

Disciples of Christ Historical Society

Digital Commons @ Disciples History

Christian Record

Stone-Campbell Movement Periodicals

1-1857

Christian Record, Third Series, Volume 1, Number 1, January 1857

James Madison Mathes

Follow this and additional works at: <https://digitalcommons.discipleshistory.org/christianrecord>

THE
CHRISTIAN RECORD;

DEVOTED TO

PRIMITIVE CHRISTIANITY.

JAMES M. MATHES,

EDITOR AND PUBLISHER.

VOLUME XV.

THIRD SERIES,

VOL. I.

INDIANAPOLIS, IND.:
JOURNAL COMPANY'S STEAM PRINTING ESTABLISHMENT.

1857.

1891

THE SOCIETY OF CHRISTIAN RECORDS
INDIANAPOLIS, IND.

THE
THIRD SERIES

NOVEMBER

THE
SOCIETY OF CHRISTIAN RECORDS

INDIANAPOLIS, IND.

NOVEMBER

CHRISTIAN RECORD

THE

THE CHRISTIAN RECORD.

THIRD SERIES.

YE ARE MY FRIENDS IF YE DO WHATSOEVER I COMMAND YOU.—Messiah.

VOL. I.]

INDIANAPOLIS, JANUARY, 1857.

[NO. 1.

PREFACE.

It may be thought necessary, in commencing a new volume, that we should give the reader some idea of the course we expect to pursue, during the year, in conducting our Magazine. This we shall do as far as we can. It would be impossible for us to say precisely what we shall write and publish during the year 1857. But this we will say, that we shall continue to advocate the cause of Primitive Christianity, as we have done during former years. And from our long experience as a religious Editor, and our extensive acquaintance with the brotherhood throughout the North-western States; we think we know their wants, and shall be able to furnish them with a periodical adapted to their wants.

Being for the most part raised and educated in the West, and having traveled extensively as an evangelist during the last quarter of a century; it is not unreasonable to suppose that we understand the moral and religious wants of society in general. And we expect, the Lord being our helper, to write more the coming year for the *Record* than we have for several years past. During the last year particularly, owing to our ex-

tremely poor health, we have written much less ourself, than we had intended, and we suppose, less than the brethren desired. But through the mercy of God our health is now greatly improved, and we shall grasp our pen with new energy, and endeavor to do our whole duty.

We shall have the co-operation of the Faculty of the N. W. C. University, who will greatly enrich our pages the coming year. They are excellent writers, and men of fine literary taste and education. We shall also have the aid of our best and strongest men, in making the *Record*, what every Christian would desire to see it, one of the best religious Magazines of the age, and a welcome visitor to every Christian family in the land. We shall advocate the Bible alone as an all-sufficient rule of faith and manners, for all Christians, in opposition to all the human creeds, confessions of faith, and vain traditions of men, by which the word of God is made of non-effect. We shall occasionally publish an original Sermon on some interesting subject, and shall furnish our readers with many Essays and Lectures on theoretic and practical Christianity.

The cause of education will not be lost

sight of, and our Colleges, Universities and high schools will be fostered, and our readers may expect reliable and full information in reference to all our educational facilities and enterprises. We shall also publish some of the speeches delivered at the annual commencement of the N. W. C. University, a specimen of which we have given in the last volume.

In our "Querist's Department" we hope to be able to present much that will prove edifying and useful. We shall take special pains to answer such queries as in our judgment will contribute to a better understanding of the word of God; while we shall avoid untaught and speculative questions and subjects, as not only unprofitable, but mischievous in their tendency.

We shall, as usual, have a department of Religious News, which cannot fail to interest all the lovers of the cause of our glorious Redeemer. In this department we invoke the aid of our preaching brethren everywhere. Send us short and comprehensive reports of their labors and success in the gospel of Christ. In making such reports for publication it is not necessary to enter into all the details of the matter, as to what particular day the meeting commenced or closed, how many discourses were preached the first or second or any other day of the meeting, how many confessed the Lord any particular day, and how many of them were Methodists, Presbyterians, or something else; all that we deem important in such reports is the fact that a meeting was held at a given place, and the number of additions, by immersion or otherwise, with the names of the public laborers. We hope the brethren will think of this.

We shall also continue our department of "Obituary Notices." In this we shall insert the obituaries of such of our brethren

and friends as may be sent in for that purpose; provided always that they are of proper length. Sometimes we receive such notices written out at great length, wholly unsuited to the size of our paper; and sometimes in addition to this, a page or two of something called poetry which the writer wishes to have inserted also. Now these things have only a local interest, and consequently, we have to abridge such notices very much. We hope therefore, that those who write such notices for the *Record*, will make them short. The age, name, place, time of death, with a brief account of the life and character, is generally all that is interesting.

Relying upon the blessing of God, and the liberality of the brotherhood, we commence our labors for the fifteenth volume. We ask every reader to examine what we may write and publish in the light of God's word, and only condemn where it condemns. We ask an interest in the prayers of the people of God everywhere, that we may accomplish some good, and finally hear the Judge say, "well done good and faithful servant." .

EDITOR.

CHRISTOLOGY.

"In my Father's house are many mansions; if it were not so I would have told you."—John 14: 2.

In the chapter preceding the one in which the above words are found, our Saviour had been giving his disciples some intimation of what was soon to befall himself. The period of time allotted by the Father for his continuance on the earth had almost drawn to a close. The work that had been assigned him to do was nearly completed; the time of his triumphant and efficacious, though painful and ignominious death approached. He begins to express the indescribable tenderness which he feels for his disciples, which are so soon to be deprived

of his blessed presence. Let not your hearts be troubled, was his consoling exhortation. Truly he had imparted to them a variety of instructions, well adapted to fortify and strengthen their minds for any emergency. But he well knew it would require all the faith and courage that they could command to prevent their minds from sinking under that oppressive weight of sorrow that was likely to accrue upon His departure. He would have them bear constantly in mind that it was in fulfillment of the Divine plan for him to leave the earth and go to some other sphere; that the same Power that sent him upon the earth was soon to recall him to mansions above. But he would not have his beloved disciples troubled, because he must go away from them, or at the manner of his going away. It was his Father's good pleasure to recall him by painful means, to which it became them as well as himself, to submit with cheerful fortitude. I go back to my native Heaven through buffetting, betrayal, crucifixion, entombment, resurrection from the dead, and a triumphant ascension. They would be likely to witness his agonies; but they could not be appalled or discouraged. Though out of sight, he would not be out of being. They must not give away to immoderate sorrow, as though they could not yet receive aid from him. The grand antidote to despondency was faith in himself and in his Father. They must not yield to immoderate grief. They are so dear to him, and so well beloved by the Father that he is going away to prepare seats for their accommodation with him. They are ever upon his mind; and as he come into the world expressly for their benefit, he is going out of it for their further benefit. There is a great work for them to do; they must be courageous and do their duty.

They must endure toil, buffetting, reproach and death itself, being animated by the glorious example which he should leave them. The Kingdom of Heaven must be preached among all nations, and the sanction of mighty wonders wrought by the words of some of them must be given to it. But he must now go to his Father's house, which hath many mansions in it, and he will prepare for them a place. He will send them from his dwelling place tokens of his kind remembrance. They shall have evangelists, pastors and teachers for their perfecting, for the enjoyment of the beatitudes intended for them. From the subject introduced by the above remarks, some useful reflections may arise in relation to the spaciousness, and nature of the heavenly mansions. It may, however, suffice for our present purpose to know that there are many of them. They are unquestionably sufficiently numerous and spacious to accommodate all who through faith in Christ shall be fitted for their occupation.

MATTHEW V.

I design to write a short essay upon the phrase, kingdom of Heaven, which is promised to the poor in spirit. Mankind from the earliest period of the peopling of the earth have been under some form of human authority. God being the Creator, is the rightful governor of men. But as he governs by means of agents, the powers that have obtained in the world may be said to have been by God, or of God, because permitted by Him to govern. They were in truth of God so far, and so far only, as they governed agreeably to his wise will. Hence, God has exercised sovereignty in the world from the beginning among its rulers, setting up one, and putting down another, as seemed to him good, but he did not

reign in it, in that high, holy and universal sense, which he was yet to do. God did not rule universally in the souls of the children of men. But the kingdom of heaven, and the kingdom of God, spoken of in the New Testament, is that power which God was to exert in the world through the revelations of his son Jesus Christ. This power was designed to reach the soul, and rectify all its affections. Hence, when the approach of the kingdom of heaven was announced, it was, in fact, proclaimed that God was about to place man under a new dispensation. Since the fall he had been left too much to the government of his own passions. Their own dispositions had often proved to them the most cruel and remorseless of tyrants. It had been the way of man to tyrannise over man whenever he could, and make might the standard of right. Hence, kings and kingdoms, empires and emperors had obtained in the earth from the time of Nimrod, and Misraïme to that of Herod and Cæsar. The world had always been governed in some way; but in its government there had been but a small quantity of the genuine principles of the kingdom of heaven. Pride, folly, oppression, cruelty and injustice had generally marked the footstep of kings and conquerors.

Fraud and force had generally prevailed over truth and right. The most general way of judging was by the sight of the eye and the hearing of the ear. Hence, a superficial and vain formalism had obtained in the souls of men, instead of that deep reverence due to the eternal God. Mankind became selfish, mechanical, superficial and superstitious in their religion. Their reason, the distinguishing gift of their good and wise Creator, from having been neglected and abused, became perverted and debased. In the

language of Paul to the Romans, "they became vain in their imaginations, and their foolish hearts were darkened." Their darkened and perverted judgments pronounced the proud, cruel, fraudulent, and the rich in the wealth of this world, happy. The self-sufficient, the ambitious of earthly renown, the mighty conqueror, who had carried death and desolation in his triumphant march among the people, was the man for their wonder and approval. Thousands and tens of thousands would yoke themselves to his victorious car, to help draw him on a blood-stained trail over the earth. Millions would lose their lives in long and toilsome marches, or on the field of battle to promote his ambitious intentions. Great warriors, while they lived, were generally the great gods of the people; and after death great temples were erected for their worship. The people in their minds regarded them as among the celestials, and paid them divine honors. but those pronounced blessed by our Saviour were the poor in spirit; and the reason why they were to be thus blessed was that the kingdom of Heaven was to be theirs. Yes, the poor in spirit were to be blessed indeed, for the reign of God was to be set up in their souls. Such felt their deep need of God—a need that earthly renown cannot satisfy—and now they are to be made acquainted with heavenly joys, and have sweet foretastes of them in the present world. They want to be in a state of harmony with God and man. God was to reign in and over them.

From the Religious Herald.

ON FACTS AND INFERENCES.

Dr. Reid, in that part of his *Essays on the Intellectual Powers*, where he treats of the supposed fallacy of the senses, points out an important distinction between what our senses actually testify,

and the conclusions which we draw from their testimony.

"Many things," says he, "called deceptions of the senses, are only conclusions rashly drawn from the testimony of the senses. In these cases the testimony of the senses is true, but we rashly draw a conclusion from it which does not necessarily follow. We are disposed to impute our errors rather to false information than to inconclusive reasoning, and to blame our senses for the wrong conclusions we draw from their testimony.

"Thus," he continues, "when a man has taken a counterfeit guinea for a true one, he says his senses deceived him; but he lays the blame where it ought not to be laid; for we must ask him, did your senses give a false testimony of the color, or of the figure, or of the impression? No. But this is all that they testified, and this they testified truly; from these premises you concluded that it was a true guinea, but this conclusion does not follow; you erred, therefore, not by relying upon the testimony of sense, but by judging rashly from its testimony."*

This confounding of facts and inferences, so acutely exposed by Dr. Reid, is not, however, confined to cases in which we have the testimony of our own senses. The remark may be extended to every department of knowledge, which depends on observation, for in all we are continually liable to the same mistake. If we attend to the understandings of the majority of mankind, we shall discover an utter confusion in this respect. Their opinions are a confused and indiscriminate mass, in which facts and inferences, realities and suppositions, are blended together, and conceived, not only as of equal authority, but as possessing the same character. In other words, inferences, or assumptions from facts, are regarded as forming part of the facts. This is particularly observable with regard to the relation of cause and effect. That one thing is the cause of another may be either actually witnessed, or merely inferred; the connection of two events may be, to us, either a fact, or a conclusion deduced from appearances; a difference which may be easily illustrated.

For this purpose, let us suppose the case of a stone falling from a rock, and crushing a flower at its base. To an eye-witness it would be a fact, and not an inference, that the falling of the stone was the cause of the injury sustained by the flower. But suppose a man passed by, after the rock had fallen, and, perceiving a flower crushed and a stone near it which appeared to be a fragment recently disjoined from the cliffs above, pronounced that the flower had been crushed by the stone, he would not be stating a fact, but making an inference. The man who saw the piece of rock fall upon the flower, and crush it, could not be mistaken; but he who inferred the same thing from the appearance of the cliffs and the proximity of the stone, might be wrong, because the flower might possibly have been crushed in some other manner. There would evidently be an opening for error. It would be impossible, for instance, although it might be highly improbable, that some person had purposely taken off a piece from the rock, and, after crushing the flower with his foot, had laid the stone by its side, in order to mislead any body that came after him. If we analyze the case and separate the facts from the inferences, we shall find the whole of the facts to be these: that a flower was crushed, that a stone lay by it, and that the cliffs above exhibited a certain peculiar appearance. The inference from these facts are, that the stone fell from the cliffs and crushed the flower in its descent. By this separation of facts and inferences, we clearly see where there is perfect certainty, and where there is a possibility of error.

There cannot be a better illustration of the mistakes into which a neglect of this distinction leads, than the general opinion of the ignorant part of mankind, that the sun revolves round the earth, which is manifestly an inference drawn from observing that the earth and the sun change their relative position. This is the whole of the fact: that the sun makes a revolution round the earth is an inference to account for the phenomenon; yet so immediately is this inference suggested, so closely does it follow on appearances, that it is almost universally received as a

*Essays on the Intellectual Powers, p. 291

matter of fact; and a man might as well attempt to dislodge the sun from its position as to displace the opinion from the mind of one who had grown up to maturity in the belief of it. He would probably ask, if you wished to persuade him that he could not see, or whether it was likely that he could acquiesce in your arguments rather than the evidence of his senses.

It is this blending of facts and inferences which is at the bottom of the objections of mere matter of fact men to the conclusions of political economy, and of the assumptions continually made with regard to that science, that theory and experience are at war. We may discern it in the common prejudices against machinery for superseding manual labor. A matter-of-fact man, as soon as he sees a number of workmen destitute of employment, from the fluctuations incident to commerce, begins to lament that, in modern times, so much machinery should be employed, when so many laborers are idle, and regards it as an indisputable fact that the machinery has occasioned the mischief. "Do we not see," exclaim persons of this class, "that these machines perform operations that would require hundreds of human beings, and thereby deprive them of employment? Is it not clear that if no machines existed, these idle hands would be set to work; and would you persuade us not to believe our own eyes?" The only facts in this case, however, are, that the machinery is in operation, and the men are destitute of employment. That one is the cause of the other, (which may be or may not be true,) is an inference to account for the state of affairs; and an inference which, though it may sometimes be just, on the first introduction of machinery, is in general at variance with the clearest principles of political science.

The utility of the distinction here pointed out is very perceptible in all questions of national policy. In public affairs there is commonly such a multiplicity of principles in operation, so many concurring and counteracting circumstances, such an intermixture of design and accident, that the utmost caution is necessary in referring events to their origin; while in no subject of human speculation, perhaps, is there a greater confusion of re-

alities and assumptions. It is sufficient for the majority of political reasoners, that two events are co-existent or consecutive. To their conception it immediately becomes a fact that one is the cause of the other. They see a minister in office, or an abuse in existence, or a factious demagogue at work, during the prevalence of national distress or disorder; and by a compendious logic they identify the minister, or the abuse, or the demagogue with the evil, and make it an article in their creed, that the removal of one would be the removal of both. The co-existence, however, of these two things is not sufficient to establish their connection, and all beyond their co-existence is inferential and requires to be supported by proof.

We cannot more aptly elucidate this part of our subject, than by referring to the discussion of such questions as the policy of educating the poor. To prove the advantages of this measure, an advocate for the diffusion of knowledge generally brings an instance of some country where education has extensively prevailed through all ranks, and which has at the same time been distinguished for moral excellence. This is called an appeal to facts; but it is obvious, that the only facts are the co-existence of a system of education with virtuous conduct, and that the main force of the arguments lies, not in a fact, but in an inference, that one is the cause of the other. This inference may be highly probable, but it requires to be proved itself before it can be admitted as a positive proof of anything else.* The same observation applies to the arguments of those speculators who begin to doubt the advantages of the plan of education lately pursued with the poor of England, on the ground that immorality appears to increase. Assuming it to be true, that immorality has increased since the introduction of the plan, yet this by no means establishes it as a fact, that one has been the effect of the other. A careful induction of circumstances, or a clear process of reasoning from general principles, would be necessary to prove such a connection between them.

*It may be added that the proofs necessary to establish the inference, are altogether different from the proofs of the facts themselves.

The tendency to confound these two different things is not the least remarkable in the practice of medicine. It extensively pervades the pretended knowledge of ignorant practitioners, and the empiricism of people in all ranks of life. If any particular change ensues after taking a drug, the drug is at once assumed to be the cause of the change; it is immediately set down as an indisputable fact that such a medicine is a certain remedy for such a complaint. It is in reality, however, one of the most delicate tasks, and forms one of the greatest difficulties of medical practice to discriminate, amidst a complication of circumstances preceding any effect, that particular circumstance which has occasioned it. In no case, perhaps, are men more liable to err than these; in none is patient investigation less attended to, or more necessary, and precipitancy of inference more carefully to be avoided. In none is it of more importance to make the distinction, which it has been the object of this essay to point out.

These remarks serve to show what may at first sight appear paradoxical, that those men who are generally designated as practical and experienced, have often as much of the hypothetical interwoven in their opinion as the most speculative theorists. Half of their facts are mere inferences, rashly and erroneously drawn. They may have no systematic hypotheses in their minds, but they are full of assumptions without being aware of it. It is impossible that men should witness simultaneous or consecutive events without connecting them in their imaginations as causes and effects. There is a continual propensity in the human mind to establish these relations amongst the phenomena subjected to its observation, and to consider them as possessing the character of facts. But in doing this there is great liability to error, and the opinions of a man who has formed them from what Lord Bacon calls "*mera palpatio*," purely from what he has come in personal contact with, cannot but abound with rash and fallacious conclusions, for which he fancies himself to have the authority of his own senses, or of indisputable experience.

THE MISSIONARY FIELD.

The brethren at the late anniversaries at Cincinnati merged the American Christian Bible Society, and the American Christian Publication Society, into the American Christian Missionary Society. This, we think, was the very best thing that could have been done; indeed, the only thing that was practicable. And it is to be hoped that through the liberality of the brotherhood, and the blessing of God, the Missionary Society, thus reorganized and rejuvenated, will be instrumental in the accomplishment of great good to mankind. But where will our Missionaries find the most productive field?

"The field is the world." But still some fields are more important than others, because they are more accessible, and promise a better return for the amount of labor and money expended. And we believe that in this, as well as everything else, we should act with prudence and economy, so that we may accomplish the greatest amount of good with the means we have. In looking over the foreign field, no point, perhaps, possesses higher claims, or more attractions, than ancient Jerusalem, formerly the city of the great King. Here the great Melchisedec lived and reigned in the time of Abraham, and as "priest of the most High God," he had offered the sin offering upon these sacred mountains. In the valley of Jehosephat Abraham received the Patriarchal blessing, and acknowledged the authority and superiority of Melchisedec, by paying a tribute, the tenth of the rich spoils he had taken from the confederate kings who robbed the cities of the plains, and carried Lot and his family into captivity.

Here the holy Prophets lived and labored and delivered those wonderful oracles concerning the coming of the great

Messiah, his labors, miracles, suffering, death, burial and resurrection; the rise and progress of his kingdom, and its final triumph over the beast and his army. Here the divine Jesus was born, lived and walked among men, taught in their synagogues and in the Temple, and from it expelled the brokers and those who bought and sold therein. Here he suffered and died upon the cross, and rose again from the dead the third day. Standing upon the Mount of Olives, over against Jerusalem, he beheld the city and wept over it. On this sacred Mount he delivered his last and great commission to his disciples, and from its summit he ascended to the right hand of the Majesty on high.

In Jerusalem, the Kingdom of Heaven was first set up, and the glorified Saviour commenced his reign; and the prophecy was fulfilled which says—"The law shall go forth from Zion, and the word of the Lord from Jerusalem." Indeed, at the very mention of the name, so many hallowed reminiscences crowd upon the mind, that we love her even in her present desolation.

But for many long centuries she has been trodden under the foot of the Gentiles. And in the place where Christianity was first established, and the Apostles preached Jesus Christ and him crucified, the Mohammedan Koran has long occupied the place of the word of God, and dark Mohammedanism has waved its bloody banner in triumph. For many years Christians have had Missionaries in Jerusalem, but the difficulties to be overcome, on account of the tyranny of the Turkish government, were so great, that but little has been accomplished, and even that little has been a conversion of a few Mohammedans to a corrupt form of Christianity—a change from a gross delusion to an erroneous

system of Christianity. Through these efforts, no matter how good were the motives of those who conducted them, Jerusalem was not likely soon to be redeemed and brought back to the simple doctrine and authority of the Prince of Peace.

This defect was seen, and a few years ago our brethren, with very commendable zeal, established a "Jerusalem Mission," and our good brother J. F. Barclay, of Virginia, was duly inaugurated the first Missionary. And with great personal sacrifice, and immense cost to the brotherhood, he remained in the city of David for several years. Some good was no doubt effected, but the almost insurmountable difficulties to be encountered and overcome, before much could be done, prevented the Missionary from accomplishing that amount of good that was evidently desired and fondly anticipated. The great obstacles in the way of success were the ignorance and deep-rooted prejudice of Jews, Mohammedans and even sectarian Christians, in the city, to the ancient gospel, and the Missionary who proclaimed it. The war too, between Turkey and Russia, breaking out during the time, made the Missionary's stay in the city, not only exceedingly dangerous, but useless; and so in accordance with the wishes of the Board, he returned here with his family, and for a time the mission was abandoned, except so far as it may be said to have been maintained by our devoted Sister Williams, who remained in Palestine teaching school, and thus preparing the way of the Lord.

But the conclusion of the war has brought about a wonderful change in Turkey. Christianity is now tolerated in the Sultan's dominions, and, of course the Christian Missionary can go to Jerusalem with a reasonable prospect of not

only being protected in his rights, but of doing good. In view of this, the Missionary Society, we understand, have revived the "Jerusalem Mission," and are determined to make a bold and determined stand there. Whether this is a prudent course, or the proper time for such action, the brethren will determine for themselves.

One thing, however, we think all will admit, that in order to complete success, it is very important that the brotherhood should be well informed upon the whole subject, that they may be united, and if they are satisfied with the mission and the Missionary, that they may heartily co-operate together in the work. A few well disposed and liberal brethren cannot accomplish what is desired in Jerusalem. It will require a vigorous and united effort on the part of the brotherhood generally. Are all prepared for such action?

We suggest if it would not be well for the brethren generally to have a great mass meeting at some central point in the great Valley, to take all these matters into consideration. It occurs to us that such a meeting might be made productive of great good. The Cincinnati Convention, though respectable in numbers, was not, we are told, numerously attended. To wait till October, 1857, for a general meeting at Cincinnati, is deferring the matter rather too long, perhaps. We suggest then, that such a meeting be called at as early a day as practicable. And we further suggest that Indianapolis be the place of meeting, as it is accessible by railroad from every part of the country, and we further suggest July as the time, some two days before the annual commencement in the N. W. C. University. What say you to this brethren? We should like to hear from Brethren Hayden, Burnet, Franklin and Robinson,

Ohi; Isaac Errett, of Michigan; Kane, Owen, Brown and Fillmore, of Illinois; Swallow, Chatterton, Butler and Hartzel, of Iowa; and O'Kane, Goodwin, Jameson, J. C. Mathes, the Blankinships, Young, Butler, Campbell, Wright, Badger, Benton, Reeve, Connelly and others of Indiana.

But there are other important matters connected with the missionary work that might be talked about with great profit in such a meeting. We have attempted almost nothing yet in the "home field." And yet, we have many very destitute places, where our own countrymen are perishing for the lack of knowledge. Take an example or two; there is Evansville in our southern border, and a large region of country around it, where there is no organized Christian Church, and no preaching of the "ancient gospel." In the flourishing cities of Vincennes and Terre Haute on our western border, in each of which there is a small congregation, but too weak to attract much notice, or to exert much influence upon the masses of their teeming population. Look at Chicago, the most important city in Illinois, but wholly given to sectarianism. We might also mention Detroit, Michigan, and Columbus, Ohio. In all of these places and thousands of others, we have a fine missionary field.

EDITOR.

When the Danish missionaries appointed some of their Malabarian converts to translate a catechism, in which it was mentioned as the privilege of Christians that they become the sons of God, one of the translators, startled at so bold a saying, as he thought it, bursting into tears, exclaimed "It is too much; let us rather render it. They shall be permitted to kiss his feet."

THE BLIND BOY.

It was a blessed summer's day,
The flowers bloomed—the air was mild
The little birds poured forth their lay,
And everything in nature smiled.

In pleasant thought, I wandered on,
Beneath the deep wood's ample shade,
Till suddenly I came upon
Two children who had thither strayed.

Just at an aged birch-tree's foot,
A little boy and girl reclined,
His hand in her's she kindly put,
And then I saw the boy was blind.

The children knew not I was near,
A tree concealed me from their view;
But all they said I well could hear,
And I could see all they might do.

"Dear Mary," said the poor blind boy,
"That little bird sings very long;
Say, do you see him in his joy,
And is he pretty as his song?"

"Yes, Edward, yes," replied the maid,
"I see the bird on yonder tree:"
The poor boy sighed, and gently said,
"Sister, I wish that I could see."

"The flowers, you say, are very fair,
And bright green leaves are on the trees,
And pretty birds are singing there—
How beautiful for one who sees.

"Yet, I the fragrant flowers can smell,
And I can feel the greenleaf's shade,
And I can hear the notes that swell
From those dear birds that God has made.

"So, sister, God to me is kind,
Though sight, alas! He has not given
But tell me, are there any blind
Among the children up in heaven?"

"No, dearest Edward, there all see;
But why ask me a thing so odd?"

"Oh, sister, HE'S SO KIND TO ME,
I THOUGHT I'D LIKE TO LOOK AT GOD."

Ere long disease his hand had laid
On that dear boy, so meek and mild,
His widowed mother wept and prayed
That God would spare her sightless child.

He felt her warm tears on his face,
And said—"O, never weep for me;
I'm going to a bright, bright place,
Where, Mary says, "I God shall see."

"And you'll be there, dear Mary, too;
But, mother, when you get up there,
Tell Edward, mother, that 'tis you—
YOU KNOW I NEVER SAW YOU HERE!"

He spoke no more, but sweetly smiled,
Until the final blow was given.
When God took up that poor blind child,
AND OPENED FIRST HIS EYES IN HEAVEN!"

Why am I not a Christian? Is it because I am afraid of ridicule, and of what others may say of me?

RELIGION IN THE MIDDLE AGES.

We believe the reformation must have taken place, and nearly at the same time and place, though neither a Tetzels nor a Luther had ever lived. The great cor-relatives which finally resulted in that outbreak and forward movement, were very far from being accidents; they were most providential and necessary phenomena in the course of the social development of civilized mankind. Luther was the mere cock-crowing of a day, for the advent of which innumerable heroes before him had labored and longed. The emancipation and enlargement of that age had a more powerful cause than either some casual incident, exasperated personal interests, or unmingled views of religious improvement. It was a new and vast struggle of the human mind to achieve its destiny; a new-born purpose to think and judge for itself freely and independently, of facts and opinions, which, until then, were imposed upon Europe by the coercion of unquestioned authority. It was the great primary insurrection of the popular heart and will, against absolute spiritual power, and was chiefly brought about by the Church itself. What is most to be regretted is, that the work then done was so incomplete, and that the perfection of that reformation has been so long delayed.

During all this brightening period, Florence remained the chief city whose beauty and power were coveted alike by Bourbons and the Medeci. Leo X. loved her fondly; and the revolt of his native city was more painful to Clement VII. than even the downfall of Rome. And how eagerly did Paul III. seek to obtain footing in Florence! With a proud self-reliance, young Duke Cosmo wrote:—"The Pope who has succeeded in so many undertakings, has now no wish more eager than that of doing something in Florence as well; he would fain exchange this city from the Emperor, but this is a hope he shall carry with him into his grave." Yes, truly, many such like dukes, emperors and popes buried their petty jealousies and ambitions in loathsome clay, but the great and glorious God overruled all their schemings, and rendered them instrumental in urging forward the tide of improvement more

broadly and swiftly to its goal. If Columbus in opposition to the counsel of Martin Alonso Pinzon, had continued to sail in a westerly direction, he would have fallen into the warm gulf stream which would probably have borne him to Florida, and thence to Cape Hatteras and Virginia. That would have introduced a Catholic and Spanish population upon the soil of republican North America, instead of the English and Protestant colonists which were its most auspicious germs. The same infinite hand winnowed away the old European chaff through needful tempests, and wonderfully fitted the seed-wheat with which to sow this vast domain of untainted soil.

We have before alluded to the mission of Augustin, when, having come thousands of miles over Alp and sea to debarbarize our degraded ancestors, he landed on the eastern coast of England, and began a most successful career by baptizing Ethelbert, king of Kent, in the Christian faith. This was the first unarmed invasion of the British shore, yet a bannered host. A company of black-robed recluses from the ruins of the Corlian hill, undertook the conquest of the remotest western isles then known, and marched bravely to the task, bearing before them, as venerable Bede records, the image of our Redeemer, and his saving cross. Those same Benedictine brethren, with their successors, were the authors of nearly everything great and good which was afterwards produced from Canterbury to Killarney, and from Jona's solitary retreat to the more magnificent shrines which glorified the rugged western coasts and reflected with augmented charms the last beams of the setting sun. The literature, art, science, philosophy and religion of England would now have out little to show, had it not been for the protracted and noble toil of the great religious orders, Franciscans and Dominicans, but especially those greatest of benefactors, the learned and industrious disciples of the earlier Benedict.

Tread through the ruined cloisters of Furness, or Fountains, or Tinken, and think not that when devotees retired from the strife, the passion, the whirl of the Maelstrom of life, the sounds of ambition and trade never penetrated hither.

Alas, within these sacred enclosures, passion and pomp reigned violently as in the nearest neighborhood to the throne, what day one brother rose to the cellarium, or a more talented aspirant was exalted to the abbacy. Memory coined her chronicles, and fancy wove her dreams, then as now. The bustle of preparation preceded the expected knight or baron, or prince, who honored the monarchy with his presence, and when the Lord Abbott returned from visiting the national parliament. Neither monotony nor dullness prevailed while the monks literally, as well as in a mental and religious sense, transformed the wilderness and noxious fens of England into a healthful and productive garden.

Thus redeemed and cultivated, of all portions of the eastern hemisphere, England is the country of constitutional rights, and religious freedom. It would seem as if that insulted corner of the world had been created and placed there as a nursery on purpose to receive from the mainland, plants, the most select, to be eventually transferred to a yet more propitious soil. To this end conduced all the movements of the different nations which successively occupied the hardy territory. The conquest of the Normans, and the state of the country at the period of this conquest, about the middle or the eleventh century, together with the great events which succeeded it, conspired, with an efficacy constantly increased, to mature the colonists who were commissioned to plant in a new world the elements of liberty which had fortified and rocked their own cradle in the most vigorous clime. As in literature, art, science and philosophy, so especially in religion does the great principle of independency run back most remotely with the English race. The best things that existed on the continent at the culmination of mediæval excellence were carried across the channel bodily by the Normans, and first amongst these was the disposition and power to resist papal domination. Guizot states that the Pope had given his approval to William's enterprise, and had excommunicated Harold. Nevertheless, William boldly repulsed the pretensions of Gregory VII., and forbade his subjects to

recognize any one as Pope, until he had done so himself. The canons of every council were to be submitted to him for his sanction or rejection. No bull or letter of the Pope might be published without the permission of the king. He protected his ministers and barons against excommunication. He subjected the clergy to feudal military service. And finally, during his reign, the ecclesiastical and civil courts, which had previously been commingled in the country courts, were separated. Thus, while in Italy and France, the Roman population possessed no institutions at all; in England, Saxon institutions were never stifled by Norman institutions, but associated with them, enlarged their scope, and liberated their action. All over the Continent, barbarism, feudalism and absolute power, held successful sway, derived either from Roman or ecclesiastical ideas, but in England, absolute power was never able to obtain a footing; oppression, temporal and spiritual, was frequently practiced in fact, but it was never established by law.

N. Y. Chronicle.

THE DEAD IN THE SEA.

BY FREILGRATH.

Under the sea-waves bright and clear,
Deep on the pearly gravelly sands,
Sleeps many a brave his slumber drear.
Who joined the gay and gallant bands
That pushed from forth their land and home,
Companions of the wild sea-foam,
When blasts arose and tossed their bark,
Till, whelmed beneath the waters dark,
The storm-king claimed them for his own,
That late in life and beauty shone!

Under the sea-waves green and bright,
Deep on the pearly gravelly sands,
Sleeps many a one in slumber light,
But not by the storm-king's ruthless hands;
For there, within his narrow berth,
Lies the cold corpse of clammy earth!
Never to hail a harbor more,
Never to reach a friendly shore;
To a rude plank his form they lash:
Heave overboard—waves sullen splash!

Ocean-depths yawn widely gaping,
Graves in the mirrow-sea to form;
Churchyard hillocks there are shaping,
Every swell of the heaving storm!
Could we descend into the deep,
Could we but still the waves to sleep,
There might we rows of sleepers see,
Count the white bones lie glitteringly—
Things that the polypus spins so fine,
Weaving his network beneath the brine;
There might we see them pillowed fair
On moss, and sand, and soft sea-weed;

Grinning in death, behold them there!
Fishes in shoals around them breed:
Swordfish polish their bony arms:
Mermaids mutter their mystic charms,
And deck them out to make them fair,
With many a gift of ocean rare!

One anoints, while another kneeling,
Braids the long neglected tresses,
From the soft purple shell now stealing
Bloom for the wan and bony faces.
One with a pearly necklace long,
Weaving a wild and mournful song,
Wandering among the dead in the sea,
Glittering with ornaments wondrously.

There may you see the shrivelled arm
Gleaming in amber's golden glow;
There the bright coral's crimson charm
Naked skull wreathing—blanched like snow.
Pearls the most precious—pure and white—
Glare in those vacant orbs of light;
And the sea-reptiles, loathsome, crawl
In a id out, and around them all,
Sucking the marrow from the bones
Greeditly, of those shipwrecked ones.

There might we see the stately mast
Bearing its freight of corpses lashed,
Clasped by the sea-rock, where the blast,
Shattering it fiercely, wildly dashed;
Gnawed by the worms, unconscious sleeper,
Rooted to rock-cliff all the deeper,
Dreams perchance of the granite tower
Beetling above his home's sweet bower;
For under the sea-waves bright and green,
Among pure pearls of the silvery sheen,
Many a rustic companion sleeps.
Who sank in the wave-worn ocean deeps.

Slumber they far from home and hall;
Flowers there are none to deck their bier;
Friends are not nigh to spread the pall,
O'er their pale forms to shed the tear.
Balmy rosemary there is none:
Rose-tree never shall breathe upon
Graves where, sweet, they sleep 'neath the billow,
Waving around no weeping willow.

Matters it not! Though fall no tear
Over the corpse in his briny bier,
Troubles it not the "dead in the sea"—
Salt tears around them flow ceaselessly.

From the Reiglous Herald.
"NOVEL READING."

The excessive and indiscriminate perusal of fictitious works, produces sad and serious consequences. The common novels of the day address the passions and imaginations rather than the judgment; consequently, they cause less firm and impressive results. These results, however, are rendered more or less dangerous according to the habit of reading. A continued and indiscriminate course of novel reading rivets the affections, disturbs the passions, and seldom fails to destroy the finer feelings of the soul. While this is accomplished, there is a

restlessness created which keeps the mind continually roving, and there is no quietude or pleasure until this insatiable anxiety for fiction is gratified. It must be conceded from such effects that this kind of reading is exceedingly injurious to the intellect, as well as involving a lamentable waste of time. It tends also to the pollution of the moral affections. This is plain from facts; but were we ignorant of the facts, still the assertion would appear plausible from the characters so often employed, and the style in which they are described. These works of fiction are not written, as a general thing, with a view to improve the moral sensibilities of our nature, but to stir up the fancy, to throw off moral restraint, and to entertain the readers sometimes by scenes and pictures of a most demoralizing cast. Inasmuch as facts do not comport with the design of "novel writers," the principles which their productions seek to promote must be effectual in generating false and exaggerated views of life. The influence of these views thus presented must partake of the nature and character of the source from whence they derive their potency. Be this as it may, one thing is certain, that incessant and indiscriminate indulgence in fictitious feasts is sure to form an indecisive and vicious disposition. The mind, also, is seriously affected. I presume the old maxim will hold good in novel reading—

"This education forms the mind;
Just as the twig is bent the tree's inclined."

A mind thoroughly disciplined in fiction, may, it is possible, strengthen the power of imagination; but seldom will it be prepared to trace the profound mysteries of philosophy on the mature principles of the simplest sciences. The mind can be improved only by application, and the instruction must necessarily be in that department in which it is engaged. It would be foolishness to expect to acquire a substantial mathematical education by reading Milton, or Byron, and equally absurd to expect correct views of the Deity from the pen of Voltaire, Hume or Paine. The intellect as well as the feelings instinctively obey the mandate of excessive application in any department of life; if it does not, that

man or woman can be moved by no power suitable to address to an intelligent and active agent; and upon such an one no influence can be wrought in any way. Now, if we admit the philosophy, that the mind, like the senses, grows stronger from use, and only stronger in the capacity it is employed—then we conclude, if engaged in fiction, it will only improve in that department, and finally become so abhorrent to facts and truth, that it will disclaim the one and avoid the other, and in the end become susceptible only of thoughts calculated to excite the strongest and worst passions of both man and society.

T. M. S.

NORTHAMPTON, Oct. 24th, 1856.

DIVINE LOVE.—Mothers, upon whom the grace of God hath shed its sanctifying power, is there not a principle within your breasts—a still, small voice, whispering that "God is love?" Is not this love the source of all your earthly blessings, the origin of your redemption, the everlasting fountain of your felicity in heaven?

But remember, that God demands an unalterable affection. Can any dwell upon the love of God, and remain unmoved? Not do we thus reward our earthly friends. Dishonored forever, were the child who should not love a parent. Justly despised the man, who should be ungrateful to an earthly benefactor. Are we not pleased even with the mute affection of the animal creation? Would we not condemn the very brute that should turn and rend the hand that fed him?

Love to God is the vital, the animating principle of the Christian. If it languishes, he droops. If it be extinguished, his spiritual existence must end. True, the path of the righteous is steep: it must needs be so, since it leads to heaven. But let the contemplation of that heaven cheer and animate your drooping spirits. Think of the crown of glory with which Divine love will there encircle your brow, of the song of praise with which it will inspire your tongue, of the blessed interchange of affection between you and your Creator forever.—
Griffin.

N. W. C. U. Department.

A TRIP TO THE WHITE MOUNTAINS.

BY G. W. HOSS.

The White Mountains stand out and up, as a kind of Nebo, in the map of the sight see-er and wonder hunter. And meritoriously they may—they are the Alps of New England, the real “Hartz” of the poet’s ghost land. These mountains, as most of my readers know, are located near the central part of New Hampshire, a little north of parallel 44, and measure in circuit, 80 miles, and in maximum height 6,285 feet. Taking the cars at Portland, Maine, the nearest point on the Atlantic coast, a ninety-one miles ride, partly along the picturesque valley of the Androscoggin, brings us into the spurs of the mountains. A carriage ride of an additional eight miles to the westward, places us at the foot of Mount Washington, whose peak is the Mont Blanc of the group. There it stands; rock-ribbed, and granite-based, towering high over its compeers, impressively symbolizing the stately dignity of him whose name it bears:

Like sturdy Ossa on sturdier Pelion hurled,
Its jagged top stretches hard to the upper world.

After a period, the mind liberated from the rapt contemplation of abstracted height, we begin to observe minutia.

And first, we observe a girdle of rich green foliage beginning at the base, and extending about one-third of the height, then a belt of some hundreds of feet of “bald ledge,” and above this, at the time of our observation, a necklace of clouds, floating gracefully as ever did the Sixteenth Century Ruff, round the neck of good queen Bessie of England—and lastly, high over all, bathed in the soft, dreamy atmosphere of height and

distance, lies the summit. After sufficient observation at the base, the next thing is the ascent. This, were we a Crusader, or a Mussulman, we would call a pilgrimage; it being possessed of many elements, constituent of the thing signified by this term; such as distance, cragginess, tortuosity, fatigue, risk, etc. In all there are three paths of ascent, and the number of persons ascending per day, from June till September, ranges from twenty-five to seventy. The shortest and easiest route of ascent is the one on the east side of the mountain, called the “Glenn road.” The first four miles of this road lie in a dense forest, whose solitude is only broken by the occasional scream of the wild beast, and the continuous roar of distant waterfalls. This forest, seventy feet in height at the base, gradually diminishes its height under the influence of temperature, until it reaches the shrub form, wherein its ratio of diminution though less, continues until it is displaced by the mountain moss.

This displacement, so nearly as I could judge, takes place fully three thousand feet below the summit. At the end of the fourth mile, begins a narrow, tortuous, craggy path, such as I had supposed a mountain goat might travel, but by no means a horse carrying his rider. So totally impossible this must have appeared to most men, that it is doubtful whether the idea of its practicability could ever have found a lodgment in the mind of any other than the enterprising Yankee. But its practicability has been demonstrated, and thousands are annually ascending on horseback.

Renewing our ascent, and moving upward at the tedious pace of a mile and a quarter per hour, we in a short time reach the cloud region. The day being rather favorable for this part of the scenery, a short period elapsing whilst

rounding an angle of the mountain, and we are brought in only a few hundred feet below the clouds. Ascending slowly, and each enjoying his own reflections, as he thinks, perhaps, of the cloud that "rested on the mountain," at the giving of the law, or of the "pillar of cloud by day, and the pillar of fire by night," that led Israel out of Egypt, when suddenly our vapory covering descends, and we are all wrapped within, even as though "caught away in the clouds."

Looking about for our companions, and being unable to distinguish objects at a distance beyond fifteen feet, we felt with a realizing force, as never before, the declaration of the Apostle: that "All were baptized unto Moses in the cloud." Moving on slowly, rather by faith than by sight, a few moments elapsing, and we emerge with the soft blue sky over our heads, whilst the clouds are drifting in gorgeous eddies at our feet. The emotions and reflections, under such circumstances, are certainly stirring and peculiar; a portrayal of which I may not feebly attempt. A short period, the cragginess of our path increasing, and the horizon widening, and we stand upon the summit of Mount Washington, six thousand two hundred and eighty-five feet above the level of the ocean. Lo! a stand point above the clouds!—an observatory of Nature's grandest, cast in the moulds of changeless sublimity, and wrought out of the imperishable materials of Deity's own choosing!

From a nobler eminence than which, seldom has the Chaldean astronomer, or the star gazer from the pyramids, looked out upon the heavens. Here the setting sun, in ever varying hues, pays the parting tribute of day, here the moon with her starry host, flings down floods of mellowed light, kindling into a silver radiance a hundred streams, lakelets and

waterfalls, and here too, the storm-spirit walks, armed with winds and thunder, lingering anon over peak and gorge, ominous as the gathering shadows of destroying giants. And now turning to the scenery below, if the atmosphere be clear, the eye sweeps a panoramic view of such variety, extent and grandeur, as is seen but from few, if any other, points within the United States.

To the north lies Lake Umbagog, sparkling as a sheet of glass impaled in green—to the west, winds the river Connecticut, as a thread of silver round the neck of beauty—to the south lies lake Winnipiseogee, a beauteous counterpart of Umbagog, on the north—and to the south-east, at the distance of eighty-five miles lies Cascoe Bay, whitened with numerous sail, and dotted with three hundred and sixty-five Islands.* Many hundred feet beneath, at intervals is seen the wing of a cloud resting against the side of the mountain, or drifting into a gorge, where crushed to pieces, it silently and beautifully melts in air.

Villages, cities, hills, rivers and lakes dot and variegates the landscape, which stretches away out of view, like a picture set in a frame-work of the horizon.

"Distance lending enchantment to the view,
And robing the mountain in azure hue;"

Around us tower up numerous peaks, as Mounts Jefferson, Adams, Madison, Monroe and many others, (whilst in a deep gully below, fancy describes Mount Pierce,) all garnished in Cerula's softest blue, and presenting an assemblage of airy heights, sufficient for the seating of an entire senate of Jupiter's mythological worthies. Mount Washington is the monarch of these mountains, "They crowned him long ago." The summit of this mountain consists of two or two and a half acres of rather flat surface of

*To see the Bay the aid of a glass is requisite.

broken rock. These rocks are as angular, and destitute of both soil and vegetation, with the exception of one small plot a few square feet, as a pile of building stone just out of a quarry. On this summit, for the accommodation of visitors, have been erected two rude stone houses, the foundation of which, as a security against the winds, are cemented and bolted to the solid rock of the mountain. At the close of one visiting season they are left tenantless to be re-occupied at the opening of the next. The erection of a new and spacious edifice is now contemplated—also the erection of a national observatory at the expense of the general government, is hoped for by certain ones interested in White Mountain visiting.

We have no very strong convictions in behalf of the utility of this latter enterprise, but the former being an industrial matter, will compensate its proprietor and accommodate the traveling portion of the public, and hence ought and will be done.

The temperature here is low. According to authentic tables for the three summer months of 1853, the thermometer indicated the mean temperature as follows :

	June.	July.	Aug.
At sunrise,	43.5 deg.	43.5 deg.	44. deg.
Midday,	53.5	54.2	51.5
Sunset,	45.5	47.7	47.5
Highest,	66.	66.	62.
Lowest,	24.	29.	3.

Hence it is seen that frost falls here every month during the year. Snow lies on the sides of the mountain until the third or fifth of August, and in the ravines until the twentieth.

It has been stated that snow may be seen either on the mountains or in the ravines at any time in the season, but this is found to be denied by facts.

The descent from the summit in time and fatigue is much as the ascent, but somewhat different as to impression, as

in one case the mind is contemplating height and the other depth, the sensation of which, as most know, are widely unlike.

The time is about three hours and a half, the distance on the Glen road, is said to be seven and a quarter miles. Four miles of this road is graded and partly graveled, preparatory to running carriages to the top. The remainder of the road is surveyed and located, making the entire distance eight and a quarter miles. The width of this road is sixteen feet exclusive of ditching and protection wall in precipitous places. The average grade does not exceed one foot rise to eight in distance. The strong presumption is, that this road, when completed, will render the passage to and from the summit, both as safe and pleasant as ordinary carriage or omnibus traveling.

Besides the thrilling interest arising from mere observation, there is much of interest in the past history of these mountains. Omitting all the legends, such as the "Giant's Grave," the "Lost Spirit's Looking Glass," the "Hag of the Mountain," and the like, we will give one incident from recent authentic history.

Late in October of 1851, a young English Baronet visited the mountains, and notwithstanding their bold peaks were already covered with snow, he wished to ascend to the summit. The portrayal of the danger, and even strong dissuasion were resorted to by the landlord at the base, but both unavailing. Hence on foot, with a single guide he started. They ascended toilsomely mid clouds and drifting snows, until they reached the top of Mt. Clinton. Here the guide influenced by experience, felt the hazard of further ascent, and again urged the baronet to desist and return, but he refused, insisting that he must

place his feet upon the summit of Mount Washington. The guide refusing to proceed further, turned his steps down the mountain, supposing that the Baronet would soon follow. Night came, but no baronet. It was now too late and too hazardous to go in search. It was a night of dreariness, the clouds drifting wildly, and the winds moaning, as if mingled with them was a wail of suffering. At early morn a party started in search. At intervals his track could be seen, reaching, at length, to the highest peak of Mount Washington. He had accomplished his resolution, he had stood upon the topmost peak. But alas, this was zeal not according to knowledge!

His track not indicating the direction of his descent, the party supposed he had turned westerly, down the Amonas valley, toward a house, then standing at the base of the mountain, in full view from the summit. They proceeded in this direction, and soon came to a place where he had fallen, further on the falls seemed more frequent, and at length they were marked with blood, and finally, there came to be a mere trail, where he had dragged himself along. Directly in his course lay a deep gorge, to the bottom of which an early writer says, "the eye can scarcely penetrate."

The snow being drifted from the summit of the precipice, his trail was lost near the edge, but the fearful conjecture of his dreadful plunge seized the minds of the entire party. With one accord they hastened their descent into the chasm, when alas, their worst conjectures were confirmed. There lay, face downward, in a small stream, the mangled corpse of that noble and youthful Baronet. Benumbed by his frequent falls, and bewildered by the darkness, it is supposed that he knew nothing of the abyss in his path, until in despair, he

felt himself making the awful descent.

We are not informed whether or not, such information concerning his family was obtained, as to render it possible to convey to his weeping mother and sisters, and, perhaps, to a bereaved "loved one," the news of the sad fate of the young Baronet of England, far away amid the craggy mountains of America.

Kind reader, hoping that should you ever visit these celebrated mountains, your trip may be safe and delightful, as was mine, I bid you a well-wishing adieu.

THE UNITY OF THE HUMAN RACE.

BY JOHN YOUNG.

1st. Moses, in the book of Genesis, aims evidently, to unfold the origin of all things, and especially the origin of man. No bones of a previous race of men could be found, and Moses declares that before Adam was formed, there was not a man to till the ground. He records the history of God's creating, and peopling the sea and the land; and declares that these creatures were made each after his kind. But in the case of man he speaks of a unit. No separate types of humanity are before the mind of God. No different species of men are formed each after his kind, but one man and one woman become the parents of mankind.

2nd. On Adam, God enstamped the image of himself. If other, and independent races were since formed, they may not have had this image of God upon them, and as Adam was red and we are white, we might find it difficult to assert our claim to being formed at first like God. For denying the type of humanity to others we might thus forfeit our own.

3d. The entrance of sin proclaims

the unity of man. Only one Paradise, one fruit and one fall, meet our notice in holy writ. Yet death spread from Adam, and sin too has gone with death wherever humanity has colonized the earth. This one origin of sin is a fundamental position throughout the Old Testament, and in the New Covenant it becomes the natural antagonist of the one salvation of the world through Christ.

4th. The Messiah is frequently represented to us as a brother—he is bone of our bone and flesh of our flesh—it behooved him to be made like to his brethren. If humanity be one, he is truly our kinsman, but if each of the five varieties of man have had a separate origin, then only one-fifth part of mankind could have had any relationship to Jesus the Messiah.

5th. Peter in his address to the Athenians, proclaims the unity of man, and declares that God made of one blood all nations, to dwell upon the face of all the earth. No language could be stronger or more explicit than this.

6th. Upon the understanding that all men descended from Adam, and that all have followed his steps in rebellion against God, salvation is provided for all men. The highest duty of man is to know God and feel after him, if happily they may find him. God will have all men to be saved and come to the knowledge of the truth. The commission of Christ thus required his servants to preach the gospel to every creature.

7th. When this world's history shall terminate, a great multitude that no man can number, of all nations, kindreds and tongues, shall stand before the throne, and without a jar or contest for lineage or priority, they shall worship God forever.

8th. A common language is apt to accompany a common descent. Moses, therefore, declares that the whole earth

was at first of one speech, and deduces the varieties in speech from interposition of Divine wisdom to further the spread of the race throughout all the earth.

I think I am justified in saying that any intelligent man who examines these proofs must settle for himself the solemn question of either admitting the unity of mankind or giving up the Bible as untrue.

The testimony of Divine Revelation upon this point is clear and emphatic, frequently repeated, and mingling itself with the whole record from the first of Genesis to the last of Revelation.

In past times it was not uncommon for scientific men to alledge different origins to mankind, for the purpose of discrediting the Bible. This was undoubtedly a plausible and consistent attempt. For surely if any principle under heaven could be a test of the standing or falling of Bible authority, this position deserves that pre-eminence.

If men have not all descended from a common ancestry, then have Moses and the Apostles testified falsely in this thing. The celebrated naturalist, Agassiz has deliberately rejected the unity of man, and a hireling press has spread his fame and judgment upon this case far and wide, and claims that such an authority goes far to decide the question. But most strange of all, this man venerates the Bible and finds his views to agree exactly with Moses and the Prophets. He claims that the history given by Moses is a history of the origin of only one branch of the human family. The expression, one blood, he thinks is entirely figurative, and meant only to imply that there are points common to all the races.

This course of reasoning, we suppose, does not merit now a refutation, and we may proceed to sum up the argument

from physical peculiarities, for and against the unity of man.

In favor of this unity we submit the following considerations :

1st. There is a common type of physical form and structure amid all the national peculiarities of men. No organ is more wonderful and peculiar than the human hand. In complexity of structure, in speed of movement, in strength of stroke and grasp, and in the combination of these with a delicate sense of touch, capable sometimes of recognizing the color of bodies by contact—the hand of man stands unrivalled. This hand is found alike and used alike through all the races of mankind. Instead of this noble instrument, the highest Ourang has only an unshapely paw which treads upon the ground.

2d. The muscles of man's countenance develop the affections of his mind. The gloom of sorrow, the sullenness of anger, and relaxation of laughter, play by turns as with electric speed upon the human face divine. These depend not on color, in pale or red, in swarthy or black, they follow the impulses of mind, and open a window into the soul of man. In animals laughter is wholly wanting, and other affections are expressed much more by motions of the body than by the muscles of the face.

3d. Man is the only animal capable of educing general truth from a survey of particulars, and thus ascending to causes and becoming acquainted with the laws of creation. Animals expect the return of customary occurrences, they employ means adapted to their ends. They remember and judge and invent, but their mental acts are particular and disconnected. Man alone, by disregarding the particular, and seeking after the general law, finds the key in his hand that can unlock the myste-

ries of God's great universe. This grand peculiarity of reasoning, leaves animals stationary, and makes man capable of indefinite progression. I need hardly remark that the lowest division of the human family use words for abstract qualities, and gain some glimpses of pure truth.

4th. Man's power of speech elevates him above all the brute creation. In compass of voice, in sweetness of tone, in delicacy of utterance, and nicety of articulation, there is and there can be no competition. The sentence which the parrot utters, and the chattering of the monkey tribe, are far removed from the beauty and variety of human speech. The tongues of men and angels may yet utter glorious harmonies, but the tongues of men and brutes cannot go together through a single strain. In melody of sound and delicacy of ear, if he Ethiopian does not excel he at least comes not far behind.

5th. Man's moral nature is undoubtedly his great excelling attribute. The sense of right and wrong in man, comes not from fear or habit. It germinates spontaneously within the soul. This conscience of man sees its image nowhere amid the tribes of earth or even the stars of heaven, but far through creation it looks to God, and there it finds the type from which it takes its form and movements, and to which alone it owes allegiance. To no creature can a sense of right and wrong be imparted by education. Habit will readily induce a particular line of action in animals, and lead them to fear punishment upon every departure from this course. But there is no evidence that the animal mind has ever been able to comprehend the good and evil of actions. These terms are, however, found in all the languages of the earth. All mankind seem imbued

with a disposition to refer the arbitration of this good and evil to a supreme power. All nations have their religions. The Indian adores the Great Spirit, the African has his Fetish, and the Asiatic adores the Grand Lama, but various as the objects of their worship may be, they agree in recognizing a divinity and admitting a responsibility to him. In this respect the unity of the race in all ages, in all countries, and in all grades of intelligence, becomes strikingly manifest.

6th. The desire of liberty and personal property is a characteristic of humanity. Since Abel kept sheep, and Cain tilled the ground, property has been claimed. Every plan of community goods has failed to render itself permanent, because it has partially removed the title from the individual and vested it in the mass. It is well known that where the laws of States refuse utterly to recognize the right of property, in one part of mankind these laws cannot be practically enforced. The man who is property himself, still speaks of his hat, his coat, his money, his cabin, and feasts his natural desire with a claim which his owner finds it inexpedient to question. The dog becomes attached to man, and forsaking his own species, rejoices in his thralldom. The horse is not made unhappy by being an appendage to a domestic establishment. He feels as dependent on his master as that master can be on him. The canary born in a cage returns to it again, and will not pay the price of freedom. But even in the lowest form of humanity, four generations of servitude has not yet taught them to prefer their lot to the cares and ills of independence. They are often told that physically they are better off than freemen, and they partly believe it. They wear the air of perfect satisfaction, and assure their owners that nothing could induce them to abandon

them. But when the fit season arrives, suddenly home, wife, children, master, cabin, all are deserted, dangers are dared, rigor of climate is endured, and all this for liberty. Tell us not then that this sentiment in the human mind is an abstraction, a phantasy, a thing of education. No—no. The education was all against it, but it is a living, moving, acting reality, demanding the skill and force and laws of a superior race to hold it in check and prevent its realization.

7th. The unity of the human race sufficiently proved already, is sufficiently demonstrated in the fact that the offspring of all human amalgamations are prolific, but no hybrid animal can perpetuate the type. This argument will bear the strictest scrutiny. The horse and ass remain the same since the days of Job. Nature has been coaxed and tortured to furnish a family of hybrid mules, but she sternly refuses to perpetuate a mongrel race beyond the first generation. Human amalgamation is no doubt undesirable and contrary to sound policy, but that it is unprolific, no man will risk his good sense by affirming. Interested partizans have alleged that mixed bloods are short lived, but of this there is not a tittle of evidence. Nay, there is positive evidence against this notion, for the mixed blood sells at a high price, but buyers are not so little alive to their own interest as to pay the highest figure for a weak and short lived creature.

Our argument has thus been cumulative, and the force of the conclusion is measured by the addition of all the facts alleged in the seven particulars mentioned above. These facts when taken together furnish a strength of evidence that may well set at nought the cavils of objectors, and relieve us from the trouble of answering arguments which are often

as unimportant as they are frivolous.

It is assumed that difference of color proves a different origin. Surely it is passing strange that color should demand different creations in man alone, when in animals color is varied almost to infinity, in creatures having evidently a common origin.

Some have claimed that for the production of the black color, an additional layer of skin was necessary. This anatomy denies. The anatomist discovers only cells of a colored fluid studding the cutis, and imparting the shade to the eye of the spectator. These sacks of colored fluid were undoubtedly wisely prepared to aid in moderating the equatorial heat to which their owners are subjected.

Africa has certainly been noted for the black color of its inhabitants from the days of Herodotus downwards, but that this has arisen from other causes than independent origin, becomes manifest from the fact mentioned by Lawrence that a colony of Jews holding by their religion, and traditions keeping up their isolation, and the purity of their blood have been changed by residence for one thousand years on the Malabar coast into perfect blacks. The colors of mankind blend too gradually into each other to prove independent origin. The natives of temperate latitudes are white. The inhabitants of Asia are dark and swarthy, while the African descends into the shining jet of Congo humanity. Latitude, food and circumstances at early periods in human history fixed these types of color. Changes of location have sometimes deepened the shade and again modified its extent.

That the climate of our country has already modified visibly the color will become manifest upon reflection. The Guinea negro is remarkable for a shining

jet that rarely now is seen among us.

The low retreating forehead and prominent mouth is giving place to a form of manly intelligence that marks the gradual elevation of the race amidst all its disadvantages. Slavery may now stand in the way of a more rapid advancement of the African race, but that she has reluctantly ministered to the improvement of their form and the expansion of their minds, must be apparent to those who put themselves in the way of knowledge.

DEPARTMENT OF THE N. W. C. UNIVERSITY.

To the Patrons of the University:

BRETHREN:—Through your liberality and the exertions of some self-sacrificing men, a large institution of learning is organized in your midst. A building has been erected that is the admiration of all beholders, and a monument most creditable to the enterprise and liberality of our brethren in the West.

The Trustees and Faculty of the University feel that they are responsible to the public for the faithful execution of the duties devolved upon them.

Being anxious to have some medium of communication through which they can report progress occasionally to their constituents, they have arranged with the proprietor of this Magazine, to occupy the space of ten pages each month in such moral, religious and literary essays, as may seem best to subserve the interests of the University, and the public. The patrons of the University have not thus far, taken much pains to bring it into notice, by articles in the papers of the day. They have been desirous of speaking by works rather than by words. Other institutions of less importance have been pushed into prominence by newspaper paragraphs, while our enter-

prise has silently pursued the even tenor of its way.

It has even been our fate on a few occasions to be dragged before the public, by either the secular press for party purposes, or by a portion of the religious press through offense or jealousy, and we have not taken much trouble to vindicate our course from these exceptions. Not because we cared little for public favor, but simply because we felt so perfectly secure in the rectitude of our intentions, and the propriety of our course, that we never doubted for a moment about the ultimate verdict of all right thinking men. It is not always those who make most haste, that reach the goal the earliest. Unwearied diligence and unslumbering vigilance, has thus far marked every step in our progress. A College for literature and science is now in operation, attended during the present term by one hundred and fourteen students. The character of these students for studiousness and propriety of moral conduct, will compare favorably with any body, of equal numbers to be found in the Union. Thus far no troubles have arisen through the discipline or management of the institution, and we believe that all who have taken the trouble to inform themselves of our affairs, are satisfied that we are doing a good work.

The genius of our political institutions and the tendencies of the age, conspire to make us the fast friends of the highest degree of liberty, that may be consistent with good order and moral well-being. We, therefore, do not intend to prohibit either our Faculty or our students from uttering themselves freely upon the great topics of public interest, while we intend at all times to inculcate forbearance and kind feeling amidst all the difference of opinion that usually prevail among intelligent men.

The North-Western Christian University has never assumed any party or political aspect, and never intends so to do. As an institution, we are neither Pro-slavery nor Anti-slavery, neither American, Democratic, nor Republican. But simply the friends of truth and virtue.

We receive young men into our College not because we sympathize with their views, or otherwise; but because it is our work to educate all who desire it, when we know that their moral conduct entitles them to social intercourse in a moral society.

We certainly feel as though we were performing a work of supererogation in stating thus plainly, a course of policy dictated alike by the desire to secure the great objects in view, and by courtesy to the varied views of the stockholders of the Institution. The public are bound in common justice to relieve us from all suspicion of bearing partially to any side politically or religiously.

The charter of the University requires that the Bible shall be taught, but sectarian views shall not be introduced within the building. This should have been sufficient notice to all the world of the broad and Catholic views of the founders of the North-Western Christian University. A very large preponderance of the stock of the Institution is certainly in the hands of the people, termed Christians. We could then have built up the enterprise for sectarian purposes, if we had wished so to do. Yet, it is well known that the College Chapel is now occupied on Lord's days by the ministers of different religious bodies, in order that young men may learn to esteem religious men and measures, not from the mere name, but according to their excellence.

In accordance with these enlarged views, one of the Faculty, lately elected,

is an influential member of the Methodist Church, in Indianapolis.

We demand, then, of our neighbors, that as a bare matter of justice to us, we shall be considered as honest in the effort to raise up an unsectarian Institution of learning which yet shall venerate and teach the Bible. If our neighbors are so steeped in religious bitterness that they cannot give us credit for acting upon these high motives and principles, then we can pity and forgive their weakness.

Now, we think that our course of action, in all political questions, ought to be equally satisfactory to all concerned. We might undoubtedly violate the right of free speech, prohibit allusions to any subject on which men differ, and even strip ourselves of exercising our privileges as citizens, of this great Republic, lest we should give offence.

This course might relieve us from some assaults; but we would lose self-respect, and in the end lose the sincere esteem of those whose approbation is most to be valued. We think that a free and unrestrained investigation of principles is perfectly safe, and even advantageous for young men. That there are presses and parties so fully imbued with partizan feeling, that they would prohibit all utterances that differed from them, we are sorry to be compelled to believe.

We can only remind our readers that we live in the nineteenth century, under a Republican government, which has prospered thus far by subjecting all things to a free and rigorous investigation of their merits—and that we are fully alive to the honorable nature of this position—and can never surrender ourselves the right of free speech, and will never attempt the useless work of expanding the minds of youth, by forbidding the free exercise of thought.

Cannot our friends who feel interested in our prosperity, redouble their efforts to send us students? We can teach two or three hundred students just as easily as one hundred, and we say to our friends and the public, that if we are yet far behind the results first anticipated, the cause lies neither in want of room in the building, nor want of energy on the part of the Faculty. In these respects the arrangements are highly satisfactory.

We require, however, a greater degree of activity, on the part of our friends abroad, for we can assure all concerned that we are too full of work here to permit us to visit the State, or plead for patronage.

JOHN YOUNG.

EDITOR'S TABLE.

Reader, you now have the first number of the first volume of our third series before you, which is the fifteenth volume of the whole series. How do you like it? Will you show it to your neighbors and brethren, and speak of the advantage of taking it? In this way our circulation may be doubled. The *Record* is the only periodical of the kind published in the great State of Indiana, and, therefore, no one can be fully *posted up* in the religious movements of the age, who does not read the *Record*. And certainly every intelligent Christian wishes to know what the churches and brethren are doing. We have printed a very large edition of this number, relying upon the efforts of the brotherhood everywhere to give us a greatly increased circulation.

Our residence will continue at Bedford, Lawrence county, Indiana, where all communications for publication in the *Record* must be sent as usual. And all letters, books, papers and accounts intended for us personally, must be sent

to us to Bedford, Lawrence county, Indiana. All letters concerning names and money for the new volume of the *Record*, should be addressed to "J. M. Tilford, Journal Office, Indianapolis, Indiana," to insure prompt attention and save trouble. Brother Tilford is our authorized agent at the city, and will attend promptly to all the financial business of the *Record*.

We have several hundred complete sets of the last volume, which we offer to our friends and brethren at 75 cents, send and get them, postage stamps will be received, when necessary to make change. Address us at Bedford, as above.

Remittances for former volumes must always be made directly to us, at Bedford. And we hope the brethren who are in arrears for any of the volumes of the first or second series, will at once remit the amount, as we are in the greatest need of every cent that is due us.

Our exchanges will please notice that we have not changed our residence, and wish them to send their paper to us, at Bedford, Lawrence county, Indiana, as heretofore.

We expect to furnish our readers during the year with a series of articles on the Prophecies, as they stand connected with the second Advent of Christ, and the Millennial Ages. They will be prepared with great care by one of our best scribes and prophetic interpreters. They cannot fail to be interesting. The writer has long made the Prophecies his study, and is a man of fine education and literary taste. The readers of the *Record*, therefore, may look out for something rich in these Essays. The writer's name will be announced in due

time. The first of the series will probably come out in the February number.

OUR EXCHANGES.

Millennial Harbinger.—Monthly, edited and published at Bethany, Va., by Alex. Campbell, W. K. Pendleton, R. Milligan and R. Richardson. Terms \$2 in advance.

Gospel Advocate.—Monthly, edited and published at Franklin College, Tennessee, by T. Fanning and J. Lipscomb. Terms \$1 in advance.

American Christian Review.—Monthly, edited and published by B. Franklin, Cincinnati, Ohio. Terms \$1 in advance.

Christian Evangelist.—Monthly, edited by D. Bates and D. P. Henderson, Fort Madison, Iowa. Terms \$1 in advance.

Christian Sentinel.—Monthly, edited by O. P. Burgess, Eureka, Illinois. Terms \$1 in advance.

N. W. C. Magazine.—Monthly, edited by J. Boggs, Cincinnati, Ohio. Terms \$1 in advance.

Christian Preacher and Review.—Monthly, edited by J. T. Walsh, Hookerton, North Carolina. Terms \$1 in advance.

Christian Banner.—Monthly, edited by D. Oliphant, Brighton, Canada West. Terms \$1 in advance.

Ladies' Christian Annual.—Monthly, edited by Eld. James Challen, Philadelphia, Pa. Terms \$1 in advance.

British Millennial Harbinger.—Monthly, edited by James Wallis, Nottingham, England. Terms \$2 in advance.

British Evangelist.—Monthly, edited by J. B. Rotherham, Newtown, Montgomeryshire, Wales. Terms one penny per number.

Christian Age.—Weekly, edited by C. Bosworth, W. W. Eaton and C. L. Loos, Cincinnati, Ohio. Terms \$1 50 in advance.

The above list comprises all the peri-

odicals and papers now published by our brethren so far as we receive them at this office, and professedly devoted to the cause of Primitive Christianity. Add to this the *Christian Record*, monthly, edited and published by J. M. Mathes, Indianapolis, Indiana, terms \$1 in advance, and we have the list complete so far as we know, if we have made no mistake.

The following list comprises all the papers, both religious and secular, that are received at this office in exchange for the *Record*:

Religious Herald.—Weekly, (Baptist), edited and published by Wm. Sands, Richmond, Virginia. Terms \$2 in advance.

Family Visitor.—Monthly, (Tunker), edited by Dr. Karty, Poland, Ohio. Terms \$1.

Bible Union Reporter.—Monthly, Board of Bible Union, New York. Terms \$1.

African Repository.—Monthly, (Colonization), edited by Rev. W. McClain, Washington City, D. C. Terms \$1.

Gospel Tribune.—Monthly, (Baptist), edited and published by R. Dick, Toronto, C. W. Terms \$1 in advance.

Moore's Western Lady's Book.—Monthly, (Literary), edited by A. & H. G. Moore, Cincinnati, Ohio. Terms \$1 50 in advance.

Independent.—Weekly, (Republican), edited by C. G. Berry, Bedford, Indiana. Terms \$1 50 in advance.

Democrat.—Weekly, (Democrat), edited by N. F. Matott and — Johns, Bedford, Indiana. \$1 50.

Illinois Patriot.—Weekly, (Democrat), edited by J. F. Lichenberger, Fairfield, Illinois. \$1 50.

Prairie Beacon.—Weekly, (Republican), edited by J. Harding, Paris, Illinois. \$1 50.

Kentucky News.—Weekly, (Republican), edited by J. C. Bailey, Newport, Kentucky. \$1 50.

Courier.—St. Peter, Min. T., (Democrat). \$2.

CHRISTIAN EVIDENCE.

Through the kindness of the publishers, a copy of a very interesting volume of the above title, just from the press of Challen & Sons, Philadelphia, has been laid upon our table. It is from the pen of Eld. James Challen, author of "The Gospel and its Elements," and Editor of the "Lady's Christian Annual." It is a very pretty little volume of 182 pages, of the same size and price as "The Gospel and its Elements." (See cover of the *Record*.)

The character of the book may be learned from the table of contents, viz.:

I. The Introductory chapter.

II. Miracles; their necessity and design.

III. The Introduction of Christianity; a demonstration for its truth.

IV. Reasons assigned by Infidels for its propagation.

V. The Church, a witness for the truth of Christianity.

VI. Spiritual gifts demonstrated by the early and rapid spread of Christianity.

We take pleasure in commending this valuable little volume to the favorable consideration of our brotherhood and the public generally. Send and get it. Address Eld. James Challen, Philadelphia, Pennsylvania, and enclose 37 cents in postage stamps, and you will receive a copy by return mail. EDITOR.

It is an attribute of true philosophy, never to force the progress of truth and reason, but to wait till the dawn of light; meanwhile, the philosopher may wander into hidden paths, but he will never depart from the main track.

Queries.

N. CARPENTER.—Brother Mathes, please give us your views of Rev. 11: 3-13. What I wish to know is, who the two witnesses were.

EDITOR.—The two witnesses were to “prophecy a thousand two hundred and three score days, clothed in sackcloth.” That twelve hundred and sixty days—in prophetic style a day stands for a year, is generally conceded—which gives twelve hundred and sixty years, as the period of their prophesying in sackcloth. In the twelfth chapter we have the same period marked, in which the woman (church,) was in the wilderness, nourished in a place which God had prepared for her, when she fled from the face of the red Dragon. In the vision of the “little horn,” the prophet David limits his operations to “Time, times, and the dividing of time.” A time is one complete revolution of the earth upon its axis. Times are two revolutions, and the dividing of time is the half of one revolution, making in even numbers just twelve hundred and sixty days, or years, and evidently embracing the same period.

Again: John saw a savage sea monster with seven heads and ten horns, to whom was given a mouth speaking great things and blasphemies; “and power was given him to continue forty and two months.” Now, here we have the same period; as forty-two months contain twelve hundred and sixty days, a day for a year, gives us just twelve hundred and sixty years, as the reign of this savage beast—the papal power. Now from all this we adduce the fact that the two witnesses, who ever they were, were to prophecy in sackcloth during the whole period of the reign of the beast, or “man of sin.”

God’s two witnesses we understand to be the Old and the New Covenant—the

Old and the New Testaments. There are two great classes of witnesses who have been giving their testimony during the apostacy; to-wit, the prophets of the Old Testament and the apostles and prophets of the New Testament. This is fully recognized by the apostle, when he says—“And are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone.”

We, therefore, think it clear that the two witnesses referred to in the passage were these two great classes of witnesses, apostles and prophets representing both Testaments. The sackcloth in which they were clad, during the dark twelve hundred and sixty years, may mean either the traditions of man, which, as a dark veil, has been spread over them, by the cunning craftiness of men lying in wait to deceive; or, which is more likely, the plain and homely dress in which the truth is presented.

Paul says—“And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.” “And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the spirit, and of power.”—1 Cor. 2:1-5. The old Jewish prophets and messengers of God, generally delivered their messages in coarse attire, and sometimes covered in sackcloth. The sackcloth was, among the ancients, an emblem of penitence and humility. John the Baptist, who was a great prophet, wore the coarsest raiment, and lived upon the simplest diet. So the two witnesses are represented as bearing their testimony in the humblest manner. They do not stand forth in the pomp and show of the world, and their words are not such as are taught by man’s wisdom; but they are humble and earnest men,

under a deep sense of God's judgments against an ungodly and rebellious world. They announce the purposes of God, with deep solemnity, and in a plain and simple style.

These two witnesses are called "the two olive trees and the two candlesticks, standing before the God of the whole earth." In the ancient tabernacle, the olive tree furnished the oil for light in the sanctuary. So these two witnesses, apostles and prophets, furnish all the light we have of the purposes of God, and heavenly things. As candlesticks, they stand before God and give us light, from the spirit of God within them, which is the antitype of the holy anointing oil of the former Testament. Paul says—"God, who commanded light to shine out of darkness, hath shined into our hearts (apostles,) to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

Again it is said—"If any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies." "The word of God is quick and powerful, and sharper than a two-edged sword." And these witnesses announce the fearful sanctions of God's law against his enemies. To hurt the witnesses is to injure, mutilate, or destroy their testimony, by adding to or taking from the words of their prophecy. And they have declared that if any man shall do this, God shall take away his part out of the book of life, and add to him the plagues that are written in the book of their prophecy. Their enemies, therefore, who will hurt them, must be punished according to the words of their prophecy, and not by the civil authority, as the apostate church has always claimed.

But they have also "power to shut heaven, and turn the waters to blood." That is, when at any time, during the

period of their prophecy, God shall determine to chastise the people, by shutting heaven, that it may not rain, as he did in the time of the prophet Elijah, on account of the wickedness of Israel, or by sending the sword, or famine, or pestilence among them, turning the waters to blood, as when he sent the Roman army upon Jerusalem to destroy it for its sins; these two witnesses announce the fearful sentence and bear their testimony.

But in the end of their testimony, or at the close of the twelve hundred and sixty years, the beast is to make war upon them, and kill them; and their dead bodies are to lie in the streets of the great city, spiritually called Sodom and Egypt, where also our Lord was crucified. The death of these witnesses in that city gave great joy to their enemies. But their rejoicing was of short duration, for at the end of three days and a half, or three years and a half, reanimated by the spirit of life from God, they rise in the sight of their enemies, and ascend to heaven.

As this prophecy is most likely yet future, it would be impossible for us to tell with absolute certainty, when, where, and how it will be fulfilled, but with the facts we have already ascertained concerning the witnesses, we may venture to give our views. The great city "spiritually called Sodom and Egypt," seems to refer to Jerusalem, where our Lord was crucified, called Sodom and Egypt on account of its resemblance to both in the character of its crimes. In this great city the witnesses are to be slain, and to remain unburied in the streets for three days and a half. Some great movement against the Bible, inaugurated by the Beast, or anti-Christ, will for a time succeed in that locality. But at the end of that period of three days

and a half, there will be "a great earthquake," a mighty revolution, and convulsion among the nations, who had been rejoicing over the death of the two witnesses. Their anti-Christian powers will be broken, a portion of them will be utterly destroyed, and the witnesses will again live, stand upon their feet, and ascend to heaven, in sight of their astonished and awe-stricken enemies.

This, no doubt, refers to the destruction of anti-Christ and the nations under him, and restoration of the Bible to its proper position in the church, as the "only infallible rule of faith and practice." The mighty issue is, shall the church be governed by human tradition, or by the word of God alone! The Beast and all those on his side, say, *Tradition*, and unite in the crusade against God's two witnesses; and though they may succeed for a time, in the Sodoms and Egypts of the old world where the Beast and the false prophet have dominion, yet the time is at hand when some mighty revolution shall break them to pieces, and the witnesses shall live again, to the great terror of all their enemies.

J. W. BROWN.—Brother Mathes, as it seems fashionable to propose queries to you, I venture to ask the meaning of Mark 9: 49.

EDITOR.—The passage reads thus in the common version—"For every one shall be salted with fire, and every sacrifice shall be salted with salt."

The two terms, *fire* and *salt*, in the text are both figurative. Literally, fire is to purify, and salt to preserve. The prophet says of Christ—"he shall sit as a refiner's fire, and a purifier of silver to purify the sons of Levi," &c. Peter represents fiery trials as necessary for the purification of Christians from all dross. In the above passage and its

context, Jesus is teaching his disciples to avoid offenses—to cut off right hands, and pluck out right eyes, if need be, to avoid offense. Thus showing them that they must pass through severe trials, and make great sacrifices in his cause, and in this sense every one of his disciples were to be "salted with fire," that is, purified through fiery trials, as metal is purified from dross and alloy by fire.

Jesus said to his disciples—"Ye are the salt of the earth." The truth which they had received, gave them this saving quality. Every sacrifice, therefore, which they were called upon to make to avoid offense, and advancing the cause of Christ, must be in the figurative language of the text, "salted with salt," that is, "seasoned with grace"—done in the right spirit, and with proper motives, and with a heart fully imbued with the love of God. There is, no doubt, here an allusion made to the Jewish manner of salting their sacrifices, and making offerings by fire unto the Lord, which the reader can examine at his leisure. The above seems to us to be the obvious meaning of the passage.

Peace at Noblesville, Indiana.

To the Christian brotherhood in Indiana and elsewhere, be it known, that the middle wall of partition between the brethren in Noblesville, Indiana, is broken down, and the two bodies have become one. Praise the Lord. The undersigned met in Noblesville on the 24th of December, 1856, as a committee mutually chosen, and remained in session for seven days and nights hearing, and carefully considering the matters of complaint among the brethren, and are now happy to say that, through the blessing of God, our labors resulted in a reconciliation of the parties, so that the two bodies, before we left, merged into one, and through their respective officers, publicly declared their willingness to forget and forgive the past, and to live and love as brethren. We would advise our preaching brethren

to visit Noblesville, assuring them that they will find an interesting band of Christian brethren in this place.

ELIJAH GOODWIN, Chairman.

JOHN BOGGS,

JOHN YOUNG,

OVID BUTLER,

GEORGE CAMPBELL,

JOHN O'KANE,

BENJAMIN FRANKLIN.

News from the Churches.

WAYNE Co., Ill., Nov. 19, 1856.

Brother Mathes: I will inform you that on the 8th and 9th of this month, I visited Flora, in Clay county, and found there a devoted young brotherhood, struggling into notoriety. We had a joyful meeting with them. Two worthy individuals were added to the number during the meeting, and the prospects are good for others soon, and we left an appointment to return there in one month.

Flora is a beautiful situation on an elevated spot of ground in the prairie—and the Ohio and Mississippi railroad passes through the village, about half way from Vincennes to St. Louis. The citizens appear to be industrious, friendly and generous, and willing to hear and investigate the truth. The brethren in that place are going to try to build a meeting-house, which will be a great help in advancing the cause of Christ, and is much needed in that place. But the brethren there have not the means to build such a house as the interests of the cause in that place demand. But the calls upon the brethren at a distance, for aid in such cases, are so numerous, that these brethren almost fear to make the appeal. It is, however, the Lord's cause. I will beg a little for the Lord and not be ashamed.

And now, brother Mathes, can you

tell how much the dear brethren in Indiana will give in lumber (which we have not got here), to build a house for the Lord at Flora? Come brethren, say it, and it will be done. You need not fear to trust your heavenly landlord; and most assuredly he now calls upon you, by his providence, for help. The lumber can be conveyed to Flora by the cars, and the brethren there will pay the freights. Brother F. W. Poe, from Flora, will visit you and make further arrangements about it.

I need not tell the brethren how much interest the Lord will give on what they invest in this house, in blessing them; they understand that matter, no doubt.

Yours in the one Faith, Hope and Lord,

JOHN FLICK.

QUEENSVILLE, Ind., Nov. 19, 1856.

Brother Mathes: According to an arrangement of the Christian Church at this place, we enjoy the labors of our beloved brother John Brazeton, the third Lord's day in each month. And during the present meeting which closed last evening, as on former occasions, our hearts were made to rejoice while listening to the power and simplicity of the gospel, stripped of all mysteries and all sectarianism. During the meeting, five persons were persuaded to confess their faith in a crucified and risen Saviour. Our congregation seems to be in a prosperous condition, good feeling existing throughout the body.

Yours in hope of eternal life,

E. W. KNAPP.

PARIS, Illinois, Dec., 1856.

Dear Brother Mathes: Within the past month we have had good meetings at Paris, Marshall and Charleston, with several additions at each place. These are three adjoining county sites, in east-

tern Illinois. We are beginning to understand, in these last days, that it is better to establish and maintain the cause, particularly in central localities. Let all our evangelists note this.

Ten days ago, I visited Terre Haute, and was happy to find the Church there prospering much better than in years past. The brethren are *doing right*, and the power of God is upon them. They have employed Eld. J. B. New to labor with them as pastor. With his characteristic zeal and untiring perseverance, he works, day after day, and from house to house. I hope that brethren will no more doubt in regard to success in Terre Haute. Yours in deed,

A. D. FILLMORE.

Obituaries.

Fell asleep in Jesus, on 27th November last, our beloved brother William Meads, aged about 67 years. He died at his residence near Washington, in Daviess county, Indiana, after an illness of five weeks, of typhoid fever. Father Meads had been a member of the Christian Church for the last fifteen years of his life, and had lived a very pious and devoted life. He was emphatically an honest man. He loved the cause of Christ, and was ever liberal in its support. He raised ten children, nine of whom are members of the Church of Christ, and the tenth is the youngest and is yet a lad.

Eld. D. M. Hixon conversed with him a short time before he died, and while he was yet sensible, and he said that his confidence in the Lord was strong, and his trust unbounded in the blessed Redeemer. Thus has passed away one who was greatly beloved, leaving an aged companion, a large family of children and many brethren and friends to mourn his loss. But they sorrow not as those who have no hope. D.

Departed this life at his residence in Fayetteville, Lawrence county, Indiana, on the 26th day of November last, of pneumonia, our beloved brother Oliver Witsman. He was about 35 years of age, and had been an active and zealous member of the Church of Christ from his early youth. He was greatly beloved by all who knew him. He was a kind husband and a tender father, an affectionate friend and a good citizen. He was a good singer, and his melodious voice was always

heard in the Lord's house upon the Lord's day. But he was cut down in the prime life, and very suddenly. His friends anticipated no such melancholy result, two hours before he expired.

He leaves an afflicted companion and several small children, and a host of brethren and friends, to weep over his untimely grave. But he has gone from the sorrows and sufferings of the present world, and rests in the paradise of God, and his works do follow him. M.

Died, at the residence of its parents, in Hamilton county, Indiana, on the 20th of June, 1856, Mary Catharine Marts, infant daughter of brother Isaac and sister Lavina Marts, aged one year ten months and nine days. Her disease was whooping cough. O! how hard it is to part with tender babes.

Also, brother Jacob Blessing departed this life on the 26th of August, 1856, near Arcadia, Hamilton county, Indiana. He was a quiet and peaceable man, and a very devoted and pious Christian, and died as he had lived full of the blessed hope of a glorious immortality beyond the grave. He was a Deacon in the Church of Christ at Kinderhook. He has left a wife and several children, and numerous friends to mourn his loss. He was about 32 years of age. His disease was typhoid fever.

Also, died in Hamilton county, Indiana, on the 9th day of October, 1856, our beloved sister Catharine Aspy, wife of brother Eli Aspy. Her disease was fever. Aged about 23 years. She had been a member of the Christian church some seven years, and from what I learn, she was a pious and devoted Christian woman. But she now sleeps in Jesus. We mourn her loss, but do not sorrow as those who have no hope. She has left a husband and three small children to mourn her untimely departure.

I delivered a discourse on the occasion of her death, from Rom. 5: 12. Blessed be the Lord for the hope of meeting our friends in glory.

C. W. HARRISON.

Died in Indianapolis, on the 13th of November, 1856, sister Woollen, the aged consort of the Venerable Patriarch Leonard Woollen. Sister Woollen was in her 73rd year, when she died having been over fifty years a member of the Christian church with her venerable husband. She died in the triumph of a living faith in her blessed Redeemer. During this long Christian life, her delight in the oracles of God increased with her years. That voice which so often read to her venerable husband the living oracles, is heard by him no more. He yet lingers on the shore waiting his Redeemer's bidding to join his happy companion in the better land.

"Blessed are the dead who die in the Lord."