kingdom is prepared.

My brethren, if any of you are conscious that you have not forgiven a neighbor when he trespassed against you; if any of you are conscious that you have taken a malicious pleasure in making a brother's offences known, and injuring his credit; if any have pushed your rights to an extreme, and insisted on a severity of justice when you might rather have shown mercy and pity; if any have no feeling for their fellow creature's wants, and are contented to enjoy themselves, without bestowing a thought on those who have in this life evil things, you plainly perceive that the blessing bestowed on the merciful is not addressed to you; you must expect judgment without mercy, if you have shown no mercy. Pray therefore to the Lord Jesus, that He who first set the most beautiful example of charity, and displayed his almighty power, not by removing mountains, or destroying cities, but went about doing good, reforming the sinner, and curing the diseased, and relieving the distressed, and blessing those who persecuted him, may "pour into your hearts that most excellent gift of charity, without which all other qualifications are nothing worth." Whenever you are tempted to resent an injury, reflect with yourselves, has God no account against you? When you are inclined to speak, or think hardly of your neighbor, who may have fallen into sin, reflect, Am I so without sin, than I can venture to cast the first stone against another? When you are unwilling to take some trouble, or to spare some little of your

substance, to relieve another's wants, remember—the sentence of your Lord and Judge, *Inasmuch as ye did it not unto the least one of these, ye did it not unto me.*

JOHN B. SUMNER.

Report of Evangelists, No. 2.

DEAR BROTHER FERGUSON:—Since my return from the South, last spring, I have been travelling and preaching in the counties of Davidson, Williamson, Maury, Franklin, and Sumner.

The Davidson County Co-operation has employed brother Davis to preach this year. He is a young preacher, has good ability and promises to be useful. We had the pleasure of laboring some with him, and hope the brethren will keep him in the evangelical field.

Williamson County is very destitute. Only brother Anderson and brother McCord preach, each once a month in the county. This is all the regular preaching of our brethren in the county. I have visited all the churches in the county, and labored with them for their spiritual improvement. We had five immersions.

We held a meeting at Salem, Franklin County of some eight days. Brother Cone was with us part of the time. We trust the brethren were much improved, notwithstanding the raging of the Rail Road fever. There were five buried during our stay, two in the water of baptism, and three in the lonely bosom of mother earth.

After the debate in Sumner, I united with brother Fanning in preaching to the people. Three intelligent young men were buried with Christ in baptism, for the remission of sins. The debate so far as it advanced, had the good effect of confirming the brethren in "the faith." Mr. McMillin labored so long and had to find "infant baptism in the Old Testament, that he broke down in the throat before he commenced his examination of the New Testament. We all felt sorry for him, and a truce, sine die, was proclaimed. So we have peace in Israel once more, and I hope it may long continue. Wars are too apt to result in famine and

pestilence; but Not always, and I hope not in this instance.

On the first question Mr. McMillin granted more than President Fanning asked for, namely:

1. That the idea of *immersion* was in *baptizo*.

2. That they went down *into* the water.

3. That they were *thoroughly washed!* And

4. Alas! That they were then *sprinkled!*

These honest concessions present to my mind the new and strange picture of a Pedobaptist preacher, with a scrubbing brush in one pocket, and a sprinkling brush in the other, approaching a company of men, women and children in the water, in order to consecrate them to God, by plunging, scrubbing and sprinkling!

How happy are they, who, notwithstanding the King's translators vailed the ordinance in Greek-English, *know* and *believe* we are "buried with Christ in baptism."

Yours in the Truth,

J. J. TROTT.

Sumner, July 24th, 1852.

A Weekly Paper.

It is generally admitted now, we believe, as far as we have been enabled to ascertain the sentiments of the brethren, that we greatly need a *weekly* paper, to be devoted to the cause of primitive Christianity, and we would add, in connection with sound literature. The want of such a paper seems to be a great desideratum among us. The only question is, shall we *have* it? We have conversed with many brethren, in different sections of the country on the subject; and they every where say to us, "go ahead, send us your prospectus, and we will do all we can for it." Such a paper conducted as it should be, cannot fail to succeed. But the next co-operation meeting will have to decide upon it, as to the change, editors, &c.

It will be seen that bro. Ferguson has already suggested a change of the Magazine into a weekly, at \$1 per year. But we do not think that what we consider a respectably sized sheet, as large a one as we should

have, and with no more advertisements in it than there ought to be, can be published and sustained at that price; and that \$2 per annum, *in advance*, is as low as such a paper can be afforded at, to sustain itself, and support an editor, who will have to devote all his time. Let us hear, as much as we can, from the brethren on the subject, before the co-operation meeting in November.

J. R. H.

Franklin College, five miles from Nashville, Tennessee.

The Ninth Session of Ten Months or 41 weeks of this Institution, will open September 20th, 1852, and close July 4th, 1853.

For health, quiet and influences favorable to study and correct training of youth, no College of the country, offers superior, if equal advantages. Students have the constant supervision of the teachers, and parents and guardians may rest assured that, their sons and wards, will not only have faithful and thorough instruction, but will also be saved from the blighting effects of idleness and irregular habits. The Course of study in the English branches, Classics and Mathematics, is at least equal to the best contemporary institutions—East or West—and in Natural History, Chemistry and Civil and Practical Engineering the best facilities are afforded.

The highest merit of the College consists in its parental and watchful care of students, and the high moral bearing of such as are suffered to remain in the Institution. The Faculty have no hope of making scholars or training young men for usefulness, in the absence of purity of life.

#### FACULTY.

T. FANNING, President and Prof. of Intellectual Science, Chemistry and Natural History.

N. B. SMITH, Professor of Mathematics and Civil Engineering.

W. LIPSCOMB, Professor of Ancient Languages.

J. J. GIERS, Professor of Modern Languages and Music.

A. J. FANNING, Adjunct Professor of Mathematics.

F. M. CARMACK, Adjunct Prof. of Ancient Languages and the English Branches.

#### TERMS.

Board, per week,	- - -	\$2 00
Tuition, per month,	- - -	\$3 to \$4 00
Washing, per month,	- - -	\$1 00
Fuel, per annum,	- - -	\$10 00

Matriculation,	- - - - -	\$5 00
Graduation Fee,	- - - - -	\$5 00
Modern Languages and Music <i>extra</i> .		

One half the amount is required when students enter College, and the balance is due February 1st. Interest is charged on all sums after they are due. Students who enter within one month from the opening of the session are charged for the full term, and such as are sent from College for bad conduct, are charged to the close of the half term in which they leave.

#### Good News.

Bro. EICHBAUM, CARNES and MURPHREE have been engaged in very interesting and successful meetings in the mountain district. We learn that some seventy or eighty have been added to the church. This is very encouraging. We wait for particulars. Bro. FANNING also had six valuable additions at our new meeting-house, near Lavergne. A few days since we also, had two immersions in our congregation. One, a gentleman raised in the Protestant Episcopal Church, an intelligent and religious man, Principal of one of our most flourishing Academies, and Superintendent of a Sunday-School in the neighboring village of Edgefield; the other a young man who has long understood his privileges and has now heartily embraced them.

Bro. H. STARKES of Marshall co, Tenn. gives us the cheering intelligence, that Brother GILLELAND in a meeting including the 4th Lords-day in July, had forty-seven additions to the cause of Christ. He prays a blessing of long life upon the devoted and faithful preacher and upon all engaged in labors of love.

"The North Alabama co-operation of Christian congregations will commence its annual session on Friday before the *fourth* Lord's day in September next, at Green Hill Meeting-House, Limestone Co. Ala. Having but few preachers in the bounds of our co-operation, and only *one* who travels, I am requested to solicit the teaching brethren who live in our reach to attend, and aid us with their counsel, and the preaching of the Word."

J. H. DUNN.

## LITERARY INSTITUTIONS.

The Catalogue of Missouri University over which Bro. Shannon presides, presents it in a very prosperous condition. Its students numbered last year 143. A notice of our own Institution, Franklin College will be found in another column. It has closed a very interesting session with six graduates. The MOUNT MORIAH Eclectic Institution of Glasgow, Ky. under the superintendence of Bro. W. S. Brown, M. D. opens its 5th session on the 2nd Monday in September. We have, also, a good account of this Seminary.

Bro. ENOS CAMPBELL has also a large and creditable Female Academy under his direction in Hopkinsville Ky. We have mislaid a notice of it and forgotten the time of its commencement.

MINERVA COLLEGE, noticed in a previous number, opens its session 13th September, 1852.

## PEACE! PEACE!!

To a sentiment closing a lively and interesting communication from Bro. P. B. LAWSON of Marion Ala. we heartily respond. We did not create the rupture; waited three months under all sorts of misrepresentation hoping that simple justice would be done us, and never till we and all our friends gave up all hope, did we allow a reply. He says: "To-morrow I leave home to preach Christ crucified. Shall be gone a month. Oh! that when I return I may find my old friends the Harbinger and Magazine now twain, 'one flesh.' May the Spirit of Christ animate us; humble us, quicken us; render us all more gentle and congenial here and everlastingly happy hereafter!" Having labored for this from the beginning, we cordially respond: Amen.

## OBITUARY NOTICES.

DIED, at the residence of his mother, in Madison co., O. on the 11th of July, JAMES W. MARK, in the 27th year of his age, highly esteemed and deeply regretted by his whole community. With this estimable young man we have sustained an intimate intercourse during a period of thirteen years. We have known him as a boy, as a man and as a relative. We have never known a man of more nobleness of nature, amiability of disposition, and honesty and benevolence of purpose. He was not a member of any church, and yet his conduct was as circumspect as that of many devoted churchmen. A single fact will illustrate his character. Six years ago we stood together around the death-bed of his father when he received a dying request, that he should take care of an aged, an infirm mother, left companionless upon earth. To fulfil this duty as he understood it, although possessed of a lively and sociable temper, he has foregone marriage, the society of the world, and the pleasures of

travel, and has sedulously given himself to her protection and comfort. But again the earthly staff upon which she leaned is broken; and a son of promise and hope lies by the side of a venerated husband: may it be as the last shower upon the harvest already ripe for the sickle! O God! be her rod of support and her portion forever! and say the tears of bereaved brothers and sisters by lifting up their hopes to the land where sorrow and separation are unknown forever.

FLAT CREEK, Bedford Co, Tenn. July 1852.

DEAR BROTHER FANNING:—My Dearly beloved son A. H. DEAN is no more! He departed this life the 21st. in his 22d year, after severe suffering from measles, which he bore with christian resignation. Some two hours before his death he said, he desired to sing, and commenced.

"Amazing grace how sweet the sound

That saved a wretch like me,"

and sung distinctly through the verse. His voice in singing impressed upon me very deeply, the idea of a lonesome traveler going home, and I wished to sing with my child, but I was so heart stricken that I could not utter God's praise in a song with my dying son. He bade us adieu in peace after having lived a member of the church of Christ for some five years.

HENRY DEAN.

Bro. A. H. Dean had been a student of Franklin College about two years, and by his pious life and gentlemanly deportment, he gained the confidence and affection of his teachers and acquaintances generally. With his afflicted parents and friends, we feel it is a very great privilege, to mingle our sympathies. His early death was so unexpected that, his many friends at this place, can scarcely be reconciled to the unwelcome report. Though, we weep in hope, and fear not that he, "rests from his labors" and that his, "works will follow him"

T. F.

Franklin College, August 1st, 1852.

LEWISBURG, Ten. July 19th, 1852.

BRO. EDITORS:—It has become my duty, to announce to the brother-hood the death of our venerable and aged Father, John Hooton of Marshall Co, Tenn. He in early life became a member of the Methodist E. Church; soon after, became a preacher of indefatigable character—arranged the first circuit in the Territory of Indiana. On account of some views relative to the Son-ship of Christ, and also, their Discipline he left them and became a member of the Reformation—was an active and ardent minister of the Gospel; though illiterate he did a great work in his day:—Once, in about 18 months he added about 700 to the church in this state; many of whom are yet living witnesses of his ardor, and through them, though dead, yet he speaks—raised 10 children 4 of whom are preachers.

Father Hooton was born Feb. 2, 1779, died May 24, 1/2 past 4 o'clock P. M. 1852, aged 73 years 3 months and 22 days.

He bore his illness with Christian resignation—And just before his last, in pleasing calmness he would say "I want to go home"—"I must go home"&c. &c. I asked, Father Hooton, what do you wish to obtain?" He looked me in the face as if he were astonished "Why?" said he, "I want to obtain Eternal Life." I then replied "Father Hooton have you any doubts of that fact?" Said he, "None, none." This being so, the friends "should not sorrow as those who have no hope." He has gone to join the hosts at rest.

"There in his presence we shall stand,

And celebrate his love:

Angels and saints, a glorious band,

Shall crowd the courts above"

J. R. COLLINSWORTH.

ALEXANDRIA, Tenn., Aug. 1852.

DIED, at Fort Blount, Jackson county, Tennessee, on the 19th of June, 1852, in her 73d year, Mrs. MARGARET WILLIAMS relict of the late Capt. Sampson Williams.

The deceased settled at For Blount shortly after her marriage in 1799, and continued to reside there till her death, living all the time within a few hundred yards of the place where her first house stood. She was immersed by T. A. Cantrell, in 1838 and united with the Christian Church at Bagdad, Tenn., of which she continued an exemplary member till her death.

O. D. W.

# 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. V.

NASHVILLE, TENN. OCTOBER, 1852.

NO. X.

## Characteristics of a Christian Church.

A DISCOURSE DELIVERED AT THE OPENING OF THE HOUSE OF WORSHIP, NASHVILLE, FIFTH LORDS' DAY IN MAY, 1852,

BY J. B. FERGUSON.

TEXT—*Matthew* XXV; 1—10.

(Concluded from page 264.)

### COMMUNION.

To win the free power of our immortal affections, and inspire our hope by a present elevation of love, we are taught in the holy Scriptures that our church relationships are far from being limited to the present time and its intercourses. By Jesus Christ, we have come to Mount Zion, the dwelling place of God, angels and justified men. By faith, we are permitted to recognize our association with the invisible and immortal, and to anticipate the glories that await us in our eternal home. In our feelings and our worship, we may be united to the innumerable host of God's elect, for by becoming Christians, we have become identified with the happy and glorified Church, and we shall share its honors and joys. Heaven is filled with angels, but many of them were earth-born like ourselves. "I am of thy fellow-servants and of thy brethren, the prophets." Heaven is near to earth whenever we realize our connection and communion with the great spiritual family of Christ. To the worldly mind, it may be a far-off, separated city, but to the love, alive with the thought of God, it is in close connection with the world in which we live. Who that has studied the history of Christ, that has not remarked the intimate communion between the dead and the living, that it everywhere discloses. Angels are ever with him. "The dead," he says, "are alive to God." The long dead converse with him on the holy mountain. He calls the souls of the dead back, as if

they were not far off. He declares that angels rejoice over returning sinners, and his Apostle has assured us that principalities and powers, in heavenly places, are instructed in the manifold wisdom of God, displayed by the Church on earth, which wisdom has been revealed to reconcile all things, yea *all things*, whether they be things on earth, or things in heaven.

Nor is this, to a spiritual, and reflective mind, a strange doctrine. Our life is but the focus of living light, into which the past and the future condense their interests. We are being helped up the steeps of Time this day by the thoughts of minds that cover both the directions of eternity, the worlds past and to come. We are Disciples of whom? Of a prophet belonging to a foreign nation, the spirit of whose inspiration unites us with a long chain of generations, reaching back to Adam and forward to Adam's last son, and forming all ransomed souls into one grand church. We are disciples, also, of an *ascended* Prophet, under whom are the thrones and dominions, principalities and powers of the eternal state. The Risen Christ is the head of the Immortal Host. This believed, our faith never fails us, even in the darkest hour of human vicissitude and dismay. Faith fails to those who miss the grand element of our being, who do not familiarize themselves with the highest characteristic features of our redeemed nature. Become at home with the great souls of Prophets, Apostles and Saints; make yourself the bosom friend of the holy by copying their faith and labors, and you will find what that scripture means which says: "we are encompassed about by a great cloud of witnesses." Learn to grow faithful to your own most solemn experience; learn to trust your noblest love; and an

amazing prospect will spread itself before you, and the happy instinct of your purified affections will be that of a daily hope and a ready faith; "for whosoever believeth hath the everlasting life." Whilst this thought is before me, I pause to ask the congregation that claims these outward rules, to whom is an invisible church possible? I answer—to any one whom the invisible God has seen fit to put upon trial in this world amongst free souls, who can appreciate the natural kindred of all souls. To such all difficulty connected with the Christian doctrine of hereafter will recede; for the soul will be exalted into independence of change, by the hope of sympathies and connections, ever fresh, with the blessed family of God, whether upon the banks of time, in the ocean of death, or far up the heights of an immortal deliverance.

Now it is the duty of a Church to preserve this sense of *Communion*, between all ages and all worlds. Within the walls of its temples; along the ways of its charities; it must surround the mind of its members by an atmosphere in which this faith must live, thrive and grow, and the virtues of noble souls be handed down.

Nor do I believe that the power of argument, or the authority of the Scriptures will avail to this end so much as the just and holy discipline of the conscience and affections, enjoined by those Scriptures. We must nurture the love of goodness and greatness in the past; we must awaken our confidence in the estimates of the pure and pious heart; we must glorify the dark-places of our own bosoms and of the world by the light of thought and love; we must show our love to the dead by realizing their nearness to us, and vindicate the sanctity of Death against all physical appearances, and penetrate its awful spaces with the glow of prayer and hope: and thus the mists will pass from our holiest expectations and we will realize communion with all who suffered and worshipped with us on earth, with all for whom we have suffered and prayed, and with the 'general Assembly of God who are enrolled in heaven.'

Tell me not that we cannot be thus near the departed because we cannot see them? We are near to God every moment, but what mortal has ever seen his form, or heard his voice? The simplest thought of God—God as a spirit—is not yet realized, unless the impossibility of spiritual communion be removed by it. The Savior saw the dead and talked with them, for his spiritual vision was full and clear. We, his Disciples, see them not—nor do we hear them, for our spiritual vision is partial and closed; but by faith a free communion with the invisible may be opened, as the tabernacle of God with men is now anticipated. The thought will encourage to religious effort. When we seem alone and feel alone in any cause of solemn duty, of long suffering, we may exclaim with the Prophet, that "more are they that are with us than they that be with them." When asked to obey commands which the multitude despise, we will feel that we are environed by hosts who have also gone up through much tribulation. Many who have entered the heavenly rest have endured what we must endure—have felt the loneliness and desolation that press upon our spirits, and to many of us the approbation of the departed is more than that of those who remain.

God has set us in families, as well as in Churches, that we may realize this truth. And hence there is no appeal so powerful, as that which brings over us a sense of the wishes and interests of the loved and the lost, the long-lost but never forgotten. I have seen worldly men, and see them every day, upon whom every argument and motive of the gospel may be expended in vain, who yet can be reached by an appeal to their remembrance of the sainted dead. Why is this? It is because God has ordered it. He established us in families for spiritual, as well as temporal ends, and this is one reason why he guards the sanctity of the marriage bed and holiness of home, for without them some of the most powerful spiritual influences are lost. Sons remember their mothers in heaven; remember, that were they still upon earth, they would find their highest happiness in anticipating their

desires, and shielding them from disappointment and sorrow. Could they believe that a mother's soul still yearns for their salvation, they would at once enter upon the life of heaven, and feel that they were not alone in its struggles. Parents living without faith, without prayer, without the Christian's hope, who have children committed to the invisible world in spotless innocence, will desire that they shall not be orphans there, and will seek in the footmarks of Him who said "Suffer them to come unto me," to lift, ere long, their glad thanksgiving with them. Brothers and sisters, lovers and friends, from whom the pure and the lovely have been called away, have you lost your cordial sympathy and deep affection? Do you not desire to be one with them again above the influences of mere fleshly ties? Then break off your ignoble slavery to self-indulgence, and enter upon a life of daily duty and prayer. Or go you on the downward way? The spirits of the departed turn from you, for they know the fatal issue of your guilt, and they see it hastening. O! this thought is to me as grand as it is great. It may be too vast and bewildering to our fleshly imaginations and sin-beclouded souls; but I will struggle for it, and believe that in our daily walk and in the most lonely and secluded scenes, we are in the midst of a universe of living souls—who bear a part in every worthy, generous impulse of our hearts, and from the serpent trail of our meanness, our selfishness and our waywardness, recoil. We live beneath the eye of angust witnesses; we walk in the midst of adoring multitudes; we dwell and worship in the presence of innumerable angels; and the thought, when we come here, will increase the fervor of our spirits, and help "us lay aside the weights that so easily beset us, and run with patience the race set before us."

We come here, then, to commune with the invisible, that we may make heaven a glorious reality in our faith and hope; that we may daily feel its attraction, and overcome the power with which this world draws us to itself. We come to commune with Heaven, with the elder Brethren of creation,

who sang together at the morning birth of our world; the great and the good of all ages and of all climes; the friends, deliverers and ornaments of our race; the Prophets, Apostles, martyrs; the heads of public and private life; fathers, mothers, husbands, children, friends, all, all who have walked before God in the beauty of love and the holiness of duty. Shall we, O! my friends, cherish this communion, or shall our selfishness and unrepented sins separate us as a gulf from it, to be united with a world from which we are passing with the rapidity of thought.

Let us come, then, to this altar, to build altars in our own hearts, whereon our thoughts may worship; to rise above the petty wants and low desires that hedge out our communion with the skies; to cherish the wish to be better and brighter than we are; to consummate our likeness to the glorious shapes portrayed in the teaching of Jesus; while we yearn to o'erleap our mortal state, and make the unseen with its actual glories shine over the hearts that weep, and give back to our memories the loved and the admired whom the tomb has vainly covered. O! here, then, as a mother lulls and leads her restless child, hush, O God! the vain tumult of our souls, and guide us by that trust which breaks away earth's bars upon our upward eye, that arches the area invisible, and over death's dark gulf leads to the eternal goal!

But while marking the characteristics of a true Church of Christ upon an occasion of joy and gratitude like this, a word must be said of—

#### CHARITY,

that reconciler of difficulties, that noblest and divinest of all virtues, which as a sun, regular and orderly in its course, dispenses a constantly benignant influence. The dedication of any superstructure to the worship of God and the teaching of the Religion of Christ, as it is an occasion of devout thankfulness, will ever impress the purified heart with sincere charity. Even though it were erected by a Church or community from whom we differ, and who make it a virtue, at times at least, to separate from us in religious

services, we should be glad that they were able to gratify their wishes in the accommodations of a house of worship. And I assure you that it is no affected charity in me that prompts this sentiment. Nor is it disloyalty to any truth recognized in the measure of my knowledge of the gift of Christ. With me any religion is better than no religion; and there are no religious efforts so foolish and forbidding to an enlightened mind, as the attempt to regulate other men's creeds by our limited interpretation of divine truth. I know of no people who acknowledge Christ and regard the authority of his word, whatever erroneous views and superstitious practices I see connected with their creed and religious services, who are not made instruments for the spread of some of the moralizing, and purifying influences of Christianity. We rejoice to recognize the spirit and power of Christianity, independent of all trammels of party ignorance and superstition. The presence and blessings of God cannot be monopolized—his religion has its origin in the deep and universal wants of man, and as well might we attempt to chain the free winds of Heaven that blow everywhere unconfined, over the hut as well as the palace, over the bleak desert as well as over the cultivated field, or restrain the shining of the Sun that arises equally upon the evil and the good, as to confine to any person or creed, or name, the acceptable worship of God, or the influence of that truth and goodness which came into the world by Jesus Christ. The religious element is a part of man's nature, however differently developed and manifested. We differ in race, in capacity, in means of improvement, in the manner of education, in social station, in employment, in the combinations of experience, and how is it possible for to arrive at the same conclusion in regard to the nature of God, of the human soul, of acceptable religious service and of our eternal destiny? It is impossible, and our differences were intended as means or ground-work of continual mutual improvement; each one assisting another with his knowledge and experience, and

no one allowed to fancy himself infallible, unless it should be in the infallibility and unchangeableness of his folly. We receive each other, then, without regard to differences of opinion; knowing that it is of the nature of human progress, that while some men may be fully established in truths which they have heard and carefully examined, the same truths may strike the ears of others as strange or contradictory sounds. And we should be heartily glad, when any, who honestly differ with us are able to, provide for themselves comfortable means of association and worship, and so far as we believe them inculcating error, trust in God and the power of his truth to correct or overrule it, as he must correct and overrule much in us all, or abandon us forever.

But we should be glad to-day for the simplest ideas connected with the subject. We have erected another house of worship: a place wherein we may meet for religious improvement; where we may strengthen each other's faith, hope and love; where we may make a frequent heavenly-place by seeking and finding good influences from above; where we may study and improve ourselves in the love and will of God, and anew consecrate ourselves to the life in which he is well pleased; where together we may appropriate his promises, by keeping his ordinances, and thus grow in his favor and in the knowledge of his truth; where we learn and teach our children to employ our highest faculties and affections in contemplating the being, perfections and dominion of the highest object in the Universe; where, in a word, we may make ourselves houses of God, temples of his praise, in which he shall dwell according to his promise: "Lo the Heaven and the Heaven of Heavens cannot contain me; yet will I dwell with him who is of a contrite spirit, and who trembles at my word."

Every community of taste and refinement rejoices at the erection of beautiful edifices for purposes of legislation or jurisprudence, for literature and the arts, and often for nothing higher than luxurious ease and dissipation. But the noblest and best of these

ends are not to be compared with the interests contemplated in the erection of a house of worship. Man's earthly and political relations are important, but they by no means exhaust his capacity for knowledge or enjoyment. They may indeed store his mind with useful facts, that may protect, comfort and allure him as the creature of God. But they are limited by his outward life. They may unite him to his fellow-man to obtain that assistance which he offers in return; defence against the infirmities of infancy, old age and disease; repulsion to the hostile powers of nature; protection to the common well-being; enjoyment of the property you acquire; the leisure you may have earned; and as the body defends the soul, they may protect you in the use you make of them for the higher development of your moral existence. But there are two objects that present themselves to every man's mind so soon as it is capable of reflection. First, the satisfaction and happiness he can enjoy in the faculties with which he feels himself endowed; and secondly, such improvement of these faculties as may qualify him for another mode of being. He realizes that he has wants too deep, powers and affections too large and inexhaustible to be confined to a world in which he lives a mere nursery life. He feels that he has come from something more than the blind working of outward circumstance. He has come from God. He must find his peace and happiness in God. He seeks not only to be outwardly happy; but to be worthy of happiness of a more exalted nature, and especially, as his experience every day assures him that the earthly happiness is more a seeming than a reality. Earthly happiness and spiritual peace are the two-fold end of his being, and as the latter pertains to eternity as well as time, the former must be subordinate to it, and by making it subordinate, he will save, whilst by making it supreme, he will loose his soul. To serve these ends he puts forth his individual efforts as a man and his combined efforts as a social being. Not, then, in magnificent structures, reared by scientific skill for earthly uses do we see all of man's

glory. The humble spire of our humble Church, pointing heavenward, may have more of glory in it; may speak more powerfully for the interests of man than all the stately domes, encircling arches and lofty columns of all the temples of human hands from Egypt to America. Regret not, therefore, but rejoice in the devotion of your money and time to the erection of houses of worship; for society cannot exist without them and man attain the acknowledged ends of his being.

I know there are some who disparage all public worship; who regard all its forms as superstitious; its enactments as arbitrary; its ends as selfish. I know, too, that there is a young genius of philosophy, that "with the serene intensity of metaphysical enthusiasm upon its brow and the burning songs of liberty on its lips, wandering through our great cities and in restless colleges, and debating literary clubs, preaches the promise of a golden age, when all priestcraft shall be hurled from its oppressive seats and freed humanity shall go forth, relieved from the incubus of worship"—to what? Aye! to what?—to a godless future, and the crash of institutions it could never appreciate much less build up. But such views arise from a narrow view of human nature, a denial of history and life, or incapacity, or unwillingness to distinguish between the false and the true, the use and the abuse of man's devotional powers. I know there are false views of worship, but I also know that false views are not confined to worship. I hear false views at the Bank, at the Exchange, in the field and in the market, yet I do not, therefore, conclude that there are no true views. Men disfigure the thought of God; they worship him often as if to appease his wrath or command his partial favor; they present tributes of adulation instead of praise; they offer gifts and victims instead of submissive hearts; they seek to bend the almighty to their particular interests rather than to bend the stubbornness of their pride, that the soul may lift itself up with filial, grateful joy to the fountain of all greatness, goodness and truth; they worship with fear and selfish-

ness, instead of faith and love. But still they worship, and are more to be respected with their follies than those that disparage everything, they never seriously undertake. Such resemble the rude savage, who standing out in his sullenness and nakedness before the unhewn hut of the Western pioneer, having just returned from gazing on a city of palaces, laughs tauntingly at his humble cabin, forgetting that he neither can build palace nor hut; and who has not the foresight, to see that the hut in his howling wilderness of beasts and beastly men, is only the harbinger of an improved civilization that must swallow him up, or drive him and his beast company still farther and farther beyond the reach of improvement. Nothing is gained by blank denials. The hut is not a palace and the pioneer feels it. And the denial does not rear the palace. Our worship, the result of a common frailty, we know is imperfect, and we hope to see it more enlightened, enlarged and purified, and hence we build free houses for the progress of truth, and for our own progress in the truth. Religion, corrupt it as you will, or deny it as you may, is an element of human nature, and no element of that nature has been so universally manifested. It antedates the invention of letters, for hymns to the Deity were perpetuated for many ages before there came one to record them in books of Genesis, Hebrew, Egyptian or Grecian. It antedates all temples, for before temples were built men worshipped in groves and upon mountain-tops. It antedates all the fine arts, for music, the first of the arts, was but the breathing of man's fears, wants, hopes, his gratitude and praise to the unseen power. It was the first bond of society. It will be the last. It is the root as it is the glory of the tree of civilization. It has founded and destroyed the mightiest empires. And it will exist when all human empires shall be abolished. Do you ask why? Because man has wants and aspirations that neither himself, as an individual, or as associated with his fellow, can gratify, and he looks and must ever look to the heavens for security and strength that no earthly interest can develop. As a savage

or a child in his ignorance, he may mistake the voice of thunder, or of the winds, or of the cataract for the voice of God. He may see a miracle or a wonder from God in every unusual event. And these rude notions may be corrected as he advances to maturity or to civilization. But when they fade before the light of science, the want, the religious want of man's nature, that revealed them, still lives, and in the very science that exposes the superstition, finds confirmation of the truths revealed to it by one who came down from heaven. Do you ask how? I answer. That science reveals fixed laws and an established order of nature. These laws reveal a Law-giver, and wisely interpreted, they proclaim a wisdom everywhere present, controlled by a benevolent purpose, and for ends upon ends, unsearchable. They bring us nearer to God, for they reveal him in his own works. His hand-writing is now seen on the heavens and the earth, on the star and the planet, on the body and the soul of man, where formerly there was little more than a blank. This knowledge of his works has enabled us to add to our comforts; to alleviate human suffering; and thus furnishes new evidence of the goodness of God. Our religion, therefore, by the aid of the light of science, partakes more of love than fear, as it discloses more of the true character of God and awakens new moral susceptibilities in us, which are destined to a development that shall drive want from the earth, unite the human family, and spread the sunlight of God's goodness over all his works.

Our animal wants are but for a day and cease with our mortal life. Our spiritual wants are of the soul and reach into eternity. Our greatest of all wants is the want of God. Our souls tend to him whenever the true nature of any want presses upon us. Do we desire to know and find the boundary of our enquiries, before finding the essence of knowledge? The mind cries out to its parent mind to break up that boundary, and unveil the unseen to our longing desires, and learns to trust that it will be done here or hereafter. Do we desire to be pure, to be holy, to be Godlike, above and beyond all our

exertions to know and do the will of God, to receive his pardon, to partake of his spirit, and appropriate the labors and gifts of Christ? The soul goes forth in supplication and finds its repose in Almighty goodness, pledged for its help and deliverance. Do we behold our frailty, our aims unattained, our good mixed, our loss of bliss embittered with sorrow, while the weight of our mortality and the hopeless appearances of death press upon us? The flesh and the heart will cry out unto God, and can find an answer to the cry only in the thought, that God is the strength of the heart and our portion forever. Thus worship becomes the necessary, as it is the highest, use of our faculties. There is no higher service—there is no purer joy. And whilst the Heavens declare the glory of God, a soul enkindled into piety becomes the type and representative of that glory upon earth.

But this house, beautiful and commodious to us as it is, will moulder and become a ruin. The loftiest temple built in time will, by the fullness of time, crumble and fall. The works of human hands will perish. Our pleasing and improving associations, knit though they may be by the purest friendship and the most devout attachment, will be broken up. Builder and temple, preacher and people will pass away, from walking round these walls, descending these aisles, and occupying these seats. The chill winter of Death will spread itself over their fairest earthly prospects, their fondest hopes and proudest calculations. The earth itself shall be dissolved, the heavens be folded up as a curtain and rolled together as a scroll. "But thou Lord in the beginning didst lay the foundations of the earth, and the Heavens are the work of thy hands. And though they perish, thou shalt remain. Though they wax old as doth a garment or as a vesture, thou shalt fold them up and they shall be changed, yet thou art the same from everlasting to everlasting, and thy years shall never fail thee. And whosoever doeth the will of the Lord shall abide forever." Seeing all these things shall be changed and we, one by one, shall fall from our places, however full our ranks to-day, shall we put

our trust in this house, or in all houses? We build, but others will inhabit. Shall we put our hope in wealth? It cannot redeem from Death, nor save from going down to the pit. Shall we confide in eloquence? The tongue of the eloquent shall be mute, and its voice charms not the ear of the Destroyer. Shall we repose our faith in music? Music changes its anthem into a requiem over the dead. Shall we cling to each other, and lean upon our united arms of strength? Our arms are of flesh, and flesh and heart shall fail. If man, then, and his work fail and pass away, our hope can be only in the word of God, and this word is by the gospel preached unto you. To the preaching, hearing and obeying of which, let us, therefore, this day reconsecrate ourselves, and live for a temple and inheritance incorruptible, undefiled, and which fadeth not away, reserved in Heaven for all those who are kept by the power of God through faith unto salvation, yet to be revealed.

#### Rewards and Punishments of the Future Life.—No. IV.

Are a *free* people willing to listen to a subject claiming an importance as momentous as any that ever arrested human attention? We know they are, and hence we cautiously but fearlessly proceed; cautiously, because an error here is no trifling error; and fearlessly, because *our* highest happiness is involved in the investigation. We know of no human infallibility. We have recently read the most orthodox authors, some of whom we had studied in former days; and we could readily give the result of our readings. But such a course would not advance the cause of truth one step and, we think, would only deepen the ignorance and prejudice that already dims the faith and weakens the moral power of thousands. The question should ever be, not what is Orthodox or Heterodox, but what is truth?—for naught else can satisfy the immortal craving of the soul when alive to its divine origin, and its everlasting part in the everlasting will of God. But we would advise the reader that if he is not prepared for this

question, he had better not accompany us. Not but that we would be glad of his company, but if he wish us to keep him by our side only to bear his heavy idols up the steep ascent of truth's narrow passage, we beg leave to advise him we will not, but on the contrary, would urge their being dashed down the precipice, ere by a false step, they serve to precipitate us into the great abyss of superstition and crime that ever yawns below. There is much jealousy, and very proper jealousy, lest an unguarded investigation of these great subjects may remove some salutary restraints. We feel the nature of that jealousy, but we cannot allow it to hinder us from stating what our calmest, most diligent and anxious investigations, show us year after year to be God's unalterable truth. Men everywhere listen to strong language used upon this subject with apathy and indifference; and the reason is obvious. The impression is too vague, and although the view presented be strong enough, it is not strict enough, because not made applicable to veritable experience.

We have already noticed the confounding error that mistakes the costume of truth upon this subject, for truth itself. This error violates all moral distinctions and substitutes arbitrary ones in their place. It appeals to the fact that the Scriptures divide the world into righteous and wicked, sinners and saints, and from thence infers that these two divisions describe the condition, character and moral capacity of the whole race of man. Formerly, when strict Calvinism was in vogue, it made this distinction to embrace infants and idiots, pagans and Christians, giving to the "elect" the certainty of regeneration and perseverance to the place of the blest, and to the "non-elect," the same certainty of remaining in their sins, unavoidably exposed to eternal damnation from which there could be no deliverance. Infants in Hell and persecutors in Heaven were not an unfrequent image in the mind of those whose highest idea of spiritual glory was a hatred of the natural affections, and a renunciation of the innocent impulses of the heart. But time has modified the system,

and advancing intelligence has dethroned the demon that had usurped the throne of the Eternal Father in the affections of sincere and earnest men; so that now we are taught that all infants who die are elect, and that sovereign acts of Almighty grace may secretly reach the condition of myriads whose lives give us no assurance of well-grounded hope. But many who are relieved from the idea of arbitrary election and reprobation still adhere to all that is arbitrary in the distinction between saints and sinners, and in the arbitrary bestowal of rewards and punishments in the life to come. And we are asked with more than ordinary confidence, *Does not the Bible make the distinction?* We answer it does, and for the highest and holiest purposes. It also speaks of "rich and poor," "learned and ignorant," "wise and foolish." Now it would be just as rational to suppose that all wise men have the same degree of wisdom, and all simpletons the same degree of folly; that all rich men are equally wealthy and all poor men equally poor, as that the distinction between "just and unjust," "good and evil," presents an entirely opposite and absolutely different class of individuals. On the contrary, these are distinctions that embrace every grade, either in the ascending or descending scale. We cannot speak otherwise, and no one misunderstands us when our words are confined to existing and palpable relations. A great truth is ever presented by these scriptural and rational distinctions, but that truth is conveyed in human, and in this case, *figurative* language. The truth is the eternal distinction between good and evil, and the unchangeable nature of their rewards and punishments: that the good, shall receive good, and the evil, evil, and in the proportion as they are either good or evil. Representations of the future world are taken from what passes in this. Thus Heaven is a city; Hell, an abyss. The judgment is a set court, with Christ upon a literal throne with the state and splendor of an Eastern monarch; wicked men, like unbidden guests at a marriage, are in outer darkness, chilled with the cold and

chattering their teeth; while the righteous are in the illuminated mansion amid festivity, songs and rejoicing; or the wicked are in the vale of the Son of Hinnom, a loathsome place of consuming carcasses; and the righteous in the city, now made a New Jerusalem, with unscaleable walls and life-giving food, and a divine presence unclouded. I say these are figurative descriptions, and in so saying only repeat what all the learned admit and frequently utter. But their being figurative does not prevent the setting forth of truth. With us from the time we gave them a sincere and untrammelled investigation, they have ever conveyed a most simple, solemn and purifying truth; and that truth I find repeated in all God's Providence, even as opened in this life. Plainly stated, it is: God has distinguished, and will forever distinguish, between good men and bad men, and in proportion as they are good or bad, and that his divine judgment, which goes forward forever, will be more clear and distinct in the future than in the present life. There he will reward or punish men according to their character, and the disguises and hypocrisies of this world will be torn off.

Besides, there are other teachings in the Scriptures than these figurative ones, from which there is no mistaking the truth that rewards and punishments are proportioned according to moral and not arbitrary discrimination. We read that he will "render to every man according to his works;" that he will judge them in their spirit or spiritual state, "according to the deeds done in the body;" that eternal life or happiness will be bestowed upon those who have persevered in well-doing; whilst tribulation and anguish will fall to the lot of the contentious and disobedient. By other figures, we are taught that "what a man soweth that shall he also reap," and "that God is not mocked."

The most ordinary mind and attainments are capable of seeing that such scriptures cannot be true and the common notions of Heaven and Hell be scriptural. In the future life men cannot be rewarded according to their character; "according to the deeds

done in the body," by consigning whole masses to the same place or to the same state; for the differences of human character are as diverse as the different aspects of the physical universe, or the various impressions of the human countenance. Men differ in moral character as they differ in intelligence, and by as many to us imperceptible degrees. We may not be able to state the difference no more than we may be able to point out the infinite grades of human capacity, but we know that it exists as well as we know that we exist. Any interpretation of scriptural figures, therefore, that causes us to deny a fixed and palpable fact, we may rely upon it, is a false one, having no support other than the human assumption that decreed that the sun rises and sets because the Bible so declares. Men ignore their reason, their common observation, and degrade their God-given capacities to think and judge as accountable beings, whenever they accept it. If human character were made by machinery, then the division of it into two unchangeable samples might be correct. But if it be the result of will, of moral agency, commonly called free agency, then it must be as various as the operations of that agency.

The truth, then, the simple unsophisticated truth is, that as we speak of the strong and the weak, of the wise and the foolish, of the learned and the illiterate, the rich and the poor, so the Scriptures speak of the righteous and wicked, of saints and sinners, and they are to be understood with the same discrimination and qualification. From the highest point of excellence to the lowest point of degradation there are innumerable steps upon which the whole race of mankind now stand, exhibiting a corresponding variety of character. A divine judgment upon these will reward or punish according to what they are and what they are capable of being, and hence they will have as many allotments as there are shades of moral difference, or, if you prefer the physical language, as there are mansions or caverns in the invisible dominions of God.

But I am asked, Does not the Bible speak

of a judgment day, and of a separation between the sheep and the goats, the wicked and the just? Certainly it does; and it also speaks of a gospel "day," which has already lasted eighteen hundred years. It calls the whole gospel age "*the day of Salvation*," whilst a "day of the Lord" is spoken of as a thousand years. We must use earthly events to express spiritual truth, but we should not limit the spiritual truth by the earthly event. This would indeed be subjecting spirit to flesh, eternity to time, God to man. And this is almost invariably done by those who exercise no discrimination in the use of such expressions. Christ while in the flesh was limited to place and time; and he said he must needs go away, that he might come again, or be where, by his spirit, he could comfort all, in all places, and in all time. He is still described as upon a throne, after the imagery of earthly princes, seated in state by their reigning fathers, and we had as well insist that this is a literal description as that he has set a definite day for a Judgment of the world. The purpose of all such descriptions is to set forth the authority of Christ as judge, in order that men may accept his teaching and offices as the divine helps to the better, even the eternal life. The difference between the state of a very good man and a very bad one is immense; it is great here, and we are taught that it will be greater hereafter. Their difference of allotment will be equally great, whilst the best among bad men and the worst among good men may come very near together, when the laws of retributive justice shall be fully executed. Both may be, nay, they will be, disappointed in their expectations. For who can see the future? The happiness of the good we are told will exceed their expectations; the misery and anguish of the wicked will transcend their fears. In other words the consequences of our actions will be found to have been more serious, solemn and far-reaching than our dim perceptions, while in the flesh, would allow us to calculate. The day of Judgment is God's season for rewarding the good and punishing the evil,

and it may last for ages for aught that I can read in the leaves of his revelation; it certainly will last as long as human beings are born and die, and born with capacities for good and evil. So long as there is a moral agent, there will be a moral judgment.

"But I will be regenerated," says some one, "and all the regenerated shall reap the reward of everlasting life." Here is another abuse of scriptural language. No one can insist too much upon the necessity of turning from wicked ways to the wisdom of the just. But any use of the words conversion, regeneration, or repentance that makes them an event of a moment or the result of miraculous agency, is alike unscriptural and irrational. The beginning of conversion may be momentary; but it ends only with the correction of every evil habit, and the preparation for every good direction. That beginning is solemn, important, but if the forms by which it is expressed, are accepted in the place of a religious life, the mistake is great and the man who makes it ought never to complain of the Romanist on account of his fasts and pilgrimages, or even of his extreme unction. The difference in their religion is in degree, not in kind. It is the mistake that accepts mere sorrow or regret for repentance. Sorrow, may, nay does indicate repentance, but like all other indications, it may be deceptive. And the deception is one of common observation. Talk about loose or lax doctrines! The loosest of all doctrines, I ever heard, is that which tells a man that, by one moment's experience, the results of the most criminal offences and the worst excesses in sin may be avoided; and that one moment's virtue may prepare us for the happiness of eternity. I never hear it indicated but the Apostolic declaration comes up: "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." Let me not be understood as opposed to a man's making a start at any time of life. By no means. The compassion of the gospel for the sinful is such, that it warrants us in urging the commencement of the new life at every stage. But let not the entrance

upon the warfare be called the victory, and no one need blunder here. Religion as a life, and not as the mere credit of a dogma, is a theme, which if well pondered, will save us from all important mistakes upon this question. We cannot tell a sinful man with too much impressiveness, that he must be converted, or he cannot be happy; but if we make the impression that that conversion is the brief work of an hour, and that hour's work will bring him to heaven or happiness, we deceive him, and he can but feel the deception in proportion as he becomes a reflecting man.

The strict law of God's impartial justice, or "judgment," if you rather, which assures every man that he must be rewarded according to his deeds or character, is so often evaded by false views of conversion, that it needs to be constantly and clearly enforced. The mere belief that there is an infernal abyss, or heated "furnace," into which the wicked will be hurled as by mechanical locomotion, does not always impress the mind of the sinful as they need. The classic Pagans believed in infernal regions, but few entered them, and for these few an escape was provided by their wandering on the banks of Styx before entering the Elysian fields. The Romanist believes in the Hell of the eternally tortured, but he has a Purgatory invented to mitigate its horrors, and from which he preaches a deliverance according to arbitrary and senseless appointments. And so, also, the Hell of much Protestant preaching, though terrific in the description, is avoided by a mechanical process of conversion, a practical credit of inherited dogmas. And hence although their view, practically carried out, would consign the vast majority of all the living to interminable woe, the impression is made by their views of miraculous conversion, that nearly all the dying go at once to a heaven of perfect bliss. What I complain of is not that they make the idea of future retribution too impressive, but that they counteract its impressiveness upon reflecting minds by shocking all reason and all moral sense in their descriptions, and give false hope to the

unreflecting by views of conversion that mistake impulses for character, emotions for principles, and the belief of dogmas for a life of uprightness, sustained by faith in God through our Lord Jesus Christ, who has revealed Him.

But let the great truth be taught that God will distinguish between good men and bad men; that they will be rewarded and punished hereafter according to the character they have formed and sustained here; that every moment is in some sense a probation for every future moment; that every wrong habit of life and feeling will make us unhappy until effectually corrected; and that it must be corrected by ourselves with God's assistance, and not by any mechanical process or an exchange of worlds; that there is no priestly unction of miraculous power to save, and that nothing can save but deliverance from the habit from which we desire salvation, and at once, we feel placed in the divine school of God, in which every aspect of nature and every event of providence may prove a help in our appointed discipline and improvement. To man, in this school of life, the gospel comes in to remove the sense of guilt in the past of our prodigal lives by the assurances of the divine mercy, while it opens to us a treasure-house of helps that can never be exhausted of their power. The sense of imperfection and guilt, that every awakened mind often feels, is prevented from overpowering us by the revelation of Christ which makes known the love of God toward sinners. By the ordinances of Christianity, we acknowledge that revelation and accept its gracious assurances. By its law of love, made the rule of our life, we are directed in its peaceful, though often laborious paths of duty, individual and social. By its faith we look up to God under every trial, and look for the good which he ever brings out of evil. Whilst its descriptions of judgment, always figurative yet always strong and solemnly impressive, gathered usually from the circumstances attending the dissolution of corrupt states and kingdoms—assure us of the unchangeable truth, that every thought, word and action has its

future good or evil in the character which we make and the capacity we open in our souls for happiness or misery. But more anon.

J. B. F.

That Errors in Theology have sprung from False Principles of Reasoning.

If I were called upon to say on what subject the greatest errors had prevailed among mankind, I should answer, undoubtedly on that of religion. In this I suppose all thinking men are agreed. Paganism, for example, has embodied more enormous errors than ever were found in philosophy. To place the earth, for instance, at the centre of the solar system, is a small mistake compared with setting up a hideous idol, to represent the living God, or with sacrificing human victims to that idol. No delusions so mournful have ever overspread the world as those on demonology and witchcraft, the Inquisition, the purchased absolution of sins, and the unchallenged supremacy of the spiritual power.

If, again, I were called upon to say, from what subject error would most slowly disappear, I should still answer, from that of religion; and from this simple and sufficient reason, that on no subject have men's minds so little freedom. Emancipation from error is always achieved by free and courageous inquiry; but the arm that is stretched out into the spiritual realm, is paralyzed by fear. To tell men that they dare not think freely on religion, would provoke, it is very likely, a hasty denial. But the very conditions of all past religious investigation, involve this inevitable consequence. Can men think freely, under peril of eternal perdition for erring in their thought? Can they freely examine the claims of a revered church, or the tenets of an exclusive orthodoxy, which says, "every step of departure from me, is a step out of the only pale of safety?" It is clearly impossible. And therefore it is not to be thought surprising, if the religion of the world has been and is involved in deeper error, than any other subject of its thought. There have been dark ages in science; but there have been darker ages in

religion. From science the darkness has passed away. Has it passed away from religion?

This leads me to another observation. While there has been a grand reform in science, a revision of the theories of the dark ages, there has been no similar reform, on a great scale, in religion. Lord Bacon led the reform in science; but there has been no Lord Bacon in religion. Luther was not a reformer of that cast. No deep and philosophical inquiry, but only an earnest and effectual protest against religious domination, was his mission. Some freedom for religion he gained; some partial change in doctrine he effected; but there was no free and thorough investigation of the nature of religion in his time. A political, not a doctrinal reformation was the great change which he accomplished.

I say there has been no Lord Bacon in religion, no *novum organum religionis*. And this I say without any prejudice to the eminent persons, who, within the last three centuries, have attempted to reform the religion of their age. It is easy to see that even with equal merit, they could not have equal success. If a new discovery be made in chemistry or astronomy, all the world is comparatively ready to receive it. But let a new proposition be brought forward in religion, and not only is it less susceptible, from its very nature, of demonstration, but a host of prejudices and fears is arrayed against it. Science, it is true, has sometimes met with a hard fate in the world; but religion has never met with any other. *One* Galileo has been imprisoned; but ten thousands of heretics have been cast into dungeons, there to waste away the slow, forgotten years; unless, as has been common, the malice of their persecutors demanded the infliction and the sight of sharper agonies. Little chance was there for free thought to advance under such auspices; and little has it advanced, even till now.

In fact, has the true method of inquiry ever yet been fairly introduced into the prevalent theology of Christendom? Rejecting all presumptuous and preconceived the-

ories, Lord Bacon proposed to enter the field of nature, and to ask what are the facts, and then upon this basis, to build up the true theory. But in theology, a totally opposite method, i. e. the old scholastic method, has been pursued. Theories have taken precedence of facts, not facts of theories. What are our modern creeds but theories? What are the Thirty-nine Articles, and the Westminster Catechism, and the Augsburg Confession, but theories of religion? I do not deny that the theories have their place in philosophy, and might have in religion; i. e. as mere hypotheses to explain the facts. Only as mere suppositions, are they philosophically safe. But what are they in religion? Minatory creeds, catechisms for children. I pray you to conceive of it. Theories in philosophy have been held to be perilous enough—bars to progress; but on what other subject besides theology were theories ever taught to children? Nay, more, not only do modern creeds and catechisms thus forestall our decisions, but the Bible itself is placed in a position which is hostile to the true, philosophical, inductive method of inquiry. The Bible is regarded, not merely as throwing the light of teaching and interpretation upon the paths of our religious inquiries, but as the only source of light; not merely as illustrating the facts of religious experience, but as furnishing all the facts; not merely as a guide in the field of investigation, but as the field too. The theologian sits down to the reading of the Scriptures, disdainful, repudiating, abhorring all philosophical explanations from without. His aim, he says, is a single one. He boasts that he takes the sentences of holy writ just as they are; that he explains each sentence by itself—not even admitting any “analogy of faith” to guide him; that one text for a doctrine is as good as a thousand; and, in fine, that his nature, his reason, his conscience, are to bow down and to be as nothing, in the presence of this record. This is the very chivalry of theology; to make of the man, the inquirer, nothing; and of the matter to be inquired into, every thing.

But let us consider more particularly, for a moment, what is the true method of inquiry. It is to study facts in religion as we study facts in nature; and upon them to build up our system of doctrine. It is to hold theory in strict subjection to facts. Theory, hypothesis, has its place in philosophy;—but what place? That, I repeat, of mere supposition; liable to be always modified by the facts. It is natural for us to seek explanation; i. e., to frame a general scheme or plan of thought or belief, under which the known facts may arrange themselves, and by which they may be accounted for. Thus there have been theories in geology; one for instance, which explained the structure and condition of the earth by the action of fire; another, by the action of water. But what rational geologist ever reasoned as if his theory were to govern the facts? So in the study generally, whether of nature or of the mind. What true philosopher makes it his business to bend the facts to his theory, or, when some new and hostile fact presented, permits himself to say, “*that* is opposed to one of my five points, or of my thirty-nine articles, and therefore it cannot be; nay, the assertion of it shall be punished as heresy?” Or, when some irreconcilable contradiction of ideas is charged upon his theory, what philosopher is permitted to say, “Ah! that is a mystery; and it is only your proud reason that resists; which God will confound!” But is the true method one thing in philosophy, and another in religion? That is the grand, false, unphilosophical presumption on which most religious argument has proceeded; that the ordinary, philosophical method of reasoning may not be applied to religion. And the whole weight of church power for ages has been brought to crush down facts beneath theories, and simple inquiry beneath authoritative creeds. And every martyr’s stake, and fire, and blood, have been witnesses to that stupendous perversion. For this is no matter of mere speculation. Religious freedom, freedom to think on religion—this highest blessing on earth—has paid the dearest

price. Nothing on earth has cost such pain. It has brought not peace, but a sword. Its baptism has been, not in joy, but in agony. Its keen and piercing eye has looked out into the world, has looked out to eternity, beneath bloody brows, and from eye-lids searched with fire. "I have experiences," says the confessor, "convictions, facts, texts, that do not agree with your theory, your creed." "Go," has been the answer, "go and tell us if you can see them through the living flame! Or go and brood over them in the loneliness of universal desertion and obloquy!"

But where now, let us ask again, are the religious facts to be found and studied? I answer, in human nature, and in the Bible; not in one alone, but in both. Nay more; the relation between these two sources of knowledge is such, that human nature and experience must interpret the book. "The Bible, the Bible"—be it our religion; but the Bible as against theories, creeds, traditions, all coercive, combined power; not as against individual human experience; not as distinct from that experience.

Consider, whether to make it so, be not fatal alike to every claim, whether of Scripture or reason. The Bible is predicated upon human experience, is based upon it, addresses that experience, adopts its very language, uses words which could have no meaning at all, unless their interpretation were found in the human heart. The Bible, we say, is a revelation concerning God's nature and man's duty. But it could be no revelation at all, to a race which had no ideas of that nature and that duty. When it said to man, "Be pure, humble, upright, good," it went upon the presumption that he had already some sense and experience of these qualities; else it had been as words to the deaf. Its intent was to elevate this experience, not to supersede it. To set it aside, to fling it out of the account, were suicidal, fatal to the end, subversive of all just principles of reasoning.

Suppose that a revelation was given concerning nature without us. To interpret the revelation, should we not be obliged to

consult nature, and to give it a fair hearing. Should we say, "It is a coarse, material clod, and before the light of revelation, it is as nothing; not worth listening to?" And if the facts of nature seemed to conflict with the words of the Book, should we not say, "The discrepancy must be removed, by some new understanding of facts, or better interpretation of words?" And if the facts, after all inquiry, stood open, unquestionable, irrefragable, against our interpretation, should we not feel that the interpretation must inevitably give way?

And so with regard to the Bible and the facts of human nature; is it to nullify those facts? Was it intended to foreclose and seal up all other sources of spiritual knowledge? Is the Bible to stand by itself, apart and alone; and are its declarations to be interpreted without any aid of human experience? If so, I pray to be told what interpreting means. I interpret what I do not know, by what I do know. I interpret the book without me, by the reason, conscience, experience within me. It is not possible for me to do otherwise. It is said that divine aid is to be sought, to assist our reason and conscience? It is true. But what is meant by aiding any faculty? To supersede, discard, deny it—is that aiding it?

No, the Bible is to throw light on human nature, not to blot it out or to treat it as if it were a blot, or a blank, or a mass of darkness. It is to elicit those truths that lie deep in humanity, and not to cast it aside as having no truth in it. It is kindly and generously to cultivate the soul, and not to crush it down to ignominy and despair. Nay more, if there is, or seems to be, any certain fact in human nature, the interpreter is to pause upon that fact, and to take care how he explains any thing against it. If it be a fact, established and sure, nothing in the record of truth can be against it. The theologian, for a while, stood against the facts of science, the science of astronomy, the true theory of the solar system; but he found at length, that the rolling of worlds would not obey the laws of criticism, and criticism was obliged to yield. And so against the

fact of moral freedom in man, he has held dogmas and theories, but he will find that those dogmas and theories must give way. And thus also, if there be any thing in his construction of the Trinity, the atonement of human depravity, which directly conflict with unquestionable facts in the mind, he may be sure that those constructions must share the same fate.—*Dewey.*

**Truth in contact with Error in view of Man's Spiritual Nature and Destiny.**

WE have never attempted a systematic exposition of moral Science, but we believe that no better work could now be performed, than that of bringing home to the hearts of men, with distinctness and power, the simple but sublime truths that lie at the foundation of all philosophy and religion. Nothing will prove more effectual in ridding the mind of the influence of the mammoth superstitions of the dark ages, than giving in their place the clear and brighter views of God, of duty, of right, of justice, of love, of moral perfection, of immortality, of heaven. The elements of these ideas belong to every soul, make a part of its essence, and expand as it expands in knowledge and virtue. The degree of light with which these ideas rise upon the mind, the amount of love for God and man that they awaken, and the power of will which they bring to bear upon the outward and inward life, make the measures of our culture and happiness. Any knowledge, that does not awaken the elementary principles of this love, is of but little spiritual worth. Nature, Society and Revelation are given of God to awaken the elements within us, and in proportion as they develop the elementary principles of the love itself, do they secure the growth of the human being.

After repeated and careful investigation and reflection, we are prepared to say there are two, and only two, essentially opposite views of the nature and destiny of man, and his relation to the universe of which he forms a part. There may be endless modifications, but we think each one, properly traced, may be classified as below. We state

them with a knowledge of prevalent theories, but without reference to them.

I. *First.*—The view that looks upon man as superior to other animals in *degree* only, and as intended like them for a transitory existence, terminating with the dissolution of his body, of which the only rational employment is, to devote it as it passes to sensual enjoyment. This doctrine seems sanctioned by the practice of the vast majority of the race at all times, and in all countries. But we must not thence conclude that it is an accepted doctrine. When clearly stated as a philosophical theory, it will ever be found repugnant to common sense and common feeling; and it needs only the unsophisticated statement to show its enormity. Men would rather believe brutes destined to a future life, than that they themselves go out of being at death; so adequately in our moral nature has a divine wisdom provided for our spiritual progress. Except, therefore, in periods of great and almost universal corruption, such as usually have preceded the eve of some awful revolution in society, like that which went before the fall of the Roman empire and the late agitations in European Christendom, it has never been avowed in its naked deformity. It spreads only where vice has by long prevalence prepared the people to receive it, when it becomes the precursor and the instrument of a retributive providence for the ruin of the State. But even when that desolation is effected, it is again rejected with loathing and a general reaction follows in favor of truth. This latter remark might be easily illustrated, had we time to collect the facts that modern aspects of society present. But we can only remark that everywhere we see a general reaction in favor of the truth, which we present as the other view of our nature.

II. *Second.*—This view admits that man is connected by strong temporary ties to the sensual world, but that he belongs essentially to a higher world—from which he has a divine birth, and that he is destined to pass through new scenes of development, to unfold new powers of action and enjoyment in future

conditions, and by a gradual and eternal progress, approach to the perfection and purity of that Infinite Intelligence, of which he is now a faint image. This doctrine, in all ordinary times, commands the assent of the mind. It addresses alike the reasoning head and the feeling heart. It looks out from the glorious orbs that enlighten us from above, whilst from countless wonders and beauties of the whole spectacle of nature, around us, beneath us, and within us, it comes up as the revelation of them all. The movements of the universe disclose it in their regularity and harmony, which the curious ancients described as the music of the Spheres; while a voice within every uncorrupted and every cleansed heart whispers it by day and by night. We repeat that this doctrine is the basis of all philanthropy and religion. We are not curious, as many mere dogmatists are, to know whence or how it came into the world. We have never found a copy-right taken out for it, as a revelation confined to sects or priests. It is enough for us to know that it is within us, and may be made the source and monitor of all that is strong in faith, pure in love, and stable in hope.

Its consolatory light gleams, though faintly, through the veil of error and fable, in the dream of the Indian hunter of a Paradise beyond

“The cloud-capt hill.”

Even the monstrous creations of Oriental Mythology do not altogether overshadow its pure spirit, whilst the elegant and graceful forms of Grecian art almost disclose its living presence. It flowed in streams of honied eloquence from the lips of Socrates at the banquet of his friends, and prepared him for the dark cup, which the ungrateful city of Minerva gave to her wisest son. It breathed from the Tusculan retreat of Cicero, whilst Aurelius proclaimed it from the throne of the world. It was “brought to light” from the darkness of Judean superstition by the gospel of the Son of Mary, giving us another proof of the truth that Revelation has in all ages given it the sanction of her authoritative oracles. It is the

wisdom of the Old Testament, hid often under its forms. It is the faith and hope of the New. Even scepticism has not been able to do otherwise than confess it, when pressed by the earnestness of genius. Listen to Goethe, the greatest of that school. Describing human nature beset with temptation he asks:—

“Who dares name him?  
Who own that he believes in him?  
*Who that feels dares to say, I believe him not?*  
The all-embracer, the All-Sustainer,  
Does he not embrace and sustain thee, me and Himself?  
Does not Heaven spread itself on high above us?  
Lies not the Earth firmly here below?  
Do not the eternal stars beam on us brightly from their spheres?  
Is not all this thronging to thy head and heart,  
And weaving itself in eternal mystery,  
Invisibly, visibly around thee?  
Fill, then, thy heart with it vast as it is,  
And when thou art wholly blest with the feeling,  
Call it happiness,—heart,—love—God!  
I have no name for it. Feeling is all in all.  
Names have become sound and smoke, clouding heaven’s glory?”

We call Goethe a *Sceptic*, but I have seen some faith in my day, that a baptism in his spirit would have cleansed from the doubt and fear it hugged as its idols. But we return.

The view of human nature we are presenting is the *SPIRITUAL* one. And though forming the basis of all religion and philanthropy, and recommending itself to all minds and hearts, if clearly presented, often comes, almost always comes to us clouded with fable and error. And so engrossed is the multitude even of reflecting men in temporal interests; so exclusively occupied with schemes of power, gain and pleasure, that they accept the fable for the sake of the truth, not taking time to separate them. That is, they take the opinion of their own time and country with implicit faith. But for all practical purposes, they treat it with indifference. They believe the fable, but fortunately seldom act upon it. But such belief gradually obstructs the clear light of truth until it is wholly lost, when the former repulsive doctrine of materialism takes its lead in the downward course of society. Few men care enough for their immortal interests to separate the truth from the enormous errors that often envelope it. A few noble

spirits in every age, so feel the importance of these views as to separate them from the mass of error with which they are mingled, and these are the true reformers of the world, and prove their birth-right to the name by taking their share of the abuse and derision of the times. In our times it occurs to me that their success will depend more upon insisting on the true, than in attacking the false. The boastful adherents of the false have no racks or tortures, and though they cast out of their synagogue their best friends as uncircumcised dogs, they cannot even doom to loneliness and desertion. The false will gradually fade before the true. The men who have attacked the false, but who failed to find the true because they despised the mangers in which it was born, will after expending their fury, go back again to that which all their lives they have denounced. It is the periodical recurrence of human folly. But the man who once gains a true view of his own nature and destiny; who has learned by daily conflict with evil to see God in every thing: the infinite in the finite, the future in the present, the incomprehensible and unseen in the visible: has learned the powers and wants of his soul and its imperishable destiny in such form, as will enable him to allow all men to revile him without exciting any other wish save that they may yet come to the acknowledgement of the truth.

Philosophy rightly understood is but another name for Religion; and that is a philosophy falsely, however boastfully so called, that denies it. And when philosophy is religion, it is divine, and its cultivation is identical with the progress of truth, virtue, civilization and human happiness. The men whose talents and purity of purpose qualify them to lead in carrying forward this work, are the true benefactors of their race, and though, while living, their names may be cast out as evil, a grateful acknowledgement will follow the close of their labors, and their memory

"Will yet smell sweet and blossom in the dust."

J. B. F.

#### Officers of the Christian Church.

Next to teaching, and perhaps equal to it in importance, in the duties of the Bishop, is the RULING or DISCIPLINE of the congregation. In fact, without this, teaching will avail but little, in the formation, establishing and department of the Christian character, and to subserve the end designed by it. We have shown, that in all well regulated institutions of human learning, discipline is as important as the instruction intended for the mind, and which, without it, will avail but little. So in the church, the School of Christ, the Bishop is, by virtue of his office, invested with the authority to rule, as well as to teach. In his administration of the government of the church, while he is to be prompt in discipline, he must be mild, firm, kind, and decisive—must be just and equitable, and govern with discretion, equity, moderation and love. His government must resemble the parental, and he must govern the church as a good, discreet and wise father governs his family. Hence the Apostle institutes a comparison; and makes the ruling well of his family, an important qualification of the Bishop: "for if a man know not how to rule his own house, how shall he take care of the church of God?" Hence he is not to lord it over the church—not to rule with arbitrary and absolute power, and in an imperious, dictatorial, and tyrannical tone and manner; and hence, to accomplish the design of ruling, as well as of teaching, he must be an example himself for the flock—exemplary in his deportment, manners, conduct, life—"not as lord's over God's heritage, but as ensamples to the flock." And to accomplish the design of teaching and ruling—to perform in the most effectual manner the duties of their office—the Bishops must be as well and intimately acquainted, as circumstances will permit, with every member of the congregation, whether white or colored, old or young, rich or poor, high or low. This is obviously necessary, when we consider that so much of the teaching and discipline of the congregation, have to be attended to in private—of which the members have to be the subjects in their

individual capacity. Such an acquaintance as this, seems to have been common in the days of the Apostles. Paul told the Elders at Ephesus, to take heed "to all the flock," which implies the necessity of an acquaintance with all. He says to the Thessalonians: "We were gentle among you, even as a nurse cherisheth her children;" an illustration showing a very close individual acquaintance. And again: "We exhorted, and comforted, and charged every one of you, as a father doth his children." Now if the Apostle Paul, travelling as extensively as he did, and having "the care of all the churches" in his official capacity as Apostle, had such an intimate acquaintance with all the members of a particular congregation, as that at Thessalonica, can our Bishops now be excusable for their ignorance, when confined in their labors all the time to but one? Most assuredly not. And that his teaching was of the character of which we have been speaking, public and private both, we have his own testimony, for he says, "I have taught you publicly and from house to house." And as an evidence how intimate his acquaintance with them, was, he says, "that by the space of three years, I ceased not to warn every one, night and day, with tears." This public and private teaching was also the order of the Apostles in the first congregation at Jerusalem: "And daily in the temple and in every house, they ceased not to teach, and preach Jesus Christ." The Elders are to have the oversight of the flock; and how can they do this, without this acquaintance? It is implied by the very term itself. In fact, without it, how can they obtain a knowledge of the state of the members, and adopt their teaching and discipline to their spiritual wants and their various circumstances? And what too renders this still more important, is, that in all well regulated congregations, the members will naturally apply to them, in difficulties, trials, &c., for advice and direction; and how can they give it, unless thus acquainted?

Connected with the ruling or government and discipline of the congregation, is that of

watching over the flock. This is implied in the term, overseer; and hence Bishops are said to be made overseers over the flock, and charged to take the oversight of them. And hence too they are charged to watch. Paul, in referring to the Elders at Ephesus, as overseers of the church, and the dangers to which it would be exposed, charges them to "watch." In writing to the Hebrew Christians, he enjoins submission to the Elders as rulers: "Obey them that have the rule over you, and submit yourselves;" and urges as a reason; "for they watch for your souls;" that is, over your souls, for their spiritual welfare and eternal salvation. We well know what is meant by the term overseer, in a secular sense; that is, one who is entrusted by others, with the control and management of their laborers under him; and we know what his duties are in reference to them. From this we may form some idea of the meaning of the term as used in reference to Elders. And as the secular overseer, for the faithful discharge of his duties, receives a compensation, so will the faithful Bishop receive a reward—"a crown that fades not away." This watching or overseeing of the congregation, implies a constant and close observance of all the members—of their behavior, deportment, conduct, &c., to see that all accord with the word of God, and is in conformity with its teachings—to see that all of them are engaged in attending to their various duties, and every day growing in the favor and knowledge of the Lord Jesus Christ—and to see that none go astray, wander off into the world, or separate from the Christian profession. Its great object is the spiritual welfare and progress of the Disciple, his perseverance in duty, and preparation for heaven. It has been beautifully summed up by the learned and Pious Ballentine: "This watchfulness embraces the whole state of the flock, their growth in the fruits of the spirit, their corruptions, tempers, conduct, situation, temptations, &c., and includes in it love, care, sympathy, and authority."

We have been speaking of the duties of Bishops in the teaching and discipline of the

congregation, in a public and private capacity, but more particularly as requiring their separate and individual, than their associated and joint action. We come now to consider them in their associated capacity; as there are various matters connected with the church and their duties, which require their joint action. We have shown that according to the Apostolic order, every congregation had a plurality of Bishops or Elders; and that they should now have a plurality. There are the same reasons for it now, as there were for it then. The number of these officers, may be greater or smaller, according to the size and wants of the congregation in this respect, and the number of those properly qualified, which it contains or can procure. These, in their associated capacity, form the Eldership or Presbytery of the congregation.

In this capacity they have to act in those cases of discipline and other matters, requiring their joint consent and action. It is their duty thus associated, to receive and expel members, in the name and with the consent of the church. When a member offers himself, or is proposed, for admission into the congregation, they are to examine into his testimonials, and decide on his reception. And when a member of the congregation has been guilty of a violation of the laws of the kingdom—of such conduct against the King and his government as to require their attention and interference, and it is necessary that he should be “tried” for the offence, it is their duty to investigate the case, receive and examine into the evidence, and decide on his retention or expulsion;—to receive his acknowledgements, if he has any to make or any are necessary; and to administer reproof or rebuke where necessary. As a body, the church must thus act through her organs, or officers, whom she has, by her selection of them and their ordination to office, authorized and empowered thus to act. That it is their privilege and duty thus to act, we not only reason, from the very nature and design of their office, but from the fact itself; that in the ancient churches, in the large cities, each containing

several thousand Disciples, it would have been impossible for the whole congregation to have acted! She could act, then, only through her officers; and we find that this was the case in all the accounts which we have of such transactions. And we can also learn, how far the whole church acted or co-operated with them. “When a difficulty occurs, the Bishop is bound to have the matter investigated, and if a member prove incorrigible, it is his duty, like Paul, to read the law, which requires the body to “put away the wicked person;” or deliver him to Satan, for the “punishment of the flesh, that the spirit of the body may be preserved,” knowing that “a little leaven, leaveneth the whole lump;” and therefore, as diseases in the flock are generally contagious, it is the good shepherd’s duty to cause all the flock to withdraw from him who is likely to defile the body.” The Bishops are the judicial and executive officers of the kingdom. They are to judge of, and decide upon, the application of its laws; and to execute them, or to have them executed; and to correct and put down errors which may arise in the church. They are to act for the church to which they belong, in her co-operation and communication with other churches—to receive and send messengers, letters, &c. But in all these matters of every kind, they are to co-operate with the church, and she with them, so far as such co-operation may be necessary, and authorised by the word of God. Particularly are Bishops to be, as far as possible, peace-makers in the congregation; and to settle all disputes that may arise—to prevent as much as possible, all quarrelling or altercation—and to preserve the harmony and unanimity so essential to her union, prosperity, and the conversion of the world. They are to see that the “word of the Lord is sounded out,” or proclaimed to the world; and it is their duty to ordain to the office of Evangelist, such brethren as the congregation may select for this purpose; and send them out, and see that they are sustained in their work. They are, from time to time, to make and have made such reports to the church as may be necessary, on her condition, finances, cases of discip-

line, and have a record kept of all their proceedings, action of the Deacons, church, &c. They are, on the Lord's day, to attend to the ordinances of the Lord's house, as the teaching of the word, breaking of the loaf, contribution, and prayers. But this, important as it is to the church, is but a small part of their duty, when compared with that round of duties, in which they are always to be engaged. Punctuality in the worship, and attendance to it, on the Lord's day, will not atone or compensate for their neglect of them; and that, (punctuality and attendance,) is far from being all their duty, or their prominent duty. Like the Pharisees of old, they too often pay the tithe of mint, &c., and neglect the more important and weightier matters of the law—punctually attend to the worship on the Lord's day, and neglect the vast round of other important duties! While they should attend to that, they should not omit these. And it is their duty to attend to the public worship of God in the congregation at all times, as well as on Lord's day.

Such then are the various duties of the Bishop, as we have here attempted to delineate them. They should be the engrossing subject of his mind, and his attention. "The spiritual interests of his flock, are to be paramount in the mind of the Bishop: and he is therefore, to use his best efforts, to protect it against all evil, both from within and without; and to make its members the recipients of all possible good." Such is the extent of their qualifications and duties, if properly attended to, as to require frequently the devotion of all their time and attention. And they should be supported and amply sustained, as are many of our Evangelists, by the contributions of the brethren; and thus enabled to give all their time to the Lord, when necessary. It is impossible for them to devote that time and attention to their duties which they require, and be partly absorbed and have their minds partly engrossed—or thus absorbed and engrossed a part of their time—with the things and business of the world! Like the Evangelist, in order to war a good warfare, he must en-

tangle himself as little as possible with the affairs of the world. That the Bishops were sustained in the first churches planted by the Apostles and Evangelists, is evident from the caution, not to take the office "for filth lucre's sake,"—from the expression, "not greedy of filthy lucre"—and various other passages, that have direct reference to it. Paul says to Timothy, that certain Elders were "worthy of double honor," or compensation; and adds, that "the laborer is worthy of his hire." Again: "who feedeth the flock, and eateth not of the milk of the flock?"—"They which wait at the altar, are partakers with the altar," &c. We are speaking of Elders who have to devote all their time to their duties, and who themselves have no means of support. Those whose circumstances in life enable them to have the means, or part of the means, would, of course, not require to be sustained, or only partially, to supply the deficiency. Or, those who would be required to devote only a part of their time, would, also, of course, be expected to be only partially supported, as they could employ a part in acquiring the means of subsistence. Where a congregation has more than enough of qualified men to act as Bishops, they could, by dividing the labor among them, have the time to sustain, or partially sustain themselves. But another question might arise—whether it would not be best to take the means of contribution, thus divided among them, and employ as many with the fund as it would be sufficient to sustain, and let these devote all their time to the work? (And spare the balance to other churches who had not enough.) That is, if sufficient to employ enough of them for this purpose. Unless, indeed, they were able to support themselves and families, and labor sufficiently as Elders. It seems that there were some in the first churches, who supported, or mostly supported themselves. "It is likely," says Ballentine, in reference to that particular period, "that the greater part of their Elders never gave up the occupations in which they were formerly employed for subsistence. Paul exhorts all the Elders at Ephesus, after his

example to labor in their several occupations, that they might not only maintain themselves, but also be able to relieve those who were in distress. (Aacts xx, 35.) Nor is this inconsistent with his injunction to Timothy with respect to the Elders of that church. (1 Tim. v. 17.) "Their right to support, in proportion as their time was occupied in their office, is indisputable." There is, however, one important difference between those times and the present. It was then the days of inspiration, and the requisite information in regard to their duties, was doubtless, generally revealed to them directly by the Holy Spirit. Paul speaks of God's making revelations to the Phillippians, (Phil. iii, 15;) and of the Corinthians' having revelations, (1 Cor. xiv, 26;)—and prayed that God would give the Ephesians, "the spirit of wisdom and revelation in the knowledge of Christ. But now it is quite different, and the times are, in this respect, changed. The Bishop now has to read, study, investigate, and prepare himself for his office; and all this requires time, and frequently much of his time. Hence he has less time to devote to secular affairs.

In conclusion, in this part of our essay—while the Bishops are promptly to correct all errors in doctrine, in practice, &c., which may spring up in the church, they are equally to avoid all speculations upon the word of God, of every kind. They are to "hold fast the form of sound words," and "shun" everything inconsistent with it. They are to be as faithful in their administration of the word, as of discipline, or any thing else. They are not to "corrupt the word of God, as do many"—but "in doctrine showing uncorruptness." They are not to add to, nor take from, nor wilfully misquote, misconstrue, misinterpret, suppress, or pervert, any part of that word; but to always teach "the truth as it is in Christ." Their motto should always be—"The truth, the whole truth, and nothing but the truth." And they are to be strictly impartial in their teachings, admonitions, and discipline. The charge to Timothy, in reference to them, should be observed by them in reference to the members

of their flocks: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality." They are to connive at no man's misconduct, because he is wealthy, popular, learned, powerful, or influential; or be wanting in justice to any because on the other hand, he may happen to be poor, unpopular, weak, ignorant, obscure, or a bondman. All are to be alike to them, "in Christ Jesus." They are to see, that brethren go not to law with brethren before unbelievers—to have all such cases brought before them, as the proper tribunal to sit upon them—to investigate and try them with that same impartiality which they are to observe in reference to all other matters—and to decide upon them according to the "law and evidence" required by the Bible. Finally, they are not to assume any thing—any titles, powers, &c.—not belonging to their office. As the Evangelist is not to assume any of their titles or office, so, they, on the other hand, are not to assume his or his office; unless either has been regularly ordained to the office of the other; and is living in the exercise of the duties of both. And last, but not least, the Bishop must be pre-eminently a man of PRAYER—prayer for the ability, discretion and wisdom necessary for a rightful performance of all his duties—for those under his care—for all and every thing, everywhere, for which the word of God requires him to pray. J. R. H.

[To be Continued.]

#### Exposition of Peter, iil. 19, 20, 21.

BY BISHOP HORSLEY.

"Being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison, which sometimes were disobedient." The interpretation of this whole passage turns upon the expression "spirits in prison."—It is hardly necessary to mention, that "spirits" here can mean no other than the souls of men; for we read not of any preaching of Christ to any other race of beings than mankind. The Apostle's assertion, there-

fore is this, that Christ went and preached to the souls of men in prison. The invisible mansions of departed spirits, though certainly not a place of penal confinement to the good, is nevertheless in some respects a prison. It is a place of seclusion from the external world—a place of unfinished happiness, consisting in rest, security, and hope, more than enjoyment. The original word, however, in this text of the Apostle, imports not of necessity so much as this, but merely a place of safe keeping; for so this passage might be rendered with great exactness. "He went and preached to the spirits in safe keeping." And the invisible mansion of departed souls is to the righteous a place of safe keeping, where they are preserved under the shadow of God's right hand, as their condition sometimes is described in Scripture, till the season shall arrive for their advancement to their future glory; as the souls of the wicked, on the other hand, are reserved, in the other division of the same place, unto the judgment of the great day. Now, if Christ went and preached to souls of men thus in prison or in safe keeping, surely he went into the prison of their souls, or to the place of their custody; and what place that should be but the hell of the Apostle's Creed, to which our Lord descended, I have not yet met with a critick that could explain.—"Being put to death in the flesh, but quickened by the Spirit." "Quickened by the Spirit."—The Spirit, in these English words, seems to be put, not for the soul of Christ, but for the Divine Spirit; and the sense seems to be, that Christ, after he was put to death, was raised to life again by the Holy Spirit. But this, though it be the sense of the English translation, and a true proposition, is certainly not the sense of the Apostle's words. It is of great importance to remark, though it may seem a grammatical nicety, that the prepositions in either branch of this clause, have been supplied by the translators, and are not in the original. The words "flesh" and "spirit," in the original, stand without any preposition, in that case which, in the Greek language, without any preposition, is the case either of the cause or instrument by which—of the time when—of the place where—of the part in which—of the manner how—or of the respect in which, according to the exigence of the context; and to any one who will consider the original with critical accuracy, it will be obvious, from the perfect antithesis of these two clauses concerning flesh and spirit, that if the word "spirit" denote the active cause by which Christ was restored to life, which must be supposed by them who understand the word of the Holy Ghost, the word "flesh" must equally denote the active cause by which he was put to death, which therefore must have been the flesh of his own body, an interpretation too manifestly absurd to be admitted. But if the word "flesh" denote, as it most evidently does, the part in which death took effect upon him, "spirit" must denote the part in which life was preserved in him, *i. e.*, his own soul; and the word "quickened" is often applied to signify, not the resuscitation of life extinguished, but the preservation and continuance of life subsisting. The exact rendering, therefore, of the Apostle's words would be—"Being put to death in the flesh, but alive in the spirit," *i. e.*, surviving in his soul the stroke of death which his body had sustained; "by which," or rather "in which," that is, in which surviving soul, "he went and preached to the souls of men in prison or in safe keeping."—The souls in custody, to whom our Saviour went in his disembodied soul and preached, were those "which sometimes were disobedient." The expression "sometimes were," or "one while had been disobedient," implies that they were recovered, however, from that disobedience, and before their death had been brought to repentance and faith in the Redeemer to come. To such souls he went and preached. But what did he preach to departed souls, and what could be the end of his preaching? Certainly he preached neither repentance nor faith: for the preaching of either comes too late to the departed soul. These souls had believed and repented, or they had not been in that part of the nether regions

which the soul of the Redeemer visited.—Nor was the end of his preaching any liberation of them from we know not what purgatorial pains, of which the Scriptures give not the slightest intimation. But if he went to proclaim to them (and to proclaim or publish is the true sense of the word “to preach”) the glad tidings, that he had actually offered the sacrifice of their redemption, and was about to appear before the Father as their intercessor, in the merit of his own blood, this was a preaching fit to be addressed to departed souls, and would give new animation and assurance to their hope of the consummation in due season of their bliss; and this, it may be presumed, was the end of his preaching.—But for what reason should the proclamation of the finishing of the great work of redemption be addressed exclusively to the souls of the antediluvian penitents, of those who were sometimes disobedient in the days of Noah? Were not the souls of the penitents of later ages equally interested in the joyful tidings? To this I can only answer, that I think I have observed, in some parts of Scripture, an anxiety, if the expression may be allowed, of the sacred writers to convey distinct intimations that the antediluvian race is not uninterested in the redemption and final retribution.

[We think our view of the passage is sustained by the criticism of the Bishop upon the original; having this advantage of his general exposition, that it is not involved in the difficulties that grow out of the assumption that there are but two samples of moral character in the universe, and also the absurdities that follow from reasoning upon the future world, under the ideas of time and place. The assumption we do not believe, and regarding all descriptions of place in the spiritual world, as accommodations to our ideas in the fleshly state, we leave the future, in its intended darkness, to disclose its own details, in the appointed time. With a modern author, the Rev. Mr. Alger, we say, that undoubtedly the author of this Epistle, in common with all the primitive Christians, believed that the

faithful servants of God, under the previous dispensations, “were reserved in the underworld until the ascension of the Messiah. Augustine so explains the text in hand, declaring that Christ was the first that ever rose from the under-world.\* The same exposition is given by Origen,† and indeed by nearly every one of the Fathers who has undertaken to give a critical interpretation of the passage. This doctrine itself was held by Catholic Christendom for a thousand years; is now held by the Roman, Greek, and English Churches; but is, for the most part, rejected, or forgotten, by the dissenting sects, from two causes. It has so generally sunk out of sight among us, first, from ignorance of the ancient learning and opinions on which it rested, and of which it was the *necessary* completion; secondly, from rationalistic speculations, which, leading men to discredit the truth of the doctrine, led them arbitrarily to deny its existence in the Scripture, making them perversely force the texts that state it, and wilfully blink the texts that hint it. Whether this be the proper and sound method of proceeding in critical investigations, any one may judge. To us it seems equally unmanly and immoral. We know of but one justifiable course; and that is, with patience and with earnestness, and with all possible aids, to labor to discern the real and full meaning of the words, according to the understanding and intention of the author. We do so elsewhere, regardless of consequences. No other method, in the case of the Scriptures, is exempt from guilt before God.”

Ed.]

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**The late Professor Stuart's views of Matt. 24th chapter and the parallel passages in Mark and Luke.**

In the “*Bibliotheca Sacra*,” the organ of New England Orthodoxy, for Jan'y, April and July, we have the views of this distinguished American Biblical critic, upon the interesting Scriptures referred to above. He insists that a literal sense of these passages is impossible and involves most palpable

\*Epist. CLXIV. sect. ix., ed. Benedictina.

†De Principiis, Lib. II, cap. 11.

contradictions and absurdities. That the phraseology therein employed is applicable to civil and religious changes and over- turns, and that throughout the Old Testament it is applied to events even far less consequential and significant than the destruction of the Jewish capital, temple and commonwealth. That the idea that such language is immeasurably *below* the magnitude of the events that led to the destruction of Jerusalem and the overthrow of the Jewish polity, has no foundation in Bible usage. That the facts show it to be incorrect, and that such language is actually applied by the sacred writers in describing events much inferior to the importance of the destruction of the Jewish state. He presents most ample, and explicit proofs of these allegations, and argues unanswerably, we think, that the coming of Christ therein described, gives no support to the current views of the "day of Judgment," for it was promised during the generation then existing, in language that admits of no other explication. We think, with him, that every discerning and scrutinizing reader who has no fond theory to support, will accord with his views. The language is highly tropical, and surely there are many critical, exegetical, aesthetical and doctrinal objections in the way of applying it to the "last judgment" which can never be set aside. The phrase "end of the world," he understands, as do all judicious critics, as equivalent to the end of the age; "this generation," as applicable to the life-time of the men then living; and the "double sense" of Scripture as a dernier resort to evade most positive and unequivocal declarations, altering the very nature of language and making the disclosures no revelation at all. He very justly remarks, that the "double sense" makes the Bible a book of riddles and conundrums and a resort to it is equivalent to an acknowledgment that the natural and ordinary meaning of the Savior's predictions is opposed to the frequent interpretation.

We are glad to see that this first of American critics, after a forty years diligent research in Biblical subjects, when near the

end of his laborious career, willing, at all hazards, to state what every untrammelled reader must often have felt to be the truth. His opinion will serve much to advance the cause of truth and rid the world from enormous errors inherited from days of darkness and superstition. Let every honest enquirer carefully read the passages and form his own conclusions.

J. B. F.

#### Opinions upon our Opinions.

A very worthy brother of Kentucky writes us that our views of the future world "*cannot be tolerated.*" We only ask, in reply, what course of *intoleration* will he pursue? We think he will have to permit them, while we accord to him, what he is not willing to allow to us, the privilege of dissent. Another, of Alabama, says they differ from *his* Commentators. This we knew when we expressed them. We had often and carefully read all that Henry, Scott, Dodridge, McKnight &c. &c. had written, and in addition, much that had been written by men of far superior critical ability. He ought to know that commentators more, perhaps, than any class of respectable authors, follow each other, and seldom advance the empire of unalterable truth. We think we have seen that the most popular commentators have given expositions in view of the *abuses* of the Romanists, and have made out a *case*, much as good lawyers sometimes make out *cases* in court. A critical examination, without reference to any use or abuse of the passage, is quite another matter. In another column we give the views of Bishop Horsely, not that we endorse them in toto, but that our good Brother and others, may see that *all* Protestant commentators do not agree with him. We think that to compare their views with those of a Biblical, classical and scientific author, whose original and powerful mind and extensive learning, gave him rank among the giants of the Warburton school of his day, might destroy their boasting. He was the champion of Orthodoxy in his day, as acknowledged by both believers and

sceptics. We hope we may be pardoned for saying that we had not read his exposition till to-day.

Bro. Townes has also furnished another article, in which he does our views ample justice, and writes as becomes a brother, who, though differing with us, is not willing to mirepresent us. There is but *one* additional argument in his letter. It is predicated on the word "*disobedient*" in the passage. We would be glad to publish it and show wherein our views of "*law*," and his, differ; but at present, we think, that if possible, all controversy upon the merits of the exposition should cease, until the right to differ has been settled. We are more than willing to publish his article without note or comment, if our Brethren shall determine that we may differ with them, and still retain their confidence and fellowship. If deemed necessary, we propose to publish the whole matter from beginning to end in an extra "*Magazine*;" his essays, Bro. Campbell's and all others that have been, or may be, published, with our replies; but in the present stage of our volume, we could not find room for it and do justice, in other matters, to those whose servants we are.

The communications of W., of Missouri, and others, on the other (our) side of this controversy, we cannot publish for the same reason. W.'s strictures on Bro. C. we think too severe, though not more so than many published by him upon our humble course. They are, however, well written, and exhibit a critical reading of Bro. C.'s writings, whilst they deal death-blows to many of his positions. Communications, we have in abundance, both for and against. Did we publish all, we would have room for nothing else.

Our good sister of Hopkinsville, will also see, we hope, that the extracts of letters showing the interest and progress of truth, are quite different in their nature from those to which we have referred. I trust she will also see that our views allow us to be charitable to those who differ with us, whilst theirs, as they now present them, appear to leave them no other alternative than to

doom us to disfellowship, if not obloquy.

To all our correspondents we say, we have deemed the controversy a profitless one. We gave our "*exposition*," imprudently perhaps, as they think, in the present stage of religious opinions amongst us as a people. We would have been glad to have compared it with any one. But instead of this, our right to such an opinion is questioned, and we are denounced as fundamentally unsound in the faith. The question now sprung is a new one, which ends all fair controversy till it be settled. If it be decided in advance that we are unsound in the faith, nothing we can say can be heard impartially by those who thus decide. We have never proposed a controversy. We have avoided it. We have allowed all sorts of views of our reasons to be taken and expressed, without notice further than to defend the assault upon us and the paper entrusted to our humble oversight. We know there can be no fair investigation in the present state of feeling stirred up against us, and we need no better evidence of it than the letters received in opposition to us. To some of these we can only say, "*It is a small thing that I should be judged of you or of man's judgment; yea, I judge not my own self, for he that judgeth me is the Lord.*" By which I mean, not that I am unconcerned for your good esteem: I have sought to *deserve* it by labors and by sacrifices, small indeed, but all I could, under the circumstances, give. I would rejoice in your affection, but it is nothing in comparison with the approval of my own conscience and the final judgment of our common Master. May I ask, therefore, that you suspend your censures till the proper time, and not anticipate or seek to execute the judgment of God? Are you honest, sincere, and faithful? Are you devoted to the spiritual improvement of yourself and others? I am striving to be, and all I ask is, that the measure that you claim for yourselves, you will extend to me, and if you deem me below you in these respects, give me your hand to help me up and not to strike me down.

J. B. F.

**Defining Positions.**

Suppose all the Brethren define their positions, which one shall we take as the "finality"? If, in our separate investigations, we could avoid the *odium theologicum*, and preserve the loving spirit of the gospel, however intellectually and educationally divergent, we could still be spiritually one. We could compare views without a contest for victory, the most hopeful form of controversy in modern times. We hope it will yet reach our brethren, for many of them are behind the times in this respect. If we wish to produce convictions, we should not stir up the combative feelings. If we wish to win even a Sceptic to the truth, we must not begin by giving him a lick in the mouth; or by branding him with a repulsive name. Few understand the rationale of persuasion; perhaps no one, who only communes with one class of thinkers. To advance a man in the belief of a truth and in a resolution to practice it, is better than any logical victory. To actually win his heart to your side, to gain his respect, interest, attention and candor, is to prepare for his conversion, though it may not come at once. We have recently read a discourse from Dr. Humphrey, of the Presbyterian Church, taking the highest Calvinistic ground.—He confidently believes that a free ecclesiastic polity, a peculiar type of spiritual life, a simple and spiritual mode of worship, intellectuality, civil liberty, the spirit of martyrdom and the elements of an expansive and suggestive Christianity in the missionary enterprise, are the legitimate offspring of hard and unbending Calvinism. We have also read a reply from Dr. Gilman, of the Unitarian Church of Charleston, who claims that all the good fruits of Calvinism, are more properly the fruits of a common Christianity, and that the peculiarities of Calvinism are by no means desirable. Albert Barnes has also defined his position, which is not so strongly tinged with Calvinism as Dr. Humphrey's, and just in that proportion, we think is less consistent. And again Dr. Smythe has replied to Dr. Gilman. We call attention to this defining of positions to state that each of

these men preserve the loving spirit of their Master, though in their theological positions they stand in direct opposition to each other. This fact we regard as a hopeful sign of the times, and we commend it to those who must needs prove every man an infidel who dares to express an opinion contrary to theirs. Let us not denounce the Presbyterians and Unitarians, until we can at least manifest towards each other as much of the temper of Christ, as they have manifested in their recent controversy. J. B. F.

**Our Position to the Questions Bro. Campbell's Attacks have Precipitated.**

We have stated our position on the subjects involved; have shown that great injustice has been done to our faith; and that we consider a controversy, under the circumstances, as unworthy as it would be profitless. Beside, there is no proposition upon which a mutual agreement for discussion has been made, and a warfare continued without one, would be alike endless and unsatisfactory. We feel that there is better work to be done in our brief hour, than any that could be accomplished in such a contest. And so far as there has been a contest we know that it was not of our seeking, and no one can regret its personal character more than we. Still we believe, that as we did all in our power to prevent it by seeking a correction of the misconceptions brother Campbell had fallen into; and come to the defence of our faith and ministerial character only when the charges against us were persisted in, that it will not be without its good effects. The principles of religious liberty, that need ever to be guarded, will have anew excited the brotherhood, and the basis of many popular dogmas will be seen to be sheer assumption by those who had previously accepted but could not believe them. The spirit of contest, also, which has been too rife in our progress as a religious people, will be understood better than heretofore, and will be seen to be a two-edged sword, as destructive to our friendship in common interests, as we have supposed it demolishing to the opposition of our enemies. We have seen for years that

this spirit will prevent all comparison of views where there is honest difference; that it engenders endless strifes about words to no profit, and that it gives importance to narrow estimates of truth and of our personal achievements, which a sound judgment can not warrant. We apologize for it in the light of the circumstances under which it was developed; but the day has come when we must build up as well as tear down. Our contests will give our brethren *strong*, but often very circumscribed views of the great questions of religious interest; and the attempt to make them harmonize with ideas that were at first repudiated as sectarian and cramping, while it may prove that we are more orthodox than has been generally supposed, will continue to present us in inconsistent attitudes to the public, and by no means enhance the respect of our religious neighbors. Where we differ, let the difference be stated honestly and charitably, and we will be more likely to command their interest and co-operation in matters in which we agree. Our cause, so far as it is the cause of correct principles, as it respects individual religion and church intercourse, possesses great vitality or it could not have survived the fierce and carnal contests that have attended its advocacy. Its friends have often been its worst enemies. Not by intention, but from the influence of a spirit they did not, perhaps could not, control, and differently directed, we have exhibited more personal warfare than marks the history of the same number of men in any religious denomination around us. But it has survived and will survive them just so long as it holds on to the truth it has gained and to the spirit which survives the weakness and folly of ambitious assumptions. We may better appreciate its vitality by remembering what it has survived:

It has survived the denunciation of preachers and preaching that grew out of its indiscriminate and often boastful animadversions upon the abuses of a regular and sustained ministry—one of the greatest agencies for good in human society. It has

survived the reckless onslaught upon the literary and religious character of most of its early opponents, and all its friends who have dared to amend its rude outline. It has survived the personal rivalry of the men who gave it birth in their contests for priority as its originators. It has survived its zealous denunciation of speculations in religion, and its speculations in turn upon all the subjects that divide the Theologians of the world. It has survived the denunciations of all church courts and the assumption of their functions in the formal dis-fellowship, by its Editors, of the men it once hailed as its fellow-laborers. It has survived its denunciation of Dover and other decrees against the faith and Christian privileges of its leaders and its frequent vain attempts to induce "co-operation meetings" to take charge of the qualifications of preachers responsible only to their own congregations. It has survived its mistake in denouncing all settled and salaried preachers and the substitution of traveling evangelists of a few topical sermons and many crude criticisms from its periodicals in Greek, Latin, Hebrew, &c., supposing that the one was scriptural, the other not. It has survived its opposition to Theological Seminaries, and we hope will soon succeed in establishing a chair of "Sacred History," in which a thorough Theological cultivation may be obtained. It has survived its early failure to distinguish between what was fundamental and necessary in Apostolic Christianity, and what was accidental and transitory, the greatest blunder it ever made, and one from which it will be longest in its recovery. It is this failure of discrimination that makes men seek for a "thus saith the Lord," upon matters of human reason and experience, and the developments of the changing circumstances of the world.\* It has survived its views of the "Kingdom of Heaven" that led to the hope of an earthly Millennium of which the Reformation was the precursor, as the title of its chief organ still indicates, and the year 1847

\*It has been but a few months since the Millennial Harbinger appeared to seek authority for Conventions of Brethren by an appeal to the Song of Solomon!

the period of its probable commencement; which views, we insist upon it, have been legitimately carried out by Dr. Thomas and others, while the papers of the "Reformed clergymen" have developed a somewhat more rational expectation. The Doctor has been disfellowshipped by the "Millennial Harbinger," and has established a *Herald of the Future Age and Kingdom*. And it will survive the dreaded effects of our exposition of 1 Pet. iii, 18, and Bro. Campbell's misconceptions of both it and its advocate. And if in our zeal for consistency where there is none, as in the examples above, we do not sacrifice the right of private judgment and the authority of the congregations, we will only breathe the freer after the intonations of editorial thunder have died away. It may add to its numerous inconsistencies that of denying the right to express an honest conviction upon Scriptures it may imagine are already infallibly interpreted, but we hope not. We hope it will not violate all its anti-sectarian principles by dooming all who differ from its "Harbinger" to desertion, loneliness and obloquy. These are fortunately the only punishment left to ecclesiastical courts since the faggot and the flame are consigned to the fate that awaits all Barbarism and vindictive cruelty!

We would not have our allusions to the inconsistencies above grouped, misconstrued. We state them to show that all men are liable to errors; that our brethren are not exceptions to a common frailty. We could enlarge the list indefinitely, but we forbear. Brother Campbell has fallen into many, some of which he has corrected. But, perhaps, he has had fewer than any other man would have had in the same circumstances. And any serious reflection upon the above will show how vain and foolish it is to strive for uniformity of faith by any other means than a comparison of views. If we must be uniform we must have a formula—an authoritative creed. And if we attempt the making of such a creed, I ask who is to make it, and when is it to be made? Had it been made in the

beginning of the Reformation, it would now have to be renounced by the very men who had made it, or their honesty renounced. Do you make it now, it will not require twenty years to show that so far as it has hindered free inquiry it will have proved a curse to all who will accept it.

But it has been said that my opinion is fundamentally wrong. I ask according to what standard? The Bible or Bro. Campbell's *interpretation* of the Bible? His saying so does not make it so. I think that some of his opinions are subversive of all Christian effort if legitimately carried out; that they are imperfect copies of Calvinism with a more vague and deceptive terminology than that of the great Reformer himself. Now we wish to know if our opinions of each others' opinions are to be the standard of Christian fellowship? But does any one ask, how then are we to judge of opinions? We answer, let any man express his opinion if he have a medium and see proper. Let opinions be compared with opinions, and then, if the churches to which the holders of these opinions belong, believe them subversive of "the truth," they have the jurisdiction—not by divine right, but by the voluntary agreement that made them churches. The divine right of fellowship God has never given either to churches or individuals, for he is judge over all the earth; and to Him at last, whether in or out of human organizations called churches, we are responsible in a sense in which we can never be responsible to any human tribunal. Churches may withdraw their fellowship, and they may withdraw it from the very best men in their association, as they have done in all ages; but they are the sufferers in all such instances. The "Reformation," so called, has from the beginning, repudiated all church courts, and many of its ablest advocates repudiate all ecclesiasticism. It came into existence by the arbitrary action of a church court which cast out the men who have become its leaders. And if it recognizes any other jurisdiction over the faith and manners of its ministry other than the churches to which they belong, we confess

we have been deceived by it from first to last.

**The Harbinger for September.**

Since writing the above the September Harbinger has come to hand. It is crowded with persistent assaults upon us and our views. It continues a conflict unworthy in its purposes, ridiculous and wearisome in its details. We have neither the time, taste nor inclination to be further engaged in it. We give a *carte blanche* from henceforth to him and his numerous co-adjutors to fill up as may suit their views of propriety and religious obligation. When they are through we may review all that may be pertinent to any improving Biblical criticism or religious faith.

Of the complaint that we have not published both sides, we have only to say, that we have neither proposed nor accepted any controversy with the Editor of the Harbinger. We have defended ourselves from his attacks and corrected his misrepresentations. Had he confined his review to the "Exposition" he objects to, it would have been republished and reviewed. But we have no room for personal contests and we consider this one unworthy of the columns of any religious paper devoted to other than true personal ends. We did all in our power to prevent it in the *spirit* of the law, "if thy Brother trespass against thee go tell him of his fault." We asked privately that his misrepresentations should be corrected but found them persisted in and aggravated, and now see that even our reference to the "*spirit*" of the above precept, is as grossly misrepresented as was the "Exposition." We felt that we could not do less under the circumstances than we have done. We confess we have been deceived, disappointed and mortified. But we believe that there is yet mental freedom and scriptural knowledge enough in all enlightened communities to do us justice.

It may be well also to state, that our position to the "Christian Magazine" is differs from that of Bro. Campbell to the "Harbinger." His is a personal enterprise and he is responsible only to himself while often

representing, as he supposes, the whole brotherhood. We act for a State Co-operation. We feel, therefore, that we would not be acting in good faith were we to consume our pages in a personal contest that would occupy, pro and con, the larger part if not the whole of the remainder of the present volume. We have essays upon this subject, from correspondents that would fill a number. His attacks and those of his co-laborers would fill another. The volume is nearly at its close and there are many things that demand an insertion of far superior importance. Besides, we never attempted a regular review of his articles. Had we done this we would have published them. When he gets through with his threatened future reviews, we may publish the whole in an Extra, but can never consent to trespass upon our subscribers with it, in a volume, in which they expect something of more service than personal warfare. The "Harbinger" more than any religious or literary paper I know, has ever been occupied with such contests. Bro. C. seems ever unfortunate in the character of his opponents; and hence, he feels himself compelled to make and engage in conflicts that require attacks upon the literary and religious character of a large majority of his numerous opponents. These form a large amount of the pabulum with which he surprises and regales his readers. He has the right, but we cannot follow his example. And if we have appeared to follow it in this instance, it has been in self-defence after every honorable method had been taken to prevent its necessity. We are now done, so far as the "Christian Magazine" is concerned. We have tried fraternal and deferential correspondence; we have tried public disavowals and remonstrances, and we have waited for the effect of voluntary remonstrances from his personal friends. These have failed and we will now try the divine power of SILENCE.

J. B. F.

Looking upon God's works never made man infidel, whilst the systems of dogmatists and sophists have often generated a scepticism they could never correct.

OUR CORRESPONDENT "JUSTICE" AND REV. MR. GRAVES.—It is due Mr. Graves, to say that in reply to the demand upon him by our correspondent "Justice" in the August No. of the Magazine, he adduces some *thirty-five* proofs of the charge, that Alexander Campbell and his co-adjutors do teach that no man can be "pardoned, regenerated, justified, or saved in Heaven," unless baptized. He does this by quotations from their writings. He calls upon us, respectfully, to publish his article, which we would do with the utmost pleasure, but for the crowded state of our columns with the volume near its close. As we cannot publish his rejoinder we refrain from a single remark upon the pertinency of his quotations. It is due him, also, to say that the writer of "Justice" is Elder P. S. Fall of Frankfort, Ky., to whom we hope he will send the last number of the "Baptist."

J. B. F.

#### Report of Evangelists, No. 1.

DEAR BRO. FERGUSON:—In the months of January and February we visited Griffin, Ga., Athens, East Tenn., and Salem, Middle Tenn. At Griffin we had the pleasure of co-operating with Dr. Hook and Elders Fears and Swobe in the word and doctrine. Our labors were not in vain. The brethren were reprov'd, the word favorably impressed, and several manifested a determination to receive the truth. Brethren Hook and Fears are laboring as State Evangelists and will no doubt do much good, for they are good men and true, and the Georgia field is ripening into a good harvest. The church at Griffin is still increasing in numbers and influence, and will, no doubt, continue to exercise a saving influence in the South.

We passed and returned through Atlanta, where our beloved Dr. Hook now resides. He and the few faithful brethren in that rapidly growing and flourishing city, are nobly striving to build a house of worship, not for party, but for the Lord, and have solicited me to appeal to the benevolence of the brethren of Tennessee for aid. I will gladly do so, and hope that those who wish to do good will open their hearts and purses to this good work.

We preached a few times in Athens and

vicinity, and also at Salem, on our return home. We have some intelligent and good brethren in Athens and vicinity, but they need a preacher to help them sustain the cause as it should be. We had no additions but trust the brethren were encouraged to persevere in well-doing. The church near Salem, Franklin co., is doing well and bids fair to exercise a good influence in that part of the State.

In the month of March, I visited the western portion of Davidson co. and preached at South Harpeth and Hannah's Ford, and at two other points where we have no churches. Bro. Davis is employed by the Co-operation of this county. I had the pleasure of being with him a portion of the time, and believe he will make a useful preacher, if suitably sustained by the brethren.

In the month of April, I went to the Bible Convention at Memphis, and returned by Paducah, where we preached two discourses, but the people were so much excited in consequence of the destructive fire which consumed the business portion of the town, and an unfortunate marriage, that we could not hope to excite them on the subject of Christianity, and therefore we adjourned the meeting till a more favorable time. The Convention was to me exceedingly interesting, and was considered by many the most important assembly ever convened in the great valley.

Yours in the Lord,

J. J. TROTT.

Oseumma, April 22, 1852.

#### Our State Meeting.

Our State Meeting, it will be remembered, convenes at Paris, on the Friday before the first Lord's-day of November. We fondly hope there will be a full attendance of the Brotherhood. We feel that it would not be improper to ask what are the purposes of our State Meeting? And the first that suggests itself to me is the desire we must all have for a better understanding, and a greater sympathy with each other. The legitimate effect of such meetings will be a closer

union. Men, who love truth and righteousness, and who view these through similar methods must be drawn together by their affinities. And the result of our frequent meetings will be to increase our agreement and cause our regards to converge more and more to a common centre. A more thorough development of the great principles that constitute our affinities, will spring from them. We are not of those who are satisfied with past discoveries. We belong to the age of progress. We yearn to know more of truth. And we meet that we may aid each other in its discovery and application. We rejoice in the freedom of religious thought, and desire its benefits.

An increase of utility in our churches should ever be an object for our joint consultation. As ministers of the gospel for the benefit of accountable and immortal beings, the performance of our duty in our respective congregations must ever be the object of our constant and permanent desire. How shall we make our people better men and women? How shall we advance their moral and religious condition and habits. For these ends, ever dear to the heart of the faithful servant of Christ, we need the advice and experience of our fellow-laborers. They help to restore our flagging zeal; to arouse our fainting energies; and support us with their communion and sympathy. Mind and heart come together in these gatherings—new thought and life are generated, and we go home to prosecute our holy work with increased wisdom and renewed vigor.

There are interests also connected with our State Co-operation, our State paper, &c., that deserve, and will claim our attention. The proposition to change the latter to a weekly paper meets with very general dissent. So far as we have heard, the wish is to continue it in its present form, and at its present price. It is generally urged that weekly papers are glanced over, never read, and then cast aside as refuse.

A subject of profound importance also, is—What can we unitedly do for the spread of the gospel in its purity. It is universally admitted, we require more ministers.

How can we obtain them? Order is God's first law. We cannot have order or success in our arrangements, without meeting for consultation and united effort.

May we have a conscientious and kindly consideration of these subjects.

The elders of the Church at Paris, desire formally to invite the Brotherhood generally. Ample provision has been made for the accommodation of all who may attend.

J. B. F.

#### **New House of Worship in Franklin.**

We had the pleasure, by special invitation, in company with Brethren Trott and Anderson, of attending the opening of the new House of worship in this pleasant village on Lord's-day, the 5th of September. There was a crowded assembly present, who listened with profound attention, to two discourses, although each occupied two hours in the delivery. Bro. Trott remained and continued the meeting over the succeeding Lord's day. Fifteen were added to the congregation.

The church has erected a good house, with commendable liberality, and now need a preacher, who will devote himself exclusively to the work. Franklin is situated in the heart of Tennessee, is a thriving village, surrounded by a wealthy and hospitable population. We trust it will be able to sustain the regular teaching of Christianity in their new house.

#### **The "Christian Age,"**

Has changed hands and is now conducted by Bro. B. F. Hall. It is a weekly sheet at \$1,50 per annum, very neatly printed and bids fair to be just such a weekly as our brethren need. We most heartily wish it success. We will insert its prospectus in our next. Bro. H. feels himself providentially called to his present position.

#### **The Western Evangelist.**

Has added the name of our universally beloved Bro. Henderson to its editorial corpse. It is a well-conducted paper, and deserves the patronage of our Western Brethren.

### Founders of Sects.

The following description of founders of sects may give a theme for instructive thought, as coming from one who felt the burning thirst of misdirected ambition!

"Their breath is agitation and their life  
A storm whereon they ride, to sink at last,  
And yet so nursed and bigoted to strife  
That should their days surviving perils past,  
Melt to calm twilight, they feel overcast  
With sorrow and supineness and so die;  
Even as a flame unfed, which runs to waste  
With its own flickering, or a sword laid by,  
Which cuts into itself, and rusts ingloriously!"

Is not the reason here forcibly given why men cannot *compare* their differing views without unworthy and needless controversy? Power too often dwells amid storms of raging and consuming passion, while true wisdom has its home in a world of humble and unfinished duties. These are God's workers, whilst others are his scourge with which he often afflicts mankind to check their vices, and when their work is done, he gives them over to be consumed by the very fires their own hands have kindled. **MORAL.**—Let the reader make it.

### The Christian Record.

Has also improved its outward appearance and is conducted by Bro. J. M. Mathes. Its pages are filled with matter interesting to our Brethren, and bids fair to be one of the most widely circulated Journals in the "current Reformation."

Letters from Brethren Crenshaw and Killgore in our next.

### The Mails! The Mails!!

In no period of our connection with the press have we known such irregularity in the mails. We mail the "Magazine" regularly, but every mail brings us complaints from subscribers who do not receive their numbers. Besides several letters containing remittances have never reached us.—

We can only say in view of these facts, that we will supply any numbers that may be missing so far as our issue will reach; and where subscribers do not receive receipts, they have only to inform us, and they shall be credited. All money forwarded is at our risk. J. B. F.

### OBITUARY NOTICES.

For the Christian Magazine.

Sister MARY J. CARNES, well known to many of the readers of the Magazine, as a pious Mother in Israel, died in Spencer, Van Buren Co., Tenn., Aug. 11th, 1852. She was in her eightieth year, having been born March 3, 1773, in Meclenberg Co., North Carolina. In 1796 she made a public profession of religion, and united with the Presbyterian Church in the neighborhood of her nativity. She was married in 1805, removed to Tennessee in the spring of 1810, and united with the Christian Church the ensuing fall. Early in 1811 she was left a widow with two small children, both sons. To train them for the Lord now became the great object of her life. She was convinced that the task could not be accomplished without the family altar. Widow, as she was, she daily read to her children the word of God, and offered in their hearing her fervent prayers to the God of the fatherless and the widow. But few advantages were afforded for religious instruction in the neighborhood. There were no Sunday Schools, no regular Lord's-day public worship to which she could lead her children. She sought, therefore to redeem the time, on Lord's-day especially by instructing her children in the ways of God.

Her labor was not in vain. At an early age both her sons became obedient to the gospel of Christ. One of them has long been an able minister of the gospel, and both have ever been the zealous and pious advocates of the faith once delivered to the saints. Their families became her peaceful home as she descended along the vale of years, and it was her happy privilege to see her grand children remembering their Creator in the days of their youth. Relieved from the cares of her own household, she nevertheless continued to be a model of industry. She was ever actively engaged—doing good. The hut of poverty and the chamber of sickness were her favorite retreats. She was a woman of strong, unwavering faith, and prayed to God always.

Her last days were spent at the house of her eldest son, our beloved brother Alexander Carnes. The summons to depart came not as a thief in the night. It found her watching. God in his mercy spared her the weariness of a long and painful illness. She was sick but a few days. "The time," said she, "for which I have long been praying, has at last come. The Lord has promised to go with me through the dark valley, and he will do it. He will comfort me. He will be my rod and staff. He has promised me a crown; I shall obtain it. If man had promised it, I might doubt; but it is God who has promised, I cannot doubt."

Both her sons watched round her dying bed, one of two surviving brothers, one of her daughters-in-law, a family of grand children, and many Christian friends. They saw her depart without a struggle or a groan, "Let me die the death of the righteous, and let my last end be like his." J. 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. V.

NASHVILLE, TENN. NOVEMBER, 1852.

NO. XI.

From the Nashville and Louisville Christian Advocate.  
"Spirits in Prison."

Some months since the Rev. J. B. Ferguson, of this city, pastor of the "Christian" alias "Campbellite Church," of Nashville, put forth a very strange article in his periodical, the "Christian Magazine," entitled, the "Spirits in Prison." Mr. Ferguson in the document alluded to, advanced sentiments which his brethren regard as nearly akin to Universalism. We were truly sorry to read the article at the time it appeared, regarding its sentiments as dangerous, and at one time resolved to review it; but we understood that his own brethren would likely come out against his views, and we declined entering the list. Since that, Alexander Campbell and other prominent writers of his denomination have appeared in the public prints, and denounced the sentiments of Mr. Ferguson in unmeasured terms. A warm controversy is likely to ensue, and a good deal of feeling is already excited. We entertain personal respect for Mr. Ferguson, but in this discussion he has altogether the wrong side of the question, and will suffer in the contest unless he recant his sentiments.

We think we can perceive how Mr. Ferguson was led into this strange train of thoughts, and by what process of reasoning he was led to adopt such erroneous opinions. He, in common with his brethren, had taken the position, that a belief in Christ, immersion in water, and a life of reformation are the only means of salvation; and that all who do not "obey" the gospel of Christ die without hope. Mr. Ferguson being a benevolent man in his feelings, went to work on this system, but he finally saw that his doctrines rigidly adhered to, and practically carried out, would cut off pious heath-

ens, infants and idiots. He could not adopt the sentiment, that all heathens should be inevitably lost, and yet, according to his plan, there was no possibility of their salvation unless he could institute some method for their delivery. This he could not do consistent with his doctrine, and in views of the present state of affairs in the moral world. Hence, he fixed in his mind a scheme by which the gospel might be preached to the heathen in another mode of being, and thus give them a chance to "obey" and find deliverance. And then, if *they* should enjoy another chance in the future, why not every other sinner who had been unfavorably situated in this life? And when once at work his fruitful imagination devised a plan for a future mission among the lost. Now all this had been obviated if Mr. Ferguson's views on the nature and extent of the atonement of Christ had been correct and scriptural. Had he borne in mind that God loved all, that Christ died for every man, that as "by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life;" and thus infants and idiots are saved—and that in virtue of the atonement, those "who have not the written law, but do by nature the things contained in the law," thus "showing the work of the law written in their hearts," are excused and saved, and that *faith* in Christ is the only condition of justification with those who hear the gospel, he would have seen the ways of God justified, and that those who perish in their sins, perish justly.

We hope Mr. Ferguson will review the whole ground, and take those enlarged views of the gospel that filled the mind of Paul; then will he have no need of mission-

aries to go to *hades* to preach repentance and baptism to the lost, but he will see that according to God's method of saving sinners, the damnation of those who die in their sins is just and that there is no work nor device in the grave aye, that "the night cometh when no man can work."

## REMARKS.

The above is from the pen of our friend, Dr. McFerrin, of the Methodist Episcopal Church, of this vicinity. We think its spirit contrasts favorably with that of some of our good Brethren who have assumed the office of supervisors of something they call "this Reformation." It is devoid of that railery so characteristic of many of the religious controversies of the times and as its purpose seems to be as honorable as its intention is generous, we propose a few observations upon it. Railing ought never to provoke notice, and silence on the part of those who are ungenerously assailed by partizan leaders, is to be both justified and commended. But the notice above is both calm and dignified, and silence in this case would be liable to misconstruction, even by men whose purposes were none other than the triumph of truth and love. And first we will notice its Scriptural allusions. The quotation from Ecclesiastes\* is a very common one; made the basis of some exhortatory hymns and many sermons, and therefore deserves more than a passing notice. It proves too much, however, for those who use it in accordance with the popular method. It does not merely assert that there is no "work or device in the grave," but that there is no "knowledge," no "wisdom" there! Does Dr. McFerrin, or any other rational man, believe there is neither knowledge nor wisdom in the future state, or the state of the dead? Is he and all who use this Scripture as he does, Materialists? If not, where is the force in their application of the passage? But his use of it in the present case, allows us to state that our views of the future world were gathered in some measure by the critical study of this and similar passages of holy writ. We

\*Ecc. 9: 10.

were compelled, as we think every man will be, to regard it in one of two lights:—  
1, As a description of the silence of the grave and the fact that all men would soon die, and leave the work and enjoyments of the present life. In this view, it is *relatively* true that there is no work or knowledge in the grave, or state of the dead, as the original word signifies. That is, it may be regarded as true of man's bodily relations, but not of his spirit or spiritual nature, in which, as Paul declares, we shall know even as we are known.\*\* Or secondly, As the words of a fleshly and Epicurean philosophy which the author of the Book puts into the mouth of an opponent to his preaching. In which case it would be equivalent to "eat, drink and be merry, for to-morrow we die." The best critics, ancient and modern, have concurred in the opinion of Dr. Clark and Mr. Wesley, as stated by the former in his notice of a nameless work upon this Book, and embraced in his preface, viz: that the Book is rendered dark and obscure by a failure to distinguish between the objections and doubts of others and the writer's answers. In no case, we think, can it be regarded as strictly true that there is no knowledge in the spiritual world without an acceptance of the baldest features of Materialistic philosophy; and I know that in the rejection of this philosophy we heartily agree. If there be a spiritual state after death, there must be knowledge in it.

The quotation of John ix, 4, has no allusion to death in the abstract, but to the fact that the season of Christ's mission was rapidly closing, as night closes the day, and that, therefore, he must "work the work of him who sent him while it is *called* day."—The hymn and Bro. McFerrin speak of the night of death, but the Saviour never thus spoke. On the contrary, the dead with him "were alive to God" and the hour of his death was the hour of his "glory," as I trust it will be with my good friend the Doctor, when the struggles of this life are ended. Night is a good figure for Death when we look only to the grave, but not when we

\*1 Cor. 13: 13.

view it as introducing us to the presence of God, and the world of unclouded light.

Dr. M. will believe us we know, when we tell him also, that it was not the strictness of the view that no man can be saved "without faith in Christ, immersion in water and a life of reformation," that forced us to adopt some other notion than the common one, for we never believed this dogma; and we add, any other from which the damnation of men who never hear of Christ while in the flesh, could be inferred. And it occurs to us that it is rather a sad comment upon modern restrictive systems of theology to say of every man that does not accept them that he is *too benevolent* to do so. What, is there no benevolence in such systems? Verily, I need no better proof of the truth of any system than that which the genuineness of its benevolence reveals; and truly I have never seen any benevolence in a system that punishes the innocent and allows the guilty to escape. No higher compliment can be paid any honest searcher after the truth than that which ascribes his dissatisfaction with prevalent notions to his benevolence. We feel unworthy of the compliment, but reciprocate the spirit that ascribes our views to it.

The inferences of the Doctor as to a "mission to the dead," and "among the lost," and the "chance to obey the gospel and find deliverance," sounds to us a little like the "*ad captandum vulgus*." They are his inferences, not ours. Nor are they legitimate from any premises we have ever assumed. We believe he would not do injustice willingly, and hence we will state our position again. We have stated, the Scriptures 1 Pet. 3: 19 and 4: 6, are to be understood literally, and that many other Scriptures favor the idea that the knowledge of Christ's redemption was made known to the dead. As to the "*how*" it was made known, we have never opined, for this would be seeking to be wise above what is written and to understand what can be only understood when we enter the spiritual state. We desire to be wise *up to* what God has revealed, but not *above* it. The

fact that the Apostle Peter and other writers of the New Testament did teach that the dead had been or should be made acquainted with the triumph of Christ, is with me indisputable. It is a question of *fact* and should be so discussed, without reference to any inferences that would excite a vulgar and ignorant prejudice against a man who dares to state what he sees in that record. We read that by the humiliation and resurrection of Christ, He has received a name above every name *on* earth, *UNDER* the earth, and *above* it.\* We read of the descent of Christ into the *under* world,† and every man acquainted with the Jewish notions of Hades, knows that that under world described the state of the dead. We read that things on earth and things in heaven were reconciled by his triumph; that he is the head of the invisible as well as the visible creation of God; that "thrones and migh's and dominions"—a Scriptural method of describing the Hadean world seven hundred years before Christ—were arranged by his death and resurrection under him. So, also, he went and preached to the antediluvian dead, to them as "spirits in prison," and his gospel was preached "to them that are dead that they might be judged according to men in the flesh."

From all this and more to the same purpose, I have inferred that as myriads of our race never hear of Christ while living, the knowledge of him will be granted them after death, and that, therefore, I cherish the hope for all who have not known Christ and by unavoidable circumstances could not know of him while in the flesh; and further, that if so happy as to be accounted faithful, my pleasure in the other world will be to assist and be assisted in the further knowledge of that glorious system of benevolence that brought Christ to and through death and made him the head of the whole family of God. This, Sir, is the head and front of my offending. I ask you and I ask all reflecting, unprejudiced men,

\*Phil. 2: 10, and parallel passages.

†Rom. 10: 7: "*Abussou*," Abyss or under world. See the use of this word in the Greek of Luke viii, 31; Rev: ix, 1, 2, 11; xi, 7; xvii, 8; xx, 1, 3.

to judge whether my opinion be subversive of the faith of Christ. Certain we are, that even in Doctor McFerrin's church, we could have stated it without endangering either our personal or ministerial character.

We think we do take "Paul's enlarged views of the gospel." But we ask if infants, idiots, and those "who do by nature the things contained in the law," are saved by the atonement of Christ, as the Doctor avers, will they know of their salvation or not? If he answer, they will, I ask, will it be in this life or the new mode of existence? They know it not in this life, therefore, they must be made acquainted with it in the life to come. And if this is admitted, all I have claimed is admitted! Now this is admitted and cannot be denied by any rational man. Therefore, my heresy is the heresy of every rational man who believes in a spiritual state, and who reflects at all upon the present condition of more than one half of the human race. It is this conviction,—than which there is none upon my mind more clear, that gives me patience to wait for the judgment of men who are not controlled by mere personal ambition and prejudices as many of my self-constituted judges appear to be.

I know that the anathema against me is ready. It was ready before my opinions were published. It only waited, as the crouched lion for his prey. But it has sprung upon a shadow, not upon me, and lies bruised by its own precipitancy, and I will leave the dead to bury their dead.

May we indulge the hope that failing to receive justice at the hands of our Brotherhood, Dr. McFerrin will set us right before his numerous readers.

J. B. F.

**The Denunciatio of Orthodoxy—Henry Ward Beecher—Christian Liberty.**

For having spoken fraternally of E. H. CHAPIN, a very brilliant orator and forcible writer of the Universalist denomination, this liberal minded clergyman has been called to an account by several of the Orthodox Journals of his party. They expected,

doubtless, to overawe him, but they have mistaken their man. When a man exhibits a meek spirit and avoids the worn-out and puerile controversies of a 'seedy' Orthodoxy, and cares not to fight with every mastiff that growls as he passes quietly on his way of duty, he is often mistaken for a tame, time-serving and pliant man, who needs only a few suspicions cast out against the soundness of his faith, to make him submissive to the self-constituted defenders of that faith. This mistake was made with Mr. Beecher, and he replies to the charges of Unitarianism and Universalism in the following spirited and positive strain. It will improve the manliness of many who differ both with him and his supervisors, to read it. It is rather a sad commentary upon the spirit of modern Orthodoxy, that every man who manifests a liberal spirit, a little in advance of the narrow bigotry of his sect, is at once set down by his opponents as a Unitarian or Universalist. It almost constrains one to ask, is liberality confined to these forms of Christian sentiment? Certain it is, no better aid can be given to them than that which classes every man of every denomination who will not accept a traditional and denunciatory Orthodoxy as the measure of all intellectual growth and spiritual attainment, as being either Unitarian or Universalist! The following is quoted from the Christian Repository:

*"New York Observer vs. Henry Ward Beecher.*—That seedy conservative paper, the "Observer," has been attempting to whip our class-mate, Beecher, into its rotten traces, by what would be called by honorable men on 'change, gross calumny; a thing, by the by, which is supposed to be sanctified and made a virtue by being applied to a religious use! The Beecher metal shows itself, and in half a waggish, half serious manner, the "heretic renegade" thus answers for himself. When will Christian men learn mutual charity, and not carry along with the kiss of friendship the dagger of Ehud? We shall give quite an extract from Mr. Beecher's defence, since it not only shows that there is no unity to boast

of in orthodoxy, but because his remarks, the names being changed, have other significant applications:

“Before speaking further of these papers, we must be indulged, in view of this intimation of long expected doctrinal defection, with a short personal episode.—Among our numerous professional faults (which are more than the hairs of our head), we were not aware that we were supposed to be over cautious in the expression of our views. It had always been our impression that we were considered as a very dangerous young man, on the very account of a rash boldness of expression, and a disregard of prudence in speaking the truth—in short a mere Sampson’s fox, shaking our caudal fire-brand in the ripe-corn of settled opinions. And this intimation of a prudent reserve in the expression of unwise or unprofitable opinions, quite enlightens our eyes, and is as refreshing a novelty as need be. But what earthly motive can an American clergyman have to pretend to be Orthodox, if he *is* not so? Do Orthodox sects treat each other with any such profitable tenderness, as to make it a man’s *interest* to dwell among them with feigned opinions? In fact, the Orthodox sects are a vast compound threshing machine, flailing away at each other as if the chief end of man was to thresh his neighbors. I have never yet seen an acknowledged Orthodox man. Everybody is Orthodox as compared with those below him; and nobody is orthodox compared with those above him; and Orthodox reputations, like country bank-bills, circulate only in a narrow circle, very near home. If one is Orthodox in Hartford, he is a heretic in New Haven; if he is sound at New Haven, he is too loose for Andover; if he is up to the mark at Andover, he is yet hopelessly below East Windsor; if he climbs up the toilsome cliffs to the eyerie of East Windsor, it is only to bring himself within the reach of the Princeton Orthodoxy; and when yet climbing up, out of all sight of sublunary things, he sits down on those pinnacles of Old School Presbyterian Princeton Orthodoxy,

and divides his time between Turretin, and efforts at breathing on such thin-aired august heights, then down comes the good old fashioned Scotch Presbyterian Orthodoxy, carrying him away at a swoop, to be devoured in a yet higher eagle’s nest.

“In fact, it is a very hard thing to be Orthodox. It is a thing of degrees, it is a question of the scale; and beginning at zero, all the degrees above pelt the degrees below. Now if a preacher is heterodox he is but suspected, and shampooed, and flailed; and he gets *that* if he is Orthodox. So that, if a man’s *convictions* do not keep him among the Orthodox, he is a fool who stays. The company is no great things. Very clever fellows all, when they are not professional; capital to go out to play with. But a man walks about among the *Christian Observers*, and the more properly named *New York Observers*, and the *Presbyterians* (central, western, southern, and all,) and the *Puritans*, very much like a man visiting a menagerie—his time being spent in listening at the strange noises which the creatures make, and wondering whether they can get out at him, as easily as they roar through the bars!

“Indeed, nothing but an inconveniently troublesome conscience, an unthrifty conviction of the truth of the general scheme of Orthodox doctrines, has kept us in the Orthodox churches. It surely has not been to escape suspicion, or cudgeling; nor because there is any reason to be ashamed of the company one would have to keep, if he went over to the Unitarian ranks; but simply and only because we find ourselves believing more nearly than any thing else, what, in the Presbyterian church is called new school views; and in New England, low Calvinism.”\*

Mr. Beecher, in a subsequent number of his paper, speaks as follows:

“In respect to Unitarians and Universal-

\*The ignorant reader should be apprised that the term ‘low’ does not mean ‘vulgar,’ but only ‘modified,’ that is ‘modern,’ Calvinism;—Calvinism with an explanation; Calvinism calculated to the meridian of New England, by Hopkins and Edwards; in short, such Calvinism as Calvin *would* have held, if he had believed as we think he ought to have done.”

ists, their leading principles are wrong, and if carried out would lead, perhaps, to bad results. But there are good people and excellent Christians among them, I doubt not. It may be looked upon as a general rule that wrong principles will lead to wrong practices, but there are a great many exceptions to that rule, and it is not safe to rely blindly upon it. Why, there is *my Bro. Chapin*: I know him: he is alive; a temperance man; an advocate of freedom, and a hater of oppression and wrong; he goes in for all these movements that are to regenerate and bless the world; and I would much rather he would come here to Brooklyn and build up a congregation of Universalists, straight out and out, than to have one of your old, stiff-necked, conservative, vinegar-faced Evangelicals come and build up a church in our midst.

“As the name of E. H. Chapin is mentioned, we shall take the liberty of saying that he *is* our *brother*—known to me, socially, by the pleasure of his society across the ocean, and since better known by his unwearied advocacy of temperance, of political liberty, and of various wholesome, philanthropic movements, with an eloquence of singular brilliancy, and with an earnest sincerity which brings him into sympathy with all who love manliness and humanity.

“Mr. Chapin and I stand at opposite poles of theological dogmas. He is of that school of Universalists denominated as Restorationists. I am a believer of the endless punishment of those who are finally incorrigibly wicked.

“Our sympathy is, therefore, not of doctrine. My theology is scarcely less than abhorrent to him; his views are extremely erroneous to me; and if there were no other ground of uniting than theological, we must always be separate. But in the applications of Christianity as a regenerating power in society, there is a broad ground, into which God is bringing men of the most diverse tendencies in other respects. I love to meet them there. They are my brethren; for I will account every man of incorrupt life, of devout aspirations, of quick and hu-

mane sympathies, of an earnest benevolence, my brother.

“This is the very front of our offence. It has long been the habit of orthodox champions to regard Unitarians and Universalists as little better than infidels, and infidels as no better than the devil. The Pulpit and the Press have never scrupled at the harshest language. The association and the presbytery have regarded such men much as the western hunters do the Indian, as lawful game. To find occasion of speaking well of them, is made a sign of defection. Had I cursed them—had I stoutly belabored the Universalists, and made foray upon Unitarians—I should have been patted on the shoulder, and my orthodoxy would have been put beyond suspicion.

“I will never have part nor lot with such dealings. If I see a Christian life among Unitarians, I shall not hesitate to say, *there is a Christian*. If I perceive in the public life of a Unitarian or Universalist a temper and zeal of benevolence that likens him to Christ, nothing shall prevent my grateful recognition of it; and this I shall do without foregoing my own doctrinal opinions, or thinking the errors of others less dangerous. If one may have the confidence of his brethren without forfeiting his own self-respect, it is full pleasant. But I had rather stand alone to the end of life, than to be halting on the edge of a generous expression, lest some one should misconstrue it; than to suppress a rising joy and sympathy in a good deed, or a good man, lest by praising him I come to damage myself in other men's esteem. It is a poor campaign of life, if a man is but the sentinel of his reputation, walking backward and forward, evermore; lest something should steal it.—Frankness of speech and fearless remark must be paid for, doubtless; but we do not count it dear at any price which men at our age can exact; and while there are those whom God hath tempered to a noble utterance, which is yet so nicely sped that none can entangle them in their speech, they are to be admired rather than imitated by us; for that which is their nature and neces-

sity would be but feigned in us, and would smother us.

“And the course of remark, in part, at the lecture-room, was a comparison between living humanity and dead orthodoxy between those who employed a good creed to abuse men with, and those who surpassed them with a poor creed, in laboring for human weal. It was not a comparison of creeds, but the use to which men put them. It was a comparison between two Imperfections which often and often exist; religious ideas without religious emotions, and religious emotions without educated ideas. It is a shame before God, an abuse of the Holy Ghost, and a treason most base to the human brotherhood, for any man, or body of men, to stand without a pulse in all the mighty palpitations of an age that trembles with the footsteps of an advancing God! It is a day of shame when the Church, like the baggage waggons of an army, is found lumbering in the rear of all philanthropic and reformatory enterprises, refusing to venture any thing for fear of losing something, and exalting the beggarly qualities of prudent saving of what has been earned to the place of virtue, and to a rank befitting only heroic Christian courage and Christian achievement.

“Then, not far from the level of these, there is a class of religious journals, the watch-dogs of Christianity, who, by night or by day, refuse to let any thing go past without a snap or a growl, which does not belong to their door. They are faithful to their own party, but account it a duty to believe all that is said, and to *suspect* a deal more, of those who dissent from them.—With them vigilance means suspicion. When such papers are hearty and open—what Dr. Johnson calls ‘good haters’—we can get along very well. A man has a chance to dodge the push of a mad bull; but a flock of a myriad of insects whether you are asleep or awake, flitting, buzzing, biting—not there when you strike at them, but back again the moment you are done, and whether on the wing or on foot, always smelling for your blood. What man, who

has any thing to do in life, will befool himself with a serious hunt for such things! A steady perseverance in well-doing is the only way to dodge moral assassins.”

It may be thought by some, that the above is too severe in its tone and contrasts. But it must be judged somewhat in the light of the provocation. To me it gives evidence of a religious life. When that life is stagnant or dead, we may expect no variety in the results of religious thought. But as long as there is light, life, thought and liberty, we will see this variety; and men who hope well for their race and who tire of mere mechanical recitations of obsolete assumptions, will rejoice at it.

A worthy Bishop is represented as once saying to his Clergy: “Defend the faith, but vex no heretics.” “What,” asked his Clergy, “if heretics vex the faith?” “You and I are the faith,” answered the Bishop, “and though we may not persecute unbelievers, yet we may, and with God’s blessing we will, resist unto death *those that make war against us!*” The “us” and “the faith” are always identical with intolerant spirits, though not always so frankly confessed as in the case of the Bishop. The pride of the inflated heart, is never more clearly seen than when it seeks to enforce its opinions as a standard of human attainment and to excind its adversaries. But its adversaries and the adversaries of the truth are often two classes, a distinction it can never make whilst flattered with the idea of being the Patron of truth. If the subject were not of so serious a nature, it would be amusing, at times, to see how every little offshoot of Orthodoxy invents its own petty machinery of persecution, and though not able to hew its offenders in pieces, makes itself ridiculous by hooting after them. There is with me, nothing more clearly established than the truth, That genuine liberality, as a matter of practice, is a lesson yet to be learned by a majority of all sects, whilst professions of it and *apparent* practices of it, are being repeated by all of us by rote. Indeed, we may say with a writer of modern times—“Clearly enough we ought to thank God,

and be encouraged, if each new religious movement widens ever so little the recognized circle of Catholicity; domesticates in the Christian household one honest thought, winning the stranger a place of respect; successfully protests against any single outrage in the whole range of inquiry; or drives back oppression from any acre of the great heritages of freedom. By that generous law, never irksome to noble souls, which proportions high demands to high achievements, requiring much of all to whom much has been given, this very distinction forces on us further sacrifices. Certain traits of dignity are expected of personages that bear trophies. A Body that lifts itself into any sort of eminence, no matter by what praiseworthy exertions, only to display vulgar airs on a more conspicuous theatre, issues a very fair invitation to scorn; one that will probably be accepted. A Body that walks in the light it has gained, as if it were darkness, sins against the Holy Ghost. A Body that uses the vantage-ground with which Providence has rewarded its bravery, only to draw narrow lines of exclusion across it, and prevent any within or without it from going lawfully beyond, must, by the same Providence, forfeit its advantage, and fall into the rear."

We accord, also, most heartily with the observations of the same writer (whose name we would give if we knew it,) that follow. It presents the dangers of professions of Liberality among Unitarians and others?

"I. The first of which is, that the very face of our external ecclesiastical unrestraint exposes us to a feeling of security in that regard, itself dangerous. Of classes and sects, however loosely organized, as of individuals, it is true that their worst perils are behind their backs. The craftiest solicitations creeps up *a tergo*. A Liberal Party is not exempt from liability to bigotry, merely because, having contended against bigotry so long, it has used itself to looking after its internal enemies in another direction. We all know how an inveterate zeal sometimes blinds our self-knowledge;

and how the object of an external vigilance sometimes slips round and entrenches itself in the heart. One need not go out of the land of the Puritans to see how the stoutest opposers of persecution turn persecutors, —even outdoing their teachers, while they forget their principles:—as history represents a portion of the English Dissenters to have done, when they applied a new oath to strain the prelates' consciences, declaring that "if they could not have the livings of churchmen they would damn their souls." May we not have become so accustomed to call ourselves Liberals, as to be over-confident that we cannot fall from that grace? Is there not such a thing as indulging so deeply in the luxury of speculation, that, like boon companions losing their sobriety, we begin to hate and taunt those that will not drink themselves under the table with ourselves? Can we not possibly grow as jealous of all who stand aloof from our tendency to rationalize, as the disciples of Authority are of innovation? Is it not possible that Heresy itself may take up the rigors of the creed, and Liberals wield in their own fashion the fulminations of Orthodoxy? If so, will it not be found that we have ingenuity enough to devise a new sort of instruments, not encumbered with the stigma of the old traditional cruelty? But this suggests another consideration.

"II. An intolerant spirit works itself out in many shapes. We have certainly gone a great way from the dungeon and rack.—Some of the other Protestant sects, rejecting the forms of the Inquisition, have kept the terror. Our engines have not only ceased to be material, but to be formidable. It is not in behalf of suffering subjects, that we say these words of caution. That must be a particularly unworthy disciple, that, among us, could complain seriously of being persecuted,—or else must be much wanting in the matter of grievances. Less afflicting scourges perhaps were never wielded] by church-tyrants than are brandished over the heads of our comfortable martyrs to-day. Gentler bulls never roared than those of the Liberal breed. It is not

to shield or comfort any body under that species of distress that we enter our protest. It is because of the essential malignity of the intolerant temper,—because of the pitiful belittlement into which it contracts the soul of him who allows it—and because of the reproach it reflects on religion. Perhaps what intolerance loses in aggressive efficacy, it makes up in meanness. At any rate we cannot help despising its weakness, over and above our moral disapprobation of its wickedness. A gossiping, scandal-hunting, insinuating persecution, is just as intrinsically base, as a stabbing, burning, beheading persecution. Gentlemen that busy themselves, at street corners, begetting or augmenting the material of *odium theologicum*, are as responsible for as great a sin as many of those that once stacked faggots and reared scaffolds. Ministers of the gospel that delight in collecting bits of brotherly suspicion and ill-humor, patching them together in a good round slander, and letting the ball loose at a precious reputation, would have done admirable service in the old reforming times, and are only born too late for the best of pay. A country-association, or missionary meeting, that only reveals how diligent its members have been in peeping into each other's pulpits, and spying out other indecorations of laxity or stringency, with a view to social disgrace or tea-table discipline, has manifestly dropped by mistake out of the sixteenth century. A little knot of quidnuncs in a book-store, scraping together evidence against some unarraigned neighbor's soundness in the denominational faith, may have all the malice, though little of the might, of a kindred session at Rome. It is all a business unspeakably poor. These persons, if there ever should be any such, would be tainting their hearts with a plague,—spoiling their manhood,—breaking the bonds of a generous friendship,—undermining the strength of a fraternal love,—and betraying the holy cause. It is the subtle spirit of intolerance that we have to watch, not any of its special forms. By our history, for the Truth's sake, and under Christ's Law, we ought to watch it."

We add that any man or set of men that have not a factitious reputation to build up, or an assumed character to support, will ever be content with criticising opinions and sentiments without disposing of personal relationships; or by trying to dispose of a new gift, no matter upon whom bestowed. It is a folly in the face of that Providence whose gifts and callings are without repentance. We may turn away from the stream with which it would refresh and gladden the parched land; but if we dam it up, it will only cause it to overflow on unexpected sides and sweep over sand-founded huts and discover the rocks whereon more safe and friendly houses may provide homes for the outcast wayfarer. While we live, therefore, we, too, will plead for the utmost liberty both of speech and spirit, not in the name of any party, but in the sacred name of justice, charity and religious progress.

J. B. F.

#### Officers of the Christian Church.

DEACONS, OR THIRD CLASS OF OFFICERS.

We come now to consider the third and last class of officers of the Christian Church—DEACONS and DEACONESSES. They are the *third*, as regards office and importance—their sphere being confined to the *temporalities* of the Kingdom. Both Evangelists and Bishops take precedence of them—not only on account of the difference in the *character* of their respective offices, but in the rank and order of their duties. As man is "*prone to extremes*," and as we frequently find men in extremes, in reference to almost every thing human and divine with which they have to do, we find two extremes in reference to this office:—one, lowering it down to almost nothing, to going through a few little formalities, which almost any member in the church is competent to attend to; and the other, exalting it to an elevation in importance, almost equal to that of Evangelist or Bishop. The *true character* of the office, lies in the medium, between them. And as the *temporalities* of the church, with which the Deacon has to do, in the discharge of the duties of his

office, and every thing else connected with them and it,—have frequently an important bearing on its *spiritual* and *eternal* interests, like the *secular* affairs of man on his *eternal* destiny,—the Deacon's office, when thus considered, becomes clothed with an importance in this respect, of which we are not probably as fully aware as we ought to be.

As the term "Deacon," denotes the *character* of the office, we can, from the definition of the *original*, learn something of the necessary qualifications. The word, in the original, means a *servant*, an *attendant*, one who *acts for*, or *renders service* to another, &c. It primarily denotes, as regards the church, a *servant* of the church; and this is the relation in which the Deacon stands, and the capacity in which he acts, as respects the character of his office. We have only to imagine all the ways in which the church can be served, as regards its temporalities and those matters and things connected with them; and we can have some idea, and form some estimate, of the Deacon's office.

We find that, like the Bishops, there was always a plurality of them in every congregation. Paul, in his epistle to the Philippians, addresses the "Bishops and Deacons"—implying a plurality of the latter; and his addressing them in connexion with the Bishops, shows that they were possessed of some importance. Indeed, there was as much necessity for a plurality of them in every church, as for a plurality of Elders; as it generally required several in every church to attend to the duties required of them;—which shows that those duties were much more numerous, various, and important, than may be supposed, or than we find them to be now. But we are at no loss to ascertain their qualifications, as we have them laid down by Paul, in his first epistle to Timothy. Like those of the Bishop, they may be divided into positive and negative—what a man *must* be, and what he *must not* be, to be qualified for the Deacon's office. Some of them are the same as those required for the Bishop, as will be seen.

#### POSITIVE QUALIFICATIONS.

1. "Must be grave."—Holy, serious, dignified, honorable. The importance of this qualification is obvious; and the Deacon's character, in this part of it, must accord with the definition of the original. He must not be eccentric, gay, frivolous, licentious, vulgar, indulging in "foolish talking and jesting," &c. This would but ill accord with his character as a church officer of this class; and as all church officers are prominent, and exercise influence, and are apt to be imitated, it would render him a bad example. Hence, Deacons should be very particular how they deport themselves.

2. "Husband of one wife."—This is also one of the qualifications of the Bishop; and has been fully treated in considering them; to which we refer the reader.

3. "Ruling their children and their houses well." This too, or the substance of it, is one of the qualifications required of the Bishop; to our remarks on which, the reader is referred. The importance of this qualification to the Deacon, can also be seen; as a man who does not rule his own children and house well, and consequently keep all in order, is not well fitted to attend to the temporalities of the church, and matters connected with them belonging to this office. The good management of a man's own domestic affairs and business, is one of the best evidences of, and surest guarantees for his management of public affairs of any kind. Faithfulness in one, implies faithfulness in the other. The expression—"their own houses"—probably means their whole family, as wife, children and servants. They must rule all well, and keep all in order; as well as the proper ordering and correct management of all their affairs. This qualification is also one of the evidences of the kind of character required in a church officer, however humble may be the grade.

4. "Holding the mystery of the faith in a pure conscience."—The term, "mystery," as used here, must allude to the Christian revelation, the foundation of the Christian's faith, which was a mystery until revealed by the Apostles; and is frequently spoken

of as "the mystery;"—and a "pure conscience," a "good" and undefiled conscience. Paul uses a similar expression in this same epistle to Timothy, in which is contained this list of qualifications, and which may serve to illustrate this: "Holding faith and a good conscience." They must be faithful as Christians and as church officers, and conscientious in the discharge of all their duties—most important qualifications in any office of trust and usefulness, particularly that of a Deacon. They must be emphatically, "men of faith;" and hold to "the faith once delivered to the saints," in primitive purity and uncorruptness; and illustrate it in their lives and character.

#### NEGATIVE QUALIFICATIONS.

1. Not double tongued—Not speaking twice—speaking equivocally—deceitfully. This is also very important. No dependence or trust can be put in a man who lacks this negative qualification. The want of it implies being nearly allied to lying and hypocrisy, and next to dishonesty. Such a man is not to be trusted, particularly in the office of Deacon, where so many opportunities offer to use equivocation and deceit, and where these should never be practiced. And such a man too would exert a bad influence by his example, upon others.

2. "Not given to much wine."—In other words, not intemperate in the use of intoxicating liquors or drinks; whether habitually or occasionally. This is also one of the negative qualifications of the Bishop; and we have, perhaps, said enough about it there. To our remarks there we refer the reader. Such a man is not only unfit to be a Deacon, but to be in the Christian Church, unless he can be made to reform. Drinking and dissipation are bad enough in a professing Disciple; but how much worse in an officer of any kind in the Church!

3. "Not greedy of filthy lucre."—Occupied in sordid gain, in vile traffic—meanly avaricious, griping, sordid.—This we have also treated of, in speaking of the Bishop's qualifications; to which the reader is referred. It is also a most important and

necessary qualification in a Deacon. He is to be the treasurer, the almoner of the congregation; and if he be this kind of a man, how must it unfit him for the office! Such a disposition borders on dishonesty! The original is also defined—"eager for dishonorable gain, sordid." This was doubtless the character of Judas Iscariot, from what we can learn. He seems to have been the treasurer of the twelve disciples—as he "had the bag, and bare what was put therein." The temptation was too great for such a character: "he cared not for the poor, and was a thief; and finally betrayed his Divine Master, "for thirty pieces of silver."

4. "Blameless."—This is also one of the Bishop's qualifications; to our remarks on which we again refer the reader. This is the crowning qualification in the list of those which the Apostle has given for the Deacon. After summing up the other qualifications, he says: "And let these, also, first be proved; then let them use the office of a deacon, being found blameless"—not accused, not reproached, irreproachable. This is made a most important qualification in the office of a Deacon, as well as in that of a Bishop. If a Deacon have this, he will be very apt to have all the other qualifications, or the most of them. It is a most important one in all church officers, and religious public men; and essential to a conscientious and faithful performance of their duties, and the exercise of their functions and influence.

Such are the qualifications required by the Apostle, to fit a man for the office of Deacon. And it will readily be seen, that like those of the Bishop, they are or most of them as requisite now as in the days of the Apostles; and that in all ages, times, and countries, they will generally be found to include the whole character necessary to this office, and to cover the whole sphere of qualification. And if there are any other qualifications necessary, not here embraced, they can easily be ascertained from the nature and character of these—as we have seen in the case of the Bishop. And as in that, we could not necessarily infer that

they must have wives, children, and families, so in that of the Deacon, and according to the same reasoning. We merely understand the Apostle as asserting, that such must be his character, if he has a wife and family—not that he must absolutely have them.

As to the possession of these qualifications, or obtaining such as are wanting, there is no more difficulty in the case of Deacons, than in that of Bishops. In fact there must be less, as their qualifications and duties are not as numerous, important, or as difficult. The only thing is, to ascertain who have them, where Deacons are needed; and for such as lack any of them, to acquire them.

We come now to their selection or appointment and ordination to office, as necessary qualifications for their entering upon the discharge of their duties. They must be selected and ordained to office by the appropriate officers, in the same manner as Evangelists and Bishops were. As we have seen and shown, there was but one way of ordaining all church officers to their work; and that was, by prayer, fasting, and the laying on of hands; and we have no evidence that any thing else was, or is ordination. But we are certain of this; for we find that it was practised by the Apostles, and those under them and acting by their authority. This is acknowledged, on all hands, to be valid ordination, while there is nothing else that is thus universally acknowledged; just as immersion is acknowledged by all to be valid baptism, while pouring and sprinkling are deposited and disclaimed by multitudes.

But there is something in reference to the selection of persons for Deacons, which here demands our attention. Paul says: "And let these also first be proved; then let them use the office of a deacon, being found blameless." Now we do not understand the Apostle as meaning that, they are to be tried or proved in the office, by exercising it; and then, if found fit, be ordained! This proving must have reference to their qualifications; for he says, as we

see—then let them use the office"—of course not before. This is also evident from the meaning of the original word here translated "prove." It means, "to essay, to examine into the goodness, or fitness of any thing or person—hence approve, judge fitting, and so admit." And in the passive form of the verb—"to be admitted into a magistracy, after undergoing an examination into the necessary qualifications."

The persons thus found to possess the requisite qualifications for Deacon, according to the foregoing laid down by the Apostle, are to be selected by the congregation for the Deaconship. This was the manner of proceeding in the first Christian congregation at Jerusalem, according to the instructions of the Apostles:—"Brethren, look ye out among yon seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business." How did they proceed? "They chose Stephen, &c., whom they set before the Apostles." This act of choosing or selecting is thought to have been done anciently by holding up the right hand; but we deem any manner will do, that is calculated to express the assent and approbation of the congregation. Being thus selected and set before the Apostles, they ordained them:—"and when they had prayed, they laid their hands on them. Nothing is said of their fasting, as the ordination immediately followed the selection; but we find that afterwards fasting always made a part of the ordinary process. We have cited this case as an ordination of Deacons; and that it was this class of officers, though not expressly called so by name, we infer from the fact that they were ordained to "serve tables;" and the Deacon is the servant of the congregation. This ordination was made by the Apostles themselves, as they, by virtue of their apostolic authority, comprised within themselves the exercise of all the offices; and did exercise them all at first. In their character as Apostles and Evangelists, (and we find Evangelists afterwards Apostles,) they made this ordination; and Evangelists are the proper officers now to ordain Dea-

cons; as it belongs to their office, to organize churches and set them in order; and the ordination of Deacons pertains to this part of their work. Nor is this all: for Timothy whom we know to have been an Evangelist, was sent by Paul to ordain Bishops and Deacons where he went.

3. DUTIES OF THE DEACONS.—We come now to the last and most important part of this office—its *duties*. As these pertained to temporalities and the things connected with them, we find much less said about them, than about those of Evangelists and Bishops; and of course cannot ascertain as much. Accordingly, we find but very little reference to them; and have to learn what they consisted in, from what we find said about the various temporal affairs of the different churches. That it was an office of importance, we find from the necessary qualifications, and from what is said in reference to the faithful discharge of its duties: “For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.” These duties seem to have been connected with all the various temporal affairs of the church; as, attending to the poor saints in all their various wants and necessities, being the stewards of the church, the treasurers and the almoners of congregation, furnishing the Lord’s house and the Lord’s table, &c. In reference to the poor, James says: “It is true, that by the usages of our churches, many things have been added to the duties of the office, beyond its original design; but this is a mere matter of expediency—the paramount duty of the Deacon is to take care of the poor. Let him have his periodical visitations of the poor. Let him go and see their wants and woes in their own habitations, as well as bid them come and tell their sorrows in his. Let him be full of compassion, and tender-hearted; let his eyes drop pity, while his hands dispense bounty; let him be affable and kind as well as attentive.” Providing for the Breaking of the Loaf, and handing around the emblems to the congregation—providing every

thing necessary in reference to the temporal concerns of the Lord’s house and the congregation—directing the arrangement of temporal matters connected with the public worship, &c.—though important, are a part and a small part, of the Deacon’s duty. They are to collect contributions and means from the members, or those who can afford to give; and go and look out the poor brethren and sisters that require aid, and supply their wants—see that they are as comfortably sheltered as possible, and have the necessary food, clothing and fuel—to be the stewards of the congregation in disposing her charities—to visit the sick where necessary, and see that they are attended to—to see that the wants of the Evangelist and Bishop are supplied; and so keep the one in the field, and the other in the congregation, at their duties, &c. Thus they are to be the treasurers and almoners of the congregation. They are to have the management of the property and funds of the church; and to be its trustees where such are needed. And in their capacity as servants of the church, they can act as her messengers, in such affairs as pertain to, and are consistent with their office. When we consider the character of their duties, as we can gather them from the New Testament, we can easily see what they are, or should be, now, and every thing connected with them. Like all the other officers of the church, they have an extensive field for them; and for the faithful discharge of their duties, will receive an eternal and unfading reward in heaven.—The Deacon can also, where qualified and ordained, act as Evangelist, as we find Philip did. They should make the necessary reports of their labors, to the church, or Bishops; and be sustained in their labors, as far as may be necessary. We conclude this part of our essay, with an extract from Barnes, from his “Notes” on Acts vi. 3: “In this place it is seen that they must be men of eminent piety and fair character, and that they must possess prudence, or wisdom, to manage the affairs connected with their office. These qualifications are

indispensable to a faithful discharge of the duties intrusted to the officers of the church."

#### THE DIACONATE, OR DEACONSHIP.

The Deacons of the congregation form, in their associated capacity, the Diaconate, or Deaconship; in which capacity they have to act in all matters requiring their joint action—in consultation, making a division of labor, reports, &c. Every congregation should have a plurality of Deacons; and therefore its Diaconite.

#### THE OFFICE OF DEACONESS.

1. Belonging to the same class of officers as the foregoing, we find the office of Deaconess, or female Deacon, in the church, and such a class of officers belonging to it. They are so nearly allied to the Deacon, in office and duty, that they will not require much attention from us, in addition to what we have already said.

The term "Deaconess," comes from the Greek, *Diakonissa*, the feminine of *Diakonos*, a Deacon; and like that means a "servant," &c., but a female servant. That there was such a class in the primitive church, there can be as little doubt of, as that there were Deacons. Barnes says, (on Rom. xvi. 1:) "It is clear from the New Testament, that there was an order of women in the church known as Deaconesses. Reference is made to a class of females, whose duty it was to teach other females, and to take the general superintendence of that part of the church, in various places in the New Testament; and their existence is expressly affirmed in early ecclesiastic history. They appear to have been commonly aged and experienced widows, sustaining a fair reputation, and fitted to guide and instruct those who were young and inexperienced." This testimony is important, but we differ somewhat from it, as regards age and teaching, qualifications and duties.—Paul calls Phebe, a servant, or Deaconess of the church at Cenchrea; and Dr. Clarke says: "Phebe is here termed a servant, a deaconess in the church at Cenchrea. There were deaconesses in the primitive church. The Apostle may have had this

order of deaconesses in view, to whom it was necessary to give counsels and cautions as to the deacons themselves; and to prescribe their qualifications, lest improper persons should insinuate themselves into that office."

2. QUALIFICATIONS OF DEACONESS.—In addition to their possessing many or most of those necessary to the Deacon, except such as might be peculiar to him on account of distinction of sex, the Apostle has laid down a list of them in his epistle to Timothy.—The sentence reads: "Likewise their wives must be grave," &c. but the proper rendering is: "Likewise the women must be grave, not slanderous, sober, faithful in all things," that is, the female deacons, or Deaconesses, must bear this character.

1. "Must be grave."—For the same reasons that the Deacons must be grave, which we have already shown. And also, perhaps, for an additional reason, which made it necessary for the Apostle to repeat it here: Women are more disposed than men to be light-hearted, frivolous, and gay, and to indulge in levity, and "foolish talking and jesting." Hence the injunction to be grave, as in accordance with the character of the office, and the necessity of a greater restraint being laid upon them.

2. "Not slanderers."—This is a negative qualification of much importance, particularly as regards women. Being of a more social and sensitive nature than men—confined to the domestic circle generally—they talk more, and act more from impulse and feeling; and are more liable to become slanderers; and hence the necessity of this admonition. Slander is a great sin and an injurious evil; and hence its reprehensibility. It was no doubt a great evil among women in the days of the Apostles; as this is almost the only place in which the term, "slanderer," is used.

3. "Sober."—Not only as regards abstinence from intoxicating drinks, or temperance in their use; but in mind, language, behavior, conduct, &c., sober-minded, discreet, circumspect, cautious. We have also previously treated of this, in the qualifica-

tions of Bishops, of which it is one—to our remarks on which we again refer the reader.

4. "Faithfulness in all things."—Meriting trust, or confidence; upright or honest. A most necessary and important qualification. She must not only be a woman of faith, a faithful Disciple of Christ, but faithful in all the offices and trusts committed to her, in the church and in society—"in all things."

As to their ordination, we have nothing particularly said about it. It is probable that their selection and ordination were in the same manner as those of the Deacons. In fact, it must have been, as they are the same kind of officers.

2. THE DUTIES OF DEACONESSSES.—Dr. Clark says, that among other things, it was their—"to visit the sick and those who were in prison; and, in short, perform those religious offices for the female part of the church, which could not with propriety be performed by men. They were chosen in general out of the most experienced part of the church, and were ordinarily widows who had borne children." To such Paul alludes, in his epistle to Timothy and Titus. In consequence of the relation in which the Deaconesses stand, as females, to their own sex, they could attend to many things belonging to the office of Deacon, much better than the Deacon himself, particularly in cases involving matters of delicacy, requiring disclosures which could not well be made to others. And such is the desideratum occasioned by the want of this class of officers in the church, that we find sisters, particularly in populous neighborhoods, towns, and cities, who, from the demand for their services and that benevolent and philanthropic spirit inspired by religion,—voluntarily act the part of Deaconesses. Hence every church should have them regularly chosen and set apart to the office. Women, too, from their sympathetic nature, from their sympathy for their own sex, would think and reflect much more on their wants and sufferings, and be more active and persevering in their succor and

relief. And they are frequently the best aiders and comforters of the other sex, from their tender sympathies and kind offices, and the genial influence they can exercise. And it belongs peculiarly to them, to visit the sick and the afflicted, and administer comfort and relief to them, and the distressed. Paul, speaking of Phebe, says: "she hath been a succorer of many, and of myself also." And he speaks of other women who had aided and assisted him.—From what we know of woman, and the general zeal and devotion of the sisterhood every where, we have no doubt but that they would be more active and zealous in the performance of their duties, than the male officers. Woman,

"Last at the cross, and first at the grave,"

would be first in commencing all acts of charity, kindness, benevolence and goodness; and last in ceasing from any of these good offices. In consequence of the near and intimate relation of the wives of the Deacons to their husbands, they would perhaps, where qualified, be the most appropriate to be made Deaconesses; as they could frequently operate in conjunction with their husbands, and thus greatly aid each other.

In conclusion—We have extended this essay much beyond what we intended when we began it. The importance of the subject, caused it to grow in our hands, far beyond what we originally designed. We wished to say every thing that was important or necessary, to a clear and full understanding, in reference to the officers of the Christian church, their qualifications and duty; and to leave nothing unsaid, that might contribute to that end. How far we have succeeded, must be judged of by the intelligent reader of the BIBLE. By the testimony and authority of that divine volume, let every thing be decided.

J. R. H.

The law of the wise is a fountain of life, to depart from the snares of death.

Good understanding giveth favor; but the way of the transgressors is hard.

For the Christian Magazine.

The Reformation--Its Prospects.

The high moral or religious elevation attained by the disciples of the Lord and Master on the eventful day of Pentecost, when they had fully reached this towering summit of the Rock of Ages, or true Christian platform, far transcended the highest spiritual elevation ever gained by the most favored sons of inspiration in any favored age. Even the ancient prophets, those holy men of old, who portrayed the sacred beauties of holiness in the richest, liveliest colors, their pens being dipped in the burning lava of inspiration, or pure essence of divinity; and who sang of the celestial glories of the Future Age, in the sweetest, loftiest, sublimest strains; enjoyed but an obscured and circumscribed view of that which *they* only saw in heavenly vision, but which the immortal Peter and his co-Apostles realized in rapturous felicity. The inspired Harbinger, although he stood upon the banks of the Jordan, and saw the heavens opened, and the spirit of God descending like a dove and lighting upon him, and heard the omnipotent voice of Deity say, "This is my beloved Son in whom I am well pleased;" although he was filled with the Holy Spirit from his birth; was less with all his heavenly gifts and graces, than "the least in the kingdom of heaven." They there stood, not upon the consecrated summit of Mount Moriah alone, but upon the holy "foundation of prophets and apostles, Jesus Christ himself being the chief corner-stone."—Here they were fully empowered to lay the foundations of the glorious Temple of Christianity, the imperial palace of the newly coronated King of heaven and earth, who had but recently arisen from their midst and taken his seat at the right hand of God the Father, as the triumphant conqueror of death and the grave. To his hands was now given by his adoring Parent in the presence of heaven's worshipping hosts, the majestic sceptre of universal dominion and power. All united in the universal chorus of "Worthy is the Lamb that was slain to receive power, and riches, and

wisdom, and strength, and honor, and glory, and blessings." The Spirit of the most high God, the Comforter that was to come, plumes his golden pinions, and wings his flight to earth, to seal the promise of his coming, by the outpouring of gifts and powers far the most wonderful and astounding that had ever been vouchsafed to man.—The sound of his coming is as of a "mighty rushing wind" on Zion's mount,—the busy and the joyous multitude are attracted to the hallowed spot, and filled with holy fear and reverential awe at the stupendous and sublime manifestations of divine power which are exhibited in their presence. Some scoff and mock with unpardonable presumption and demoniacal blasphemy, whilst not a few quake and tremble, crying out with awful earnestness, "Men and brethren, what shall we do?" The immortal Peter, the modern Zerubbabel, to whom were committed the golden keys of the kingdom, arises in all the manly bearing and majesty of an inspired servant of the most high God, and with a boldness and eloquence not of earth, repels the impious charge of inebriation, unfolds the hidden mysteries of prophecy, and conveys terror and conviction to the hearts of thousands of his unbelieving countrymen.

The *first* materials for the new Temple are thus obtained, for the walls of this grand superstructure, or "spiritual edifice," are to be composed of "living stones," prepared for the master's use by the skillful hand of the divine artist, and the building itself when completed, is as far to surpass in the *costliness* of its materials and the vastness and beauty of its proportions, the ancient Temple of King Solomon, as the skill and ability of the heavenly Architect were superior to those of the earthly. The one, though combining in its wonderful construction and matchless beauty, the perfection of human wisdom, and in the costliness of its materials and gorgeous embellishments, the richest treasures of earth, was in all its pristine grandeur, but a type of the other, a figure of a glorious reality, a shadow of an eternal, enduring substance.

Tracing the mysterious progress of events from creation's early dawn, from the time when the first ray of hope was inspired in the troubled breast of the fallen progenitor of our race, by the inspiring words of Him who "walked in the garden in the cool of the morning," through the long lapse of centuries up to the eventful period, "the days of those kings," or the Cæsars, when the law should go forth from Zion, and word of the Lord out of Jerusalem;" we discover a regular chain or concatenation of mysterious and sublime events, altogether illustrative of the fortunes of one family, the favored ancestry of the chosen "seed" who was destined in fulness of time "to bruise the serpents head," or destroy the power of the great enemy of our race. In each link of this mysterious chain or step of man's progress in the divine knowledge, a fuller development of God's goodness, power and wisdom was manifested—the sons of men were permitted to take loftier flights or to ascend the scale of moral and religious development, until they reached this the ultimatum of human progress, the "equator" of times existence or the world's history, whence they could survey the eventful past as a broad expanse of troubled waters, and the development of the glorious future as a variagated landscape, ever brightening in the far off distance, until it ended in the full fruition of all the blessings promised under the Gospel Dispensation, and the ingathering and conversion of all the various nations of the earth. Such a glorious destiny undoubtedly awaits the triumphs of our holy religion or the complete fulfillment of prophecy, and they who live to see the Lion and the Lamb lie down in gentle dalliance and the little child to lead them, will live to witness the peaceful reign of Messiah on the earth and the universal overthrow of all opposing powers and elements. Ah, who would not live to see the glorious consummation, to behold Messiah's kingdom when it shall have put down every opposing influence and filled the whole earth with its transcendent grandeur, glory and beauty. Happy he who can live to say with

good old Simon of former days, "I have seen the salvation of Israel's God; Lord, now lettest thou thy servant depart in peace."

Among the interesting events of the past, were the confirmation by oath of the promise to Abraham at the offering up of Isaac on the consecrated summit of Mount Moriah; the higher exhibition of divine power and goodness at the giving of the Law on the cloud-enveloped apex of trembling Sina; and the yet higher and more sublime displays of the sacred attributes of heaven's imperial majesty, as they were exhibited in quick succession on the mount of transfiguration, Mount Calvary, and the mount of ascension. But of all the developments of the divine goodness and mercy which heaven or earth had ever been called to witness, that upon the eventful day of Pentecost, in the upper room, when all Jerusalem together with congregated representatives of all surrounding nations, were the auditors and witnesses, was transcendent. Here were sensible evidences and manifestations given which men nor demons could not contravene or misunderstand. A noise as of a mighty wind was heard; lambent tongues like as of fire sat upon each, all were filled with the Holy Spirit, until despised Nazarenes and illiterate Galileans, the humble followers of a crucified Saviour, were inspired to speak the wonderful works of God in all the various languages of earth, in the presence of the astounded and menacing multitudes. How solemn, how imposing the scene! Legions of Angels flock around, and though not seen, are heard in the mysterious sound as of a mighty rushing wind, as they contemplated with ecstatic delight, the glorious triumphs of the Gospel of peace, among the rebellious sons of men. Blazing seraphs bend from their bright abodes, tune anew their golden harps and fill a joyous universe with their anthems of praise to Him who is crowned King of heaven, high Priest of our salvation, and Judge of the living and the dead.

But why this mysterious condescension of Divine Goodness, this wonderful outpouring

of the Holy Spirit, this unparalleled elevation of man, of humble fisherman and despised publicans, to an height far transcending that attained by Patriarchs and Prophets, Kings and Priests, in every former age of the world's history? The divine energy is never exerted in vain, divine wisdom never acts without a plan, the Holy Spirit never moves but for gracious and glorious purposes, but for the amelioration of fallen man and the glory of a just and holy God. These humble instruments of infinite mercy and goodness have a glorious destiny to fulfill. They were told that they should become fishers of men. They had not received the personal teachings of their God-like Instructor in vain. They had not witnessed his sublime miracles, participated in his sorrows and persecutions, forsaken home, friends and their lowly pursuits, a second time, and become his willing and obedient disciples, for nought. They were bidden to await the reception of the Holy Comforter or the sealing of the faith by the Holy Spirit as they now had done, and then go forth fully panoplied to the great work of discipling the nations, and carrying the glad tidings of peace and salvation to the uttermost parts of the earth. Their voices are heard by sea and by land, in city and hamlet, on mountain summit and in valleys deep, and nations stand entranced, disenfranchised, enlightened, converted, *christianized*. So great a work accomplished by means so small and instruments or agencies so humble and feeble, the hosts of heaven never contemplated, the countless multitudes of earth never witnessed. But they were true men to their trust. Chosen by Heaven's unerring Son, and qualified by his personal teachings and the sacred baptism of the Holy Spirit, they went forth fully qualified to the fulfillment of the sacred mission, the accomplishment of the great work. They defied danger, surmounted every obstacle, gloried in persecution, exulted in death, however cruel, unnatural and revolting. They endured perils by sea and by land, in the city and the wilderness, received stripes beyond measure, and im-

prisonments oft, they were stoned, and sawed assunder, were tempted and slain with the sword, they wandered about in sheep skins and goat skins, in deserts, mountains and caves of the earth, being destitute, afflicted, tormented; yet they never flattered or turned aside from the great work which they were commissioned to perform. Those who believed on Him through their word, were like unto them. They hesitated not when told what they must do to be saved. They yielded their bodies "living sacrifices, holy and acceptable unto the Lord," threw their substance into a common treasury, and consecrated it to the service of the true and living God, each one drawing out as he had need, or his necessities required. They, too, endured all the temptations, privations and persecutions which the malice and ingenuity of "the powers that be" could heap upon them. Yet they rejoiced that they were considered *worthy* to suffer the loss of lands, and homes, and wealth, and honors, and to endure death itself, for the sake of Him whose servants they had become. They might often have been found in the cold, damp, dark dens and caves of the earth, bereft of every comfort and necessary of life, yet they murmured not, nay, they rejoiced and exhorted each other to patience and perseverance even amidst the consuming flames of an ignominious death. What noble examples of piety, devotion and every christian grace and virtue! But where are their successors? Echo answers, where? Are they those who in the latter days profess to stand upon the ancient foundation of prophets and apostles, Jesus Christ himself being being the chief corner stone? If so, let their works of charity and love be as of old, the test of their faith and integrity, and their sacrifices at the shrine of pure christianity, the seal of their devotion to the great cause of human redemption.

The day of Apostles and primitive christians is gone never more to return. The chain of legitimate succession must by divine ordination have remained unbroken though it may have often become obscured

and even lost to human observation. That an unbroken line of succession has ever continued, no believer in divine revelation can for a moment entertain a doubt. To find that chain, and who are the lineal descendants of those ancient worthies who sealed their faith with their blood, and who suffered and bled and died, for the glorious cause which they plead, and also, whether they are fulfilling the measure of *their* destiny as did their ancient fathers before them; will afford material for future investigation.

W. S. B.

Glasgow, Ky., Oct. 1852.

#### The Lord's Supper.

We have four accounts of the institution of the Lord's supper. The description given by Luke and Paul\* presents the most clear and natural manner of the transaction. Luke represents the breaking of the bread as occurring at an interval between the passing of the cup. Christ takes the cup, blesses it and sends it round, reminding his Disciples that he would drink no more of the fruit of the vine until he should partake with them of a better wine in the kingdom of God. He speaks of his death, of the breaking of his body and pouring forth of his blood, predicts the denial of Peter and makes the valedictory promise that his place when absent would be filled by the mysterious Comforter who would come to teach, guide and console. When the meal is finished he sends round the cup again, and now assuring them that it represents his blood about to be shed for the remission of sins. He washes the feet of his Disciples and after singing the accustomed Hallel, they go out. We notice first,

#### THE GIVING OF THANKS.

In the Jewish feast of the Passover, thanksgiving was offered by the head of the family or company for the gifts of nature represented in the food, for the deliverance from Egypt, and the establishment of the old covenant. With Christ, the gifts of God in nature and redemption, are to be

inseparable, his redemption establishing the true relation of man with nature, from which ignorance and sin had separated him. Man restored to communion with the Father is assured that all nature and providence exist for his good and are to be accepted with thanksgiving and used for the glory of the Creator and the welfare of all his creatures. Well, therefore, may we give thanks, who through Christ have learned the Fatherhood of God, and who know that no barrier intercepts between us and his presence since Jesus has died to bring us near even to his mercy-seat.

#### "THIS IS MY BODY,"

is to be understood symbolically and not literally. The ancient speakers and writers frequently so speak, and in the institution of the feast at which the Lord's supper was set apart, it was said of the Lamb, "this is the Lord's Passover," when really the Lord's Pass-over the houses of Israel was yet to take place.\* The loaf and cup were made visible signs of communion to endure after his departure. Their character was, therefore, symbolical: they were to represent a presence no longer visible. It would have been unnatural, then, to have understood the words differently from the purpose of the symbols. It is as if he would say, My life I offer for your redemption; and when you meet to remember that life, you shall also remember my death as a death for you, and while partaking of these, its memorials, know that I will be as truly with you then as I am now in my body and blood. The bread and wine stand for, or instead of my bodily presence, but in the Spirit you shall not be alone, for I will come to you.

#### GENERAL REMARKS.

The primitive disciples observed this institution on the first day of the week, it being the day of their Master's resurrection. Many, no doubt, expected his personal return which they associated with his words, "Do this till I come again"—in their own life time, but many more understood him to speak of the Spirit by which he comes to

\*Luke 22; 1 Cor. 11: 23 seq.

\*Ex. 12.

all who believe his words and keep his commandments. Some, dying before their earthly expectations were realized, their survivors needed the Apostle Paul to write them that "those who are alive and remain" when the Lord would come, would not prevent or go before those who were asleep, but all together would go up to be forever with him.\* The institution, however, became one of wide comprehensiveness; a common exposition and test of the faith of men of differing nations by which they were drawn, by the spirit of Christ, from conventional estrangements and repulsions; by which in a word, they realized their brotherhood with universal man. All who believed in Christ and desired to be placed under the discipline of his teaching, as freely participated in it as they did in prayer or praise. There was no vote as to who should receive; a credible expression of faith was the uniform passport. All who believed and seriously purposed to lead a Christian life rejoiced to engage in the acts, offices and meditations of the holy season. It was a renewed profession of that faith and purpose.

#### ITS ADVANTAGE NOW.

I will not speak of its advantage as a republication of the facts of Christianity; but ask what is its personal advantage to you and me when we faithfully observe it?—What is its advantage in connection with, or above the ordinary devotions and meditations of public worship? Is it a ritual or a rational act of worship or usage? Must we submit to it, or joyously accept it? I answer, its intrinsic propriety is to be found in the instruction, impression and improvement it secures. As a ritual observance, it impresses what it teaches by fixing the attention. Like the bending of the knee, the uplifting of the eye, or the reverent bowing of the head in prayer—it serves the mind by exciting and sustaining the attention. They are not prayer. They are its helps. So the eating of bread and drinking of wine is not communion with God or man. But they aid the spirit in this com-

munion by fixing the attention. We desire spiritual improvement, and religious progress. Every sincere follower of Christ so desires. Now truth is the great instrument of that improvement; truth with regard to what a genuine religious life is. We cannot be positively good at all unless we know what goodness is; and in proportion as our idea of goodness is elevated, we are provided with the best means to impel or advance us in its cultivation. A lofty ideal will not allow us to be content with low attainments. By a law of our nature, we are stung with shame when we see our defects; and so long as we count ourselves not to have apprehended, we are urged to press forward. We need then, a clear and deep apprehension of the blessedness of a right life. We need that apprehension wrought into the very soul. We need to see it as our highest happiness; as the power by which we can tread upon the allurements of passion and calmly meet the calamities of life; as the insight into the vanishing character of all earthly objects and interests, by which we may make them means and ministers in securing our true and abiding interests. Now what will help us to all this? Nothing but serious, frequent, sustained meditation. God will help the sincere endeavor of any man, but he must also help himself. He must get at the capacities and wants of his soul. He must find out what he was made for. He must see that for the divinity of goodness; the heroism of virtue and the humbleness of prayer, there is nothing in crowns and fortunes and pleasures worthy of comparison. In giving those up for these, he loses his soul. He gives up purity, gentleness, candor, forbearance, divine love. Now this admitted, we have but to remember that the ideal of all excellence is in Christ. It stands out in him above all others. No imagination has ever drawn such a picture as his real life presents, and there never was a living original of such wisdom and goodness and grandeur, until the fishermen of Gallilee gave us its record. Would we imitate it? We must meditate upon it; we must medi-

\*1 Thess. 4: 13, seq.

tate that our minds shall glow with admiration and desire. These symbols before our eyes and in our hands, ever set before us the living excellence and patience, with the mortal pain and immortal triumph of our Master, and as his words came to us, "Remember me," we are ready to exclaim yea, Lord, and God make us more like thee.

But our meditations continue beyond the desire for religious improvement. They take in the hard lot of our lives. We are reminded that we are contending with change, and trial, and pain. We would be happy, but O, it is the hardest of all our lessons. Our peace is daily interrupted, our calm satisfaction is as our angel visits. Burdens are growing heavier with our years; untoward and unexpected collisions with uncongenial persons are pressed upon us; wrongs and oppressions in society exasperate and distress us; bodily diseases are our inheritance, and the lot of all we hold dear; in a word, our minds are often tortured and our hearts ache. The lot is heavy and we dare not deny it. And "the spirit is willing"—willing to bear injury with a forgiving spirit, and calamity with resignation to God, "but the flesh is weak." We feel that we are not brutal, but we have a struggle with sorrow and sin. Often troubled, often disheartened, weary and worn, there is no reasoning away the combination of outward evil with inward defect. Where is the relief? "IN CHRIST," says the preacher. There is the type of all suffering humanity. He struggled with temptation and difficulties; to the eye of the world and even of his own disciples, was overwhelmed—but he triumphed, and, O my soul, it is He that invites thee, in every trouble, to inward serenity, courage, and joy. He met hostility with meekness; he met calamity with divine trust; and the depths of agony and the shadow of death heard the voice of that trust as it echoed "Not my will, O Father, but thine be done." He drank a full cup of the miseries of life, for it was the Father who gave it him to drink. Our cup, the cup of blessing in our hands, reminds us of that cup and calls for filial reliance when

we are drinking into the cup of life's struggles, which our father has also ordained.

J. B. F.

[To be continued.]

### Exposition of Scripture.

From the "Ecc. Reformer."

"We would remark, in opposition to the idea, that there will be preaching in Hades to any body, Gentile, Jew or Pagan, that the word of God positively throws in an *estoppel*. Here it is: 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goeth.'—Ecc. 9, 10.

"It would be well to notice that the word 'Grave' is not the word used in the Hebrew for the resting place of the body, 'Kever;' but it is 'Sheol,' always used in the singular, and answers to 'Hades' in Greek, and means the house of the dead, or the place of the spirits; where Jacob said he would go to meet Joseph, mourning. When the Patriarch saw the coat of Joseph besmeared with blood, he said, 'doubtless an evil beast hath devoured him,' that is his body; and when they tried to comfort him, he refused to be comforted, and said, 'I will go down into *Sheol* unto my son, mourning.'

Now, this *Sheol*, or *Hades*, is the same place mentioned by our Lord in the parable of the rich man and Lazarus, where the good and the bad are separated by a 'great gulph,' and where the good can preach no gospel to the wicked. The rich man only asked for a little water to cool his tongue, but it could not be granted. He then wanted the living to be warned, as the 'Spirit Rappers' are now warning them; but our Lord said: 'If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.' Indeed, it is written on this subject, 'As a tree is cut down so it lieth.' J. H."

### ANSWER.

We will not express our opinion of the indelicacy of every Brother interposing his opinion in a controversy such as has been forced upon us. We will reply to every

thing that is respectful and that which is not may be left to its merited return upon those who condescend to use it. The above, according to this rule, commends itself to our notice, and upon it we make the following observations.

Our good Brother Henshall does not do justice to his usual sagacity. He appears not to see the contradiction in his somewhat positive view of the Scriptures. He quotes the passage upon which we have commented in another article, to prove that there will be no preaching in the spirit-world—a scripture that states there will be no *knowledge*, or *wisdom*, in “Sheol,” “Hades” or the place of the dead. And immediately after says, that “this Sheol or Hades, is the place mentioned by our Lord in the Parable of the rich man and Lazarus, in which the former is represented as holding a *conversation* with Father Abraham! Is there no *knowledge* in the place where they may hold conversation? No wisdom where Abraham holds Lazarus in his bosom or embrace, and answers the demands even of Dives? The idea of being associated with Abraham and all the holy fathers, not only of the Jews, but of many nations from the east, west, north and south, who shall sit down with him in the kingdom of the Heavens, would be a gloomy one, indeed, if there be no knowledge or wisdom there. Rest assured, it is a sad mistake that makes the bosom or embrace (*kolpos*) of the fathers a cup of Tantalus to our hopeful spirits. As well quote the passages, “the dead know not any thing,” “the dead cannot praise thee,” as all materialists do, to prove the dissolution of the spirit with the death of the body. We should never forget that what may be truthfully affirmed of the body may be false of the spirit. We cannot, therefore, receive the Jewish notions of Hades, as presented by our Brother, though they had been long familiar to us; and we refer to his quotations with reference to them to show what palpable absurdities they involve both him and his rules of interpretation. It will require more than ten years for him to reconcile them even with the aid

of Josephus and all the Apocryphal books of the Old Testament.

His quotation, “as a tree is cut down so it lieth,” is not in my copy of the scriptures, at least as an oracle of God with respect to the state of the dead. The writer of the Book of Ecclesiastes, says, if a tree fall towards the south, or toward the north, in the place where the tree falleth there it shall lie,” but he makes no such application of it as that of Bro. H. He teaches the solemn lesson that, life is a probation; that every man is weaving a web of checkered and mysterious destiny in our sphere of manifold allotment; that death walks hand in hand with life; that life has its openings here but its issues in eternity, and that to every man the period approaches when the secret of his heart and the mystery of his life shall be known. The whole lesson, concluded in the succeeding chapter, is briefly, that the wisdom of the heart is faith in God, and the majesty of life is obedience to his commandments; for God “will bring every work into judgment with every secret thing.”

Our Brother also says, that Jacob at death expected to meet Joseph. To meet him where? In a place where there is neither knowledge, wisdom, work or device? Strange meeting, we apprehend. It would, indeed, be *mournful* to contemplate it, for it would be the meeting only of the dust and ashes of their dissolved frames. We respectfully suggest that Bro. H. and all who accept the Jewish notion of Hades as a true view of the spiritual world, look well to it that their quotations in opposition to us do not lead them into the gloomy shades of hopeless materialism. A brighter revelation than that granted to Ecclesiastes has spoken of the saints in light; of our fellow-servants the prophets being able not only to *know* but to make known the things which have come to pass. It reveals the state of the dead as one of exquisite knowledge and joy. And the testimony of the Author of this revelation is the *spirit* of prophecy.—Of the grave and this fleshy body your quotation may be made, but not of the spirit-

state of the departed, a state illuminated by the divine presence, which is light ineffable.

We believe, therefore, in the spirit of man; in its triumph over all the dissolving appearances of death and its introduction into new modes of being, of knowledge and of power. We know not *how* this will be, but we know it will be, and this is sufficient for the trials of the present state. In that state we hope to see Christ and the faithful, as they are there, and to "know even as (now) we are known." Thrice blessed state! our Father make us meet for it as for an inheritance of unclouded light, the emblem alike of clearest knowledge and serenest joy.

J. B. F.

#### Philosophy and Religion.

A friend asks us how "philosophy rightly understood is but another name for religion" as stated in our article on man's spiritual nature and destiny? We answer, the word Philosophy is a compound word made up of *Philo*, love; and *Sophia* wisdom, and literally signifies love of wisdom. It is used however, as descriptive of the sum of human knowledge systematized. Now the sum of human knowledge, upon man's spiritual nature and destiny, we believe to be that knowledge which is taught by a divine Religion. Religion is very well defined to be "the bond which ties man to the Deity." This is, of course, moral and not physical. In proportion, therefore, as man acquires a correct philosophy of faith and duty he binds or "ties" himself more and more closely to his God and to the development and improvement of his moral nature, which has received the promise of God's protection and blessing.

Or more briefly, a man's progress in the knowledge of the truth and the performance of duty is the measure of his religion, and of his acceptance of all true moral philosophy. It is in this sense that Milton and others call philosophy divine. A true Religion is a divine philosophy. In other words, Religion becomes philosophy when it reveals the essential harmony of all truth;

and Philosophy becomes religion when its knowledge is baptized with the spirit of piety and humanity. A Christian Philosopher, therefore, is no anomaly, but the most beautiful expression of the harmony of truth that God ever grants to our benighted world. There is a philosophy that is not Religion, not even *religious*. It has to do with the Encyclopedia and the Telescope but not with humility, penitence and faith. So also there is a religion that is not philosophical. It is Fanaticism, but has no deep and steady plan of a divine life. Or it lifts up *holy* hands toward God, but never stretches them out in help toward man. It anoints its head with the oil of sanctity, but never defiles its garments in contact with the guilty. Such Philosophy and such Religion we can well away with; for neither is real, and both give us profession without performance.

Ed.

#### Excerpts of things new and old.

BY THE EDITOR.

"A trifling falsehood, a slight equivocation, a little manœuvre, is often sufficient, in a moment, to extinguish the favorable opinion which we have had of a person; it seems even to change his features, his look, and gives quite another expression to his most insignificant actions and his simplest words."

We need often to remember that while the words and works of Jesus awoke the enmity and fear of many, they struck in the breast of others a holier cord.

#### LEADERS OF PARTIES.

Who in these days of partyism would be a leader of a new party in Religion? Verily, a true man would say, did the people of any sect stand before me in serried hosts and ask me to be their leader, I would decline the honor and feel myself honored in the declination. Among all the useful trees of the field, none were willing, according to the Scriptural fable, (Judges 9,) to reign over their electors, but the bramble. The olive tree would not leave its fatness, the fig-

tree its sweetness, nor the vine-tree its wine. Verily, there is a cunning wisdom in that parable. Truly excellent and useful men have no time to be leaders of sects in these days of much pretention and little work.

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"Love all, trust a few;

Do wrong to none; be able for thine enemy  
Rather in power than in use; and keep thy friend  
Under thine own life's-key. Be checked for silence  
But never, taxed for speech."

—  
The greatest want of the soul is its want of love to God. When all is pleasing and prosperous with us, we can say, *God is good*. But when the day of trial comes and its clouds of darkness enshroud our most delightful possessions; when the blow of death is seen upon the brow of our children, or upon any of our earthly helps and comforts, we are ready to ask in our distraction, *is he good?* Is his dispensation loving towards us? The pride of our hearts is in the question and there is but one remedy. That remedy is true, child-like love to God; such love as dwelt in the bosom of Jesus and gave trust and meekness in view of every calamity. We may endure and even forget our griefs without this, but we cannot be comforted.

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As Love of God is the great want of the soul, so doubt of that love is its great difficulty and sin. Sometimes I am ready to ask, how can we doubt? How can we doubt Infinite love to be any thing else than good? He spreads over us the brightness and beauty of his outward creation; He stirs within us capacities of thought and improvement for which we have no language of adequate expression. He fills our hearts often with a love intense, transporting and blessed, and makes its absence a source of unrest, of dissatisfaction, pain and anguish! How can I doubt that He who does all this can do otherwise than love me? He may not approve me! I cannot approve myself; but still he loves me with pity and infinite kindness. This love I must feel; to feel it I must meditate upon it, and then I shall know that he does not willingly afflict nor grieve the children of men. If I sorrow,

then, it is because God permits it; if I die it is because he ordains it, and I will not longer dishonor the blessed Father of my spirit with distrust or doubt. Must I mourn, often mourn?—I will do it with humble patience and sustaining faith.

—  
A faith to be always sustaining, must be something more than a vague view that God is my Savior. It must lead to a spiritual communion and life. That spiritual life is a purity of heart, an humble resignation to and use of the allotments of Providence; a thoughtful consideration of the necessary uses of affliction and disappointment; and a daily participation in the love of him who is nearer to me than the nearest of all kindred and friends, and is near in them and by them. O then, in the day of our trouble whatever that trouble may be, breathe into our spirits, the spirit of this faith and love. "Lead us through this valley of tears in safety and in peace, with holiness, spiritual comfort and joy, that when we have served thee in our generations we may be gathered unto our fathers, having the testimony of a good conscience and in the hope that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature will be able to separate us from the LOVE OF GOD in Christ Jesus our Lord."

—  
"Moderate lamentation is the right of the dead;  
Excessive grief the enemy of the living."

—  
There is an Arabian proverb that says—  
"curses like domestic fowls come home to roost."

—  
"It is not a particular *theory* of religion so much as the *spirit* in which we hold a theory that makes us acceptable to God or profitable to man. A. G. B."

—  
When you give occasion for offence to your enemy there are no words or combination of words that you can use that will not be perverted to your injury. He desires no reconciliation while he cherishes

enmity toward you, and is intent, not on reconciliation, but on "delivering you to the judges or to prison. Verily he will not let you escape till you have paid the last farthing." The spirit of Christ alone can exorcise the spirit of enmity.

Better be held under the control of superstitious error than to be devoid of self-control. Liberty is a virtue, and is a blessing only to those whose self-government allow them to use and not abuse it. To such it is life, light, and joy.

"Much of the wisdom of one age is the folly of the next."

Is not suffering, when it comes, more endurable than we imagined it would be? And is not a wise and opening Providence seen in our disappointment when we find good and not evil, and good mingled with every evil?

"The memory of an old man is a picture gallery of perished forms. Or it is a map of the world, not as it is, but as it was long ago." Let it be revered.

The smallest trouble can fill a vacant soul; but a soul filled with the love of God can not easily admit a trifling vexation.

Accurate thinking is the source of correct knowledge. The want of it is seen whenever the judgment of men is hastily pronounced.

"Why," said *Cessator*, "should I study history?" "Because," answered *Fidelis*, "it is that you may learn the Providence of God."

"An old creed is often like an old house, decaying while it still appears imposing in the distance. Or it is like a hollow tree; the shell makes a show while the substance is gone. A strong push makes it totter and tumble, and at last it falls to crumble in the dust."

"Men generally take their opinions upon trust; profess them from impulse; adhere to them from pride."

There is much noise in this world like the deafening noise of a steamer while waiting at the wharf for passengers that will not come. It is noise and not progress.

It may be painful to perform a duty that presses upon us; but it is far more painful to neglect or violate it.

A sound mind and Christian heart find no pleasure in the follies and weaknesses of others. Whatever concerns our views of man's nature and purposes concerns our hope of his destiny.

It is desirable to satisfy your neighbors, but still more to satisfy yourself. Our opinions may rest on a foundation that lies deeper than any man is willing to dig with us to see.

Use your abilities and not your inabilities. Take no unnecessary risk and decline no proper one.

"Superiority to the love of distinction is the source of the highest distinction. Those whose ruling motive is popular applause, are the followers of the multitude. The multitude see this and despise them accordingly."

"Dark was the night when might made right,  
But darkness now holds doubtful sway,  
And Freedom's watchword, 'right makes might!'  
Tells far and wide of dawning day,"

"Good and evil are inseparable companions, but the latter often hides behind the back of the former. Pride and self-interest make men conceal the evils of their lot. Hence each one is apt to think others more fortunate than himself and hence a restless love of change. But we learn by experience that there is much less difference than we had supposed in the distribution of good and evil, and that the best standard of happiness is virtue."

"The adage, 'Live and let live,' seems to be changed, at the present day, into this, 'Live and help live.'"—*Ex. Paper.*

Nothing, it seems to us, so beautifully expresses the change, that has taken place in the spirit of the world, as the above extract. The soul of an enlarged philanthropy has gone abroad over the world, and men are beginning to feel like brethren. It is not hard to realize that all men are our neighbors, for the facilities are now within our power of doing good to all men. No one can have failed to observe how the enterprise, the knowledge and the religion of the present day have all tended to the elevation of the masses. Ten thousand triumphs have crowned the researches of science, but in almost every instance, they have conduced to the comfort, the advancement and the happiness of the race. It is a shame for any man to be purely selfish, in the present day. His intellect may be active or his hands busy, but his brother must share the reward of his toil. To be sure selfishness has still its abodes on the earth, but these are dark indeed, and the man of capacious nature shrinks from them as from the hole of contagion. Justice was anciently the most virtuous motto of the world. It was thought enough to render to others what was deemed right and equal. But a nobler motto has been wrought out by the progress of our race. And now philanthropy and fraternity have taken control of the intercourse of man with man. It is, indeed, no longer "let live," but "help live." This is the spirit, the triumph of the age. Poor human nature may now begin to hope; for it is beginning to elicit the tears and the charity of man himself. It were impossible to enumerate the woes that man has fastened on his fellows:

"Man's inhumanity to man  
Makes countless thousands mourn."

The burden of grief must be lifted by a human hand. Man can bind up the wounds and soothe the sorrows of his brother. He is the fittest minister, for his heart is the fullest of sympathy. When he shall have learned to do well this duty, then will he have wiped from his character much of the

polluting stain, that first degraded him from the purity of an angel.—*J. H. McEwen.*

There is an energy in *hate*. I have known men to do from spite what they would not do from love. I have known men to become zealous and ardent in religious duty in opposition to some one when all the devotion of that one could not inspire them to a single act. Therefore, I say, there is an energy in hate; but who would compare it to the power of love?

"The spirit indeed is willing but the flesh is weak." This is the most wise and just as well the most compassionate and benignant estimate of human nature I have ever seen. In a world of irritation, of harsh feeling and hard judgment, it sounds like notes of celestial music. It is a divine reproof to all who denounce and all who deify human nature. To the former it says, "the spirit is willing;" generously proposes, desires and loves: to the latter, "the flesh is weak;" involved in failure, imperfection and sin. It is wise because it is moderate. It avoids the extreme of making this human nature of which we all partake, either angelic or demoniacal. The spirit is willing to do that which is right, but the hindrances are out of it. The mind is ever active but the body is fatigued. The soul is capable of that which is true, generous and noble; but the appetites need indulgence, and passion involves in debasing excess. A conscience like the mariner's compass, ever points to eternity and God; but passions like the winds and storms of ocean, drive the vessel far from its purposed haven. A spirit full of hope, energy and life, united to a body that may in an hour be sick, languid, dying. Surely these are true and compassionate words and were wisely spoken to Peter and others who magnanimously declared their fidelity to Jesus, but in the hour of danger forsook him and fled. While they are yet in our ears let us, also,

"Beware of Peter's word,  
Nor confidently say,  
'I never will deny thee Lord,  
But grant I never may!'"

For the Christian Magazine.

## By-Gone Hours.

I'm sitting sad and lonely  
Beside an ancient wall,  
O'er which wild vines are creeping,  
And dark weeds rank and tall:  
Above me droops the cyprus,  
I'm sitting 'neath its shade,  
While shadows dim are stealing  
Along the forest glade.  
But yet my mind is wandering,  
Is wandering far away  
To blithesome by-gone hours,  
Which now have fled for aye.  
For aye! how sad the cadence  
Of words which mournful tell  
Of joys we knew in other days,  
But now must bid farewell!  
Yet sweet though sad's the feeling  
To call them back again—  
Once more recall the moments,  
Though oft recalled with pain,  
When we were sitting side by side  
With friends we knew full well,  
And felt the tide of happiness  
Our heaving bosoms swell;  
When we 'mid scenes were straying,  
Our infancy had known,  
And heard in every passing breeze  
Some old familiar tone.  
Well do I now remember  
The quiet cottage hearth,  
Which in my happy childhood hours  
I thought the best on earth.  
The woodbine clumbered up the wall  
And o'er the window crept,  
Where oft my gentle mother sat  
And nursed me as I slept:  
While evening's sun was sinking  
Far down the distant west,  
And gentle zephyrs softly  
My little forehead pressed,  
And bore away my spirit  
To that dream land so bright,  
Where fairy visions ever come  
To glad us with their sight.  
Nor have I yet forgotten  
The School-house in the grove,  
Nor hearts so warm and trusting,  
As there I learned to love.  
Though some of them are sleeping  
In the church-yard still and cold,  
And many years have wearied on,  
And changes sad have told.  
Since last we were together;  
Yet still 'tis happiness  
To think of our last parting,  
When warm we felt the press  
Of lips which breathed of friendship,  
And told of hearts sincere,  
While down our cheeks fell sadly,  
The sorrow-telling tear.  
Yes! sad I am and lonely,  
In this dark world alone,  
With no kind friend to cheer me,  
Like those I once could own.  
But still I find a pleasure,  
My solace day by day,  
In musing on those by-gone hours,  
Which now have gone for aye.

CAMBRIDGE, Mass., 1852.

H.

## CORRESPONDENCE.

[The following letter we publish as a good expose of the tendency of discriminating and reflecting minds all over the country. It is from the pen of a practiced lawyer and a congenial Christian Gentleman. We have not time for remarks:]

SCOTTVILLE, Oct. 21, 1852.

Dear Bro. Ferguson:—I know you have not time to write letters, but I know when you receive one, curiosity will make you take time to read it. And as you will not come up here and preach to us, and let me talk to you, I have concluded to write you a *short* epistle, and I will commence by telling you a little incident which occurred with me the other day, and by which you will see my peculiar way of appreciating what I think to be the prominent features of your character, and which I have long since concluded from your writings. But to the incident: There is in about two miles of this place a large —— church; they have a large meeting house. A *fuss* has recently started up between some of its members; a little tale-telling, back-biting, &c. Some of the members of this church in my presence, the other day, were speaking of this fuss, and lamenting the condition of things. Well, said I, gentlemen, if you will let my brother Ferguson, who lives in Nashville, preach one week in your house, I will give you \$— for the use of the house for the week, and if you all will come and hear him and bring your quarreling members along, I will guarantee that you will have no more quarreling in your church for one year; For, said I, as strange as you may think of it, he will preach to you about spiritual things, and teach you that you have spirits, and spirits too, worthy to be saved; and when you leave the house you will leave it in a spiritual frame of mind, and feeling thus you will be ashamed of this little contemptible quarreling. They said they would be very glad to hear Mr. Ferguson, but they supposed some of the brethren would object to one of his order preaching in their house. So the matter

ended. I could not get the house, and they will have to remain in their ignorance.

But, Bro. F., I am delighted with your views respecting the spiritual nature of man. I have never read the Bible with a view to teach it to others. I have read it for my own instruction. I have a thousand times wondered why its precepts have no more influence upon the world; but a thorough study of man has explained the whole matter: not that man is averse to coming under the glorious and benign influence of God's institutions; but it is because those who attempt to teach man, know not him whom they would teach. He does not study man nor address man. He addresses but a part of him, and that the lower part. He does not understand that man is a compound of animal and spirit. The teacher regards man as an animal purely, and as such he applies to him the holy principles of the Bible; they therefore have little more effect upon him than they would have on the horn of an ox, they being only animal. Let me ask you if you never noticed one thing, which is this, that one of these purely animal preachers when he gets up to preach, ever begins about Adam's transgression, then goes on to depict the depravity of man; and that man is both dead, deaf, dumb and blind, and that he cannot do any thing. He proceeds in this way with all his power for about two-thirds of his time, until he exhausts his own animal power; and just then his spirit gets a chance to act; his earthly tabernacle, or the cage in which his spirit has been imprisoned, looses its power to cramp and confine his spiritual nature, and the first you hear he is calling on those very dead people to do something, to repent, to come to Jesus. He speaks loudly of the love of God, the glory of the world to come, and even makes many of his audience weep with joy. This is nothing but his spiritual nature acting on the same nature of his audience, producing a unity of feeling with preacher and people, and the spiritual words. If you never have heard this, go and listen awhile at some of those purely Calvinistic preachers, be they Baptist

or Presbyterian. To further illustrate this, let me tell you a part of my experience.

About the time I became interested upon the subject of religion, I went to hear quite an intelligent preacher. His subject led him to speak of the patience and mercy of God. During the description of the first part of his subject, I felt but little if any interest; but when he began to speak of the mercy of God, I became greatly interested. I began to weep, but they were tears of joy. At the conclusion of his sermon he called for mourners to come up to the bench, and be prayed for. I could not well see how it was that I needed to be prayed for; I did not feel condemned; neither did I feel bad, unhappy, or unpleasant; but I concluded I would go up, as I was surrounded by a set of young men who were my associates, and with whom I had been quite wild. I thought I would let them know that I was disposed to be religious, and it might have a good influence on them, or at least would cause them not to expect me any more to engage with them in sin. I went up, and to my great gratification, many of my associates did also. The preacher prayed long and loud for us; prayed that we might have faith, that we might repent; and I am certain at that very moment I believed as firmly in the Lord Jesus Christ as did the preacher or any one in the house. That *merciful discourse*, I believe, brother Ferguson, drained out my spiritual nature, and it got a glorious foretaste of the moral or spiritual, of heaven, and it made me happy. A few days after that at a camp-meeting, I heard a preacher of another church, one in whom I had but little confidence in, preach. He began to speak about the love of God and heaven. It was a beautiful clear day. I was perfectly calm and serene; I became quite happy. I neither cried nor shouted; but it did seem to me that almost with my natural eyes I could penetrate through the sky, and see all the beauties of heaven. I loved every body. Here again was my spiritual nature far in advance of my animal body, for the time being; it had no influence over my acts. All was spiritual, and all was happiness. I was happy.

A few days after, I went up to be prayed for. An old man, who had been a professor of religion for many years, asked me if I felt bad when I went forward to be prayed for. I told him I did not; but on the contrary I felt perfectly happy. Well, said he, I thought so, for I never saw a man have a more bappy and cheerful countenance than you had while you was walking to the mourner's bench. Neither the old man nor myself could see into the thing very clearly at that time, but I think I now understand it. The great difficulty in the present religious teaching of the word is, that the people are made to believe that before they can become religious, a spirit must come from God to them, when in fact they have the spirit in them, trying all the time to get to God, and are hindered by false teachings and theological dogmas, advocated sometimes too by those whom you and I regard as orthodox. Go ahead, then, my dear brother, cry aloud and spare not. You have the *Bible, the nature of man, common sense, and every days' observation* on your side of the question.

There is at this time more investigation going on touching the spiritual nature of man than many are aware of; and it is not alone confined to the religious world. Men of sense and investigation, without regard to religion, heaven or hell, are making deep research into this matter. Many men are delighted too at such investigations, who are afraid to let it be known. O! the timidity of poor mortal man! Why not have the nerve to try all things, and not settle down just to believe what his parents, teacher or preacher told him!

But I am at the end of my paper. I do wish we had a rail road between us, so that we could meet often these long nights, and talk over these and similar subjects. May heaven preserve and bless you. E.

#### Co-operation Meeting.

STRATA, Ala., Aug. 30, 1852.

Editors *Christian Magazine*:

DEAR BRETHREN:—It is made my duty as Secretary of a district co-operation meet-

ing in South Alabama, to transmit to you a brief statement of our proceedings for publication. According to previous notice the brethren assembled at Fair Prospect Church on Saturday, 11 o'clock A. M., and on motion of bro. B. Hilliard, bro. P. B. Pawson was called to the Chair, and bro. Wm. F. Kight appointed Secretary. After appointing a committee to regulate the business of the meeting, other matters were deferred until evening.

SATURDAY, 3 o'clock A. M.

After prayer by bro. Kight, bro. P. B. Lawson delivered a lecture on co-operations. Letters and messengers being then called for, the following were reported:

Warrenton, Dallas co.—Letter;

Antioch, Montgomery co.—A. B. Jackson and M. L. Moore;

Antioch, Pike co.—W. W. Perdue;

Fair Prospect, Montgomery co.—B. Hilliard;

Berea, Lowndes co.—J. N. Walker—verbal;

Free Admittance, Butler co.—H. C. Solomon—verbal.

Adjourned to meet Monday morning.

MONDAY, Aug. 23d, 10 o'clock A. M.

After prayer by bro. Lawson, it was moved that a committee be appointed consisting of one person from each congregation represented, to ascertain the amount of funds to be employed and on what terms; which committee reported that Bartlett Hilliard, Bishop of Fair Prospect Church, could be employed to preach monthly at Fair Prospect, Antioch, Montgomery co., Antioch, Pike co., and Berea, Lowndes co., during the next year—the said churches agreeing to sustain him.

The services of bro. Kight can also be procured to labor at Warrenton, Dallas co., and at Union, Lowndes co., provided he can be sustained by said churches, or otherwise.

The next co-operation meeting will be held at *Antioch*, (Pinelevel P. O.) Montgomery co., Ala., beginning on Friday before the 3d Lord's day in September, 1853. It was also recommended that one be held at Warranton or Union, sometime during the year.

During the labors of Richard Graham and myself, Evangelists for the past year, there have been two congregations re-organized, one newly constituted, and about 37 additions within the bounds of our labors.

Our co-operation meeting was conducted in peace and harmony; and the preaching was attended by a respectable and attentive audience. The meeting closed on Tuesday evening, with the beautiful scene of burying 15 penitent believers with our Lord Jesus Christ by baptism—that they might “rise to walk in newness of life.”—We also had one unite by letter; and one from the Baptists, who desired to take the name of Christ(ian) and follow the teaching of the Holy Spirit as recorded in the *word of divine truth*. Besides these 17 additions, we learn that many others were “almost persuaded to be Christians.”

Though we have had a prosperous meeting, yet we hope soon to realize the fruits of our labors in seeing sinners turn to God and fight under the banner of King Jesus. May the Lord bless our labors and prosper his Zion in the land, until the glad tidings of a crucified Saviour shall radiate to the uttermost parts of the earth!

Yours, in hope of eternal life,  
WM. F. KIGHT, Sec’y.

P. S. Bro. B. Hilliard and myself have just closed a meeting of three days, with 15 additions—12 by confession and baptism and 3 by letter. We begin another protracted meeting next Friday at Antioch, Montgomery co.—this was at Fair Prospect. “The harvest truly is great but the laborers are few.” May God bless our feeble labors, and strengthen all who may labor in his vineyard!

WM. F. KIGHT.

CRISP PRAIRIE, Sept. 17, 1852.

Dear Brothers Ferguson & Howard: I embrace this opportunity to give you some account of the progress of the Gospel in my part of the country. At a meeting held in my neighborhood, embracing the fifth Lord’s day in August, by brother Carlton, we had twenty-one additions. Bro. Carl-

ton is a clear-headed and interesting teacher of the Gospel, and is a grand accession to us in Missouri. I have just been to a debate between our brethren and the Calvinist Baptists, held near Buffalo, in Dallas county, Mo., on the 6th and 7th days of September, in which John and William Hatfield on the part of the Baptists, were the debators; on the part of the Christian brethren J. M. Wilks and T. Fenix. The proposition debated was, is salvation conditional, or unconditional. Our brethren led in the affirmative in the most lucid and argumentative manner. Brother Wilks in his characteristic argumentative manner, and at the same time overwhelmingly convincing to those that heard. Brother Fenix, the very apt and forcible debater, followed in turn convincingly. The Baptists led in affirming the imputed righteousness of Jesus Christ, election, embracing the fifth article of their creed. After two days’ debate, they desired to stop the debate until Friday after fourth Lord’s day in November next, in Laura co., Lebanon, at which time they expect to revive the debate, if they get the necessary help. While the debate was going on, at suitable intervals, myself and others proclaimed the Gospel, and obtained seventeen additions. The meeting was to be continued after I left, on Thursday, by brother Fenix, over Sunday, no doubt with success.

Yours in the one hope,  
E. P. ARBUCKLE.

For the Christian Magazine.

#### Co-operation Meeting at Concord, Tenn.

Brethren from ten congregations assembled at the above named place, on the 25th day of September, 1852, for the purpose of co-operating in the great work of evangelizing for the ensuing year. W. W. Nance appointed Chairman, and J. H. Moss Secretary, till our next meeting, which is to be at Mason’s Grove, Madison co., Tenn., commencing on Friday before the third Lord’s day in October, 1853, at 8 o’clock A. M.

The following churches were heard from through their respective messengers, viz:

Cageville, Haywood co., 56 members, contributed \$100; Mason's Grove, Madison county, 72 members, contributed \$100; Lamalsamac, Dyer county, 40 members, contributed \$50; McLemoresville, Carroll county, 15 members, contributed \$50; Trenton, (non-organization) Gibson county, 10 members, contributed \$50; Nob Creek, (withdrew, being isolated) Weakly county, 30 members, contributed \$43; Roan's Creek, Carroll county, 100 members, contributed \$50; Concord, Gibson county, 90 members, contributed 75; Miller's Chapel, Dyer county, 40 members, contributed \$70; Liberty Grove, Gibson county, 65 members, contributed \$40.

The churches in tolerable order, and alive to the cause of primitive Christianity. Chairman to employ two Evangelists. It was unanimously agreed that the State meeting change the Magazine to a weekly. Knowing as we did the scarcity of room in the Magazine for notices of this kind, we deemed it proper only to give an abridged account of our meeting. May the Lord help us in our endeavors to sound out the word of the living and true God. Brethren James Holmes and John Magin are expected to labor among us next year.

Your brother in the Lord,  
W. W. NANCE.

AT HOME, Henry co., Tenn.

Bro. Ferguson—Dear Sir: I have just returned home, and am all alone, my family being at my father-in-laws. We are all well; I have been preaching to my fellowmen, endeavoring to compel sinners to believe the Gospel and exhorting believers to obey the Gospel of the Master. Some eight persons in this county have recently confessed the Lord and obeyed him in the ordinance of Baptism. Praise be to his holy name for the glorious effects of his word!

J. H. VANDYCK.

Receive my instruction, and not silver; and knowledge rather than choice good.

OBITUARY NOTICES.

Tribute to the Departed.

FRANKLIN COLLEGE, Apollonian Hall,  
October, 2d, 1852.

Whereas, it has pleased an all wise Providence to remove from among us and from the kind embrace of his affectionate friends, our much esteemed friend and brother, A. H. DEAN, who, by his gentlemanly demeanor and christian deportment, won the esteem and confidence of all his associates; therefore,

Resolved, That in him we have lost one whose attachment to our society was second to that of no one of her members; whose daily walk was an ornament to our body, and an abiding evidence of the sincerity of his christian faith.

Resolved, That we deeply sympathize with the friends and relations of our departed brother; that we mingle our tears with those of his weeping friends, and tender to them this assurance of our most sincere and heart-felt sympathy.

Resolved, That the Nashville Christian Magazine and Shelbyville papers be requested to publish the above proceedings, and that a copy be forwarded to the bereaved parents.

A. J. CALDWELL,  
WM. H. SMITH, } Committee.

Tribute of Respect.

APOLLONIAN HALL, Oct. 8, 1852.

We, the members of the Apollonian Literary Society of Franklin College, Tennessee, having learned the painful intelligence that during our intermission it has pleased Divine Providence to remove from our midst by death Wm. P. MASSEY, one of our most worthy members, while yet in the bloom and vigor of youth, and engaged in the pleasing task of storing his mind with knowledge and goodness; therefore,

1. Resolved, That while it becomes us at all times to submit with reverence to the will of Heaven, yet we can not but feel grieved at the untimely end of one whom we cherished as a brother, and one whose secret conduct induced us to indulge hope with regard to his future usefulness and Christian uprightness.

2. Resolved, That we deeply sympathize with the bereaved relatives of our departed brother, well knowing that whatever sorrow we may experience at his loss, theirs must be greater. And also

Resolved, That the Magazine be requested to publish the above, and a copy be sent to the friends of the deceased.

T. S. FREEMAN, Pres't.  
Wm. H. SMITH, Jr., Sec'y.

Boston, Williamson co., Tenn.

DIED of Consumption, on the 4th of May last, at the residence of his father in this county, JOHN R. TRIMBLE, in the 26th year of his age; and although his illness was protracted to many months, yet he bore it with Christian resignation and fortitude, and breathed his last in the full assurance of the blessed hope of a resurrection to immortality and ultimate life. He was about 8 years a member of the Christian church. He lived pious and orderly, and although he was young, his seat was seldom vacant on Lord's day. Blessed are the dead who die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them. B.

DIED, at his residence in Woodbury, Tennessee, July 27, 1852; our beloved brother, Dr. W. D. GOWAN. He was born May 18, 1778, baptized in 1831, and became a

member of the Christian Church. He devoted himself to the practice of medicine. Few men succeeded better in their profession than he. His extensive practice for more than a quarter of a century in the same community, is evidence of the high estimation in which he was held as a physician. He was ever ready to alleviate the sufferings of humanity. The hut of poverty as well as the stately mansion, was ever sought and its suffering inmates administered to. The question of pecuniary consideration was not one which presented itself to his noble and philanthropic spirit, when disease laid his hand on any of his fellow men. Promptly did he attend the call of poverty, as readily and cheerfully as the call of wealth and affluence. A large share of his time, talents and means, was given without any hope or desire of earthly remuneration.

His death was such as we would expect from such a life. Though for months confined to his room, yet a murmur did not escape him. He patiently and calmly waited the summons to depart.

He died as he had lived, a Christian. "Blessed are the dead who die in the Lord."

Respected for his talents, admired for that cheerfulness which pervaded all his actions, and loved for his many virtues, all who have known him, will feel deeply this afflictive dispensation of Providence.

[Com.]

Fell asleep in Jesus on the morning of the 15th Oct., at her residence, Pontotoc county, Miss., sister JANE CHAMBERLIN, daughter of Tho. Clifton, of Tenn., and wife of bro. C. C. Chamberlin. She died giving counsel to her surviving husband and children, and leaving a memory of virtue, piety and devotion. Seldom ever do we witness a more rapturous departure out of this world than that which was granted to sister C. May her friends find consolation in the recollection of her faith and hope.

[Com.]

MORRESVILLE, Ala., Sept. 13, 1852.

Dear Brother Ferguson:—Our church has been called upon to mourn the death of our most excellent and beloved sister, JANE POTTER, aged 29 years. She fell asleep on Monday morning the 20th inst. at half past 8 o'clock, after an illness of seventeen days, which she bore with a degree of patience and fortitude worthy of her Christian faith, exemplifying both in her illness and death the excellency of the holy profession which she had made. Not a murmur, not a complaint escaped her lips. "I am going to leave you," she said to her husband, "but I am willing to go home. The only thing I desire to live for is to raise my child; to bring him up in the Lord. I know the Lord will not suffer him to be neglected.

Dear to her as were her husband and child, they did not tempt her heart to distrust God, who has promised to be a father to the fatherless. She sung before she died,

"Jesus my Lord, I know his name,  
His name is all my trust;  
Nor will he put my soul to shame,  
Nor let my hope be lost."

E. B. H.

By the Providence of God, sister RACHEL UTTERBACK, of Murray, Calloway county, Ky., was, on the 20th day of July, called from her earthly toil to her reward above. She was a sister beloved by all who knew her. Her zeal in the cause of the Great Redeemer, was untiring and unabating. Although her health for a number of years was bad, and she continued to decline, her

energy never ceased, but her faith became more fervent and her hopes more secure. Being of a kind and benevolent disposition, she endeared all to her by whom she was known. She was born in Montgomery county, Ky., on the 3d Feb., 1805, being the daughter of Robert and Pamela Callowell. She was married February 26, 1824 to H. P. Utterback, and settled in Shelby county in 1827; from thence in 1831 they removed to Calloway county. "Blessed are the dead who die in the Lord; yea, saith the Spirit, they cease from their labors, and their works do follow them." May all who knew her follow her example in purity and Christian demeanor. May her remaining family all be prepared to meet her in the skies, where parting shall be no more.

"Thou art gone to the grave, but will not deplore thee,  
Though sorrow and darkness encompass the tomb;  
The Savior has passed through its portals before thee,  
And the lamp of His love is thy guide thro' the gloom."

A.

CATHEY'S CREEK, Maury co., Tenn.,  
September 10, 1852.

Brother Ferguson;—The following is a narration of a circumstance which occurred on the evening of the fourth Lord's Day in last June, by which our brother John W. KILPATRICK was brought to an untimely grave.

His respective place of abode was on this creek. He went, on the morning of the day on which the accident happened, about 10 miles below this to Dunlap meeting house, where he sat that day under the soothing sound of our brother J. K. Speer's voice.

He was riding a mule. On his return homeward, about 3 or 4 o'clock, he alighted off of his mule, climbed upon the fence, and was eating black-berries, when a rail broke, the crash scaring the mule; it started to run. J. W. K. jumped to catch the mule, and by some means his left foot became entangled in the bridle rein so that he could not get it off before the mule started to run; nor could he get it off of his foot at all. The farther the mule ran the more he became frightened. The head-stall of the bridle came off, thus giving him the distance of the martingale-rein from the girth. In this position he was dragged 820 yards over an extremely rough road. He was bruised all over his body so that mortification took place, and of course death was the result. His right leg was broken, or as it were, ground up from the knee to the ankle. On Tuesday evening after the accident happened on Sunday, he closed his eyes in death.

He was a young man about 20 or 21 years of age, in good standing in the Christian church, and had been ever since his confession, which, I believe, was about two years of age. He left a father, mother, brothers and sisters to mourn his departure. He is gone from our congregation.

"Peaceful be thy silent slumber,  
Peaceful in the grave so low;  
He no more will join our number;  
He no more our song will know."

"Yet again we hope to meet him,  
When the day of life is fled;  
Then in heaven with joy to greet him,  
Where no farewell tear is shed."

### Commercial School.

By reference to the cover of the Magazine it will be seen that our brother Prof. E. Fisk has established an Institution in Nashville for instruction in book-keeping, mercantile arithmetic and penmanship. Such institutions are very much needed in every business community, and afford knowledge that can not be obtained in any of our colleges. As the Law School to a student at law, or the Medical department of a college to a student of medicine, so is a well-regulated commercial college to a finished business education. We heartily wish him success, and bespeak for him that patronage which his skill and experience in connection with commercial colleges entitles him to expect.

# CHRISTIAN MAGAZINE.

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

VOL. V.

NASHVILLE, TENN. DECEMBER, 1852.

NO. XII.

## Exclusiveness and Denunciation in Religion—Remarks on Faith and Opinion, and the ground of Intercourse among Christians.

"Why is my liberty judged of another man's conscience?" 1 Cor. x, 29.

"By their fruits ye shall know them."—JESUS.

"He that gives but a cup of cold water in the name of a disciple shall not lose his reward"—*ib.*

"Then why dost thou judge thy brother or set at naught thy brother; for every one shall give an account of himself to God. Therefore receive one another as Christ also hath received us to the glory of God."—PAUL.

The operation of the right of private judgment in matters of religious belief is the distinctive element of Protestantism. The revelation of a sphere of conviction and conscience above all human authority is a revelation of Jesus Christ in direct terms and practice. He who said "call no man master," was silent before the tribunals that enquired into his doctrine, when it was manifest that the object of their enquiry was not the truth, but that they might find a plausible ground of condemnation. Men, influenced by a worldly ambition, and guided by a policy that looks to self more than the right, can not see that sphere; they can not see the kingdom of God as brought to light by Christ. They must be "born again;" they must renounce themselves; they must become as little children first.—Freedom of enquiry unembarrassed by any foregone conclusions will ever lead to discern that kingdom, for it will not allow any absolute tribunal of fallible mortals to decide its difficult themes of investigation, while it repudiates all tradition that comes in conflict with any palpable truth. Every day the arbitrary defences of "unsound doctrines" must be expected to give way; and the right of private judgment will be pushed to its ultimate conclusions.

The supposed or real leaders of popular opinion may pursue with execrations and

sarcasms that they vainly suppose will burn like vitriol into the reputation of those they denounce; but they help unwillingly the cause they labor to destroy. They call attention to men and to opinions which otherwise would have remained obscure. They can help to scatter all that is vital in those opinions on the "way-side, stony places and good ground" of their adherents, to thrive where and when they least expect; while they give a love to the doctrines they oppose that is born of persecution and forces their advocates to a dedication of their lives to them.

The folly, therefore, of arbitrary denunciation of men and views that differ from us or ours, was never more apparent than now, whether we consider the denouncers or the developed energy and self-abnegation that is superinduced upon their supposed victims. And the ultimate result is already before every mind of ordinary forecast. The spirit of exclusion and denunciation in religion must give way. To refuse communion with men whose religious character is as good as ours and to deny them the name, standing and privileges of Christians, only shows that we have yet to learn what Christianity is, and are following a blind lead in Judean and Pagan exclusiveness, that will powerfully react against our most cherished schemes of position and power. A real Christian feels no anxiety for the result of such denial. It is already written in the history of his Master and the triumph of his religion over its earliest deniers and opponents. He knows that relation to Christ can not be dissolved by breath or pen of man. His rights are not the gift and, therefore, can not be the disposable property of human authority. The same power that his brother claims he possesses, and the genuineness of his Christ-

fancy will be seen in his refusal to exercise it, while he prays for deliverance from the temptation to exercise it. He says to his brother or brethren who denounce him, Are you Christ's? So am I; and I will prove it by not denouncing you. Nor will I denounce them it has been made fashionable to decry and avoid. They do not deny Christ though they may not accept your views of him. Nor do they reject his word, though they will not allow you to prescribe what that word is. Nor are they indifferent to his authority or example. They read the Scriptures for themselves. They may be mistaken in their judgment, but so may you, for the liability to error is common, and there are no infallible exceptions. They find that men most given to denunciation sanction the grossest errors, and, therefore, their condemning sentence carries no terror. They may regret its lack of charity; they may disapprove and even abhor its arrogance, but they will not return it. Such it appears to me is the judgment of sincere Christian men who in our day are exposed to the exclusiveness and denunciation of their brethren. But some will ask, is there, then, no difference between faith and opinion, and are not some opinions subversive of the faith? We answer, surely there is; but who is to decide that difference? It is oftener more a matter of degree than of kind; and in nine cases out of ten it is a mere shift by which one man makes his opinions the faith and yours the heresy of the church. We frequently meet with some of the most sophistical attempts at discrimination upon this subject. A brother draws a distinction between faith and opinion, defining the one to be a belief in the sum of the divine testimony, which sum he or some other person must be the judge of, with respect both to amount and kind. Any opinion in opposition to, or in advance of, this *his sum* of divine testimony, is subversive of the faith! And yet he does not see that he sets up his *opinion* of faith as the standard of other men's opinions; and hence, whenever he reduces it to practice, he must separate his brethren from his fellowship. The

legs of the lame are not equal. He must either take the most enlarged views of liberty or go back to dogmatic exclusiveness.— There is not room for the breadth of a man's foot between, if we desire to be consistent. He may strive for a distinction where there is none. We need only the light of an example to reveal the sophistry. Character and life at last must be the standard of the fundamental soundness or unsoundness of either opinion or faith.— A man may profess the greatest conceivable soundness of faith, and yet in action deny every principle of that faith, while one considered of great latitude in his opinions may, in practice, exemplify every virtue and principle of Christian faith. Exclusiveness, therefore, upon any arbitrary or sophistical ground, such as that which is vainly sought between faith and opinion, may be as Sectarian and as foolish as Roman Orthodoxy itself. There is no tribunal to settle the point of difference, or to decide what is fundamental and what is not, either in *my* faith or *your* opinions. For example: Our Scribes have written much on the difference between faith and opinion. We have read and considered it all, and now state, as our deliberate conviction, that its reasoning is generally predicated upon a great though common mistake. It presents *extreme* cases—cases which seldom if ever occur, and applies its reasonings upon them, to the most common ones. Now suppose we seek uniformity. We can not have it upon the very first principles with which our first writers start. But much of what they call faith is with many a baseless opinion, and so doubtless, would their faith appear to them, if as fully written out. There can be no standard, therefore, where God has given none, and the conduct and character of men will by his appointment override all decisions against their soundness or unsoundness in that faith that justifies our souls. The people have a thousand times said of the heretic denounced or burned, We would rather have his faith than that of his persecutors; and the decision against him has oftener propagated than destroyed, his

supposed or real errors. It should ever be remembered that difference of opinion is generally upon some of the most subtle and difficult subjects of theology. Nor should it be forgotten that the contest is between uninspired men who equally acknowledge the authority of the word of God, but differ in their mode of interpretation. They may also agree in their general rules of interpretation and differ in their application. The prejudices of education and the partial mediums through which the light of truth reaches them in their different and often artificial positions before the world, have much to do in deciding the strength and direction of their opinions. Our charity therefore, should often take the place of zeal, where no patent rights are granted, and the domain of truth ever invites to discovery and conquest; and especially when every individual conquest becomes a general good by rolling back the mists of error and superstition to open up new beauties and glories in the unbounded regions of infinite knowledge. It is, therefore, most manifestly unjust for any man or set of men to class their opponents of equal intelligence and virtue with the unprincipled men whom the Apostles denounced. We may oppose each other with fair and serious argument, but we dare not menace the ruin, or brand with terrifying epithets for the purpose of preventing candid enquiry beyond the points where our investigations have stopped. Is a man's general character conformed to the Gospel of Christ, we only make ourselves odious by passing condemnatory sentence upon his opinions. "By their fruits ye shall know them." They are friends of Christ if they "do whatsoever he commands them;" and when we go beyond these rules to try or condemn men, and pronounce upon them because they do not accept our measure of divine knowledge, we know not how we can escape an association with defamers and persecuters. Any improper assault on character is persecution as much so in principle as it would be in practice if armed with faggot and sword against the person. The spirit is the same, however

we may change the form. To indirectly blast what we cannot openly destroy, adds cowardice to crime. To make a man's name a by-word for honest convictions; to infuse suspicions that he is unsound in the faith, and, when far enough away not to fear detection, to insinuate that he is a minister of Satan; or, in a word, to do any thing to rob him of his reputation, the affection of his friends or his power for usefulness, is persecution of the worst kind, because of the most dastardly character.— True, neither reputation, property or life are much to a man whose hope is full of immortality; but to take them is much in the character of those who unjustly seize what they can never return.

But you may hold an opinion, say some, if you will hold it as an opinion. What is meant by this? Do we mean that we may hold it if we do not bring it in conflict with theirs? Surely not. Men differ in opinions as much as in features. The shades of belief are as various as the changing colors of earth and sky. Every man sees mistakes in the opinions and phases of belief accepted by his neighbor. And except under a very high religious culture, after which all should be striving, men ever magnify the importance of their own investigations.— Self-will and pride are wounded when they are called in question. Now in this view I ask, and I would ask it solemnly and in the name of ignorant, conceited and prejudiced humanity, of what spirit is that exclusiveness that opens or shuts the door of Christian fellowship according to the decision which men of good culture and no culture, make upon the most perplexing questions of theology? Is it not the same that has pronounced, at some time, every denomination now in Christendom accursed? It is; and if it be just, not a single individual can ever be accepted of God, for there is no one whose opinions have not been condemned by his neighbor. Let me say, that it is most unjust and irreligious. It leads also to universal and perpetual war. It originates in love of power, and not the love either of man or God. It manifests

the impatience of contradiction and the hideous passion which seeks to make proselytes to *my* party, and not in that patience and interest that looks to the good of all our Heavenly Father's children. Where, then, we ask, is the remedy? It is near every honest man, and is nothing more nor less than that we must agree to differ, and make the temper and conduct of men the ground of evidence by which to judge of their character.

But suppose we look at this spirit from the point of the commonest observer. Who are the men who are the most ready to denounce and exclude those who differ with them in opinion? I do not mean, who are the men afar off of whose zeal, devotion and piety you have heard? Who are they at your own door, in the range of your own observation? Are they the humble, meek and affectionate Christians whose character every one admires and venerates? Never, no never these. Such men never made a creed for their brethren, nor denounced the men who most widely differ from them.— But show me an impetuous man, a proud man, or a man whose zeal runs into fanaticism, and I will show you one most positive in all opinions and unsparing in his denunciations. *His* opinions are always "the faith;" but yours, if you differ, are mere speculations, and silly ones beside. He can frame the fundamentals of Religion; for he has no *false* charity (wonder how much he has of the *true*!) no *sickly* modesty.— These are the men who have in all ages made the creeds that their adherents have had to explain away to save religion from being rejected by all the reflecting who come in contact with them. Such is the history of the church and such is the history of every neighborhood and city where men are religious enough to observe. Will we never learn wisdom from the past? From our own past, when our own views were changing and but half formed, to say nothing of the world's past? And will we ever stone our prophets and crucify them because they will not in turn take up stones and erect crucifixes for us? Thanks to

the advance of light and liberty, the day of denunciation is passing.

We say, then, in conclusion of these desultory reflections, that the spirit of exclusiveness and denunciation in Religion, prevents and forestalls free enquiry; exalts irreligious men to an untoward influence in the church; generates perpetual discord and disastrous strife; leads to the injury and persecution of the best gifts of Providence in our truly devoted and pious men; corrupts and dishonors the truth of Religion; engenders pride, self-will and arrogance amounting almost to a claim of infallibility; breaks up the true principle of all church independence; shakes the foundations of all religious and benevolent institutions for common amelioration and help; snaps at a blow all worthy bands of church union in society; and all, all for the sake of establishing a uniformity that never did and never can exist, and which if it did exist would stagnate the free thought, depress the generous emotion of consecrated minds and hearts and bring back the leaden ages of threatening and excommunication over which Humanity might weep her bloody tears of DESPAIR.

Again we say, thanks to that merciful agency of an ever-working Providence by which the virtuous energies of humanity are continually renewed, those ages have passed and stand up as gloomy monuments whose inscriptions will ever give leave for free thought to be uttered and generous souls to bless themselves in a fellowship as pure as it is spiritual, and as free as God's winds and sun that bless all homes where a blessing is sought.

J. B. F.

#### Preaching.

LETTER IN REPLY TO THE QUESTION—SHALL I BECOME A PREACHER?

BROTHER V\*\*\*\*\*:—

My Dear Sir:—Your letter has been mislaid and I do not remember your address. Allow me, therefore, as the subject is one of general interest, to address you through the "Magazine."

It is to many a matter of surprise that few of our young men are willing to devote their talents and education to the ministry of the word. I shall not attempt to remove that surprise, though the fact is well worthy of our meditations and anxieties if we desire to preserve our claim as a Religious people. To preach the gospel is never an attractive profession to one who feels his incapacity and unworthiness. But this should not discourage you. A truthful estimate of our abilities will ever produce some distrust in view of responsibilities, trials and labors such as must attend the faithful ministry of the word. And I confess that when I survey the vast field yet to be occupied, and see the demand for men who will engage regularly in the teaching of Christianity in view of the spiritual cultivation of the community, and remember many now numbered with the departed whose best affections and gifts were given to this work, I am ready to answer your question at once, *by all means*. If you and your brethren believe you possessed of the qualifications necessary, do not hesitate.

That so few enter the public ministry and continue in it when they do enter, is not to me, however, a matter of discouragement. The fact is not confined to any denomination. It originates in the demands of the times. Preaching is not now that inviting, peaceful and permanent sphere of life it once was, though it never was more needed and never half so effective as it is now. The day, too of spasmodic excitements is passing and preaching is becoming a labor as much so as any other profession, in which no idler can long expect to influence men for good. And I will say it, for it is true, that never was there so large a relative proportion of powerful minds in this profession as now. Men have been allowed to preach for a life-time whose attainments now would not be long accepted in the smallest village society. A hundred avenues of public influence have been opened beside the pulpit in the past fifty years. Colleges, Academies, scientific, ar-

chitectural and engineering enterprises, have opened places that call away from the pulpit a large amount of talent and moral worth that might once have naturally flowed there. Young men believe that they can serve God in these departments as honorably as in the pulpit, and more so if not so well fitted for the place.

But again. The Christian ministry is involved in new embarrassments and difficulties. Its mental standard is the highest. Its moral requisitions the severest. It promises few, if any, permanent livings. To a Husband and a Father, its tenure in any place is painfully uncertain. Its tasks, if creditably performed, are greater than those of any ordinary profession. I do not mean the task of preaching a few topical sermons from Dan to Beersheba, but the task of freely discussing all questions of belief, and unbelief, the whole philosophy of religion and making it applicable to every day life and thought, beside performing the expected and needed pastoral duties. To perform these duties faithfully and meet the caprices of the fault-finding at home and abroad, the difficulties of the narrow-minded, the male, and female discontents, will make him often sing the hymn, "How still and peaceful is the grave," with hearty feeling.

But you may say I discourage you. By no means. It is the highest tribute I could pay to single-heartedness and devotion, to believe that relying, upon God, you would enter it with all its discomfitures and trials before you. We do not murmuringly complain of these trials. They are necessary to a pure ministry. Hard truth this to some, but it is a truth. The Apostolic pattern of a warfare, was intended to last, though it changes its forms in every age. We have not their enemies, but we have new ones and as powerful. We must consent to the terms, or, like many, go back to medicine, law, or the plough, when we have scarcely entered upon the race. We should say, let us live in it and die in it. Its vicissitudes of care and exaction have their counterpart honors and privileges. Even

on earth, I know of no satisfaction equal to that of seeing principles for which we have toiled when others slept, permeating communities, and lives alien to God and joy, becoming hopeful and sanctified. The world cannot do without preachers. It never will do without them as long as there can be no better religion than that of Jesus Christ, whom we preach, warning and teaching every man that we may present every man perfect before him.

I answer your question then, my Dear Sir, thus: If you are prepared for the trials of a most responsible, exacting and laborious profession, enter it and God will give you success.

Your fellow-laborer, &c.,

J. B. F.

**Minutes of the Tennessee Co-Operation for 1852.**

The meeting was convened according to adjournment, in the town of Paris, in the Christian Church, Friday at 11 o'clock, A. M. The meeting was called to order by brother S. E. Jones and introductory prayer offered by brother Eichbaum. On motion of bro. Jones, bro. B. F. HALL was elected Chairman, and bro. VANDYCK and EICHBAUM, Secretaries *pro tem*.

The chair then appointed the following committees.

*Nominations.*—S. E. Jones, J. H. Vandycyk and J. R. McCall.

*Business.*—Trott, Eichbaum, Holmes, McCall, Jones, J. C. Anderson and Aden.

*Preaching during the Meeting.*—McCall, Vandycyk, Aden, White, and Hamby.

It was then moved to adjourn till 2 o'clock P. M. Adjourned after prayer by brother J. C. Anderson.

Friday 2 P. M.

Met according to adjournment. Bro. Jones in the chair, and as chairman of committee on nominations, submitted the name of bro. B. F. Hall as chairman who was unanimously elected. The chair then offered some forcible remarks upon the Christian spirit that should characterize the deliberations of the body, after which the meeting united with

bro. Trott in prayer. Brethren Vandycyk and Eichbaum were then elected as secretaries.

It was on motion resolved that delegates from churches and subscribers to the co-operation fund enrol themselves. Whereupon the following brethren were enrolled:

South Harpeth, J. C. Anderson; Franklin College, J. J. Trott, S. E. Jones; Nashville, J. Eichbaum; Paris, S. B. Aden, C. Frazier; B. F. Hall was enrolled as a subscriber.

It was then resolved that all brethren present desiring to engage in the deliberations of the meeting be invited to enrol their names; whereupon, the following names were given in:

Mills Point, S. Ford; Texas, J. R. McCall; Indiana, Jno. Boggs; Roan's Creek, Jas. Holmes; Kentucky, J. J. Caldwell, B. Caldwell, C. Anderson; Tennessee, K. McVay.

The Business Committee then reported the following subjects for consideration during the meeting:

1. Publications. 2. Evangelizing. 3. Education. 4. Condition and wants of churches. 5. Revision of the Bible. 6. Bible and Missionary Societies; which report was received.

Communications from churches being called for, a letter was read from the church at McMinnville; received and laid on the table. The report of the Business Committee was then adopted, item by item, and it was resolved that the chair appoint committees, to consist each of three members, upon the various subjects proposed. It was also resolved that the committee-men appointed last year upon the several subjects be embraced in the new committees. The chair then made the following appointments:

Committee on Publication, McCall, Trott and Jones; Evangelizing, Trott, Eichbaum and Holmes; Education, C. Anderson, Vandycyk and Aden; Condition and wants of churches, Eichbaum, Jones and Holmes; Bible and Missionary Societies, Ferguson, J. C. Anderson, and Fanning.

Bro. C. Anderson declining to serve, motion was made and carried that the chair be appointed in his stead. It was also resolved that the chair be appointed chairman of the committee on Revision of the Bible; whereupon the following committee was appointed:

Revision, Hall, Boggs and Trott.

A communication was then presented from bro. J. B. Howard upon the subject of publications, which, on motion, was referred to the committee on Publications. A letter from the same brother on Evangelizing was read and referred to the committee on Evangelizing. The letter from the McMinnville church was referred to the committee on Publications. It was resolved that two others be appointed on the committee on Publication; whereupon, the chair appointed brethren Fanning and Vandyck. After prayer by bro. Holmes, meeting adjourned till Saturday, 8 o'clock A. M. to the Baptist church.

Saturday, 8 A. M.

Met pursuant to adjournment in the Baptist church. After prayer by bro. Fanning, the minutes were read and received. Delegates were called for and the following brethren were enrolled:

Nashville—J. B. Ferguson; Franklin College—T. Fanning. Bro. B. Cooper also enrolled his name.

Bro. Ferguson then presented a report from the Treasurer of the Evangelizing committee, which, on motion was received and referred to the committee on Evangelizing. On motion it was resolved that bro. Trott deliver his address on Evangelizing, which, after delivery, was received and adopted as expressive of the sentiments of the meeting.

It was then moved and seconded that a special committee of three be appointed to answer and respond to the communication of bro. Howard alleging that the State Co-operation had failed to benefit the State. On this motion considerable discussion arose in which various statements were made going to demonstrate the beneficial results of the Co-operation to the State at large. The

motion was withdrawn, and bro. Howard's communication laid upon the table. On motion the chair added to the committee on Publications, brethren Aden, J. C. Anderson, Holmes and J. S. Smith.

On motion the meeting adjourned, after prayer by bro. Ferguson.

Saturday, 3 P. M.

After prayer by brother Holmes, the committee on Evangelizing reported. Their report was received and ordered to be read for consideration, item by item. On Art. 1st, brother Frazier proposed to amend by reading "Christian Evangelizing Association of Tennessee"—seconded. Brother Ferguson then proposed the following amendment to the amendment of brother Frazier:

Resolved, That we recommend the brethren of Middle Tennessee, West Tennessee and East Tennessee to establish Evangelizing Associations for the spread of the Gospel, and that we present this Constitution as worthy of their consideration.

Brother Ferguson withdrew his amendment, and the amendment of brother Frazier was adopted. The question on the adoption of the 1st article being taken, it was adopted. The second article being read, after some amendments which were withdrawn, so much of the article as precedes publications was adopted. By the consent of the chair of the committee, the clause pertaining to publications was laid upon the table.

The 1st section of art. 3 being read, bro. Fanning moved to amend by inserting \$1 instead of \$5, which was adopted, and the section adopted. The question being taken on section 2d, it was amended by inserting \$10 in lieu of \$25, and then adopted. Section 3 was next adopted. Articles 4, 5 and 6 were read separately and adopted. The remaining articles were then read together and adopted.

After prayer by brother Jones, the meeting adjourned till Monday, 8 A. M.

Monday, 8 A. M.

After prayer by brother Jones the minutes were read and, with slight amendment,

adopted. Delegates being called for, brother J. S. Blocker, from Mason's Grove, Tenn., reported himself. Brother J. B. Ferguson then tendered his resignation as editor of the Christian Magazine, which was received. On motion of brother Fanning, it was resolved that the thanks of this Co-operation be tendered to brother Ferguson for his arduous and gratuitous labors in conducting the Christian Magazine. The committee on Publications then offered their report as follows:

Resolved, That we continue the publication of the Christian Magazine. The report was adopted. The report on Education was then read and received, and, on motion, recommitted. The committee on Revision then reported, which report was received and adopted with some amendment, as follows:

#### REVISION OF THE BIBLE.

Your committee beg leave to report that they consider the revision of the English Scriptures one of the most important subjects now claiming the attention of the Christian world, inasmuch as all correct Christian knowledge depends upon a faithful and literal translation into our vernacular of the word of God, which was originally communicated to the human family by those who wrote in the Hebrew and Greek languages, as guided and directed by the Holy Spirit. That our commonly received version is defective in many respects, is a proposition too evident to admit of doubt, and that the facilities now enjoyed by the religious and literary world are such as to warrant a greatly improved version, we consider equally clear: we, therefore, recommend to the favorable consideration of our brethren generally, and those composing the State Co-operation in particular, the Revision Association which had its origin at the meeting held in the city of Memphis in April last.

The committee on Bible and Missionary Societies then reported as follows:

Resolved, That we heartily approve the spirit of Bible Society enterprise, and hereby recommend our brethren to do all in their

power to secure the general circulation of the Scriptures throughout their communities. The report was received and adopted.

The committee on the Condition and Wants of the Churches reported as follows:

#### REPORT ON THE CONDITION AND WANTS OF CHURCHES.

Your committee would respectfully submit, that on examining the condition and wants of the churches, they find grounds of encouragement in the fact that co-operation efforts are gaining ground, and that there is a growing disposition to sustain more liberally those who devote themselves to the ministry of the word. They would deferentially submit, that in their esteem, the more prominent wants of the churches may be summed up as follows:

1. Such a sense of individual responsibility among the membership of the churches as will lead them to consecrate their talents, influence, time and money to that cause for which the Savior died. Your committee believe that the Church of Christ is a body whose general prosperity depends upon the activity of each member; that as individuals, we belong not to ourselves, but to him who has called us; and we earnestly exhort our young men to consecrate their talents to the glory of God.

2. Greater attention to the means of growth on the part of the churches. We think that too many churches have already been planted, and that to collect a few individuals together in a church capacity, who will not, nor can not use the means of church growth, is a serious evil. As means of growth, we commend

1. The maintenance of the regular teaching of Christianity throughout our churches, and by men who can give themselves continually to the word.
2. The regular maintenance of the ordinances of the church.
3. The establishment of Sunday schools, prayer meetings and Bible classes, affording thereby fields of labor to all the brethren and sisters who are desirous of doing good.

3. A more faithful and strict discipline according to the oracles of God. We believe that the light of the Church will be

dimmed whenever a sound discipline is neglected, and that it is a shame that any should be retained in the churches who would not be retained even in moral institutions of the day.

4. Our churches need a more deep-toned devotion, more faith, zeal and prayer; and we especially recommend our Evangelists to exhort the brethren to the importance of maintaining family worship, and giving more attention to bringing up their children "in the nurture and admonition of the Lord."

Their report was received and adopted. On motion, the last clause of article 2 in the report of the committee on Evangelizing was taken up and adopted. On motion, the blank as to the time of holding the annual meetings of the Evangelizing Association, was filled so as to read, "Resolved that there be an annual meeting of this Association, commencing Wednesday before the 3d Lord's day in October.

On motion of brother Ferguson, it was Resolved that we recommend the new edition of the Christian Hymn Book. On motion, the entire report of the Evangelizing committee was then adopted.

On motion, the communication of brother J. R. Howard on Publications was laid upon the table.

On motion, the report of the Treasurer of the committee on Evangelizing was transferred to the executive committee of the Evangelizing Association.

On motion, adjourned to meet in the Christian church at 2 P. M.

Monday, 2 P. M.

After prayer by brother Anderson, the committee on Education reported, which report was subsequently withdrawn.

On motion, the officers of the State Co-operation were requested to transfer all papers, documents and moneys to the officers of the Christian Evangelizing Association of Tennessee. On motion of brother Ferguson, the body resolved itself into the Evangelizing Association for the election of a Board of Directors; whereupon the following brethren were elected Directors for the ensuing year:

BOARD OF DIRECTORS.

J. B. Ferguson, T. Fanning, W. H. Wharton, Dr. B. W. Hall, Alexander Fall, Albert Branham, G. W. McQuiddy, S. E. Jones, Jno. Eichbaum, L. N. Murphree, J. J. Trot, M. C. C. Church.

On motion, the session was suspended till after preaching by bro. Ferguson. It was then moved that opportunity be given to take annual or life membership; whereupon several names were enrolled. Session was again suspended till after night-preaching. Resumed session after service, and on motion of brother Vandyck, it was Resolved that we recommend the Christian Age, edited by bro. B. F. Hall, as a weekly paper, to the patronage of the Christian brotherhood throughout Tennessee. The Society then proceeded to the election of officers; whereupon, the following persons were elected: J. J. Trot, President; J. B. Ferguson, Vice President; T. Fanning, Corresponding Secretary; M. C. C. Church, Recording Secretary; Alexander Fall, Treasurer.

On motion of brother Trot, Resolved, That the Constitution be so amended as that the officers shall constitute the Executive Committee.

On motion, Resolved, that the next annual meeting of the Association be held with the church at Rock Spring, (Ebenezer) Rutlerford county.

On motion, Resolved that the thanks of the meeting be returned to the Chairman and to the Secretaries.

On motion, Resolved, that the proceedings of this meeting be published in the Christian Magazine, and that the Christian Age be requested to copy.

On motion, Resolved, that the thanks of the body be returned to the Methodist and Baptist churches of Paris, for the use of their houses of worship, and to the citizens generally for the hospitality extended to us during our pleasant sojourn with them.

After some parting remarks from the Chairman, the body united in prayer with brother Ferguson, and in singing a song, and giving the parting hand, and then adjourned.

B. F. HALL, Chairman.

J. H. VANDYCK, } Secretaries.  
JNO. EICHBAUM. }

## CONSTITUTION OF THE EVANGELIZING ASSOCIATION.

The committee on Evangelizing beg leave to report, that in order to secure more effectually the great interests connected with the preaching of the gospel, a more perfect organization should be adopted. They propose, therefore, the following

## CONSTITUTION.

ART. 1 This Co-operation shall be called the Christian Evangelizing Association of Tennessee.

ART. 2. The object of the Association shall be to employ and sustain Evangelists in preaching the Gospel to destitute churches and regions not embraced in local co-operations, and to publish a religious periodical and such other matter as shall be deemed useful for circulation.

ART. 3.—SEC. 1 It shall be composed of annual members who may become so by the subscription of \$1.

SEC. 2. Of life members who may become so by the payment of \$10.

SEC. 3. Of churches which shall be entitled to send one delegate to the Society by the payment of \$20 annually; two delegates by the payment of \$50; three by the payment of \$100 or more.

ART. 4. The officers shall be composed of a President, Vice President, Recording Secretary, Corresponding Secretary and Treasurer, who shall be elected from the members of the Society, at each annual meeting.

ART. 5. There shall be a board of Directors consisting of not less than twelve members, elected by the members of each annual meeting, whose duty it shall be to assemble as often as the President may suggest, or when the interests of the Society demand it.

ART. 6. The officers shall constitute an Executive Committee for the transaction of the business of the Association.

ART. 7. There shall be an annual meeting of the Society, to be held, commencing Wednesday before the third Lord's day in October.

ART. 8. If the members of the Society shall fail to assemble in annual meeting, the

officers and directors will hold their offices till others are elected.

ART. 9. The officers shall have the power to employ agents to collect funds and to carry out the objects of the Society.

ART. 10. This Constitution may be amended at any annual meeting by a majority of the members present.

## The Christian Magazine for 1853.

The committee appointed by the State-meeting have been unable to secure an editor. Under this inability they have felt it their duty to hand over the paper to its former Editor and proprietor. Under a view of pressing domestic and pastoral duties we declined editing it, and especially as the State-meeting had failed last year to make such a selection of Assistant Editor as would relieve us from the detailed and business duties. But rather than see an enterprise heretofore so readily sustained, fail, we have agreed to take it, but not as a State Organ. The reasons which have led to this course must be obvious to every one familiar with its pages for the past year. We do not recognize the principle that the Brethren of the state are responsible for the opinions of its Editor; and as a strong effort was made to make them responsible to our prejudice, we have deemed it advisable to relieve them, by accepting the paper on our own responsibility. A mighty effort has been made to destroy its influence and patronage on account of our speculative opinions. It will require an effort therefore to sustain it. We have made arrangements to relieve ourself from all its detailed duties, and will be able to give more attention to its literary and religious character. It will not impose the speculative opinions of its Editor or of other Editors upon any man. But while it will seek to be supremely devoted to the practical interests of personal and congregational religion, it will maintain the great principles of the right of private judgment in all matters of opinion, and the independent authority of the churches of Christ. To edit a paper that may be disparaged or destroyed at the caprice of any man or body of men,

would be to surrender our individuality, and self respect. We do not believe our Brethren as free men and Christians can require it. We will not believe it till the Magazine fail, and then, reluctantly. We have too much confidence in the manliness and Christian intentions of kindly and noble souls.

It appeals to all the friends of free enquiry; to all who desire correct and untrammelled Christian knowledge; to all opposed to assumptions over the honest convictions of men, and who seek to promote truth by appeals to the reason and conscience, and to all who desire the spread of the Christian spirit and life, for its support. We feel confident that the appeal need not be pressed. We regard it as a Christian duty to continue it and appeal to all the followers of Christ, and all who desire to follow him, for co-operation and mutual encouragement. Its low price will show that it cannot be a work of pecuniary profit. It will, therefore, confidently rely on the spirit of Christian magnanimity throughout the land.

The unworthy controversy forced upon it during the past year is doubtless ended. It will not, therefore, divert its pages from a more genuine religious improvement of its numerous readers. Terms as heretofore. See prospectus on cover. We know that many will discontinue. We desire all to do so who are unwilling to support an independent journal. And we hope that all such and all others who do not wish to support it will send in their discontinuances at once. We will delay the January number to know who are willing or unwilling to continue their subscriptions. J. B. F.

#### The Ladies' Christian Annual.

We invite attention to the advertisement on our cover of this new periodical. It comes to us well recommended by its dress. We find it every way worthy of patronage, and as such we commend it to all who may desire such a periodical. It is such a one as is needed in the South and West, and we hope it will meet with that encouragement and success which will be a full reward of merit and enterprise.

We take pleasure in saying, that we have been long acquainted with the Editor and Proprietor, Bro. JAS. CHALLEN. We have been observant of his noble and christian bearing and exemplary devotion to the cause of Christ and his kingdom, in which his venerable head has become silvered o'er.—It has been his lot to plant and water, while others have gathered the increase. Still he is ever willing to work on in the noble and ennobling cause of truth and religious progress. As a chaste and forcible Literary writer, Bro. Challen ranks deservedly high. May God abundantly bless his labors is our most sincere prayer in his behalf and that of his new and meritorious enterprise.

#### December 1852—Close of the Volume.

We feel like moralizing though but for a moment. Nothing tends to make men more thoughtful, than the thought that the measures of the time of our labors are the measures of our mortal existence. We are to live for a time—we know not how long—but we know that the passing of every year is so much gone from that limited season; that if wasted it is lost, forever lost. When we say, therefore, that a year is past, we do not merely mean that the earth has gone round the sun, the moon has waxed and waned for thirteen times; that spring and summer and autumn have passed in beautiful procession and that dread (though to me cheerful) winter has assumed his majestic power over the earth; but we mean that the hundredth part of the longest life has gone, and a much greater part of ours is, with its account, joined to the eternal past. Glorious as are the processions of suns and stars, we doubt whether there is any association connected with them, so sublime as the thought that with their processions we are winding up our career and life upon the earth. The course of Time has swept away the elder generations, and is sweeping us away. It looked upon them in their birth and now looks upon their earthly ruin. Under the same aspects of nature and of mortal fate, men have lived and labored and felt for thousands of

years, we know not how many. We turn back the leaves of their history and see our own passions and fortunes in the vanities of theirs, and find a pleasure in uniting our thoughts with the ages departed. The "Gill-gal"\* of our life is in constant motion and is measuring its Chronicle, rounding up, as I believe, in its benevolent motion towards the invisible, into longer light and more glorious dominion. In its majestic round; it has brought us to another season of that Time whose crown is that of baldness, whose sceptre is over death and desolation. His scythe is for all green growths of mortality. His decrees are irrevocable. Still by our Spiritual nature are we greater than he.— He cannot control a free spirit, or destroy a free deed. He cannot destroy the conclusions of the Reason, or any of the fruits of the Spirit. The soul in its purest exercises soars above him. Our limbs are at his disposal, our furrowing cheeks and the locks of our heads. Our blood he may chill by age or disease, or shed by calamitous disappointments. We need not offer resistance; for a holy Providence has given him the power. We bow, then, with a cheerful loyalty, and will give our last breath when called for without a murmur.— But for all this, Time must pay us something back. He affords us opportunities for knowledge and virtue. He yields us supplies where he gives us the nursery of an endless being. As he winds up the cycles of our earthly course, we will renew our spirits and seek to feel their worth and strength. This renewal we need with every opening day and closing night, as well as every closing year. Our understanding is weak; our hearts are treacherous; our temptations are evil. We determine and fall short. We endeavor and fail, as every thing that is feeble must.— We must redeem our *good resolutions*.— We must renew our best affections. We must balance them; purify them; brush away the canker that vulgar uses have gathered upon them; send them out with more blessed efficiency; restrain our resent-

ments, no matter how much reproached; extend our sympathies; in a word, banish all selfishness that separates us from God.

We close the year, also, striving to renew our *faith*. Above the world's destructions, and the world's command, and the world's control, we believe in God, and place our life and fortunes in his hands.— This faith gives strength that overcomes the world in all its changes. It brings a joy which the world can neither give nor take away. No momentary interest or revolutions shall intercept its everlasting light.— We believe in a Kingdom that cannot be changed, where peace and glory are preparing beyond the world's troubles, by all faithful deeds of man and in the abundant love of his Maker. Let all labor for it; and in due time die with it, and then far above the sin-worn tents in which we dwell we will daily behold the tabernacle of God eternal in the heavens.

"The blessed hope revives  
Our courage on the way,  
While we in expectation live,  
And long to see the day."

J. B. F.

#### The Christian Magazine.

The Board of the State Evangelizing Society, after several unsuccessful attempts to get an editor, have concluded that it is inexpedient to continue the publication of the Christian Magazine as a State Journal, and at the last meeting, held at the office of publication, on the 6th inst., the following preamble and resolutions were adopted unanimously:

*Whereas*, The Executive Committee of the Evangelizing Society feeling it impracticable to procure an Editor for the Christian Magazine for the ensuing year. Therefore

*Resolved*, That we, as a committee, deem it best to suspend the publication of the Christian Magazine.

*Resolved*, That claiming no property in the Magazine for the future, Bro. Ferguson or any other brother has a right to publish it as an Independent Journal.

M. C. C. CHURCH, *Rec. Secy.*

BRO. HOLMES of the Western District, reports over one hundred additions during his labors of the past year.

\*1 Sam. 11: 14. *Gill-gal* means a wheel, a revolution.

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