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Christian Sentinel

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Christian Sentinel

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E. F.

~~Sentinel & Herald~~

THE 1865-

CHRISTIAN SENTINEL,

& other papers

A MONTHLY PUBLICATION,

DEVOTED TO

Christianity, and General Education,

W. A. MALLORY, Proprietor, }
J. F. ROWE, Associate Editor, }

"Watch ye, stand fast in the faith, quit you like men, be strong."
PAUL the Apostle.

VOLUME 3.

SPRINGFIELD, ILLINOIS.

W. A. MALLORY, PRINTER.

.....
1855.

THE CHRISTIAN SENTINEL

"Watch ye stand fast in the faith; quit ye like men; be strong."—Paul.

VOL. III.

SEPTEMBER, 1855.

NO. I.

A DISCOURSE.

BY A. THOMAS.

"This is the stone which was set at nought of you builders, which has become the head of the corner; neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 11, 12.

The Jewish priests and Sadducees were often very much troubled and grieved because Peter and John preached with such inspired eloquence and power, Christ crucified and the doctrine of the resurrection of the dead.

Notwithstanding this the eminent Apostles were always bold and fearless in preaching to the proud Jew, the vain Pharisee, the infidel Sadducee the three prominent and glorious facts of the gospel—the death, burial, and resurrection of Him who is now the Eternal Law-giver and Supreme King of a Kingdom as far above the earthly kingdoms, or superior to them, as the Divine is to the human.

While the illustrious Apostle Peter was preaching his second discourse as we find it recorded in the Acts of the Apostles—that excellent history of the Christian Church when in her infancy—the Jewish populace, rulers, scribes and priests deter-

mined to stop Peter's mouth; and accordingly he and John were immediately imprisoned. Peter had spoken the word with great power so that five thousand persons "believed." Then was the truth and "the faith" of the gospel promulgated, and the principles of Primitive Christianity presented in their original purity, before those principles were corrupted by Popes, Cardinals, monks, priests, arch-bishops, bishops, and human creeds. The Apostles Peter and John endured their incarceration for one night only, for the next day they were brought before the priests, and amidst the populace to answer concerning the lame man, who was more than forty years of age, and who had been afflicted with severe bodily infirmity since his infancy; yet, Peter momentarily and miraculously cured him. The Jews propound to the Apostles this enquiry: "By what power, or by what name have ye done this?"

Peter is filled with the Holy Ghost, and stands in their midst and says: "Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye cru-

ified, whom God raised from the dead, even by him doth this man stand here before you whole." Acts 4: 8-10. Peter very plainly tells the Jews that it was by the transcendent name of Jesus Christ that the impotent man was restored to physical health. He further tells them that this Jesus—this Divine Personage Christ was the stone which was set at nought of them as builders, but is now become the head of the corner.

Yes, the Jews did reject the Son of God. "He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name,—John 1: 11 12.

Let us examine some of the prophecies of the inspired Jewish Seers in reference to the "stone" spoken of. Hear Isaiah, 28: 16, "Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." We are informed then by this distinguished prophet that the stone was for a "sure foundation," and a "precious corner stone" of some great superstructure, building or temple to be set up or established at some future period of time. This glorious and admirable superstructure was in every essential, spiritual, built upon Christ, the chief corner stone, a foundation as eternally durable and immutable as the exalted attributes that characterize the Deity. The magnificent Jewish temple was but a faint and glimmering type of that glorious spiritual temple, the Church Militant upon earth and finally to become the Church Triumphant upon the "new earth" in Heaven. Great was the scheme devised by the Deity for the redemption of fallen humanity, and Jesus Christ the Divine Founder of the Christian Institution, and the "sure foundation" upon which the

mighty spiritual fabric is built was to be tried, yes, as the prophet says: "a tried stone." When our Savior was about to commence his great work of the ministry, he was tried of the tempter, the evil one Satan, who had conquered the first Adam, and consequently tried to conquer and overcome the second Adam. Notwithstanding this severe trial Christ achieved the victory; and subsequently the wicked works of Satan and other evil spirits were often curtailed and destroyed by the miraculous powers exercised by our Savior and his Apostles.

Christ was tried before human tribunals, the Jewish and Roman, although innocent, yet he was pronounced guilty, and sentenced to death according to Roman law. The sentence was executed, and the great sacrifice and expiation was made. How soon was this sentence and decision of these human courts reversed by the celestial court above, where Christ was made Lawgiver and King. Our Saviour rose from the dead the third day, and thereby achieved another victory over death. Throughout all his trials he was always innocent and victorious. Let us read again another ancient prophecy respecting the stone spoken of in the text. "Thou sawest till a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2: 34, 35.

The renowned astrologers and magicians of Chaldea could not make known unto the king the meaning of his remarkable dream, yet there was found one among the Jewish captives in Babylon who came forward and explained to the king with great force and truth the intent of that dream which unfolds to our view the destiny of the great empires of time, which empires

will be finally over-thrown by a kingdom that is not of this world. A great image of enormous height and terrible aspect is represented as appearing before the king of Chaldea. The image is composed of four metallic substances, gold, silver, brass, iron and clay. The four kinds of metals are symbolical of the four great political empires of time, the Babylonian or Chaldean, the Medo-Persian, the Grecian, and the Roman which would rise upon the ruins of each other, flourish and pass away. Such has been the fact according to the most authentic profane history. The image was broken in pieces or destroyed, so will all the terrestrial kingdoms be destroyed; for Christ is going forth, conquering and to conquer, and his kingdom will ultimately and universally triumph; "for the stone became a great mountain and filled the whole earth." This stone is brought to our view as a rock upon which the Church is built,—Matt. 16: 18.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." The phrase "my church" shows its unity, and here we understand again the Church's triumph. The "last enemy" will be destroyed—all earthly, wicked, and demoniac power, rule, and authority will be put down, and God will be all in all. Then will the Divine justice and majesty of the omnipotent Jehovah be displayed in all his transcendent glory and power, and the members of the Church Triumphant will better appreciate the truth of that proposition, "God is love." Let us now hear the great Apostle to the Gentiles relative to the subject that we have been considering. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus

Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord; in whom ye are also builded together, for a habitation of God through the Spirit." Eph. 2: 19-22 Anterior to the establishment of Christianity in the great City of Ephesus the Ephesians were greatly renowned for their idolatry, and consequently were entire strangers to the "saints and household of God." But having heard the sacred word, and being taught the ways of righteousness by the Apostles, they believed, and obeyed from the heart that form of doctrine which was delivered to them; being then made free from sin they become the servants of righteousness," and fellow citizens together in the kingdom, and as Paul informs them, they are no longer strangers and foreigners. They have now entered a spiritual temple built upon Christ as the chief corner-stone, and this building is fitly framed together in Christ, increases in holiness, for Christians, if they are devoted will continually increase in godliness, and virtue and grow in grace and in the knowledge of the truth: they are builded together in Christ, for an habitation of God, through the Spirit. God, by or through his spirit dwells in the heart of every disciple of Christ. Hear the beloved Apostle. "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him," 1st. John 4: 16.

We will now read again from Peter's first general letter to the Christians in Pro-Consular Asia: Wherefore also it is contained in the scriptures, Behold I lay in Zion a chief corner stone, elect precious, and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious; but unto them which are disobedient, the

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the same is become the head of the corner, and a stone of stumbling, and rock of offence, even to them that stumble at the word, being disobedient, whereunto also they were appointed." 1st. Pt. 2: 6.

He that believes on Christ, this elect, precious and chief corner stone, *with all the heart* "shall not be confounded," but has "everlasting life." As we are now surrounded by so many different teachings and human systems, many an anxious inquirer will often ask, What must I believe? And how must I believe? If we will carefully examine the New Testament, we will soon find an explicit answer to the above questions independent of the teachings of human theories, and the traditions of men. "He that believeth on the Son hath everlasting life." *John*, 3: 36. This is what is to be believed, "If thou believest with all thy heart thou mayest." *Acts*, 8: 37. This is how we must believe. Lamentable it is, that many stumble at the stone and become greatly offended at Christ and his word, but such as are disobedient and obey not the gospel shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe.

Yes, the believer will admire the second coming of the Messiah, knowing that he will be qualified by having a glorified and spiritual body to accompany the Savior back to the realms of eternal and ineffable day.

In investigating this our subject there is one more point that demands of us the greatest consideration, that is, the name of Christ. We bear in mind that Peter, tells the Jews that there is none other name under heaven given among men whereby we must be saved. All earthly names become as vanity and non-entity

when we seriously and carefully consider the transcendent and superlative greatness of the Name **JESUS CHRIST**, the Alpha and Omega, the Beginning and the End, the bright and morning star.

This name is as far above the illustrious name of Cyrus, Hannibal, Alexander, Cæsar, or Napoleon, as the divine is above the human, the celestial above the terrestrial, or the Deity above humanity. We often hear it said "there is nothing in a name," and alas! how many, slight the name of our Redeemer, refuse to exercise faith in Him and obey his glorious and Divine mandate. But there is even potency and influence in an earthly name. The name or signature of the Governor or executive of the State is sufficient to prolong the life of the criminal, to grant a reprieve or even an acquittal, and a guilty and condemned wretch may still be permitted to live and infest society. The name of the President of the United States by the exercise of the veto power may give existence or non-existence to such enactments as would greatly diminish or increase the political prosperity of our country. We see there is power in an earthly name; but when we consider a name that is not earthly and that is a "name above every other name," how much greater is the power and excellence of that name, the name of Jesus Christ. Hear the Apostle Paul:—"Wherefore God has also highly exalted him, and given him a name that is above every name, that at the name of Jesus, every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." *Phil.*—2: 9, 10. "When he raised him from the dead, and set him at his own right hand in the heavenly places, far above all prin-

cipalities and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come." *Eph.* 1: 21.

In consequence of the pre-eminence and transcendent greatness, power and excellency of the name of Christ, and of the glorious promise of eternal felicity that he has given to the righteous in the world to come, it is of the highest moment that as intelligent beings, we take upon ourselves the name *Christian*, or follower of Christ. To do this we must not only believe in Him as a glorious and divine personage, and the testimony which God has revealed unto us of his Son, but we are also to obey "from the heart," the positive command and injunction, which initiates us into the Church, the Body of Christ, and then becoming united or married to him by submitting to that divine rite, ordinance or institution, we are then entitled to the name of christian and not before. Hear Paul again: "Ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." *Rom.* 7: 4.—As the female who submits to the marriage institution, takes upon her the name of the male; so we who "believe with all the past" and submit to that positive institution which makes us members of the Body of Christ, when we take upon ourselves that sacred name which is above every name. Let us hear the Apostle in his letter to the Galatians: "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ" (or taken the name of Christ.) *Gal.* 3: 36, 37.

The particular reason assigned here by the Apostle why we are "the Children of God by faith in Christ" or the sons of God, justified before God or pardoned is because

we have been baptized into Christ, as the little word "for" in the above context is a conjunction, and of the same signification as the word because. Again, the infant that by the natural birth enters upon this terrestrial state of existence soon receives its name; so we who are "born again," or "born of water and of the spirit" enter the kingdom of God—the Church militant receive the name of Christian, being then "babes in Christ."

And now we who are citizens of the glorious kingdom, being subjects of the King eternal do well to adorn that name that we have taken by living soberly, righteously and godly in this evil world, to diligently cultivate every christian virtue that adorns, dignifies and enobles humanity, always walking worthy of the "high vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bonds of peace." By thus living in this life we shall be qualified to be citizens of the heavenly Jerusalem, and join that "innumerable company of angels, and general assembly and church of the first born," and will unite in that heavenly anthem among the redeemed. "Blessing and glory and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

Winchester Illinois.

NOTES UPON THE MESSIAH

FOR THE USE OF FAMILIES, SABBATH-SCHOOLS AND READERS IN GENERAL.—
"Ye are the light of the world. A city that is set on a hill cannot be hid." *Math.*; *Chap.* 5.

The above is an example of the felicitous manner in which our great Teacher & Savior presses common and material ob-

jects into the service of spiritual instruction. The first part of the verse: "Ye are the light of the world," under one of the most splendid metaphors that can be formed by the aid of any created object, contains a grand spiritual idea, lying at the foundation of christianity. The metaphor, or symbol, is light, the most subtle, ethereal, common, useful and mysterious of all the productions of creative skill and power. We live and move in light every day. Its bright beams continually fall upon the children of men. It comes from afar, like a spirit born in another sphere, and flits around without seeming to touch us. Light discovers objects to the outward senses; knowledge performs the same to the understanding. Knowledge is the light of the mind. Light is the representative of God in the world. In quality, it is ethereal, permeating, penetrating, diffusive and beneficial; an emblem of the perennial and omnipresent guardianship of the Divine Spirit. There is an intimate connection in nature, between light and life. All kinds of life languish in the shade.—Light produces life, and life, in turn produces light. Light represents Him who is the source of life. The disciple of Christ possesses the true knowledge of Deity; he is therefore, a lamp, or light to the world. Life is said, in the first chapter of John, to have been in Christ; and that life was the light of men. Now every true disciple is dead; but hath a life hidden within God. Hence a light flows out from the life of Christ in him that illumines the world of mankind. This idea branches forth in every direction and admits of a plenteous illustration. The last clause of the verse, "a city set on a hill cannot be hid," is a figurative illustration or conformation of the preceding. Light can with difficulty be concealed. Place it in the most unfavorable position, oppose opaque

bodies before its rays, and strive to confine them within a given space, and they will find some transparent media, some chink, or fissure in opposing bodies; through which they will escape, and with lightning speed, hasten on their way. The light of a single candle gives light to all that are in the house. One little candle will be sufficient to show that the house is inhabited.—Light is protective. No robber would be likely to approach a house for the purpose of plundering, if he saw a light beaming from every window. Light is communicative of intelligence. It answers as a means of warning against threatened danger, or of announcing good tidings. The light of the cannon's flash is sometimes of equal use to the endangered wayfarers upon the ocean as its sound. Beacon fires upon the mountains and hills of a country alarm and summon the inhabitants to oppose the invader. The light house, placed upon a rock, against whose base the angry waves dash at their liberty, sends out kindly rays over the tempest-tost sea, and greets with a warning the laboring barque.

I might proceed in my dissertation upon the subject of light by describing the use of fire in the worship of the ancients. It seems to have been an emblem of most august significance. By it the sacrifices offered to the Deity were consumed. The preservation of the sacred fire in temples, a custom that largely obtained among ancient nations, the origin of which is lost in the shady mists of the past, arose out of an innate want of humanity. This want which is of the mind, is the true ideal of God, and an emblem possessed of the power of perpetually suggesting it. As the source of natural light is conspicuous, and cannot be concealed, so the possessor of spiritual light is under the necessity of diffusing divine knowledge; if it is in a soul it will shine out. It is protective to

those that have it, and to those that are comparatively destitute of it. Lights are necessary upon ships, in order that they may not run against, or founder one another in the ocean voyage. The voyagers to the world of spirits must each have light in himself, or they will run on against one another, and mutual destruction will be the result. Like opaque bodies rushing in eccentric orbits, and subject to no law of gravitation, if such were possible, infringing upon, or striking against each other, and being broken into fragments, dark minded men rush over the high way leading to the immortal state, destroying and being destroyed. Light enables every man to keep in his proper sphere. Light is the great arbiter of order in the world. The true disciple of Christ is the light of mankind. His eye is single to the glory of God, and his whole body is full of light. The city situated upon a hill with its thousands of illuminated houses, its light houses for the guidance of ships, glowing furnaces, its waters gleaming with the lights from cabins, forecastles, decks, and mast heads, of fleets of all sized vessels, from the 26 oared boat to the line of battle ships is a conspicuous object. What a splendid view must Rome have presented, in the day of her greatest prosperity. Over seven hills, she spread her colossal structures. Like the sun, she sent the rays of innumerable lamps to every point of the compass.—There was life in Rome. Life was in proportion to her light. Her marble palaces met the first rays of the rising sun, and scattered them over gilded domes, and athwart her streets and vine-covered declivities. Rome was seen at a great distance. Rome was known over all the world. A city in a plain might be concealed by mountains, but one on a hill, never. The true disciple of Christ cannot be concealed. The world of mankind

will see his light, and feel his heat. If he brings forth the fruits of the Divine Spirit, it will be soon manifest that he has been with Jesus. Men being moved by the love of Christ, have gained almost a world-wide fame. The truth, by their means, like sun rays, has gone forth into the dark corners of the earth, and penetrated the black mists that envelop the regions of spiritual death. Dark cumbrous clouds of superstition have been rolled away from minds of nations, and millions of the human family inspired with the hopes of eternal life. C. S. W.

JESUS AND HIS RELIGION NO. 2.

HIS CORONATION

Pilate, we may presume, was naturally a good man; but he had become so contaminated in the keeping of bad company,—was so dependent on the Roman Commonwealth for a living, such only as kings can comprehend and appreciate,—was so unstable in mind and undecided as to what is prudential and politic,—and moreover was so pliant in the hands of charlatans, courtizans that it became a matter of ease to him to sacrifice principle, to violate conscience, to counteract generous feelings; and "*willing to content the people,*" allow the frenzied Jews to crucify a perfect man in whom was found not even a thought of guile.

The pure and spotless character of Jesus will stand as an eternal monument of the divinity and authenticity of his religion, notwithstanding infidels may scorn and scoff. Satan rage and devour, his cohorts muster to the combat, and the world traduce and vilify. The more they abuse and the harder they labor, the more beautiful and the more splendid does the character of Jesus stand out in all its fullness; the more they oppose him, the more mightily and energetically he

advances; the more they dishonor and repudiate him, the more glorious and celestial he shines, and the more he becomes the wonder and attraction of all nations.

When the Jews were mad, desperate, and like angry howling wolves, intent on their prey, and determined to have the person of Jesus at all hazards, Pilate, seeing no evil in him, feelingly responds to the Jews, "Why, what evil has he done?" And yet he must "content the people" at a sacrifice of every pure and tender feeling entering into the composition of an honest, upright, and dignified man.

And now if possible to shift all responsibility, Pilate, hearing that Jesus belonged to the jurisdiction of Herod, who happened to be visiting at Jerusalem at that time, sent him immediately to that Tetrarch. In order to show the consummate meanness of Herod, to make transparent the depravity of his soul, to lay bare his pompous pretensions, and to show his utter destitution of moral principle, we shall quote the words of Luke, 23. 8-11:

And when Herod saw Jesus he was exceedingly glad; for he was desirous to see him of a long season, because he had heard many things of him: and hoped to have seen a miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him.

And Herod with his men of war set him at nought and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

Herod supposed that Jesus would perform some wonderful miracle before him, because he was Herod. He thought that notwithstanding Jesus deigned not to answer the High Priest a word, and refused to answer any of the insulting questions of Pilate most assuredly, he who had performed so many miracles, would now honor

Herod, one of the dignitaries of the Roman Commonwealth! Just such dignitaries as we now must endure, who, because they show the religion of Jesus common respect, arrogantly suppose they are deserving special marks of attention from his disciples! Just because Fortune in one of her capricious exploits whirled him into conspicuity, therefore ministers at the altar of God will not rebuke him in his sins, nor presume to teach him wisdom; but on the other hand, obsequiously and servilely bow to the lordly potentate and do him reverence. How many politicians of that calibre are we blessed with now?—an anti-type of these significant types. And how many priests to cater to them! All for what? Money and popularity.

What extremes of mercy and injustice; of love and hatred—of good will and malice—of pride and humility—of poverty and abundance—of honor and dishonor—of honesty and duplicity—of piety and impiety, presented themselves in the life time of our Savior!

Jesus also was to be a King and Law-giver. We shall pass over the scenes that transpired around the cross of Christ; for our mind instinctively revolts from the place where my Redeemer was betrayed and crucified. Let me not dwell in mind upon crucifixes at which the very heavens blushed, & on account of which the spirits of departed feared and trembled! He passed down to Hades, (not Hell) he remained there the appointed time, he arose according to the Scriptures, and remained yet forty days upon the earth before he ascended to his Father, high above all principalities, and powers and dominions. How we would love to linger just here in this inimitable episode of our Savior's life, in which time, incidents of love and affection—of surprise and wonder; transports of joy and hope—scenes of matchless firm fidelity—together

with assurances of triumph and redemption, were played off, such as the world never saw, and such as angels never before beheld.

Instead of restoring the "Kingdom to Israel" as the disciples of Jesus supposed, even after he arose from the dead, he said to them "It is not for you to know the times or the seasons, which the Father has put in his own power. But you shall receive power, after the Holy Spirit has come upon you; and you shall be witnesses to me both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost parts of the earth."

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

Can any thing surpass the grandeur and sublimity of the reception of Jesus Christ into heaven and his coronation as the Sovereign of the Universe of God? Angels accompanied him from earth to heaven, and as they ascended they sang triumphs of victory and hallelujahs of praise. In the *Palais Royal* of God were assembled the hierarchies of heaven, the four-and-twenty Elders, cherubim and seraphim, all the saints of God who had come up through much tribulation, angels of every order, all dressed in robes of righteousness, transcendently pure and white, with palms of victory in their hands, decorated with jewels the like of which the world never saw, came on swiftest wings from every quarter of heaven to witness the grand consecration, while light transcendent and beauty ineffable, and glory surpassing, gild the awful canopy and flash over all that splendid convocation. David sang of the power and majesty of the Messiah's coronation one thousand years before the grand event itself. The mighty retinue that accompanied the conqueror to the throne of his glory, commanded the everlasting gates of Hea-

ven to give way to the King of kings while ten thousand thousand voices within wonderingly and rapturously enquire,—Who is this King of glory; and again and again they responsively sing,—

"Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of glory shall come in.
Who is the King of glory?
The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of glory shall come in.
Who is the King of glory?
The Lord of hosts,
He is the King of glory."

When God "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and powers and might and dominion and every name that is named, not only in this world, but also in that which is to come; and put all things under his feet, and gave him to be the head of all things to the Church,"—then it was that he was empowered to dispense laws to the kings and nations of the earth. He is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject to him," and he shall remain there till his enemies become his foot-stool, till they shall be made to "lick the dust," and all nations and tongues and kindred acknowledge his supremacy to the glory of God. And because God has highly exalted him and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father,—just so sure He has constituted him King of the Universe.

And now because he is the only true and absolute King, he must, on account of his official character, be the ultimate dispenser

of a constitution and laws. If he has made laws, he requires the whole world to become subject to them. If he has the right to dispense laws, he has also the right to require obedience to those laws.

Five elements enter into the constituency of any government; namely, a king, a constitution and laws, subjects, and a territory. The King of Heaven submits his own constitution and laws without any re-stipulation on the part of his subjects. Submission to the terms of the constitution introduces the subject into the Kingdom. The laws regulate him after he has become a citizen of the kingdom. Subjects must remain loyal to their King. And the territory is the place where the subjects occupy. One of these elements implies the other. Each is dependent on the other. As in the monarchies of the world these elements obtain, so too in the Kingdom of Jesus Christ. And as there is a test of loyalty in the one, so indeed must there be in the other. If it is essential to swear fidelity to the constitution of a temporal king, how much more to an eternal King! It is necessary to the harmony, peace and prosperity of our earthly kingdom, to swear allegiance to the King of it, superlatively more so to the King of Heaven.

A man is either a citizen of the United States or he is not—there is no intermediate (Purgatory) state. He is either a subject to the laws of the United States, or to the laws of some other Kingdom; the Kingdom of Satan among the rest.

A man is either a subject of Christ, or he is not—there is no intermediate state—no "six month's trial—a purgatory on earth—which places the subject neither in the Church nor in the world. A man is either an heir of God, or an heir of the Devil, either a joint heir with Christ, or a joint heir with the worm that never dies and the fire that is not quenched. He is either

in a state of condemnation—either saved or lost. To reason different from this, or to assume any other ground, would be to argue that when a man is married he is not married or that when he is not married he is married! More upon this subject.

J. F. R.

THE ELDERS' AND DEACONS' OFFICE.

In examining this subject, we shall endeavor to confine ourselves to the light of revealed truth, as taught in the Holy Scriptures—which alone unfold to us the plan of redemption through Jesus Christ. For the purpose of elucidating our subject, we shall endeavor, in a brief manner, to prove and illustrate the following propositions.

Prop. 1st. THAT CHRIST IS THE SUPREME RULER IN HIS CHURCH.—The inspired writers represent this truth, to the attention of every one, in a very conspicuous and impressive manner. "And Jesus came and spake unto them, saying, All power is given me in heaven and in earth." Matt. 28: 18. "And he is the head of the body, the Church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence; for it pleased the Father that in him should all fullness dwell." Col. 1: 18, 19. Paul speaks of God, as having set Christ "at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."

Prop. 2nd: THAT CHRIST EXERCISES THIS AUTHORITY, WITH REFERENCE TO THE CHURCH THROUGH THE MEDIUM OF THE APOSTLES.

As Christ is "head over all things to the Church," all laws and ordinances, for its observance, must necessarily originate from his authority. In accordance with this principle, he empowered his Apostles, as his chosen ambassadors, to make known his will to all nations, in order to their obedience to his gospel. Math. 28: 18: 20 "And came, and spoke to them, saying, all power [or authority] is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them [eis] into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always to the end of the world. Amen."

Luke 24: 45: 48. "Then opened he their understandings, that they might understand the scriptures. And said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Acts 1: 8. "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." John 13: 20.—"Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me, and he that receiveth me, receiveth him that sent me."

Prop. 3d. That under Christ's authority the apostles proclaimed the word, and under their labors, the first Christian church was formed.

In obedience to the command of Christ, the apostles commenced the great work of their public mission at Jerusalem. Acts 2. From this place, according to prophetic prediction, the word of the Lord went forth.

Here the first church, under Christ crucified, was formed. It consisted of saved persons; obedient believers. Thus we shall now attempt to prove. Mark 16: 16.—"And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Acts 2: 47. "And the Lord added [Greek] the saved, daily, to the church." On this passage Dr. Clarke says: "Our translation of [*τους σοζομενους*] such as should be saved, is improper and insupportable. The original means simply and solely, those who were then saved; those who were redeemed from their sins, and baptized into the faith of Jesus Christ, &c Chap. 5: 14.—"And believers were the more added to the Lord, multitudes both of men and women."

Prop. 6. That the Elder's duty is to take the oversight of the congregation.

Under this proposition we shall endeavor to ascertain the Elder's duty from various sources, at some length. As this is an important point, and in some respects a contested one, we think it necessary to examine it from different points of view. We shall first refer to some of the words used in the Greek Testament, to denote the Elder's official duty. After Paul had arrived at Miletus, the Historian says, Acts 20: 17. "And from Miletus he sent to Ephesus and called the elders of the church."—In the twenty-eighth verse, Paul in addressing them, says: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers [Greek *Episcopos*.] The word, *episcopos*, is defined by Groves, an overseer, inspection, supervision, superintendent; a bishop governor, ruler, &c.; from *episcopeo*—to visit, to inspect, oversee, superintend, look to take care of, watch, observe, to weigh, consider, examine. Parl

continues his address by saying, "To feed the church of God," &c. The word translated feed is, *poimaino*, which signifies, to feed or tend a flock or herd; to rule, govern, superintend, to take care of; mind to teach, instruct. In the first Epistle of Peter, Chap. 5: 2, the apostle, when writing to churches scattered over several countries, addresses the elders among them almost in the words of Paul. He uses *poimaino*, to express their duty, and further says, "Taking the oversight [*Græpisco pountes*.] "The visitation, inspection, oversight, superintendence, examination," &c. These are the definitions of the Greek words, which Paul and Peter, used to designate the official duty of the elders in a christian congregation. The apostle charged the elders to "Take heed to themselves, and to all the flock," adding, "Over the which the Holy Ghost hath made you overseers." This charge settles an important point with reference to the extent of the supervision of the elders, over all the congregation; exhorters, public speakers, &c., not excepted. In some passages other words are used in the original, implying about the same ideas as those already adduced. We think it unnecessary to refer to them at the present time. In the second place, we shall briefly notice some of the active duties connected with the elder's office. Paul says, he must be "vigilant," that is, "watchful, circumspect, attentive to discover and avoid danger; or to provide for safety."

Another essential duty of an overseer is, to rule his own house well, "having his children in subjection." "Not accused of riot, or unruly." "For," says Paul, "if a man know not how to rule his own house, how shall he take care of the house of God?"

Another important thing which Paul mentions in relation to the overseer's duty is, that he must hold "fast the faithful

word as he has been taught, that he may be able by sound doctrine both to exhort and to convince (or reprove) the gainsayers."

In the 12th of Romans, 8th verse, where Paul is delineating the duties of different members in the church, he says in substance "He that ruleth, let him do it with diligence. These examples must suffice on this head, and if carefully scrutinized, embrace a great amount of meaning. But there is still another very difficult duty presented to the overseers for their careful observation. Paul says, as before cited, Acts 20. "Take heed therefore to yourselves." Peter says, "being examples to the flock." But how are they to be guided in this respect? says one. We answer, by following the example of Christ and the apostles. And secondly, obeying all the christian precepts. 1 Pet., 2: 20, 23. 1 Cor., 11: 1. These examples, as set forth in the scriptures, are presented to the church as models of moral virtue and diligence in the discharge of religious duties. In Paul's Epistle to Titus, and in his first Epistle to Timothy, when speaking of the moral character of persons, with reference to the Eldership, he says, "For a bishop must be blameless, as the steward of God's household—: not self-willed; not soon angry; not given to wine; no striker; not covetous." But "sober, just, holy, temperate." We have referred to these examples and precepts which show an elevated point of christian character, to which the elders and the rest of the brethren should labor to attain. We leave these remarks on the Elder's duty for the consideration of all persons who feel interested in the peace and good order of the house of God.

We next propose to notice a few remarks in the Epistles, relative to the duty of the other members in the church, towards the

Elders, who preside over them. Paul says, 1st Thess. 5: 12, 13, "And we beseech you brethren to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves," Heb. 13: 17. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Verse 7th, "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation."

Prop. 7th. *That the Epistolary communications are inspired rules for the benefit of the church.*

Gal., 1: 11, 12, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ."—1st Cor. 14: 37. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. These things were imparted to Paul by direct communications from the Lord; but were to be transmitted down to future times, through the common media of writing and instruction. Even Timothy, Paul's "own son in the faith" was not vested with any legislative authority; but in transmitting the word of truth down to others, he was circumscribed within the apostolic instructions. 2 Tim. 2: 2, 2, "Thou therefore my son, be strong in the grace that is in Christ Jesus. And the things that thou hast learned of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." In this way the truth was to be taught by faithful men; and confided to others of like character, through all succeeding time. 2 Tim. 1: 13, "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus."

1 Tim. 4: 16, "Take heed unto thyself, and unto the doctrine; continue in them;

for in doing this thou shalt both save thyself and them that hear thee." But Paul informed Timothy that the time would come when men would not endure sound doctrine. To forewarn the church of this evil, and to set it on its guard against departing from the inspired word, Paul was careful to enjoin Timothy to commit the things to others that he had heard of him. He must not even change the form of sound words, delivered to him by the apostle.—And he was commanded to charge some that they teach no other doctrine. From these premises we arrive at the conclusion that neither the overseers, nor the congregation, over whom they have been called and set apart to preside, are at liberty, in any respect, to depart in practice, or instruction, from the precepts of Christ and his apostles.

SAMUEL WILLIAMS.

July 24, 1855.

BROTHERLY LOVE.

In searching the scriptures of divine truth, we find the command to love one another, especially the brethren, very strictly adhered to by the primitive christians. If it was essentially necessary then, to the prosperity of the Church, and the salvation of the soul, the inevitable conclusion is drawn, that it is necessary now, for we are living under the same administration; and ought to be governed by the same principle. But when I look abroad upon mankind I find some among the mass (professed brothers and Elders in the Church) who appear to be almost destitute of this principle, for they will oppress in various ways in order to make a display of benevolence, by contributing from one to fifty dollars to some who are in circumstances that are perhaps more affluent than themselves and while they are performing these acts of righteousness you may see the poor tenant, placed by poverty on some secluded spot—living in some miserable hovel that is not fit to shelter him and his family from the inclemencies of the weather.

In tracing this subject, I find the apostle John says, "But whoso hath this world's goods, and seeth his brother in need, and

shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1st John, 3d and 17th.

In scanning the actions of some of the brethren, I find that instead of being compassionate, they will exact from their poor brother what the law of God and the laws of the land forbid, viz: the receiving of unlawful interest. But it is not only a violation of these laws, but a violation of the law of kindness, by which the human family should be governed; especially those that profess to be under that law. Love was the ruling passion of our Lord and Saviour Jesus Christ; for we find him at all times and in all places administering to the poor and needy. It was love that caused the Supreme Ruler of the universe to send his son into the world in order to establish a Remedial System, by which the whole human race might be saved. If God so loved us, we ought to love one another. "Let us not love in word, neither in tongue but in deed and in truth," thus fulfilling the law of Christ by showing our love by our actions towards each other; at the same time being careful to use no partiality. Let each esteem others better than himself, laying aside evil surmising, covetousness, and oppression; and let us all be established upon the principles of love as laid down by Christ and the apostles, for if we cannot dwell together in love, and peace in the kingdom of Christ here below, how can we hope for an entrance into the Kingdom of ultimate glory, where all is joy and peace; and where jars and discord, contentions and strife, tyranny and oppression shall cease. Let us all remember, the time is approaching when all will be brought down to the tomb. Where the tall, the wise, the reverend head must lie as low as ours. When the wealthy, with all their filthy lucre, will become as poor as the neglected widow and orphan in their miserable habitations. Seeing these things are so, let us cultivate a spirit of benevolence and long suffering towards each other, forbearing one another in love, until the time shall arrive when we shall have to lay down our mortal bodies, and our armors and receive our reward that is in reservation for all the faithful at God's right hand.

J. C.

Sangamon Co., Ill., July, 1855.

Original Poetry-

Written for the Christian Sentinel.
MORNING ALL DAY.

I'm journeying homeward—my home is in Heaven,
My long chastened spirit would fain soar away
To that blissful clime, far above yon blue ether
To dwell with my Saviour in morning all day.

In that blissful region my spirit exulting,
No longer to Satan's black legions a prey,
But bask in the smites of my Saviour forever,
In regions unsullied, where 'tis morning all day.

My heart filled with love, my spirit rejoicing,
Fain would I shake off these fetters of clay
That bind me to earth, and mount up to yon Heaven,
Where Jesus sits smiling in morning all day.

Yet I'll patiently wait till the archangel's trumpet
Shall sound, from earth to call me away;
My spirit obeying the heavenly mandate,
Shall rise with the ransom'd in morning all day.

Then awake from your slumbers ye saints of King Jesus,
Gird on the bright armor; O! will you delay?
The foe will assail you, but Jesus will guide you
To Heaven, where we shall have morning all day.

Barry, July, 1855.

E. C. LARIMORE.

MEMORY.

BY CORRILLA.

There is a fountain called Vaucluse
Whose liquid bath none would refuse,
For in it lies a fairie spell
Whose wondrous charm the poets tell;
Will cause old age away to fly,
While in its sparkling waters lie
Eternal youth and pleasures fair,
Which all may find who plunge in there.
Ah! wouldst thou to life's pleasures cling?
Go bathe in that enchanted spring,
Seek well within the human mind,
There, memory's waters sweetly flow
And o'er the soul youth's beauties throw.
This fountain's decked with garlands rare,
Culled from life's flowers most choice and fair,
While nourished by its living springs

Eternal ventures round it cling;
And oft the fountains of past bliss
Its trembling crystal waters kiss,
While as the waves each other clasp
We hear the music of the past
Vibrate a sweetly mournful strain,
Which makes the old grow young again.
Then bathe thou in this magic fount
And buoyant from its water mount,
And when the gates of Heaven unfold
Then may its billow through them roll,
And with the waves of Life and Truth
May blend the fount of endless youth.

EVENING SHADOWS.

Slowly, slowly up the wall,
Steals the sunshine, steals the shade,
Evening damps begin to fall,
Evening shadows are displayed
Round me, o'er me, everywhere,
All the sky is grand with clouds,
And athwart the evening air
Wheel the swallows home in crowds.
Shafts of sunshine from the west
Paint the dusky windows red;
Darker shadows, deeper rest,
Underneath and overhead.
Darker, darker and more wan
In my breast the shadows fall;
Upward steals the life of man,
As the sunshine from the wall;
From the wall into the sky,
From the roof along the spire;
Ah, the souls of those that die
Are but sunbeams lifted higher.

LONGFELLOW.

CONFORMITY TO THE WORLD.

Romans, 12th chapter and 2d verse—"And be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God."

Here we have a positive precept from the apostle, that we shall not be conformed to this world. That is, that we, as Christians, should not follow the customs and fashions of the world; but that we should follow the example of our Lord and Saviour Jesus Christ and his apostles. Now, from the fact that it is necessary for us to follow Jesus Christ and not the world, I contend that we should draw a line of distinction between Christ and the world.

Well, what is it? Why it is just this: the

world is all show, pomp and pride; while Jesus and his religion are unassuming, meek, lowly, humble, and full of love and good works. Now it does appear to me that there are thousands of professors of religion that are conforming to this world in several ways; and I will briefly point out some of these ways.

1st. In dress. There appears to be quite an anxiety among us, especially in the cities, to appear as fine and gorgeous as the world.

2d. In what is falsely called manners and refinements. We will not let the world outside us in slippery and foppery.

3d. In our houses of worship. We are not satisfied with a neat and comfortable meeting-house, but we must have it as fine and as well ornamented and as high a steeple upon it as any of the sects around us.

4th. With respect to our ministers. We are not satisfied with a common, old fashioned, plain gospel preacher; but we must have one that will fill the eye, and tickle the ear, and cut down his sermons to thirty minutes, rather than tire or jade a respectable citizen.

Of my brethren, these things ought not to be so. Let us not conform to this world, but let us be transformed by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect will of God.

CORNELIUS ADEE.

JUDSON'S LETTER.

ON

ORNAMENTAL & COSTLY ATTIRE.

To the Female Members of Christian Churches in the United States of America.

DEAR SISTERS IN CHRIST: Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps, unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those, whom of all others we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity professors of the same holy religion, fellow pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a Church of Christ in this

heathen land, and in laboring to sleyate the minds of the female converts to the standard of the Gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display [I beg you will bear with me,] which has, in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power and fame, has characterized the other. That obstacle lately became more formidable, through the admission of one or two fashionable females into the church, and the arrival of several missionary sisters dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also, that I should be unsupported and perhaps opposed by some of my coadjutors.—I confined my efforts therefore, to private exhortation, and with but little effect.

Some of the ladies, out of respect to their pastor's feelings, took off their necklaces and ear-ornaments, before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of sight of the Mission house, stopped in the middle of the Street to array themselves anew.

In the mean time, I was called to visit the Karens, a wild people, several day's journey to the north of Maulmain. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'ershadowing trees." But I found that he had been there before me, and had reigned with a peculiar sway from time immemorial. On one Karen lady, I counted between twelve and fifteen necklaces of all colors, sizes and materials.—Three was the average. Brass belts above the ankles; neat braids of black hair tied below the knee: rings of all kinds on the fingers; bracelets on the wrists and arms; long instruments of some metal, perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoul-

ders; fancifully constructed tags, enclosing the hair, and suspended from the back part of the head, not to speak of the ornamental parts of their clothing, constituted the fashions and the *ton* of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects which will always press upon the heart of a missionary, in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1st. Timothy, 2: 9, and read these words of the inspired apostle: "I will also that women adorn themselves in modest apparel with shamefacedness and sobriety; *not with broidered hair, or gold, or pearls, or costly array*." I asked myself—Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's Supper to one of the baptized, in that attire? No. Can I refrain from enforcing the prohibition of the apostle? No without betraying the trust I have received from him. Again, I considered, that the question concerned not the Karens only but the whole Christian world; that its decision would involve a train of unknown consequences, that a single step would lead me into a long perilous way. I considered Maulmain and the other stations; I considered the state of the public mind at home.

But "*what is that to thee? follow thou me,*" was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this resolution, a Karen woman offered herself for baptism. After the usual examination, I enquired whether she could give up her ornaments or Christ? It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition. She looked again and again at her handsome necklace, (she wore but one,) and then

with an air of modest decision that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she quietly took it off, saying, *I love Christ more than this.* The news began to spread. The Christian women made but little hesitation. A few opposed, but the work went on.

At length, the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmain, and seen what I wished they had not.—And one day, when we were discussing the subject of ornaments one of the Christians came forward, and declared that at Maulmain, he had actually seen one of the great female teachers wearing a string of gold beads around her neck!

Lay down this paper, dear sisters, and sympathize a moment with your fallen missionary. Was it not a hard case? However, though cast down, I was not destroyed; I endeavored to maintain the warfare as well as I could; and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmain, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did, was to crawl out to the house of the patroness of the gold necklace. To her I related my adventures, and described my grief. With what ease and truth too, could that sister reply, Notwithstanding this necklace, I dress more plain than most ministers' wives and professors of religion, in our native land. This necklace is the only ornament I wear; it was given me when quite a child, by a dear mother, whom I never again expect to see, (another hard case,) and she begged me never to part with it as long as I lived, but to wear it as a memorial of her! O ye Christian mothers, what a lesson you have before you. Can you, dare you give injunctions to your daughters, directly contrary to apostolic commands?

But to the honor of my sister, be it recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decisive proof, that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing, is yet done.

And why? This mission and all others must necessarily be sustained by continual supplies of missionaries, male and female, from the mother country. Your sisters and daughters will continually come out to take the place of those who are removed by death and to occupy numberless stations still unoccupied. And when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them, with the most prying curiosity, regarding them as the freshest representatives of the Christian religion, from that land where it flourishes in all its purity and glory. And when they see the gold and jewels pendent from their ears the beads and chains encircling their necks the finger rings set with diamonds and rubies, the rich variety of ornamental head-dress, "the mantles and the wimples, and the crimping pins," (*Isaiah 3: 19, 23*.) they will cast a reproachful, triumphant glance at their old teachers, and spring with fresh avidity, to re-purchase and resume their long neglected elegancies;—the cheering news will fly up the Dah-gyung, the Laing-bwai, and the Sal-wei;—the Karenesses will reload their necks, and ears, and arms, and ankles;—and when after another year's absence I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity, enthroned in the centre of the assembly, more firmly than ever, grinning defiance to the prohibitions of the apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do by your example, spread the poison of vanity through all the rivers, and mountains, and wilds of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters, who come hither, will be divested of course;—the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the churches here will be pur-

also.

Dear Sisters.—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

I. Let me appeal to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of those sentimentists to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company, as when quite alone, kneeling before God.

II. Consider the words of the apostle, quoted above from 1 Tim. 2: 9—"I will also that woman adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair, or pearls, or costly array." I do not quote a similar command recorded in 1 Peter, 3: 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these two passages be evaded? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely too, if we set about it in good earnest. But preserving the posture alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain, as the sun at noon-day. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority, shall we appeal to the prevailing usages and fashions of the age? If so please to recall the missionaries you have sent to the heathen: for the heathen can vindicate all their superstitions on the same ground.

III. In the posture I have assumed, look up and behold the eye of your benignant Savior ever gazing upon you with the tenderest love,—upon you, his daughters, his spouse, wishing above all things

that you would yield your hearts entirely to him, and become holy as he is holy, rejoicing when he sees one after another accepting his pressing invitation, and entering the more perfect way.

VI. Anticipate the happy moment, hastening on all the wings of time, when your joyful spirits will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah;—the approving smile of Jesus fixes your everlasting happy destiny; and you are plunging into "the sea of life and love unknown, without a bottom or shore." Stop a moment; look back on yonder dark and miserable world that you have left; fix your eye on the meagre, vain, contemptible articles of ornamental dress, which you once hesitated to give up for Christ, the King of glory; and on that glance, decide the question, instantly and forever.

Surely you can hold out no longer.—You cannot rise from your knees, in your present attire. Thanks be to God, I see you taking off your necklaces, and earrings, tearing away your ribbons, and ruffles, and superfluities of head-dress, and I hear you exclaim, What shall we do next? An important question deserving serious consideration. The ornaments you are removing, though useless and worse than useless, in their present state, can be so disposed of as to feed the hungry, clothe the naked, relieve the sick, and enlighten the dark minded, disseminate the Holy Scriptures, spread the glorious gospel throughout the world. Little do the inhabitants of a free Christian country know of the want and distress, endured by the greater part of the inhabitants of the earth. Still less idea can they form of the awful darkness which rests upon the great mass of mankind in regard to spiritual things.—During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want! how many have languished and groaned on beds of abject wretchedness! How many children have been bred up in the blackest ignorance, hardened in all manner of iniquity? How many immortal souls have gone down to hell, with a lie in their right hand, having never heard of the true God and the only Savior! Some,

these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart been made to sing for joy; some helpless orphan have been taught in the Sabbath school, and trained up for a happy life here and hereafter. The Holy Bible and valuable tracts might have been far more extensively circulated in heathen lands had you not been afraid of being thought unfashionable, and not "like other folks!" Had you not preferred adorning your persons, and cherishing the sweet seductive feelings of vanity and pride.

O Christian sisters, believers in God, in Christ, in an eternal heaven and an eternal hell! Can you hesitate and ask what you shall do? Beware those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten, with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil in future.

As for your guidance, allow me to suggest two fundamental principles,—the one based on 1 Tim. 2:9; *all ornaments and costly dress to be disused*; the other on the law of general benevolence,—*the avails of such articles, and the savings resulting from the Plain Dress system to be devoted to purposes of charity*. Some general rules in regard to dress, and some general objects of charity may be easily ascertained, and free discussion will throw light on many points at first obscure. Be not deterred by the suggestion, that in such discussions, you are conversant about small things. Great things depend on small; and in that case, things which appear small to short-sighted man, are great in the sight of God. Many there are, who praise the principle of self-denial in general, and condemn it all its particular applications, as too minute, scrupulous, and severe. The enemy is well aware that if he can secure the minute units, the sum total will be his own.—Think not of any thing small, which may have a bearing upon the kingdom of Christ, and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady's divesting herself of her necklace, for Christ's sake, may involve consequences, which shall be felt

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Beware of another suggestion made by weak and erring souls, who will tell you, that there is more danger of being proud of plain dress and other modes of self-denial, than that of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe, that He who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that he will kindly permit such occasions of mortification and shame, as will preserve you from the evil threatened. *The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends*. All who enter the straight and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion, by appointing them leaders in his cause. Fix it in your hearts, that in this warfare *the Lord Jesus Christ expects every woman to do her duty!* There is probably not one in the humblest walks of life, but would, on strict examination, find some article, which might be dispensed with, for purposes of charity, and ought to be dispensed with, in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for one another; listen not to the news from the next town; but *let every individual go forward regardless of reproach, fearless of consequences*. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed, will be laid in the grave before it can ever reach their eyes. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before the awful bar, in the

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presence of that Being, whose eyes are as a flame of fire, and whose irrevocable fiat will fix you for ever in heaven or in hell, and mete out the measure of your everlasting pleasures and pains, what course will you then wish you had taken? Will you then wish, that in defiance of his authority, you had adorned your mortal bodies with gold and precious stones, and costly attire, cherishing self-love, vanity and pride? Or will you wish, that you had chosen a life of self-denial, renounced the world, taken up the cross *daily* and followed him? *As you will then wish you had done, DO NOW.*

Dear Sisters, your affectionate brother in Christ,
A. JUDSON.
MAULMAIN, Oct. 1831.

A SKETCH.

See yon traveler slowly wending his way among the hills. He seems to drag his feet wearily along, and with lagging pace moves slowly onward. His soiled attire, and countenance begrimed with dust and sand indicate to us that he has traveled far. Whence has he come, and whither is he going? Has he long been absent in some distant land, and is now hastening home to the embrace of those dear to his heart!

Now the aromatic breezes from Jericho's palm-clad hills fan his wan brow, and shake his dust-covered locks. Invigorated by this refreshing coolness, he presses forward. — His face is turned towards Jericho, and his habiliments are those of a Jew,—he is traversing the land of his father's. Now he descends into a ravine that runs amid the hills; its sides pile high with cavernous rocks—a fit place for the wild beast's lair, or the bandits lurking covert. The heart of the traveler must recoil as he enters this wild and lonely recess. Hist! did you hear that sound? Armed men are leaping forth from rocks—they rush upon the stranger—his uplifted hands do not shield him—seized he is dashed to the earth—wounds

are inflicted, until helpless, senseless, he cannot resist. The bandits strip him naked, rob him, and then slink away to divide their ill-gotten spoil. All helpless now, the stranger lies,—none to bind his gaping wounds—none to pour on the healing oil—none to whisper the gentle word of pity, hope and love. No human eye sees him—here all lonely he must die absent from home, kindred and friends, and his body will glut the savage beasts that howl amid these solitudes. Oh! not so; yonder comes a priest of God. Here is one ordained to offer gifts for the peoples sins—to teach love and righteousness—and to warn the thousands of Israel that God commands to love their neighbors as themselves. He will surely practise his own precepts. Now he gazes on his wretched brother, he will aid and comfort him. What! he turns away with hardened look, and passes cruelly on. Shall the priest of the God of mercy bear within a frozen heart? Shall he be susceptible of no emotions of pity and love? Religion! thou art shamed: thy excellence and glory have departed. The poor sufferer is deserted by his brother and left to die. But again there is hope: A Levite passes along—one of that honored band set apart for the service of God: perhaps he has not steeled his heart against all the tender sympathies of life; perhaps he will clothe and comfort his wretched kinsman. No: he too, with averted look, with shame depicted in his mein, turns carelessly away: and now the sun's hot rays may scorch, and the cold dews of night may chill the deserted stranger, until God releases him, by calling him home: then his bones will blanch with the changing seasons, and he will never have the dear privilege of resting in the sepulchre of his fathers. The winds alone will sigh a requiem to the dead, and the pale weeping stars will be the only watchers.

But yonder comes a Samaritan—one of that detested race, deemed as 't were a dog by the sufferer in his pained days. Now he can sate his vengeful ire by heaping indignities on the prostrate Jew; he now can rejoice over his fallen foe; can make him writhe and groan in anguish. He looks upon him. Does his face grow dark with anger: no; it beams with compassion! he approaches—he dresses the wounds of the Jew—binds them up—pours on the healing oil and wine—lifts him on his own beast, and carries him to a place of refuge. Here he watches over him with fraternal care until the morrow; then departing, leaves money with the host, assuring him if more is needed he will furnish it on his return. The brethren have proved the foes; the foe has proved the brother; the Jew has lost his love of God and man, and destruction soon must follow.

And now, my christian brother, can we trace any analogy between the actions here presented, and the state of the present religious world? Does he in this age, who claims to be of "the chosen race," and a priest to God, ever extend an assisting hand, and present a sympathizing heart to his afflicted brother? Is he prompt to apply the soothing oil, and cheer with friendly words? Is he at hand to smooth the pillow of the dying and whisper cheering words of a better land? Yes, and more, is he ready to exhort and pray with that wretched brother who is spiritually deceased, and is gliding imperceptibly away from God and hope? How often is the physical sufferer compelled to rely on the alien for aid, and the spiritual one to sink without the healing balm tendered by christian love? The desire for wealth has closed the heart of many a brother to the calls of compassion, by absorbing his mind with worldly care, and thus causing him to forget the mercy of a God of love; whilst the possession has

puffed up many others with pride to such an extent that they cannot stoop to administer to the necessities of the poor, or if they aid at all, do it not as aiding a spiritual or younger brother of Christ, a priest to God, but as if aiding one so far below that to notice, is to deign.

The pride of the priest and Levite closed their hearts to all that was sympathetic; their pride is closing the hearts of many to all christian feeling. There is a growing aristocratic feeling in our churches, which, unless checked, will prove most pernicious to the progress of true christianity. We are reminded of an instance of a lady claiming to be a sister in Christ, who boasted that her church was the most aristocratic in the place where she resided and frequented by the aristocracy of that city. We often hear of churches parted asunder, and different places of worship provided for the affluent and indigent. Oh! we have seen it the case and mourned over it, that the rich brother would only deign to speak to the poor one; and that the sister, especially the youthful, would refuse to associate with the one of humble means, whilst rejoicing to form the acquaintance of the rich minions of the prince of darkness.

Be of good cheer humble brother, Jesus is with you; He is still the poor man's friend. Remember that whilst spurned by the proud and potent, the glories of Divinity illumined his brow—and, cheer your oppressed soul by the assurance that "The valleys shall be exalted, and the high places made low."

B. W. J.

Washington, Ill., Aug. 24th 1855.

BEREAN COLLEGE.

This institution is fast growing up into public favor and confidence, and considering the circumstances under which it was commenced, its patronage during the past

year has been unparalleled in the history of Colleges. In answer to the thousand and one inquiries concerning it, coming from north and south, east and west, we deem it necessary to make the following statements: On the 25th of May 1853, a general convention met in the town of Jacksonville to consider the subject of education, and to inquire into the expediency of erecting in this State an institution of learning equal, if not superior to any in the State. Having addressed a throne of Grace, and laid the foundation deep in prayer to Almighty God, the convention moved to consider the proposition: Shall we have a school of the highest order; which was responded to by the adoption of the following resolution:

Resolved, That in the judgment of this convention the time has arrived when the good of the cause we plead, demands that an institution of learning of the highest order, be built up in this part of the State.—The location for the College was then moved, and Jacksonville was unanimously chosen as the most suitable point, having advantages possessed by no other location in the west. In this the convention was governed by the same considerations which led to the erection of several other educational institutions by other denominations at the same place, giving it the proud distinction of "The Athens of the West."

In April 1854, Berean College was organized under the general law of the State, and became a fixed thing, antedating all other institutions of the kind in the State, under the direction of the Christian Church. In 1855 there was a charter granted by the Legislature, giving Berean College all the rights and privileges enjoyed by any other institution either in this State or in the United States.

During the past year the College has

been in successful operation, under the superintendence of President Atkinson, whose christian character and eminent abilities for the station he occupies are doubted by none, so that vouchers are sought for neither at home nor from *abroad*. Associated with him is an able corps of teachers, who have given evidence of their qualifications and willingness to discharge faithfully the responsibilities resting on them as teachers, instructing well those committed to their care. The sacred Scriptures are a textbook in Berean College, and is not simply lectured upon, but is *studied* as any other book. An evidence of this was witnessed by the large audience present at the exhibition at the close of the first term. The class examined in sacred history, not only did credit to themselves, showing the powers of the youthful mind to grasp the simple truths of God, but instructed and delighted all present, by the readiness in which they responded to many difficult questions propounded. The experience of the teachers, and observation of Trustees only serve to strengthen their former convictions that the Bible is peculiarly adapted to, and should be the companion of the youthful mind in all the relations of life—the school-room as well as the family—the College as well as the Church.

The prospects of the College are flattering beyond all expectation. During the past year a much larger number of students was in attendance than was anticipated by any one. Instead of having the "aid and comfort" of district schools to swell its numbers and defray its expenses, it is in competition with several schools of that class, beside a number of higher schools, equal to any in the State.

Berean College, though desirous to excel as an institution of learning, is the rival of none, standing upon its own merits and

filling its own place that no other can fill, it seeks to aid all others founded in justice and sustained by manly and christian action in the great cause of education. This is the praiseworthy end that its friends, (and *for* it has none) have steadily in view.

Having been patronized during the past year as the catalogue will show by persons from Chicago to the extreme south, such an earnest cannot fail to produce the most sanguine expectation, that the present year will almost go beyond our means of accommodation. These however, will be ample in a short time. A suitable building is in course of erection at a cost of near thirty thousand dollars when complete, which will accommodate a vast number of students.

The Collegiate year commences the first monday in October next, as will be seen by the catalogue. It is the intention of the Trustees to make this Institution useful to the Church, an auxiliary to the cause of religion. Any person therefore that supports Berean College either by his money, or by sending to it his sons and daughters, will be urging forward the great work of man's salvation and the elevation of our race.

A. J. KANE.

THE LORD'S PRAYER.

The following specimens of the Lord's Prayer, in the style in use at various periods, will exhibit the changes which our vernacular has undergone since its formation, six centuries ago.

A. D. 1258.

Fader ure in heunne, haleweide beoth thi neune, cumen thi kuneriche thi wille beoth idon in heunne and in erthe. The euerych dawn bried gif ous thilk dawe. And vorsif ure dettes as vi vorzifen ure dettours. And lene ous nought into temptatioun bot delyvor ous of uel. Amen.

A. D. 1800.

Fadir our in hevene, Halewyd by thi name, thi kingdom come, Thi wille be don as in hevene and in erthe, Our urche dayes bred give us to day. And forgive us our dettes, as we forgive our dettours, And lede us not into temptation, Bote delyvere us of yvel. Amen.

A. D. 1380.

Oure fadir that art in heunnes halowid be thi name, thi kingdom come to, be thy wille don in erthe as in heune, give to us this day our breed, *oure other substance*, forgeue to us our dettis, as we forgauen to oure dettours, lede us not into temptatioun; but delyuer us from yeul. Amen.

A. D. 1534.

O oure father which arte in heven hallowed be thy name. Let thy kingdome come. Thy wyall be fulfilled as well in earth as it ys in heven. Geve vs this daye our dayly breede, And forgeve vs our trespasses, even as we forgive our trespassers, And lead vs not into temptacioun; but delyver vs from evell. For thyne is the kyngedome and the power and the glorye forever. Amen.

A. D. 1582.

Our father which art in heauen, sanctified be thy name. Let thy kingdom come. Thy will be done, as in heaven, in earth also. Give vs to day our super-substantial bread. And forgive vs our dettes, as we also forgive our detters. And lead vs not into temptation. But deliuer us from evil. Amen.

A. D. 1611.

Our father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done, in earth, as it is in heuen. Give vs this day our dayly bread. And forgive us our debts as we forgive our debtors. And lede vs not into temptation, but deliur us from euil. For thine is the kingdome, and the power and the glory for ever. Amen.

THE CRYING EVIL.

Editors of Christian Sentinel:

I noticed in your No. for June an article on the subject of Temperance (Editorial). I was a little surprized that you had the nerve and boldness to appear in a public religious Journal so decidedly favorable to the passage of a Prohibitory Law in reference to the use of ardent spirits. You may be commendable for your zeal and good motives, but are you aware of the effects of such a course? Do you not know that in your community there are many good brethren [of course subscribers to your paper] who think the passage of such a law would destroy their liberty, and infringe upon their rights as freeman; and therefore believing you in error would withdraw their patronage and say many hard things against you, and your paper—all of which would be intended to injure you pecuniarily.

We live in an age peculiarly distinguished for refinement, especially in religious matters—a refinement which begets a morbid sensitiveness in regard to every thing pertaining to politics and religion.

In the former if a man is identified with the party, all that pertains to that party, right or wrong, he adopts as a part of himself, and when any cherished practice, or principle is assailed he feels himself wounded, and of course flutters. So also in the latter, principles of religion, right or wrong are held exceedingly sacred and persons on any cherished point are *outré* sensitive. But as it is in politics, so also it is in religion, some men can do things that others cannot; but few *very few!* can continue to occupy a high place in either, if he undertakes to expose even a *criying evil*. You may tell the world that the use of intoxicating drinks is a great evil, a majority of them will agree with you, and give their aid and means to suppress it, when you

spread out before them the evils of drunkenness, and speak of the curses it has entailed upon our race, and the evil that will grow out of its continued use—they see it at once, and *might and main* they are in for prohibition. But come to the church the professors of christianity—whose lives are, or ought to be, a living community of everything good in its moral and physical tendency—and here, even here, in the courts of Zion—in the mountain of the Lord's House, from whence the true light is to shine to illuminate a dark and benighted world; yea, even here it will not do to advocate the prohibition of the greatest curse, the most crying evil of the age, without treading upon the tender feelings of some good brethren, who of course from long habit have contracted an almost uncontrollable appetite for the *creatur*. Now, you may tell them their duty in other respects—you may exhort, warn, beseech and even charge them with a want of spiritual mindedness, and they will not become offended—at least they will continue to patronise you, and think you are intending it for others, that it is for their good. But when you touch that which lays nearest the heart, *their darling beverage*, they flare up at once, and forthwith send you notice to discontinue their paper. Now this being the case, the question is:—Is it not dangerous to the popularity of your paper, to expose the evil, even though you see it in the pales of the church. Had you better not cease to "cry aloud and spare not, showing the people their sins and the house of Jacob their transgressions,"—and instead thereof say "*peace, peace,*" even tho' there is no *peace*, that you may glide along upon the popular current, and have *dram drinking* and *dram loving* christians, your friends and patrons.

If they have contracted a fondness for the article and it has become a part and parcel of household goods—although the

example is against the genius and principles of christianity—and the influence, obnoxious and deleterious to the family circle, for the sake of their pecuniary aid, had you not better forbear at least for a while.

This suggestion is based upon the supposition that ardent spirits are used by christians as a part of christianity itself; and with this view they must suppose the scriptures teach it as a religious rite, or permit it as a religious enjoyment. It would look strange indeed that any man among your people, who take only the scriptures for their guide in all such matters should be ignorant of what they teach upon that subject; perhaps, some by your request would furnish you with chapter and verse, precept or example for the practise, rather than send in a notice to discontinue their paper; surely if honest they have no fears of investigation; every man of common sense knows, that truth loses nothing by investigation, and as we desire to know the truth, and practice the truth, no pains should be spared to apprehend it on all subjects connected with our life and Godliness.

J. H. HUGHES.

SPRINGFIELD, ILL., August 22 d. 1855

Messrs. Editors: I have just finished reading the August number of the Sentinel and must say that I have been greatly benefited by so doing; it is indeed a beautiful sheet, and I believe it will vie in interest with any of its size printed in the west—and it is the very thing we need, and so long as it is the hands of men who are not afraid to speak their sentiments, and express their opinions upon and subjects we have every reason to believe that it will be the means of extending truth and righteousness throughout our land, and in the region and shadow of death, light will eventually spring up; 'tis true I differ with you

in some few points. Yet I do not feel like many others, to order my paper stopped, because the editors do not see everything as I do. I notice the names of some in your paper, who order it stopped on account of its advocating the prohibitory law. I was truly astonished when I saw this, for I thought it something in which every true lover of liberty, and every christian parent was interested. It is a cause which I dearly love, and though but twenty years of age I have buckled on the armor of temperance, and have entered the field, and shall do all in my power to put an end to the woes and wretchedness, pain and anguish of those who have been stricken by the cursed monster intemperance, and bind the broken hearts of wives and mothers, by restoring to their embrace him who should be the kind protector of the one, and the pride and comfort of the other in her old age; instead of bringing her grey hairs with sorrow to the grave, and making many a desolate fireside joyous and happy, by the return of a once fond and affectionate father and husband. Young men, Oh! beware, for the many sparkles and bubbles which you perceive in the glass, are as it were the dregs, which are drenched from your fond mother's heart. If the opposers of this law can give as good a reason for opposing this law as we have in its favor we will willingly hear it, but what is more strange is to think that men possessed with any part of humanity, or who have the least spark of love dwelling in his bosom; openly and avowedly oppose this law. for the simple reason they do not want to be deprived of one great luxury as they term this great evil.

Nothing more at present, but remain yours in favor of prohibition.

WM. T. CHURCH.

REVISION.

This is one of the most important enterprises ever undertaken by men. It has now assumed the historic character. It is not a mere experiment, the success of which is doubtful. The friends of this cause have only to pursue the policy begun, and they will secure the blessing of all future generations.

The American Bible Union, whose object is to give pure versions of the Bible in all languages, and the Revision Association, formed for the purpose of aiding the Union in the work of securing an amended English version, are both constructed on broad and liberal principles, admitting to membership all who love the word of God, and desire to see it exactly translated with the least possible obscurity or indefiniteness.

It is well known that the Reformers have entered with great zeal into this work, and that they form a constituent of both societies. It is also well known that the opposers of Revision, at an early period, made this union of Baptists and Reformers, for a specific purpose, one of the grounds of objection to the enterprise.--- They probably feared that this union would filiate some of their brethren with the Reformation so strongly, as to destroy their faith in the principles maintained by our denomination. Hence, they projected a review of the system of Alexander Campbell, and requested the Rev. Dr. Jeter to prepare a work on this subject. In accordance with this request, the book is now before the public, and, so far as this subject is concerned, the friends of revision in the Baptist ranks are forewarned. I do not suppose, however that they needed this book for the information it contains, having previously had full knowledge of this way.

Since the publication of this work, some

attempts have been made to excite the fears of Baptists on the ground that leading men sympathize with the errors of Campbellism. Not a single example has yet been given where any Baptist connected with the Revision enterprise has departed from the faith of the gospel. It is my firm conviction that no such instance can be found. So far, then, it remains to be shown that any injury has resulted to the gospel standing of a single member of our denomination. If hints, and questions asked in a courteous style, but indirectly amounting to charges, are to be taken as indicative of the fact, the proof is abundant. If private letters sent to different parts of the country, and the essays of anonymous writers, are to be taken as proof, then the proof is at hand. But what man of sense and reflection, and especially of pure religious feeling, does not see through this scheme of attack.--- I repeat it, not one example can be produced of a Baptist connected with the Revision enterprise having departed from the faith, as he always held it, in consequence of the union with Reformers in this great work.

But, probably, the main point in the charge is, that the policy of leading men in the Baptist ranks is the endorsement of Campbellism. If this be true, we ought to understand it, and act accordingly. It is a question of some importance. In what does endorsement consist?

It is the opinion of Baptists, that Pedobaptist denominations are constituted in error, that their whole ecclesiastical system is an error, and that infant baptism is the ground and pillar of Popery. How is union with them an endorsement of their errors?

The whole Baptist denomination in the United States were once united with them in the American Bible Society. Was this

an endorsement of their errors? Was it ever so regarded? A large portion of our churches are now united with them in the American Sunday School Union, the American Tract Society, and the American and Foreign Christian Union. Do the Baptists, thus uniting with them for specific ends, endorse their errors? Have any of them in consequence of this union, become Presbyterians, or Episcopalians, or Methodists? They unite with them in prayer meetings; they invite their ministers to preach for them; they treat them with courtesy and Christian regard. Is this an endorsement of their errors? Was it ever so regarded by the great body of the Baptists? Have they ever thought it necessary, in order to show their orthodoxy, to fight error with the spirit of the devil? Union for a specific religious object, is not an endorsement of the views of those whom we unite, beyond that specific object.--- Why, then, is it charged upon the friends of Revision that they endorse error by uniting with Reformers to procure a faithful translation of the word of God?

Efforts have been made to create the impression that I have endorsed Campbellism. Just so far as I endorse the views of Alexander Campbell, I have clearly and definitely stated. So far as I do not endorse them is just as definitely stated. No man who has time to reflect properly can be ignorant of my position. To the repeated inquiries and anonymous essays that have appeared, I have paid no attention. I do not intend to reply to communications so little profitable to the cause of Christ. It would be an endless work, when, if nothing else could be found to perpetuate the charges, some sentence, or even single word, would be made the text for a host of anonymous writers. In the second place, the Western Baptist Theological Institute has a Board of Trustees, to whom its interests are confided, and they are men capable of judging the fitness of the Professors they employ. In the third place, I should feel my self-respect greatly lowered, could I condescend to answer such attacks.

But, perhaps, it is the policy of certain Revisionists that is viewed as an endorsement. And

what is this policy? It is that of the late Dr. Waller, as stated in his private letters to Mr. Campbell, now being published. I will agree with you as far as I can. I will not abate one jot of principle. I will treat you as Christian brethren, and discuss our differences in a spirit of kindness.

In his third letter to Mr. C. he says, "My rule has been to act with all men in a good cause where no sacrifice of truth and conscience was demanded. I believe I am doing so, in co-operating with you in the Bible enterprise."

"A hint from you to the editors of your denomination to cultivate peace, and not seek controversy with the Baptists, would be very beneficial. Such has been my course towards your brethren, since my return to the editorial chair of the Western Recorder. I am by letter and otherwise, urging a similar course upon my brethren everywhere. I believe such a policy will be attended with the best of consequences."

Now, what is the attitude of the Tennessee Baptists in regard to this letter? In the issue of August 4th, the late Dr. Waller is charged as having been tempted, and as having fallen, purchased by the gold of Alexander Campbell.--- I do not aspire to the reputation of the man who charges corruption by means of gold upon the dead, who can no longer defend themselves, and especially upon the late Dr. Waller, whose praise is in all the churches. No man in the Baptist ranks was more firm in the principles of the gospel. No man defended them with more zeal and ability than he did, up to the very time of his death. And because he, being engaged with others, in union with Reformers, to promote pure versions of the Scriptures, recommended to his brethren not to seek controversy with them, but to treat them with Christian controversy, he is charged as having fallen by the gold of Alexander Campbell. I am altogether mistaken in the character of Baptists, if they do not make the lump of gold too heavy for the author of the charge to bear. Let the Baptists read the private letters of Dr. Waller with care. Let them be published world-wide. They do honor both to his intellect and his heart. Blessed are all they who partake his spirit, in prospect of death and the judgement. In all my ministerial efforts I have endeavored to pursue this policy. And in every place where this policy prevails, good has been the issue. Former bitterness of feeling, which led to most unhappy results in social intercourse, and neither increased the Baptist in-

terest, nor diminished the success of the Reformers, has been succeeded by kind feelings, and the absence of offensive doctrinal hostilities.— And yet each maintains and publicly defends, in their respective congregations, their own views of doctrine and practice.

The policy recommended by the late Dr. Waller has been the policy of leading Revisionists from the beginning. United with reformers in this noble enterprise, they have deemed it Christian policy to avoid offensive opposition to each other. They will not abate one jot of principle, while at the same time they will treat Reformers and Pedobaptists, whether in or out of this union, as men and gentlemen. They will rebuke sin and error as much as they have ever done, but not in the spirit of Satan. If this spirit, this policy, is an endorsement of error, we have mistaken the character of pure religion.

I hope that this policy will be carried out faithfully by all who love the Revision enterprise. It will be attended with the best of consequences. I fully agree with the late Dr. Waller in his views, as expressed in his third letter to Alexander Campbell:

“What some Pedobaptists have said about your aid in the Revision enterprise, has but convinced me the more firmly, that we should give place to such egregious folly by subjection, no, not for a moment. It is but the dernier resort of men driven to the last extremity. It is already losing its effects, even upon the minds of the ignorant.”

Let not the friends of Revision be divided among themselves, and especially upon the ground of a policy so obviously pure, noble, and Christian. The Lord reigns, and he will guard pure and undefiled religion, and make even the wrath of man to praise him. We have a great work before us. If we do this work faithfully, we shall reap the reward. No Baptist within my knowledge has any affinity with error, in consequence of union with reformers in the Revision enterprise. The insinuations that have been thrown out to the contrary are unworthy of notice. The fears of brethren are not justified by facts.

I hope that all the friend of Revision will say, in reference to Reformers engaged with them in this noble work: “We will agree with you as far as we can. We will not abate one jot of principle. We will treat you with Christian courtesy, cultivate peace, and discuss our difference in a spirit of kindness.

This line of Christian conduct is beyond dis-

pute correct. Let all Baptists who really love the cause of Revision stand up to it boldly. Let them not be moved by appeals to their fears, by the charge of endorsing Campbellism, nor by charges against the honored dead of having been purchased by gold. S. W. LYND.

HEAVENLY REGION.

There's a region above

Free from sin and temptation,

There's a mansion of love

On the mount of salvation;

Then dismiss all thy fears,

Weary pilgrim of sorrow,

Though thy sun set in tears,

'Twill rise bright on to-morrow.

OBITUARY.

Departed this life, in the 47th year of his age, brother and elder John A. Holderbey, in Mercedocia, Morgan Co. Ill., on July 19th 1855. The deceased was a man of rare excellence; possessed of a strong and active mind, and gifted with an easy utterance of the divine knowledge he had gathered from the Bible. It was his chief delight to impart it to those around him, whether in the church or out of it. Having possessed himself in the spirit of his Savior, like him, his benevolent heart yearned for the salvation of sinners. As an overseer, he ever manifested, by word and conduct, an unceasing watchfulness for their prosperity. Their success was his joy; their sorrow was his sorrow. But he is gone. His labors are over, and he taken up to his reward. Additional treasure is in the heavens, and a new motive before those who survive, to imitate his example. We would bow with uncomplaining submission to this heavy bereavement. The Lord's ways are above, and unlike ours. In hope we commit his body to the tomb, to await that day, when if we are faithful, we shall be permitted to see the reason of the removal of a good man, in the midst of his usefulness, and spend a happy eternity in adoring the wisdom and goodness of Him who doth all things well. Wm. J. WACKERLE.

Mercedocia, Aug. 15, 1855.

EDITORIALS.

DEAR READERS: Time with steady tread pursues his onward course, bringing out new successive events, and ripening the purposes of God. Since we commenced the publication of the Christian Sentinel, the sun has twice made its annual circuit, and we are now entering the third volume, with feelings we will not attempt to describe. When we issued the first number, the questions with us were, “do we need such a work?” Will it be sustained? The first question has been answered, and no one of ordinary intelligence will pretend to say that we do not need such an instrument or medium of intelligence, and though it may be presumptuous in us; yet we flatter ourself that we have been instrumental in accomplishing some good; and that our labors have been appreciated, we have the testimony in the letters of encouragement which we have received from a number of intelligent brethren in different parts of the country. True, we have met with some unpleasant incidents, and have been pained to see in the spirit manifested by a few of our correspondents, a disposition foreign to the christian character, and an uncultivated and unrefined nature. A few of these have ordered us, with all the mock authority and sham pomp of a little Pope, to discontinue their paper, because we had the temerity to express our convictions and reprove some of the popular sins of the day without consulting their will; but for all the loss sustained of this character, we have been compensated tenfold and our gratitude has been excited by the many tokens of sympathy and good will which we have received.

The value of a well-conducted, independent Journal, is becoming every day more apparent, and the impression is now general that the principles of the christian religion can be more extensively diffused, and

successfully defended through the aid of the press, than by any other human agency

The second question has not been so satisfactorily answered, and the “Prophets of evil,” have all the while predicted that the Sentinel, could not, or would not be sustained. On this point we have had some misgivings which the past two years have not entirely removed. That it could be sustained there can be no doubt, but that it will be, is not so clear owing to various local divisions and jealousies which unfortunately have been permitted to develop among us; thus preventing a hearty cooperation in any public work; but we still have hope, and instead of relaxing, we are determined to redouble our efforts

Our policy will be the same as heretofore. The Bible is our text book and guide and our main effort will be to develop its principles and enforce its precepts. We shall try to rightly divide the word of truth, giving to saint and sinner their portion in due season.

A few pages in each number will be devoted to the first principles of Christianity. This is necessary from the fact that we are continually receiving new readers, and many who are anxious to learn the law of the Lord more perfectly. Church organization or the relative duties of officers and members in the congregation, is now being investigated by an able writer, and most exemplary christian Elder. We hope the brethren will read with care the articles of Bro. Williams on this subject.

BIBLE REVISION.—The great work of the age will receive our attention and individual co-operation. We hope this work will be pushed on with untiring zeal, until all the nations of the earth shall have the “word of the Lord” faithfully translated in their own tongue.

TEMPERANCE, as it is one of the christian graces, will be considered a legitimate

subject for our pages. The evils of intemperance will be pointed out, and the duty of good citizens and christians in reference to the traffic in intoxicating drinks will be discussed. Our position is, that the indiscriminate sale or use of alcoholic liquors is morally wrong. Does any brother dispute the position? Let him show us our error.

EDUCATION of male and female, will receive our attention. This subject is now exciting the attention of all parties; and consequently greater facilities and advantages will be offered to the "rising generation" than their parents enjoyed.

Home missionary labor will be advocated to the best of our ability.

We believe, unless more attention is paid to this department, and Evangelists kept in the field to build up new congregations, and strengthen the weak, our cause must suffer, and sectarianism, infidelity, and the world triumph over the truth.

The foregoing are a few of the topics which we intend to discuss in the present volume, but how far we shall "stick to the text" time and circumstances must determine. As heretofore our aim shall be to make the Sentinel, an independent, high-toned Christian Journal, and nothing incompatible with this shall with our consent ever appear on its pages. Brethren we cannot promise any great improvement on the past only through your co-operation. Give us sufficient patronage to enable us to do it, and we will add *eight* more pages to the Sentinel, and I print it on the best quality of paper and spare no pains to make it in every respect a paper of which none among you need be ashamed.

Every subscriber is authorized to act as agent, and send as many names (with the \$1) as possible.

For the present adieu.

W. A. MALLORY.

EXPLANATION.—The present number has been delayed about two weeks, so as to give all our old subscribers who wish to discontinue, time to notify us to that effect, and also for Agents to report new subscribers. We have printed off several hundred extra copies, so as to be able to supply back Nos, for several months. Our prospects are brightening, and we now feel confident of a liberal support. Let no friend of the enterprise relax his efforts, and the work will succeed.

TO CORRESPONDENTS.

An interesting communication from Bro. Northcut is in type, but was crowded out for want of room.

It will appear next month.

OUR COLLEGE POLICY by W. S. Speer, came after the form was made up, and though we regret it, we are compelled to lay it over for October.

CO-OPERATION, and an Obituary, by Bro. Bristow will appear in the next number.

A LETTER from a brother in Perry county, recommending Bro. Bristow to the State Meeting, as a suitable person to be educated at Bethany College out of the avails of the Hymn Book, was received, and marked for insertion, but has been mislaid. We hope Bro. Bristow's claims will be presented and favorably considered.

See Prospectus on the fourth page of the cover.

THE NIGHTINGALE.—A new Music Book by A. D. Filmore, designed for children and juvenile singing schools, has been laid on our table. We only have had time to glance at the pages, but from the well-known character of the author, we feel no hesitation in recommending the work to all who wish to cultivate the beautiful and purifying science of music.

THE CHRISTIAN SENTINEL

"Watch ye stand fast in the faith; quit ye like men; be strong." Paul.

VOL. III.

OCTOBER, 1855.

No. 2

The Sanctification of the Lord's Day.

A Discourse delivered to the Church at Bethany, Va., on Lord's day June 17th, by Prof. Milligan, of Bethany College.

The following discourse though of considerable length, is well worthy the careful perusal of every christian. The Lord's day, with its associations, is to the christian, a hallowed day, and should be devoted entirely to the contemplation and enjoyment of all the pure spiritual blessings secured by the resurrection of Jesus Christ, from the dead.

ED.

"The Sabbath was made for man." Mark ii. 27. Of course, then, he needed it. And if he needed it in Eden.—if it was necessary to consummate his happiness even before sin had defiled the bowers of Paradise, does he not need it still?

To answer this question in a manner satisfactory to all, it may be necessary to inquire into the objects for which the Sabbath was instituted. These are summarily stated in Genesis ii. 1-3: "Thus the heavens and the earth were finished, and all the hosts of them; and on the seventh day, God ended his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from his work which he had created and made." This language is very generic; but it is

very clearly and fully illustrated by the subsequent facts, precepts, promises, and threatenings of the Holy Oracles. Omitting the occasional allusions to this hebdomadal division of time, that occur in Genesis, the next direct reference to the Sabbath is in Exodus xvi, 22-30, a short time before the giving of the law from Mount Sinai.—Soon after this it was incorporated into the Institution of Moses, and some very special enactments were made concerning it. A few references will suffice for our present purpose. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou nor thy son, nor thy daughter, thy man servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it." Exodus xx. 8-11. "Six days shall work be done; but the seventh day is the Sabbath of rest, a holy convocation; you shall do no work therein: it is the Sabbath of the Lord in all your dwellings." Lev. xxiii. 3. "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up to read." Luke iv. 16.—"For Moses of old time hath in every city them that preach him, being read in the

has been opened; life and immortality have been brought to light through the great Captain of our salvation. Hence the most feeble soldier of the Cross may now chant the victor's song, "O Death, where is thy sting! O Grave, where is thy victory!"

Regarding, then, the first day of the week as merely commemorative, having no other object than to celebrate the triumphs of the Prince of life, and our victories through him, does any Christian still ask for authority to sanctify it and to consecrate it wholly to the service of the Lord? Tell it not in Mecca, lest the worshippers of the false prophet rejoice. Publish it not to the world, lest those who celebrate the birth day of a Paine, a Hume, or a Voltaire, triumph. Tell it not to the American patriot, whose heart, with each rising sun of the 4th of July, is carried back to the scenes of "seventy-six," lest he reproach you with falsehood.

But there is authority, enough it appears to me, to satisfy the most skeptical, for the sanctification of the first day of the week. We have the example of the Lord himself and of his disciples, between the time of his resurrection and ascension. "Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, peace be unto you. As my Father has sent me, even so send I you. And when he had said this he breathed on them, and said unto them, receive ye the Holy Ghost. Whosoever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, we have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus the doors being shut, and stood in the midst, and said peace

be unto you. Then said he to Thomas, reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, my Lord and my God!—Jesus said unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." John xx. 19-29. The attentive reader of this passage will at least pause and inquire, Why were the disciples assembled together on the first day of the week? Why did Jesus, on that day, appear in their midst and pronounce a blessing upon them? Why were the same things repeated on the eighth day following, or the first day of the next week? To these inquiries, but one answer is suggested by enlightened reason; as God gave the world an example by resting the seventh day, so Christ has here left us an example by meeting with his disciples and blessing them on the day of his resurrection. Many however, like Thomas, still forfeit the blessing by their absence.

The Holy Spirit has also given its sanction and authority, by descending on this day to qualify the apostles for their mission, and to introduce the long expected reign of Heaven. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, and they spake as the Spirit gave them utterance." Acts ii 1-4.

The law of this feast is recorded in Lev. xxiii. 15-21: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number fifty days, and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave-loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock, and

two rams; they shall be for a burnt offering unto the Lord, with their meat-offering and their drink-offerings, even an offering made by fire, of sweet savor unto the Lord. Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first fruits, for a wave-offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest. And ye shall proclaim on the selfsame day, that it may be a holy convocation unto you; ye shall do no servile work therein; it shall be a statute forever in all your dwellings throughout your generations."

I am aware that commentators are divided on this subject. By the Sabbath of the 11th and 15th verses, the Pharisees understood the fifteenth day of the month Abib, or the first day of the unleavened bread, occur on whatever day of the week it might; and many Christian expositors have acquiesced in this interpretation.—According to this exegesis, Christ was crucified on the *Paschal Sabbath*, or sixth day of the week; the wave-sheaf was offered, that year, on the common Sabbath, or seventh day of the week; and consequently, the Pentecost, or fiftieth day after this, also happened on the seventh day of the week. But I see no authority for this exposition of the passage. It is true, that on the first day of the unleavened bread there was a holy convocation. On that day all servile work was forbidden.—But it is also true, that the seventh or last day of the feast was consecrated in the same manner. "In the seventh day is a holy convocation, ye shall do no servile work therein." Can any one, then, assign a reason why the Sabbath of the 11th and 15th verses should be referred to the first, rather than to the seventh day of the feast? It ought to be observed, that while the first and tenth days of the seventh month are both called sabbaths, this term is not applied to either the 15 or the 21st day of the first month in the law of the Passover. Still, however, they were sabbaths. Literally, each of these days was a sabbath: but neither of them was *the Sabbath*. The seventh day of the week, come on whatever day of the feast it might, was, of

all the seven, the most sacred. So testify the Law, the history, and the tradition of the twelve tribes. To this day, therefore, we are constrained to refer the Sabbath of the 11th and 15th verses. Hence the first fruits of both the barley and the wheat harvest, were *always* waved before the Lord on the first day of the week—on the morrow after the common Sabbath. Hence we correctly sing,

"This is the day the first ripe sheaf
Before the Lord was waved,
And Christ, first fruits of them that slept,
Was from the dead received,

This is the day the Spirit came
With us on earth to stay;
A comforter, to fill our hearts
With joys that ne'er decay.

This day the Christian church began,
Formed by his wondrous grace;
This day the saints in concord meet
To join in prayer and praise."

A day so long celebrated in the types and shadows of the law; the day on which the Redeemer rose; the day on which he afterwards met his disciples; the day on which they were all, with one accord, in one place, when the Holy Spirit came down to reap the first-fruits of the great harvest of the world; the day on which was formed the most important organization ever established beneath the heavens, must surely be most sacred, most dear to all the followers of the great Hero of man's redemption.

What need, then, have we for any farther testimony? Does any one demand more evidence before he will consent to consecrate the first day of the week wholly to the service of the Lord? If he does, he has it in the example of the primitive Christians.

The church at Troas assembled on the first day of the week to break the loaf.—"And we sailed away from Philippi after the days of unleavened bread, and came unto them at Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." Acts xx. 6-7. This was not an extraordinary or special meeting. Had such

been in harmony with the apostle's designs, he would not have tarried there six days before calling the disciples together; "For he hasted, if it were possible for him to be at Jerusalem the day of Pentecost." It is therefore evident from the whole narrative, that they came together on the first day of the week, as they were wont, to celebrate both the death and the resurrection of Jesus Christ. The same custom prevailed at Corinth and in the churches of Galatia, with the sanction of the chief of all the apostles. "Now, concerning the collection which is of the saints, as I ordered the congregations of Galatia, so also do you. On the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury; that when I come there may be no collections." 1 Cor. xvi. 1-2

This was not a matter of Jewish or Gentile superstition. It was of Christian origin. It was sanctioned by our Lord himself, by the Holy Spirit, and by the holy Twelve. It prevailed at Troas, at Corinth, and in all the churches of Galatia.—Hence it was legitimately inferred, that the first day of the week was sanctified by all the apostolic churches.

This conclusion is very strongly corroborated by the testimony of ecclesiastical writers. About fifty years after the death of the last of the apostles, Justin Martyr appeared as a witness on this subject. He says, "On the Lord's day, all Christians in the city or country meet together, because that is the day of our Lord's resurrection: and then we read the apostles and prophets; this being done, the president makes an oration to the assembly to exhort them to imitate and to practice the things they have heard; then we all join in prayer, and after that we celebrate the sacrament. Then they who are able and willing, give what they think proper; and what is collected is laid up in the hands of the president, who distributes it to the orphans, and widows, and other necessitous christians, as their wants require." Irenæus, who flourished during the last part of the second century, says, "On the Lord's day every one of us Christians keep the Sabbath." Eusebius, the father of ecclesiastical history, and who wrote about the beginning of fourth century,

testifies, "that from the beginning, the Christians assembled on the first day of the week, called by them the Lord's day, to read the scriptures, to preach, and to celebrate the Lord's supper." The testimony of the learned Mosheim is also very conclusive: "There are a few regulations which may be considered as common to all Christians, and of these we will give a brief account. The Christians of this century (the first) assembled for the worship of God and their advancement in piety, on the first day of the week, the day which Christ resumed his life: for that this day was set apart for religious worship by the apostles themselves, and that after the example of the church of Jerusalem, it was generally observed, we have unexceptionable testimony."

But to my mind, the most conclusive testimony is that of John the Apostle. "I was in the spirit on the Lord's day," said the beloved disciple, Rev. i. 10. The Lord's day. Of course, then, it is not our day; much less is it the Devil's day. A thousand precepts like the fourth commandment, could not more clearly and specifically express God's reserved right to this portion of time, than the name by which he has seen fit to designate it. What belongs to A, does not belong to B. And what belongs to God, does not belong to man any further than the great Proprietor of all things has delegated to him the right to use it. This right has been very liberally bestowed. The cattle upon a thousand hills, all the fowls of the mountains, the fishes of the sea, and the entire vegetable and mineral kingdoms, have been given to man in fee simple. Six days, also, out of every seven, have been granted to man for secular pursuits, so far as these may not be inconsistent with God's glory and man's chief good. But one day has been sanctified as certainly as the Lord's supper has been sanctified. If, therefore, some of the Christians were punished for appropriating this sacred feast to their own sensual gratification, is that man less guilty before God, who appropriates any portion of the Lord's day to his own selfish or secular purposes? For the present, I shall cite but one additional witness. In the first verse of the forty-sixth chapter of Ezekiel, the prophet says,

"Thus saith the Lord God, the gate of the inner court that looketh toward the east, shall be shut the six working days, but on the Sabbath it shall be opened." What is the meaning of this? What does this Sabbath signify? It is very evident, that the fulfillment of this prophecy belongs to the future. There has not yet been a shaking in the valley of dry bones; the twelve tribes of Israel have not been restored to their own land; the stick of Judah and the stick of Ephraim have not become one; Gog has not led his unnumbered hosts against the mountains of Israel; the great battle of Armageddon has not been fought in the valley of Hamon Gog; the spirit of grace and of supplication has not been poured out on the house of David and on the inhabitants of Jerusalem; they have not looked upon him whom they pierced; the symbolical temple has not been reared, nor have the holy waters yet issued from its threshold for the sanctification and the salvation of the world.

The last chapters of Ezekiel are, therefore not a literal description of the rites and ceremonies of the old Institution.—The old partition wall has been demolished and will never again be erected by Divine authority. Christianity has placed the world on a common platform. "In Christ Jesus neither circumcision availeth anything nor uncircumcision."

"Now smoking sweets and bleeding lambs
And kids and bullocks slain—
The rice and spice of costly names
Will all be burned in vain."

But the name of the type is often metaphorically transferred to the antetype.—This is very common, especially in the writings of the prophets. Hence the last nine chapters of Ezekiel are but a symbolical representation of the organization, works, services, and missionary labors of the Israelites converted to christianity, when the veil shall have been taken away from their hearts and they shall have seen the end of that which was abolished in Christ more than 1800 years ago. Hence the temple is not a building of stone and cedar, of gold and silver; it is the temple of the living God, of which the tabernacle of Moses and the temple of Solomon were but shadows. Hence the waters that issued from

under its threshold, are not the overflowings of Silsam, Bethesda, or any other natural fountain within or without the walls of Jerusalem; they are the living waters of Calvary; they are the stream that flowed from the side of our Redeemer; they are the same in kind that issued from the Holy City eighteen hundred years ago for the healing of the nations, and which will again burst forth with all their healing efficacy, when the scattered tribes of Israel shall have been converted and builded into a holy temple in the Lord, on the foundation of prophets and a postles, Jesus Christ himself being the chief corner stone.—Hence the Sabbath is not the seventh day of the week; it is not the Patriarchal Sabbath; it is the Lord's day, the birth day of the new creation. There remains therefore, a rest, an earthly Sabbath for the converted Jew, and consequently, for the converted Gentile, "where there is neither Greek nor Jew, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

The obligation, then, to sanctify the Lord's day, to consecrate it wholly to the service of the Lord, is enforced by the analogy of the primitive Sabbath; by the laws and the wants of our own physical, intellectual, and moral nature; by the highest moral, social, and religious interests of society; by the natural desire to commemorate great and interesting events in our own history, fortunes, and destiny; by the resurrection and triumphs of the great Hero of man's redemption; by the example of Christ, of his apostles, and of all the primitive churches; by God's reserved right to this portion of time; and by the consideration, that when the Jews shall have been converted to Christ, and organized according to the pattern of Moses, and the precepts of the apostles, they will still have a Sabbath—a holy day to holy purposes.

From these premises, then, we infer, that everything is sinful on the Lord's day which interferes with its own hallowed associations; with the proper discipline of our own hearts; and with the proper education of our own families and other dependents; and consequently, that much of the traveling, visiting, reading, conversation, and other exercises of this day, are an abomination in the sight of God, and utterly in-

consistent with the Christian profession.

And finally, it is evident from what is before us, that the sanctification of the Lords day by all Christians would greatly promote their own enjoyment and enlarge the sphere of their usefulness; that it would be a powerful check on many of the social and national evils that now curse the world; and that it would be one of the most efficient means of introducing that most glorious era in earth's history, when "The wolf shall lie down with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child put its hand in the cockatrice's den. They shall not hurt nor destroy on all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover sea."

DISCIPLINE No. I.

In addition to our remarks on the *over-seers' office*, in a former number, we now design to point out some of their duties, in connection with a proper course of discipline in the congregation, over which they have been called to preside. From study and careful observation we are convinced, that the church of Christ can never prosper, in a high degree, and exert an extensive influence on the world, until its discipline is more rigidly enforced. When we look at the great *end* which Christ designed to accomplish by his death, and the Gospel arrangement, we admire its magnitude and the wise adaptation of means which he has appointed, for the accomplishment of his purpose.

If we desire to know what is the true standard of Christian character, we must refer to the epistolary communications to the primitive churches, rather than to miscellaneous public opinion, in these days of

extra liberty renown. We shall cite a few words from Paul on this point. Titus 2: 11-14. "For the grace of God that bringeth salvation hath appeared unto all men—teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *peculiar* people, zealous of good works."

The *example* of Christ and his apostles, corresponds with their instructions. Peter says, in his first epistle. Chap. 2: 21-23. "Because Christ also suffered for us, leaving us an *example* that we should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." Paul in his first epistle to the Corinthians, says Chap. 11: 1. "Be ye followers of me, even as I also am of Christ." Perhaps there is no better standard of true moral perfection, by which a disciple of Christ can compare himself, than the short lesson above cited. It shows that no person, who assumes the name of Christ, is at liberty to make any *compromises* with worldly *lusts*, or with *iniquity*, in any of its various forms.

The state of a Christian is a very peculiar one. He has been redeemed "with the precious blood of Christ," and adopted into the heavenly family, here on earth. His affections have been withdrawn from earthly objects, and set on heavenly things. He is in the world, but he is not of the world. In this new relation he is enjoined to "Abstain from fleshly lusts, which war against the soul." Peter, in addressing

such persons says, (second Ep. Chap. 1st v. 5-11.) "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather brethren give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ." The elders should teach these, and many other similar things to the brethren, as an inducement to diligence and watchfulness in their Christian calling. Scriptural instruction, seasonably given, is a powerful *antidote* to apostasy, from the service of Christ. It forms an essential element, in Christian discipline. In addition to the instructions already noticed, the elders should teach the brethren the various duties, which they should attend to in the different relations of life. Among them we shall only mention a few; the Scriptures mention many more. It is a Christian's duty, to be thankful to God, for blessings received. He should speak of his mercy on them that fear him; and should reverence him under all conceivable circumstances. He should pray much to God, even remembering the diligent example of Christ and his apostles, in this respect. He should not forsake assembling with the saints, at the house of worship; but should honor the Lord there, by uniting with his brethren, in the absence of gospel ordinances, on all proper occasions.

This he should endeavor to do with due decorum, according to the command of Paul, who says, "Let all things be done decently, and in order." He should preserve his Christian character, *unblemished* before the world; that his light may shine brilliantly before men. In the relation of a *citizen*, he should render unto "Cæsar the things that are Cæsars." As a *parent* in the domestic circle, he should make his house a place of worship; he should bring up his children "in the *nurture and admonition* of the Lord." He should endeavor, by precept, and by example, to impress their minds with a proper respect for the Lord's day, and many other sacred things. He also should labor to imbue their minds, with a due regard for their superiors, in age, knowledge, and experience. He should teach them, that wholesome *restraint*, and due submission to parental, civil, moral, and religious authority, are not *derogatory*; but *ornamental* to youthful character. And farther than this, as a *Christian parent*, and *member of the Church of Christ*, he should interpose his influence and authority, as far as possible, if necessary, to prevent his children from being enticed into riot, reveling, dancing, gambling, intemperance, and many other similar things—this he should do, in the first place, by suffering no such things to be done, by any person, at his own house; and secondly, by teaching his children the impropriety of such things, and if necessary, by preventing them from going to places, at certain times, where *some or all* of these things are tolerated, and likely to occur. From these duties as a christian parent, he must not shrink, if he would maintain his christian integrity blameless before God.

We shall next notice the relation of children to parents, and to the church.—God has commanded children to obey their parents in the Lord. He has told them

prayers and blessings, will be remembered in time and eternity; and if the faithful soldier of the Cross falls while doing his duty when most needed, he falls gloriously, and his reward will be unspeakable and eternal.

A REST IN HEAVEN.

How sweet the thought, how cheering to the lone and desponding spirit, the hope that there is a sweet rest for them in the bright eternity: a calm unbroken rest of peace and happiness; a retreat from the cares and toils of life—a bright and everlasting abode in that holy land of immortal bliss. Oh! who can be weary of contemplating, or who can turn aside from such sacred contemplations, and say these few earthly ties are too strong to sever. Earthly ties! and what are they? Of what do they consist, that we are so strongly bound by them to this world, to a life that has mingled with its sweetness so much of bitterness and strife? Love, friendship, hope, we know will bloom brighter, purer, and holier in the world above—knowledge, fame—the praise of Him our Redeemer; “is it not sufficient glory? Why does the worldly love of riches confine the affection of mankind to a worldly sphere. There is no unsatisfied want in Heaven, there is no sorrow, there is no tribulation mingled with happiness, no weariness or pain attendant upon pleasure, but all is one bright beam of never ending joy! And yet the world is beautiful, fair flowers are strewn along life’s pathway for us, but how soon their beauty will decay and their fragrance is of brief duration. We have friends whose smiles are the bright sunlight of our existence, and in whose love and society we may deem ourselves happy: but alas! how often pale death flings his cold embrace around them and dust receives its kindred dust, and then we are doomed to mingle with cold heartless strangers, while

the world only presents itself to us in the darkest form. There is much beauty given us in this world, but it is as a mere foretaste of Heaven; the bright and happy days which are so fleeting here, are only a faint and imperfect resemblance of those days of deathless beauty in the eternal world; and all the flowers that gladden us for a short season, with their fragrance and beauty, are but poor emblems of the never fading flowers that bloom in paradise.

We say that this world is full of music, it is true; there is sweet music in the distant waterfalls, the streamlets, and the wild birds song; these are some of the sweetest sounds of earth: yet, music in heaven is far more beautiful.

As we listen to the murmur to the rivulet and to the wild songsters as they pour forth their rich melodies from their woodland haunts, well might we imagine that they had caught a sound of the angels music, and echoed it in their own wild tones, but nature with all her vast organs of music is but a prelude of heaven’s golden harps.

Earth is crowned with many beauties and flowers, but amidst them are many a rankling thorn; the sunshine of life is varied with many a dark cloud. Were it not for the hope of that glorious rest, how soon the soul would sink into despondency.

ACTION.

All things are acting, or in motion. We can conceive of nothing within the dimensions of the boundless Universe of Jehovah but what is in a busy and active state. Angels, the higher order of intelligences, are busily employed as the missionaries of the Supreme Ruler of all things, to execute his designs relative to his moral government; they are actively engaged in praising God in the celestial worlds, and flying through the regions of immensity

with a velocity far surpassing light. The happy spirits of paradise are ever active in praising our Redeemer while enjoying the beatitude of that delightful place. The wicked spirits of hell are actively enduring a miserable punishment on account of their wickedness and sins. And the evil one, Satan, is surprisingly active in trying to accomplish his wicked designs by leading the mind to the employment of vice and wickedness. Let us look at the material creation, and we discover again the most wonderful action and motion displayed. We learn from astronomical science that the heavenly bodies are moving with astonishing velocity throughout the immeasurable expanse of the Universe; performing their periodical revolutions according to those immutable physical laws which the Creator has ordained and established for the well-being of his rational creatures. The comet is traveling the vast regions of immensity nearly at the rate of a million of miles an hour! while the planetary orbs, though not with as great speed are moving with very great rapidity around their respective suns, or luminous bodies, and by the universal law of nature, i. e., gravitation, planets keep their respective paths in the heavens, and thereby perform their beautiful circuits. Though the luminous bodies do not move orbitally, like the opaque, or planetary, they are in very rapid motion on their axis, performing their diurnal revolutions. Thus we learn that the very grand and magnificent part of the physical creation, comprising the solar, stellar and planetary systems, presents to us the exhibition of the principle of action and motion in a most forcible and exalted manner.—We will take another view of the subject, looking at the scenes more proximate—those that surround us in this life; and truly we live in a busy, bustling and active world. The human mind displays to us

most wonderfully, the power and force of actions. It is always actively employed in the eager pursuit of some new design or object, and the entire possession of that object does not satiate or gratify its ambition or aspirations. Alexander, Cæsar, and Bonaparte were but poorly satisfied with all the earthly honor and fame that they had achieved. Various are the avocations and pursuits of men—all acting with great eagerness and avidity to outstrip each other in their respective occupations. The more active the competition, the more business-like and popular the followers of those different avocations of human life.—A want of integrity or honesty often characterizes the nature of this competition, and is often very actively displayed. The human mind is remarkably active in the acquisition of knowledge and mental cultivation. We live and learn. The mind is active even while we are enjoying balmy sleep, the repose of nocturnal rest. Sleeping thoughts and dreams often delight and distress the mind, while the physical frame is moving more than one thousand miles a minute, caused by the earth’s orbit. How busy and active are the lower order of animals, even from the monster leviathan to the most despicable insect, in obeying their natural instincts. Inanimate nature is ever active: see the great volcano and roaring cataract. The log by the way side—the majestic oak of the forest—the huge and towering mountain, are all in active motion on account of the earth’s revolutions. Thus physical nature is always active. The moral world presents to us the most active scenes of disorder and corruption, while the material exhibits beauty and order. Thus the Supreme Maker of all things has created nothing to be inactive, but everything must be acting or in motion, whether material or spiritual.

A. THOMAS.

Wine Drinking.

We fear it must be admitted to be a fact that, serious and ominous as it is, that that the principal obstacle in the way of the universal triumph of the Temperance enterprise, lies in the usages of the leading classes of society. It cannot be denied that our public men, our professionalists and our merchants do yet, to a very considerable extent, continue to use wine, not to mention other alcoholic beverages, and to offer it in hospitality to friends and acquaintances.

That this custom exerts a vast influence of some sort over the community at large, admits of no question whatever. And that this influence is in behalf of Temperance, none will venture to affirm. Nor can it be denied, that this influence does absolutely make for Intemperance. A practice countenanced and encouraged by persons, who, through their education, position, or wealth, must wield great power over the opinions and feelings of the community, cannot be entirely rooted out of the portion of society not embraced within such class. The masses actually do, and they ever will justify their own drinking by reference to the kindred habits of those to whom they look for so many other of their opinions and practices.

Nor do we suppose anybody will, in these days, undertake to establish a distinction between drinking wine, or drinking brandy or gin. Both will intoxicate, and both actually do make inebriates. You cannot banish rum from the earth while retaining wine. And by justifying the use of wine, even the temperate use, you surrender the foundation principle of the modern Temperance movement—which is the total expulsion from use of a substance, whereby the world has been long and mortally diseased.

This disease, moreover, is a very mys-

terious and inexplicable one. Neither they who look on, nor even those effected by it, can explain the why or the how.—Only uniform experience proves this to be the fact, that wherever intoxicating drinks are used at all, there intemperance does and will exist, to a greater or less extent, let what will be said or done; that the brightest and best of our race will contribute a full quota, to say the least, to the ranks of the victims; and finally, the maldy must needs disappear from earth.

On these inexpugnable facts the present Temperance movement is built, and, as most are aware, it has already wrought seeming miracles. To forward an enterprise so humane, the poor, the hard-worded, the sparsely fed, have freely renounced the draught, which, as cannot be denied, does possess the power to furnish a temporary alleviation of the wearing disheartening hardships of their lot.

Is it, then, a severe requisition to call on those to whom Providence has vouchsafed a larger measure and far greater variety of its temporal gifts, to relinquish the single luxury of wine? Grant that it does 'made glad the heart of man.' But you have a thousand other resources, which the poor man lacks, for gladdening the heart. Why be so immeasurably less self-denying, less philanthropic, and less generous than he? It were surely but a sorry result of our superior advantages, educational and others, that you should not only leave the burden of action in this great reform on the shoulders of your less favored brothers, but should moreover, absolutely stand in their way, and impede their motions!

All this, too, in such a case, is done for the sake of a single sensual luxury. This is fact, plain, simple fact, and no sophistry can cover it up or stave it aside.

Must it, and shall it be so always?

LIFE.

O life! thou gentle spirit, cheering fire!
That warms this throbbing heart with fond desire;
Like some sweet melancholy echo strain,
That softly lingers in some lonely dale,
Or like yon burning sun's ethereal beam
Which rests a moment o'er some haunted stream,
Illumes its waters dark with fearful light,
Then takes mysterious and eternal flight;—
O genial light! O cherished fire divine;
Yet briefly linger in this frame of mine.
Warm for awhile, this lov'd, but feeble mould
Nor leave it, yet all cheerless, dark and cold.
'Tis hard to yield this fond existence up,
And to relinquish life's scarce tasted cup;
Oh! nature welcomes in the new-born day
And life now lingers and now flies away,
While thousand beauties deck the happy scene
And love and cheerful labor reign supreme.
'Tis hard to seek the darksome lonely room
Enveloped in night's sable, curtained gloom
And there that sad, and dark and long sleep
take,
Which busy, cheerful day, can never wake;
While prospects bright and love and hope surround
Lie down in slumber there, so lifeless and profound.
O cheering light,—mysterious spirit stay!
And arm my soul to labor while 'tis day!

CORRILLA.

SHADOWS.

BY CORRILLA.

There are moments of sadness
That steal o'er the soul,
As the sunbeams are darkened
By a shadow all cold.

A vague fear of to-morrow,
A foreboding spell,
A sense of some sorrow
Our lips cannot tell.

And a sigh will stifle
Ere laughter has fled
And tear drops will gather
'Neath the trembling lid.

'Tis a lonely anguish
That spirit oft feels,

A shadowy sorrow
That o'er the heart steals.

For joy has a shadow
That deepens to sorrow,
But our anguish, a light
From Heaven may borrow.

WATCH, MOTHER, WATCH.

Mother! watch the little feet,
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall,
Never count the moments lost,
Never mind the time it costs.
Little feet will go astray,
Guide them, mother, while you may.
Mother! watch the little hand,
Picking berries by the way,
Making houses in the sand.
Tossing up the fragment hay,
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.
Mother! watch the little tongue
Prattling eloquent and wild,
What is said and, what is sung
By thy happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken;
This same tongue may yet proclaim
Blessings in a Savior's name.
Mother! watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, O keep that young heart true.
Extricating every weed,
Sowing good and precious seed;
Harvest rich you then may see,
Ripening for eternity.

For the Sentinel.

THE COLLEGE POLICY.

DEAR SIR,

I would like to call the attention of the brethren and sisters to a calm review of the *College Policy*, now so warmly recommended for the adoption and support of the church in every section in the State. Presuming the subject is open for discussion, I shall write freely, and perhaps bear a little hard on the pen.

And 1. What are the features of this.

that this is right, and has promised to bless them in so doing. As members of the church, they should be watchful and prayerful; they should shun every appearance of evil; they should read the Bible diligently, both at home and abroad, and treasure up its truths, as a light to their path. They should be models of sobriety and good behavior, in the house of God; at the water when baptism is attended to and when singing religious songs; when present where public religious service is suspended for a time, or not yet begun, and on many other similar occasions. They should never so conduct themselves, before their youthful companions, as to become ashamed of their religious profession.

They should endeavor by the force of a good example, and pious admonitions, to win their worldly friends and relatives to the service of Christ; in so doing they will secure the answer of a good conscience, and the approbation of Christ. They should be carefully on their guard, lest, at an unexpected moment, they should be over persuaded to do, what the law of their Savior disapproves. They should always endeavor to consider them as their best friends, who admonish them, when they are overtaken in faults. When we have done wrong, our duty and honor both require, that we should retrace our steps, without delay. It is for our interest, and the prosperity of the cause of Christ, that we should do so. In this way we regain the confidence of our friends, and the approbation of our Maker. There are many other relations in civil and religious society, to which the law of Christ is applicable, in many respects—it should be read much more than it now is. When will many professed christians amend in this respect. When will they burn up the novels in their houses, which cause a loss of much valuable time? In many cases, they enervate

the mind, and injure the morals of those who read them. If as an eminent economist said, in reference to earthly gain, "Time is money," so might the Christian say, on a religious principle, *time is knowledge*, when it is properly applied, in reading the Bible. In this number we have endeavored to confine our remarks, chiefly to some of the duties, connected with different relations in the church, which the elders should teach as necessary to be performed, on the part of all those to whom they are applicable. In our next we expect to notice some causes of conduct which are incompatible with the Christian's profession, as taught in the law of Christ. These things the followers of Christ are not permitted to do by his permission. Some of these we expect to notice preparatory to ascertaining the manner of removing difficulties when they have occurred in the congregation; for Christ knowing the frailty of man says, that offences will come, and in his word he has taught us concerning these things.

S. WILLIAMS.

ROCHESTER, August 27.

THE FLIGHT FROM NORFOLK.

PROFESSION AND PRACTICE.

The Norfolk *Argus* of Saturday says: So general and precipitate a flight as that which has recently taken place here, we never expected to witness. The thought of disease and sudden death, the knowledge of an existing pestilence, we know are appalling to sinful man, and an instinctive love of health and life naturally harries him away beyond the limits of the destroying agent to a purer atmosphere and a healthful clime. The strong man in his prime dreads the presence of an air that poisons the life-blood and kills in a day; and even the sincere christian feels solemn when he reflects upon so sad a visitation from the great Being in whom he trusts, and whom he loves. But should christians fly too, from the danger, at the very time

when their presence is most required?—when their words of advice, instructions and comfort, are so necessary?—when nursing and watching are so much needed? "I was sick, and ye visited me not."

Surely if there ever was a time when the true disciples of Christ should be active and in the line of their duty in Norfolk, this is the time; for verily, "the pestilence walketh in darkness and the destruction wasteth at noonday." Our friends, neighbors, and acquaintances are prostrated by disease—burning with fever and tortured with pains; and how important the soothing word of the christian at such a time! But among the most panic-struck, the most alarmed, and most eager to hasten away, there were hundreds of professors; and many indeed who are wont in days of healthfulness, in times of happiness, peace and prosperity, to make the loudest profession, to assume the most grave and religious aspect, and to be the most ready and forward to give words of reproof for delinquency, and apparently unchristian conduct. Do not some show now, that they have a beam in their eyes? There is a deep meaning in this conduct.

Of the four or five members of the clergy who have hurried off, it may not become us to speak now. They know their duty. Perhaps this is not the time to indulge in vituperation; for although the disease is not as bad as reported, God's chastening hand is upon us. Our stores are nearly all closed; our streets are deserted; the dead and dying are around us; excepting the rattle of the physicians coach, hearses, and hospital wagons, the silence in our streets is often absolutely oppressive. The frantic wail of the widow falls dolefully on the ear; the piteous cry of the orphan rings out shrilly and dies away upon the night-wind; friends are parting, perchance till the judgement; and the lamentation of the mother is heard, like "Rachel weeping for her children, and refusing to be comforted because they were not." It is indeed a sad and gloomy time in our loved and devoted city; and how much the calamitous visitation is increased in its intensity by the inconsiderate flight and absence of religious friends, and the deprivation of their consolatory instructions and

prayers in the room where death claims and seizes its victims, we leave to the imagination of the panic-stricken christian professors, who have sought a more salubrious climate and less dangerous location.

That mighty man Luther, when the plague broke out in Wittenburg in 1516, '27 and '35, inspired by that true courage which faith in Christ alone can give, fearlessly looked death in the face, in its most terrible guise. Three times he remained in the midst of danger, though earnestly urged to fly. "I hope," said he, "the world may stand, though Martin Luther fall. Here I must remain; I do not say this because I do not fear death—for I am not the Apostle Paul, but only his commentator; but I trust God will protect me from all my fears." When the greater number of the inhabitants had left, he said, "We are not alone; Christ and your prayers are with us; also the holy angels, invisible, but powerful! Let every one dispose his mind in this way: if he be bound to remain and assist his fellow men in their death-struggles, let him resign himself to God and say, "Lord I am in thy hands; Thou hast me here, Thy will be done." "He administers the last consolation to dying women in the infected room, and the different degrees of the fear of death stalk along as a funeral train."

We heard one of our ministers say, who has not proved recreant to the high and holy duties of his office, and who goes willingly to the abodes of woe and death, that he found a woman whose husband had just died of the fever. She, too, was attacked, and no one was there to nurse and comfort her. He looked out and the neighbors had all gone; their doors and windows were closed. "Here," said she, "I must lie, and die alone." And there was a boy with the black vomit, and no one but a young sister to attend him during the slow and sad hours of a long night of pain and sorrow.

But some noble souls and great hearts are left, and their recompense will be great. They breathe still the deadly breath of the pestilence. They pray for the sick and dying, and whisper sweet words of faith, consolation and comfort in the ears of the sufferers, whose thanks and

prayers and blessings, will be remembered in time and eternity; and if the faithful soldier of the Cross falls while doing his duty when most needed, he falls gloriously, and his reward will be unspeakable and eternal.

A REST IN HEAVEN.

How sweet the thought, how cheering to the lone and desponding spirit, the hope that there is a sweet rest for them in the bright eternity: a calm unbroken rest of peace and happiness; a retreat from the cares and toils of life—a bright and everlasting abode in that holy land of immortal bliss. Oh! who can be weary of contemplating, or who can turn aside from such sacred contemplations, and say these few earthly ties are too strong to sever.

Earthly ties! and what are they? Of what do they consist, that we are so strongly bound by them to this world, to a life that has mingled with its sweetness so much of bitterness and strife? Love, friendship, hope, we know will bloom brighter, purer, and holier in the world above—knowledge, fame—the praise of Him our Redeemer;—is it not sufficient glory? Why does the worldly love of riches confine the affection of mankind to a worldly sphere. There is no unsatisfied want in Heaven, there is no sorrow, there is no tribulation mingled with happiness, no weariness or pain attendant upon pleasure, but all is one bright beam of never ending joy! And yet the world is beautiful, fair flowers are strewn along life's pathway for us, but how soon their beauty will decay and their fragrance is of brief duration. We have friends whose smiles are the bright sunlight of our existence, and in whose love and society we may deem ourselves happy: but alas! how often pale death flings his cold embrace around them and dust receives its kindred dust, and then we are doomed to struggle with cold heartless strangers, while

the world only presents itself to us in the darkest form. There is much beauty given us in this world, but it is as a mere foretaste of Heaven; the bright and happy days which are so fleeting here, are only a faint and imperfect resemblance of those days of deathless beauty in the eternal world; and all the flowers that gladden us for a short season, with their fragrance and beauty, are but poor emblems of the never fading flowers that bloom in paradise.

We say that this world is full of music, it is true; there is sweet music in the distant waterfalls, the streamlets, and the wild birds song; these are some of the sweetest sounds of earth; yet, music in heaven is far more beautiful.

As we listen to the murmur to the rivulet and to the wild songsters as they pour forth their rich melodies from their woodland haunts, well might we imagine that they had caught a sound of the angels music, and echoed it in their own wild tones, but nature with all her vast organs of music is but a prelude of heaven's golden harps.

Earth is crowned with many beauties and flowers, but amidst them are many a rankling thorn; the sunshine of life is varied with many a dark cloud. Were it not for the hope of that glorious rest, how soon the soul would sink into despondency.

ACTION.

All things are acting, or in motion. We can conceive of nothing within the dimensions of the boundless Universe of Jehovah but what is in a busy and active state. Angels, the higher order of intelligences, are busily employed as the missionaries of the Supreme Ruler of all things, to execute his designs relative to his moral government; they are actively engaged in praising God in the celestial worlds, and flying through the regions of immensity

with a velocity far surpassing light. The happy spirits of paradise are ever active in praising our Redeemer while enjoying the beatitude of that delightful place. The wicked spirits of hell are actively enduring a miserable punishment on account of their wickedness and sins. And the evil one, Satan, is surprisingly active in trying to accomplish his wicked designs by leading the mind to the employment of vice and wickedness. Let us look at the material creation, and we discover again the most wonderful action and motion displayed. We learn from astronomical science that the heavenly bodies are moving with astonishing velocity throughout the immeasurable expanse of the Universe; performing their periodical revolutions according to those immutable physical laws which the Creator has ordained and established for the well-being of his rational creatures. The comet is traveling the vast regions of immensity nearly at the rate of a million of miles an hour! while the planetary orbs, though not with as great speed are moving with very great rapidity around their respective suns, or luminous bodies, and by the universal law of nature, i. e., gravitation, planets keep their respective paths in the heavens, and thereby perform their beautiful circuits. Though the luminous bodies do not move orbitally, like the opaque, or planetary, they are in very rapid motion on their axis, performing their diurnal revolutions. Thus we learn that the very grand and magnificent part of the physical creation, comprising the solar, stellar and planetary systems, presents to us the exhibition of the principle of action and motion in a most forcible and exalted manner.—We will take another view of the subject, looking at the scenes more proximate—those that surround us in this life; and truly we live in a busy, bustling and active world. The human mind displays to us

most wonderfully, the power and force of actions. It is always actively employed in the eager pursuit of some new design or object, and the entire possession of that object does not satiate or gratify its ambition or aspirations. Alexander, Cæsar, and Bonaparte were but poorly satisfied with all the earthly honor and fame that they had achieved. Various are the avocations and pursuits of men—all acting with great eagerness and avidity to outstrip each other in their respective occupations. The more active the competition, the more business-like and popular the followers of those different avocations of human life.—A want of integrity or honesty often characterizes the nature of this competition, and is often very actively displayed. The human mind is remarkably active in the acquisition of knowledge and mental cultivation. We live and learn. The mind is active even while we are enjoying balmy sleep, the repose of nocturnal rest. Sleeping thoughts and dreams often delight and distress the mind, while the physical frame is moving more than one thousand miles a minute, caused by the earth's orbit. How busy and active are the lower order of animals, even from the monster leviathan to the most despicable insect, in obeying their natural instincts. Inanimate nature is ever active: see the great volcano and roaring cataract. The log by the way side—the majestic oak of the forest—the huge and towering mountain, are all in active motion on account of the earth's revolutions. Thus physical nature is always active. The moral world presents to us the most active scenes of disorder and corruption, while the material exhibits beauty and order. Thus the Supreme Maker of all things has created nothing to be inactive, but everything must be acting or in motion, whether material or spiritual.

A. THOMAS.

Wine Drinking.

We fear it must be admitted to be a fact that, serious and ominous as it is, that the principal obstacle in the way of the universal triumph of the Temperance enterprise, lies in the usages of the leading classes of society. It cannot be denied that our public men, our professionalists and our merchants do yet, to a very considerable extent, continue to use wine, not to mention other alcoholic beverages, and to offer it in hospitality to friends and acquaintances.

That this custom exerts a vast influence of some sort over the community at large, admits of no question whatever. And that this influence is in behalf of Temperance, none will venture to affirm. Nor can it be denied, that this influence does absolutely make for Intemperance. A practice countenanced and encouraged by persons, who, through their education, position, or wealth, must wield great power over the opinions and feelings of the community, cannot be entirely rooted out of the portion of society not embraced within such class. The masses actually do, and they ever will justify their own drinking by reference to the kindred habits of those to whom they look for so many other of their opinions and practices.

Nor do we suppose anybody will, in these days, undertake to establish a distinction between drinking wine, or drinking brandy or gin. Both will intoxicate, and both actually do make inebriates. You cannot banish rum from the earth while retaining wine. And by justifying the use of wine, even the temperate use, you surrender the foundation principle of the modern Temperance movement—which is the total expulsion from use of a substance, whereby the world has been long and mortally diseased.

This disease, moreover, is a very mys-

terious and inexplicable one. Neither they who look on, nor even those effected by it, can explain the why or the how.—Only uniform experience proves this to be the fact, that wherever intoxicating drinks are used at all, there intemperance does and will exist, to a greater or less extent, let what will be said or done; that the brightest and best of our race will contribute a full quota, to say the least, to the ranks of the victims; and finally, the malady must needs disappear from earth.

On these inextinguishable facts the present Temperance movement is built, and, as most are aware, it has already wrought seeming miracles. To forward an enterprise so humane, the poor, the hard-worked, the sparsely fed, have freely renounced the draught, which, as cannot be denied, does possess the power to furnish a temporary alleviation of the wearing disheartening hardships of their lot.

Is it, then, a severe requisition to call on those to whom Providence has vouchsafed a larger measure and far greater variety of its temporal gifts, to relinquish the single luxury of wine? Grant that it does 'made glad the heart of man.' But you have a thousand other resources, which the poor man lacks, for gladdening the heart. Why be so immeasurably less self-denying, less philanthropic, and less generous than he? It were surely but a sorry result of our superior advantages, educational and others, that you should not only leave the burden of action in this great reform on the shoulders of your less favored brothers, but should moreover, absolutely stand in their way, and impede their motions!

All this, too, in such a case, is done for the sake of a single sensual luxury. This is fact, plain, simple fact, and no sophistry can cover it up or stave it aside.

Must it, and shall it be so always?

LIFE.

O life! thou gentle spirit, cheering fire!
That warms this throbbing heart with fond desire;

Like some sweet melancholy echo strain,
That softly lingers in some lonely dale,
Or like yon burning sun's ethereal beam
Which rests a moment o'er some haunted stream,
Illumes its waters dark with fearful light,
Then takes mysterious and eternal flight;—
O genial light! O cherished fire divine;
Yet briefly linger in this frame of mine.
Warm for awhile, this lov'd, but feeble mould
Nor leave it, yet all cheerless, dark and cold.
'Tis hard to yield this fond existence up,
And to relinquish life's scarce tasted cup;
Oh! nature welcomes in the new-born day
And life now lingers and now flies away,
While thousand beauties deck the happy scene
And love and cheerful labor reign supreme.
'Tis hard to seek the darksome lonely room
Enveloped in night's sable, curtained gloom
And there that sad, and dark and long sleep
take,
Which busy, cheerful day, can never wake;
While prospects bright and love and hope surround
Lie down in slumber there, so lifeless and profound.
O cheering light,—mysterious spirit stay!
And arm my soul to labor while 'tis day!

CORRILLA.

SHADOWS.

BY CORRILLA.

There are moments of sadness
That steal o'er the soul,
As the sunbeams are darkened
By a shadow all cold.

A vague fear of to-morrow,
A foreboding spell,
A sense of some sorrow
Our lips cannot tell.

And a sigh will stifle
Ere laughter has fled
And tear drops will gather
'Neath the trembling lid.

'Tis a lonely anguish
That spirit oft feels,

A shadowy sorrow
That o'er the heart steals.

For joy has a shadow
That deepens to sorrow,
But our anguish, a light
From Heaven may borrow.

WATCH, MOTHER, WATCH.

Mother! watch the little feet,
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall,
Never count the moments lost,
Never mind the time it costs.
Little feet will go astray,
Guide them, mother, while you may.
Mother! watch the little hand,
Picking berries by the way,
Making houses in the sand.
Tossing up the fragment hay,
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.
Mother! watch the little tongue
Prattling eloquent and wild,
What is said and, what is sung
By thy happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken;
This same tongue may yet proclaim
Blessings in a Savior's name.
Mother! watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, O keep that young heart true.
Extricating every weed,
Sowing good and precious seed;
Harvest rich you then may see,
Ripening for eternity.

For the Sentinel.

THE COLLEGE POLICY.

DEAR SIR,

I would like to call the attention of the brethren and sisters to a calm review of the *College Policy*, now so warmly recommended for the adoption and support of the church in every section in the State. Presuming the subject is open for discussion, I shall write freely, and perhaps bear a little hard on the pen.

And 1. What are the features of this

Policy?

They are the following:

1. We have a number of talented and educated men among us, the most prominent of whom are graduates of Bethany College.

2. These brethren, all of them hard students, fond of the *otium cum dignitate* of literary retirement; fond of literary toils, and literary spoils; ambitious too, of carving a name, carving a fortune, and of doing as much good as they can, have chosen the occupation of teachers as the means best adapted to accomplish their purposes, enable them to make their impress upon the age and nation.

3. Setting their mark high, they aim at nothing less than founding a new Bethany in their several localities. Their motto is:

"The lives of great men all remind us
We may make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time!"

And carrying out the maxim of their great model "Attempt great things, expect great things, and great things will follow." They are already conducting flourishing institutions, that do credit to themselves, to their *alma mater*, and to our whole brotherhood.

4. But, sir, they are not mere educators—they aspire to the unearthly honor of *manufacturing preachers, alamo de the Parent Institution.*

5. To achieve such laudable undertakings requires "colleges of a high order," and "established upon a permanent basis." But the "buildings," the "apparatus," the "libraries," the permanent endowment, necessary to a college "outfit" require money beyond the "professor's private resources." Hence,

6. Money must be solicited from the public. But the valuable art of getting the public money is one in which not many are skillful adepts. Few men are found

"worthy to unloose the latchet" of the public "portmonee," to "untie the strings" of the people's purses. Accordingly our most efficient proclaimers, our most successful evangelists are appointed "solicitors" general for "endowments" of "new literary moral, and religious institutions," with the "Bible for a text Book," and Bethany for a model. The very best ministerial talent of our State is now actually employed in soliciting money for colleges—men who have endeared themselves to the whole brotherhood, whose praise is in all the churches, and who have "converted and baptized" thousands and thousands, and who of course wield an incomparable influence over the hearts of our people, and to whose recommendations and advice we all yield our gravest attention.

7. These solicitors declaim magniloquently of an age of progress," of age of mighty men and mighty events—they expose "obsolete systems" and "sectarian system," of education; they show the necessity of educating; our rising generation, the children of the State generally, and also, the "emigrant" population;—The only "through ticket" for the journey of life, now-a-days, they declare, is an education of the Reformation stamp; and for the general good they say all the good citizens should contribute to endow "our colleges." But not only do they appeal to the state pride, and to patriotism, and to general philanthropic feelings. There is a string of magic tone in the pious bosom, and our church pride is touched! Say they, We have the best system of religion under heaven among men.—*if we only had the men to preach it in a style that will tell!* "The sects," we are seriously informed, have the vantage ground of us in an educated ministry, with whom our present corps evangelical are not able to compete

A new version of the Bible is coming out, moreover, and we must have the men to defend it!

8. The sum of the matter is, subscribe; "take scholarships"—endow our "chairs;" and we will supply you with preachers; "learned in all the wisdom of the Egyptians," the Greeks, the Romans, and the English, and who will make the cheek of opposition pale, and cause the knees of all the "clergy" to quake.

9. Nor are these grandiloquent appeals in vain. In the last number of the Sentinel I discover that Bro. Wm. M. Brown, "in one day, made a draft on the liberality of the brotherhood to the tune of thirteen thousand dollars," for one of our colleges! Thus has Bro. Brown re-entitled himself to the distinction of the golden-mouthed preacher, or the "Chrysostom" of the reformation, a "degree" I conferred upon him two years ago in the State of Mississippi, for his able and eloquent defence of our cause there, against Rev. Mr. Fly, his Methodist opponent in debate.

10. The brethren thus convinced that college stock is the best investment they can make for the good of themselves, their children, their church, and eternity.—subscribe! And I presume at this time, Illinois owes one hundred thousand dollars thus promised in "charity."

Such is the policy. Beautiful, isn't it? Beyond all controversy, it is as plausible a policy as was ever presented to our denominational pride. But the question is not whether we shall educate? not whether colleges are desirable? But the question is, *shall we have more colleges or more preachers?* Is educating or preaching our peculiar mission? However, desirable or commendable the policy of building colleges, if we were able to do so, let us ask, is it our true policy, as a church, now in our infancy, as it were? That is the question.

Having stated the policy, let us see

HOW IT WORKS:

We needed one great denominational University, and in Bethany we have it.—Bethany is able and willing, and asking to educate all our young men who wish to be ministers, and with all due respect, be it said, she is able to graduate more profound scholars than our State can. If we must patronize a college, let it be a college indeed. But to the effects of this state college policy.

1. It keeps the best talents of our church hid under a bushel, or in brick and mortar walls. For 1st. The faculty conducting the college are virtually lost to the cause; they preach only occasionally—and of what benefit is occasional preaching?—2d. Our best men here virtually quit preaching the gospel, and are begging the money of the Lord's people for educational purposes. 3d. These colleges give us no new preachers; and cannot in a century give us per ten years, one preacher, for every ten thousand dollars we subscribe to them. So the talents of the faculty and solicitors are thrown away—and the brethren's money given for pious purposes, is found not to benefit the church much. But 4th. When the brethren give all they can to the college, there is nothing left to support our present preachers, and they are starved out of the field!! Thus this college policy spikes the cannon on the batteries of the church, and angels may weep to see our banner trail the dust!

2. Nay, more. The advocacy of this policy is rapidly educating our people to regard any but a college-bred preacher as no preacher at all! Out of twenty-six preachers in the Military Tract not one fifth, are regularly evangelising. And the ministerial statistics of our approaching State Meeting will show that this posture of affairs is general. We have able men

—pioneers of the cause—men who have brought the Reformation to its present glorious position—these men are not in the field! Why? The college policy like a sponge has absorbed all the money the church had—or nearly so!

OUR TRUE POLICY

is to endow our pulpits—to endow them now with the men that we have now—to endow our State with church buildings rather than with “college walls”—with preachers rather than with “professors”—instead of “college libraries” our true policy is to flood the land with our doctrinal tracts and books and periodicals—and with our men and money to preach the gospel in regions destitute of gospel light. Call your evangelists from the farm, from the school room, from the college hall, from the shop, and send them out to tell the love of a dying Savior and to reclaim from sin and death God’s frail creatures of earth. The college policy is sustained at the eternal expense of thousands of souls lost to tens or hundreds gained by it!

Will the Brethren and Sisters pause, consider, and reconsider the matter!

Bro. Mallory, I yield to no man in my devotion to the educational interests of our church, both pen and pulpit, and I am sure I would not permit any one—*except myself!*—to abuse our learned men and their solicitors. But our mission now, and the one thing needful among us now is preaching now by the men that we have now. And I move, sir, that our people be recommended not to contribute, for the next ten years at least, another cent to any public enterprise except that of preaching the gospel.

More anon.

Yours in F. H. &c.

WM. S. SPEER.

He that answers a thing before he hears it, it is a foolishness to him.

JESUS AND HIS RELIGION—No. 3

HIS KINGDOM.

The missions of John the Baptist, and of the Apostles, and of the Seventy, and of the Savior himself, were each of them preparatory, to the organization of Christ’s kingdom on earth. John came in the spirit and power of Elijah. He came to bear testimony to the divinity of Christ—of what he saw and heard at the River Jordan. John the Baptist was to stand by (Math. 3d.) when God himself, in an audible voice, should acknowledge his own Son—“*This is my Son, the Beloved, in whom I delight.*” He was to point out the Lamb of God that takes away the sin of the world. He was the Harbinger of the Messiah—the voice of one crying in the wilderness—“*Prepare you the way of the Lord, make straight in the desert highway for our God. Every valley shall be exalted, and every hill and mountain made low and the crooked shall be made straight and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken it.*”

This beautiful and significant allusion is in imitation of ancient Greek and Roman conquerors, who sent messengers before them to announce to the people their night approach. Upon which announcement the people made the highway of their King smooth, decorated his entrance with evergreens and garlands of every flower, while music and dancing and singing welcomed the Hero home with unanimous acclamation.

John said of himself that he must decrease, but the one about to follow him would increase. That is, the lesser one must be eclipsed by the transcendent and ineffable light of the greater. He preached the “baptism of repentance for the

remission of sins,” fulfilled his mission to the world, played his part in the great drama of human redemption, and wheeled out of the arena to give place to other actors.

Whatever the religion of John, it was not Christianity for the following reasons:

1st. *The Jewish Kingdom was yet standing; and as one Kingdom cannot exist inside of another, especially when the elements are so repellent and dissimilar, and the types and the anti-types so inapposite, therefore it was not Christianity.*

2nd. At the time when Jesus said to his Apostles—Upon this rock I will build my Church, John the Baptist was beheaded! Consequently he that should be least in the Kingdom of Heaven would be greater than he.

And 3d. There was no new King, no new laws, no new constitution, and consequently neither subjects nor Kingdom.

Before his Kingdom would be introduced Jesus “sent out seventy, two by two, into every city and place whither he himself would come, inviting the distracted and scattered Jews to make their acquaintance with their promised Messiah, and warning them to give heed to the true and righteous Heir of God.

The twelve Apostles he brought under his immediate surveillance and instruction. He constituted them his disciples, or scholars and proved to them that he was their Teacher—sent from God. His design was to constitute them a faculty capable of teaching the world the science of Heaven—the unfathomable wisdom of God, fresh from the archives of the celestial world; to prepare them to publish the grace of God that was to come upon all people, and to raise the world to a conspicuity never before attained. They were to preach to the lost sheep of the house of Israel. The burden of their mission was to announce

to the children of Israel—The Kingdom of Heaven is at hand,” or more properly, according to Macknight, *the reign of Heaven approach.*

Like the true peripatetics, or walking philosophers, of that age, Jesus traveled with his disciples from province to province, from city to city, from village to village, and from house to house, and as they went he taught them publicly and privately the manifold wisdom of God, the mysteries of the Kingdom of Heaven, its spiritual, un-earthly nature—which nevertheless they never comprehended or appreciated till the day of Pentecost—whence he came, and whither he was going, and concerning what was to be done by his authority in the age to come.

Jesus came to the world personally by the will of his Father to prove that he was an ambassador from the Court of Heaven—and by his credentials show that he was the promised Shiloh—the veritable Son of God. And these credentials he substantiated by the mighty works which he did in the presence of thousands, and by his signs and wonders, in healing the sick, giving sight to the blind, hearing to the deaf, speech to the dumb, and raising the dead to life again; and by the depth of his wisdom, the purity of his heart, the sanctification of his affections, and the intelligency of a mind energized by the fire of Heaven alone. While on earth he acted in the capacity of a servant—he was undergoing a discipline, was in subjection to his Father, learning obedience by the things which he suffered, that when he should be crowned King of the Universe, he might know how to be a merciful High Priest, and know how to rule over the poor and persecuted of his Kingdom.

Jesus passed the days of his minority under the Jewish Dispensation. He was subject to the law of Moses while on earth. He fulfilled every requirement of the Law

up to the hour of his death, when he said "It is finished," blotting out the handwriting of ordinances," by "nailing it to the Cross."

But before he left the company of his disciples he told them explicitly that a new order of things was about to enter in, saying to them—"All authority is given to me in Heaven and upon earth; go, convert all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things which I have commanded you: and behold! I am with you always, even to the conclusion of this state."—*Macknight*.

He said likewise, "I will pray the Father, and he shall send you another Comforter (or according to the original more properly, an *Advocate*.—*Parecletos*.) that he may abide with you forever. Even the Spirit of truth, whom the world cannot receive, because it sees him not, neither knows him; but you know him; for he dwells with you, and shall be in you." John 14.

Addressing the Apostles again, (Math. 19) he says, "Indeed I say to you, that at the *Renovation*, when the Son of Man shall be seated on his glorious throne, you my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel." The *Renovation* here alluded to undoubtedly refers to that period (or rather the consummation of that period) intervening between the time when Jesus called his Apostles and the time when he was about to leave them. In which time he was only preparing the elements for the setting up of his Kingdom, discussing its nature, its principles as distinguished from all other systems, educating his Apostles, preparing the minds of the people, reconciling the disaffected Jews, uniting the hearts of alienated children, and breaking down forever all distinctions that had sprung up like roots

of bitterness and apples of discord.

The "glorious throne" spoken of refers to his throne in Heaven; while the "twelve thrones," allotted to the Apostles, in a figurative sense, indicated the prominent official positions they should occupy under the Christian Dispensation. Just the same as the patriots of the Revolution, as subjects of King George, living under the British Government, agitated and discussed republican principles, and exposed the defects of the monarchical government, and held up the excellencies of a confederacy—prior to the Declaration of American Independence; just so Jesus and his disciples agitated and discussed the excellencies of Christianity prior to its establishment, while they were yet subjects of another government. Washington could have said to his generals and chief men. "You, that have been my constant friends and devoted followers, at the *renovation* (which means to make new again) of this despotic state, when I shall receive my honors, and become Chief Magistrate of the new republic, upon you, it will be my delight to confer the chief offices of state, that you may have undisputed right to govern the "Thirteen Colonies."

All these things seem plain enough to us now who have had a full and complete revelation of them, but to the Jews, to whom these principles seemed so startling, and whose angle of vision approximated rather too close to the phenomena to allow them to scrutinize with satisfaction, it was quite otherwise.

"When Jesus came into the coasts of Cesarea Phillippi, he asked his disciples saying, "Whom do men say that I the Son of Man am? And they said, Some say that thou art John the Baptist; some Elias; and others Jeremiah, or one of the prophets. He says to them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son

of the living God. And Jesus answered and said to him, Blessed art thou, Simon Bar-jona; for flesh and blood has not revealed to you, but my Father, who is in Heaven, and I say also to thee, That thou art Peter, *Petros* a mere splinter of a rock—a rolling stone) and upon this rock (*Petra*, a rock as immutable as the Rock of Ages.) I will build my Church; and the gates of Hell shall not prevail against it."

The rock spoken of by the Savior upon which he said he would build his church, is not obviously designated the profession which Peter made of the *fact* that Jesus is *Christ*—the Anointed of Heaven. This is the foundation upon which the Apostle was built, and of which he spoke so lucidly and emphatically, in his first Epistle to the Corinthians, namely: "For other foundation no one can lay, except what is laid, which is Jesus Christ."

Other questions of paramount importance are follow: *Where* and *when* did Christ establish his Church? Did Peter truly open the Kingdom of Heaven? And what were the Keys he used on that memorable occasion?

After Christ's resurrection, he said to his disciples, "Thus it is written, and thus it behooved Christ to suffer, and rise from the dead the third day; and that remission of sins should be preached in 'his name' among all nations, beginning at Jerusalem and you are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry you in the city of Jerusalem, until you be endued with power from on high." Luke 24. Jerusalem then is the place.

But in the last days (of the Jewish Economy) it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, (upon Mount Moriah, where the Temple of Solomon stood) and it shall be exalted above

the hill; and people shall flow to it. And many nations (the sixteen enumerated in the 2nd of Acts) shall come, and say: Come, and let us go up to the mountain of the Lord, and, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah 4. Similar language will be found in Isaiah 2—a very remarkable coincidence.

"And it shall come to pass afterward that I will pour out my spirit upon all flesh upon the day of Pentecost; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon those days will I pour out my spirit. And I will show wonders in the Heavens, (fiery tongues coming down,) and in the earth, blood and fire, and pillars of smoke."

These prophecies, all like so many rays pointed to Jerusalem and to the day of Pentecost. And there Peter with the *Keys*—*faith, repentance, and baptism*, as a test of loyalty, opened the Kingdom, and held up the first *proof sheet* of the anti-types as struck off from the types that were 1600 years in being set up, and there read 3000 titles clear to mansions in the skies in one day!

We shall return to this again.

J. F. R.

Trinity.

We design to notice in this essay the truth of the principle of trinity as it is presented to us in a variety of forms. By studying the sublime truths of Revelation we learn that the Deity, the Supreme Being, the Godhead possesses or presents three distinct personalities—the Father, Son and Holy Spirit. And the Bible very clearly teaches us that these are three very

separate and distinct offices of the Godhead. This subject, however, the comprehension of the nature and essence of the Godhead, is so vastly abstruse to our finite understanding that we refrain from saying much about it, but merely wish to carefully (as we ought) confine ourselves to the phraseology contained in the sacred writings. Again we will illustrate the above principle. God has ordained and established three great schemes or plans for the existence and happiness of his creatures. Those three plans are Creation, Providence and Redemption. Says a learned and christian writer. "God appears in a three-fold attitude of Creator Lawgiver and Redeemer." The writer also speaks of three exalted attributes as belonging to each of the above offices.—That of Creator, the distinguished divine attributes are, Wisdom, Power and Goodness; of Lawgiver, Justice, Truth and Honesty; of Redeemer, Mercy, Condescension and Love. We learn again, that there are three wonderful and glorious attributes which express to us the infinite perfections of our Heavenly Father.—Those attributes are Omnipotence, Omnipresence, and Omniscience.

The present world, or state of existence is divided into three distinct periods of time, economies, or dispensations—the Patriarchal, Jewish, and Christian. Under each dispensation there has been an ascension. During the first, or Patriarchal, Enoch ascended. During the second, or Jewish, Elijah; during the third or Christian, the Messiah ascended into heaven. There are three lives, three births and three deaths. The first life precedes the first or natural birth; the second life, or as we often say, this present life, we enjoy in this world; the third life, or "eternal life" will be enjoyed by the righteous in the world to come.

and brings us into this world; the second is spiritual or metaphorical, and brings us into the kingdom of God; the third intended by some learned writer, a supernatural birth—a coming forth from the grave—the resurrection which will bring the righteous into the kingdom of eternal glory. The human family, whether righteous or wicked, are the subjects of three deaths. The righteous before they are righteous, 1st, the spiritual death; 2d, Life being hid with Christ in God." 3d, natural death. The wicked, 1st, spiritual death; 2d, natural or physical death; 3d, eternal death. See this subject fully amplified in my essay on the subject of "Deaths," published in the May No. of the Christian Sentinel. Again, there are three salvations. The first, salvation from the dangers and ills of this life; the second from sin in this life; the third, salvation from everlasting punishment in the world to come. And there are three grand central facts of our salvation—these three facts are the death, burial and resurrection of Christ. 1 Cor. 15: 34—Man appears in a three-fold attitude, that is, morally, intellectually and physically, or in the language of the apostle, he has a body, a soul and a spirit.

Philosophers say that the body is the corporeal system; the soul is the intellectual, and the spirit is the moral. This classification is made by some of the learned of the present day. Naturalists inform us of just three physical kingdoms, the mineral, vegetable and the animal. Geographers divide the climate of the earth into three Zones, the torrid, temperate, and the frigid. There are three sources of physical light that we enjoy, the solar, lunar and stellar. The three great elements of our national progress and prosperity are, agriculture, manufactures, and commerce. And our admirable national government has three distinct branches.

Three natural inquiries respecting a stranger, always strike our mind, the name, residence and occupation.

Three things are necessary for the remission of sins, and to our adoption into the family of God. These three effect, or produce three changes. They are a change of mind or heart by faith; a change of life by repentance, a change of state or character by being baptized into Christ; and thus we have the scriptural evidence that we are pardoned.

The truth of the above principles, we presume will be denied by but few. These principles might be still further illustrated, but this will suffice.

A. THOMAS,

Winchester, Ill.

CARROLLTON, September 11, 1855.

Brethren of the Sentinel:

"The signs of the times" is a subject now occupying the minds of the sagacious, and in order to judge correctly they must keep posted up as to the doings of the times and as many of them were not in attendance at the Association of our Baptist brethren in this place, which closed yesterday, I shall make you an impartial

report. The attendance was large, the best of feeling pervaded the entire body during its session, and each one seemed to make it his particular care to carry out the injunction "See that you love one another." Sometime during the afternoon session, of the first day a congregation asked for admission into the Association. Immediately their "Articles of faith" were called for when the Association was referred to the Bible; this caused quite an uneasiness amongst the "old standbys" but no one ventured to oppose it and the congregation was received. We invited them to occupy our house on Lord's day and accordingly Elder

B. B. Hamilton addressed us in the morning and Elder Chilton in the evening. Eld. Hamilton spoke upon John's Baptism which he contended was Christian Baptism, but argued that it was "for the remission of sins" in a most clear and unequivocal style. Eld. Chilton preached on Confession and delivered a very excellent discourse, setting forth the primitive doctrine on this subject just as our brethren do. He took an occasion near the close of his discourse to speak of Faith, Repentance and Baptism, in doing which he proved most conclusively (just as I had heard it done a thousand times before) that faith precedes repentance in all cases and he further contended that "Faith, Repentance and Baptism are inseparably connected." (These are his very words.) These are not "weak brothers" but are considered by the Baptist and indeed by everybody to be two of the strongest men in the Association; nor are these rare cases for they are charged with preaching "Cambelism" in all this region. Now brethren can you tell what would have become of Baptist preachers twenty years ago who would have dared to preach what Elder Chilton and Hamilton did? Can you tell what did become of such? What think you of "the signs of the times?"

Let us thank God and take courage for men are beginning all around us to throw off partyism and assume their true position that of free thinkers and fearless proclaimers of "The truth as in Jesus." May the Lord bless you in all your labors of love.

Truly yours in hope of Immortality,

E. V. RICE.

Editorial Ramble—No. 2.

Left our bed and board September 13th, in company with the Agent of Bethany College, and his intelligent christian wife,

Mrs. C. D. Roberts, with whom we enjoyed a pleasant ride to the retired and attractive town of Mechanicsburg, where we partook of their hospitality till next day. Bidding farewell once more to friends and home, we proceeded northward, passing over wide and extended prairies, upon which in surpassing luxuriance grew grasses as thick and tall as the jungles of India, then passing through serpentine paths and labyrinthic angles, till we reached the *Elk Hart Grove*—20 miles north of Springfield, where by lucky accident we happened on brethren A. E. and John Constant, of our city, who took us up and cared for us by providing what we wanted—feed for our horses and *pubula* for ourselves.

Thence we hastened on the same day till we lighted at the homestead of Judge Ryan, our brother and co-worker in the common cause, living five miles west of Atlanta on the Chicago and Mississippi Railroad. Here we were greeted in the kindest manner and treated with a christian courtesy worthy the imitation of those who *boast* a more royal line and crave a nobler name. Bro. Ryan has labored long and arduous in the proclamation of the Gospel of Christ, and, we presume to say, has done more real permanent good in his retired position than many whose names are farther known and whose reputations are more extolled. But most assuredly he will receive his reward in Heaven. A mind enlightened by the light of faith, a heart warm with the love of God, and a spirit buoyant with the hope of a glorious immortality, present a scene which we love to picture and contemplate.

Bro. Ryan is also an amateur of the useful and the beautiful in nature, as well as a minister of spiritual things. While there he showed us some of the best specimens of fruit we have yet seen in the State—

vor, and of every variety; apples exceedingly luscious and good to look upon; and melons of the rarest qualities and the sweetest taste. We affectionately bid him and the faithful companion of his youth farewell, and next day hastened on to *Seger Creek* to attend a meeting of the disciples. We there met our highly esteemed veteran of the Cross, Eld. James Lindsey, who addressed a very small (*too small*) audience on the necessity of living Godly, righteously and temperately in this evil world. Lord's day following, which was next day, with Bro. James A. Lindsey, together with his family we spent the hours pleasantly. Father Lindsey addressed the brethren in the forenoon, and called upon us to speak in the afternoon. The brethren here, zealous in the labor of love and the patience of hope, are about to erect for themselves a commodious house of worship, which commendable deed ought to be imitated by other congregations better off in this world's goods than they.

Next night we reposed under the hospitable roof of father Lindsey; while there, we were reminded of the society of Heaven, where love reigns in the hearts of all, and where affection is pure and sympathy spontaneous, by looking upon the individual actions of each member of the family with whom it was our rare privilege to participate of those things that are pure, and lovely, and of good report.

Bidding adieu again to these dear friends, we sallied forth upon our journey to meet new faces, to see new sights, and to enjoy new pleasures, all of which were in part realized that day as we journeyed from place to place, and in and about the town of Mackinaw. Next evening found us three miles from the beautiful town of Tremont, unconced in the domicile of Bro. Walküre, who emigrated to America from Switzerland when but four years of age, but who nevertheless has become thoroughly

Americanized, indoctrinated into the economy of our institutions, and better and greater than all, assimilated to the doctrines and religion of Jesus Christ. With that devotion that has ever signalized the lives of these sturdy mountaineers of the Alps, both to their God and their *Fatherland*, he now fills up the measure of his days by living a life zealously devoted to the welfare and advancement of the Messiah's Kingdom—and laboring for his fellow-men.

Next day we bent our course for the city of Peoria, passing over a delightful country, over which, as far as the eye could reach we could see countless stacks of grain, and fields of standing corn, as majestic looking as the standing armies of Russia, but only more profitable, and at which the Egyptian cornfields doubtless would yield the palm of Ceres. Soon the city of Peoria glanced in the distance, as we beheld it lying upon the gradually receding west bank of the Illinois River, up and down which, small crafts are bearing away the rich products of the great growing West. Passing over the draw-bridge, we sought the residence of Bro. P. C. Redding, who kindly received us to his own home and bid us welcome. Here we found Elder John Lindsey—a valiant young champion of the Cross, who has gained for himself a reputation only to be attained by constant application, adhesion to every principle of right, unswerving devotion to God, and true fidelity to his fellow-men. Bro. Lindsey, whose reputation, as a preacher and a gentleman, is too well known to elicit any praise from our pen, or to be enhanced by any balderdash we might employ. He is now located in Peoria, the regular Pastor of the congregation organized there, laboring against much opposition, but at the same time accomplishing much good. The principal opposition comes from the Baptists, strange as it may seem! The congregation numbers about 45 mem-

bers. They have a beautiful and well finished meeting house, 30 by 45, without the vestry. It is situated on 7th street, near the head of Main, which will one day be the most conspicuous part of the city. Brethren P. C. Redding and J. A. Maxwell, deserve the chief credit in erecting this attractive house of worship. As the brethren are weak in Peoria, it was necessary for these brethren to step forth ready to assume the responsibility of payment of the principal debt incurred, (\$1400) upon whose shoulders this burden is now resting. Here is a chance for the exercise of Christian beneficence. Bro. Lindsey is soliciting agent—send in your donations to him. Don't let the cause go down in Peoria! It is destined to make one of the first cities of the west. Now is the time to lay siege there, or the enemy will displace the pure religion of Christ by traditions of men and sectarian prejudice, and thus forever maintain the vantage ground against the unsullied truth of Heaven. As out of the abundance of the heart the mouth speaks, so out of the fulness of the pocket the liberal hand gives.

Brethren! unless we make sacrifices of what God has graciously given us, we cannot expect to see the banner of our common Redeemer crowned with many trophies of gospel conquests! We have given the halt and the blind long enough! Let us begin to offer up perfect sacrifices without blemish. Let us give till the pocket nerve feels. This thing of giving only while we feel no inconvenience from it, so many dimes per week, while our (or rather your) wealth is growing at the rate of 25 per cent. upon the rich prairies of Illinois, and the gospel of our salvation receiving the pittance of about five per cent! is just no religion at all. Thousands of professed Christians *not* believe that the "Lord loves a cherr giver," for why do they grumble when they are obliged to give the least in it?

Forgetting the things that were behind, and stretching forward to the things before, we soon began to roll out upon that delightful section of the state known as the "Military Tract," on account of its being appropriated by Congress as a reservation for all those gallant old soldiers who fought in defence of our country and maintained our liberties. It is now being fast settled up, cultivated, and adorned by the most enterprising people of our eastern and middle states. On account of its unequalled position—lying between two grand rivers—the Mississippi on the west, with the Illinois on the east, the Lakes on the north, and railroads bisecting it at various points, and furnishing the most productive soil in the world, together with the rest of Illinois—notwithstanding Horace Greely and the granite hills of his boyhood to the country—it must become the home of the poor man, the recluse of the Savan, the garden spot of the amateur—and the granary of a great and mighty people!

We now came into the vicinity of Rochester where we found many good brethren, with whom, we trust, we formed friendships that will be as true and as perennial as the immortality of the Saints of God. The Pratzs, the Emerys, the Porters, and others, have our grateful remembrances. The brethren here are zealous and devoted, and doing what they can to extend the cords of Zion. The good Shepherd of Israel preserve them unblamable. They are now erecting a meeting house—a good omen—in which they intend to have constant meetings.

Next day we spent in the vicinity of Lafayette. The Himes', Ashley, Bryan, Fitch, and Harris, we mention as some of the most active brethren in that region. The want of a proper union in the spirit of Christ, we are sorry to say, has caused some distraction and disaffection in their ranks, which however we hope and pray soon be soothed and effectually cured.

We spent Lord's day at Toulon. We found the cause of truth on the increase, the brethren alive, and working. They seem to appreciate their high calling, their mission and their destiny, and are therefore making the world, with its pomp and splendor, subservient to a higher state of being. In testimony of which a house of worship is now in course of erection, amidst much opposition and many things to discourage. They are poor, but the Lord will prosper the righteous. The meeting house is 36 by 50. The congregation numbers about one hundred. Martin Shallenberger, Esq., David Mecance, Eld. M. P. King, and others, are deserving of much credit for their activity and unabated zeal for the Lord and his Kingdom, in the midst of a perverse generation. Lord's day morning we spoke to the brethren and people, crowded together in a school house three miles east of Toulon. In the afternoon we listened to a highly interesting address from Bro. King, in another school house, five miles from town; and in the evening returned to Toulon, where we addressed the people in the court house. We would not forget the kindness of Bro. Newland and wife while in that vicinity, nor our warm hearted and intelligent sister, M. P. King, whose labor of love is doing great good in and about Toulon. Stark is one of the richest and most attractive counties we have yet passed through. Its resources are great, the people superlatively good and enterprising, and peace and plenty crowns every board.

Next day, through many deprivations, incident to a traveling preacher's life, over zigzagging and serpentine, blind roads, late in the evening, we arrived at the hospitable door of Bro. E. S. Jones, in whose house we laid down to rest. After enjoying a highly profitable interview with bro. Jones and his polite and courteous family, we started in the morning for Lacon, situated on the east side of the Illinois river, and about 100 miles from Springfield.

We arrived in a few hours, after passing over the most romantic and picturesque hill

and dales, and gorges and recesses, we have seen in many a day. Lacon, is a beautiful town, the county seat of Marshall County and soon to be quite a city. We spent but a few hours there. We were fortunate in finding a few most excellent brethren, whose acquaintance we gained and enjoyed through the instrumentality of Father Palmer, of Walnut Grove, who is a veteran soldier and defender of the cross.

Unfortunately, there is no use of christian worship in Lacon; but we feel assured it won't long be so. For although there are few brethren there, surrounded by many discouragements, and flooded by much opposition, yet what few there are *are able*, and we have the vanity to believe that it will not be long before such brethren as the Maxwells, Thompson, Palmer, Malone, Owen, Entz and others, will erect a meeting house worthy the cause they profess to love. Brethren do not let the religion of Jesus Christ suffer and go down, *when it ought from this time forward to prosper and go up.*

For two days after this we found little to interest, except where we stayed over night with a Presbyterian, who was so strict in the law of Moses that he unmercifully *pinched* the ear of a little sick boy into obedience. We well recollect yet when a boy how we would run at the approach of a long faced Presbyterian when perchance we met him on his way to meeting on Sunday. It is not so now. We now think that they *too* tabernacle in the flesh.

Next day brought us into the neighborhood of Metamora, the County seat of Woodford County, and a very retired place. At that place we formed the acquaintance of Bro. Kindig, a kind and benevolent brother, whose hospitality we heartily enjoyed. Three miles east of this place we lighted at the residence of Eld. A. N. Page, who, with nearly all his family, we found sick with chills and fever, now so prevalent in the length and breadth of the land. Bro. Page is one of our most successful and useful proclaimers of the Word, an efficient laborer that needs not to be ashamed, as well as a zealous advocate of every moral principle, temperance, as well as every other virtue. Bro. Page has our thanks for what he has so magnanimously done in raising up the Sentinel. So completely has he canvassed his precincts, and so fully has he presented the claims of the Sentinel that we found nothing to do in that region, and consequently hastened on to Walnut Grove. In this grove is located Eureka College, one of three colleges under the patronage of the brotherhood

of the Prairie State. Here indeed is the place for walking philosophers—participating the school of Plato and Socrates, but more especially the school of the Prophets and Apostles. How appropriate the classic words of Horace—*INTER SYLVAS ACADEMI QUÆRAMUS VERUM*—Among the groves of the Academy let us seek the truth. The College of this session has opened with an auspicious horizon, having 112 students in attendance. The ability of the faculty is undoubted. Some of them are men of high classical attainments, as well as scientific and literary, and are fast growing into public confidence. After spending an hour very pleasantly with Professors A. S. Fisher, and O. A. Burgess, and the greetings of many students, we set sail for the beautiful town of Washington, where we nestled down in pleasant quarters, provided by our good and lively Bro. Patrick, with whom, and his modest but most excellent wife, we enjoyed ourselves in the peace and spirit of the Gospel. The Lord be praised for that spirit of meekness and goodness and love that dwells in the hearts of christians by faith, and which imparts so much happiness to all who come within the influence of its power and holy breathings.

Going, going, gone again, and away over the prairies we fly.

Ever charming, ever new.

When will the landscape tire the view??

That afternoon, where two weeks before we had parted from Bro. Ryan—strong and healthy, elastic as youth, and buoyant with life, we found him prostrate on a bed of sickness. Gladly would we have stayed with him, in our weak way, to sympathize with him, to converse with him, to cheer and comfort him, but inexorable duty impelled us forward, and reluctantly we bade him and his faithful companion, the sorrowful word—Good bye—God be with you. And now after traveling all that day without food, as we frequently did, and coming on, and being refused admittance again and again by wealthy farmers; driving around corn fields, without a track, and hunting "blind roads"—"blind to the weary traveler indeed.—we came to the Elkhart Grove, through which our trusty mules found their way to the Hotel—where, if any one stops over night, he will most assuredly recollect it—and from which, in the morning bright and early, we pushed for Springfield, where we arrived in due time weary and worn.

It is but due to state to the brotherhood that Bro. C. D. Roberts, agent of Bethany College, met with unlooked-for success in collecting subscriptions made to that great Institution. The response was noble, as is the object grand and glorious. With such an army of large-souled brethren, what cannot be done! The liberal devise liberal things. J. F. R.

For the Sentinel.

CHRISTIAN CO-OPERATION.

There are some who bear the name of Christ, who are in my humble judgment a fraud to contribute to the building up of the

Master's cause. This should not be the case. All christians cannot be preachers, consequently all do not preach. All men are not editors, and therefore all do not edit. All are not physicians, and therefore all do not administer medical aid to the sick. But, must I sit down and do nothing, simply because I am not qualified to preach, or must I stand still and do nothing because I cannot be an editor; stand, also, and see my fellow suffer and die, without rendering aid, simply because I am not a physician? No, not by any manner of means whatever. There is work for all to do, especially every member of the body of Christ.

The hand need not say, Because I am not the head I am not of the body, for the hand is useful in its station, and in its station only, for that which the head performs cannot be performed by the hand, neither can the head do that which is performed by the hand. Hence, the propriety of each member remaining in its respective station, and preserving order, there being work for every member to perform, all may be engaged, discharging the duties of their stations, that by a hearty co-operation of the members, the Body might grow up, and become a perfect man in Christ Jesus.—The brethren (that is the preaching brethren) have labored to bring about a system of co-operation among the churches in this State (and have to some extent succeeded) in order that each member may perform his part, by strengthening the cause of our master, for which we live, and labor. But there are some christians? who are opposed to the system of co-operation that now exists, those too, for whom we have the most tender regard, yet we do think they have taken a stand, which, to some extent will impede the progress of christianity, and discourage those who have labored so faithfully to bring about this state of affairs.

We think that if they will examine this subject in its proper light, they would be forced to the conclusion that christians should be united; should co-operate together in the conversion and salvation of sinners; from the fact, that in union there is strength, and that in disunion there is weakness. That they should be united from the fact, that all their foes are combined against them, and that sinners are dying without hope of eternal life. By co-operating together, christians are encouraged to persevere in the divine and heavenly life. They rejoice to see their brethren coming from the East and West; from the North and South, (ever exhibiting that philanthropic principle by which they hail each other as brothers) to sit together in heavenly places in Christ Jesus; to labor together for the present good, and future welfare of the brotherhood.

By so living, an acquaintance would spring up among christians, which would tend to strengthen and build them up in their most holy faith. All laboring together, under the same yoke and having the same burthens, would necessarily possess the same mind, and speak the same things, until this grand superstructure, built upon the foundation of Apostles and prophets, would begin, (like Solomon's Temple) to attract the attention of the world by its effulgent light, until the poor weary travelers from time to eternity would be constrained to turn in hither, and be saved upon the terms of the Gospel. Then would begin to be fulfilled the prophecy concerning the little stone that rolled and filled the whole earth. Party isms, jars and discord, would cease forever. The word of God would cease to be perverted by the fine-spinn theories, and fanciful speculations of man; men would cease to search the sacred pages of inspiration in order to find proof of a favorite theory of their own, but would search its pages to learn their duty. Then and not till then will the Gospel be preached, heard, believed and obeyed from pole to pole.

The brethren are driving on in other States, why not in Illinois? There is noth-

ing to hinder, and everything demands that we should rally under the standard of truth. Our own happiness demands it; the happiness of our friends demands it; our duty to our God and our country demands it at our hands, and we shall be held responsible if we neglect it. We should be ready to encourage every means that tends to the furtherance of the cause of our blessed Master. And we think the present system of co-operation is an efficient means of carrying on the work, and should be encouraged, for by this means the Gospel is preached to every creature under heaven. There is the Christian Sentinel, also, devoted to the subject of christianity, through which the Evangelists may report to the churches of their labors and success: thus making it the duty and interest of every christian to become a subscriber, in order that he may bear of the progress and welfare of the brethren throughout the State.

May the Lord enable us so to live and conduct ourselves, that we may have the unspeakable joy of, at last hearing the approbation, "Well done good and faithful servants."
G. W. BRISTOW.

THERE IS NO NIGHT THERE.

No night, with its gloomy darkness, and fearful, raging tempest. How it howls about our casement, and tears in fury among the leafless branches! The thunder mutters its fearful anger, and the ghastly lightning glares vividly about us. But there no storm will sweep over the soul. All will be serene and pure: as the morning sun bursting in beauty over the tranquil lake; as the midnight sky gazing silently and solemnly upon the repose of nature when the wind has flushed its breath, and the little stars hold converse in gentle whispers.

No night there, with its long and tedious hours of anxious care, of restlessness and pain. Ah! who can recall them! when we sat by his bedside, and bathed his fainting temples, and heard the knell of the lazy hours as they crept slowly by! And then he morning came; but not to our souls, for the spirit of the beloved one had gone and left us desolate.

No night there, with its unconscious stu-

por; with its forgetfulness of the past and unconcern for the future; with its dreams of terror and sudden alarm. The faculties of the soul will all awake there. We shall know, as we are known—know the depths of that love that saved us; the immensity of that power which redeemed us. We will tell it in the diamond starlight, showered upon our pathway; we will read it in the solemn cycles of the rolling planets. The flowers of paradise will whisper it to our souls, and its gentle waters and healing streams will speak of it.

No night there, and, therefore, no darkness, and, therefore, no fear. He will wipe away all our tears. His banner over us will be love; and we think of days gone by; of the toils and conflicts of old earth, and it will be like the thoughts of the weary mariner, when he has clewed up the sails for the last time, and now, for his mountain home, gazes over the fretful, roaring waters on which he has suffered and toiled.

New York Observer.

A GOOD FAMILY PAPER.

Who can prize it? Gold, precious gems? Young man have you considered its value duly? Parent, have you its salutary influence on the mind and the heart? the help it affords in training your offspring in the way they should go? We say 'a good family paper.' What do we mean by this? truthful? Yes, solid pure, edifying, enlightening, sanctifying. One that utters freely, fearlessly, meekly, all the words of this life, keeping back no part of the price, reformatory. Such a periodical is invaluable. It will speak when nothing else can or will speak, to father, mother, son and daughter, man servant and maid servant. The silent influence of such a paper in the family and through 10,000 families, on the heart of the great community, is briefly stated by a writer unknown to us, in the following paragraph. 'A large portion of our best moral impressions and sentiments have been suggested, reiterated, and fastened on the mind by the family press.'

The pulpit can do much; parental instruction in many cases does much; but the press is, in the present day, necessary to both. Let any reader of a well conducted religious family paper open its pages, and consider thoughtfully its contents. There are in a single number, sometimes from 75 to 100 separate and distinct articles, each one conveying an idea, a fact, or a sentiment, and stated or illustrated so as to produce an effect generally, in enlarging the reader's store of knowledge, or giving a right direction to thought feeling, or action. Must not all this have an influence, and in the aggregate a mighty influence, upon the reader? No reflecting man can fail to see that these regular visits of a carefully conducted paper, intelligent, correct, elevated in its moral tone, and withal interesting in its contents, must exert a great and blessed influence upon domestic life. Children growing up under such influences, are far more likely to be intelligent, correct in their opinions and morals, and better prepared for the active duties of life, than they could possibly have been without it.

'He that walketh with wise men, shall be wise.'

THE CALL.

Thy night is dark: behold, the shade was deeper

In the old garden of Gethsemane.

When that calm voice awoke the weary sleeper—

"Could'st thou not watch one hour alone with me?"

Oh, thou, so weary of thy self-denials,

And so impatient of thy cross.

Is it so hard to bear thy daily trials.

To count all earthly things a gainful loss?

What if thou always suffer tribulation,

And if thy Christian warfare never cease;

The gaining of the quiet habitation

Shall gather thee to everlasting peace.

But here we must suffer, walking lonely

The path that Jesus once Himself hath

gone;

With thou in patience through this dark

hour only,

This one dark hour—before the eternal dawn.

The captive's ear may pause upon the galley,
The soldier sleep beneath his plumed crest,
And Peace may fold her wing o'er hill and valley,
But thou, oh, Christian, must not take thy rest.

Thou must walk on, however man upbraid thee.

With Him who trod the wine-press all alone:

Thou wilt not find one human hand to aid thee—

One human soul to comprehend thine own.

Heed not the images forever thronging
From out the foregone life thou liv'st no more:

Faint-hearted mariner! still art thou longing
For the dim line of the receding shore?

Wilt thou find rest of soul in thy returning
From that old path thou hast so vainly trod?
Hast thou forgotten all thy weary yearning
To walk among the children of thy God—

Faithful and steadfast in their consecration,
Living by that high faith to thee so dim,
Declaring before God their dedication,
So far from thee because so near to Him?

Canst thou forget thy Christian superscription—
"Behold, we count them happy which endure?"

What treasure wouldst thou, in the land Egyptian,
Repass the stormy water to secure?

Poor wandering soul! I know thou art seeking
Some easier way, as all have sought before,

To silence the reproachful inward sneaking
Some landward path unto an island shore.

The cross is heavy in thy human measure—
The way too narrow for thine inward pride;
Thou canst not lay thine intellectual treasure
At the low footstool of the Crucified.

Oh, that thy faithless soul, one great hour only,
Would comprehend the Christian's perfect life—

Departed with Jesus, sorrowful and lonely,
Yet calmly looking upward in its strife.

For poverty and self-renunciation,
The Father yieldeth back a thousand fold;
In the calm stillness of regeneration
Cometh a joy we never knew of old.

In meek obedience to the Heavenly Teacher,
Thy weary soul can find its only peace;
Seeking no aid from any human creature—
Looking to God alone for his release.

And he will come in His own time and power
To set His earnest hearted children free:
Watch only through this dark and painful hour,
And the bright morning yet will break for thee.

CHURCH NEWS.

SWEET'S PRAIRIE, Scott Co., Ill., Sep. 9.
Bro. ROWE:—I held a meeting at Bro. W. McPHERSON'S on the third Lord's day in August and we had five additions to the congregation; four restored, and one by confession and immersion. On the first Lord's day in this month we had one addition from the Baptist. At a meeting held by Bro. William Strong, at Addy's School House on the second Lord's day in this month, we had two additions by confession and immersion.

Yours in hope of immortality.

A. THOMAS.

Little Mackinaw, Sept. 23, 1855.

Dear brother Malloy:

I have just returned from a meeting at Panther Creek, Woodford Co. Bro. James G. Mitchell, James Robison, and others addressed the people. Twenty were added to the congregation. At Little's Grove, Bro. Lindsey, Sen., ten were added. The first Lord's day in this month, at Grassy Ridge meeting house, near Bloomington, Bros. J. Mitchell, Jas. Robison, aided by the worthy Elders of the congregation, Bro. Campbell, and Sparks, thirty-two were added, making during this month, thus far, sixty-two.

Yours in Christ,
GEO. W. MINIER.

Free's Prairie, Scott Co., Aug. 18, 1855.

Brethren Malloy & Rowe:

I send you the following item of church news: A congregation of twenty members have recently been organized in this vicinity. The brethren have chosen their elders and deacons, and employed an evangelist. Their congregation is known by the name of Free's Prairie. The prospect is encouraging for many additions to the church.

Yours in the one hope,
A. THOMAS.

Marshall, Ill., Aug. 22, 1855.

Beloved brethren of the Sentinel:

These lines are designed to let you know that I am in the land of the living, occupying my humble sphere. I have been busily engaged this season doing business for Cass. It is now completed, re-

for as I am concerned. I have not been preaching much this season, because when a man labors in Word and Doctrine, and boards & clothes and feeds himself and family he can preach but little, and do that little not very well, for the laws under which we live are such that whatever engages our hands, necessarily calls for our thoughts.

I intend you shall hear from me about the commencement of the next volume of the Sentinel, with a few more names accompanied, as it should be.

I have conducted two meetings near Mr. Olive near Gillespie, in this county, where J. C. Young has been preaching a little this season. At each meeting I immersed three, making six in all.—Delivering only three discourses at each place.—

May the truth of God spread and prevail, and may you be instrumental in doing much good in my prayer in the one hope.

J. G. WARD.

☞ We are listening with both ears.

OBITUARY.

Bro. Malloy:—

It becomes my painful duty to inform you and your readers of the death of our beloved and much esteemed brother, Robert T. R. Conly, who departed this life on the first day of this month. Aged about 29 years. His disease was white swelling. He endured his sufferings with patience and calmly resigned himself to the will of the Lord. He was a member of the church of Christ, and had by his pious walk and conversation, won the affections of all those with whom he associated. But he is gone and left parents, brethren and friends to lament his loss. Brother Conly was a young man, and it seemed that he was in the morning of life; but Oh, how uncertain is human life. Often amid our brightest prospects for noble men in society, death comes, and with his iron grasp, drags us to the tomb. If this life only, was allotted unto christians, we would be indeed miserable. But we look beyond this world of suffering when we shall meet our Brother, and those who have washed their robes and made them white in the blood of the Lamb.

Brother Conly died in the triumph of faith and the lamp of immortality shone bright upon his path that led through the shadow of death.

Why should we tremble to convey

Their bodies to the tomb;

'Tis but the voice that Jesus sends

To call them to his arms.

Mr. Hawkins, Ill., Aug. 23, 1855.

G. W. BRISTOW.

"And I heard a voice from Heaven, saying, Write, Blessed are the dead who die in the Lord, for they rest and their works do follow them."

NEW PUBLICATION.

THE BIBLE UNION REPORTER.
MONTHLY.

Under this title, the Bible Union purpose to issue monthly or oftener, in quarto form, a periodical, of about twenty-four pages. Twelve numbers will constitute a year's subscription. Each number will contain a few introductory pages of Biblical intelligence, followed by such portions of the Scriptures as may be ready for general circulation and criticism. The numbers will be so arranged and paged, that each book of the Bible, when complete, may be bound by itself. The price charged for this edition of the Reporter is very low, barely covering the cost of paper, printing and postage. The object of this form of publication is to enable all, who may desire, to be kept constantly acquainted with the progress of the revision.

If every pastor and friend will interest himself in the circulation of this work, it will materially aid the cause of faithful versions, and increase the love of Bible reading in the churches of our Lord Jesus Christ.

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CONGREGATION AT ATLANTA.

We have just returned from the beautiful and thriving town of ATLANTA, situated on the Chicago and St. Louis Railroad, where we had the pleasure, in company with Geo. W. Minier, of addressing the citizens on the great theme of man's redemption. There are at this point about twenty-six members of the Christian Church, who have enrolled their names with the intention of organizing a congregation in due form. Our Baptist brethren have at this place,

a good house of worship, just finished, which they kindly permitted us to occupy on Lord's day, and otherwise treated us with christian courtesy and hospitality. We hope the time is not far distant when party animosity will be subdued by the spirit of Christ—when all his disciples can worship together in harmony and love.

Bro. Minier is engaged to preach for this infant congregation once a month, and under his instruction and training we hope it will increase in strength and piety. W. A. M.

FOR SALE.

The Press, Type and Subscription list of the CHRISTIAN SENTINEL is offered for sale on reasonable terms, for cash.

To any brother who wishes to engage in editing and publishing, the present is a favorable opportunity. The Sentinel has just commenced the third volume and so far as we know meets the approbation of the brethren generally, and can be made profitable to the owner and to the church by proper management and industry. Immediate possession will be given. Address, W. A. MALLORY, Springfield, Illinois.

The present No. has been delayed nearly a month for want of paper, which can be attributed to a want of money. We expected to receive several hundred dollars on the third volume before this time; but in this we are sadly disappointed. We hope for better things in the future.

We expected to have been able to present our readers with the minutes of the State Meeting in this number, but as yet they have not come to hand.

An article from brother Apperson, and one from brother Thomas came too late for this number. They will appear next month.

Be swift to hear, slow to speak and slow to anger.

THE CHRISTIAN SENTINEL

"Watch ye stand fast in the faith; quit you like men; be strong."

VOL. III.

NOVEMBER, 1855.

NO. 3.

THE LORD'S SUPPER.

THE disciples assembled on the first day of the week to break bread; to show forth their love to God, to commemorate the sufferings of his Son, and to enjoy the blessings of devotion. This was the custom from the earliest age of Christianity, one instance of which we have recorded in Paul's travels where he came to Troas and tarried seven days, to be with the disciples on the first day of the week, when they should meet to break bread. However, notwithstanding this instance and others of like import, with reference to the primitive practice of the Apostles and Disciples, there are those who profess to be Christians, who meet on some other day of the week than the first, for this purpose. Their reasons for so doing, we have not yet learned.

This Institution was set up by our Savior himself while on earth. For the Apostle Paul, in his first letter to the brethren at Corinth, says; "The Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks, he brake it, and said, take eat, this is (represents) my body, which is broken for you; this do in remembrance of me. After the same man-

ner also he took the cup, when he had supped saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it in remembrance of me. For as oft as you eat of this loaf, and drink this cup, you do shew forth the Lord's death till he come. This Institution, having been set up by our Lord himself, and practically enforced upon the disciples, by the Apostles after his ascension, and glorification, that is, after his kingdom was fully set up, is consequently obligatory upon those, who now profess to be his followers. "The cup of blessing which we bless, is it not the communion of the blood of Christ? How sacred this place! Here we commune with the Author of our salvation. Here we show to the world that Jesus died for us. By these memorials, we commemorate his death; and by being assembled on this day, the first day of the week, we commemorate his resurrection from the grave; and his 'victory over death, and him that had the power of death.' Here we, in breaking the loaf, each one for himself, show that each one was guilty before God, and merited the punishment which was inflicted upon him for us. Here, in passing the loaf and cup, from one to another,

we show to the world that we are brethren that we have fellowship, one with another, that we are on an equality before God: that we were alike ruined and lost alike guilty before him; and all by the same means, have been redeemed and justified in his sight. We prove that we desire to make his sufferings manifest to the world—to make manifest his love, “his great love wherewith he loved us, while we were yet sinners,” that we desire to influence others by our piety and devotion, to enter into covenant favor with him, obey his commands and enjoy his communion. Who would willingly absent himself from this meeting; from this communion with his Redeemer?—Would any trifling excuse keep a lover of the Lord Messiah, from the place where he, himself could be so highly honored, and yet properly honor his redeemer? If it is esteemed honorable to be allowed access to the presence of some great man, President, King or Emperor, and to commune with him, how much more honorable to be admitted to the table of the Sovereign of the Universe, the Lord of lords and King of kings, and to commune with him! Why is it that so many professed followers of the meek and lowly Jesus, neglect this great privilege? Why do they neglect it from week to week, from month to month? Brethren, you deprive yourselves of one of the greatest blessings pertaining to Christianity. If a member of your family were to refuse to partake of the common repast, would you not immediately conclude that something was seriously wrong with him, and would you not inquire the cause of such conduct? Then why should not your conduct give rise to the same conclusion if you refuse to

partake at the Lord's table?

Perhaps you will say Let a man examine himself and so let him eat.— True, but by what standard do you examine yourself? By the word of God? For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body. Now if you eat and drink discerning the Lord's body, regarding it as the Lord's supper, and not as some of the Corinthians, who ate and drank as at a common meal, and some became drunk, and if you have not been guilty of some open and known rebellion to the Lord's commands, you may rightly partake and enjoy the blessing. If, however, you have, to your own knowledge, transgressed His holy law and offended your brethren thereby you should immediately reform, make satisfaction, confess your error to the brethren, ask their forgiveness and God's pardon, and then you will be prepared to enjoy the blessings attendant on the Lord's supper.

JEPHIAH HOBBS.

Bethany Va.

HOME INFLUENCE.

Wouldst thou listen to its gentle teaching
All thy restless yearnings it will still;
Leaf and flower, and laden bee are reaching,
Thine own sphere though humble fit to fill.

Truly has it been said, that our duties are like the circles of a whirlpool, and the innermost includes home. A modern writer has designated home, “heavens fallen sister;” and a melancholy truth lies shrouded in those few words. Our home influence is not a passing but an abiding one; and all-powerful for good or evil, for peace or strife for happiness or misery. Each separate christian home has linked to it a central sun

round which revolves a happy and united band of warm, loving hearts, acting thinking, rejoicing, and sorrowing together. Which member of the family group can say, I have no influence? What sorrow or happiness lies in the power of each!

“A lighted lamp,” writes M'Cheyne “is a very small thing, and it burns calmly and without noise, yet it gives light to all who are within the house.” And so there is a quiet influence which like the flame of a suspended lamp, fills many a home with light and fragrance. Such an influence has been beautifully compared to a “carpet, soft and deep, which, while it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which, from many a beloved form, wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery.” Its influence falls as the refreshing dew, the invigorating sunbeam, the fertilizing shower, shining on all with the mild lustre of moonlight, and harmonizing in one soft tint many of the discordant hues of a family picture.

SECRET PRAYER.

SELECTED BY FRANCIS APPERSON.

OUR SAVIOR, in language the most emphatic, has enjoined upon us this duty: “Enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and he shall reward thee openly.” How distinct is this command. And yet it is to be feared that, by many professed christians, it is more neglected than any other.

1. Let us contemplate ITS IMPORTANCE. When midnight spread its gloom over Judah, why was our Savior found a lonely wanderer in its most unfrequented wilds? Luke tells us it was his custom to retire to those solitudes for private devotion. We have many instances

given in which he prayed with his disciples; but every day he left the crowd with which he was surrounded, and went ALONE to hold communion with God.— Christian, is it not important that a duty should be fulfilled which is enjoined to the lips of the Savior, and enforced to the Savior's example. And remember that this is secret prayer; the prayer of retirement, the communion of the soul with God, when that soul is withdrawn as far as possible from every external influence.

The example of pious men in all ages of the world shows the importance of secret prayer. Witness Daniel, three times a day retiring to his chamber for prayer. Read the biography of any prominent christian, and you will find that it is in secret prayer that his strength has been obtained. O, there is a host of worthies who rise at once in attestation of its infinite importance. And another host may be seen of languid, spiritless, desponding professors, whose lives are passing unprofitably and wretchedly away because they do not strengthen their faith and animate their zeal by the devotion of the closet. Here lies the cause of so many doubts and fears of the christian, of that paralysis of christian feeling which makes so many professors an encumbrance and a burden to the church.

There are peculiar sins to be confessed, which it is not proper to confess in public or in social prayer. The christian needs to go to God in all the confidence of a private interview, and there to unfold the inmost secrets of his heart. He has peculiar temptations from which he needs to be guarded; peculiar trials, under which he needs support; and he must in private go to God, that he may seek relief for these private wants.

Secret prayer affords the most direct intercourse the soul can have with God. In the hour of retirement and solitude the soul is the most perfectly cut off from all external influences. It can then be more easily ushered into the immediate presence of its Maker. These are the

occasions in which the soul breaks from the trammels of earth, and soars, as it were, on angels' pinions, to the bosom of its God. And it is from such visits as these, that the soul returns to earth refreshed with draughts from the fountain of life, warmed by the joys it has felt, and showing to the world around, by the glow of its feelings, that it has like Moses seen God in the mount.

2. THE MANNER in which this duty should be performed. When our Savior says, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father," he does most undeniably mean that we should seek actual retirement; that we should go to some place alone, where we may pray to our Father in secret. It does not do to say that we can pray anywhere; that we can in the bustle of business, withdraw our minds and have sufficient communion with God. The Savior's command is positive, that we must seek retirement, and there in secret make known our requests to God. Surely, if Christ found it necessary to withdraw from the crowd, and even from every friend, that his devotions might not be disturbed by passing scenes, it is the most egregious folly for the frail disciple of Jesus to pretend that secrecy and retirement are not essential in his own acts of devotion.

Yes, follower of Jesus, you must actually go to the place of retirement.—It may be to the chamber; it may be to the grove; but it must be to some place where, alone and uninterrupted, you may commune with God.

There should be stated times for secret prayer. The habit should be formed of going at particular hours of the day into the presence of God. Unless the christian has resolution to form a plan, and to abide by that plan, he cannot enjoy religion. If you say, "I will daily enjoy the privilege of secret prayer," and yet do not set apart some particular portion of the day, which you will appropriate to this particular duty, you will find that your resolutions are

made, but to be broken. The evening twilight appears to have been the favorite hour with our Savior for this purpose. Daniel selected the morning, the noon, and the evening, as his season of private devotion.

The very design of secret prayer is to enable the Christian to approach God with the least possible restraint. We should at such times, with great particularity, acknowledge sin. Has any temptation excited irritated feeling?—In your closet confess that individual sin to God. Have you neglected duty? In penitential prayer allude to the time and the circumstances, that your heart may not be sheltered by the vagueness of mere general confession. In your closet review your actions, and speak to your Maker distinctly what you mean, when you confess you are a sinner. In the solitude and silence of the soul's retirement with God, we may become acquainted with ourselves. This is the way to make confession of sin which is acceptable to God.

We should also, in secret prayer, pray for particular blessings. You are a parent. Your son is at a distant school, surrounded by new and trying temptations. In retirement plead for him by name. State distinctly the temptation to which he is exposed.* Thus may you pray with a degree of fervor and distinctness which would be impossible and even improper in the more public circles of social prayer. In the prayer taught by our Savior to his disciples, the petitions are general: "Thy kingdom come," "Give us day by day our daily bread," "Forgive us our debts," "Lead us not into temptation." But when he retired to the garden, in solitude his prayer was, "O my Father, if it be possible let this cup pass from me." Here he unveiled his secret sorrows to a Father's view. Imitate your Savior, and daily in secret prayer remember your friends, calling them by name. Remember your own particular temptations, and your own particular sins, and thus will your

Father, who heareth in secret, himself reward you openly.

3. Consider the advantages of secret prayer. No exercise of the christian has so powerful an influence in promoting spirituality of mind. Secret communion with God seems to introduce us into his immediate presence. If we go to the closet with the distinct confession of sin, and asking particular blessings, we can hardly fail of receiving an influence into our own hearts which will be abiding. There never can have been a case of one who perseveringly frequented his closet, and there found rest to his soul, who was not a spiritual man and a growing christian. And the Christian who does not in secret pray must be a languid and a heartless disciple.

There is no preservative from sin so potent as is this. An hour of temptation might overcome the Christian.—He may be left to the commission of sins the thought of which now makes him shudder. Temptations may be thrown in your way, and you have no safety—you have no protection but in prayer. He who comes from the audience chamber of God, from intimate communion with his Maker, has faith so bright and strong that temptation will in vain assail him. Standing in the very verge of heaven, breathing the very atmosphere of that pure world, he will be enabled to say, "get thee behind me Satan." The path to the commission of sin lies invariably through the neglect of secret prayer.

There is no exercise which can so purify and tranquilize the mind. It is this which gives that 'closer walk with God' which insures "a calm and heavenly frame." This is the mount upon which the Christian may stand above earth's vapors and smile at earth's storms.—When Jesus went to the garden, as the hour of death approached he was in an agony. But he came from the retirement of that garden calm and composed. Thus, Christian, you may obtain a composure of mind, and a calm, steady en-

joyment of mind which no opposition or trials can ruffle. And how happy is the heart, thus fixed on God—thus steadfast in a joyful serenity which nothing can disturb. Neglecting this duty, how full does the heart become of worldly cares. How often depressed with anxiety. How trifling obstacles disturb and irritate.—The remedy for all this is secret prayer. Then is the spirit alike independant of great calamities and of petty vexations.

PRACTICAL CHRISTIANITY—No. 4

We cannot be too well instructed in the Divine *credenda* (not human) by which we learn those sublime truths of revelation; yet it must be continually borne in mind that christians are bound to regard and attend to the *agenda* as well as the *credenda*. Theories perceived are worth nothing without practice. We must obey the precepts while believing the facts, or faith and obedience are necessarily connected; and this obedience does not merely imply a compliance with one command or precept, but it earnestly enjoins us to fulfill, according to our several abilities, the entire christian law. The apostle James informs us that "faith, if it hath not works, is dead, being alone; for as the body without the spirit is dead, so faith without works is dead also." James, 2: 17, 26. We will not be at issue with James, and consequently will affirm that something must be done as well as believed. Although we are aware that some of the popular sects, believe we predicate our salvation upon works, or rely upon works too much for our salvation, and hence the continual charge against us of obedience to baptism as the only work by which we secure eternal life. This is only one among the many charges, fraught with falsehood and error. There are two causes which give rise to the various misrepresentations of that portion of the chris-

occasions in which the soul breaks from the trammels of earth, and soars, as it were, on angels' pinions, to the bosom of its God. And it is from such visits as these, that the soul returns to earth refreshed with draughts from the fountain of life, warmed by the joys it has felt, and showing to the world around, by the glow of its feelings, that it has like Moses seen God in the mount.

2. THE MANNER in which this duty should be performed. When our Savior says, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father," he does most undeniably mean that we should seek actual retirement; that we should go to some place alone, where we may pray to our Father in secret. It does not do to say that we can pray anywhere; that we can in the bustle of business, withdraw our minds and have sufficient communion with God. The Savior's command is positive, that we must seek retirement, and there in secret make known our requests to God. Surely, if Christ found it necessary to withdraw from the crowd, and even from every friend, that his devotions might not be disturbed by passing scenes, it is the most egregious folly for the frail disciple of Jesus to pretend that secrecy and retirement are not essential in his own acts of devotion.

Yes, follower of Jesus, you must actually go to the place of retirement.—It may be to the chamber; it may be to the grove: but it must be to some place where, alone and uninterrupted, you may commune with God.

There should be stated times for secret prayer. The habit should be formed of going at particular hours of the day into the presence of God. Unless the Christian has resolution to form a plan, and to abide by that plan, he cannot enjoy religion. If you say, "I will daily enjoy the privilege of secret prayer," and yet do not set apart some particular portion of the day, which you will appropriate to this particular duty, you will find that your resolutions are

made, but to be broken. The evening twilight appears to have been the favorite hour with our Savior for this purpose. Daniel selected the morning, the noon, and the evening, as his season of private devotion.

The very design of secret prayer is to enable the Christian to approach God with the least possible restraint. We should at such times, with great particularity, acknowledge sin. Has any temptation excited irritated feeling?—In your closet confess that individual sin to God. Have you neglected duty? In penitential prayer allude to the time and the circumstances, that your heart may not be sheltered by the vagueness of mere general confession. In your closet review your actions, and speak to your Maker distinctly what you mean, when you confess you are a sinner. In the solitude and silence of the soul's retirement with God, we may become acquainted with ourselves. This is the way to make confession of sin which is acceptable to God.

We should also, in secret prayer, pray for particular blessings. You are a parent. Your son is at a distant school, surrounded by new and trying temptations. In retirement plead for him by name. State distinctly the temptation to which he is exposed.* Thus may you pray with a degree of fervor and distinctness which would be impossible and even improper in the more public circles of social prayer. In the prayer taught by our Savior to his disciples, the petitions are general: "Thy kingdom come," "Give us day by day our daily bread," "Forgive us our debts," "Lead us not into temptation." But when he retired to the garden, in solitude his prayer was, "O my Father, if it be possible let this cup pass from me." Here he unveiled his secret sorrows to a Father's view. Imitate your Savior, and daily in secret prayer remember your friends, calling them by name. Remember your own particular temptations, and your own particular sins, and thus will your

Father, who heareth in secret, himself reward you openly.

3. Consider the advantages of secret prayer. No exercise of the Christian has so powerful an influence in promoting spirituality of mind. Secret communion with God seems to introduce us into his immediate presence. If we go to the closet with the distinct confession of sin, and asking particular blessings, we can hardly fail of receiving an influence into our own hearts which will be abiding. There never can have been a case of one who perseveringly frequented his closet, and there found rest to his soul, who was not a spiritual man and a growing Christian. And the Christian who does not in secret pray must be a languid and a heartless disciple.

There is no preservative from sin so potent as this. An hour of temptation might overcome the Christian.—He may be left to the commission of sins the thought of which now makes him shudder. Temptations may be thrown in your way, and you have no safety—you have no protection but in prayer. He who comes from the audience chamber of God, from intimate communion with his Maker, has faith so bright and strong that temptation will in vain assail him. Standing in the very verge of heaven, breathing the very atmosphere of that pure world, he will be enabled to say, "get thee behind me Satan." The path to the commission of sin lies invariably through the neglect of secret prayer.

There is no exercise which can so purify and tranquilize the mind. It is this which gives that "closer walk with God" which insures "a calm and heavenly frame." This is the mount upon which the Christian may stand above earth's vapors and smile at earth's storms.—When Jesus went to the garden, as the hour of death approached he was in an agony. But he came from the retirement of that garden calm and composed. Thus, Christian, you may obtain a composure of mind, and a calm, steady en-

joyment of mind which no opposition or trials can ruffle. And how happy is the heart, thus fixed on God—thus steadfast in a joyful serenity which nothing can disturb. Neglecting this duty, how full does the heart become of worldly cares. How often depressed with anxiety. How trifling obstacles disturb and irritate.—The remedy for all this is secret prayer. Then is the spirit alike independent of great calamities and of petty vexations.

PRACTICAL CHRISTIANITY—No. 4

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tion community, who claim the name of "Christians, or Disciples." Those two causes are *ignorance* and *dishonesty*.—Some misrepresent the teachings and doctrine, as taught by the Christian, because they do not know what that doctrine is; they are so very ignorant of the fundamental principles of the great plan of salvation, that if you should ask them what those principles are, they could tell you nothing about them; they would appear mum.—Probably such are non compos mentis with respect to the Divine truths of man's redemption. The next class who misrepresent, we will just briefly notice. They have got sense, education, and intelligence enough to know what the principles of Primitive Christianity, as taught by the Christian, are, yet for some particular motives of their own, by dishonesty, misrepresentation, and false teaching, even in the sacred desk, they think probably they will weaken and diminish the progress of the greatest religious reformation that has occurred since the days of Luther, and increase and build up their own sectarian schools and churches, (not christian) and continue to teach and propagate with great zeal, their respective humanisms, unscriptural and despotic theories. Thus we see the two prominent causes of misunderstanding and misrepresenting our teachings. I do not think that faith only, repentance only, baptism only, or the gift of the Holy Spirit only,—any one of these in the abstract, would be sufficient to qualify a person for eternal happiness.

We will then predicate: 1. Faith. 2d. Repentance. 3d. Baptism. 4th. Gift of the Holy Spirit. 5th. A righteous life, or a practical christianity, as biblical qualifications to the enjoyment of eternal life. Repentance, baptism and practical christianity will be the natural fruits or results of the faith, not a faith; for the Apostle general-

ly makes use of the definite article when speaking of the term faith. But according to orthodox theologians of a certain cast, and the spurious systems of the theologians of many human creed makers, we would have a faith and faiths; yes, a plurality of faiths. We would rather hear Paul relative to the "unity of faith" (not plurality.) "One Lord, one faith, one baptism." Eph. 4: 4. Paul says nothing about "evangelical faith," "saving faith," "historical faith," &c., &c., that we hear so much about these days. As James connects faith and works as requisite or essential to salvation, (for there are no such things as non-essentials in the bible,) and Paul also informs us that we might have such miraculous faith as would enable us to remove mountains, and yet be destitute of that love to our Creator and fellow men which would actuate us to do our duty as christians, we would be nothing. Hence we believe that the Apostle James taught that repentance, baptism, and a righteous life constituted "work," or works of obedience, or righteousness. And Paul in his first letter to the Corinthians clearly shows that love must necessarily follow faith, which will produce a practical christianity. Can we be declared just in the sight of God by faith only, or faith alone? Certain modern sectarian teachers of humanisms will readily answer in the affirmative. But the inspired apostolic teachers will answer in the negative. According to the affirmative of the above interrogative, proper obedience as an immediate sequence of faith, can have no part in effecting our justification whatever; for it is faith only. Surely faith only is without works, and is, therefore dead according to James. This position is very pregnant with truth if there is any meaning and perspicuity in English language. We have thus noticed the above error in respect to faith, as some believe that faith is sufficient of itself to qua-

lity a person to be a christian. That faith is the first principle of our salvation is readily admitted. The life of the christian does not commence with faith or repentance, but commences after baptism.—Therefore practical christianity begins with us when we are initiated into the Christian Church by baptism. Says Paul: "For as many of you as have been baptized into Christ, have put on Christ," Gal. 3: 27. By this we learn that we put on Christ by baptism, or change our state or character by obeying the divine injunction, be baptized, and hence obtain the christian character, and therefore, are entitled to the appellation of christian, and not before. This is the point where commence all those practical duties of christians, and if they are sincere and zealous their lives will be continually adorned by cultivating the christian graces, and exhibiting to the world the divine excellency of practical christianity, that title or caption which we have placed at the head of this series of articles. The Apostle Peter in his second catholic letter to the christians scattered throughout provincial Asia, exhorts them to give all diligence to cultivate the christian virtues.—He says: "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge: and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to kindness, charity. For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter, 1: 5 11. The Apostle considers that christians always possess faith, and he enjoins it particularly on them to add or augment that faith by living righteously, and growing in grace and in the knowledge of the truth. Two prominent reasons are assigned for thus doing in verses 10 and 11. The first is stability in grace; firmness and steadfastness in the divine life—no danger of falling, but a continual going on "unto perfection." The second reason is superlatively worthy of our highest regard. To have an entrance ministered unto us abundantly into the everlasting kingdom of our Redeemer, is, of itself, a sufficient motive of the most exalted nature, to induce and actuate christians to strive with zeal and devotedness to obtain that eternal crown of life. To be righteous citizens of the kingdom of heaven on earth by which we will be qualified to be happy subjects of the kingdom of eternal glory.

A. THOMAS.

Winchester, Ill.

TRACT ON FAITH.

BY JOHN TAFFE.

PUBLISHED BY REQUEST.

Now faith is the substance of things hoped for, the evidence of things not seen.

There are three terms in our language, which though sometimes used interchangeably, have nevertheless their separate and distinctive meanings. When used with strict philological propriety, each one has its own peculiar province, into which neither of the others can legitimately enter. These are knowledge, faith and opinion. Knowledge, is

founded upon personal observation, (or upon demonstration,) faith upon testimony, and opinion upon inference. Or in other words, knowledge is our own experience, faith is the assurance, which we have, (from testimony,) of the experience of others, and opinion is our speculating about those things, which we either know or believe. Or faith is as a figure of speech put for the whole Christian system, as "The faith once delivered to the Saints."

To illustrate the difference between knowledge, faith and opinion, we will suppose that at 10 o'clock on the morning of the twentieth of April, 1850, as I was traveling from Cincinnati to Dayton, I passed A and B who were standing by the roadside, engaged in conversation, I paused not to listen to their conversation: but pursued my journey. At half after 10 o'clock, C. passed the same place, and found B. lying dead there, stabbed to the heart.

Now that A. and B. were there engaged in conversation at 10 o'clock, on the morning of the 20th of April 1850. is to me a matter of knowledge; I saw them with my eyes, I heard them with my ears; that B. was found dead there half an hour after I passed, is to me a matter of faith, I believe it upon the testimony of C. but that A. killed B. is only a matter of opinion or speculation. For B. might have committed suicide, or he might have come there to have a deadly encounter with one of his fellow citizens, and after A. left, his antagonist might have met him there and slain him. Therefore, that A. killed B. rises not to the assurance of faith, because *not founded upon testimony, but upon inference*, which admits of a rational doubt; and is hence only a matter of opinion or speculation. This illustration clearly defines the difference between knowledge, faith and opinion.

There are three agencies, by which the

human mind is furnished with all the elements of its information. These are consciousness, the five senses, and faith. Consciousness is a sort of internal sense, that takes cognizance of the powers and operations of our own minds. The information therefore, furnished by this agency, is necessarily very limited. The five senses take notice of objects and events, which fall within the range of their observation; yet as we occupy but a small space, both of time and of place, the information furnished directly by means of the senses, is also of necessity, quite limited. But faith embraces a much more extensive horizon, and comprehends all that vast field of information, that falls within the range of credible testimony, whether human or divine, whether it relate to the past, the present, or the future. By faith we can look back beyond the birth of time,

"And see on chaos rise,
The beauteous pillars of the skies,"

Can behold the vast realms of immensity, emerge from the abyss of eternity, at the creative fiat of the Almighty. "By faith, we understand, the worlds were framed by the word of God."

By faith we behold time, in the morning of his being, plume his untried wings, and commence his flight to the portals of eternity, and by aid of this mighty principle, with the divine and human records before us, we can view all the great events, that mark the flight of time, down to the present period. Then with the chart of divine prophecy in our hands, turning our minds to the boundless future, we can, by aid of the farseeing telescope of faith, behold all the great events that shall mark the flight of time, as he moves onwards and forwards to his evening resting place, until he shall fold his drooping wings, and descend into the great ocean of eternity; and yet onward still the view extends, until the saints of all ages, are

crowned with immortal honors and admitted into the presence chamber of the Great Eternal,

"Where congregations ne'er break up,
And praises never end."

Thus do time and eternity, with their fleeting shadows and their solemn realities, fall within the mighty horizon of the man of faith. And the transcendently grand—the superlatively glorious objects, that fall within the range of his mental vision, are calculated to enlarge his mind, to exalt and ennoble his soul.

Bernadotte late crowned Prince of Sweden, advised the preceptor of his son, often to take him over lofty mountains,—that from the wide extended view he might have from the lofty mountain peak—the deep glen, the rugged precipice—the wide expanse of mountain and ocean, and valley, his mind might be filled with sublime and lofty conceptions,—his soul thronged with exalted and ennobling emotions; and he thus rendered brave, and generous, and magnanimous. If the Objects of beauty, and grandeur, and sublimity, that throng upon the vision from the lofty mountain peak, are thus calculated to enlarge the mind, and exalt the sentiments. How much more are the mighty events the inconceivably grand and glorious objects, that fall within the vast horizon of faith, calculated to enlarge the mind, and exalt every faculty of the soul! For the man of faith, stands not upon a lofty peak of Mount Blanc, of the Pyrenees, the Andes, or the Alleghanies, where he can take in a circuit of only some fifty, or one hundred miles in every direction; but he stands upon a commanding eminence, where he can survey the wide extended earth the distant heavens; then turning round with the telescope of faith to his mental vision, he takes in the wide sweep of the universe, of time and of eternity! The poet has sung:—

"Great thoughts make great minds,
Enlarging as their views enlarge
These more god-like, as those more divine.

If this be true, that great thoughts make great minds, the Christian is the greatest personage under the broad heavens. For where is the man, who has such a mighty reach of thought—whose mind is filled with such vast conceptions, whose soul is thronged with such lofty aspirations, with such pure and elevated emotions, as crowd the mind, and throng the bosom of the Christian! Talk of your Cæsars, your Hannibals, your Bonapartes, your great ones of earth-born fame. They are mere pigmies compared with the Christian. Their most sublime and enlarged conceptions, are bounded by the narrow horizon of time. Their loftiest aspirations reach not beyond, the fading garlands and the fleeting honors of earth. Even genius itself, if it would soar beyond the milky-way, must borrow the pinions of faith; but the Christian borne aloft upon the wings of faith, can wing his elevated flight from world to world, and career aloft in the wide heavens of eternity. Infinite ages of unalloyed bliss are before him—the heaven of heavens, time and eternity, life and death, riches that never fail, honors that never decay, immortality and life eternal, all, all are his! Who then would not be a Christian, an heir of glory—an expectant of life eternal! O! eternal life! What a universe of bliss is crowded together in the mighty thought! Reader dost thou desire this high and inestimable boon? Then be a Christian.

Again, it is said, by faith Enoch was translated that he should not see death, and was not found because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Here the Apostles in assigning a reason why without faith it is impossible to please God, has incidently shown, that faith and belief are synonymous. Mark, his affirmation is, "without faith it is impossible to please Him; and the reason assigned for this affirmation is; for, he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek Him." Heb. xi: 6 Thus is it proved, that faith and belief are synonymous. And need I go into any lengthy argument to prove, that belief is confidence in testimony; or confidence in a person? And if we rationally confide in a person, it is owing, to the evidence he has afforded that he is entitled to our confidence. So that with a slight license in the use of the term belief, it may be defined, always to mean confidence in the testimony or accrediting testimony as true.

All our confidence in Jesus of Nazareth as the Messiah the Son of God, is the result of testimony. This is not only true of all who believe on Him through the word (testimony,) of the Apostles; but it is true of the Apostles themselves; and of John the Harbinger. He says, I knew him not, but he that sent me to baptise with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he, who baptizeth with the Holy Ghost (Spirit). That is, he did not know him in his true character as the Messiah the Son of God, until marked out by the Holy Spirit; for as he was a near relative of his, he must have been well acquainted with Him personally. His language to him, when He presents Himself for baptism shows that he knew Him as a most holy and righteous personage. And though the Apostles knew Him well personally, they could not know Him in his Divine character, apart from the appropriate evidence to prove his divine pretensions. They believed it however, upon the testimony of John His Harbinger—upon the testimony of the Divine Father, when He bowed the heavens and came down, and uttered the royal oracle,

"this is my beloved son, in whom I am well pleased," while that son fresh from the waters of baptism, stood dripping upon the margin of the Jordon, with the Holy Spirit in the form of a dove upon Him, to mark Him out as the holy and anointed one, acknowledged by the Divine Father from the opening heavens. They believed it upon the testimony of Jesus himself, attested by the miracles which he wrought. They believed it upon the evidence of his resurrection from the dead, and upon the testimony of the Holy Spirit. So that as far as Christianity is concerned, all faith, all confidence, all trust, is the result of testimony; for, "faith comes by hearing, and hearing by the word of God." "Many other signs truly," says the Apostle John, "did Jesus in the presence of his disciples, which are not written in this book, but these are written that you might believe that Jesus is the Christ the Son of God, and that believing you might have life through his name." And again; in the last chapter of his first epistle he says: He that believeth not God, hath made Him a liar, because he believeth not the record, (testimony,) which God gave of his Son." Faith founded upon this testimony is the right kind of faith, because the testimony is divine,—Evangelical, because founded upon the testimony of the holy Evangelist.

Without faith, says Paul, it is impossible to please Him (that is God). And yet there are those, who contend that repentance comes before faith, because Jesus says to the Jews, "repent and believe the Gospel." But mark, the Jews lived under an economy which they acknowledged to be divine; and therefore in reference to the sins committed under that economy, they might be called upon to repent, preparatory to the belief and reception of the Gospel. As Jesus says to them on another occasion, you believe in God, believe also in me. But how is it possible for a person to repent in reference to sins committed against God, who believes not that God exists? It is utterly impossible in the nature of things. But were it possible, he could not please God by it; for "without faith it is impossible to please Him."

We also learn the importance of faith

from this portion of Scripture; which accords with the language of the *great commissison*.

Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised, shall be saved, but he that believeth not shall be damned."

But, says the sceptic I am compelled by an irresistible law of mind to reject the Christian religion, because it suspends the salvation and eternal happiness of man, upon slender and doubtful principle of faith. He thinks it unreasonable, to suspend such mighty consequences upon so slender a thread.

But could we enter the inner temple of reason herself, and solicit an answer from her own lips, her response would be, that God saves man in the kingdom of nature upon the very same principle, upon which He proposes to save him in the kingdom of grace or favor. Reason will tell us that God did not like an unskillful artist, try his prentice hand in nature, and save man by one principle there, and then repudiate that principle, and save him by another principle in the kingdom of grace.

But, she will tell us that it is a law in the Kingdom of nature, that the child that will believe its parents or guardian, may be reared; but the child, that will not believe its parents or guardian, when they tell it that water will drown it, that the lion will devour it, the adder will sting it to death, shall perish. Why will it make the experiment to know whether water will drown it or not, it must perish in the very experiment?

We are also educated in the commonwealth of letters upon the principle of faith. It is a law in the commonwealth of letters, that the child that will believe its teacher, when he says, that is A., and that is B., &c. may be educated; but that the child that will not believe its teacher, when he says, that is A., and that is B., &c. shall forever remain as ignorant of the very elements of literary education, as the untutored savage that roams the forest. Why how could a child ever learn by experience, that a certain character should be called A., and another B., &c.; when it is wholly an arbitrary and conventional arrangement, and if received at all, must be received upon the principle of implicit faith. Moreover, nearly all your information, historical, geograph-

ical, and geological, is derived through faith in the testimony of others. All the operations of commerce and the common business of life, are carried on upon this principle. The very first step man takes in life, he takes by faith. He walks by faith, to a great extent through life, and if he ever repudiates this principle, he must necessarily perish.

We were likewise originally saved politically by faith; and all the operations of our political government, are still carried on upon this principle. Did our revolutionary fathers know that George Washington was appointed commander-in-chief of the American armies? No! to the mass of them it was a matter of faith, founded upon testimony. Did they know that the maternal bands that connected the colonies with the mother country had been severed by their representatives in Congress assembled, and they declared free, sovereign, and independent States? Were they all present when this momentous question was decided by their assembled representatives? Not but they believed it upon the testimony of their public servant, and of the few who were present, when that great question was decided, and appeal made to the nations of the earth, and the God of battles for the justice of their cause. And impelled by the principle of faith, that mighty mainspring of human action, and by the love of liberty, strong in the human bosom, they allied to the star-spangled banner, to fight the fierce battles of American Independence. Often when the bruit of battle, came sweeping by upon the wings of the wind, they left their plows standing in the middle of field,—hurried home and bidding a hasty adieu to all they held dear upon earth, they grasped the deadly firelock, and threw themselves into the bloody conflict, to plead with bayonet and with powder and ball the rights of man. The British lion cowers before the American eagle, and America is free—saved by faith; but not by faith alone;—much toil, and blood, and treasure, were the price of our political redemption.

Had our revolutionary fathers trusted to faith alone for their political salvation, and had put forth no efforts to accomplish their independence, they had lived and died the slaves of a British king. And just so certainly, will those who rely upon faith alone

with the Lord Jesus Christ, the mediator of the New Covenant, and with God the immortal Father."

In view of this relation, and this privilege, the Apostle Paul says to us in his Ephesian letter, "Let the Lord Jesus Christ dwell in your hearts richly by faith," and to the Phillippian brethren, "Have your conversation or citizenship in heaven; and to the Colossians, "Set your affections on things above and not on things of the earth, or you are dead and your lives are hid with Christ in God."

Living in such society as this, surrounded by such an influence, the christian is enabled to attain to a very high degree of moral excellence; to be "Transformed by the renewing of his mind," to show forth the praises of Him who has called him out of darkness into his marvelous light." He has the privilege of being a "light bearer" for the Great King, a transparent temple in which God by his spirit will dwell—a spiritual magnet, attracting all who desire everlasting life, warming and strengthening this desire, and leading them to Him in whom there is eternal life.

Thus connected and associated, the christian may rise step by step above the earth, and with the telescope, faith, survey from 'Pisgah's top,' the promised land—may gaze in rapture upon the shining bands of saints and angels who inhabit the "New Jerusalem," may hear the mellifluous tones of the golden harps upon which angel minstrels are making music for the ear of our God, until he is filled with joy unspeakable, and longs to leave the earth and be absorbed in the sea of bliss.

W. A. M.

NOAH WEBSTER FOR REVISION.

Dear Bro. Orvis:—In my readings of late, I came across the following extract from the pen of Noah Webster, the great

philologist, and author of the great "American Dictionary." The testimony of such a man in favor of this greatest movement of the 19th century, is, in my opinion, valuable and worthy of preservation. If you should deem it so, you are at liberty to make any use of it you may think proper. Mr Webster, after mentioning many passages from the Bible which are incorrectly rendered, such as Matt. 23: 24, Acts 12: 4, 2 Cor. 8: 1, and a host of others, farther says: "When to these, we add the numerous passages where words are used which are so offensive to decency and propriety, that they cannot be uttered in company, how can the friends of Christianity object to a revision of the language of the common version of the Holy Scriptures."

It is said that if we admit any alteration by one person, this will encourage others to make alterations. This is doubtless a mistake. So far from this, the adoption of one copy revised with care and judgment, would certainly prevent the multiplication of altered copies. Very few people are aware what immense evils religion has sustained from the mere reverence of the moderns of antiquity. It is this overweening for the opinions and writings of the ancient Fathers, which has continued in the Christian Churches most of the corruptions which now deform and debase the religion of Christ. And these corruptions are by no means confined to Romanism. * * * * Innovations should not be made for slight causes. But neither fear of innovation, nor respect for ancient opinions, systems, or language, can justify us in adhering to obvious errors. The great object of learning, is to obtain the knowledge of the truth. When error is detected, it should be immediately abandoned; and when truth is ascertained, not only expediency, but morality, demands that it should be revived and defended." A. S. H.

Smithfield, Pa.

Union and Review.

THE DRUNKARD'S DEATH BED

Here he lies; in a small, dingy looking room, he bed-clothes are in a state of decay—the bedstead is creak-

ing under the movements of the sufferer, as if it would fall with a sudden crash. His eyes are rolling in their sockets, as if at every pang they would bound forth from their accustomed places. His cheeks are glowing with a feverish fever, and perspiration is oozing forth in great drops from his forehead, and trickles down upon the contaminated pillows. His lips are parched and dried up. His arms are extended upward, grasping with his hands at something which makes him exert all his frail energies to obtain it—he is grasping after that burning liquid which has flown so freely down his throat, and which is now working so assiduously on his whole frame. Poor, emaciated drunkard; thy feeble frame can never regain its position. Thou hast destroyed thyself—thy appetite is carrying thee to the grave—a drunkard's grave. In thy youth, the bottle was thy best companion; in maturer years it followed thee, and now is prostrating you in the solitude of a drunkard's grave. Oh! how often thy mother has put her hand upon thy head and admonished you not to touch a drop—how often has she taken you into the closet, and made you kneel down by her side, and while the tears trickled down so profusely over her aged cheeks, made you promise her that you would abstain from all those vices; but ah! the clods of the valley have long since rattled upon her coffin, and ere the green grass of the fields had begun to grow upon her grave, you broke your pledge. And now, while you are struggling against the monster death; you are realizing the utility there would have been, if you had obeyed her warning voice. But you are not the only one that has been led astray. No! no! no! It is a painful thought to reflect upon, that there are many thousands who have pursued the same course, and have passed in the same agonizing condition from time to eternity; and oh, what can be their doom? here, in the darkest pits of hell, mangled among the accur-

sed devils—groaning, weeping, and gnashing of teeth. All have come here on account of their many sins—murderers, gamblers, drunkards, rumsellers, misers, liars, thieves, and all those who disobey the commandments of the Lord. But now he is gasping his last breath; everything is still; the drunkard has gone to his reward?—[Relig. Herald]

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If "drunkenness is a crime," how many criminals are upon the bench and in our Legislative Halls, both State and National.

The only difference between that class of criminals and this is, that the former have unintentionally, and perhaps unconsciously done, what the latter would have done under precisely the same circumstances.

Hannagan, when the distinguished Senator in Congress, was a criminal, like scores of his associates, but he was not so regarded. In a state of wild delirium, he unfortunately took the life of his best earthly friend, and to restore that life, he would cheerfully lay down his own a thousand times. Is it true that the act of killing his brother-in-law is aggravated by his drunkenness? We know this doctrine is advocated in some old law books, and is reiterated by modern judges, but it is false and absurd. It is a libel upon the common sense of mankind, to declare that an offense committed when the offender is destitute of reason, [we care not from what cause] is more aggravated than when committed by a person in full possession of all his faculties. Hannagan's guilt consisted in yielding to the tempter, who sits in the

for the salvation of their souls, and put forth no efforts to save themselves by the obedience of faith, live and die the slaves of a more cruel tyrant than England ever knew, than Israel in Egypt ever beheld; for they will live and die the bond men of Satan, the most ruthless task master, that ever lorded it over the children of men; whose garments are red and gory with the blood of all the human family. Why faith alone never accomplished any thing. How long would it take faith alone, to build a steamboat, or construct a railroad?

(Concluded next month.)

CHRISTIAN PERFECTION.

"Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh, and spirit, perfecting holiness in the fear of the Lord."

This exhortation was delivered by the Apostle Paul to the Church at Corinth, and like all his exhortations, is drawn from the facts which he had presented in the preceding chapters. He has shown the new relation which the christian sustains, and has enumerated some of the promises which belong to that relation, and draws the conclusion expressed in the text, from which we learn that the christian's duty and privilege is "to perfect holiness in the fear of the Lord." Not in servile, but in filial fear. And to accomplish this work two things are necessary.

1st. To cleanse ourselves from all filthiness of spirit, And,

2d. To cleanse ourselves from all filthiness of the flesh. We invert the order in which the Apostle presents these items, for the reason that the body is the servant of the mind and acts in accordance with its direction.

By filthiness of the flesh, we understand the Apostle to have reference to

the actions which are performed by the body in opposition to the great principles of justice and humanity as presented in the Bible, and concentrated in the character of our Savior—Every act which we perform in violation of any of these principles is unrighteous, unholy, unjust, unclean, filthy, and hence by the practice of these things we become filthy and degraded in the sight of God, of Angels, and of good men, and the longer we continue in this course, the lower do we sink and the further do we wander from the Divine standard to which the christian is required to conform. Unclean or unrighteous actions effect, not only the one who commits them, but extends to those surrounding him, and effects them in a greater or lesser degree. As we have already said, before we can entirely abandon these unholy actions, our minds or spirits must be cleansed from all impure, unholy and filthy desires, and our Savior has given us to understand that there are two principles by which this may be done, Namely: Love the Lord thy God with all thy heart, with all thy mind, and with all thy strength, and thy neighbor as thyself.

If we put ourselves completely under the influence of these principles, our minds will be wholly occupied by them, so that we will have no desire to blaspheme or dishonor the name of God, and loving our neighbor as ourself, we will have no disposition to injure the feelings, character, person or property of any of our fellow creatures; but will be willing at all times to "Do unto others as we would have others do unto us." With these principles firmly rooted in the heart, we will be enabled by

Divine influence, to overcome the world, the flesh and the devil; to repel every enemy, within or without, and daily develop or perfect the principle of holiness, and thus approximate the character of the "Author and perfecter of our Faith."

How, it may be asked, are these principles to be implanted in the heart, which is by nature so "Desperately wicked, and above all things deceitful?" We admit that this world, or rather the natural associations and influences which are thrown around us in our fallen state, are not calculated to produce this state of feeling, but rather the reverse. For we are so constituted that we must receive all our impressions from which our ideas are formed from external objects, or objects without the mind. Ideas or thoughts thus created must partake of the nature of the objects by which they were produced, modified sometimes by the faculty of reflection, and counter influences.

Voluntary actions are the development of ideas, and are of the same nature of the ideas or thoughts prompting them. If the mind conceives evil, the body will bring forth iniquity. Subject a child, whose mind is not developed and strengthened, to an impure unrighteous influence—let its eyes look upon obscene, low and beastly objects, let its ears hear nothing but the blasphemous & degrading conversation of the brothel or doggery, and its young mind will as surely become corrupted, and filled with vice, as that the body would die if compelled to breathe the deadly gas of the mines; and the first intelligent actions performed by such, will manifest the

character of the influence to which it has been subjected. That this is true, the observation of every thinking, reflecting philanthropist and philosopher will testify. In fact, such is the proneness of the human family to vice and corruption, that it is necessary to keep constantly before the world a high and holy model, a perfect embodiment of intellectual and moral purity. Acting in harmony with the constitution of our mind, God has given us all the means and agencies necessary to enable us to live in a pure and holy society—to receive all our impressions from objects of an exalted character—breathing an atmosphere of moral purity, and thus filling our minds with love to God, and love to our fellow man, exciting our desires, and drawing out our aspirations to that higher and more perfect state to which we may attain; thus, continually throwing of the chains of sin and encumbrances of the flesh, we may rise from day to day in the scale of moral purity, perfecting the principle of holiness in the fear of the Lord.

True, the christian, while he remains in the world, is to some extent subject to the weakness and infirmity of the flesh, the corruption of the world, and the buffeting of Satan, but when he becomes identified with the Church of God he is connected with a spiritual system, in which he is permitted to feed upon the bread and drink of the water by which he is strengthened and caused to grow to the full stature of a "Man in Christ Jesus"—in which system he is permitted, through the principle of faith to associate with "the general Assembly and Church of the first born, whose names are written in heaven, with an innumerable company of Angels, with the spirits of just men made perfect;

with the Lord Jesus Christ, the mediator of the New Covenant, and with God the immortal Father."

In view of this relation, and this privilege, the Apostle Paul says to us in his Ephesian letter, "Let the Lord Jesus Christ dwell in your hearts richly by faith," and to the Phillipian brethren, "Have your conversation or citizenship in heaven; and to the Colossians, "Set your affections on things above and not on things of the earth, for you are dead and your lives are hid with Christ in God."

Living in such society as this, surrounded by such an influence, the christian is enabled to attain to a very high degree of moral excellence; to be "Transformed by the renewing of his mind," to show forth the praises of Him who has called him out of darkness into his marvelous light." He has the privilege of being a "light bearer" for the Great King, a transparent temple in which God by his spirit will dwell—a spiritual magnet, attracting all who desire everlasting life, warming and strengthening this desire, and leading them to Him in whom there is eternal life.

Thus connected and associated, the christian may rise step by step above the earth, and with the telescope, faith, survey from 'Pisgah's top,' the promised land—may gaze in rapture upon the shining bands of saints and angels who inhabit the "New Jerusalem," may hear the mellifluous tones of the golden harps upon which angel minstrels are making music for the ear of our God, until he is filled with joy unspeakable, and longs to leave the earth and be absorbed in the sea of bliss.

W. A. M.

NOAH WEBSTER FOR REVISION.

Dear Bro. Orvis:—In my readings of late, I came across the following extract from the pen of Noah Webster, the great

philologist, and author of the great "American Dictionary." The testimony of such a man in favor of this greatest movement of the 19th century, is, in my opinion, valuable and worthy of preservation. If you should deem it so, you are at liberty to make any use of it you may think proper. Mr Webster, after mentioning many passages from the Bible which are incorrectly rendered, such as Matt. 23: 24, Acts 12: 4, 2 Cor. 8: 1, and a host of others, farther says: "When to these, we add the numerous passages where words are used which are so offensive to decency and propriety, that they cannot be uttered in company, how can the friends of Christianity object to a revision of the language of the common version of the Holy Scriptures.

It is said that if we admit any alteration by one person, this will encourage others to make alterations. This is doubtless a mistake. So far from this, the adoption of one copy revised with care and judgement, would certainly prevent the multiplication of altered copies. Very few people are aware what immense evils religion has sustained from the mere reverence of the moderns of antiquity. It is this overweening for the opinions and writings of the ancient Fathers, which has continued in the Christian Churches most of the corruptions which now deform and debase the religion of Christ. And these corruptions are by no means confined to Romanism. * * * * Innovations should not be made for slight causes. But neither fear of innovation, nor respect for ancient opinions, systems, or language, can justify us in adhering to obvious errors. The great object of learning, is to obtain the knowledge of the truth. When error is detected, it should be immediately abandoned; and when truth is ascertained, not only expediency, but morality, demands that it should be revived and defended." A. S. H.

Smithfield, Pa.

Union and Review.

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sed devils—groaning, weeping, and gnashing of teeth. All have come here on account of their many sins—murderers, gamblers, drunkards, rumsellers, misers, liars, thieves, and all those who disobey the commandments of the Lord. But now he is gasping his last breath; everything is still; the drunkard has gone to his reward?—[Relig. Herald]

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The only difference between that class of criminals and this is, that the former have unintentionally, and perhaps unconsciously done, what the latter would have done under precisely the same circumstances.

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larding-places of the village, to ensnare and murder the innocent. The liquor seller must expect his full measure of punishment at the hands of a just God, as a participant in the crime of murder. We would rather be in Hammegean's place at the bar of eternal justice, than that of the liquor seller, who mixed the damning portion.

We would not be understood as wishing to exculpate the drunkard; we acknowledge he is guilty of a crime; but the old serpent, the tempter was "cursed above all cattle," and made to crawl upon his belly and eat dust forever, for seducing innocence.

If drunkenness is a crime, why denounce those as enthusiasts, who oppose the election of drunkards to places of honor, trust, and profit.

If drunkenness is a crime, why permit the cause of drunkenness to remain undisturbed? Why should legislators and judges throw themselves between society and the filthy stews, where this crime is engendered, and make their stations cities of refuge, for the miserable panderer to vicious, degrading, criminal appetite?

If drunkenness is a crime, what must be the guilt of the sovereign people of this country, who knowingly take measures to produce it, or; what is equally bad, permit its perpetration when they have the power to prevent it.—[Exchange.]

A PERSONAL SERMON.—Mr. Jay had become aware of a growing evil among his brethren, arising from a cause with which, being familiar, he determined upon rebuking and denouncing. When in the midst of his discourse, he said:

My young brother, it is to be regretted, that many enter the ministry after they have been educated, to whose services the church has claim; they look around and select a lady for their wife, but they are careful she possesses a fortune. After a time they begin to get weary in well doing. They take a cold, it results in a cough; they are so weak that they cannot attend to the duties of their office. They resign and live upon their wife's fortune. I know five cases of this kind—may it never be your lot."

During the delivery of this kind rebuke,

there was a young minister, or rather an ex-minister, who did not seem very comfortable. After the service was closed, the merits of the discourse were canvassed, and the general opinion was, that it was only such a one as could be delivered by Mr. Jay. Said one to the ex-pastor:

"How did you like Mr. Jay! it was fine, quite a treat wasn't it?"

"Well, I liked him very well, but I think he was rather personal."

"Personal, eh? how so?"

"Why you must have noticed his reference to ministers out of health resigning."

"Yes, yes, he was a little close there I must admit."

"I shall speak to him about it," said the delicate fastidious ex-minister.

He sought the vestry and found Mr. Jay there. He congratulated him on his health and discourse, but hinted that he was personal in his remarks and would like to know if he referred to him.

"Personal?" said the patriarch; eh? in what part of the discourse?"

"When you were speaking about ministers resigning."

"Oh! said Mr. Jay; 'I see; have you resigned?'"

"Yes, sir."

"Did you marry a rich wife?"

"Yes, sir."

"Ah! my friend, yours is the sixth case, then!"

This young man received the reward of his folly, and retired confused and abashed, from the presence of Mr. Jay.

HOW TO BE HAPPY.—I will give you two or three good rules which may help you to be happier than you would be without them; but as to complete happiness that you will never know till you get to heaven.

The first is, "try your best to make others happy." "I never was happy," said a certain king, till I began to take pleasure in the welfare of my people; but ever since then, in the darkest day, I have had sunshine in my heart."

My second rule is, "be content with little."—There are many good reasons for this rule. We deserve but little, we require but little and "better is little,

with the fear of God, than great treasures and trouble therewith." Two great men were determined to be rich, but they set about it in different ways, and the one strove to raise up his means to his desires, while the other did his best to bring down his desires to his means.—The result was the one who coveted much was always repining, while he who desired but little was always contented.

My third rule is, "look on the sunny side of things."

Look up with hopeful eyes,
Though all things seem forlorn
The sun that sets to-night will rise
Again to-morrow morn.

The skipping lamb, the singing lark, and the leaping fish tell us that happiness is not confined to one place. God in his goodness has spread it on the earth and in the air, and in the waters.—Two aged women lived in the same cottage; one was always fearing a storm and the other was always looking for sunshine. Hardly need I say which it was wore a forbidding frown or which it was whose face was lightened up with joy.

RELIGION AND BUSINESS NOT DISTINCT THINGS.

It has been a mighty mischief, that religion has so often been divorced from the other modes and ways of men.—Men have looked at it as something distinct and peculiar, having its own sphere and its own powers, and not as the fountain and father of all goodness and truth. The man of God has been separated from the man of science, the man of literature, the man of politics, the man of business. The world has helped the separation, and so has the Church. A weak and ignorant piety, a strong and shrewd impiety, have done the same work. The general exercise of the intellect, the common charities of the heart, the familiar proceeding of

the life, have been too frequently regarded as provinces into which religion has no right to penetrate, or should only come when invited, and be thankful to be treated as a guest, and not expect to be honored as a sovereign. Hence literature, art, social life, worldly engagements, have been treated as things apart from godliness, and not as things which godliness is to possess, and thro' which it is to be acted and seen. To borrow an expressive illustration, the partnership has been dissolved between religion and other business, and thus it has come to a disastrous bankruptcy.—That is so apparent from the fact, that there is a general disposition to regard immoralities connected with money matters in a different light from other immoralities. The same standard is not applied, the same measure is not meted out. There is more gentle treatment of the pecuniary sinner than of any other sinner. 'It is only the way of business,' covers a multitude of sins. A man, in many circles, had better defraud his creditors than deny a single article of the popular creed, or violate a single conventionalism of respectable society.

CHRIST OUR EXAMPLE.—How convincing, how animating, our Savior's example! How loudly, how persuasively does his conduct preach! Would you learn submission to parental authority? See him, notwithstanding his exalted character, cheerfully subjecting himself to the will of his parents, and laboring with them as a mechanic for nearly thirty years. Would you learn contentment with a poor and lowly condition? See him destitute of a place where to lay his head. Would you learn active beneficence? See him going about doing good. Would you be fervent and constant in devotional exercises? See him rising for prayer before the dawn of day. Would you learn how to treat

your brethren? See him washing his disciple's feet. Would you learn filial piety? See him forgetting his sufferings while in the agonies of death, to provide another son for his desolate mother.— Would you learn in what manner to pray for relief under afflictions? See him in the garden. Would you learn how to bear insults and injuries? See him on the cross. In short, there is no christian grace or virtue, which it was proper a perfectly innocent being to possess, which is not beautifully illustrated in his life; and there is scarcely any situation however perplexing, in which the Christian who is at a loss to know how to act may not derive sufficient instruction from the example of his divine Master.

BIBLE.

BY REV. RALPH HOYT.

Bible!—blessed Bible!
Treasure of the heart?
What sweet consolation
Doth thy page impart;
In the fiercest trial,
In the deepest grief,—
Strength, and hope, and comfort,
In each holy leaf.

Bible—let me clasp thee,
Anchor of the soul!
When the storm is raging,
When the waters roll,
When the frowning heavens
Darken every star,
And no hopeful beacon
Glimmers afar,
Be my refuge, Bible!
Then be thou my stay,
Guide me on life's billow,
Light the dreary way,
Tell me of the morrow,
When a sun shall rise,
That shall glow forever,
In unclouded skies,
Tell me of that heaven
In the climes above,
Where the bark rides safely
In a sea of love.

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Chronicle divine,
Of a world's redemption,
Of a Savior, mine!
Wisdom for the simple,
Riches for the poor,
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For the sick, a cure,
Rest for all the weary,
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OUR RIGHTS VINDICATED.

We have recently been considerably assailed and calumniated by a certain class, whose system of religion and morals is compounded of one ingredient of Christianity, two of Judaism, and three of politics, mis-called patriotism, on account of our having taken decided grounds against Intemperance, and against the spiritual despotism of the Pope. We have been called by very hateful and undignified titles because we manifested an earnest interest in the welfare of the Church and humanity by cultivating and appropriating that principle which so imperatively enjoins upon us to love our neighbors as ourselves. We have been called political ecclesiastics because we made an onslaught upon that dread enemy of the Church and the world, so fearfully and significantly pointed out by the infallible pen of Inspiration.

Are these charges just? And do they reflect honor upon that class of individuals, who, in our humble estimation, have, unad-

visedly and prematurely, vented out their spleen against us in such a manner as to give rise to the belief that nothing less than a spirit of religious as well as political despotism could dictate. Have they performed well their parts? Or have they labored to bury the truth? Let them recollect that—
"Truth crushed to earth shall rise again;
The eternal years of God are hers".

The essence of the foregoing charges amounts to this: "You have meddled in politics—you have departed from the spirit of your station as religious writers and teachers".

In order to settle this question, at least to our satisfaction, we shall consult the Oracles of Heaven, through which and by which all matters of this nature must be adjudicated, and from which there is no appeal.

Christ, the Anointed of heaven, laid down this great principle of action for the direction of those who are in the world but not of it, and from which none of the Apostles ever departed, but to which they strictly adhered; namely,—“Render to Caesar that which is Caesar's, and to God that which is God's. This admirable distinction was made in answer to a certain class of individuals, who, like their counterparts of this age, stood half way between the hot fires of the religious and political worlds,—God and Mammon—wishing to be safely moored on the one side, and in high tide with the other, and to either one of which, in case of religious or political emergencies, they could fly for refuge, and rest down in the lap of luxurious ease!

As Jesus taught, so teach we. If we have acted the part of politicians, then must you criminate and arraign before the same bar, our Lord and Savior. If general government enact and enforce laws for the protection of the innocent and the punishment of the guilty, under whose government we are temporal citizens; as loyal subjects

of the kingdom of Christ, we are legally and morally bound to recognize, adopt, and work by that principle which teaches, Render to Caesar that which is Caesar's, and to God that which is God's. And besides if our individual State projects a measure, which, we as citizens, think will promote the well-being of society, are we not bound by every principle of law and religion to countenance such a measure, and urge upon one and all to support the same? And this we do because the voice of inspiration has so commanded. Read Rom. 13: 1—7, according to Macknight's translation.

“Let every soul be subject to the higher powers. For there is no power but from God; and those that exist, are placed under God. Wherefore, he who sets himself in opposition to the power, resists the ordinance of God; and they who resist shall procure punishment to themselves. For rulers are not a terror to good works, but to evil. Would you, then, not be afraid of the power? Do that which is good, and you shall have praise of the same. For the ruler is a servant of God for good to you. But if you do that which is evil, (vote anti-Prohibition) be afraid; because he does not bear the sword in vain. For he is a servant of God, a revenger to inflict wrath on him who works evil. (by opposing a righteous law) Wherefore it is necessary for you to be subject, not only on account of punishment, but also on account of conscience. (Rather a conscientious affair after all, to vote against the melioration of Society.) For this reason, therefore, you pay taxes also to them, because they are public ministers of God, attending continually to this very business. Render, therefore, to all their dues; to whom tax is due, tax; to whom custom, custom; to whom fear, fear; to whom honor, honor.”

We wish to be understood now that we

your brethren? See him washing his disciple's feet. Would you learn filial piety? See him forgetting his sufferings while in the agonies of death, to provide another son for his desolate mother.— Would you learn in what manner to pray for relief under afflictions? See him in the garden. Would you learn how to bear insults and injuries? See him on the cross. In short, there is no Christian grace or virtue, which it was proper a perfectly innocent being to possess, which is not beautifully illustrated in his life; and there is scarcely any situation however perplexing, in which the Christian who is at a loss to know how to act may not derive sufficient instruction from the example of his divine Master.

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In each holy leaf.

OUR RIGHTS VINDICATED.

We have recently been considerably assailed and calumniated by a certain class, whose system of religion and morals is compounded of one ingredient of Christianity, two of Judaism, and three of politics, mis-called patriotism, on account of our having taken decided grounds against Intemperance, and against the spiritual despotism of the Pope. We have been called by very hateful and undignified titles because we manifested an earnest interest in the welfare of the Church and humanity by cultivating and appropriating that principle which so imperatively enjoins upon us *to love our neighbors as ourselves*. We have been called political ecclesiastics because we made an onslaught upon that dread enemy of the Church and the world, so fearfully and significantly pointed out by the infallible pen of Inspiration.

Are these charges just? And do they reflect honor upon that class of individuals, who, in our humble estimation, have, unad-

visedly and prematurely, vented out their spleen against us in such a manner as to give rise to the belief that nothing less than a spirit of religious as well as political despotism could dictate. Have they performed well their parts? Or have they labored to bury the truth? Let them recollect that—
"Truth crushed to earth shall rise again;
The eternal years of God are hers".

The essence of the foregoing charges amounts to this: "*You have meddled in politics—you have departed from the spirit of your station as religious writers and teachers*".

In order to settle this question, at least to our satisfaction, we shall consult the Oracles of Heaven, through which and by which all matters of this nature must be adjudicated, and from which there is no appeal.

Christ, the Anointed of heaven, laid down this great principle of action for the direction of those who are in the world but not of it, and from which none of the Apostles ever departed, but to which they strictly adhered; namely,—"*Render to Caesar that which is Caesar's, and to God that which is God's*". This admirable distinction was made in answer to a certain class of individuals, who, like their counterparts of this age, stood half way between the hot fires of the religious and political worlds,—God and Mammon—wishing to be safely moored on the one side, and in high tide with the other, and to either one of which, in case of religious or political emergencies, they could fly for refuge, and nestle down in the lap of luxurious ease!

As Jesus taught, so teach we. If we have acted the part of politicians, then must you criminate and arraign before the same bar, our Lord and Savior. If general government enact and enforce laws for the protection of the innocent and the punishment of the guilty, under whose government we are temporal citizens; as loyal subjects

the government, and as peaceable citizens of the kingdom of Christ, we are legally and morally bound to recognize, adopt, and work by that principle which teaches, *Render to Caesar that which is Caesar's, and to God that which is God's*. And besides if our individual State projects a measure, which, we as citizens, think will promote the well-being of society, are we not bound by every principle of law and religion to countenance such a measure, and urge upon one and all to support the same? And this we do because the voice of inspiration has so commanded. Read Rom. 13: 1—7, according to Macknight's translation.

"Let every soul be subject to the higher powers. For there is no power but from God; and those that exist, are placed under God. Wherefore, he who sets himself in opposition to the power, resists the ordinance of God; and they who resist shall procure punishment to themselves. For rulers are not a terror to good works, but to evil. Would you, then, not be afraid of the power? Do that which is good, and you shall have praise of the same. For the ruler is a servant of God for good to you. But if you do that which is evil, (vote anti-Prohibition) be afraid; because he does not bear the sword in vain. For he is a servant of God, a revenger to inflict wrath on him who works evil. (by opposing a righteous law) Wherefore it is necessary for you to be subject, not only on account of punishment, but also on account of conscience. (Rather a conscientious affair after all, to vote against the melioration of Society.) For this reason, therefore, you pay taxes also to them, because they are public ministers of God, attending continually to this very business. Render, therefore, to all their dues; to whom tax is due, tax; to whom custom, custom; to whom fear, fear; to whom honor, honor."

We wish to be understood now that we

are only pleading our right, scripturally, to say and write what we have said and written.

After reading the above exposition, are we not induced to make the admission that even Paul, the inspired man of God, was a shrewd politician? So shrewd as to know his relations to God, his relations to his fellow men, his relations to the Church, his proper position in the Roman Commonwealth, his relation to Cæsar, his duties as a citizen, his duties as a Christian, his duties as a man.

Paul but recognized in the above quotation, the principle, as quoted from the words of Christ, and goes on to elucidate in such a manner as to preclude any one from evading its import and design. The words and meaning are so plain that none by comment can them plainer make.

Having therefore the authority of heaven to guide us, knowing full well that according to the Dispensatory of Jehovah, every soul must be subject to the higher powers, that the powers which be are ordained (permitted) of God, that rulers are not a terror to good works, but to evil, and that the ruler of a nation or people is a minister of God; knowing all this, we say, and knowing still further, that human governments must exist, that Christians must live and have their being in them; and that civil and legislative laws we must have, how absurd is it for men to anathematize us because we labor for that which we feel conscientious is best for our country—best for the people—best for the Church. What a compliment it is to a man's understanding to blindly oppose without ever having read in his Bible where Paul "reasoned before Felix concerning righteousness and temperance, and judgement to come." Felix was made to tremble. And I fear that some of our conscience stricken—conscience stricken, did I say?—friends would not only

tremble were a Paul to stand before them with the dissecting knife of reason to analyze those topics that make the knees of terror quake, but like guilty rebels, fall to the earth through shame and mortification, and cry out in the bitterness of soul, unclean unclean!

We have long ago come to the conclusion, which now we for the first time record, that they who indulge in so much surmising and evil speaking concerning the foibles of those closely related to them, in the Church or in the State, and who persist in criminalizing others for departing from their proper sphere, and for approximating towards the political horizon, are themselves found grazing (and drinking too) in forbidden pastures, and jumping into fields where the tallest grass grows, and where the sweetest water runs.

If we have presented ourselves in the attitude of political partizans, then must you arraign before the same tribunal (self-constituted) Christ and his Apostles, with all who love principle, justice and humanity.—If we have not recognized the same principles of action in common with every hero of the Bible, then gentlemen you are called upon to show us wherein we have erred; and by your own wisdom, mark out your lines of distinction along which you would have religious editors walk, and also prescribe the boundaries inside of which they must employ their service. And do it too before you angrily and ungenerously cry out, "Stop my paper!"

These gentlemen must be careful not to imbibe the spirit of political Romanism, the very same spirit they have been importing to us, although unconscious from what source they derive it. We fear that were these fault-finders abiding in Rome, or any of the temporalities of the Pope, they would not only cut off their names from the subscription of an independent, religious peri-

odical, but laugh to see the objects of their hatred excommunicated, and hold the clothes of debauchees while they would hurl good men from their walls.

In the ratio that the sins of the people are exposed, and their manners and practices rebuked, in the same ratio do they seek to remove the objects of their hate and contumely by striving to paralyze the energies and influence of the advocates of law and order, and especially by raising the lamentation, *We are the persecuted ones!*—It is an ancient adage (and just as true as it is ancient) that men willingly believe the things they would have true. Consequently these individuals, rather than have it go out to the world that they have chiefly been instrumental in defeating a moral as well as a civil law, would fain have the world believe that they have been persecuted for righteousness sake, because they want it so. When Ephraim turns to his idols, let him alone. J. F. R.

RUSSIA AND ROME.

THE WAR.

The Greek and the Latin Pope, though their hostility had a share in the origin of the present war, have been making and cementing bargains of late, and offering each other little mutual conciliations. Russia concedes to Rome the right to nominate prelates and bishops to vacant seats in Poland, and harrass Piedmont, one of the Allies, by dwelling upon and embittering their excommunication quarrel. If these vexations were confined to spiritual matters and to such possibilities of damnation as His Holiness is believed to control doubtless VICTOR EMMANUEL would be but little moved. But other difficulties are feared, and so His Majesty of Piedmont is preparing a visit to LOUIS NAPOLEON, to ask advice and to implore protection. The efficient little ally will be protected of course. What a singular confusion of interests! The Greek

Catholics and the Roman Catholics are at logger-heads—a war between a Christian and a Mahomedan nation ensues—other Christian nations espouse the cause of the Mahomedan—Protestant, Roman and Turk against Greek. Still later—the war continuing on purely political grounds—the heads of the two Churches, traditional enemies, agree to sundry little coalescements and mergings. From this results coolness between Rome and Piedmont—Piedmont flies for counsel to France, whose bayonets alone preserve Rome from revolution, and the Pope from ignominy, and to England whose State religion is the hereditary foe of the Catholic Church. From such an entanglement, if by passion and violence it be pulled at and worked over, what can result but a knot of Gordian intricacy? But what may not be expected when we see Rome leagued with Russia against Catholic Piedmont? PIUS IX. should remember that LOUIS NAPOLEON, will be as ready to abandon him as he was to succor him, the moment his own interest dictates that change in his policy. And the late scenes in the House of Commons indicate the feeling there against the course pursued by the Roman Government.—

Exchange.

REPLY TO ELD. A. J. KANE.

Brethren Mallory & Rowe:—In the September number of "The Christian Sentinel" there is a communication from Bro. A. J. Kane headed "Berean College"—The manifest design of the writer was to "answer the thousand and one" (TEN HUNDRED AND ONE?) inquiries concerning it, coming from north and south, east and west "in such a manner as to leave no doubt on the mind of the reader that Berean College is the College of the State—that it is far superior to "all other institutions of the kind in the State." If this be not the design why such a bluster about "patronage" "unparalleled in the history of Colleges;" "a general Convention"; "In April 1854, Berean College was organized"—"antedating

all other institutions of the kind?"

Why such gasconade and ranting about Jacksonville "having advantages possessed by no other location in the west; "eminent abilities"—"able corps of teachers." the flattering prospects of the College "beyond all expectation" &c. &c.? Had Bro. Kane taken Eld Happy's suggestion to me: "Let us not bring our institutions into collision," he would not have exposed himself in this manner.

Let us examine some of Bro. Kane's statements in detail. He says concerning Berean College, "and considering the circumstances under which it was commenced, its patronage during the past year" [about the 1st of April there were only 51 students most of whom seemed to be in their spelling books] "has been unparalleled in the history of Colleges"

The reader, of course must come to the conclusion that A. J. Kane is perfectly acquainted with the circumstances of the commencement and the entire history of all the 250 Colleges in the United State with their 28000 inmates. The reader must also believe, "*ipse dixit*," that the writer is perfectly familiar with the commencement and entire history of all the Colleges of Europe:—that he has mastered Achermann's history of the Colleges of Westminster, Winchester and Eton as well as his history of the Colleges of Oxford and Cambridge!!

Of course Eld. A. J. Kane possesses the full history of the five royal Colleges of Paris as well the history of the royal Colleges in all the larger towns of France corresponding to the *gymnasias* of Germany, with the entire *College communaux*!—Otherwise how could he so recklessly assert that the "patronage" of Berean College "has been unparalleled in the history of Colleges?"

But Bro. Kane seems not so well ac-

quainted with the history of *general conventions* as of *Colleges*, or he would not have manifested so little respect for the Queen's English and the common sense of his readers as to call that *thing* that met in Jacksonville "on the 25th of May 1855 "a general Convention!" A *general convention*!! Of whom? Not of our brethren in the State of Illinois? Bro. Kane knows better. What then, a general convention of our brethren in this Congressional district? No: for Bro. Kane told me himself that the counties east were not represented in that convention. Now Bro. Kane don't you *know* that there were not *one dozen* churches out side of Morgan County represented in your "general convention?" Were there a *half dozen*?—Then why call it a general convention, and connect with it the "erecting in *this State* an institution of learning?" Will not this leave two false impressions on the reader!

1st. That said convention was a State Convention? And,

2d. That our brethren in this State had not, previous to the setting of said convention of May 25, '55, taken into consideration an institution of the highest order of learning? Certainly Bro. Kane has not forgotten that in 1851 our State meeting assembled in Walnut Grove, passed a resolution "to take into consideration an institution of the highest order of learning," and after a *whole year's* consideration the same State meeting assembled in Abingdon and adopted the Walnut Grove Academy (now Eureka College) as "*the institution of the brotherhood in this State*" [there being none other in the State.] recommending it to the fostering care of the whole brotherhood: so as to enable its Trustees to place it on a permanent basis.

Again Bro. Kane says: "In April 1854 Berean College was organized under the general law of the State, and became a fix-

ed thing under the direction of the Christian Church."

Webster defines a College to be "The Society of persons engaged in the pursuits of literature, including the officers and students. Societies of this kind are incorporated and endowed with revenues." The same distinguished philologist defines "organized;—reduced to a form in which *all* the parts may act together to one end."—Now does not brother Kane know that at the above date, when he says that Berean College was organized and "become a fixed thing" that it had neither President nor Professors of any language living or dead; nor had it charter, incorporation or revenue? Call that "fixed thing" Berean College and one would not wonder at "the thousand and one (TEN HUNDRED AND ONE) inquiries concerning it, coming from north and south east and west!" Perhaps this being merely a "fixed thing," in Bro. Kane's estimation, and not a College, was the cause of his writing to Professor John Neville, of Eureka College to get him to leave the Walnut Grove Academy and come down to Jacksonville to take charge of that "fixed thing." I have no doubt Bro. Kane thought he was doing his very best for Berean College while writing; and should Berean ever need such a professorship doubtless it will add to its present list of officers.

Eld. A. J. KANE, Professor of "the history of colleges," college organization, "general conventions" and college locations.—But to be serious, I know that there are many good brethren deeply interested in Berean College and they have my best wishes and hearty approbation in their labor to make their institution a blessing to their children, their neighbors and the world. Nor do I believe that they approve of such *gassing* and ranting to bring a college into notice.

Such whole-sale "unparalleled" assertions without out foundation are not susceptible of proof, can never benefit, much less build up a College; and when Bro. Kane writes in favor of Eureka College [I learn he intends doing so] less *blustering* and *puffing* and fewer coruscations of his indomitable fancy with a little more respect for facts and the laws of philology will be expected. We presume that this will be the fact as we have some intimations that Bro. Kane intends coming to Eureka College to study Greek and Latin notwithstanding the "unparalleled" success, the "general convention," the "eminent abilities" and the "able corps of teachers" in Berean College! "*Humanum est errare*!"

Finally, should Bro. Kane come to Eureka to study Greek and Latin, he will find six Professors, 130 students and the number increasing constantly.

He will find Professors masters of what they profess to teach: each having had long experience in teaching. He will discover that Eureka has "advantages possessed by no other location in the west." He will learn that the Bible is as much a school-book in Eureka as in Berean. In short, he will learn that *we* think Eureka is *the place* and *the college* and that it will stand on its own merits, Bro. Kane's effort to the contrary notwithstanding. The difference between a "statement" [proposition] and its proof will, also, be taught him. I presume that his first Latin lesson will be "*fiat justitia, ruat Cælum*."

But above all, he will learn that it will be *unfortunate for Berean to come into collision with Eureka*.

W. M. BROWN.

Springfield Ill., Nov. 6, '55.

Let him that putteth on his armor not boast as he that taketh it off.—Solomon.

SPECIMEN OF A BIBLE-CLASS
LESSON.

Matthew Chapter 1 Verse 1.

Q. 1 What is the first verse strictly speaking?

Ans. The title of the chapter, or book.
2. In what sense is the word generation here used?

In the sense of ancestry, lineage, genealogy or history.

3. Give some scripture proofs?

See Genesis 5: 1, 27: 2, and Num. 3: 1.

4. What is the meaning of the name Jesus?

Savior. Verse 21.

5. Cite two passages where the name occurs improperly? Acts 7: 45, and Heb. 4: 8.

What word should be used instead of Jesus? Joshua.

7. What does the word Christ mean? Anointed.

8. What then does Messiah signify?—Anointed.

9. Give the scripture proof? John 1: 41
How is it that Christ and Messiah, mean Anointed?

Because Christ is the Greek & Messiah the Hebrew for anointed.

11. What does anoint mean? To set apart 1 Samuel 15: Luke 4: 18.

12. By whom was the Saviour anointed? By God Acts 10: 38.

13. How was he anointed? With the Holy Spirit Acts 10: 38.

14. When was he anointed? Immediately after his immersion.

15. Give some scripture proof? John 6: 27 says that he was sealed by the Father; and the marginal reference gives Matthew 3: 19 and 17 as an explanation of how Christ was anointed.

16. What does the phrase, Son of David mean?

The descendant of David.

17. Did the Jews expect that the Messiah would descend from David?

They did; John, 7: 42.

18. How was the Savior the Son of David?

Joseph, his reputed Father was of the lineage of David; Luke, 2: 4.

Does this explain how Jesus was made of the seed of David? Rom. J: 13.

It does.
20. What does the Son of Abraham signify?

The descendant of Abraham.
21. Why is Abraham mentioned here? Because God had promised that the various nations of the earth should be blessed in his seed or descendants, Gen. 22: 18.

NAMES OF DEITY. — It is singular that the name of God should be spelt with four letters in almost every language. It is in Latin, Deus; French, Dieu; German, Gott; Scandinavian, Odin; Swedish, Codd; Hebrew, Adon; Syrian, Adad; Persian, Syra; Tartarian, Idga; Spanish, Dias; East Indian, Esri or Zeul; Turkish, Addi; Egyptian, Aum or Zuet; Japanese, Zan; Peruvian, Luan; Wallachian, Zene; Eurian, Chur; Tyrrhenian, Eher; Irish, Dieh; Croatian, Doga; Magyarian, Oeze; Arabian, Alle; Delmatian, Rogt.

CHURCH NEWS.

ELDER WM. RYAN, writes from Logan Co. Ill., Nov. 9th, as follows:

I have good news to write you. On last Lord's day, brother Walter Bows and myself held a meeting five miles east of Lincoln, and had three confessions. We also organized a congregation of near 30 members. I remained with them until Monday evening. The interest appeared to increase.

Bro. David Hobbs, writing from Winchester, of the date of Nov. 5, says:

We had a very interesting meeting at Exeter, Scott County, including the 4th Lord's day in Oct., which resulted in 5 additions to the good cause, 4 by confession and baptism, and one that had been baptized. Very large congregations were in attendance, and much interest manifested during the meeting.

He that thinketh he standeth, let him take care lest he fall.

THE CHRISTIAN SENTINEL

"Watch ye stand fast in the faith; quit you like men; be strong."

VOL. III.

JANUARY, 1856.

NO. 5.

SALUTATORY.

TO THE FRIENDS AND PATRONS OF THE CHRISTIAN SENTINEL,—Greeting:

Dear brethren and friends: The Faculty of Eureka College having purchased the printing press, with the subscription list of the Christian Sentinel, and having secured the services of Bro. W. A. Mallory, late editor, feel confident in saying to our readers, that the Christian Sentinel is now on a permanent basis. The purchase having relieved Bro. Mallory of his pecuniary embarrassment, he can now devote all his time and energies to the great work he undertook some three years ago.

The Sentinel will still be printed and published in the city of Springfield, monthly, and will be devoted to the same great cause, viz: Primitive Christianity as taught in the holy oracles of the living God. The religion of Christianity is the religion of humanity, and is adapted to man in his fallen and ruined condition.—It lays hold on the heart and leads it with all its affections and sympathies to Jesus Christ, the fountain of life, light and love. It furnishes the conscience with all the rules of right, the ordinances of piety and the laws of morality. It furnishes the intellect with all the sublime truths relating to man's origin his obligations and his ultimate and delectable destiny in the coming ages of eternity. But these rules, ordinances and laws must be perfectly understood before they can be perfectly obeyed.

We will therefore plead for the revision of the English scriptures. This greatest of the works of the nineteenth century has eleven different denominations engaged in

its accomplishment. The ripest and most profound scholars and critics of these denominations, and of this age, both in the Old world and in the New, are now harmonizing and laboring together to give to all men who speak the English language, a clear and literal version of the Holy Scriptures. This version will terminate many, if not all the jarrings, discord and sectarian bickering that have confused and distracted the Christian Church, and the world, since the days of Martin Luther.

The Bible's history, in its various translations, will be laid before our readers.—This will enable the reader, to some extent, to appreciate the value of a correct version of the Bible in the English language. The history of all Pagandom in all time, only demonstrates that man can never rise in his intellectual splendor, moral excellence and religious adorations to his proper scale in the universe without the revelations in God's holy Will, in language he can understand—until he is introduced to Jesus Christ as the Alpha and Omega of all God's revelations in all time. The personal charms, the benevolent life, death, burial and resurrection,—the exaltation and glorification, as well as the official dignity of the Son of God and Son of Man, must be brought to bear on the soul, in all their divine power and fullness—in all their soul-redeeming, heart-renewing and life-inspiring energy.

In order to accomplish this great end, the elevation of man to his proper place in the unlimited dominions of God, we must use education as the Archimidean lever to raise humanity to its proper place. By education we mean more than the mere development of the intellect. Man has a conscience and a heart as well as intellect

While all truths from all the realms of science are addressed to the intelligence in man, yet such truths only as relate to his duty to his God, his fellow men and himself are addressed to his conscience—the great arbiter of right and wrong—the great executor in the moral dominions of humanity. Conscience can be controlled by one principle only, or moral force, called justice, while the heart has to do with all forms of beauty, grandeur and sublimity, in the moral intellectual and physical universe.

When the mind, the conscience and the heart are thus led forth (educated) to the great Author of all things, the soul will have ample area for its mysterious, profound admiration and unending adorations. While then, we expect to lay before our readers the transcendent importance of education, we have pledged ourselves in writing, that no College wars nor hostile feelings shall manifest themselves through our columns; but on the contrary, a liberal, magnanimous and christian course shall be pursued towards all institutions of learning.

The spirit of our Lord Jesus Christ should characterize every article that appears in the Sentinel. From this determination we will not be driven. There are four of us who will furnish original matter every month, besides others who have promised us their aid as writers for the Sentinel. With the aids we have promised, and the blessing of Almighty God, we hope to render the monthly visits of the Christian Sentinel acceptable and profitable to all our readers. And now dear brethren, it is with you to say whether you will aid us in this arduous and responsible undertaking. You have acted nobly in your liberal donations to institutions of learning, both in the State and out of it.— You have patronized and encouraged all the Periodicals published by our brethren since the commencement of the current reformation. You have been sustaining the Sentinel in your own State. You have, doubtless, a desire to have a paper in your own State as a means of communication with each other, if for nothing else.

On our part, we have no sectional interests, no worldly ends to accomplish; no desire but to contribute our humble efforts to raise the standard of personal piety and family devotion to what it was in the days

of Christ and his holy Apostles. Will you aid us in this undertaking? If so, will each subscriber obtain one other, and send us the name and the Post Office?

All communications concerning the Sentinel will receive prompt attention by addressing A. S. Fisher, Eureka, Woodford Co., Ills., or W. A. Mallory, Springfield, Ills. W. M. Brown.

BIBLE TRANSLATIONS—No. 1.

“The bible is the oldest and best book in the world.” It antedates all Grecian records a thousand years. It has been read by more of the human race than all other books. Its facts, its prophecies, its precepts and its promises are all divine; and when fully known, cordially embraced and fully carried out in the lives of christians, will result in the world’s conversion as certainly as that they came from God for this great end.

The Bible contains revelations from God. The word revelation means the rolling back of a veil. So these revelations unveil to man what could not otherwise be known of God, of man, of Jesus Christ, and the Holy Spirit.

There was no written revelation of God for more than 2000 years of the world. God held immediate intercourse with Patriarch after Patriarch, both before and after the flood, till the greatest of law-givers and oldest historian was born.

Adam, of course, taught his grandson, Enos the knowledge of the only true God, with whom he lived 700 years. Enos lived far into the days of holy Enoch, of whom it is said, “he walked with God.” Enoch’s walking with God 300 years in the presence of his son Methuselah would certainly teach him the character and will of God.

Adam was cotemporary with Lamech 56 years, Lamech with Noah, 595 years; Adam was cotemporary

with Methuselah 243 years, and he with Noah 600 years, and died the same year of the deluge.

Thus by tradition and new revelations, as the onward progress of humanity demanded, God made known to man his will concerning him.

The first written revelation ever given to man was printed in the solid marble by the finger of God in two tables, the first table containing four commands, the second six. In all, ten; hence they are called the decalogue, ten words, or reasons. Thus began the holy scriptures—writings. While the Almighty wrote, lightnings played round his brow, thunders roared in awful grandeur, and darkness enveloped the base of Mount Sinai. No object was to be seen by the Israelites lest they should make an image—lest their minds and hearts should be drawn off from those ten words; and no sooner than the great God had finished his manuscript the lightnings replayed round the peak of hoary Sinai, and down its beautiful slopes came lightnings, thunders, and the Law of God to Israel’s astonished millions.

As Moses could not so easily write on marble, he chose goat-skin. as the oldest manuscript of the five books of Moses, now known, are written on leather, and was found in the record- chest of a synagogue of the Black Jews, in Malabar in 1806. It measures 16 yards in length, and consists of 37 skins, died red. It is probable that all the 39 books of the old testament were thus written on vellum in Hebrew.

But so soon as a number of the Jews were reduced to slavery by Ptolemy Soter and left slaves to Ptolemy Philadelphus; and the Greek language was now becoming the language of Kings and Courts, Ptolemy Philadelphus determined to have a translation of the Hebrew Bible and deposit it in the Alexandria library.

The round sum of 600 talents and the release of 120000 slaves, were its

price. This translation was made 277 years before Christ, and is called the Septuagint from the number of learned men (seventy) engaged in the translation. From this translation, Christ and his Apostles quoted as being of divine authority.

The Chaldee version, made by Onkelos and carefully preserved by the Jews, was not known to the christians in the early ages of the church; and the Syriac version, made for the Syrian christians, was as little known to the Greeks as the Greek version was known to the Syrians; yet these three sister versions, the Chaldee, the Greek and the Syriac, though separated for hundreds of years, still they were doing a great work for mankind. The Syriac and Chaldee were in the East; the Greek in the West, until the Latin language triumphed over the Greek.

The Old Italic or Latin version was read by the western half of Christendom till the 4th century. Then a learned monk, named Jerome, translated afresh the Old Testament from the Hebrew into the Latin, and was called the “Latin Vulgate,” the only version “esteemed authentic” by the Council of Trent.

These translations are the great roots of all other translations. The Latin Bible was not borrowed from the Chaldee, nor from the Syriac, yet when brought together, they closely agree, though the work of enemies to one another, of Christian and Jews, Eastern and Western Christians, Palestinian Jews and Alexandrian Jews.

Thus far we have the Bible written in five languages, and they too, the most prominent languages of antiquity. As there were no printing presses, the only means of distributing these sacred oracles was by transcribing with the pen, and notwithstanding the immense labor and time necessary to accomplish this great work, yet nearly all the Churches in Asia Minor, as well as those in Palestine had a copy.

The religion of Jesus Christ is the religion of the heart. One of the functions of the heart is to understand; (see Mat. h., 13: 15) another is, to believe, (see Rom. 10: 10). The religion, therefore, that will purify the heart and renovate the soul must come into the heart through the understanding, "the faculty judging according to sense." Hence the necessity of the miraculous tongues that sat on the Apostles' heads—that enabled them to send home into the hearts of the Pentecostian congregation, the heart-gladdening and soul-redeeming news of the resurrection of Jesus Christ; that same Jesus whom they had crucified, and whom God has made both Lord and Christ.

Had this glorious news been announced in the vernacular of the apostle only it could not have been understood, and consequently, not believed nor obeyed by any but those who understood that dialect. But God had ordained that all nations should hear, understand and believe "The glad tidings" spoken to them in their "own tongues."

With these facts before us, can any

christian feel satisfied that he has discharged his duty to his fellow men until every son and daughter of Adam shall have this Book, that contains these "Glad tidings of great joy to all people," in his and her own vernacular? Shall we be satisfied with a version that has more than twenty-four thousand errors in it? Ought not Protestant Christendom rise as one man; stand as one body; labor to the one grand end, viz, To give to the world a pure version of the English Scriptures. That accomplished, we will have the sword of the spirit unscabbarded, and we can go forward, conquering and to conquer.—Then will we all feel that "The weapons of our warfare are not carnal, but mighty through God to pulling down of strong holds." We will then feel to endure all hardships as good soldiers—to surmount all difficulties—to surrender to no foe until the flag of christianity, gemmed with Bethlehem's lone star, shall be triumphantly perched on the terrets of our foes, unfolding its immortal beauties o'er a converted world. Brethren, think of the glorious result, and come up to this great work with your means, and aid us in leaving to your children and the world, a pure version of the English Scriptures.

W. M. BROWN.

For the Sentinel.

LAW OF SACRIFICE.

BY A. D. FILLMORE.

The sacrifices of the Patriarchal and Jewish economies are generally understood as typifying the great sacrifice made by our Lord Jesus Christ when, "by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Thus, these things are examples, or types; and as Paul teaches the Corinthian brethren, by referring them to what had happened unto the jews, we too, should remember that "all these things happened unto them for examples; and they are written for our admonition, upon

whom the ends of the world are come."

From Paul's reference to Able's sacrifice, in which he says that he "offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous," we are convinced that what he did was in obedience to the command of God. This is more evident from what the apostle adds, that it was by God's "testifying of his gifts" that evidence of righteousness was made manifest. God has then, with his own finger designated the law of sacrifice as an immutable decree. The faithful

patriarchs were never found to hesitate in offering up, in sacrifice, whatever might be the demand. When Abraham ascended mount Moriah, and laid his son, his only, his dearly loved Isaac upon the altar, he gave an exhibition of unflinching integrity, and of willing obedience to God's requirements, such as should characterize all who expect to come from the east, west, north and south, and sit down in the kingdom with the father of the faithful.

The Heavenly Father teaches, both by precept and example. Under the gospel dispensation, Christ is the exemplification of the great law of sacrifice. He gave himself, "though he was rich yet for our sakes he became poor, that we through his poverty might be rich." Though possessed of a universe, he gave it all when he left the heavens above and took up his abode with rebellious man. He stooped to the lowly abode of fallen humanity, and more than this—he submitted to the power of death, and entered the realms of hades. Therefore though man sin; and though he pass through the valley of the shadow of death, he need fear no evil, if he be a follower of the Son of God, for he "hath brought life and immortality to light through the gospel."

As certainly as that the law of sacrifice obtained in the patriarchal and Jewish dispensations, so certainly may we expect to find its antitype in the Christian economy involving the same principle of obedience to divine precept Jesus began to teach this when he taught that no man could be a disciple of his but by self denial. "Let him deny himself and take up his cross and follow me." This doctrine is clearly elucidated by the apostolic teachings, and by all the martyrs and suffering saints of former times, who were willing to follow their master through all manner of persecution and ever meet death with a triumphant smile!

In order to become a christian it requires a practical recognition of the law

of obedience. We must yield ourselves to God, in obedience to the gospel of his Son. Obedience to the form of doctrine taught us in the gospel is but the first step, by which we enter upon a life-long observance of the same law. For we are required to live, henceforward, not unto ourselves, but unto him who died for us and rose again. In consideration of the abundant favor of God, it is our reasonable service, to give our bodies a living sacrifice, holy, acceptable to God, and not be conformed to this world, but be transformed by the renewing of our minds, that we may approve the good and acceptable and perfect will of God.

ETERNITY.

Are forever will pass away,
To the saints 'twill be eternal day;
No longer days, years, or measured time.
But eternity, grand and sublime!
We surely shall meet death, soon or late,—
Then will begin the eternal State,
Oh then what scenes will the spirit view
On its exit, where all things are new!
The judgment will close all earthly things!
The righteous will rise with angels wings;
In heaven our Redeemer we'll see,
For there joys divine will ever be.
In that city above we shall dwell,
No more death, or a funeral knell!
Ineffable objects we shall see
Throughout glorious Eternity!

A. THOMAS.

..... Earnestness is the root of greatness and heroism. "They were in earnest," and not they were only joking," is the epitaph which history has inscribed in letters of light, or of blood, on the tombs of her illustrious,—the heroes, martyrs and teachers.—Gerald Massey.

..... Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.

..... Perfect love reposes on the object of its affection like the halcyon on the wave, and the air of heaven is around it.

The fear of the Lord, is the beginning of wisdom.

For the Sentinel.
THE POSITION OF THINGS.

The present is certainly an age prolific of schemes and projects, almost innumerable, concocted and plead for by some of our most gifted and talented brethren.—Some of these schemes, intended for good, will, I fear, result in evil to us as a people, and as individuals, in certain cases.—Humbly would I ask the privilege of presenting in all kindness, a few thoughts for the consideration of all, but especially designed for a few master spirits in the meridian of Illinois. If, in speaking of the different schemes, and the course pursued by those brethren, who seek to promote them, I should speak plainly, I trust no one will feel aggrieved on that account as I have no motive in writing, but to do good to all.

I am not insensible to the danger I incur by thus exposing myself to the cross-fire of the rival chieftains, and all the beligerent forces now being marshalled upon the moral? No. But the educational battlefield. Trusting, however, in the rectitude of my purpose, and with an ardent desire to calm the agitated waters of unholly strife, I willingly throw myself into the breach, even at the hazard of falling under the combined thunders of all the batteries, masked or unmasked, if thereby the war may close; and peace be once more established.

It is exceedingly impolitic in any one, in this age of "College founding," and "College building," to utter a single word disparagingly of any educational enterprise, no matter how wild or eutopian the scheme may be. For we, as a people, are at this time, laboring under "The College mania." Let any man, therefore, by look, word or deed, attempt to quiet the raging, feverish, over-excited *delirium*, and those whose fancy has more brilliancy than their judg-

ments have strength, will regard, and perhaps denounce him as an inveterate enemy of education. Insane persons frequently regard themselves as the only rational beings in the land.

I state, however, once for all, that I am a friend to education generally, and particularly so in our own rich, beautiful Prairie State, but while this is true, I am not favorable to all the ill-advised, ill-timed, extravagant in College "projections," College appropriations, and those extra, extravagant, short, sharp and unbecoming cuts, depreciatory of each other, and of the favorite project of each.

Has this been done? Is the "condition of things" here alluded to, what we, as the lovers of the divine Savior, desire?—Certainly not. The manifest tendency of the course pursued by some of the brethren, in founding so many Colleges, is certainly very graphically and truthfully set forth by Bro. W. S. Speer, in the "College Policy," published in the *Sentinel*, and which, all the brethren would do well to re-examine. For myself, I will say, I regard said article as truthfully and candidly indicating to the churches the true policy relative to Colleges, and an educated corps Evangelical.

Bethany could and *would* have subserved all our wants and interests, for at least half a score of years to come, in the way of educational facilities. I do not say we are unable to get up, in Illinois, as good a school as there is now at Bethany, but I do say, we could employ the money and the men required to build and carry on these colleges to a better advantage. But what is *still worse*, the effort to build so many Institutions of learning at once, will tend to *cripple*, if not to *kill them off*. Better to have concentrated our means and efforts on one at a time—built one, filled the chairs of one with proper Professors, and thus saved some money and two-thirds of the men now lost, or nearly so, to the churches and to the world, as an effective force in the field evangelical, by whose efforts the Banner of primitive christianity would have soon waved in triumph over every city, village and hamlet in our State. But worse than all is that vituperative spirit, so manifest in some of the publications grow-

ing out of the schemes. Aias! that they were ever printed.

Certainly none are, as intimated by Br Speer, seeking to build up for themselves a name and a fame? Surely none would (no good man *could*) desire to do so, if in effecting it, other good brethren, and their cherished schemes had to be destroyed?—Surely the manifestations of earnestness already witnessed, are not founded in personal jealousy and wicked ministerial animosity? If the trouble originates from that source, then may we expect the downfall of the man, or the men, who are so unfortunate as to be the unenvied subjects of this unholy and demon-like passion, as well as the overthrow of his much-praised and much-loved Institution.

Unless I am greatly deceived, the brethren of Illinois fully endorse the suggestion of Bro. Happy, "Not to bring our literary institutions into collision." Certainly this is a good suggestion, and one too, that every prudent man, if a good man, will heed in all his efforts.

Brethren, if this unhallowed warfare, so imprudently begun, be persisted in by leading brethren; it will not require the pen of a "Professor of the history of Colleges," &c., to write the brief rise, decadence and fall of all our colleges in Illinois. I trust we shall see no more unkind insinuations in relation to a want of great attainments in classical literature, on the part of a very sensible brother, and one of Zion's worthy light bearers. Such things are unbecoming in a gentleman, but *incompatible* with the character of any one calling himself a christian. There is no crime in not being a classical scholar or if there is, then, there is guilt frequently where large *claims* to scholarship are set up.

I remember a remark of our lamented brother Stone:

"Never strive to brighten your own light, by striving to put out the light of others."

This was good advice when given, 'tis good still, and it would be well for us all to act upon it. Dear brethren, permit the Apostle Paul to say to you, as he did to the brethren at Rome, "Let love be without dissimulation. Abhor that which is evil, cleave unto that which is good. Be

kindly affectioned one toward another, with brotherly love in honor preferring one another. Rom 12: 9, 10. If my brother is promoted, or greatly honored, let me rejoice, for he is my brother, and by his exaltation I am honored, because we both belong to one grand and glorious family, have one common Father, who will, if we are faithful till death, give to each of us a crown of heavenly splendor.

In conclusion, I move to amend brother Speer's motion by adding, after the word "years." And that the College question be kept out of our State meeting for the same length of time. Will brother Speer accept the amendment? If so, then, I move the adoption as amended, by all the preaching and contributing brethren in the State.

May the Lord incline all our hearts to peace, purity and fraternal affection, for his name's sake and for his glory, is the devout prayer of your humble Bro. in the Pri ce of Peace,

E. L. CRAIG.
Barry, Illinois.

The ties of family and country were never intended to circumscribe the soul. Man is connected at birth with a few beings, that the spirit of humanity may be called forth by their tenderness; and whenever domestic or national attachments become exclusive, engrossing, clannish, so as to shut out the general claims of the human race, the highest end of Providence is frustrated, and home, instead of being the nursery, becomes the grave of the heart.

A certain amount of opposition is a great help to a man. Kites rise against and not with the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants, and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching or quailing, strips himself in the sunshine, and lays down by the wayside, to be overlooked and forgotten. He who but braces himself to the struggle when the winds blow, gives up when they have done, and falls asleep in the stillness that follows.

THE DECISION.

My earth clogged soul! full far, full far,
Hast thou dislaid the kind behest
Of him who holds the guiding star
Of heavenly rest.

Full far thou'st wandered from the path
His footsteps trod. O, then beware!
Let the, in justly wakened wrath,
No longer spare.

That voice, which bade the restless sea
To stay its throbbings on the shore
His finger traced, now calls to thee,
In love, once more.

Ho! weary one, in search of balm
To heal thy troubles, come be blest;
Drink from the fount, whose waters calm
The soul's unrest!

Drink! tis the Lamb's own priceless blood;
Drink deeply! thou anew shalt live;
Drink! 'tis a draught none but thy God
To thee can give.

Oh, wilt thou hear? Oh, wilt obey?
'Tis mercy's call; perchance her last:
Wilt thou improve it? Say, O, say,
Ere it is past?

Thou canst not, wilt not still refuse
The homage of a grateful heart:
From this good moment thou wilt choose
The better part.

I will! responds thy still small voice,
In gentle whisperings, while anon,
Salvation's myriad hosts rejoice
That thou art won.

Father! accept the offering now!
Forgive, redeem, and sanctify;
And grant that this, spirit's vow,
Be heard on high.

O! register my name with those
Whose robes are white before thy face,
and on whose lips shall never close
The songs of grace.

The water that flows from a spring does
not congeal in the winter. So those sen-
timents of friendship which flow from the
heart cannot be frozen in adversity.

PREPARATION FOR DEATH.—When you
lie down at night, compose your spirit as if
you were not to awake till the heavens be
no more. And when you are awake in
the morning, consider that new day as you
last, and live accordingly. Surely that
night cometh, of which you will never see
light, but which of your mornings or nights
will be such, you know not. Let the man-
tle of worldly enjoyments hang loose about
you, that it may be easily dropped when
death comes to carry you into another world
When the corn is shaking to the ground it
is ready for the sickle; when fruit is ripe
it falls of the tree easily. So when the
Christian's heart is truly weaned from the
world, he is prepared for death, and it will
be more easy for him. A heart disenga-
ged from the world is a heavenly one, and
we are ready for heaven, when our heart
is there before us.—*Boston.*

REVISED VERSION.

CHAP. I.

There was a man in the land of Uz,
whose name was Job. This man was per-
fect and upright and one who feared God
and shunned evil. There were born to
him seven sons and three daughters. His
substance was seven thousand sheep and
goats, and three thousand camels, and five
hundred yoke of oxen, and five hundred
she-asses, and very many servants. And
this man was great, above all the sons of
the East.

Now his sons went and held a feast, at
the house of each, on his day; and they
sent, and invited their three sisters, to eat
and to drink with them. And when they
had let the feast days go round, Job sent
and purified them. And he arose early in
the morning, and offered burnt offerings,
according to the number of them all: for
Job said, it may be that my sons have sin-
ned, and have forsaken God in their hearts.
Thus did Job continually.

JESUS AND HIS RELIGION NO. 4.

THE TYPES AND ANTITYPES OF CHRISTIAN-
ITY.

(Written as a Prize Essay on the use
and Design of the Tabernacle, at Bethany
College Va, 1854.)

ANTECEDENT REMARKS.

AFTER MAN'S rebellion in the Gar-
den of Eden he was banished from
the presence of God, and the glory of his
power. The curse was pronounced upon
him—*Dying, thou shalt die.* At the end
of the garden God placed Cherubim and
a flaming sword that turned every way.—
These were indications of the divine pres-
ence. The supposition is very just and
apropos that the fiery pillar which led the
Children of Israel through the wilderness
was identical with the "flaming sword" at
the east end of the garden; and that it was
the same luminous power that manifested
itself in the Tabernacle; afterward in the
Temple of Solomon; and finally on the
memorable day of Pentecost.

SACRIFICE AND ATONEMENT.

Sacrifice is the central idea of Religion
whether true or false. This idea prevails
in every nation under Heaven, and the
rite is practised from the rivers to the ends
of the earth, thus showing at once that its
origin is divine. In sacrifice, the altar, the
victim and the priest are constituent ele-
ments underlying the superstructure of ev-
ery religious dispensation ordained by God
The offered sacrifice must in the first place
be perfect. 2d, it must be presented in
an acceptable manner. And 3d, it must be
done voluntarily.

Sin is the forfeit of life. The soul that
sinneth must die. Sin being a separation
from God, subjects man to death. Such
being the case, Jesus Christ comes in as a
Mediator to arrest man in his downward
career, and to mediate between the moral
disease, sin, and the subject of sin, just as

a physician mediates between a physical
malady, and the subject of the malady.

Sacrifice is the cause of atonement.—
Sacrifice therefore being the cause, and
atonement or reconciliation the effect,
brings the parties together who before
were at variance. By the mediation of
Christ the offended and the offending par-
ties are *at-one-ment*, or reconciled. Man
is reconciled to God, and not God to man.
Atonement and reconciliation mean the
same thing.

Christ is the lamb-slain from the founda-
tion of the world—antitype of the lambs
slain by Adam, by Noah, and by Moses,
as sacrifices for the expiation of their sins.
The animals sacrificed by the ancients were
slain and laid upon the altar without their
consent—but they only prefigured Christ
as the slain Lamb.

God cannot pass over the sins of man.—
They remain sins forever, never to be ob-
literated; because man commits an offense
against the authority of God, against Him
whose authority is coextensive with the
eternal worlds. Man merits nothing—it
is all favor on the part of God. Sin is on-
ly taken out of the way that forgiveness
may be obtained. Every man is an infir-
mary. Christ as the great Physician,
comes to release the soul from its prison
house. All merit is in the will.

All men partake of the natural sin of
Adam. If one member of a family of no-
bility is honored, all are honored. If one
commits an evil the members of that family
are all dishonored. So with man—Eve
was the first person that sinned, and she
together with Adam, dishonored their race
by sinning against the authority of God.—
But Christ being a perfect man, and also
divine, by the voluntary sacrifice of himself
atoned for the sins of the world, and thus
honored and dignified human nature. Be-
cause man having no merit of his own

neither capable of comprehending himself was not able consequently to redeem himself. Some men are so foolish as to think that because they get well by taking the prescriptions of a doctor, the doctor is indebted to them, instead of their indebtedness to him.

Why did Christ, the innocent, suffer for man the guilty? Because it is so in every variety of life. The one is analogous to the other. Hence the doctrine of substitution. All religious institutions proceed upon the law of substitution. It is discoverable in every department of nature. One part is instituted for the other. If any one violates the physical laws of life or the laws of Hygiene, the evil will descend to the third and fourth generations. The children's teeth were set on edge because the fathers did eat sour grapes. God made Adam a representative of his posterity and gave him laws, which laws, physical or natural, because we belong to his posterity are obligatory upon and are to be observed by us. Because Adam sinned, all of his family have been involved in the consequences of that sin by which they have all been disgraced. But because Christ "fulfilled all righteousness," or, according to Macknight, "ratified every institution," and honored and exalted human nature; through the use of the means provided for man, man becomes highly exalted, becomes an heir of God, and a joint heir with Jesus Christ.

It was right that Adam should be selected as the head of mankind, because he was the most perfect man. Adam was a substitution in anticipation. In the first Adam we all lost our present life, because united to Adam by nature. In Christ we gain the present life, and that which is to come, because we as Christians are united to him by the spirit. Hence where sin founded grace did no abre ound. Abra-

ham with the sacrifice on the mountain was a miniature religion in prospect. In that transcendent scene Christ is prospectively seen bearing the cross. Abraham *virtually* offered up Isaac. It was the same as the deed itself, because he designed to execute the purpose that was in his mind. It was a beautiful adumbration of the death and sacrifice of Christ. There is no forgiveness of sin without the shedding of blood. Blood is the sheath of life.

Because sin has been called a debt, some have supposed that a certain amount of sin has been cancelled by Jesus Christ. Nothing less than the sacrifice of Christ himself could atone for the sin of the world.—It required all the blood of Christ, as much as it requires all the light of the sun for one man as for the whole world. Christ has magnified the law and made it honorable as much as though every man had obeyed the law from the beginning to the present. The clean beasts that were slain under the Jewish economy were obliged to be perfectly pure and innocent. They belonged to the ruminating species, parted the hoof and unlike animals that do not part the hoof, perspired.

THE TABERNACLE

Was designed as a house for God to dwell in, in which he could manifest to, and commune with man, and make himself approachable to them who worshiped him.—God dwelt in the tabernacle set up in the wilderness by the Israelites. While the magnificent Temple of Solomon was standing, God held his earthly court there. He now inhabits a spiritual temple, built of "lively stones," the church of Jesus Christ, composed of every true, living, and acting Christian. The types of Christianity were set up and stereotyped fifteen hundred years before the birth of our Savior. Tabernacle means a tent or a temporary dwelling place. It was rectangular and stood with the cardinal points.

First there was the Outer Court, 2nd the Inner Court or Holy Place, and 3d the most Holy Place. As the tables of the Law gave form to the Tabernacle, so each division was exactly proportioned to the other. The eastern sides of the outer and inner courts were open, so as to admit the eastern light of the rising sun; representing that all light comes from the east, and is constantly marching westward. The Star of Bethlehem rose in the east, and his influence is fast radiating over the western world, whither the "Star of Empire" is splendidly advancing.

THE OUTER COURT

of the Tabernacle was 100 cubits long and 50 wide, curtains of fine-twined linnen hung upon the pillars of this court all around. There were 20 pillars on the north and south sides respectively; and 50 sockets of brass to each side. On the east and west sides 10 sockets each. The hooks and fillets were of silver. The opening at the east end of this court was 20 cubits.

DESCRIPTION OF THE TABERNACLE.

In length it was 30 cubits, and in width 10. It was made of boards of Shittim wood or what perhaps is now known by the name of Acasia. Twenty boards on each side, north and south; 8 on the east and west side each; the breadth of the boards one and a half cubits, the height ten cubits.—These boards were overlaid with pure gold. In each board there were two tenons of silver, fitting into sockets of the same metal, making in all 96 sockets, each weighing one talent, being equal to 114 pounds of silver. The pillars of the vail also required 4 sockets, making a complement of 100 talents.

The Most Holy Place was separated from the Holy place by curtains of fine twined linnen, of blue, and purple, and scarlet, upon which were wrought celestial cherubim of the most exquisite beauty,

executed by the hands of Aholiab and Bazzaleel, the artificers. At the extreme west end of the Holy Place were suspended most beautiful curtains supported by 4 pillars. The Tabernacle was covered with various skins, and lined with curtains, connected so as to make them one. Upon these curtains were wrought cherubim and cunning work of every device. First covering consisted of fine twined linnen, 28 cubits in length and 4 in width, 50 loops in a curtain, and 50 taches of gold; eleven curtains of goat hair, 30 cubits in length and 4 in width. Third covering of ram skins, and the fourth of badger, dyed red.

FURNITURE OF THE OUTER COURT.

The brazen altar for burnt offerings, made of shittim, overlaid with plates of brass, 5 cubits square, three cubits high, to which an inclined plane was attached by way of approach in order to make sacrifices, stood close by the outer court. The Laver stood halfway between the altar of sacrifice and the tabernacle, was composed of brass, and stood upon a tripod.

FURNITURE OF THE HOLY PLACE.

The table of show bread or bread of presence, stood at the right hand side as you entered. It was one cubit by two, one and a half high, overlaid with gold; and bordered with a crown of the same. The Golden Candlestick of seven branches, each branch sustaining a lamp, in which was burnt the purest olive oil, stood at the left hand side as you entered.

The altar of Incense, one cubit square, and two cubits high, with a crown and horns of gold, stood close by the curtains that divided the Holy from the most Holy Place.

FURNITURE OF THE MOST HOLY PLACE

This department contained but one piece of furniture—the ARK OF THE COVENANT. It too was made of shittim wood, one and a half by two and a half cubits, and a cubit

and a half high. Upon the top of it was fitted the Mercy Seat which was overshadowed by two golden cherubim, beat out of the same piece of metal of which the Mercy Seat was made. The wings of the cherubim extended over the Mercy Seat, beautifully inclining their heads as if guarding the sacred deposit, the two tables of the Covenant giving rise to the apposite allusion of Peter, the Apostle—"which things the angels desire to look into." In this ark were deposited the rod of Aaron, and a pot of Manna. But the two tables of stone upon which was inscribed, by the finger of God, the Covenant of the Jews, were the special objects to be guarded by the cherubim.

The Mercy Seat was so called because a pillar of fire, the Shekinah of the Hebrews, stood over it between the cherubim out of which spoke God to the High Priest either for good or evil.

The estimated cost of the metals which belonged to this wonderful building was about one million dollars!

The Outer Court the Holy Place, and the Holy of Holies answered to, 1st, the State of nature, 2d, the State of grace, and 3d, the State of holiness, or the promiscuous world, the Christian Church and the, New Jerusalem—the positive, the comparative, and the superlative.

AARONIC PRIESTHOOD.

The word priest is derived from the Greek *presbuteros* which means elder, thence through the German *priester*, corresponding very much with the Latin *princeps*, from which is derived prince. The Priesthood commenced with the family of Aaron.—God adopted the tribe of Levi to be set apart or sanctified, to the exclusive service of the altar, from which tribe sprung Aaron.—Besides the offices of the priests it required twenty three thousand men of the same tribe to assist in setting up, taking down

and transporting the Tabernacle.

CONSECRATION OF THE PRIESTS.

In the first place a sin-offering was made at the brazen altar, a portion of the blood sprinkled upon the priest, the tip of his ear, thumb and great toe, indicating that all the faculties of body, soul, and mind were to be consecrated to the solemn service of the Most High. Having confessed his sins upon the head of the sacrifice made at the altar, he next proceeds to the laver or loutron, and there washes his hands and feet in the foot of the laver, a basin supplied from the laver proper, from above. Having done this he puts on the priestly garments, and proceeds within the Tabernacle. As he enters, on the north side, and at his right hand, he proceeds to minister at the table, upon which was placed by the priest every Sabbath morning the "continual bread," or show bread, and with the rest of the priests, eats the twelve loaves placed there a week previous. He attends to the lighting, trimming, and cleansing of the candlestick. Thence he goes to the altar of incense, placed close by the vail, and holding in his hand the golden Censer, in which are unguents of the most precious composition, he burns them, thereby causing the most exquisite fragrance to be emitted. At this point the priest stops. To venture beyond this was certain death.

The High Priest was consecrated in a similar manner, but with more pomp and ceremony, and adorned in a more splendid style. He was habited with a tunic of fine linnen, fitting close to the body without a fold. His nether garment was made of linnen. Over these under garments he wore a robe of blue, in which was a hole for the head, and reaching down to the ground, with pomegranates and bells attached to the lower border. Over this was the Ephod of blue, purple, and scarlet thread twisted in threads of gold. It consisted of two parts, one before and one behind; a

girdle from the hinder one passing under the arms, and fastened over the breast. had two shoulder pieces in which were two large beryl stones, set in gold, bearing the names of the twelve tribes. Two golden chains fell from the shoulder pieces, to which was attached the breast plate. A piece of gold cloth a span wide, set with four rows of stone, representing also the twelve tribes. Upon these were the mysterious Urim and Thummim, denoting light and perfection. The head dress was a rich turban, having in front inscribed the beautiful words—"Holiness to the Lord."

NATIONAL EXPIATION.

One day in each year, the tenth day of the seventh month, was set apart for the solemn and interesting rite of national expiation. A bullock was first slain, and his blood sprinkled within the Most Holy place as well as in the ordinary places. Two goats were then chosen and lots cast upon them. The one assigned to the Lord was to be sacrificed: the other, on whose head were symbolically placed the sins of the people, by imprecation of the High Priest was taken far beyond the limits of the camp, into a desert place, and there consigned to Azazel, the spirit of evil.

Some distinguished writers tell us, but with what authority, I know not, that when the first great sacrifice was made, fire flashed down from heaven, and consumed the offering,

The High Priest entered the Most Holy Place with great fear, while the people without stood trembling as he entered, and sprinkled the blood of atonement before him. There he invoked Him "Who dwelleth between the cherubim," "in light inaccessible." Having made intercession for Israel he returns with new revelations from Jehovah to the great congregation, and pronounces benedictions upon them at the door of the Tabernacle.

The sum of the important duties of the

prest was, 1st, to make sacrifices. 2d, to make intercession and 3d to pronounce benedictions.

The design of this most wonderful enclosure is to represent the Christian from the moment he first turns to God till his admittance into heaven.

THE TYPES AND THEIR APPLICATION.

1. The Outer Court represents the world at large.
2. The Holy Place represents the Christian Church, or the Kingdom of Christ on earth.
3. The Most Holy Place represents the Church triumphant, the New Jerusalem, a "picture of things in the heavens."
4. The common priests represent all Christians both of men and women, "a royal priesthood, a chosen generation."
5. The High Priest typifies Jesus Christ—our great High Priest, "the High Priest over the house of God."
6. Again the Holy Place represents all Christians performing their services in the Church of the living God.
7. The Brazen Altar typifies the sacrifice which Jesus made of himself in the Outer Court—the world, and our faith in that precious sacrifice made for the sin of the world, and our faith in the gospel of our salvation.
8. The goat, which by lot, fell to the Lord to be sacrificed for a sin offering for the whole Jewish people represented forgiveness, while the "scape goat" represented forgetting. One represents that God *forgives* through the sin offering, and the other indicates that, as the scape goat was separated far from the Jewish people, so the Lord separates his people from their sins and *forgets* them.
9. The Laver represents immersion.—We are saved by the laver (washing) of regeneration.
10. Putting on the priestly vestments and anointing with oil, signifies the putting

on of the new man—the whole Christian armor.

11. Entering the Holy Place represents passing the first veil—the Christians “translation into the Kingdom of God’s dear Son.”

12. The table holding the bread of presence prefigured the weekly observance of the Lord’s supper, to be observed by all Christians.

13. The candlestick sustaining its seven lamps represents the illumination of the Holy Spirit, and the sanctity and purity of the Church.

No physical light ever entered the Holy Place, indicating that “God and the Lamb are the light thereof.”

14. The golden altar upon which the incense was burned signified the prayers of Christians, and their intimacy with God in prayer, praise and adoration. The Jewish altar of prayer was fixed. The Christian carries his altar of prayer with him, which is his own heart from which the purest breathings of prayer as incense must arise in order to secure acceptance.

15. The veil separating the Holy from the Most Holy Place represents the curtain which separates the present from the future world.

16. The High Priest interceding at the Mercy Seat, represents Christ “who ever lives to make intercession for us.” The office of the Jewish High Priest closed with his mortal life. The office of Jesus is an enduring priesthood.

17. The Most Holy Place was always dark, no light ever being seen there except when God manifested himself between the cherubim, this most beautifully representing the Eternal World.

18. As the Ark contained the old covenant, the law, so Christ has opened up to us a new covenant, sealed by his own blood which he offered up freely for our sakes and presenting to us the true manna of life. Christ is the depository of the New Cove-

nant or Constitution. He is our Mercy Seat, and as the mercy seat of the Jewish Tabernacle was placed over justice, the burdensome law of Moses, so Jesus has now become our great propitiation and ever present High Priest. Jesus being the antitype of the Mercy seat, now reigns supremely in heaven at the right hand of God, enthroned in light and glory ineffable, the attracting and radiating center of the Universe!

Hence:

“Mercy and truth have met together; Righteousness and Peace have kissed each other.

Hence too.

“Justice and Judgment are the habitation of thy throne:

Mercy and truth shall go before thy face.”

19. The names of the twelve tribes which the High Priest bore upon his shoulders signified that Jesus would bear the burdens of his people and be sensible to their various wants and necessities; and the Breast Plate which the High Priest wore close to his heart, upon which were engraven the names of the twelve tribes, indicated how close Jesus, our High Priest, would hold his people to his heart, and be ever present with them.

20. The High Priest coming out of the Holy of Holies to pronounce Benedictions upon the congregation without, waiting in awful suspense—type of the final judgment when Christ shall come from Heaven, the Holiest of all “without a sin offering to salvation,” “to them who look for his appearing,” to pronounce benedictions upon his own people who are awaiting his return.

He, then, who wishes to become a Christian, and would attain eternal life and behold the glory of God, must first approach Christ by faith, and confess his sins upon the head of the sacrifice, believing that the blood of Christ is sufficient to save him from all unrighteousness, and cleanse him from every sin—antitype of the altar, the wood and the sacrifice. Second he must be baptized into Christ—antitype of the la-

ver. Third, he must put on the Christian armor, and receive the spirit of adoption—antitype of enrobing and anointing. Fourth he must offer up sacrifices holy and acceptable to God—antitype of his priestly office. Fifth, he must attend to the Lord’s Supper once per week—antitype of the table of show bread. Sixth he must obey the injunctions of the Holy Spirit—antitype of the golden candlestick. Seventh, he must offer up prayer and thanksgiving continually—antitype of the altar of incense.—And finally he must await the redemption of our bodies, and the glorious liberty of the Sons of God. J. F. R.

TRUE BENEVOLENCE.

THE FOUNTAIN of true benevolence is God. This was fully demonstrated in the exhibition of his love to man. “God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life.” God was not interested for his own glory, or for any other consideration conceivable by mortal man. The former he had with every perfection before the worlds were; but through love—disinterested benevolence—he devised a plan of human redemption, by sending his Son to expiate upon the cross for the whole human family, that he might reconcile man to his maker and open a way for his return to God from whom he had degenerated. In view of this true benevolence the apostle Paul, says, (Rom. 5: 7,) “For scarcely for a righteous man will one die, yet peradventure for a good man, some would even dare to die. But God commendeth his love to us in that while we were yet sinners, Christ died for us.” God has established laws in the Moral as well as the Physical Universe, for good;—and the violation of those laws constitutes us sinners,—“sin is the

transgression of the law,” all men are heirfore his enemies, because all are included under sin; “and God cannot look upon sin with the least degree of allowance.” In this the true benevolence of God, is exhibited and fully demonstrated.

Because “God is love” some men have appropriated that benevolence exhibited in the death of his Son, to the salvation of the whole human family irrespective of moral character. This might have been done, perhaps, in the wisdom of man with some plausibility, had not God demanded man’s acquiescence in his love, thus displayed, and for a test or surety of his pretensions, unreserved obedience to his commands. But essential as it was, that Christ should demonstrate by his suffering; the benevolence of God in man’s redemption, it is equally essential in order to man’s salvation present and future, that he prove his love to God by obedience to his commands. “For this is the love of God that you keep his commandments.”

It is true the principle of man’s redemption was eternal with God, but was not demonstrated till the death of Christ. This exhibition of his love to man was foretold by Patriarchs and Prophets for successive ages for 4000 years, until he bowed his head on the cross and declared, “It is finished,—The wondrous plan of God’s redeeming love, it is fully exhibited to a ruined world; Through him and his death, life and immortality were brought to light. Now God proffers salvation to all, predicated on his benevolence exhibited in the death of his son, and through the Gospel announced by his chosen Apostles. That gospel carries within itself commands, which require obedience. Hence he has declared he would take vengeance on them that know not God, and obey not the gospel of his Son. The grace of God hath appeared to all men, teaching us that deying ungodliness and worldly lust,

we should live soberly righteously, and godly in this present evil world."

God's benevolence to man, is evident from the invitations of the Holy Spirit to the proffered mercies of the gospel:—"Ho every one that thirsteth come ye to the waters, and drink, yea come, buy wine and milk, without money and without price."

God desires not that man should come to him with sacrifices. "Wherewith shall I come before the Most High? Shall I come with ten thousand rams, or ten thousand rivers of oil, or shall I give my first born for my transgression, the fruit of my body for the sin of my soul? Now what doth the Lord require of thee, but to do justly to love mercy and to walk humbly before thy God." But in addition to this, the Saviour declares that after we have done all that God requires of us we are to regard ourselves as unprofitable servants. Again, "not by works of righteousness which we have done, but, according to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Savior, that being justified by his grace we should be made heirs according to the hope of eternal life." "By grace are ye saved through faith and that not of yourselves it is the gift of God, not of works lest any man should boast."

Man, in order that his worship prove acceptable must be in possession of this same spirit of benevolence in all his acts of kindness to his fellow men;—he is not to let his right hand know what his left hand doeth.

"If thine eye be single," says Christ, "thy whole body will be full of light." How many are there who steal the virtues of the Christian Religion and appropriate them to the organized societies for the purpose of carrying out their own schemes of benevolence; when those schemes are based in selfish motives:—have for their foundation self—and sometimes nothing but self.

This kind of interested benevolence will never be appreciated by the Lord. Thousands have gone into eternity with the deluded hope, that their acts of benevolence—thus carried out would secure to them the blissful state of immortality! But, "be not deceived for God is not mocked, whatsoever a man soweth that shall he also reap! Whosoever giveth a drink of cold water in the name of a disciple shall not lose his reward," provided it be given in the purity of benevolence.

The disciples of the Lord too frequently loose the spirit of their master, "who came not to do his own will but the will of him that sent him," which was God's whose spirit he had without measure. They forget they must deny themselves and like their Lord cry out "not my will be done but thine." This is that spirit of true wisdom which descends from above and which is first pure then gentle, easy to be entreated, full of mercy and good fruits.

J. BIGHAM

Christian Union

PRACTICAL CHRISTIANITY—No 5
MORE PRACTICAL Christianity is wanting in the Church before she can do her duty as the body of Christ in converting the world.

Many are continually crying organization! organization! and truly we ought to have a more effective and thorough organization. But to accomplish a desideratum so needful it is particularly essential that different congregations within and of themselves are scripturally organized—that the various churches do their duties, or that the several members of the body of Christ respectively do their duties as the faithful followers of our Savior. It does appear that some christians forget that they have

something to do! as they have become so oblivious with regard to their duty so easy and lazy we will cite them to a few passages of the word, which it would be well for them to carefully memorize, ponder upon, and live in accordance to the precepts contained therein.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." Math. 7: 24. 26.
For not the hearers of the law are just before God, but the doers of the law are justified. "Rom. 2: 13. The christian law requires of christians many things that they do not do—things that they do not do solely on account of their sinful laziness. For if any be a hearer of the word, and not a doer, he is like, unto a man beholding his natural face in a glass; but whose looketh in the perfect law of liberty, (i.e. the christian law,) and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. "James. 1: 22 2.

We might propound several questions to many christians which they ought to answer in the affirmative, they would be compelled by their works and actions to answer in the negative. Do they always assemble themselves on the Lord's day to worship even when it is convenient for them to do so, and they are not prevented by sickness, distance, bad weather &c, or any laudable excuse? Alas, No. Then what is the excuse! Nothing only the sin of laziness and negligence. Ah, this sin may be the cause

of unlimited punishment to many who now profess to be christians when eternity with all its dread consequences shall be upon them. And do those persons when they come together on the Lord's day—do they examine themselves, and so eat of that bread and drink of that cup"—partake of the sacred emblems of our Saviours dyeing love, and thereby, as they should, commemorate the death and suffering of our lovely Redeemer. Alas, No, No, Again, what is the excuse for not attending to those important christian precepts? Those persons with great vanity and evil surmising will say you don't catch me communing with Bro. B. and Sister A. no I shal never break bread until they are put out of the church." Such persons forget to examine themselves, and therefore begin to examine others; instead of esteeming others better than themselves, they esteem themselves better than others: Do those christians pray in their families? Oh no. They say they have not time to attend to such a duty—to thus serve the Lord, yet they can find time to serve the evil one! they remember, however, that they cannot serve God and manmon.

Do those persons if they do not happen to go to church on the Lord's day remain at home, study their Bibles or religious knowledge, and bring up their children in the nurture and admonition of the Lord? No. Lamentable it is we see them off visiting, and dining with their relation and friends, enjoying the most secular conviviality, levity, and mirthfulness, reading or talking politics, the war in Europe, the state of the crops, price of produce, markets, or some foolish village or neighborhood story. This is

the manner in which many observe the Lord's day who profess to be christians, verily, they will receive their reward.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven." Math. 7:21.

A. THOMAS.

EUREKA COLLEGE, Ill. Nov. 9. '55

BRO. MALLORY:—Dear Sir,

HEREWITH send you an extract from the Lacon Gazette, a neat little sheet which weekly issues from the office of a good Presbyterian Brother in the city of Lacon, situated in Marshall county about thirty miles from this place. Will you please publish it in the Sentinel?

The prospects of Walnut Grove Academy under its new title of Eureka College, are very flattering. The patronage is much more extensive than was anticipated by the most sanguine of its friends. The first quarter of the session has just closed, and the matriculations to the present time number about ninety, besides about forty belonging to the district school, which is under the control of the College Faculty,

A. S. FISHER,

SATURDAY, Oct. 27.—Wearied with the toils and confinement of an office, and anxious to get away from the fretting cares of business, we gladly accepted an invitation to spend a day or two in the country, being assured of sunny skies and a balmy atmosphere, the company of 'ladyes fayre,' and a prospect of meeting absent friends and old schoolmates.

Eureka is a cluster of buildings situated on the edge of Walnut Grove, in Woodford county, containing 150 to 200 inhabitants. It is the center of a thickly populated neighborhood, has a large church and the usual branches of business incident to small towns, and with the early completion of the Eastern Extension R. R., will receive an impetus which may make it one of the most important stations on the line of that

road. The healthiness of this village is worthy of remark. During the present season, while disease has stalked abroad with fearful omnipresence, Eureka and vicinity has been almost exempt from serious sickness; and the silent population of the little churchyard—not a Greenwood or a Mount Auburn, but beautiful for all that beneath the shadow of those forest monarchs—has received very few accessions. The community is chiefly composed of emigrants from Kentucky, and is characterized for hospitality, warm social feeling, morality, integrity and progress.

Eureka College, located here, is an institution chartered by the last Legislature, now holding its first session. A large amount has already been subscribed to its capital stock—part of which is to go into a permanent endowment fund. The Faculty has for President Elder Wm. M. Brown, of Springfield—a gentleman of energy and influence. A. S. Fisher is Professor of Mathematics. He has labored long and manfully for the cause of education in Walnut Grove, and his efforts have met with the reward due to their merits. Mr. John Neville, Prof. of Languages, is yet a young man, but as a linguist is surpassed by few in the West, and is a gentleman and a scholar par excellence. Rev. O. A. Burgess, Prof. of Natural Sciences, &c., has but recently entered upon his duties, possesses a power of government over his classes gentle yet firm; and is deservedly popular. Mr. R. A. Conover Landlord of the lady's boarding house, and also teacher of the preparatory school, and while he caters to the physical comfort of his fair boarders is not unmindful of the mental welfare of his pupils. Miss E. F. True is a young lady recently from Mt. Vernon, Ohio, installed as a teacher of Vocal and Instrumental Music. Of prepossessing personal appearance, accomplished, winning manners, and an ardent lover of her vocation, she is much beloved by her scholars, who are attaining a fair proficiency under her instructions. The above named Faculty exhibits an array of talent sufficient to give to this college a more than ordinary celebrity.

Two societies afford abundant debating and literary facilities, viz: The "Walnut Grove Literary Institute," which dates

from the foundation of the Academy; the "Periclesian," a College society, recently organized, and embracing a number of talented debaters.

The number of students now attending is large, and will increase with the approach of winter. Lacon has sent six of its fairest daughters to enliven and grace Eureka; and Marshall county is largely represented.

Forest Home near Indianapolis.

Nov 17. 1855.

BRO. W. A. MALLORY:—Enclosed I send you 1 dollar for the current volume of the Christian Sentinel. I desire to keep myself advised of the doings of the brethren in your State, and know of no better way of doing so than to take your valuable paper.—I infer from something I have seen in your paper that your establishment is somewhat embarrassed for the want of proper support. The brethren should, and I trust will sustain you well. Your paper is important to the cause in your State.

The North Western Christian University was opened on the 1st inst. The Faculty is as yet but partially organized. The institution is under the charge of

JOHN YOUNG A. M. Prof. of Natural science,

A. R. BENTON, A. M. Prof. of Ancient languages.

JAS. R. CHALLENGE, A. B. Principal of the preparatory Department.

A full course, so far as may be required is to be taught by the Faculty as now organized. The Faculty will be filled up by the selection of a President and another Professor, so soon as there shall be apparent necessity for it. The members of the Faculty as now constituted, are ripe scholars—popular teachers—and working efficient men.

The first College year or session, comprising two terms, embraces a period of nine months commencing the 1st inst.--

Hereafter it is contemplated that the session will be ten months divided into two terms. Tuition is ten dollars or fifteen dollars per term according to the grade of studies.—Boarding in the vicinity is \$2 and fifty cents per week. Subscribers who have paid in hand one third of their subscription and have taken the balance as a loan upon the terms prescribed in the charter are entitled to interest from the time of opening the institution on the full amount of their subscription. Their interest is payable only in tuition and the scrip issuable for it is received as cash for tuition.

The Illinois brethren have subscribed very liberally towards the Institution. It is desirable that they receive the information herein communicated and if you think it of sufficient interest, you will please notice it in your paper. The Institution hopes for many students from Illinois and will be prepared to bid them welcome, and to carry them forward to the attainment of a finished Christian Education.

For further information in reference to the Institution, I enclose in a separate envelop—a copy of its charter, and also of my report of May last to the board of Directors.

Yours Fraternally.

OVID BUTLER.

THE FUTURE JUDGMENT—No. 3

The language of Christ to the inhabitants of the cities, Chorazin, and Bethsaida is very forcible upon this point. He says: "But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of Judgment than for you." And again to the inhabitants of Capernaum: "And thou Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom it would have remained until this day; but I say unto you that it shall be more tolerable for Sodom in the day of Judgment than for thee."—

Math. 11: 22—24. The language here versed is similar to that we find in the preceding chapter. Our Saviour is contrasting the condition of the inhabitants of Chorazin, Bethsaida, and Capernium with those of Tyre, Sidon, and Sodom at the day of Judgement. These latter cities are noted places of antiquity whose inhabitants had gone into eternity many centuries before Christ spoke to the people of these former cities, and of course, were not judged when the Saviour was a Teacher on the earth, or under the present economy. The conclusion from the premises is very plain that the inhabitants of the above named cities will be judged at the end of the current dispensation—the beginning of the eternal state. Hear the Great Teacher again to the proud Pharisees upon this subject: "But I say unto you, that every idle word that man shall speak, they shall give an account thereof in the day of Judgment." 12ch. v36. The same phraseology, "the day of Judgment" is here used that we find in the former places; and the words, "shall give" expresses very plainly the future tense. Hence the future judgment. Again "The men of Nineveh shall rise in judgment with this generation, and shall condemn it;—because they repented at the preaching of Jonas, and behold, a greater than Jonas is here. The Queen of the South shall rise up in the Judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here."—12: 41. 42. The inhabitants of Nineveh and the queen of Sheba, at that time when Christ was addressing the Jews were inhabitants of eternity; and He says they shall rise up in judgment. Notice carefully the words "rise up." We ask, when will they rise up? of course at the resurrection. Hence the simultaneousness of the future

judgment and resurrection of the dead.— Thus far we have presented the most irrefragable arguments of sacred testimony in favor of the doctrine of the future judgment from the Great Teacher himself; and will proceed to show that the apostolic teachings upon this point harmonize most positively with those of our Saviour, expressing with great definiteness the truth and certainty of a future judgment. The great apostle of the Gentiles when standing before the proud Athenian Court, speaking of their idolatry and superstition, says: "And the time of this ignorance God winked at, but now commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; wherof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17, 30, 31. The eminent apostle here uses the future tense "will judge," when preaching in the midst of Mars-hill among the idolatrous Athenians, and with that inspired eloquence, burning pathos, and glowing imagery, which always characterized his writings, he points to the future, when the Pagan inhabitants of Greece shall be arraigned at the great tribunal before the Supreme Judge of the world—and by this "eternal judgment" is fixed the everlasting destiny of every human being whether Pagan or Christian.— God has decreed this judgment—He has appointed a day when the great posterity of Adam's race—millions and millions of terrestrial beings will be convoked together, and will then know the destiny of their future existence. The apostle tells us that on account of this judgment, it is the *great reason* why all persons should reform.

Winchester Ill.

A. THOMAS.

—o—
Watch over each other for good.

BROTHERLY LOVE.

THERE ARE certain traits of character, peculiarly appropriate to the followers of the blessed Savior.— Among the distinguishing features of the true disciple is brotherly love. He that loveth not, knoweth not God, for God is love." The true Christian is like Jesus Christ. He bears the Savior's image. This likeness consist in love. As the seal leaves its impression upon the wax, so the influence of divine grace upon the heart, transforms the believer, and impresses upon the soul, the moral image of his Savior. When this work of grace is begun in the heart, "We all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. This text sets forth the gospel as being the reflection of the infinite glories of God, to the minds and hearts of men.

Every true Christian reflects, in some measure, the kindness and love of the Savior's character, and the farther he advances in a life of holiness, the more brightly shines the beauties of a Savior's character, as reflected by his course.

Behold the dazzling sun, whose golden beams
Dispel the gloom of night, and clothe in robes
Of light the unclouded realm of nature!
Bright emblem of God, whose love and goodness
Gild the moral universe with glory!

Yon brilliant star at twilight's pensive hour,
Beams in soft and gentle rays, his image.
And tells, in pure and mellow light, his praise,
So shall the radiating love of God
Gleaming through Christ, the everlasting Son
This dark benighted soul of mine illumine,
Until I, as yon sweet star, his image
Bear; brilliant and pure—a diamond burnished
To sparkle in a Savior's diadem
In heaven.

If the moral nature of the true believer resembles that of Jesus Christ, the tenor of the conduct of his life, will correspond with the requisitions of the gospel plan of salvation. No external duties, rites or ceremonies constitute the bond that unities to Christ, but are

the legitimate offsprings of that faith that works by love, purifies the heart and overcomes the world.

Holiness in the heart of a Christian partakes of the same general nature of the holiness of the Savior, as one drop of water contains all the essential elements, found in rivers and seas. All the members of the household of faith are characterized by certain moral and religious features which resemble each other, and by which the whole family of God may be traced out. They are born of the same Spirit; they have the same fraternity, and consequently they are bound together by the sacred ties of fraternal love, and filial love binds them all to God. "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God! therefore the world knoweth us not because it knew him not."

The irreligious world, never having learned experimentally, the outlines of divine features, as drawn in characters of a family resemblance. The world, unacquainted with God, cannot know his children. But Christians generally by a similarity of feeling, thinking and acting, and by the peculiar dialect of heaven which they use in conversation, and a glow of pure and holy love, which warms and animates the mutual expressions of brotherhood, discover all congeniality, that draws them still nearer together, and binds them all to the great Fountain of light and love.

Holy love is to the moral and religious world what the universal laws of gravitation are to the material universe. Each particle of dust that floats in the air, is drawn towards the centre of the earth. The moon never ceases her revolution around the earth,, bound by the ties of gravitation, nor wearies in her circling journeys, while the earth revolves in grandeur, and sublimity—around the sun from age to age without cessation.

The sun with all its revolving worlds and their satellites, is linked by other

suns and systems, which adorn the illimitable regions of space, far beyond the utmost reach of imaginations loftiest flight. There all ballanced well and bound together, by one law which permeates the infinitude of space, pay their homage to another centre still, and so on ad infinitum.

A little band of christians here, are bound together by the laws of pure and holy love. These are bound again to other bands, though bearing different names.

Nor does the broad expanse of the Ocean, sever the ties of brotherhood, that bind the children of faith together though inhabiting the different quarters of the globe, and distinguished by skin of different colors. Some of this united family have gone before us, and have already entered upon that sweet rest,

"Where not a wave of trouble rolls,
Across the peaceful breast."

Nor are the ties of christian love that bound them and us together broken. They are bound to angel bands and cherubim and seraphim, by the indissoluble chords of holy love, lasting as eternity.

"Beyond the reach of time's enormous sythe,
Whose ample sweep strikes empires from the
root."

And all these with unnumbered myriads of holy intelligences, are encircled in the arms of divine love, and warmed and animated by the rays of divine glory, which fill with glorious ardor the boundless realm of the Great I am, and bind them all to him. the source of all happiness, inexpressible and full of glory.

Hence the absolute necessity of a moral nature corresponding with that of our Savior. The soul unlike Jesus Christ, having no corresponding feelings and emotions cannot be happy where holy love, rules in every breast. The radiance of holiness, and the beams of divine glory emanating from the throne of universal empire, would wither up and blast an uncongenial soul, until it would shrink away and "call for rocks and mountains to fall
him and hide him from the face of him

hat sitteth on the throne and from the wrath of the Lamb forever."

Those whose love does not reach beyond the circle of their own sect or denomination have not the love of God in them.— Their religion is vain and they are yet in their sins.

The Savior's love would embrace scribe and Pharisee, Jew and Gentile, and entreat them all to partake of the water of life freely. He sought to do good to all, and never spake evil of any. When he reproved sin it was done in the presence of the transgressor. And except ye have the Spirit of Christ ye are none of his.

Denominational strifes arise from selfishness and not the love of Christ, and the souls of men. All men should maintain the fundamental principles of salvation, but those who are rigidly orthodox in mere distinctive features, are usually less useful than others. Every man should maintain strenuously what he conscientiously believes to be essential to the salvation of the soul, but the declaimer who insists upon the distinctive features of his own denomination only, declares himself to be a "preacher without a message," and a haranguer who insists upon his own glory instead of the "glory of Christ." The worthy minister, and the one who is called of God to offer salvation to a dying sinner, and the glory of God, and the honor of the plan of salvation, through Christ, is the one who labors not for self alone but for the eternal welfare of his fellow sinners.

If then reader, you would be an heir of heaven, and wear a crown of glory, purchased for you by a Savior's blood, be conformed to the moral and religious image of Jesus,—be like him. Forget your own temporal interest, in solicitude for the salvation of immortal souls. Give up the false illusions of the world for the real enjoyment of heaven; otherwise you are not fit for a minister of the gospel of Christ.— When all die and sublunary affairs shall have closed with us, and we stand before the judgement seat of Christ, the question of an ending interest will not be. Did you belong to such a sect or denomination.— But, have you the spirit of Christ,—are you like him in the feelings of your heart; in the desires of your soul, in the conduct

of your life. This is enough; you are like Christ and are his and all the councils of hell cannot prevail against you, for God is for you, and who dare be against you.— Farewell, may we meet in heaven, in my prayer, in Christ's name.

TRACT ON FAITH.

[Continued from last Month.]

I have heard of a Scotch ferryman who was often annoyed by the contentions of two gentlemen, who frequently crossed on his ferry together; the one always contending for salvation by faith alone, and the other for salvation by works. At length the ferryman painted on one oar, in large letters, faith alone, and on the other, works alone. The two champions soon entered the boat in order to cross, and encountered each other upon their favorite topics of disputation. The ferryman rowed out into the middle of the stream, when he suddenly dropped one oar, and pulled the other, turning the vessel round and round, as it was borne rapidly down the turbulent stream, to the great terror of the disputants. Then turning to the gentleman, who contended for salvation by faith alone, he remarked, "that is faith alone." Then dropping that oar, he grasped the other, and plied it with his muscular arm, turning the vessel round and round in the opposite direction, as it was still rapidly borne down by the current, to the dismay of the terror stricken debaters. Then turning to the gentleman who contended for salvation by works, he remarked, "that is works alone."

"Now," says he, "we have tried faith alone, and have tried works alone, and we have made no progress, now let us try faith and works combined," he then pulled both oars, and they were soon at the opposite side of the stream. Just so, neither faith alone, nor works alone, can advance us on our heavenly

voyage; but let us take faith and works, (obedience,) combined, and they will move us over the stormy ocean of time, to the haven of eternal repose.

But to this view of the subject it is objected, that Paul says, that "a man is justified by faith without the deeds of the law," (the law of Moses,) Rom ii: 28. Again, "by it is the gift of God." Eph. ii: 8, 9. And again, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Spirit." Titus iii: 5.

Now, in all these passages, the context shows that man had gone out of the way, and therefore could not be justified by deeds of the law, or conformity to it; or saved by works of righteousness, or by his righteous conduct. Had his conduct been righteous or conformable to the divine law, then had his justification been matter of right, upon the immutable principles of justice; but as he has no such merits to plead, but is a poor guilty sinner, if justified or saved at all, it must be upon the principles of grace or mercy. And Paul argues in Romans, that it is by faith, that it might be by grace; but he does not say by faith alone. And James says, "By works a man is justified, and not by faith only." According to James, faith without works, is dead faith. But the faith that saves a soul, is a living, active, working faith—leading to repentance and baptism, which secure the present salvation, or pardon through the blood of the everlasting covenant; and leading to the observance of all things, which Jesus has commanded, which secures the future and eternal salvation.

But I have said that all the operations of our political government, are still carried on upon the principles of faith. Reader, do you know that General Taylor was, in 1848, elected President of these United States, and Millard Fillmore, Vice-President? To have known

it, you must have possessed a sort of omniscience and omnipresence, have been every where present, and have known from actual observation, that a sufficient number of votes were cast for the Whig electors, to elect a number of them, competent to a choice of President and Vice-President. Then you know it not, but believe it upon the testimony of those, whose business it was to receive, count, and make return of the votes. It is therefore, to you, a matter of faith. Do you know either that Gen. Taylor is dead, in consequence of which, Millard Fillmore has become acting President of the United States? No! you know it not unless you saw him after his death; but believe it upon testimony, though that testimony may afford as strong assurance of the fact, as if you had seen him in his winding sheet, or had seen performed toward his mortal remains, the last rites of sepulchre. Why, you know not that the most petty constable in your neighborhood legitimately exercises the functions of that office? It is to you purely a matter of faith.

This brief view of the subject, is sufficient to show, that all the operations of our political government, depend upon the exercise of the principle of faith. And if the operations of our political government have to be carried on upon this principle, where all the agents are visible and tangible; for a much stronger reason, must the operations of the Divine government upon the children of men, depend upon the intervention of this principle, where all is matter of Divine revelation, and if received at all, can only be received upon the principle of faith. This is the reason why, in the Divine government over man, so much importance is attached to faith.

Nothing can operate where it is not, —all the waters of the pacific ocean, could not slake the thirst of the weary fainting traveler, unless brought into contact with his palate. The fragrance

that floats upon the wings of all the spicy breezes of Arabia, could afford no pleasure to man, unless brought into contact with the sense of smell. The minstrelsy of the grove, the fascinating music of the human voice—the music of the harp—the lute, and the deep toned organ, never could afford any pleasure to man, unless the sound fell upon the organ of hearing. And just so, all the facts and truths in earth, and heaven, and hades, never could affect the heart of man, and move him to action, unless brought into contact with his understanding and his heart, either through the medium of knowledge or of faith. That which I neither know nor believe, is to me as though it had no existence whatever.

The telescope is an instrument for the purpose of viewing distant heavenly bodies. And all bodies however remote, may be viewed by aid of this instrument, that fall within the range of its magnifying powers. So all objects and events, however remote as to time, or space, may be viewed by aid of the telescope of faith, that fall within the horizon of credible testimony. As therefore, the great facts of the creation, of man's redemption, and of God's providential dealings with humankind spread out on the broad canvass of time, the only means by which man can become acquainted with them, is through faith in the Divine testimonies. But by faith in the Divine testimonies, these great facts and truths are brought down into the human heart, there to exert their mighty power in redeeming and disenthraling man from sin, and turning him to God. Christianity seeks to purify the heart, the great fountain of moral good and evil—to make the tree good, that the fruit may be good—to make the fountain pure, in order that all the streams that flow from it may also be pure.

Conductors of electricity are sometimes suspended in the air in order to conduct the lightning from the clouds

down into massy rocks, for the purpose of riving and breaking them to pieces. And as when electricity is conducted from the clouds, down into massy rocks, it rives and breaks them to pieces; so when the great facts and truths of Divine Christianity, are conducted down into the soul of man by a firm unwavering faith, they break down and subdue his hard and obdurate heart, and turn him to God.

Again, when lightning is conducted from the clouds, down into the earth, it melts the stubborn ores and metals, and causes new concretes and combinations to be formed. So when the truths of heaven are conducted down into the soul by faith, they remove from the heart old corrupt principles of action, and implant there heavenly and divine principles. If we have old principles, we have old practices; corrupt principles, corrupt practices; heavenly and divine principles, heavenly and divine conduct. And this is what is meant, by putting off the old man, corrupt through the deceitful lusts, and putting on the new man, renewed by knowledge, renewed in righteousness and true holiness.— Under the influence of the divine principles of Christianity we put off our corrupt habits, and put on the new habiliments of righteousness, and true holiness. And in order that we may walk before the Lord in the beauty of holiness, we must by faith and by an effort of the imagination, bring and habitually keep before our minds, the great objects of our faith, so that they may exert an influence over our whole conduct analogous to that, which would be exerted by them, if the events were transpiring before our eyes, and the objects stood revealed to our senses, in all their solemn realities. Such is the man who lives and walks by faith.

Again, it is said, where “the word of the king is, there is power.” Why is it said, where the word of the king is, there is power? It is because wherever

the word of a king goes within his jurisdiction, it carries within it the authority of the king. And there is in that authority power to save, and power to destroy. So wherever the word of God goes, it carries embodied in it, the “all authority in heaven and on earth” with which the Messiah is clothed; and there is in that authority, power to save all who obey the Gospel, and power to destroy all who refuse obedience, and this is the reason why the Gospel is called the power of God unto salvation, to every one that believes.

There is one portion of scripture, which is nearly always misquoted. It is found in Peter's discourse at the house of Cornelius, Acts x: 43. “To him gave all the prophets witness, (testimony,) that through his name, whosoever believeth in him, shall receive remission of sins.” They nearly always leave out the phrase, through his name, as if it were unimportant. But there is power in a name to save, and there is power to destroy.

Why is it that that little man,—a mere dwarf it may be in stature, lays hold of that large man of colossal stature, and leads him with lamb like docility to your county jail, and immures him within its gloomy walls?— Is it because a lion's heart beats within the bosom of that little man, and a coward heart in the bosom of that giant in strength and stature? No!— That large man has broken the great law of Heaven by shedding his brother's blood—that little man is the sheriff of your county, and has a warrant in the name of the State of Ohio, to arrest and bring him to condign punishment. He lays hold of him in the omnipotence of the State of Ohio—his feeble arm is nerved with the power of the county. The court of common-pleas sits—an indictment in the name of the State of Ohio, for murder in the first degree, is found against the criminal, by the grand-jury of his

county. In the name of the State of Ohio, he is put upon his trial before a traverse jury—witnesses are examined, and after a patient investigation, aided by the argument of counsel, and the charge of the court, they return a verdict of guilty. The judge upon the bench, in the name of the State of Ohio, pronounces the judgement of the law upon the criminal, that he be remanded to prison, and be taken thence on a certain day, and hanged by the neck until he is dead.

What means that mighty throng that covers yonder plain, and what means that gallows in their midst? The day of the criminal's execution has arrived, and the people, moved by a strange curiosity, have come out in masses to see the poor man launched into eternity.— There he stands upon the platform.— The rope is round his neck and suspended over the gallows, his arms are pinned down by his sides, and from his pale cheeks the hues of life have departed. Now the sheriff adjusts the cap over his eyes, and bids him an affectionate farewell. The trap door will soon fall and launch the poor man into eternity. But as the sheriff descends the platform, a young man steps up and puts a slip of paper in his hands. He looks at it and re-ascends the platform, unbinds the prisoner and lets him go free. That slip of paper contains a pardon from the governor of

Ohio, signed with his own proper hand, and sealed with the seal of State. In the name of the State of Ohio, he has declared the criminal a pardoned man. So that you perceive there is in the name of the State of Ohio, power to save and power to destroy.

So in a much higher and more important sense, there is in the name of Jesus Christ, power to save and power to destroy.

Reader, you have not committed the crime of murder, but you have committed the crime of high treason against the supreme Majesty of the Heavens and the earth.—an indictment has been filed against you in the rolls of eternity, and like a criminal condemned to die, you are standing upon the narrow platform of time, which will soon give way and launch you into eternity. But while your execution is delayed, a herald is dispatched from the skies with pardons for all rebels doomed to die who will accept the offered mercy.— Here is a pardon signed by the Great Eternal, and sealed with the broad red seal of the life's blood of his only begotten son. Will you except the offered pardon and with the prerequisites of faith and repentance, will you have the sacred name of the Son of God, named upon you in the solemn institution of baptism. For there is no other name given under Heaven among men, whereby you can be saved.

NEWS FROM THE CHURCHES.

Viania Ill., Nov. 18 '55.

Bro. Mallory:—Bro. Goodell and myself have just closed a meeting at Mount Hope, which resulted in four additions.— The meeting was the first ever held at that place by any of our brethren. Baptists, Methodists, Presbyterians and Lutherans. hitherto fenced in the settlement, and

it was very hard for us to get a hearing.— Those who had been their instructors had taken pains to inform their respective Congregations of the danger of hearing any one but themselves. In fact they had awfully misrepresented us, nick naming us Campbellites, and consequently, we had not only their prejudices to combat, but

their ignorance also.

There is living here an old brother who has suffered the current of persecution for several years, and finally with some others applied to the co-operation for assistance, bringing with them a subscription, and thus securing the labors of the evangelist for the present. Bro. Steers, (the one alluded to) deserves the attention of the brethren, and especially of the preachers, on account of the active part he has taken in the conversion of those around him. He lives 4 miles north of Caledonia, Pulaski county Ill. Brethren who are passing through that part of the country would do well to call and labor for them for the truth has been prevented there, and we have been misrepresented. Therefore the truth ought to be proclaimed as it is, and our character properly set before them.

Yours truly,

G. W. BRISTOW.

Rising Sun, Ill. Nov. 16. '55

Dear Brethren:—Some time last summer was a year ago, bro. J. G. Ward induced me to subscribe for the Sentinel, and I have never regretted my dollar; but I think it was well spent, and the Sentinel is a welcome visitor. I am well pleased with the course you pursue, and the able manner in which you advocate the cause of our blessed Redeemer. I am rejoiced in the bold and decided stand you have taken against Intemperance. We have had some very hard cases here—some of our members professing to love God, and whisky too! I would say more but for fear of trying your patience, enclosed you will find the dollar, and you will please continue the Sentinel to me.

Yours in the one faith.

W. C. HENDERSON.

Western Star Nov. 18. '55

Brother Rowe:—Our yearly meeting for Summit county, resulted in some thirty

conversions. To the Lord be the praise.—

In Oct. I visited a small band of brethren in Buchanan, Mich. They have been terribly cursed with *Materialism* in that place. No pains have been spared to establish it as a bible truth; that when the breath leaves the body, all consciousness is gone. Upon their principle of interpretation there can be no resurrection, but a new creation.— And what proof or argument they have to show that man newly organized in what they call the resurrection, will possess his old mind and have a memory of the past, I know not. I only know they assert that he will.

I endeavored in my weakness, to preach to them Christ and him crucified and let their speculations go for what they were worth. The brethren there are right but they have had much to contend with. By the blessings of the Lord I left them ten stronger than I found them. They number about thirty. Any of the preaching brethren going that way would do them a favor to call and comfort them with the gospel of the Grace of God.

Yours truly,

A. B. GREEN.

Bro. Mallory:

The Christian Church on the South Fork of Bear creek, Adams county Ill., closed a meeting of ten days and nights on last night. We had a most refreshing season from the presence of the Lord. The preaching was plain, forcible and to the heart.— The audience was large and attentive at all the appointments, many trembled in view of their responsibility to God. 27 nobly confessed their Savior and were immersed. 11 others were added by commendation, making in all 33 additions to our congregation. One peculiarity in this meeting is that among the saved the males outnumbered the females two to one.

Eld. T. J. Matlock, assisted by Eld. J.

Tanner were the laborers.

Bro. Matlock informs me that just one week before he came to us, he closed a meeting with the brethren in Highland district. Clark county Mo., which resulted in seventeen additions by confession and baptism, one from the Baptists, and three by commendation. Bro. Matlock's labors are greatly blessed in almost all places. He desires me to present him kindly to you and your estimable lady.

Keene Township, Adams co. Ill.
JAMES LEE,

..... We learn from Jacksonville, that at a meeting recently held in that place by Eld's Kane & Happy about 45 were added to the church.

..... From Eureka Ills. that "at a meeting held there in Dec., 19 were immersed and four united with the congregation by letter. Among the converts were several students at Eureka College.

Brother James E. Gaston was the principal speaker."

..... Bro. David Hobbs of Winchester Ill. says, "At a meeting held with the church at Mauvisterre, eight were added to the church by baptism. Bro. W. W. Happy was with us part of the time."

OBITUARY.

Mr. HAWKIN, Ill., Dec. 7th 1855.

Brethren Mallory and Rowe: It becomes our painful duty to announce to the readers of the Sentinel the death of our beloved Brother and Evangelist, Joseph C. Nowlin; who was born in Virginia the 14th of April 1811. From there he moved to Tennessee and commenced preaching the gospel of Christ. In the year '51 he moved to Illinois, and in '53 was employed by the Christian Cooperation to ride as an Evangelist. And on the 23d day of January he died, leaving a family, brethren and friends to mourn his loss.— Brother Nowlin, as an Evangelist was firm and undeviating, ever ready to declare the whole counsel of God to his fellows; as a husband, kind and affectionate; as a neighbor he was generous and open-hearted. We are proud to say that he

died as he had lived, firm in the faith once delivered to the saints.

He had also won the affections of all with whom he fraternized by his upright course in life. His influence was felt while he was with us, now he is gone we greatly feel his loss. But our loss is his gain. Though his voice may not be heard pleading the cause of Zion, he will live long in the memory of his brethren, he will be remembered by those who have heard his pleadings, his warnings and exhortations. We cannot set forth in this Obituary the sympathies of the brethren in this co-operative district. As a mark of their gratitude, at the last co-operation meeting, we were appointed to write an obituary notice of his death!

Brother Nowlin has ceased from his labors and gone to rest. Which only teaches us a lesson of our own mortality. It teaches us that we too must follow that example, "cease from our labors, die and be buried in dust;" But:—

How blest the righteous when they die:

When holy souls retire to rest

How mildly beams the closing eye,

How gently heaves the expiring breast;

"So fades the summer cloud away,

So sinks the gale when storms are o'er,

So gently shuts the eye of day,

So dies the wave upon the shore."

L. HEAPE, G. W. BRISTOW.

ALONE AT JUDGMENT.

There is no escape in a crowd at the judgment day. It is not a multitude amid which we may hide ourselves and escape notice. At that solemn tribunal each man will be as transparent before the searching eye of the son of God, as if that man and god are the only twain in the whole universe; such will be the intense light of that day, that one reason why the wicked will call out for the hills to cover them, and the mountains to overshadow them, will be, that they cannot bear the intensity of that searching and unutterable splendor; and such will be the dread silence of that moment, that each will hear the very pulsation of his own heart, and if that heart be unregenerate, each pulse will sound a death-knell to his hopes

and prospects forever. There is no escape in the crowd, there is no escape by wealth; there is no escape by talent; there is no escape any way; for "how if we neglect so great a salvation," says the apostle, as satisfied that there is no escape whatever, "shall we escape."— Dr. Cumming.

MUSIC OF NATURE.

In what rich harmony, what polished lays,
Should man address thy throne, when nature
pays
Her wild, her tuneful tribute to the sky!
Ye, Lord, she sings thee, but she knows not

why.
The fountain's gush, the long-resounding shore;
The zephy's whisper and the tempest's roar;
The rustling leaf in autumn's fading woods,
The wintry storm, the rush of vernal floods,
The summer bower, by cooling breezes fanned;
The torrent's fall, by dancing rainbows spanned,
The streamlet, gurgling through its rocky glen;
The long grass, sighing o'er the graves of men;
The bird that orests yon dew-bespangled tree;
Shakes his bright plumes, and thrills his descant
free,
Tho scorching bolt, that, from thine armory
hurled,
Burns its red path, and cleaves a shrinking world;
All these are music to Religion's ear—
Music, thy hand awakes, for man to hear.
PIERPONT.

Editor's Pen and Scissors.

VALEDICTORY.

TO OUR FORMER PATRONS.—

In the October number of the Sentinel, we advertised the office, Subscription list, &c. for sale. Our offer has been accepted and the Sentinel, now passes from our proprietorship into other, and we trust, able hands. Lest the matter should be misunderstood, and our motives misjudged, we deem it necessary to state briefly, the reasons that induced us to take this step.

In the first place, the Sentinel, was commenced under unfavorable circumstances and was compelled to work its way into notice and favor, without any external aid or influence.

In the commencement of our editorial career, we did not consult the scribes and pharasees, the would be great ones, nor did we advocate any local or sectional project; but determined to pursue a straightforward independent course advocating every thing which appeared to us necessary to

the spread of Truth, and the prosperity of the Church. To discover the truth, on all subjects connected with the christian religion, we have consulted the "Living Oracles," made "the word of God, the man of our counsel." We can truly say that all we know of the way of salvation, we have learned of the Great Teacher and his Apostles; and in conducting the Sentinel, I have endeavored, on all occasions, to be guided by the teachings of the Bible, and so to write as to receive the approbation of God, of good men and of my own conscience. In so doing we have been led, on one or two occasions to use plainness of speech in disapprobating measures which appeared to us to be prejudicial to the peace and harmony of the church, and to the promotion of good morals in the world. At this some from whom we might have expected better things, have become offended, and not only turned their influence against the Sentinel, but have also endeavored, by im-

direct charges and insinuations and evil surmises, to injure me personally in the estimation of the public, and that too while pretending friendship!

My opportunities for the study of human nature have been great, and I have learned many lessons which may be profitable in the future, but knowledge dearly bought,—bought at the expense of confidence in the veracity, integrity, benevolence, and clarity of many professors of the christian religion. One fact has been clearly demonstrated to my mind which I have been slow believe, but am compelled to acknowledge, i. e. that ambition and self interest have taken such deep root in the hearts of many otherwise good men, that their better feelings are smothered, and many of their actions directed by these principles, instead of that "clarity that thinketh no evil," and that genuine benevolence which prompts us to look not upon our own good, as much as that of others. In writing thus severely, I do not wish to bring a "railing accusation," nor will I entertain or cherish unkind feeling towards any one, we would rather mourn over these imperfections of human nature, and long for the time when we shall all be delivered from the vanity of the flesh, and brought into a perfect state of christian love and harmony.

I have doubtless erred in judgment, in some matters, for "to err is human," yet my conscience acquits me of any intentional wrong or injury to any one, and I fear; not hope, that time, the arbiter of all earthly things, will determine the correctness of my conclusions in reference to the points now in dispute.

Under all the unfavorable circumstances, and notwithstanding the jarring, discordant elements surrounding us, the Sentinel, has steadily advanced in public favor, and we are in possession of many letters, from different parts of the country, speak-

ing in the highest terms of commendation, assuring us that our efforts have accomplished good, and promising a warm support for the future.

The Sentinel, has been continued and has made its regular visits, until it has received a subscription sufficient to insure its permanency, but it has been brought to this point by constant, patient, physical and mental labor, and at the sacrifice on my part of every other enjoyment, and now, just as we had reached the summit, and begun to survey our field of labor, we are compelled to sell out, to enable us to discharge a small obligation, and silence the complaints and threats of a few *poor!* brethren who aided us last year, and the interest of whose lands and merchandise is more than all the worldly goods I ever expect to possess.

This may all be right, and behind this apparently dark cloud, may be the working of a benevolent Providence, over ruling our desires, and making our disappointment turn to our own good, and the glory of his name. Yet it is hard to abandon a favorite and long contemplated enterprize, and to break off cherished associations, but the biddings of fate are imperative, and we must submit.

During our connection with the Sentinel, we have formed many valuable acquaintances, which we hope yet to enjoy in this world and renew in that State where we shall be free from care and anxiety, and where,

"Sin the source of every woe
Can never come."

We have, also, found some brethren who have stood by us in every emergency, and have manifested that kind christian sympathy and confidence that must ever excite in me the warmest feeling of gratitude and respect. Nor are we forgetful of the valuable assistance received from our Contributors, whose articles have constituted the

chief merit of the paper. Brethren, accept my sincere thanks, and let me solicit you, in the name of the present Proprietors, to continue your favors.

In conclusion, let me say to the readers of the Sentinel, that the paper passes into able and competent hands, who will combine in themselves talent, money, and every thing else necessary to make the Sentinel, a paper second to none, and a valuable auxiliary to the Truth throughout the land.

We have heard some fears expressed which we wish here to correct, namely, that the Sentinel, would now become a local, sectional, organ, devoted exclusively to the interests of Eureka College. This cannot be the case, as a written agreement has been entered into, to keep all "local difficulties," and college disputes, and "personalities," out of the paper, and on the strength of this pledge, and at the request of the purchasers I have consented to remain for the present year as Associate Editor, and superintendent of the office. This arrangement will enable me to devote my attention to the mechanical execution of the paper, so that in this respect you may anticipate a decided and permanent improvement.

By this necessitous sale, bro. Rowe, who has so ably assisted us for the last ten months, is thrown out of employment, and as he has qualified himself for the Master's service, we hope the brethren will not neglect him but place him in a position where his talents may be used to advantage to the Church and to himself.

The publication of the Sentinel will be continued in Springfield, where all communications should be addressed as formerly. Office, third story, over Edwards & Smith's store, west side of the square.

W. A. M.

THE STATE TEACHERS INSTITUTE,—held its annual session in this city during the holidays. It was well attended, and several highly interesting speeches were delivered by distinguished men, and many valuable suggestions on the method of teaching were given. We have received per-

mission to publish the address of Prof. Beaman. It will be given next month.

..... We have received from bro. Benj. Franklin a copy of the first number of the A. C. Review, which he proposes to publish monthly in Cincinnati, at \$1.00 a year. The copy received is filled mostly with the productions of the Editors pen, and of course will bear a "second reading." The mechanical execution is faultless. Bro. Franklin is well known as an energetic, zealous working christian, and we wish him success in his undertaking.

THE BIBLE IN ARABIC,—The following account is given of the translation of the Bible into Arabic at Beyroot:—"First of all, a native scholar, a slender, tall, care worn man, made the first translation. He was well versed in Hebrew and Greek as well as Arabic. Then Dr. Smith, the first Arabic scholar in the world, revised that translation. Then a profoundly versed Arabic scholar, whose ear had not been vitiated by any foreign idiom, revised it again, and the revised revision was again revised by Dr. Smith.

PRAYERS OF CHILDHOOD.—Dr Adam Clarke, in his last days, wrote thus: "The prayers of my childhood are yet precious to me; and the simple hymns which I sung when a child, I still remember with delight." Thus, when the young cherish these sacred influences, they

"Sow seeds

To blossom in their manhood, and bear fruit

When they are old."

..... We scarcely need call the attention of our readers to the improved appearance of the present number of the Sentinel, as none can fail to discover at first sight that the paper is of the best quality, and the typography clean and clear. It is the intention of the publishers to spare no pains or expense necessary to keep up its appearance, and to fill it with the most substantial and instructive reading.

Our correspondents must have patience with us for a little while. We have not had time to answer one tenth of the letters received, requiring some attention. We hope to do better in the future, but can make no promises.

Minutes of the Southern Illinois Christian Co-operation.

The Co-operation met according to previous appointment by the Messengers of the various churches composing the Co-operation, at Salem Meeting House, Williamson county Ill., Oct. 6th 1855.

The meeting was called to order by A. J. Davis, Chairman, when the following named messengers from their respective churches took their seats:

Horse Prairie Church -- W. T. Kirkpatrick
 Nine mile " " G. W. Bristow.
 Grand Chain " " G. Boyd, Jas. Brattleston.

Bethel " " T. Goodall.
 Salem " " A. T. Benson.

A. Butts, F. H. Dockins.
 Free commission " J. F. McMurphy.
 Stone Meeting House J. F. McMurphy.

The meeting was opened by reading, singing and prayer, by Bro. A. Gough.

On motion, G. W. Bristow was chosen Secretary.

On motion, Berea church was received into the co-operation—Messenger, Josias Short, Burton Sexton.

On motion, Paradise Prairie church was received into the co-operation, messenger—G. W. Bristow.

On motion John Steers was admitted to a seat in the co-operation. After which the Chair appointed Josias Short, J. T. McMurphy and T. Goodall a committee of arrangements.

Adjourned to nine o'clock A. M. the 7th; prayer by W. T. Kirkpatrick.

Oct 7th. Met according to adjournment reading, singing, and prayer by W. T. Kirkpatrick.

Committee of arrangements reported, report received and committee discharged.

The messengers reported the following number of members and amount of contributions for their respective churches:

Churches.	No. of members.	Contribution.
Horse Prairie,	25	\$19.50.
Nine mile Prairie,	48	" 30.00.
Grand Chain	47	" 40.00.
Bethel	58	" 20.00.
Salem	130	" 40.00.
Stone Meeting House	95	" 23.25.
Free Communion	20	" 10.50.
Paradise Prairie	17	" 24.00.
Berea	53	" 30.00.
J. Steers	—	" 26.00.
Total.	493.	\$263.25.

The above contributions to be used for Evangelizing purposes.

The following comprises a list of the brethren who speak in public, and the churches where they hold their membership:

W. T. Kirkpatrick, Horse Prairie Church.—
 Heap, G. W. Bristow, Nine mile Prairie ch'u

Turner Goodall, Bethel church. A. T. Benson Isaac Mulkey Salem. F. Dimick, J. T. McMurphy, Stone Meeting House. D. Ledbetter, J. Caghill, Free Communion Church. W. Dewhittle, Giles Wells, Paradise Prairie. A. Gough J. W. Stark, A. J. Davis, Josias Short, Berea.—
RESOLUTIONS.

Resolved—That the ratio of representation be one messenger to twenty-five members.

Resolved—That this body recommend to the patronage of the Brotherhood the following Colleges viz. Abingdon, located at Abingdon Knox county Ill. Berean, located at Jacksonville, Ill. Eureka, located at Eureka Ill.

Resolved—That this body recommend to the patronage of the Brotherhood the Christian Sentinel.

Resolved—That a meeting be held at Bethel on the first of December and the churches not represented be invited to come into the co-operation.

Resolved—That the next annual meeting of this body be held at Bethel, Williamson county commencing on Friday before the first Lord's day in November 1856. Adjourned to the time and place above stated by singing and prayer.

December the 1st 1855. The messengers met according to previous arrangement, when the following churches were received into the co-operation.

Ridge church, Messenger G W Ferrill; Four mile Prairie, messenger J Kirkpatrick; Bethlehem, messenger T T Mosely; Mt Zion, messenger F G Boyt.

The messengers reported the following number of members and contributions for their respective churches.

Churches	Members	Contributions
Ridge church	20	\$23.00
Four mile Prairie	120	\$44.00
Bethlehem	32	\$15.50
Mt Zion	11	\$3.00
Total	183	\$85.50

Motioned and carried that the minutes of these meetings be sent to the Christian Sentinel for publication

Adjourned by singing and prayer by bro Dew A J Davis Chm'n
 G W Bristow Sec'y

The Evangelizing Committee is composed of one messenger from each Church who meet quarterly to employ and pay off Evangelists

The committee employed brethren A Gough and W Dewhitt as Evangelists for the next year done by order of the co-operation.

T GOODALL.

☞ We admire the spirit that characterizes the communication from our beloved brother Craig, in this number. We regret, as deeply as he, this "unhallowed" College warefare. What we said, we said in self defence; and if Bro. Craig discovered any "unkind insinuations in relation to a want of great attainments in classical literature, on the part of a very sensible brother," &c., he discovered what the author never designed.

W. M. Brown.

THE CHRISTIAN SENTINEL

"Watch ye stand fast in the faith; quit you like men; be strong."

VOL. III.

FEBRUARY, 1856.

NO. 6

DISCOURSE ON 2 TIMOTHY THIRD CHAPTER.

BY M. P. KING.

(The following discourse delivered by me on the evening of the 23d Dec. 1854 in a school house near Mr Andrew Shurts, Whitefield township Marshall county Ill. Which house had been locked against me on the evening of the 20th after the brethren had obtained liberty of two of the directors and had continued a meeting to the satisfaction of most of the neighbors for near two weeks, when E. Stuard the third director, being a Presbyterian deacon, locked the house on his own responsibility alleging as an excuse that the school mistress threatened to abandon the school on account of the tobacco spit on the floor. Mr A Shurts politely invited the audience to his house where I addressed them and obtained four additional meetings that evening; on the following day another house was fitted up where I continued the meeting unmolested. On the evening of the 23d I went to the aforementioned house to hear a man for whom the said Mr Stuard had published an appointment, and he not attending, the audience called on me to address them. I tendered my thanks to them for conferring upon me the honor of occupying a stand so recently locked against me, although I had come expecting to be a hearer seeing they were disappointed in their expected speaker, and though what I should say would be unpremeditated. Yet I always felt prepared to say a word on the subject of redemption.— And after I had delivered the discourse I was requested by many to write it off for publication but I have neglected sending it to the office till now in consequence of a press of business that has been on my hands since that time. The meeting closed on the 31st Dec with twelve additions. To the Lord be all the praise now and forever.

Toulon Stark co Ill.

M P KING

Beloved friends we wish to address you

this evening on the subject of the 'signs of the times' or second coming of the Savior of mankind; with some concluding remarks on the all sufficiency of the word of God, to supply the church with all things necessary to make us perfect in Christ Jesus without the appendage of any human creed whatever.

In addressing you on such a soul thrilling subject as that of the return of our blessed Savior to this earth to take his ransom people home, I would not have you think I am going to preach Millerism to you. I have always thought it perfect folly for poor puny man to try to find out what the Savior said neither he nor the angels in heaven knew, but his father only. Yet good and honest enthusiasts have spent more than 20 years in hard study to try to find out that thing he said he did not know himself. Yet he intended his disciples to know when it drew near for he gives them the signs by which they might know when it was near at hand, and Paul also writing to the brethren at Thessalonica, says 'Ye brethren are not in darkness, that that day should overtake you as a thief. Why not? because they were not in darkness or ignorance of the signs of his coming as the unbeliever was, and consequently they would be looking for him seeing the signs he and the apostles had given them. But in looking for the Lord and believing that his approach is near at hand from the signs of the times is very different from fixin

that time. We may be assured that we are in the evening of time, and yet not be in one, ten, or one hundred years of his second coming.

And why do we use the subject of his near approach to scare people into obedience when we know from observation that our return to the mother earth is a thousand fold more certain to overtake us than the second coming; and what is the difference, our leaving the earth and going to judgment, or his coming to the earth and taking us there?

I want to use no such means to scare people into obedience. I want to see persons moved by the love they have for my Lord. Dear sinner, if you don't love the Savior, don't pretend to obey him, for it is not pleasing in his sight, it is but an outward form, an empty sound.

I have seen children who obeyed their parents through fear, and they were never very attractive, and always stopped when they thought they had done barely enough to escape correction; but not so with the child which is actuated to obey by love, it has so strong a feeling for its parents that it would not offend them for anything, the very thought of incurring their displeasure is punishment to it, and hence it will with perfect willingness do all that its parents require, simply because they have required it without asking why do you require this or that, it is enough for such to know that it is the will of their parents, and it is their good pleasure to perform it. Just so with the humble soul who loves the Lord with all his heart, with him there is no minor matters or non-essentials in the law of the Lord, for he loves him so well that with him one command is as important as another, and he feels that he would deserve the frowns of his heavenly father if he willingly neglects anything that he has enjoined. This measurably accounts

for the great retrograde so common after many protracted meetings, conducted in wild enthusiasm, many are made to confess the Savior in a fit of excitement, who when the excitement wares off, fall into doubt, and a state of lethargy and apostasy follows.

Beloved friends, seeing that a fair and thorough knowledge of the teaching of Gods spirit as recorded in his word is necessary to our happiness and comfort here, shall we not enter into a critical examination of the signs as recorded in the fore-part of this chapter, says Paul, "This know also" or in addition to what I have before taught you, I want you also to know that in the last days perilous times shall come. Why Paul? Because "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce (or bargain) breakers, false accusers, incontinent fierce despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof." From the latter clause we find that the above character notwithstanding his pompous, over-ruling, proud, blasphemous, disobedient course, is a professor of religion, he makes a great blow about it, whilst he looks at himself as being perfect, he compares himself with his neighbors by the alphabetic rule, straight I and crooked U. He would even force all men to be as he is and prohibit the preaching of anything but what pleases his corrupted mind. I would not wonder if such a one would lock a school house contrary to the wishes of the mass of the people to prohibit the preaching of the old fashioned gospel. Beloved friends, we have only to look around us to see if we have any or all of the above characters. Who is it among us that professes religion in which they

say there is no power in the form, but any and every way that may suit the caprice and whims of men is all powerful to salvation, if only we believe in it, God will be well pleased, and assert that God has established no positive law of pardon but that the ways of pardon may be as diverse as the persons to receive it. Let us look for a moment of time at the power there is in form. Suppose for example the high Sheriff of this county would come to serve a writ on any one of you, and upon examination you would find that it was not written in legal form, for instance if it did not come in the name of the people of the State of Illinois, would it be of any force? You know it would not. Just so friendly hearers, if we expect to be justified by our heavenly father according to his will, we must come to stipulations of his will which are the same to every intelligent being, for he works all things after the counsels of his own will, Eph. 1, 11. But have we not those among us who profess religion and yet say that the word of God has no power to bring us to God! that a man can do nothing until the Lord pours into him the light of life by his own almighty power separate and apart from his word, notwithstanding the Lord says "he that believeth and is baptised shall be saved" Mark 16. John also says 20, 30 31, that these things are written that you might believe that Jesus is the Christ, and that believing you might have life through his name. Again Paul says Rom 6, 16 "Know you not (that is do you know) that to whom you yield yourselves servants to obey his servants you are to whom you obey, whether of sin unto death or of obedience unto righteousness. Hence 17^{vr} he says "thanks be to God that where as you were the servants of sin you have obeyed from the heart that form of doctrine delivered you (18^v) being then free from sin you become the servants of righteousness." In Gal. 1, 8, he says "though we are an angel from heaven preach any other gospel unto you than that you have received, let him be accursed. Well might he then say "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek, for therein is the righteousness of God revealed from faith to faith, as it is written the Just shall live by faith." Rom. 1, 16. Once more, Rom. 10, 2, Paul reproving his Jewish brethren at Rome says, "I bare them record (or witness) that they have a zeal of God but not according to knowledge." I ask why was their zeal not according to knowledge, for says he, " (3^{vr}) they being ignorant of God's righteousness (or plan of righteousness) and going about to establish their own righteousness have not submitted themselves to the righteousness of God." In the 4th and 5th verses he alludes to the difference between the law of faith in Christ and the law of Moses, and 6th 7th verses says, "but the righteousness which is of faith speaketh on this wise, say not in thy heart who shall ascend into heaven, that is to bring Christ down from above, or who shall descend into the deep, that is to bring Christ again from the dead, 8th vr. But what sayeth it? the word is nigh thee, even in thy mouth, and in thy heart that is the word of faith which we preach.

And now dear hearers notwithstanding Paul has so emphatically said to his brethren at Rome, that he and his fellow apostles had declared unto them the way or word of life, and that it was thereby near them, even in their mouth and heart, and notwithstanding the blessed Redeemer has said to his apostles, John 20, 23, whose so ever sins you remit they are remitted, or in other words he made it their duty to make known the law, or terms of pardon, Yet have we not heard prayers for the Lord to

come down right here, even now and pardon the sins of certain persons who occupy a particular seat; notwithstanding Paul says you shall not say who shall ascend up into heaven that is to bring Christ down, as much as to say he has been here once to pardon sin, and when he left the earth he left the terms of pardon with his apostles and they have left it with us in the word or new testament. Such persons as before alluded to, have a form of Godliness but it is not *the form* prepared by high heaven and hence we see why it has no power.—But says the apostle in the text, “from such turn away.” Now beloved friends let us look around us and see if we can find the characters among us, alluded to in the text, if we can it proves to a demonstration that we now occupy the evening of time.

Paul now goes on with their description and says, 6 vr. “for of this sort are they which creep into houses and lead captive silly women, laden with sins, led away with divers lusts.” I doubt much whether such would venture to talk to a man, from the course you have seen practiced by a few in this neighborhood, men running from house to house telling the women the danger of going to hear this babler, but dare not open their mouth to a man they think capable of talking to them. But to the text: 7 vr. Paul says, “they are ever learning and never able to come to the knowledge of the truth.” And why: because they have rejected God’s form of Godliness denying its power, and have substituted their own forms which have no power, and they now study God’s form or word, not to learn what it is, but to try to make it subservient to theirs, hence they can never come to a knowledge of the truth, for it is the province of God’s word only to give us knowledge of Godliness or the law of God. Salvation also with them is a matter of guess-work, because they have not learned God’s law of pardon

and consequently have not complied with it, therefore they have no correct knowledge of it. But not so with the man who has learned God’s word in order to know his law of pardon and complied with it out of a pure heart, he has a knowledge of his pardon in the word of the spirit of God, in which he can trust with implicit confidence, 8 vr. “Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds and reprobates concerning the faith”—yes, they do even resist the truth, and notwithstanding the Lord has plainly pointed out his law of pardon, yet they resist it and substitute their own plans. 9 vr. “But they shall proceed no farther; for their folly shall be manifest to all men as theirs also was.” It is a pleasure to know that we will only be troubled with such evil spirits here on this earth, hereafter we will be separated from all such. Their folly too, will be made manifest to all. O! the thought that when these deceived souls with their human systems of religion shall be stripped of all the disguise and fully exposed to the public gaze of all men. O! what will be the shock and astonishment on that occasion. In the 10 and 11 vrs. he shows Timothy of the afflictions he had suffered in many places and that the Lord had delivered him from all of them. Thus assuring him that he would be the avenger of all such and thereby stimulating him to follow his example. Again in the 12th vr., “yea and all that will live Godly in Christ Jesus shall suffer persecution.”

Permit me now to ask where the persecuting spirit has always been. It is and has always been with those who reject the plan the Lord has given of having the humble, believing, penitent buried with Christ in baptism, Rom, 6, 3, 4; but have substituted effusion in its stead. I ask again who has persecuted but that party, it

commenced with Rome who changed the institution, contending she had the right to do so; and she too commenced the persecution and her example has been followed more or less by all her daughters and grand daughters to the present day. Yes beloved friends Rome has not burnt all of the christians whose faith has been tried by fire, look at those whom Calvin had burned, and even our own lovely America is not exempt, examine the history of those Puritans who had to leave the old world on account of their religion, and all high minded men sympathized with them, but when they get here they catch the contagion and undertake to stop the mouths of of the baptists, some they burnt, others are whipped, and others buy their release with money, and all of this is for the simple cause of their having been guilty of the heinous crime of immersing humble penitent believers as the Lord had commanded.—The same spirit that commenced with Rome is now ripe with the pedo-baptists, and I am persuaded that all that saves your humble speaker from the rack or flame is the law of our country. But this is not so surprising since Paul says, 13 vr. “But evil men and seducers shall wax worse and worse deceiving and being deceived.” Deceived themselves and consequently deceiving all those who receive their delusions—14 vr. “But continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them.” Timothy had learned the way of life, of Paul, and he wants him to continue in it. Justification was not a matter of doubtful uncertainty with him, for he had learned it from the proper source. 15 vr. “And that from a child thou hast known the holy scriptures which are able to make the wise unto salvation through faith which is in Christ Jesus.” Mothers permit me here to speak of the responsibil-

ity of mothers to their children. What can you desire more than the usefulness here and future happiness of your offspring. Timothy’s mother was a Jewess, but his father was a Greek. So she taught him her law as fast as his tender mind grew strong she imprinted upon it the law of the Lord, O! mothers suppose this was the general course now that mothers take with their children, what a different aspect would be presented in our world. Permit me here to make a few remarks on the subject of Sunday schools, that great source of religious instruction to the child, for that too has been corrupted. Only look at the massy libraries called Sabbath school libraries, consisting chiefly of large stories, many of them too big to be believed, and all written in a form calculated to direct the mind of the child into the particularism of the writer, and this is evidently the whole design of them. And what little time they do study the Bible they are directed by questions found in some question book which directs the child to a verse perhaps in Revelation and next in Genesis and calculated and intended to guide the mind of the child into the particular sect in which the writer wishes them to go. In reason’s name I ask why not let them have the Bible alone, and let them commence at the beginning of some book in it and study it through, and then the next and so on, until they get the whole book. Is it because you are afraid that if they study the book of God in the light of its own connection that they will understand it and thereby reject many of the traditions of men. I have seen Sunday schools taught, that in one summer there was more scripture learned and more information gained than would be in ten years of such as you generally see. I have several times known scholars to recite from two to ten chapters a week, when they had nothing but the bible to study. And how

much more does this appear when we observe the 16th vr. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." What an estimation is here put upon the scriptures.— If any ask, what is the doctrine of your church what would you give him to learn it from? The scriptures, or some human creed? The scriptures says Paul, are profitable for that let us then use them. But we are poor weak minded mortals and need reproof.— Where shall we get directions for reproofing an erring brother? Says Paul, 'the scriptures are profitable for that.' In all the disciplines of men I have not seen one rule given equal to that given by the Savior; indeed all human productions compared to his word, are but like a taper to the sun. But let us hear his rule of reproof, it is a good one to be observed even by neighbors who make no pretensions to religion as far as they can observe it, and where you find one that does observe it, he will be beloved by all intelligent and high-minded men.— The Savior says: Mat: 18, 15, "If thy brother trespass against thee go and tell him his fault between him and thee alone (so as to prevent mortifying him) if he hear thee thou hast gained thy brother, but if he will not hear then take with thee two or three more (those of course that you think will exert the greatest influence over him) if he will hear them thou hast gained thy brother. But if he will not hear them, tell it to the church (this last step you who have not attached yourselves to the church of Christ cannot take but the previous two you can) and if he will hear the church he is gained, but if he will not hear the church you can do no more, so you will have to abandon him. Alas how seldom is this instruction observed, if the Savior had said if thy brother trespass against thee go and tell every body but he with whom you are

offended—how illy he has used you, and how bad you feel about it, we would have mostly observed it. Beloved hearers let us resolve to night that for the future we will observe this rule given by our blessed Savior, O! how hard it is to have a brother or even a neighbor offended with us and we kept in entire ignorance of it, as is frequently the case; no, let us tell *them first* in the spirit of meekness and try to restore them to the spirit of their master.

Again: we are very imperfect beings and liable to receive erroneous ideas that ought to be corrected. To what shall we go for correction? Many have made articles of faith by which to correct the errors in faith, but alas how puny is man that he should attempt to give a rule for the correction of man's faith in Christ—no says Paul, "the scriptures are profitable for correction."— Then let us use them and them alone, to the rejection of all men-made rules.

Once more: We are poor short minded creatures and need instruction in righteousness, for all rules and inventions of men has not power enough in them to save one soul. To what then shall we go to receive the right kind of instruction; the scriptures says Paul, 'are profitable for instruction.' They are given by inspiration of God hence all instruction obtained from them alone will be the same to all people for they are the same to all and it is the precise form in which they are given that they are instructive and profitable. I can take the words with which this book (the Bible) is written and write any book good or bad, it is with these same words that Tom Paine and Gulliver's travels are written only the form of them is changed, we then see that it is the form in which the Lord has given the divine word that makes it profitable, and that any change or alteration is dangerous and destructive. Hence Paul says, "hold fast the form of sound words which thou

hast heard of me in faith and love which is in Christ Jesus, 2 Tim. 1, 13, But if we read the sacred word through some human creed it throws it out of its form and consequently leads us to different conclusions. Oh how puny and short sighted is man that he should attempt to correct the diction of the spirit of our God. And how much inconsistent when we look at the 17 verse.

'That the man of God may be perfect thoroughly furnished unto all good works.' In the name of reason, if the scriptures furnish us thoroughly unto all good works so that the man of God may be perfect, what do we want with anything else, without it is to furnish us unto bad works, for unto all good works the scriptures furnish us abundantly. I know that it is said that we only take from the scriptures all that is written there on all the different points of religion and bring them together, so all that is on the subject of faith may be together, and all discipline we may have to itself also placed together, so it will be more readily observed and understood. Then you admit that the Holy Spirit did not give it in the best form and that we in our wisdom are capable of bettering the form in which the spirit of God has given the scriptures. Oh proud man

how great is thy folly. Is not this one of the characters that Paul said in the first of the chapter under examination, would inhabit the earth in the last days. But again, I affirm that all creeds contradict the bible, in confirmation of this I will allude to but two positive contradictions in the Methodist Discipline, the first of which you will find in the 2nd article, which says "Christ was crucified to reconcile his Father to us." Now read 2 Cor. 5, 19, which says, "God was in Christ reconciling the world unto himself." If there is not a positive contradiction there, I know not what a contradiction is. Again, discipline article 9th "we are justified by faith only." Now read

James 2, 24, which says, "ye see then that by works a man is justified and not by faith only." Is not this another positive contradiction, it is too palpable not to be seen even with half an eye; but it is just like the weakness of poor human nature. How insignificant yet how proud.

Yet beloved friends in order to join this church we must profess to believe these articles with all their contradictions to sacred writ, and I hold myself pledged when called upon to show that all human creeds are alike similar. And it is for the exposing of these errors that I am locked out of your schoolhouse and am made to seek shelter among those who are more liberal minded, notwithstanding a respectable majority of the voters of your district are favorable to me staying here and how it by their regular attendance every night. Yet a few who feel that their human systems are in danger, take the reins of government into their own hands and lock this house contrary to the wishes of the people and a majority of the officers in power. Have we not great reason to thank God that we live in a republican government.

Now dear hearers seeing that the scriptures furnish us thoroughly unto all good works. Well may the apostle exhort Timothy in the first of the next chapter to preach the word. Would to God that this was all that was preached now.

In conclusion I would say that in all that I have said in relation to other denominations has not been because it is a delightful theme to me or that I have one unkind feeling towards them, the Lord knows it is not the case. If you my friends are satisfied with such systems I have not one word to say neither will I think any less of you as citizens and neighbors, and at the same time I do hope that you will not fall out with me because I prefer Divine arrangement (and that alone to all others.) "We were before commend you to God and to the word of his grace which is able to build you up and give you an inheritance among them that are sanctified." Amen.

It is always safe to learn even from our enemies—seldom safe to venture to instruct even our friends.

ELEMENTARY TEACHING.

There have been many men in ages past highly favored—some in the enjoyment of great natural ability—others in being permitted to walk and talk with God. Of the latter class we have before our minds two; one of great conspicuousness in the early manifestations of the mercy of God to man, the other in the later and more perfect development of that mercy.

We allude to Moses and the Apostle John. Both of these were historians, and both the servants of the living God. The former wrote the law—the latter the gospel, and thus they became the Teachers of the things they wrote.—These men, too, were selected and qualified by the highest authority—the one by the Father—the other by the Son, and their teachings are therefore perfectly reliable, so that no one ever need fear being led astray, who follows their divine records. But we have not selected these two on account of the simple fact that they were teachers, as that they were elementary teachers. They began “in the beginning:” and if they had altered no more than simply their introductions, we might have learned a lesson to which even the wise and learned would do well to take heed.

“In the beginning God created the heaven and the earth.”

Whither shall we go for any solution to this great problem—the universe—that will in any fair degree satisfy the mind, unless we turn to the sacred volume, and sit at the feet of Moses while he opens the archives of eternity, and in simple and unaffected style, presents the grand solution.

Hard indeed must be that heart, and cold those affections, which would not throb with higher emotions, and burn with loftier zeal, while perusing the records of those men who have drawn from heaven’s richest fount and displayed the glorious light thereof.

But no less beautifully and sublimely begins “the beloved disciple” his record of some of the words and signs of our blessed Lord. “In the beginning was the Word, and the Word was with God, and the Word was God.”

Here too we may pause, and in solemn and reverential awe, admire, wonder and adore. A thousand volumes of vague speculations and crude philosophy concerning “the very eternal God,” “the eternal three,” “the eternal Son” &c. &c., are all forgotten in a moment, while we gaze with rapture upon the full orbed Sun of righteousness, and behold “the Word”—the Son—the Savior.

Thus are we indebted to the apostle John for the most elementary teaching upon a point, which otherwise must have been the mystery of mysteries.

Nor do we now pretend to fathom all that is involved. Still we are permitted in the goodness of God, to understand not only all that is necessary for our happiness, but also to enlarge our conceptions of the great Jehovah, and his ways to man.

To begin at the beginning therefore, must have constituted a very important item in the minds of these two divinely inspired men. And if important with them how much more so with us! It is indeed important to begin at the proper place in all our undertakings; but infi-

The Missionary.

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The
vows

Of God are on me, and I may not stop
To play with earthly shadows or pluck earthly
flowers,

Till I my work have done, and rendered up
Account. The voice of my departed Lord,
“Go teach all nations,” from the eastern world
Comes on the night air and awakes mine ear.

And I will go. I may no longer doubt
To give up friends, and home, and idle hopes,
And every tender tie that binds my heart
To thee, my country. Why should I regard
Earth’s little store of borrow’d sweet? I sure
Have had enough of bitter in my cup
To show that never was it in his design
Who placed me here, that I should live at ease,
Or drink at pleasure’s fountain. Henceforth,
then,

It matters not if storm or sunshine be
My earthly lot—bitter or sweet my cup;
I only pray, God fit me for the work,
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an Arm unseen that holds me up,
An Eye that kindly watches all my path,
Till I my weary pilgrimage have done—
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness

And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa’s shade, or lift my dying eyes
From Africa’s burning sand, it will be sweet
That I have toiled for other worlds than this.
I know I shall be happier than to die
On softer bed. And if I should reach heaven—
If one that hath so deeply, darkly sinned—
If one whom ruin and revolt have held
With such a fearful grasp—if one for whom
Satan hath struggled as he hath for me,
Should ever reach that blessed shore, O how
This heart will flame with gratitude and love!
And through the ages of eternal years
Thus saved, my spirit never shall repent
That toil and suffering once were mine

nately more so in the study, and practice of those holy examples and precepts that are presented to our minds in the volume of eternal truth. A neglect of this has been, and probably still is as fruitful source of error in the religious world, as any single item to which we could possibly allude. Nor is it yet time to cease calling attention to the elementary teachings and principles of the gospel. True, many have grown strong and desire no longer to dwell simply upon the elements. But while one has thus advanced, thousands are yet but “babes in Christ,” while thousands more do not yet in any great degree apprehend the gospel as presented by the apostle of our blessed Master.—To take for examples the date of christianity as being coeval with Abraham—with Moses—or even with John the Baptist, evince at least, that those who attempt to maintain such positions, have not with sufficient care and diligence searched for the beginning. They have not like the two personages already introduced, begun where God began in the early dispensation, and where Christ began in the later.

But to speak more especially upon several items already alluded to, shall be the subject for some future occasion. For the present it may suffice to have called attention in a general manner to some items on elementary teaching, which we promise yet more fully to develop.

In the mean time we trust it will be the great object of all engaged in the advocacy of the glorious principles of salvation, to speak as the living oracles of the living God, that we may thus benefit our fellow men, and glorify the great and excellent name of our Father who is in heaven.

O. A. B.

EDITORIAL CORRESPONDENCE.

Illinois, December 1st, 1855.

DEAR BROTHER:—Since my last communication to you, I have been exploring Central Illinois, and have been highly pleased with the general appearance of the country and the enterprising spirit of its inhabitants. No man, wishing to accumulate this world's goods by cultivating the ground, can find a more eligible situation for testing his agricultural abilities than the "Prairie State." The healthiness of the climate, the unparalleled fertility of the soil, and the natural facilities for commerce, when fully developed by an enterprising population, such as is now rapidly concentrating here, cannot fail to make this State the leading member of our great American Union.

Since leaving my native State, from having learned with what ease men obtain a comfortable subsistence here, and with what readiness they even become affluent, I have resolved to adopt the "West" as my future home; provided I succeed in finding a town, the inhabitants of which seem to bestow a proper degree of attention to the cultivation of the mind, in their grant exertions to acquire moneyed wealth. I have visited numerous localities, but none of them correspond to my previous conceptions of a desirable home. My place of sojourn at present, is in the little village of —, having been attracted hither by the reputed fame of its Literary Institutions.

With the college, which is now in session here, I have been much pleased; but the same cause which has influenced my choice in many other instances, will prevent me from locating at this place. I allude to the nauseating taste which the population have for certain specimens of the vegetable kind. That plant which the

Virginians once catalogued among the precious metals, is held in very high repute by some of the leaders in the educational enterprise now developing in this village. What an unnatural appetite for the luxuries prepared from this sickening narcotic pervades all ranks of society!—From the little urchin that weekly attends the wholesome instructions of the Sabbath School to the minister robed in his holy garb of sacred black, and from the most humble citizen to the governor in the chair of state, snuffing, smoking or chewing, forms a prominent part of the daily avocation. But here in Illinois I have witnessed some of the most revolting scenes among the Tobacco Knights that ever shocked my sense of propriety during all my peripatations in the Mississippi Valley. To give you a more adequate conception of that feature in Western "gentility," which I so much abominate, allow me to amplify somewhat extensively.

A few days since, I attended the organization meeting of a Sunday school. The children, accompanied by their parents, and each with a Bible and hymn book, promptly assembled at the time and place appointed. It was really gratifying to witness these outward demonstrations that witness the importance of this primary institution in teaching the rising generation those things which pertain to "our most holy religion," is properly appreciated. An elderly gentleman, whose intonation indicated his first home to have been surrounded by raging billows, called the company to order, with the promptness of militiamen all were in their places, and perfect stillness reigned throughout the house, with the exception of a singular *splashing* and *spatting*, that, to my unpracticed ears, seemed to possess the infinite perfection of

being everywhere present at the same time.

I had but recently been treated with voluminous disquisitions upon various questions connected with the so called "Spirit Rappings," that for years have kept up an excitement among the over credulous and superstitious. Attempted descriptions of these mysteries had represented them as resembling the lonely drippings of some fluid upon a rock, and had it not been for certain peculiar movements among the muscles situated in the region of the masticating organs, belonging to certain "lords of creation" and "young Americas," who formed, numerically, a respectable part of that Sabbath day's convocation, I might have been led into the error of supposing these sounds to emanate from the flapping of wings by those spirits who were the guardian angels of those who had been instrumental in bringing about the organization of that benevolent enterprise then about to assume power and comeliness.—But those muscular movements and the "essential yellow oil" which they so copiously expressed from the saliva glands, quickly indicated with the unerring certainty of mathematical demonstration, that the prolific cause of the promiscuous "spatting" and "dabbing" must be sought for in a grosser sphere than the lowest one compatible with the ethereal nature of disembodied spirits. Though the garments of some were unspotted, yet the developments of that memorable morn, showed the *filthy practice* as in good repute even among the "Fathers in Israel."

I have visited church on sundry occasions, and have there uniformly beheld developments of this morbid appetite.—The old maxim, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith," seems to have undergone a highly sublimated revision. Tak-

ing it for granted that the people have an inherent and inalienable right to govern themselves in all things whatsoever, the truthful old adage has been so amended as to read after the following independent and characteristic style:

'Better is tobacco in the House of the Lord than thanksgiving und praying, notwithstanding the apostle has exhorted that all things should be done *decently* and in good order; therefore let all those who would show themselves workmen approved of God, be diligent in the consumption of this best gift to a sinful world, that the holy oracles of the church may be so anointed with the *precious rejoicings* of a zealous people."

But you may think this is all mere speculation, that surely the people are not deranged. Well, then to the law and the testimony. Let facts decide the question.

It was a Sunday in November 1855, that I attended the House of Worship with this singular people. The Sexton had well performed his duty, having carefully removed all the dust from under the seats and arranged it in exact mathematical lines along the borders of the aisles and in the corners of the open court in front of the pulpit. I at first supposed the prevalence of dust in these several localities resulted from the careless manner in which the movements of the broom had been controlled, but early developments in the devotional exercises produced a radical change in my conclusions. When the audience began to assemble, "anowing squints" at the dirty looking corners in their vicinity, on the part of prominent individuals, raised my curiosity to such a pitch that I resolved to observe their movements minutely during the progress of the meeting. It was amusing to observe what a wonderful influence certain "nooks and

corners" seemed to exert over the more elevated portions of the muscular frame. All were anxious to face the minister and apparently made great exertions so to do, but at regular intervals, the heads of some of the good old brethren would commence a gradual revolution towards some dirty corner, their faces would become distorted in a way that gave indications of the most intense mental agony: the chest would heave with a deep drawn sigh, and then would follow a liquid stream of garlic scented, saffron colored "James River" extract, with machine like precision; from the foul mouths of the suffering victims, causing momentarily an equilibrium, during which the longing languid eyes would return to the preacher.

But the sufferings of one of the aged fathers, particularly called forth my warmest sympathies. He was one of your warm hearted christians who have great zeal but not according to knowledge. In his zeal to serve the Lord, he had stipulated for a double share of the space to anoint with the "holy water." He was pious, ambitious and a little vain, and had therefore chosen a conspicuous place and had, treated his capacious mouth to an extra

"pull" at a number one plug of celebrated "cavindish." While the sermon was being developed, he became all absorbed in the pious duties of the sanctuary, according to his limited understanding of such obligations. Slowly and firmly his well accustomed "grinders" preyed upon the delicious aliment, which in return acted well its part in the production of an extract so very essential to the orderly worshippers at this town. When his mouth became sufficiently filled with the "sincere milk of the leaf," by an extra inflation of the lungs, a lengthening of the spinal column, an elevation of the shoulders, an uplifting of the head, a sudden and peculiar twitch of the neck, accompanied by a powerful reaction of compressed air, caused by a tremendous effort of the spitting organs, there would be about three feet in length and as many inches in width of his Sabbath day's task completed about every forty seconds.

But I have already written much more than I at first contemplated, and perhaps more than you will have the patience to peruse. When next I write, I will give you the *experience* of one of these wonderful vegetarians, that you may know there are some good things in Nazareth. S.

BIBLE TRANSLATIONS NO. 2.

We left our readers last month with the Bible written in five languages, the Hebrew Chaldee, the Greek, the Syriac and the Latin, which are the roots of all modern translations. We will now call the attention of our readers to the Peshito-Syriac New Testament.

James Murdock D. D., has made a valuable addition to the Christian literature of the English language by his clear and

beautiful translation of the Peshito-Syriac New Testament. In his preface to the work he uses the following language, viz: "To extend his own long cherished but scanty knowledge of the Syriac language, the writer commenced reading the Peshito Syriac New Testament in January, 1845 and at every step he found increasing delight. The artless simplicity, directness, and transparency of style,—the propriety

and beauty of the conceptions of Christ and his followers, as expressed in a Shemitish dialect very nearly identical with their vernacular tongue,—the pleasing thought that the words were probably, in great part, the very terms which the Savior and his apostles actually uttered in their discourses and conversations,—and especially the full comprehension which the Syriac translations seemed to have of the force and meaning of the inspired original, served to chain attention and hold the mind spell-bound to the book." In 1851 Dr. Murdock finished his translation—a copy of which now lies before me. In this translation the chapters and verses are left out of the text and placed in the margin, as in the translation of the four Gospels by Dr. George Campbell.

We have read this translation with pleasure and profit, while our faith in the divine mission of Jesus our Lord is greatly strengthened. In fact the proof is irresistible when we think all the Christians through Syria had the first translation from the cotemporaries of the Apostles before any translators were biased by Sectarian tenets.

The Coptic version made in the third century when the Coptic language was the spoken language of all Egypt, contained the five books of Moses and the New Testament only. This version kept alive a Christian church for 1500 years notwithstanding the Mahomedan opposers and persecutions. This language has been supplanted by the Arabic.

The Gothic version made in the 4th century by Ulphilas for the people who came from Scandinavia down to Prussia and East Germany and all the coasts of the Black Sea, and who in A. D. 409 took and pillaged Rome under King Alaric. It was a proverb among the Goths that "whatever Ulphilas does, is well done." The

most important manuscript of the Gothic Version was discovered in Westphalia where it had lain for several centuries.—This manuscript has been taken and retaken until it has lost all its leaves but 60. It is called "the Codex Argenteus," the silver book, and its silver letters with a verse of gold occasionally, with embossed silver as a covering is one of the most important Versions, now extant.

The Persian Version is mentioned by Chrysostom as having originated with the Christian Elamites who returned from the day of Pentecost to Persia.

The Ethiopic was once the common dialect of Abyssinia but is now supplanted by the Amharic.

There is now in the British Museum one of the most important and valuable manuscripts of the Bible in Greek. It was sent to King Charles I. by Cyril the patriarch of Constantinople as a present. It is said to have been written at Alexandria by Thecla, a noble Egyptian Lady, in the 4th century. This precious manuscript was written all in capitals. A literal translation of John 1: 1, would read thus—

IN THE BEGINNING WAS THE WORD AND THE WORD WAS WITH GOD AND GOD WAS THE WORD.

The Trustees of the British museum have Sterotyped this invaluable version or manuscript, at a cost of thirty thousand pounds, and presented a copy, to each of the principal libraries in the kingdom, so that it can never be lost.

The Ancient Armenian version was made in the 5th century, and is called "the queen of Versions," from its exactness and eloquent simplicity.

The Nestorian church had no printed bible in 1826. Several very ancient manuscripts have been brought by missionaries from the mountains of Assyria to Europe, and the Bible Society have printed them,

the presence of the Lord and the glory of his power, pleading for eternal life. It is exchanging the world of time for that of eternity. It is laying aside the visionary and trifling things of the present life, for the more sober, important and solemn realities of an unseen, but eternal world. Added to this the solemn consideration that we cannot rise from our knees as we knelt down—we have obtained a blessing or received a curse. It has been said "Thy prayer is heard," or "Ye have drawn near with thy lips while thy heart was far from me." If we ponder well these solemn truths, we will not rush into the presence-chamber of the Great King in an irreverent manner, or "mock him with a solemn sound upon a thoughtless tongue." The individual that would live above the world and near to heaven, who would hold secret and close communion with God will often find his way to the closet. Great is the power of secret prayer! "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Isaac went out (at eventide) to pray and to meditate in the field. Enoch, Noan, Abraham and Elijah, were men of prayer. The sweet singer of Israel was a man on whose lips the language of fervent prayer was often found. Daniel raised his window and three times a day prayed with his face towards Jerusalem. Rather than relinquish communion with God, he braved the lion's den. But more than all beside we have the example of our Lord Jesus Christ. He prayed, and left on record for our instruction one of the most perfect, beautiful, expressive and comprehensive prayers ever offered to Almighty God. The Savior, whilst on earth, frequently retired into the mountains, and spent all night in prayer to his Father.

"Cold mountains, and the midnight air,
Witnessed the fervor of his prayer."

And what encouragement have we to pray! We are coming to a parent who pities us—to a Father who loves us. And how many times have we had answers of peace to our prayers, before we had hardly uttered our petition at a throne of Grace!—"And it shall come to pass that before they

call I will answer, and while they are yet speaking I will hear." We are not required to make long pilgrimages to Mecca or go up to Jerusalem twice a year. Wherever we are, and whatever the circumstances by which we are surrounded, God is near us, and we may tell him our every want. Neither need we, in order to be heard, make long petitions, or use choice words. Though there were embodied in one short prayer the most graceful language, or the most powerful eloquence, it would never reach the ear of Jehovah, or gain a hearing at the court of Heaven, unless offered from the heart, in simple, child-like faith. "Man judgeth from the outward appearance, but God looketh at the heart." Prayer consists not in mere words; it is the "soul's sincere desire" "unuttered or expressed." Let us then, Christian reader, remember into whose presence we come and for what we seek in prayer. Let us remember that he is an *Omnipotent* God.—He created the world, holds it in its orbit and has at his command all the mighty elements of nature. There are some men who gaze with awe and wonder at the Cataract of Niagara, or view with amazement *Ætna* pouring forth volumes of smoke and sparks, who never think of paying homage to that great Being who governs more work than *Niagara* has drops, or *Ætna* sparks.—And, O! how to be deplored is the condition of the prayerless man! God is not his Father. No dews from the heavenly world distil upon his pathway. He knows no Sabbath, with its calm and holy enjoyments, nor its no sanctuary, offers no prayer, presents no tribute of praise. Living without God without prayer, he lives without any hope for the future. Dying unrenewed and unforgiven, without an interest in a Saviour's blood, he must take up his abode among the lost. Reader, if the language of prayer was never heard upon your lips, neglect this duty no longer. Touch the golden sceptre whilst thou mayest; pay the tribute which is justly due, even at this moment lest the "Son be angry and thou perish the way when his wrath is kindled but little."

And this commandment have we from him, That he who loveth God, love his brother also.

The New York Observer,
ON REVISION.

The *New York Observer*, which is opposed to the Bible Revision movement, published an article condemning the translation of the Sentence, "Curse God and die," by the substitution of the word "Bless instead of "Curse." Reference was made by the writer to the funeral of Dr. Cone, on which occasion the Chapter and verse in question was read. A reply was prepared and forwarded to the *Observer* for publication, which was refused. Below we give the reply of Dr. Judd, which shows the desperate measures resorted to by the enemies of Revision to keep the people in ignorance on the subject, and prejudice their minds against the enterprise.

Dr. Judd's Reply.

To the Editor of the *N. Y. Observer*:

In the editorial critique, which appeared in your paper of November, 8, 1855, you have made very grave charges against the American Bible Union, and against the men employed by the Union, as translators; especially against the translator of Job. I have been requested to answer these charges; and, considering the number and character of your readers, who, without some answer would rely on your statement as unquestionable, I have thought it worth while to comply; presuming that you stand ready, as every honorable man must, to allow those so charged the opportunity of vindicating themselves before your readers.

Your allusion to Dr. Cone as the father of the new version, which you hold up to contempt, and by which you say, "it was meet that his obsequies was signalized" seems to me extremely unkind, partaking of something very unlike that beautiful charity of the Bible, which "covers a multitude of sins" while men are living, and buries every fault of the dead in eternal oblivion.—

Dr. Cone was a good and great man; and whether he was right or wrong in the matter of translating the scriptures, such odious reflections upon his life, now that he is dead and can no longer answer for himself, are unjust.

Your insinuation that the American Bible Union is getting up a "new Bible" to subserve some sectarian purpose, is without foundation in truth, and altogether gratuitous in assumption; as the purposes, principles and practices of that Union are as unsectarian as possible, and the rendering which you make the occasion of this insinuation, you admit, involves "no difference of opinion among Christians," as regards their distinctive sentiments.

You characterize those engaged in translating for the American Bible Union, as "astute and professedly learned critics;" whose incompetency and "recklessness" you feel called upon to "expose;" and whose ill-directed efforts "mar the beauty and destroy the meaning of God's holy word." You stigmatize them as "new-version tinkers," who "have no claims whatever to consideration on the score of learning or ability."

You impeach their principles and moral honesty, by insinuating that they would intentionally pervert the word of God, "when the powerful motive of sectarian prejudice urges them to tamper with the sacred text."

Now the men employed by the American Bible Union to translate the Scriptures, belong to some eight or ten different sects. They have unquestionable testimonials of Christian character, scholarship and ability; and Dr. Conant, whose translation is the special object of your animadversion, is well known throughout the world, as pre-eminent among the best oriental scholars and Biblical critics in America.

Even admitting, then, that a mistake has been made in the translation of a single passage, (which is all you allege,) is it becoming you as editor of

These people said that, "We have heard that the English are able to write a thousand copies in one day; would they not write for us several thousand copies and send them to us? We become wild, like Kurds, for we have so few copies of the Bible."

The desire of this people has been fulfilled.

The Arabic is the tongue spoken not only in Arabia, but in Syria, Persia, Tartary, part of India and China, half of Africa and all the coasts of the Mediterranean sea and Turkey.

This version is said to have been made during the life time of Mohammed, which may account for the knowledge of the Scriptures displayed in the Koran.

The Georgian or Iberian version would have been very precious to the learned, had it not been corrupted.

The women of Georgia are noted for the zealous manner in which they devote themselves to religious knowledge.

Two Greek monks, in the 9th century, Cyrilles and Methodius translated the Bible into the Slavonian language, which translation became the basis of the Moravian Church, and was, afterwards, protected by Count Zinzendorf.

The Erse, or Irish was once the tongue of literature and of Science. It is believed that the scriptures were once translated into Irish very soon after the introduction of Christianity; and the venerable Bede informs us that in his time the scriptures were read in five different languages or dialects of Great Britain—by the Angels, or Britons, Scots, Picts and Latins—It is supposed that Armagh translated the New Testament into Irish. He left a Memoir of himself, in which he declares "how the Lord taught him and brought him out of the net of heathen philosophy to the scriptures of God.

We have now given the reader a brief outline of the history of some of the most important translations of the Bible. In the first century we have seen the Bible in five languages, the Hebrew, Chaldee, Greek, Syriac, and Latin. In the second century we have seen it in Syria in the Peshito dialect. It was translated into the Coptic tongue in the third century, and thus all Egypt had the means of knowing the will of God.

The Gothic, for the Goths, in the 4th century.

The Persic, for the Persians, in the 4th century.

The Ethiopic, for Abyssinia, in the 4th century.

We will not now weary the patience of our readers with the history of many other translations of the holy oracles of the living God into the various languages and dialects of Europe and Asia. Suffice it to say that whenever there were faithful translations of the word of God into the Language of the people *reformation ensued, and Churches were founded, the greater number of which remain to this day.*

The reader will remember that we have no printing press as yet. All the copies of all the translations must, of course, be done by hand.

In most of the convents, during the dark ages, there was a room called "the Scriptorium, which was set apart for the express purpose of transcribing the Holy scriptures. In the monastery of Tournay in France, a dozen young men might be seen at once, in such cells, writing in perfect silence: for silence was enjoined in the Scriptorium, in order to secure accuracy as well as dispatch.

Wherever these "glad tidings" have been heard and understood, they have brought joy and gladness into the heart—they have brought civilization and the hope

of a better life. These glad tidings not only animated the venerable Simeon while he held in his arms the Savior of the world, and the venerable Anna, but holy men, mighty men immortal honors won, and triumphed over their foes by the word of their testimony. Not only did Peter stand before 3000 men on the ever memorable Pentecost, the Birth day of Christianity, and announce that God had made that Jesus whom they had crucified both Lord and Christ. Not only did the proto-martyr Stephen gather up the great facts in the Jewish history and in one single speech present in a condensed form the mightiest truth ever uttered—deep, profound, soul-stirring. The history of Patriarchs and Jews was concentrated in the person of Jesus of Nazareth.

These great truths in the mind of the Apostle Peter on the day of Pentecost, caused him to stand boldly before that murderous crowd and say that, that "same Jesus whom you crucified, God has made both Lord and Christ."

These great truths in the mind of Saul of Tarsus, converts him to the Apostle Paul, and with them he wages war with

the errors and false religions of the Isle of Cyprus—of Crete, and all the Grecian Archipelago.

Under the soul-gladdening tidings of Jesus and the resurrection, Paul is seen in the Athenian Areopagus in the presence of 500 gray headed judges, and declares that "at the time of this ignorance God winked at, but now He commands *all men everywhere to reform.*"

Paul goes to Rome, and with him the most potent enemy Rome ever met. Rome had conquered the world. Rome the Queen of the world and the Empress of the seas. Rome haughty and insolent, that looked down upon the divinities of Greece and Egypt, of "Oanus and the Jud." Rome that swayed a scepter from her seven hilled throne over the ends of the earth. Rome with her arms, hot from the conquest of a thousand Kings—Rome with her pride—Rome, with her eloquence. Rome with wealth, armies, pride, folly and sin, could not stand before a single man who had "the sword of the spirit which is the word of God."

W. M. BROWN.

From the "Ladies Christian Annual."

PRAYER.

"And he spake a parable unto them to this end that men ought always to pray, and not to faint." Reader, did you ever pray? If not, may the reading of this article influence you to go and pour out your desires in prayer to God! Of all the high and holy privileges mortals may enjoy on earth, that of prayer is one of the most inestimable and priceless! It is then and here we may make known every want, and tell every sorrow, assured that it will find the ear of a "prayer-hearing, a prayer-answering and a covenant-keeping God." Is the soul burdened with a sense of sin, and an unfitness for Heaven—it is at the mercy seat par-

don may be sought and forgiveness found. Does the enemy come in like a flood, and thy courage falter—it is in prayer strength may be obtained to beat back the powers of darkness and bring thee out triumphant. But, whilst we may rejoice at so great a privilege, we should never lose sight of its deep and awful solemnity. It is a rebellious subject coming into the presence of a holy Sovereign. It is sinful, polluted, vile man, approaching that Being in whose sight the heavens are not clean, and by whom holy angels are charged with folly. It is a criminal worthy of death, deserving of everlasting banishment from

the presence of the Lord and the glory of his power, pleading for eternal life. It is exchanging the world of time for that of eternity. It is laying aside the visionary and trifling things of the present life, for the more sober, important and solemn realities of an unseen, but eternal world. Added to this the solemn consideration that we cannot rise from our knees as we knelt down—we have obtained a blessing or received a curse. It has been said "Thy prayer is heard," or "Ye have drawn near with thy lips while thy heart was far from me." If we ponder well these solemn truths, we will not rush into the presence-chamber of the Great King in an irreverent manner, or "mock him with a solemn sound upon a thoughtless tongue." The individual that would live above the world and near to heaven, who would hold secret and close communion with God will often find his way to the closet. Great is the power of secret prayer! "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Isaac went out (at eventide) to pray and to meditate in the field. Enoch, Noah, Abraham and Elijah, were men of prayer. The sweet singer of Israel was a man on whose lips the language of fervent prayer was often found. Daniel raised his window and three times a day prayed with his face towards Jerusalem. Rather than relinquish communion with God, he braved the lion's den. But more than all beside we have the example of our Lord Jesus Christ. He prayed, and left on record for our instruction one of the most perfect, beautiful, expressive and comprehensive prayers ever offered to Almighty God. The Saviour, whilst on earth, frequently retired into the mountains, and spent all night in prayer to his Father.

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Your allusion to Dr. Cone as the father of the new version, which you hold up to contempt, and by which you say, "it was meet that his obsequies was signalized" seems to me extremely unkind, partaking of something very unlike that beautiful charity of the Bible, which "covers a multitude of sins" while men are living, and buries every fault of the dead in eternal oblivion.—

Dr. Cone was a good and great man; and whether he was right or wrong in the matter of translating the scriptures, such odious reflections upon his life, now that he is dead and can no longer answer for himself, are unjust.

Your insinuation that the American Bible Union is getting up a "new Bible" to subserve some sectarian purpose, is without foundation in truth, and altogether gratuitous in assumption; as the purposes, principles and practices of that Union are as unsectarian as possible, and the rendering which you make the occasion of this insinuation, you admit, involves "no difference of opinion among Christians," as regards their distinctive sentiments.

You characterize those engaged in translating for the American Bible Union, as "astute and professedly learned critics;" whose incompetency and "recklessness" you feel called upon to "expose;" and whose ill-directed efforts "mar the beauty and destroy the meaning of God's holy word." You stigmatize them as "new-version tinkers," who "have no claims whatever to consideration on the score of learning or ability."

You impeach their principles and moral honesty, by insinuating that they would intentionally pervert the word of God, "when the powerful motive of sectarian prejudice urges them to tamper with the sacred text."

Now the men employed by the American Bible Union to translate the Scriptures, belong to some eight or ten different sects. They have unquestionable testimonials of Christian character, scholarship and ability; and Dr. Conant, whose translation is the special object of your animadversion, is well known throughout the world, as pre-eminent among the best oriental scholars and Biblical critics in America.

Even admitting, then, that a mistake has been made in the translation of a single passage, (which is all you allege,) is it becoming you as editor of

a newspaper, to sit in judgment upon such men, to denounce them as incompetent, illiterate, reckless, and dishonest tinkers? You say that the common version of Job, ii. 9, 'curse God,' is sustained by the uniform sentiment of the Church in all ages and climes;" that the translation of Dr. Conant, as published by the American Bible Union, "bless God," is a "new phase" given to the language and sentiment of Job's wife; "an obvious alteration of the sacred text;" and that it requires no great knowledge of the ancient Scriptures to expose the glaring absurdity and positive wrong of this Baptist version's alteration of God's holy word."

Now, such statements, so contrary to the facts in the case, would be unaccountable to me had you not at the same time stated that no great knowledge of the ancient Scriptures is requisite to expose the error of Dr. Conant; leaving us to infer that they were made without the knowledge which you deemed superfluous for the proper interpretation and translation of the passage in question. The facts in the case are these.

The Hebrew verb *berekh*, which the common version renders "curse," in Job ii. 9, and which Dr. Conant has there translated "bless," occurs very often in the Hebrew Scriptures, and, with but few exceptions, it is everywhere rendered "bless," in the common English version, which all Hebrew scholars admit to be its usual meaning. And "some interpreters," says Gesenius, "as Schultens, are not fully satisfied that the sense of cursing belongs to this verb." Indeed, Heustenberg, one of the best Biblical critics of Germany, commenting on 1 Kings xxi. 10, the very passage cited by you, to prove that the word means curse, says: "To curse is a signification forced upon *berekh*, by those who had taken only a superficial view of this passage, without at all perceiving its reference to the Pentateuch.

If it loses its support here, no one will think of applying it to Job ii. 5; and Psalms x. 3, where it is not at all suitable." And Dr. Adam Clarke, a critic of no mean reputation, in his commentary on Job ii. 9, takes this verb in its usual sense of blessing, and says, "it is not clear that it has the meaning of cursing in any part of the Sacred Writing." Gusset, in his excellent Hebrew Lexicon, of 1702, takes this verb in Job ii. 9, in its usual sense, to bless. And Gesenius, the most celebrated Hebraist of Germany, in his Hebrew Lexicon, translated by Dr. Robinson, of New York, says: "Job ii. 9. *barekh Elohim vamuth*, 'bless God and die;' i. e., bless and praise God as thou wilt, yet thou must now die; thy piety towards God is vain." Dr. Gill, in his celebrated commentary on Job ii. 9, says: "The sense is, 'bless God.'" Dr. Boothroyd, in his English version, a work of great learning, renders the phrase, "bless God." In the authorized version, as published at London in 1843, with 2000 emendations, made by several learned men, it is rendered 'bless God.' In the English version, made by learned professors of the Catholic College at Douay, 1610, it reads, "bless God." Olvetan, in his French version, made about 1535, renders it "bless God"—(*benis Dieu*); which version after being revised first by Calvin, then by a college of Pastors and Professors at Geneva, (*embracing Bezu, Crulart, Jaquemot, Bertram, La Foye and Rotan,*) and at last by Martin, is now adopted and published by the American Bible Society, with the original rendering of Olvetan in this passage unchanged.

The same rendering is found also in the French version of Diodati.—In Portuguese, the excellent version, of Almeida, made about 1681, and now published by the American Bible Society, renders it, "bless God" (*bendize at*

Deos). In the Spanish, the version of Valera made about 1602, renders it, "bless God" (*bendize al Dios*); that of Scio, as published by the American Bible Society in 1823, renders it in the same sense "bless God" (*benedica al Dios*); and that made at Ferrara, in 1552, by learned Jews, who may be presumed to have understood the true meaning of Hebrew words, renders it "bless God" (*bendize al Dio*). The Danish version, of 1641, as now published by the American Bible Society, renders it "bless God" (*velsign Gud*). The Swedish version of 1541, now patronized by the American Bible Society, renders it "bless God" (*walsingna Gud*). The Dutch version, made about 1632, by some of the best scholars in Europe, and now patronized by the American Bible Society, renders it "bless God" (*zegen God*). The admirable German version made by Luther, Melancthon and other learned men, about 1530, and now patronized by all the Biblical Societies in the world, renders it "bless God" (*segre Gott*). In Italian, the version of Martini, made about 1779, and patronized by the British and Foreign Bible Society, renders it "bless God" (*benedici Dio*); and that of Diodati, which the author of "the Bible in every Land," pronounces "one of the most important translations of modern times," and which is now patronized by the American Bible Society, renders it "bless the Lord" (*benedici Iddio*). In Latin, Castalio renders it "thank God forsooth" (*age sane Deo gratias*), Dathe, "praise God" (*lauda Deum*); Janius and Tremellus, Cocceius and Broughton, "blessing God" (*benedicendo Deo*); Mantanus, Piscator, Schmidt, Michaelis, Pagnenus and Le Clerc, in modern times, and Jerome, of the fourth century, (whose revision has been the authorized of the Latin Church in all ages,) render it all alike, "bless God" (*benedic Deo*). In Greek, the ver-

sion, made about 285 years before Christ, by learned Jews, who at that time especially must have been well versed in the meaning of Hebrew words, reads, as translated by Hon. Charles Thompson, in his English version of the Septuagint, "say something for the Lord," and one made, it is presumed, by the Jews, soon after the Christian era, renders it "bless God."

Such are the facts in the case.—Many more of the same kind might be adduced, but the limits to which this article must be restricted will not admit of their addition, and these are abundantly sufficient to satisfy every candid mind that, Dr. Conant's rendering, as published by the American Bible Union, is not, as alleged by you, an "obvious alteration of the sacred text," nor a "new phase" given to the language and sentiment of Job's wife, an innovation upon "the uniform sentiment of the Church in all ages and climes;" they are all sufficient to show that one who has "no great knowledge of the Scripture," undertakes too much when he attempts to "expose the glaring absurdity and positive wrong" of Dr. Conant's version. For I am sure that though you may still regard that rendering, which is at least coeval with the Christian Church, and which is found in the most generally received versions of the Latin, the German and Dutch, the Swedish, the Danish, the Spanish, the Portuguese, the Italian and the French languages, as well as in the English version of the Catholic Church, and several English versions made by Protestants, as a "new phase" given to "the language and sentiment of Job's wife," contrary to "the uniform sentiment of the Church in all ages and climes," your well-informed honest-hearted readers will not believe any such thing; and though you may still think "it requires no great knowledge of the ancient Scriptures to expose the

glaring absurdity and positive wrong" of translations made by such men as Thomas Jefferson Conant, under the auspices of the American Bible Union, all your readers will look with distrust upon the learned criticisms from one who has "no great knowledge of ancient Scriptures."

And now for the sake of truth and justice, will you request those editors who have copied your article to publish this reply. The American Bible Union is composed of respectable people, be-

longing to various Christian sects. The object of that Union is to make the translations of God's Word as perfect as possible. The translators of the Union have the qualifications and the facilities requisite for a thorough investigation of the Sacred Writings, and mean, by the help of God, to produce a work, which will stand the most fiery ordeal of criticism, which they not only welcome, but court from all competent scholars.

O. B. JUDD.

From the Philanthropist.

HAVE FAITH IN GOD.

The promises of the Lord are all to the faithful. This earth, and heart and flesh shall fail, but the word of God "endureth forever." It is a blessing that our future happiness depends on our faith, for this can be perfect.—Our obedience will ever be imperfect, however hard we may strive and labor because our knowledge is exceedingly limited, and we are surrounded by so many temptations and allurements of the world the flesh and the devil. Our love is liable to grow cold, both in consequence of our own frailties and the misdoings of others. We are liable to become discouraged, and our faith weakened by every untoward circumstance that may arise. Hence the wisdom of the prayer, "Lord increase our faith," the necessity of a firm reliance on the promises of God, and an earnest endeavor to keep them ever in view.

The Bible teaches but one lesson on this subject—all those who ever pleased the Lord did so in the exercise of faith, and never without it. What a lesson is this to the weak follower of Christ, who has a feeble hold, and is almost ready to give up the precious treasure that has been committed to his hands! With what assiduity should he prayerfully cultivate his weakened confidence, so that he might again stand firmly on the

"rock of ages!" And what encouragement to him who has more fully approached the stature of the perfect man in the Lord, to "hold fast the beginning of his confidence firm and unshaken to the end!"

It is by the exercise of faith in Christ and that only, that we will be enabled to overcome, and to receive the crown at last; for who can stand in his own righteousness when the Lord comes?—Who is not ready, in view of his own unworthiness, to bow himself in the dust and cry, "unclean, unclean!" Who does not rejoice that a way has been made, through the blood of Jesus—through faith in his name, along which, whosoever will, may travel to eternal rest! Let us then take courage and endeavor to walk steadfastly in the obedience of faith, and not to be discouraged because the love of many is waxing cold; for if our fellow travelers to eternity should all turn aside, out of the way, the word of the Lord is still sure, and his promises unailing. Let this be our trust and our consolation, and then by keeping the "unity of the spirit in the bond of peace," we shall be happy, both here and hereafter.

FIDUS.

Be not overcome of evil: but overcome evil with good.

TAKE CARE OF YOUR THOUGHTS

Sin begins in the heart. If you keep your thoughts pure, your life will be blessedness. The indulgence of sinful thoughts and desires produces sinful actions. When lust hath conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasures or profits you might derive from this sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil, and admiring the beautiful fruit, the earth might have yet been a paradise. No one becomes a thief, a fornicator, or a murderer at once. The mind must be corrupted. The wicked suggestion must be indulged and revolved in the thoughts, until it loses its hideous deformity, and the anticipated gain or pleasure come to outweigh the evils of the transgression.

Your imagination is apt to paint forbidden pleasures in gay and dazzling colors. It is the serpent's charm.—Gaze not upon the picture. Suffer not the intruder to get a lodgment. Meet the enemy at the threshold and drive it from your heart. As a rule, the more familiar you become with sin the less hateful it appears; so that the more completely you preserve your mind from unholy and wicked thoughts, the better. Avoid the society where obscenity or blasphemy is heard. Cultivate the society of the virtuous. Read nothing that is unchaste or immoral. Familiarize not your mind with the loathsome details of crime. Never harbor malicious or envious thoughts. Direct your thoughts towards pure and holy subjects. Contemplate the character of the spotless and perfect Son of God. Keep your spirit untainted, your thoughts uncontaminated, so shall your

life be virtuous. As a man thinketh, so is he. Take care of the thoughts, and the actions will take care of themselves.

TEMPTATION.

Thy Heavenly Father knoweth with what kind and measure of trials and temptations it is fit that thou shouldst be exercised; it is his work to permit, and bound, and order them; it is thy work to beg his grace to overcome them, and watchfully and continually to make resistance, and in trial to approve thy faithfulness to God. "Blessed are they that endure temptations; for when they are tried they shall receive the crown of life." If he will try thee by bodily pain and sickness, he can make it turn to the health of thy soul; perhaps thy disease have prevented some mortal soul-diseases which thou didst not fear. If he will try here by men's malice, injury or persecution, he knoweth how to turn it to thy good, and in season to bring thee out of trouble; he will teach thee by other men's wickedness to know what grace hath cured or prevented in thyself, and to know the need of trusting in God alone, and appealing to his desirable judgment. He that biddeth thee when thou art reviled, and persecuted, and loaded with false reports for 'righteousness' sake, to rejoice and be exceeding glad because of the great reward in heaven, can easily give thee what he doth command, and make thy sufferings a help to this exceeding joy. If he will try thee by Satan's temptations, and suffer him to buffet thee, or break thy peace by melancholly disquietments and vexatious thoughts from which he hath hitherto kept thee free, he doth but tell thee from how much greater evil he hath delivered thee, and make thy fears of hell a means to prevent it, and call thee to thy Savior to seek for peace and safety in him.

BAXTER.

BLOOMINGTON ADVANCING.

Under this head we shall, from time to time, notice such improvements as may be going forward in our city and vicinity, so that those at a distance may form some idea of the rapid growth and superior advantages of the place where we live, and which is destined to be the most important city of Central Illinois, if not of the State. We shall not only speak of those under way and completed, but of those in contemplation; and of this latter class, we may mention an important and valuable acquisition to the suburbs, which cannot fail to direct hither a large and most respectable class of emigrants from other States, soon as a knowledge of the advantages here presented shall be made known generally. We allude to the most liberal donation recently made by Eld. Wm. T. Major. Within the past few days, we have seen a written contract between that gentleman and Messrs. Rounds & Denton, Master Builders of this city, in which the latter gentleman acknowledged the payment of \$3,900, made them by Elder Major, towards the brick work and plastering of a three story brick building, to be erected on a beautiful elevated site in the edge of a pretty grove, about three-fourths of a mile North of the Court House. This handsome edifice, when improved as contemplated, will be no discredit to Bloomington, and would be an ornament to any other city.

Five acres of beautiful grounds are to belong to the building, and the whole is donated by our aged and worthy friend, for the purpose of establishing a high School for young ladies. The brick work, as per contract, is to be finished by the first of September next. The grounds will be fenced off as soon thereafter as possible. The whole will be worth not less than ten thousand dollars, when completed.

The School, we learn from Elder Major himself, will be placed under the supervision of Trustees, a majority of whom will be members of the Christian Church, and devoted exclusively to the education of females. It is almost useless to add that the School is to be of the highest order.

This most liberal donation on the part of Elder Major, should be (and no doubt will be) highly appreciated by our citizens generally, and by the members of the Christian Church, in particular; and it cannot fail to prove both an ornament and a blessing to the city.

The above is copied from the National Flag, published in Bloomington, Ill., and needs but little comment. Bro. Major, is thus practically carrying out the precepts of the religion we profess, by living not for himself, but for the good of humanity at large, and especially "for those who are of the household of faith." An appropriation of the same sum of money could not be made to a more praise worthy and noble object, and we hope this action on his part will meet with a hearty response and co-operation from all friends of education in and around the "Central City."

THE INFLUENCE OF WOMEN.—If we wish to know the political and moral condition of a State, we must ask what rank women hold in it. Their influence embraces the whole of life. A wife,—a mother—two magical words comprising the sweetest sources of man's felicity. Theirs is the reign of beauty, of love, of reason. Always a reign! A man takes counsel with his wife; he obeys his mother; he obeys long after she has ceased to live, and the ideas which he has received from her become principles stronger even than his passions.—
AIME MARTIN.

THE CHURCH AGGRESSIVE.

"The Church must be always aggressive; it has not one weapon of defence," said Dr. Wayland, in his valuable sermon at the Ordination of his son in Worcester. The remark is one of great importance, and founded on the whole genius of the Christian gospels, and illustrated by the whole of Christ-an history.

Like the water, which Jesus chose as the symbol of the Life he brought the world, the Christian spirit requires motion. or, in its stagnation, it dies. "The water that I shall give him," he says "is living water." He meant to make a contrast with stagnant, dead water, which stands still and does nothing. All the history of the world has been testifying to his meaning. A church which stands still, satisfied with its position, and not seeking to carry farther the Divine Life,—does not merely lose new converts. It loses everything.—It dies. Christianity cannot stand still more than a living tree can cease to grow. Nor can a living Christian.

The conception of the value of doctrine held by the church has contributed to a fatal error here. Had Christ's sole object been to bring the world a certain true doctrine, it would be possible for a man to accept that doctrine,—and having got it, to wrap it up in some napkin or other, and rest satisfied with his treasures.

In fact, however, this was not Christ's sole object. On the other hand, his leading object was that men might have *Life* more abundantly. Now *Life* must act.—Christ teaches men how to live. No use in the teaching is there, if, when they have learned, they do not begin to live.—Indeed, when in his own life, he had to bring the Gospel to bear upon any of his own countrymen; he did it always by setting them upon active duty; setting them to carry out his work, and never teaching

them doctrine. He saved men's souls by setting them to work with the stimulus of their faith in him, and the doctrine took its chance. Of course, as the life became faithful, hopeful, and loving, or, in other words, became heavenly or eternal, the doctrine could not be materially astray.

We are disposed to believe, also, that a good natured indifference in the Church, taking the name of a generous liberality, may lead to the same fatal error. If a man persuade him self that it is no matter what other men believe—if he say he will work out his salvation, and they may work out theirs—if he say he is afraid of bigotry, and therefore will not attempt to proselyte anybody, whether heathen, atheist, thief or drunkard—he is disobeying the direct injunction of Christ, which bids us go out into the world, to preach the Gospel to every creature. Not only so—but because the whole Gospel hangs together—he is, in that neglect of his, stifling, by a rapid asphyxia his own soul, which he flattered himself was alive. He will not open its doors to go out into highways and by-ways. And so the poor soul shut into a lonely prison, breathes again, and again the air that it has breathed already—gains no new oxygen from God's Infinite Treasury, and dies. It will not move—it cannot stand still—and it dies.

The unfortunate individual is the fortune of a church—When Christianity is saving the poor, healing the sick, freeing the slaves, or hushing the battle-cries of the world, it is in no danger from the ambush infidels or scoffers. In its swift march they are left far behind. But when it stands still, let it dread them. For it has no defensive armor. Through "Apolo- gies for Christianity and "Defences of Revelation" the keen cimeter of ridicule and scepticism cuts down—and faith is wounded inspite of them. Nay, faith dies

of camp-fever the moment the march of the Great Column is stayed. And no medicine will help it, no regimen cure it, till the disease vanishes, when the soldiers at last strike the tents which should never have been pitched, and the Great Order is obeyed, which always bids the Church "march on."—*Christian Register.*

RELIGION AND GOOD MANNERS.

The meek and benevolent spirit of our religion has had a powerful influence in sweetening and refining all the comforts of human society, and conversation among the rest. That humility, gentleness, and kind affection, whereof good breeding always assumes the outward form, Christianity establishes in the heart, as a permanent principle and indispensable obligation. That generous love of human kind which prompts the Christian to watch for the good of others, and embraces every opportunity of promoting not only their welfare, but their virtue, taking care never to offend, and avoiding even the appearance of evil—would not the man of taste acknowledge it to be the very perfection and heroism of good behavior? Must not the affecting view which true religion exhibits, of all mankind bearing to one another the relation of brethren, impart keenness and activity to those tender sympathies of our social nature, whereof the language of good breeding is so remarkably expressive.

Christianity commands not the suppression only, but the extinction of every indelicate thought, arrogant emotion, and malevolent purpose; would conversation stand in need of any further refinement, were this law as punctually fulfilled as it is earnestly recommended? What is more efficacious than habitual good humor in rendering the intercourse of society agreeable, and in keeping at a distance all intemperate passion, and all harshness of sentiment or language!

In a word, true Christianity alone and at once, transforms a barbarian into a man; a brutal, selfish, and melancholy savage into a kind, a generous, and cheerful associate.

The Essential Requisites in a Common School Education.

CASE OF THE DEAF AND DUMB.

A common school education at the expense of the State would be based upon a wrong principle, if it ignored or excluded any knowledge admitted to be essentially important for all intelligent creatures, everywhere, under all circumstances, as members of the State. A common school education should be such, that whatever is essential to the well-being and good citizenship of the pupil, should be taught there in its principles at least, should be accessible there, as if no other means of instruction were to be ever in his power. A common school education ought to teach so much of Christianity, and the Word of God, that a child could be saved by it, if he never knew any more of it, nor from any other source.

A common school education ought not to rely upon the hope or possibility of anything essential to the well-being and good citizenship of the pupil, being taught any where else, and on account of that possibility to exclude that vital element.

There is, in point of fact, a multitude of persons, whose children are never taught religion at home, not even the existence and attributes of God, the laws of moral probation for mankind, nor even the being of a Saviour. They never see a Bible, never hear its lessons, never listen to a verse of it. From such, in legislating the Bible out of schools, from a professed regard to the largest religious liberty, you take away the only opportunity of coming to a knowledge of the nature of Christianity and the Word of God, in the most important and critical of all periods for laying the foundations of the character. It would be treason in the State towards the intelligent and immortal creatures thus thrown upon

its care, to withhold from them what is most essential to their welfare.

The amount of immigration alone, into our country, and of the increase in this way of a population-element needing to be taught, is upwards of four hundred thousand a year. Of what infinite importance that an education which, to say the least, does not ignore and exclude Christianity and the Bible, be given these! Of what importance that the thousands of children not likely in any other way to become acquainted with the Bible at all learn something of it in the common school; learn at least that there is such a volume as the Word of God, and know something of the beauty and power of its sacred lessons.—It is admitted on all lands that we are in great danger from the dark and stolid infidelity and the vicious radicalism of a large portion of the foreign immigrating population. What, then, can be done to ward off this danger, and how can we reach the evil at its roots, applying a wise and conservative radicalism to defeat the working of that malignant, social, anti-Christian poison? How can the children of such a population be reached, except in our free public schools? If the Bible be read in them, its daily lessons cannot but be attended by the Divine blessing, and in many instances may beget such a reverence for the Word of God, and instil such a knowledge of its teachings, that the infidelity of their home education shall be effectually counteracted. And if the religious influence that prevails in our best school-books be thrown around them, that influence, constant and familiar, though in no respect sectarian, will be as a guiding and transfiguring light in the formation of their opinions and the education of their feelings.

But exclude the Bible from the schools, and accompany that exclusion, as to be log-

ically consistent you must, with a dephlogistication of your school-books, to expurgate from them the whole religious element, and where will the children of this class of our population learn anything better than the gloomy and destructive infidelity of their parents and associates? The Bible does not spring up as a guardian angel in the beer-shops, and the exclusion of the Bible and of all "religious bias" from the common schools is really giving them over into the power of the Tempter, without a solitary warning in their education that can put them on their guard, without an instruction by which they can distinguish between truth and error, without an influence or a weapon of protection or defence.

The State provides for the religious instruction of the deaf and dumb. By what right or authority can it do this, and not be guilty of an intolerant oppression of the consciences of those who do not desire such instruction, if there be not the same right and authority to institute the teaching or reading of the Bible in the common schools? The Institution for the Deaf and Dumb is under the same general laws as the common schools, and the people's money is appropriated for its support; and if a religious bias, or the reading of the Bible, is a wrong to conscience in the public schools so it is there.

But who would dare lift up a voice against that institution of mercy, on the ground that it is sectarian, intolerant, and oppressive to the conscience? Yet it is but a public school; and in regard to all knowledge of the Word of God, many of the children in our streets, who have ears to hear, and tongues to ask and to answer are as destitute and vacant, and as likely to continue so, if that knowledge be not communicated in the common schools, as if they were in reality both deaf and dumb

Nay, if they were so, and the Bible were excluded from the common schools, while it is admitted into the schools for the instructions of the deaf and dumb, then they would be far more likely in their misfortune, and by the very means of it, to know the word of God, and be saved, than if they possessed the common faculties of humanity.

Take now the simple and affecting description of the scenes at the last anniversary of this institution, and say if there was anything in the reported exercises of the pupils that could, even in our common schools, have justly offended any man's conscience. The President of the Institution declared that there is scarcely a State in the Union of any considerable population and resources, that has not fully or in part acknowledged the claims of this interesting and unfortunate portion of its population to the means of intellectual and spiritual life." Intellectual and Spiritual; this is just. But if the deaf and dumb children need the spiritual as well as intellectual, so do all other children thrown upon the State for their education; nay, more, in proportion to the more active part they will be called to take in the affairs of life and of the country. And if the State can, without violation of conscience and of right, give the Bible to deaf and dumb children in their schools, and ought so to do, [which who will deny?] it can and ought, by the same rule, to all the children in the common schools; it would be cruelty and oppression to take it away from these and favoritism to bestow it upon those.—The visitors at this Institution were charmed with the proofs of success in developing the religious sentiment and conscience of the pupils, and delighted at the clearness, simplicity, and promptness of the replies that had been made to questions of a religious import.

"Who made the world?" was the question once proposed to a little boy in the institution. Without an instant's delay the chalk had rapidly traced the answer:

"In the beginning God created the Heavens and the earth."

"Why did Jesus come into the world?" was the next question proposed. With a smile of gratitude the little fellow wrote in reply:

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The astonished visitor, desirous of testing the religious nature of the pupil to the utmost, ventured at length to ask,

"Why were you born deaf and dumb, when I can both hear and speak?" With the sweetest and most touching expression of meek resignation on the face of the boy, the rapid chalk replied:

"Even so, Father, for it seemeth good in thy sight."

Now suppose that such a scene, at a public examination, and as the result of the reading of the scriptures, had taken place in one of our common schools; who dare pretend or affirm that *that* would be an intrusion upon the rights of conscience, an oppression by the State, of those who reject the Scriptures, or an over-stepping of the proper sphere of government?—*Dr. Cheever.*

He only is worthy of esteem that knows what is just and honest, and dares to do it; that is master of his own passions, and scorns to be a slave to another's. Such an one merits more respect than those gay things who owe all their greatness and reputation to their rentals and revenues.

THE keenest abuse of our enemies, will not hurt us so much in the estimation of the discerning, as the injudicious praise of our friends.

A FRIENDLY GREETING.

Jackson County, Ills. Jan. 18th, '56.

MR. SENTINEL:—

As you stand fair with some of the brethren in this State, I have succeeded in getting a few subscribers for you.

Some, however, I believe have summoned courage to have it stopped, on account of the stand it has taken with regard to Temperance. I am sorry there are such excuses sought out by men professing to be the humble followers of Jesus Christ.—There are those of this class who would serve the Lord so long as they could enjoy the blessings of Satan's Kingdom, and flourish, apparently, in the Kingdom of our Lord. Christians ought to consider that they have been transplanted out of the kingdom of darkness, into the Kingdom of Christ.

Is it possible then that an individual who has laid hold on eternal life, through the hope of the gospel, can take time, or even find time to go back to the old kingdom of blackness, just to enjoy a little more of what the devil feast his followers upon?—Are you forgetting the things that are behind and pressing forward to the things that are before when your affections are drawn out after the things of this world, and especially those things that are the most fatal to your moral and physical good. After that which disqualifies man for the responsible duties of life; hastens him on before a tribunal where justice will be meted out to him according to his deeds.—Should the Christian, whose aspirations reach beyond the fleeting things of time, stop gazing through that magnificent telescope, which displays to his mental vision a blessed immortality, for the purpose of gratifying that which is not subject to the law of God, neither indeed can be, by

looking through the bottom of a glass darkly tinged, and it takes but a few looks till he will get so he cannot read the Sentinel, and but a few more such till the Bible will scarcely do to read. No. Hence the Apostle said to the Christians, "having done all to stand, stand therefore;" again, "add to your faith, virtue, knowledge, Temperance," &c., "for if you do these things ye shall never fall," neither into the ditch, nor from grace. So we will appropriate in all candor and honesty, the course pursued by the Sentinel, and hope all Christians will concur with us in giving it an extensive circulation. And we hope it will continue to point out the evil of intemperance, and the dangers of falling into temptation, and thereby wounding the cause of our blessed Master.

Yours in the hope of the gospel,

G. W. BRISTOW.

LETTER FROM BRO. SHOCKEY.

I left home on the 7th Dec last, and being carried by steam, vivifying the muscles of the Iron steed, was landed at the beautiful village, almost a city, of Princeton in Bureau Co., at 1 o'clock, P. M. in time to enjoy the hospitalities of Bro. Elliott. The Heavens regarding not with sun shine my errand, gave forth rain without measure. Still this city and gloomy atmosphere were made more beautiful and delightful by the very interesting little band of believers residing there; and who encouraged us in donating \$285.00, with prospects for more, to our College. Here I saw an anomaly: a rich member who pled zealously that our contributions were only acceptable when made according to our abilities; and who referred his portion to the elders and deacons, and expressed great fear he would never give his part to the Lord. The Lord multiply such brethren. Visited Leiptown one evening, obligation r'd. 115.00; thence to Dov'r where there are few, rec'd 60.00. In same Co., Ohio Town, received \$90.00. In all of which I did not get to see all the liberal Christians; more will be done at these

places. On Tuesday week left Princeton via the cars, rode to Polo, 7 miles in Ogle Co., found brother John Hammer alone in a strange land, who gave the sum of \$30.00; next day went 50 miles to Prophets Town, Whitesides Co., found one lone brother, one and a half miles from there, who is just starting a small farm at Genesee on Rock Island road, where his papers will be sent, and is unfragile in faith, got \$10.00, made a good impression upon the citizens of this place by two discourses, and a friend of Dr. A. G. Porter to our cause, and will get some of the "quid pro quo," in time, prosperity concurring. The heavens still war. Now must brook a cold, north western 25 miles to Genesee Grove, via Dr. Harrison's, a brother devoted to the cause, he gave us \$20.00. My letter having not arrived, no appointment, saw but few of the brethren, got \$20.00, amid change of air for cold, got to Johnson's Creek, Carroll Co., got \$31.00.

On Monday was borne on buggy to Cherry Grove by Bro. R. Art's fine young horse, and received into the amiable family headed by a parent who has graduated one son, and now has two at Bethany, Va. Who is he? Geo. Garner Moffitt—received \$115.00. Thence to Freeport and by cars to Abingdon to the embraces of a fond family. This Perigrination was laborious, owing to severe winter which prevented a good view of a fine prairie country, too open, though well watered, and evidently bearing marks of an enterprising husbandry. Before I close I am requested to say for the brethren at Cherry Grove, Johnson Creek, and Genesee Grove, that they invite a good minister, who is willing to give his time to the work, by remunerating him well in their carnal things. A man of a family would be most desirable if he be well recommended.

WM. P. SHOCKEY.

Editor's Pen and Scissors.

A GRAVE CHARGE:—A highly esteemed brother writes to us in this strain "I was confounded on receiving the January number of the Sentinel, to learn that *you* and *our State* paper, are sold to "Eureka College."

Verily this is astounding information to learn from the Sentinel. In what article, on which page does our brother find the information, that I am "sold" to "Eureka College." Had our brother been conversant with all the facts in the case, he never would have entertained of me such a base thought, much less would he have committed it to paper. Once more and for the last time, will I refer to this subject, and state some facts for the information and satisfaction of those who *wish* to think honestly and judge correctly. There is another class, with whom facts have no weight, and explanation no value; with that class

we have nothing farther to do. At the close of the first volume, I flattered myself that every thing in our religious horizon was propitious, and that the Sentinel would be sustained, and regarded as *the paper* of the whole brotherhood, and not a local or partisan sheet, and determined to spare no pains on my part to make it permanent and useful. To this end I have labored long and day.—Being short of money, our brethren proposed to loan me 50 dollars apiece to wards paying for materials to fit up an office, a further sum of about the same amount was also contracted in goods payed on orders to hands who worked in the office. I expected and had every reason to expect, from promises made that the subscription to the paper would enable me to discharge these contracts in good season, but in this I have been sadly disappointed, owing in part to a lack of interest in the

work on the part of the brethren, especially of the preachers, a want of experience and judgement in management on my part, and a disposition to confide too much to the honor of men; and to a division of the proceeds, without any adequate remuneration or thanks. These things all combined kept the establishment in debt, my private resources were all used up, and these debts had to be paid. Creditors became impatient, and brethren threatened as a last resort to appeal to Cæsar. Every effort was made by me that could be made, to raise money to discharge these debts.—Security on real estate was offered; but the money could not be had. I then made a personal appeal to the brethren of this city, to buy it out and give me a chance to repay them and go on with the work. No encouragement was given but by one individual, and he not a member of the church, who proposed to go in with one or two more (if they could be found) and pay off the debt. He could not find a second.—What then could be done? A sale to the highest bidder was the only alternative.—It was advertised. A bid was received from Iowa, but it did not reach the case, immediate relief was necessary. The Faculty of Eureka College, then offered to buy it and agreed to pay the price set upon the whole establishment. I hesitated as long as possible, until I saw there was no other chance, and then closed with them. After the sale, at their request I consented to remain in the office and take charge of the paper and work for the present year, after an agreement, on the College subject, already referred to.

If this is "selling myself," then every preacher who receives compensation, and every "College Agent," from the "Captain," down to the lowest Corporal, is sold.

The Sentinel is as much the paper of the whole church as it ever was, I am as sep-

arate from and adverse to all College quarrels, and College maneuvering as ever I was, and belong no more to Eureka College than I do to Oxford or Yale. The Sentinel will continue to advocate the same principles, and will be conducted in the same spirit. It will speak a word of praise to every one deserving it, and will reprove, where reproof is needed. Nothing unkind shall be said of any Institution or person who observes "the Golden Rule."

Brethren let us exercise a little more charity for one another, and indulge less in evil surmising. There is work for us all to do, and we have but a short time to work. How pitiful, insignificant and sinful will these petty strifes appear to us, when from its close we retrospect our lives.

We close with the language of an Apostle—"Let love be without dissimulation, abhor that which is evil and cleave to that which is good. Be kindly affectioned one to another, in brotherly love preferring one another."

EXERCISE OF DISCIPLINE.—The duties and qualifications of the eldership, are now being discussed with a great deal of earnestness in several of our leading papers. From a view of the whole premises presented in the discussion and from the strange positions assumed by some of the incumbents of this office, we are led to the conclusion that the subject is not perfectly understood, and that we, as a denomination have some things yet to learn before we arrive "to perfection." There are two extremes to which our elders and congregations are prone to run. The one is an entire neglect of discipline, and insubordination to the proper authorities of the church. The other is an arbitrary usurpation and exercise of power on the part of the "Bishops,"—a lording it over God's heritage—an extreme from which Popery with the

Inquisition, and proscription for opinion's sake first took its rise.

We have, however some elders, who, though they may not be as well versed in the theory as some of the scribes, have a practical knowledge of their duties, and discharge them with profit to the cause.

We wish, by way of illustration, to record one case which came under our observation a short time since. The elder of the congregation in the village of — invited us to walk with him to call on some members of the congregation, it being Saturday evening — On the way he informed me that there was in the village a poor, unfortunate man, over whom the fell destroyer, Intemperance, had thrown his fatal net. This man had in his sober moments, a great desire to be a christian, and prompted by this desire had, a short time previous united with the congregation. But evil habits long indulged are not easily overcome; he was tempted and yielded to the glass, and while under its exciting influence met with an accident by which he was brought to a bed of affliction, and had time for serious reflection.

Entering the house of this man, we met with a sight too common in this christianized land, a heart-broken wife and down cast children. O! the deep, dark, fearful curse that must rest eternally upon the dram seller!

The man was in a penitent frame of mind, and much troubled on account of the destitution of his family. The elder did not assume a look of severity, or with stiff, freezing dignity, draw his coat around him, and read him a lecture on improvidence and drunkenness; but first assured him that all his wants should be supplied, and his family provided for as long as he was confined to his house. He then opened the Hymn Book, and engaged in singing one of the soul-comforting songs of Zion, at the close of which, prayer was offered to the Heavenly Father in his behalf and in the behalf of all the afflicted and destitute. On inquiry it was ascertained

that the family had not a copy of the Bible. This was immediately provided.

The elder then engaged in a free and familiar conversation on the promises of the gospel, the duty of christians, the necessity of watchfulness and prayer, that we fall not, when tempted.

The blessing of this family followed the elder as he withdrew from the house, and long will that evening's transaction, though apparently trifling, live in the memory of this family, and long will it be remembered by the angels who note the good deeds of mortals and register them in the Book of Him who said, "If you give but a cup of cold water to one of my disciples you do it unto me."

From this imperfect sketch many elders might learn an important lesson:— That it is not so much the punctilious "tything of Mint and Anise, and Cummin," that is required of them, as it is an exhibition of mercy, charity and benevolence, that it is goodness, and not severity that overcomes, and love that conquers and reclaims the wayward.

IS IT RIGHT?—A brother who does not live a hundred miles off sends back the January number, (retaining the four preceding ones) with this note—

"I do not remember that I requested you to continue your paper to me longer than to the close of the second Volume. So you will please discontinue, as I do not like your course."

Does not the writer know that in the last number of the second volume we particularly requested all those who did not wish to continue to notify us immediately. With this request before his eyes the writer held his peace and quietly received four numbers of the present volume and then notified us to discontinue. Is this "course" right? It may be for men who profess to be the "light of the world," but it would not be for the "Gentiles." The law holds such persons responsible for the subscription price for one volume.

IS IT TRUE?—Professor Wood, of Andover, was asked by some young ministers, how they should manage to become successful preachers. "It is all contained" said he "in a nut shell, when you go to preach in the city, wear your best coat; but when you go to the country take your best sermon."

A. D. FILLMORE.—We had the satisfaction of enjoying the company of this esteemed brother for a few days, a week or two ago. Occasionally in the journey of life we meet with a congenial spirit, whose coming and going, reminds us of the bright, hope inspiring rays of the sun, as he breaks out for a moment in the interval of the storm, leaving a pleasant remembrance, and shadows of brightness to be remembered and cherished by the heart.

Bro. Fillmore is "the child of song"—is one of the sweetest singers we ever listened to, and is one of the mildest, most spiritually minded men we have ever met. He informed us that he intends devoting his time entirely to the ministry of the word.

We hope he will meet with encouragement to enable him to carry out his desires, and his efforts be attended with great success.

WORDS FITLY SPOKEN;—Will have the desired effect sooner or later. The earnest, heartfelt conversation and exhortation of a sincere christian will make an impression upon the one to whom it is directed, and no one should despair if they do not see the immediate results of their labor.

Truth thus uttered is like the grains of corn planted in the soil, at first they lie unchanged, but ere long the principle of life is manifested, and silently and steadily the young stalk makes its appearance and drinks in energy and strength from dews and showers, until it is crowned with the full grown ear. So with the grains of Truth, the seed of the Kingdom,—they may be sown in the heart by the words of a friend, by an earnest appeal, a parting

blessing and prayer, and though not seen at the time, Time, will reveal the result. Illustrating our meaning we give a portion of a letter addressed by a christian lady to one of her "school girl," friends, whom she had not seen for a number of years.

"I often think of the day we parted, when wept together, and how you talked to me in regard to my soul's salvation. It did not make much impression on me at the time; but after you was gone I often reflected on what you said, and I trust God has rewarded you for your good example, and kind advice to me. I have often lifted my heart to heaven in your behalf since that time."

Thus it is a good example, kind words, an earnest exhortation and fervent prayer to God, on the behalf of our friends and associates, will in time prove to them a "savor of life unto life." Christian take courage, and seek every opportunity to do good. As you pass along the thorny, rugged path of life, stop and breathe in some ear the precious message of a dying Savior, impress it upon some heart and nurture it with your prayers and tears, and thus may you prepare a soul for life, tame and transplant a flower that may bloom in beauty in the Paradise of God.

EXTRACT FROM A LETTER.—"Enclosed is one dollar for the present Volume of the Sentinel, which I have been reading for 3 or 4 months. It is a welcome visitor.— May the Lord bless you with a competency of his divine wisdom, to continue your arduous labors in the good work."

Mackinaw, Ills.

G. F.

THE WEATHER.—Has been excessively cold for four or five weeks. The Thermometer has reached a lower degree than at any time previous since the settlement of the country. Winter holds every inanimate object in his icy embrace, the win-

dows of our "sanctum" are covered with a thick drapery in which may be seen figures of every conceivable shape, bringing forcibly to our mind the beautiful poetic description of the doings of Mr. Frost,—

"He went to the mountain and powdered its crest
He climbed up the trees and their bows he drest
With diamonds and pearls, and over the breast
Of the quivering lake he spread
A coat of mail that need not fear
The downward point of many a spear,
That he hung on its margin far and near,
Where a rock might rear its head.

He went to the windows of those who slept
And o'er each pane like a fairy crept;
Wherever he breathed, wherever he stepped
By the light of the moon were seen
Most beautiful things. There were flowers and trees,
There were beves of birds, and swarms of bees
There were cities, thrones, temples, and towns,
and these
All pictured in silver sheen."

THE SUN.

"What is it looks so very bright,
And quick dispels the dusky night,
Shedding around a cheerful light?
It is the glorious sun.

What is it that appears at dawn,
And dries the dewy mists of morn,
And ripens all the fruits and corn?
It is the glorious sun.

What gives the fragrance to the flower?
And paints the rainbow on the shower;
Emblem of Almighty power?
It is the glorious sun.

Sick And in Prison.

Wildly falls the night around me,
Chains I cannot break have bound me,
Spirits unrebuked, undriven
From before me, darken heaven;
Creeds bewilder, and the saying
Unfelt prayers, makes need of praying.

In this bitter anguish lying,
Only Thou wilt hear my crying,
Thou, whose hands wash white the erring
As the wool is at the shearing;

Not with dulcimer or psalter,
But with tears, I seek Thy altar.

Feet that trod the mount so weary,
Eyes that pitying looked on Mary,
Hands that brought the Father's blessing,
Heads of little children pressing,
Voice that said, "Behold thy brother,"
Lo, I seek ye, and none other.

Look, oh gentlest eyes of pity,
Out of Zion, glorious city;
Speak, oh voice of mercy, sweetly;
Hide me, hands of love completely;
Sick, in prison, lying lonely,
Ye can lift me up, Ye only.

In my hot brow soothe the aching,
In my sad heart stay the breaking,
On my lips the murmur trembling
Change to praises undissembling;
Make me wise as the evangels.
Clothe me with the wings of angels.

Power that made the few leaves many,
Power that blessed the wine at Cana,
Power that said to Lazarus, "Waken!"
Leave, oh leave me not forsaken!
Sick and hungry, and in prison,
Save me, Crucified and Risen.

BEAUTIFUL AND TRUE. — Education does not commence with the alphabet. It begins with the mother's look; with a father's smile of approbation, or sign of reproof; with a sister's gentle pressure of the hand or a brother's noble act of forbearance; with handfuls of flowers in green and daisy meadows; with bird's nests admired but not touched; with creeping ants, and almost imperceptible enemies; with humming bees and glass bee-hives; with pleasant walks in shady lanes, and with thoughts directed in sweet and kindly tones, words mature to acts of benevolence, to deeds of virtue and to a sense of all good, to God himself.

THE CHRISTIAN SENTINEL

"Watch ye stand fast in the faith; quit you like men; be strong."

VOL. III.

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NO 7.

BIBLE TRANSLATION—No. 3.

Last month we left our readers looking into the rooms called "Scriptorium," where young men in perfect silence were transcribing the word of God.— Thus was the Bible handed down thro' the dark ages even down to the days of John Wickliffe, the morning star of the Reformation.

This great man who gave England the first Bible in English, was about 54 years of age when on the 17th of May, 1378, a meeting at Blackfriars in London, was held, composed of eight bishops, fourteen doctors of law and six doctors of divinity, with fifteen friars and four monks, forming in all a council of forty seven men.

Just as this synod began to discuss the four and twenty heresies and errors which they had met to consider, the entire city of London was convulsed with an earthquake. Some of the council came to the conclusion that the matter of their coming together was displeasing to Heaven. Archbishop Courtenay said that it would take an earthquake of opinion and a violent struggle on the part of the Catholic Church to remove such teachers as John Wickliffe. Soon after the setting of this council Wickliffe was silenced from preaching for

being the author of said errors. This gave this great man the greater leisure and time to accomplish the great work of translating the whole Bible from the Latin of Jerome into English—a work for which he was so eminently qualified. In a large circle of bishops, priests, doctors and students, Wickliffe caused the Archbishop's face to turn pale as ashes, while he pronounced these words, "THE TRUTH SHALL PREVAIL." Wickliffe finished his translation, A. D. 1380, four years before his death. Although this translation was not from the Hebrew of the Old, or the Greek of the New Testament, still it did more for Europe and the world than all the standing armies and floating navies of England.

Wickliffe being a very learned man, he knew that the most effectual way to meet error was to give the Bible to the people and thus to furnish them with the most potent weapon "to the putting down of strong holds."

So mighty were the truths of the Bible as translated by Wickliffe that a writer of that age has angrily said that "you could not meet two men in the street but one of them was a disciple of John Wickliffe."

Ten years after Wickliffe's death a bill passed the House of Lords forbid-

ding the reading of the English Bible. Twenty-four years after his death (1408) a convocation was held in St. Paul's to ordain that no book of his should be read either in public or private.

This was all in vain—many of his works were read, and especially his translation of the Bible. The Bible from that time became "the book of the people." Forty-four years after Wickliffe's death (1428) the Council of Constance passed a decree that his grave should be ransacked for his "body and bones," which were burnt, and the ashes cast into the brook Swift, which runs near the venerable old Church, St. Mary, still standing at Lutherworth. The brook Swift conveyed his ashes into Avon, the Avon into the Severn, the Severn into the Narrow Seas, and they into the main Ocean. Thus the ashes of Wickliffe became the emblem of his doctrines, gathered from the Bible, and spread over land and ocean.

As we have said so much about Wickliffe and his translation, the reader will, doubtless, be entertained with a specimen of his translation.

Math. 2: 1, 2. "Therefore whanne Jhesus was borun in Bethleem of Juda, in the days of king Eurode: lo astronomyers camen fro the west to Jerusalem and seiden, where is he that is borun king of the Jewis? for we han seen his sterre in the east, and we camen for to worship hym."

With this specimen of good English, 400 years ago, and the fact before us that this translation was not made from the Hebrew and Greek originals of the

Old and New Testaments, but from the Catholic Latin or Vulgate; and then in connection with these facts, that all the English translations since the first publication of Wickliffe's have been based upon his, we are made to wonder that any Protestant of any denomination should oppose a revision of the English Scriptures.

But here we must leave our readers to think over the mighty triumph of God's truth, as far as the English language was written or spoken. In our next we will have the pleasure of bringing to our aid THE PRINTING PRESS—that tongue of nations—that thought throwing machine—that truth vindicator, and Tyrant crushing power. Yes, that mighty instrument, used by the people of God, is now causing the Papal Power to tremble, as well as the deeply seated, and long enduring dynasties of temporal usurpation and despotism. No power can stand opposed to, and fight the Bible successfully. W. M. B.

THE REVISION OF THE HOLY SCRIPTURES.

THE Bible Revision Association have appointed the undersigned to prepare and submit to the public such information as to the objects, efforts, plans, and facilities for success in the purposes of the Bible Union in making a revision of the Holy Scriptures as shall conduce to a proper understanding of that important enterprise. We enter upon the performance of the duty with a full recognition of the responsibility entrusted to our care. The enterprise is one of the noblest elements in the progress of the age, and is commanding attention and approbation wherever the Eng-

lish language is spoken. And of the multitudes of great and good minds engaged in hearty co-operation in the work of a thorough revision of the Bible, we do not know of one that does not recognize this cause as a leading vitality in Christianity. How, indeed, can it be otherwise? The two most momentous questions that can engage the human mind are, first, has God spoken to mankind? If he has, what has he said? No one will controvert the fact that the second question is quite as momentous as the first. Even the mere temporal blessings of the Jews were so entirely dependent upon obedience, not inferences, whims, fancies or feeling, but to words of the law, that Moses commanded an extensive publication of them upon great stones, covered with plaster, and he expressly enjoined; "You shall write upon the stones all the words of this law very plainly." If that was essential under the Mosaic institution, can it be less so under the Christian dispensation. Can any Christian mind utter a negative to this question?

It is not a matter of any controversy that what is called the authorized version of the Scriptures fails to answer the condition we have named. There is not one sect in Christendom that even pretends to think it in all respects a fair exposition of the mind of the Holy Spirit as that mind was expressed in the original language. There is not a classical scholar anywhere—there has not been one in any age since King James prescribed orders, not only for a translation, but as to how it should be made, who has not discovered manifold faults in the version thus made to royal order. A vast multitude of translations have been made by scholars, eminent alike for learning and piety, of almost every sect recognized as orthodox. These have been great helps in the hands of Biblical readers towards retaining the authorized version, for the same reason that the mass of per-

sons who are able to read Greek do not feel the necessity for a better version so much as those who, without the ability to read Greek, know that the authorized version is not a faithful translation in all respects of the ideas which the Holy Spirit expressed in Greek. The more thoroughly the investigation is made, the more thorough will be the conviction that in these matters the Bible Union has means for success which were utterly inaccessible to the men employed by King James. Not to enter into details at this time, it may be sufficient to say that, when King James' translation was made, not one of the Greek manuscripts now received as authorities for the purity of the text, was known to be in existence. The first discovered one of these four manuscripts did not come to light until seventeen years after the publication of King James' version, and that version, with all its acknowledged imperfections, has been jealously locked up against any ray of light from the floods thus cast upon the voice of inspiration. There can be no good reason why such a state of things shall any longer be tolerated. There is not an apology of any kind for the refusal of any Christian to aid in removing the acknowledged rubbish that has grown over the revealed will of heaven to man.

In the year 1850, in the month of June, a number of pious, devout, and God-fearing scholars, determined, that, while others might do as they desired in view of this state of things, as for themselves, they would no longer aid in perpetuating the existence of errors against which their learning and consciences alike rebelled. They felt that it was absolutely necessary that a vigorous effort should be made for a correct version of the Holy scriptures, and they resolved upon starting the work. To this resolve the Bible Union owes its origin. The times seemed eminently propitious for success. At no period

since the Apostolic age has there been a finer scholarship in the Greek and Hebrew languages than at this time.— And for many centuries there has not been such a pure original text as the present age possesses. These two truths constituted an excellent basis for the superstructure undertaken by the Bible Union—an English text which should be a faithful reflection of the original text. That such an object may be attained, few persons will deny; that it is desirable, all will admit. Timid persons were frightened with the idea that the result might be a sectarian Bible, and many such characters rushed into opposition without pausing to inquire whether an evil of that character could not be successfully guarded.— They readily admitted that there are errors of a grievous nature in the authorized version, which promote and feed divisions among Christians, but they seemed to think the evil irremediable.

The Bible Union has successfully grappled with this evil. There is not one element of sectarianism in its constitution, its aims, its efforts, or its work. It has called to the work of revising the Holy Scriptures forty of the best Hebrew and Greek scholars that could be found in Europe and America. If there are any better scholars than those employed by the Bible Union, no amount of honest and assiduous effort on the part of that association has enabled it to hear of them. Ten different sects have contributed the forty scholars to the great work of revising the Holy Scriptures. Not one of these forty was engaged on account of his special sectarianism, but solely on account of his well ascertained position and ability, for fidelity to the Holy Spirit, in faithfully transferring the ideas uttered by him in Hebrew and Greek from those languages into the English tongue. No sect has any, the least control over the work, nor can any sect, in any manner, direct its course. The broad principles laid

down for the guidance of the translators, and for as perfect security against error in the work as human powers can devise, utterly destroy all scope for sectarianism or partyism in the labors of the Bible Union. For nearly six years that association has been publicly engaged in its objects, in Europe and America, and no one has yet charged that that broad principle has ever yet been departed from. We ask attention to it we challenge for it all that scrutiny, time, and talents can do towards detecting a flaw in its character. Whenever an improvement is suggested in any quarter, the Bible Union will cheerfully adopt it. That principle is contained in the following resolution;—

“That appropriations made by the Union shall in no case be employed for the circulation of a version which is not made on the following principles, viz. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures, at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue, with the least possible obscurity or indefiniteness.”

A very large portion of the Bible is completed, so far as the first translations are concerned, and we do not know of a sentiment or phrase that has been translated in violation of the fundamental law of the Bible Union. The friends of the work have not only made that law for revision, but they have taken all conceivable pains to secure its observance. In addition to the high scholarship we have named as engaged in promoting the objects of the Bible Union, there are over three hundred critics, in England and America, engaged by the Union for the purpose of guaranteeing the fidelity of the translators to principles we have quoted.— These critics belong to a large variety of sects, but not one of them was selected because of his position in sectarianism, but entirely on account of his reputation for ability in critical labors. Each book revised has not only to pass the inspection of all the scholars engaged on the other books, but has to be ex-

amined by each of the critics, before it goes to press. And in addition to these ample safeguards, before the work is finally adopted by the Bible Union, copies of it are distributed to eminent scholars, not in the employment of the Union, and suggestions are solicited from them. This, therefore, is an enterprise which rejoices in the fact that no sect has created it, no sect can guide or control it, no sectarianism enters into any part of its life or movements. The Bible Union is a voluntary association of persons, who, without the slightest idea of sectarianism, believe that the word of God, cleansed from all the impurities which sectarianism and other sources of error have thrown around it in King James' version, can be presented to English readers so as to express the identical thoughts to them which were expressed originally in Hebrew and Greek. The ultimate object of the Bible Union is announced in the following terms:

“In accordance with the object set forth in the Constitution, the Bible Union seeks to procure a faithfully revised version of the English Scriptures and similar versions in other European and heathen languages. The design is to have the Bible speak with one voice through the world.”

Can any honest heart withhold a hearty amen to that announcement? And the Bible Union, strong in the recognition of the sacred and momentous duty it has undertaken, and fearless of any opposition that may array itself against its truths, thus expresses its sentiment:—

“No compromise of truth in its simplicity, its purity, and its clearness will be made, to gain the co-operation and sanction of any man, or any body of men. But while the principle of the most scrupulous fidelity to God, is inflexibly adhered to, no suitable means will be neglected to bring forth the book with the greatest weight of human authority, which consistently with that principle, can be secured.”

The cause has been in progress nearly six years and we know much now, for which we once could only hope. The success of the Bible Union has been, so far, in every particular, far beyond the sanguine expectations of its early friends.

Its means have far outrun expectation, and it is winning confidence and aid from the numerous sects in America and England. One of the most pleasing testimonials to the success of these portions of the Bible that have been printed, is found in the cordial commendation they have received from the most authoritative periodicals devoted to sectarian interests, in England and America.

The secular press in both countries is contributing some of its nobles powers to the furtherance of this cause. And the Edinburgh Review, which for half a century has occupied the highest rank in periodical literature, in a recent number, not only pleads powerfully for the revision of the Bible, but announces that it must be made. We shall republish portions of this article in a future paper. England is largely contributing to the American enterprise, and the subject was presented to the English Parliament lately for its action.

To all who may read these sentiments, we submit the following queries, asked by the Bible Union:

“Is it right to continue the publication of known acknowledged errors as a part of God's Word, when you have the power to correct them and publish the truth?”

“Can you, consistently with your obligations to Christ, refuse to aid, to the extent of your ability, in removing from His precious Word the unauthorized additions of men, which pervert the meaning or obscure the sense?”

“You acknowledge that the work ought to be done. If the Bible Union does not accomplish it, who will? Shall we be left to work without your assistance? Would you have us do the whole first and then come to you for aid? No, my brother, if the enterprise is worthy, it is your duty to help it now. The Lord grant you grace to meet the duty in the spirit of cheerful obedience and to His name be the glory.”

JAMES EDMONDS,
T. S. BELL.

OUR TRIP TO PIKE AND LOUISIANA.

On the 10th of Jan. we left home on the cars, and in three hours we had our old and well tried friend and brother, R. W. Scanland Esq., by the hand, in the city of Naples, who had come for me with his new, covered carriage. We were as comfortable as we could be made out of doors, while we measured off eighteen miles to Pittsfield.

On Lord's day morning we stepped into our carriage again, and off we moved to a little town called Time, beautifully situated in the midst of a good farming community.

There we were introduced into the new meeting house, crowded to overflowing with anxious expectants. The day was very cold, yet many stood out of doors while President Atkison pronounced the dedicatory sermon. We continued the meeting ten days, assisted by Dr. Apperson, a young minister, lately from London. During our meeting a Methodist minister came in and heard us one discourse. When we closed Bro. Apperson requested the minister to occupy the pulpit, and as there had been some things said that were contrary to his views of religion, he (Apperson) offered him in a very courteous and christian manner, the pulpit, and the privilege of reply—the minister declined. Bro. Apperson then occupied a few moments in stating what our sentiments were, and expressed his gratification that the Methodist minister had had the opportunity to hear me for himself. Now said he addressing the minister, you have heard Mr.

Brown for yourself, please state on your circuit, whenever you hear it stated that Mr. B. does not believe in a change of heart that it is false. I then arose and stated what I had been teaching for 22 years, and what all our brethren in the current Reformation have always taught; namely:

That faith in Jesus, as the Christ, the Son of God renovates all the feelings of the heart, fills the soul with the wonderful love of God, furnishes the intellect with the most exalted and comprehensive conceptions of creation; of man in his ruin; of a Remedial scheme of mercy that lays hold on all the powers of the soul and spirit; furnishes to the heart, the loveliness, purity and riches of that world that has no end; that tells man where his treasure is that his heart may be there. When the heart is thus furnished with the only means of elevating its affections, of purifying its desires, and of satisfying all its love; the tongue is forced to make the good confession, and the body to yield and be placed in the emblematic grave, "being buried with him in baptism for the remission of sins."

I close by requesting the Circuit rider to state that such are some of the sentiments preached by those whom he would call "Camelites."

Our brethren in Time, have, through the assistance and energetic perseverance of our friend, Wils. Adams, a "lobby member," erected a neat and comfortable Meeting House, large and well built.

During the meeting there were thirty additions to the church. While the meeting was progressing, Brother Ap-

person, with his unyielding perseverance, obtained some forty-five new subscribers for the Christian Sentinel. If all our ministers would do the same we would be enabled to have a paper second to none in the reformation. Bro. Apperson is not only persevering in one matter, but he is a student, has a fine taste for poetry and the fine Arts, and has the rare gift of being the most admired where he is best known. But we had to leave Time and the meeting to go with a messenger who had been sent for me, to go to Louisiana, a beautiful and growing city in Missouri, on the Mississippi. We went with brother Kneeder, the messenger; and no sooner had we entered the house of brother Luce than Bro. J. J. Errett extended his hand. We remained eight days and preached twice a day all the time. We had a meeting long to be remembered. Twenty four additions were the result of our meeting. Brother Errett had been conducting the meeting for several days before we arrived. I did not have the pleasure of hearing him as he was at home there, and I a stranger. We thanked God and took courage. Thus during three of the coldest weeks that we had this winter, we added 54 to the good cause, secured a thousand dollars for Eureka College and made many valuable acquaintances both in the church and out of it. During our visit to Louisiana we received a polite note from several gentlemen requesting us to deliver a lecture on the evidences or truth of the Christian Religion. We did so; and were happy to learn that the lecture was satisfactory. But our duty called us from a warm

hearted and noble brotherhood, as well as an intelligent community that crowded our large meeting house to overflowing every night. W. M. BROWN.

ADJUSTMENT OF OUR DIFFICULTY.

Whereas there appeared in the November number of the Christian Sentinel an article over my signature with the following caption "Reply to Elder A. J. Kane;" and whereas Bro. Kane having complained to me personally that said article does him injustice, I, therefore deem it my duty as a Christian to retract all that ought under the circumstances of the case; and the position I occupied to be fairly considered personally offensive to him in said article, and by this means remove the cause of Bro. Kane's grievance and restore peace and harmony to all concerned.

W. M. BROWN.

The above is the result of a meeting between Bro. Kane and myself. Bro. Kane called on me personally, according to the 18th of Math. and complained that the article above referred to, does him injustice. Having heard him through with his charges, I complained to him that injustice had been done to Eureka College, (of which I was President) in his article, to which mine was a reply, and of course, from my position, it was my duty to reply.

While then I disclaim all intention to do Bro. Kane injustice, and cannot therefore, retract any of the facts in said article, still, as Bro. Kane regards my reply to him as a personal attack

upon him, I deem it my duty to make the above publication and to disclaim the idea that Bro. Kane had any improper motive in his publication.

W. M. BROWN.

FASHIONABLE RELIGION

When near four thousand years ago, the Israelites under the guidance of Moses fled their taskmasters, though they had experienced the weight of the Egyptian yoke, and had been compelled to groan beneath their grievous burdens; yet ever and anon, during their long pilgrimage they would cast a wistful gaze toward the land of their suffering, and sigh for the flesh pots of Egypt.

Frequently their murmurs would become loud, and reproaches would be heaped on their leader, for inducing them to abandon those objects to which their souls clung with such tenacity.—“Would to God,” they would say, “we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and did eat bread to the full!”—“They fain would quaff again the cup of honey with its mingled gall, anxious to endure the bitter, to taste the sweetness.

We are struck with surprise in reading the Exodus, by the stupidity of the throng;—so often sighing for their former state, when fully aware that it would be attended by intolerable cruelties, yet in this we see only human nature, and were we a little more disposed to observation, we would find the same spirit lurking in the bosom of those who, in this good age, have cast off their burdens, and professedly abandoned the

weak and beggarly elements of the world; Lurking did I say? No! this spirit arises rampant, and overpowers other, and higher, and holier feelings, or force them to lurk concealed in the inmost chambers of the soul! Those celestial thoughts that fill the soul with a flood of radiant light, make the heart leap for joy, and the tongue echo its heavings, are forbidden access where this spirit dwells. But is this through an absence of light? No; the landmarks of the Christian's character are laid down in bold relief. On the Exodus from the Egypt of his bondage, it is shown in the most emphatic manner, that the connection must be forever sundered. He must bid adieu to the allurements of the world, and panoplied in the whole armor of God present and invulnerable bosom to all the foes of his salvation. “Love not the world, neither the things of the world” is still the language of the beloved John, “for if any man have the love of the world, the love of the Father is not in him.”—“And be not conformed to the world,” Paul writes to the Roman brethren, “but be ye transformed by the renewal of your mind, that ye may prove what is that holy and acceptable, and perfect will of God.”

But despite these plain declarations;—despite the burden that once has goaded their conscience and degraded them to the earth;—like the inebriate who longs to return to the embrace of the monster which already has sunk its fangs deep into his vitals; there are many brethren who yearn to drain again the bitter cup,—to assume the prince of the world as their captain, and bear again his oppressive yoke. Perhaps this is

caused by having realized the verity of the Savior's prediction that his disciples should be hated by the world. Unwilling to incur its hatred, many endeavor seemingly, to stand on neutral ground, and whilst recognizing themselves as members of the body of Christ, are yet the votaries of fashion, the beloved of the world;—fearing the contest they have made a truce with the enemy.

It is needless to present specifically the various ways in which this predilection is shown, and indeed it would prove not only a thankless but, an endless task. Permit me, however, to call your attention to the fashionable religion so characteristic of this age of worldliness.

I have a bible, and have read it. It gives me the history of the church, either in historical or epistolary form, for near seventy years, yet there is not the slightest mention of Choirs, Organs, Pew rents, Benefices, Installation services, Consecration or Dedication sermons or any other such relics of Him, who, “as God sits in the temple of God;” but I here found that while it tells me to pray with a spirit and understanding it tells me to sing with a spirit and understanding also; and I inferred from this, that I could as well pray by proxy as sing the praises of my Creator, my Preserver, my God, my Savior by proxy I found in its plain unvarnished account decisive proof that Paul never preached a single installation or dedication sermon but that he preached the gospel, the power of God to salvation to Jew and Greek, being unremitting in this glorious work in season, out of season rebuking, patiently teaching the doctrine of his Master. In no discourse

of his that I have ever read, does he launch forth into the political ocean presenting in vivid colors, some scheme pregnant with the woe or weal of imperial Rome, nor does he weave some fine spun theory, or lofty flight of fancy but preaches in the language of simplicity earnestness and truth, his message of faith hope and love. That such things were unknown in those happy days of spiritual Christianity, all history bears witness, it may be asked, whence did these customs come? Whence originated choirs and organs, if not in the primitive church? Go to the Te Deums of the church of Rome, there you will find a suggestive answer. They originated where religion was converted into penances and pageantry. They have flown from the source of masses indulgences and invocations of the dead. Shall we drink but a part of the portion? If we drink why not drain the cup? We have already deeply imbibed its venom.

But whence came installations, dedications &c? Ask the Mother of harlots and she will tell you—tell you, that though terms may be altered, in these things the Protestant churches unwittingly admit her supremacy.

Why need I say more? We have seen and felt the effects of this unholy union; we have seen the good old-fashioned way of our brethren—as old-fashioned as the Apostles—vanishing away before the inroads of papal and worldly customs, we have seen people unwilling to attend the house of God, unless these innovations on the apostolic plan were introduced; yes, seen brethren once full of Godly zeal frozen to death by the cold formality of fashionable religion.

The terms of the Bible are explicit;

we cannot wed the world and Christ.—“He that is not for me is against me; he that gathers not with me scatters.” Then those who try to unite the two positions are in verity the servants of the prince of darkness; they have unfurled the banner of Prince Immanuel to fight the battles of Satan.

Brethren, I am aware that some of my sentiments will be reprobated by many good christians; still they are heartfelt, and I think I have the spirit of Revelation with me. If I have been imprudent pardon me; if mistaken correct me.

B. W. J.

Bethany Va.

DISCOURSE.

BY JAMES CHALLEN.

SUBJECT—*The Introduction and Establishment of Christianity by Miracles.*

“If I do not the works of my Father, believe me not.”—John 6:37.

That Christianity was introduced and permanently established by miracles, is an admitted fact, by all who believe that Jesus of Nazareth was the true Messiah—the son of the living God. Those who deny the truth of his pretensions, and call in question his Divine commission and authority, deny this, and attempt to account for the origin and spread of the Gospel on other grounds. It is proper and just that they should be heard, and their theories candidly examined and considered.—Christianity is either a false or a true system, and should be subjected to all the known and recognized tests that the nature of its claims justly demand. Its advocates and friends have never hesitated or been reluctant to hear all that may be urged against it and candidly

to consider the objections of unbelievers whatever may be their nature or character. They only ask that the law of evidence which should obtain in all questions of fact, shall be rigidly applied to it, and they are willing to abide the decision. They object, as of right, to the use and application of new and unwarrantable rules of evidence, such as no competent tribunal would admit or entertain in the premises, but will hear and consider all that may be urged in opposition to its claims in harmony with the nature of the testimony on which it rests. Its friends set up no rules of evidence but such as would be admitted in any court, competent to examine into questions of fact. They ask for no special commission, to inquire into the nature of its evidences. They seek for no extra-judicial proceedings to establish the truth of its pretensions. They are ready and willing to apply all the tests, and to examine all the reasonings which legitimately and of right belong to it, and are confident of the final results, in favor of its Divine origin.

Christianity lays no claims to be a system of ethical philosophy, the principles of which are discovered by the unassisted powers of the human mind, and which are liable to imperfection and error. This is a subject on which man may ever speculate and in regard to which all may form an independent judgment, false or true. The reasonings on moral science call for the nicest distinctions in the use of words, and the least deviation from established rules, involves the whole subject in endless contradictions and dispute. Such indeed is the poverty of human language, that to the present time no words can be found sufficiently definite and precise to afford a permanent nomenclature, intelligible to all parties. Moral science, the precepts of which contemplate the proper understanding of all that is comprehended in the boundaries between right and wrong; the laws of emotion and sensibility, of pain and pleasure, of hatred and love, of desire and aversion, never have been satisfactorily adjust-

ted, and the subject is still open for discussion, and will be in all future time.

Whilst Christianity contains in it a system of morals, to regulate the hearts and the lives of those who adopt it, and whilst its believers recognize in it the only true system known to man, and are willing to compare it with all other systems of human origin; they do not so much rely upon it as proof of the Divine origin of the Gospel, as they do to challenge the attention and respect of the world, to the clear embodiments of a system so infinitely purer and larger than any that preceded it and which has anticipated all that has followed its introduction into the world. That such a system of moral teaching should have originated with Jesus of Nazareth, and in such an age, and among such a people, they justly regard as a phenomenon unparalleled in the history of the world.—It is known that the manners and morals of the Gentile world were sunk in the lowest depths of corruption, and the wisest of their philosophers and sages apprehended the most terrible judgments on the race without aid from on high.—And the State of public morals in Judea was just as bad as among the more ignorant Pagans, in addition to which the cherished pride and intolerance of the Jewish nation exceeded all others. The teachings of the Nazarene were continually arousing the prejudices of his own people and in many respects were antagonistic to the prevailing spirit and manners which everywhere abounded. Besides, there was no part of the land in a more debased condition than that of Galilee, and no village in that land of darkness, more corrupt than Nazareth, in which for thirty years he resided. His very name—the Nazarene, became a byword and reproach, and the question familiarly known as a proverb—“can any good thing come out of Nazareth?” met with its answer in the person of Jesus, the best man that ever lived, and in the system of morality, the best that ever was taught. Not only then has a good thing come out of this degraded and polluted village, but the best thing the world has ever seen. Jesus the son of the carpenter—the son of Mary—the resident for thirty years in an obscure and debased village, untaught, unknown, unexperienced and unbefriended, has given the world a system of moral science that would have rendered Pluto immortal, and placed Socrates among the Gods. The world for nearly two thousand years, has had but one teacher of morals, and never will have another. Jesus of Naz-

areth, the son of an humble artizan, who received nothing from the age which gave him birth, or the world that rejected him, but who, like the sun, has illumined all ages, and poured the light of his Divine morality on all classes and conditions of our race.

But, whilst we thus affirm our judgment in regard to the structure of the Christian system, so far as its morality is concerned, and believe that it affords prima facie evidence of a divine origin yet, primarily, the miraculous proof first exhibited on the part of its author is the main pillar on which it rests, and by which its truth must be sustained and defended. The august temple of argument on behalf of the divinity of the Gospel, stands upon a supernatural basis, and must either stand or fall, according to the strength, or the feebleness with which its foundation, as thus considered, can be demonstrated. This is the highest ground that can be assumed in the premises, and is all that its ablest adversaries may ask. A thousand minor questions doubtless may be taken into the account in the discussion of the great subject of Christian evidence, and it is proper and right for the Christian to claim all that legitimately belongs to him, for his labor is affirmative. He assumes the ground that Christianity is a question of fact and everything that bears upon it he is at liberty to hear, and should not ignore any branch of the argument. But to narrow down the point at issue, we are willing to take this ground that Christianity originated in miracles, and therefore, is Divine. So Jesus reasoned, “If I do not the works of God don't believe me?” and so Paul affirmed, “If Christ be not risen, then is your faith vain, and you are yet in your sins, and the apostles are false witnesses.”

We suppose that this is the fairest, fullest issue that can be made. Upon it turns the truth or falsity of the Christian system. It was here the first battle was fought and the first victories achieved, and here we are ready and willing to meet the question now and in all coming time.

We are aware that infidelity begins with a negation. Its highest province is to deny; and this any one can do. It states with Hume, that a miracle is impossible. That the fact of a miracle, requires greater evidence for its demonstration than the sense even of him who has witnessed it. No sophism can be more absurd than this. The hidden agency by which a sick man is instantly restored to health, a blind man to sight, and a dumb man to speech, or a dead man to life may not and is not cognizable by the senses

but the phenomena are. The man who was sick or blind, or deaf, or dead, is an object of sense, and the conditions of sickness, and disability, and death are all subjects which come under the purview of the senses, and the instantaneous changes wrought upon the person or persons in these several conditions, are alike the proper objects of sense; and therefore, human testimony is as safe to be trusted here, as any of the ordinary and natural events of life.

We know as little of the secret virtue of medicine to restore the sick, or the hidden virtue of food to sustain the life, or the tremendous forces of nature to evolve and mature the growth of the vegetable and animal kingdoms; but the facts themselves are all cognizable by the senses. And we might as reasonably deny one as the other.—The results of the supernatural are all natural. The effect of the miraculous in the cases referred to are all human. The man was sick—but instantly is made well. The blind is restored to sight, the dumb speak, the dead are brought to life. These latter are but normal conditions of the persons spoken of. Let it then be remembered that while the hidden and mysterious power which wrought these wonders were concealed from the sight, the effects were visible, and as much the subject of human testimony as any facts of an ordinary character, which address our outward senses.

The foundation of Christianity is not a mystery merely, but a mystery revealed. Not an infinite or invisible agency, unappreciable by the senses, but the "Incarnate Word which dwelt among us, whose glory" in all the signs and wonders he wrought, "we have beheld the glory of the only begotten of the Father—full of grace and truth."

Christianity is not a theory—a philosophical system, a Jewish fable; but an incomparable and glorious fact,—mysterious in the power which gave it birth and rendered it credible, but having a human side upon it which brings it perfectly within the field of our earthly vision. Its divine and supernatural accompaniments were alike demanded, as a scheme of moral Providence, to prepare the mind for its reception, and to separate it from all the gross and debasing mythologies of the pagan world and the false and corrupt systems of the race. Its very structure, in harmony with its solemn purposes and lofty aims, required a demonstration which would silence all objections, and command the intelligent belief of its heavenly origin. Without this it would

only have compared with the prevailing systems of the world as a moral science; and though it might and would have carried away all preference and silenced all competition, it would have failed in the first instance to have met with a ready introduction and a permanent establishment on the earth. So far then as miracles are concerned, they are in harmony with the religion they were designed to demonstrate. They were natural and necessary, instead of being strange and anomalous. They were the silver lining of the cloud of mercy, which revealed to the eye the sun that was behind it. They were the fit accompaniments of a person whose abode was Heaven. The proper sign-manual and seals of Heaven's only ambassador on earth. And surely as in human governments, so in the divine, the ruling sovereign may be at liberty to choose his own way of attesting the claims of the highest functionaries sent to foreign powers. "What sign showest thou, that we may believe?" was both the dictate of reason and of custom. "If I do not the works of God believe me not," was the only reply demanded in the case. These, said the Teacher from Heaven, these are my credentials. These are the proofs of my high commission, the seals of my authority.

The miracles of Jesus were not mere miracles of power. They were not divine acts only but divine attestations,—and still farther they were the mysterious symbols, the written lessons of the incarnate God, speaking in wisdom and mercy and love to man.

Infallibles have said, as though there was any soundness in the reasoning, "admit that Jesus fed five thousand persons on one occasion miraculously, with a few loaves and fishes: but God every day supplies the wants of innumerable myriads. Jesus is said to have given eyesight to the blind, and even life to the dead; but sensation and vitality are the daily gifts of God, to the world in cases beyond reckoning. Which is the greater wonder? and what wisdom can there be in placing a lesser miracle before those who will not be moved by the greater miracle?"

But in reply we say, that it is not a question, whether more of God is seen in the ordinary operations of nature, or the occa-

sional intervention as exhibited in a miracle. The one is simply equal to the other, but differing in the degree. The true question is, whether men will be more sensibly impressed by a sudden and immediate display of Omnipotence as seen in a miracle, than by the ordinary operation of those laws with which we are familiar. If we had been present when God said "Let there be light, and light was," and when he spoke all things out of nothing, would not the impression of his presence and his agency have been deeper than at any subsequent period when we saw the sun rise according to his fixed and unalterable purpose or looked upon the varied and successive processes which daily appear before us in the system of the Universe, to which He has given birth.

(Concluded next Month.)

ELEMENTARY TEACHING, No. 2

In our last number we briefly introduced the above named topic with some general remarks, promising to continue it, and more fully develop some matters therein alluded to.

We may therefore call particular attention to some of the leading features in the goodness of God, as exhibited in the Gospel of his son.

As a proper position to take our first survey, we may begin with the following language:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16. This short yet transcendently sublime passage, contains, at least, four distinct propositions.

First, that God loved the world. Secondly, that he so loved it as to give his only Son to save it. Thirdly, that faith in that Son is necessary in order to be saved. And fourthly, that in that salvation there

is not only a saving from perishing, but the bestowal of everlasting life.

Let us now attentively consider these in order.

First, that God loved the world. Opposed to this proposition, is the prevalent notion that God is infinitely removed; is feeling, from the world; that he is constantly beholding it in anger, and that he is exceedingly unwilling to be reconciled to sinful and ruined man: hence many of us have been taught from our childhood, and thousands are still taught, that the great mission of our Savior into the world, was to reconcile his father to us, in order that we as rebels might approach into his presence: thus representing our beneficent heavenly Father as a vindictive being, before whom a fallen man could scarcely appear. But to have definitely fixed upon our minds that such notions of the Divine character and attributes, however prevalent, are not correct, and still farther, to show that our proposition is recognized as the correct one, let us attend to other passages of the sacred writings.

For this is good and acceptable in the sight of God our Savior, who will have (thelei desires) all men to be saved and to come unto the knowledge of the truth.—1 Tim. 2: 3 & 4.

Thus we perceive that, so far from holding himself in feeling, vastly distant from us, God desires that all men should be saved: and not only so, but even delights (as the same term above quoted denotes) in the salvation of men. But if necessary we can be still more explicit upon this point; for we have scripture like the following:—And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath giving to us the ministry of reconciliation, to wit: that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.

and hath committed unto us the word of reconciliation, &c. &c., 2nd Cor. 5: 18 & 19. Now it expressly appears in this last scripture, that God was not even waiting for sinful men to ask him to be reconciled to them, but on the contrary, was "in Christ reconciling the world to himself." How greatly changed then must be our conceptions of our Father and God, when we are thus taught that he is anxious for, and delighted in the salvation of men; and when, too, we find that he is already reconciled to us, and is only waiting for us to be reconciled to him. Truly may the Apostle John exclaim, we love God because he first loved us. While therefore we may have great reason to fear God, we have equally great reason to love him, since he is looking compassionately upon us, and only requiring at our hands what we are able to perform. Having now as we think, said sufficient upon this point clearly to establish the fact that God loves the world, and is ever ready and willing to receive all who properly approach into his presence, we may now proceed with the second proposition, to wit: God so loved the world that he gave his only Son to save it.

This is undoubtedly, not only a great, but the greatest proposition ever submitted to the consideration of men. We shall not stop here to talk as if talking to quibbling sceptics and caviling infidels for we consider it perfectly established, and upon as reliable testimony as ever was submitted to the scrutiny of human powers. Nor need we, indeed, attempt any particular comment upon the words contained in the simple enunciation. They speak for themselves. There is at once a sublimity and grandeur in style and sentiment that strikes the mind with thrilling power, and awakens emotions the most deep and lasting. God so loved the world.—How

many hard and sinful hearts have grown soft and melted into tenderness, at the soul-thrilling eloquence of those simple words—and how replete will be all eternity with the songs of joy and the notes of gladness, that the Almighty Father did condescend to love fallen man, and so love him as to give his only begotten Son to save him.

O. A. B.

ESSAY

On Math.. 5th Chap. 13th & 14th verses.

"Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted—it is henceforth good for nothing but to be cast out and to be trdden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid."

BRO. MALLORY:

After mature deliberation upon the subject of vital piety, I am led to conclude we are greatly at fault as a body taken en masse. Christianity, like most other things with which mortals are concerned, is carried by the tide of influence—a great fact that too many are apt to forget. If the current and tide is in its favor the progress is rapid; if against it, the course is at once retarded—but how much more if the cause should be found to originate in the midst of its (pretended) advocates or friends.

We have long contended, as a body, that the word of God and Church of Jesus Christ, militant, are means of God, left here to convert and save the world. If they fail the world is lost; but how few, permit me to ask, are prepared to appreciate the position; if we may judge from the character and lives of many taking this position. We are sometimes ready to say, alas! for bleeding Zion. However, in our travels we have met with some who are, we confidently believe, heartily and zeal-

ously engaged in the good work of our Lord and Master to the full extent of their ability. However, lest some may regard us as rather censorious, perhaps we had better refer to a few directions of duty; though so often referred to by the brethren—however the Apostles were in the habit of stirring up the pure minds of their brethren, occasionally, on themes of great importance.

And first, I would remark, that in these fast going times of ours, how often is it the case, we meet with brethren who, from all we can learn, were once piously devoted to the good cause of our Lord; but who are now so wonderfully pressed with the business concerns of this life that they find but few moments to spend, in private or public, except on Lord's days, in devotional exercises—which they are frank to acknowledge, is their duty, and once was to them a great pleasure, especially in the family circle, in reading God's word and surrounding the family altar in devotion to the most high. But the movements that should be and formerly were spent in that way, are now consumed by the presence of worldly concerns that must be attended to. These are stubborn facts, that are met with almost every day by the faithful traveling evangelist of the present. I would to God it were not so. May we not say that barrenness must follow, as a matter of consequence to all such, for while reading the sacred page and reflecting over past scenes of comfort in the discharge of important Christian duties—and knowing by sad experience their utter failure and neglect of those high and heaven honored privileges—what else could we expect than a dearth in the cause of truth, where even a few similar cases occur in a neighborhood, city, or village. Then let us consider for a moment, how dreadful it is to be deprived of the reading of God's word.

We look with utter contempt upon those who would take this privilege from us and consider them scarcely worth a place in our happy land, yet can pass over carelessly the neglect of this duty in ourselves, having at the same time the word of the Lord in our houses, and often lying on our stands (perhaps, as of old, to prevent the presence of familiar spirits) but can let it remain there at rest, and at the same time, when properly awakened upon the subject, are ready to admit that sacred volume contains every precept and example, if closely observed, to make us perfect—and when made perfect by this rule, we are prepared to enjoy life in the family, in the congregation, and as we pass the busy scenes of life. Is any of us prepared to portray but few of the awful consequences arising in this path of negligence—and further, how many have we now among us as brethren, who are daily in the habit of passing these matters, carelessly by.—I leave these questions to be answered by the conscientious reader.

What parent that has been in the habit of reading God's word and explaining the same even in his own way, in his family, and to his domestics, and calling them around the family altar, but must have seen in a short time, and felt the happy effects of such a course on himself and those in his family. Such parents, who couple their knowledge with a spirit of deep toned piety, are prepared to exert their part of Christian influence that is sure to be felt wherever they are known. And of such, all things else being equal, it may be said, "They are the salt of the earth, and light of the world. All such may use the sword of the Spirit to good advantage; and may we not say, could we collect a band of brethren and sisters who, from the least to the greatest, would thus be actively engaged in our Masters cause, diligent-

by following every good work, who could resist their influence?

After considering this vantage ground of the Christian, who will feel disposed to remain longer in the neglect of their duty, but resolve to be up and doing; for the crown of eternal life, reserved for the faithful is yet held to view by our great leader and captain.

JOHN W. HOPKINS.

LUTHER AND MELANCTHON.

"Luther was one of those frank, full men, whom one loves to meet. Not the delicate couches of luxury had made him such; but a childhood which severity and loneliness had rendered painful and sad—in which the voice of mirth was never heard—to whose ear the air was full of wailings and to whose eye the heaven was full of clouds, such a childhood gave his life its frankness and fullness. But darker grew his sky, and a fierce inner struggle shook his weary soul. Who can tell his bitter agony as 'in the twilight of an eclipsing faith' he wrestled with sin? Appollyon, breathing fire and death, was fighting his old fight with Christ, and more than once came near to make an end of him—Long and frequent fasts, continual prayers and tears, all penances and tortures available him nothing. Still,

"The curse of God gloomed o'er him."

But a charm broke the bonds of the prisoner. He stood

"Full in the sunshine of belief."

"Not such was Melancthon's youth.—No storms swept the blooming flowers and singing birds from his childhood's path.—Comfort smiled upon him, and culture expanded his mind with health and beauty. Learning was his first playmate; and the two, as it were, grew up together. True friends and tried were they during the

whole of Melancthon's life. Thus we see how early training was fitting each for his future labors

"The one, hardened to endure; the other, educated to know and teach. The one filled with living energy, which bore him triumphantly through his swarming foes to vigorous manhood. The other kindly and humbly reared into the most sacred love of order and peace. The one fitted to sound the notes of war until all ears should tingle; the other to pass quietly after, sowing, planting, watering, and making all the desolation to bloom anew under his loving care.

"Luther and Melancthon had each a mission to fulfil. His own labor claimed the particular care of each; yet their paths often cross—often run side by side. Luther came to destroy; Melancthon to restore. The mission of the first was destructive—of the second constructive. For such opposite labors, different equipments were of course necessary. Ability to "toil terribly." Courage to attempt, confidence to sustain. An eye quick to distinguish the seeming from the true. Sharp weapons of wit and sarcasm—such were the needs of the first. Luther met these conditions—was the most complete man of his times. Quick-witted logic, calm reasoning, mild and modest wisdom—a love rather of the beautiful with the useful, than of stern and joyous right—such must be the gifts of the last. And such were Melancthon's. The first may be heroic, but the second is the holier.

"Their labors are but stages of the same great reform. The second implies the first—the first, if lasting, necessitates the other. The part of each was lofty and difficult; and each was well completed. Pope and Emperor struck hard for their ruin, but a greater than an earthly potentate was pledged to their triumph. The word had gone forth, and the days of papal despotism were numbered."—NICHOLS.

LETTER FROM DR. LYND TO THE TENNESSEE BAPTIST.

Bro. Graves:—I feel myself called upon, in an editorial article in your issue of March 31st, to answer certain queries which you have propounded. Your paper reached me to-day. Your inquiries are based upon the following expressions employed by me, in a short review of *Jeter on Campbellism*:

"With his views as formerly expressed, we could not sympathize, but as expressed recently, they are in conformity with our own views."

It strikes me as a little singular, that you should have quoted such a large amount of the views of Mr. Campbell, as formerly expressed, to inquire of me whether I sympathized with them, in the face of my own language, denying such sympathy.

It also strikes me as still more singular, in basing your queries upon more recently expressed views of Mr. Campbell, you should have mixed together both views, those more recently expressed, and those formerly expressed, as you do, in quoting almost alternately from the *Christian Baptist* and *Christian Baptism*.

In the remark above quoted, I have reference to his views as set forth in the following articles, published, I think, in 1846:

1. That I believe all scripture given by inspiration of God, is profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly accomplished for every good work.

2. I believe in one God, as manifested in the person of the Father, of the Son, and of the Holy Spirit, who are, therefore, one in nature, power, and volition.

3. I believe that every human being participates in all the consequences of the fall of Adam, and is born into the world frail and depraved in all his power and capabilities, so that without faith in Christ, it is impossible for him, while in that state, to please God.

4. I believe that the *Word* which from the beginning was with God, and was God, became flesh and dwelt among us, as Emmanuel, or "God manifest in the

flesh," and did make an expiation of sin, by the sacrifice of himself, which no being could have done that was not possessed of super-human, super-angelic, and divine nature.

5. I believe in the justification of a sinner by faith, without the deeds of law; and of a Christian, not by faith alone, but by the obedience of faith.

6. I believe in the operation of the Holy Spirit, through the Word, but not without it, in the conversion and sanctification of the sinner.

[Mr. Campbell has since stated, that this agency of the Spirit is a *personal agency*.]

7. I believe in the right and duty of exercising our own judgment in the interpretation of the Holy Scriptures.

8. I believe in the divine institution of Baptism, and the Lord's Supper.

Is there a Baptist Church in the State of Tennessee, or in the world, which can show a more sound confession of faith?—These are the views I endorse, and so does every evangelical man in every denomination of Christians.

Further, I referred in my remarks particularly to his views expressed in his debate with Dr. Rice, in the following language:

"You may have heard me say here, (and the whole country may have read it and heard it many a time,) that a seven-fold immersion in the river Jordan, or any other water, without a previous change of heart, will avail nothing, without a genuine faith and penitence. Nor would the most strict conformity to all the forms and usages of the most perfect order; the most exact observance of all the ordinances, without personal faith, piety, and moral righteousness, without a new heart, lal-lowed lips, and a holy life, profit any man, in reference to eternal salvation. We are represented, because of the emphasis laid upon some ordinances, as though we made a Savior of rites and ceremonies—as believing in water regeneration, and in the saving efficacy of immersion, and "looking" no farther than to these outward bodily acts—all of which is just as far from the truth, and from our views, as transubstantiation or purgatory. I have,

indeed, no faith in conversion by the Word without the Spirit, nor by the Spirit without the Word. The Spirit is ever present with the Word, in conversion and sanctification. A change of heart is essential to a change of character, and both are essential to admission into the kingdom of God. 'Without holiness no man shall enjoy God.' Though as scrupulous as a Pharisee, in tithing mint, anise and cummin, and rigid to the letter in all observances, without those moral excellencies, usually called righteousness and holiness, no man can be saved eternally; for the unrighteous shall not enter into the kingdom of God."

Now, with these views I concur. Does any Baptist repudiate them? I understand that the foregoing principles are with him fundamental principles, and I suppose that all his other exhibitions of Scripture teaching must be subordinate to these. What other just rule can be applied? Apart from the influence of this rule, it would be easy to quote plain passages from the New Testament, which would go to show that the Apostles did not, in good faith, hold the fundamental doctrines of redemption. This is certainly done by the opposers of these principles. I am no apologist for the errors of Mr. Campbell, or any other man, but I do most heartily endorse the principles stated in this confession. I feel bound, as far as possible, to explain his views, as published since that confession was made, by his fundamental principles. If he is an honest man, he will write nothing which he does not believe to be in conformity with these principles.

I think it is but an act of justice, and the laws of language demand it, that his views as published in Christian Baptism, which you quote, should be explained in the light of the fundamental principles which he has solemnly declared he holds.

I believe with Mr. Campbell, that *faith is belief*, upon testimony. The circumstances under which it is exercised, embracing the views of the sinner, and his state of heart, constitute the difference between belief which saves, and belief which does not save. And that is taught in all theo-

logical schools, though not always in the same words.

I have no sympathy with the doctrine that immersion is to be administered to procure remission of sins, and yet I believe that the design of this ordinance is imperfectly comprehended both by Baptists and Pedobaptists. No person who believes the Bible can deny, that there is a connection between baptism and salvation, as there is between regeneration and salvation, or between faith and justification, or between persevering obedience and salvation. The question to be determined is, What is that connection? I believe that Mr. Campbell has not reached the truth in this matter, and, therefore, I do not endorse his views. But may not Baptists generally fall short in their views of the design of baptism? Is there not a point of view to which all of us may before long be brought, by honest and Christian-like discussion. I believe that we may enjoy the love of God in our hearts the moment we believe in Christ; but that it may be shed abroad more fully by the Holy Spirit, and that the most of the spiritual blessings we enjoy may be consequent upon our baptism, must be admitted by all who hold that baptism is "the answer of a good conscience towards God." How can a believer fully enjoy spiritual blessings while this answer of a good conscience has not been had?

The inferences on which your queries are based, have certainly not been drawn with care. As you state them I do not endorse them. I do not believe that no spiritual blessing is enjoyed before baptism. I do not believe that justification follows immersion. I do not believe that the bare word of God is the cause of all our religious feelings—that conversion is without the Spirit; nor do I repudiate spiritual regeneration.

Now, as your inferences from my quotations entirely mistake my views, may not your inferences from the language of Mr. Campbell mistake his views? The quotation from Christian Baptism, page 202, does not justify the assertion that "the bare word of God is the cause of our religious feeling." "Faith cometh by hearing, and hearing by the word of God."

Religious feeling is a result of faith in Christ, and religious action is the result of religious feeling. This is all the language teaches in the light of Mr. Campbell's fundamental principles.

The quotation from Christian Baptism, page 304, repudiates merely the doctrine of mystical, metaphysical, or spiritual influence, independently of the word of God. And who, at the present day, does not repudiate it? This I understand Mr. Campbell teaches, when I compare the language with the six fundamental articles of his creed.

In the long passage which you have quoted from Christian Baptism, page 256, he states expressly that baptism is not as a procuring cause, as a meritorious or efficient cause, but as an instrumental cause, in which faith and repentance are developed and made fruitful and effectual, in the changing of our state and spiritual relation to the Divine persons, whose names are put upon us in the very act, I do not know how much Mr. Campbell may mean by the words, "our state and spiritual relations," but I am very certain there is a sense, and an important sense, too, in which this is doubtless true.

The questions from Christian Baptism, pages 310 and 311, does not show that Mr. Campbell denies the influence of the Holy Spirit in conversion. He is speak-

ing of the influence which in apostolic times was denominated "the baptism of the Holy Spirit," and "the gift of the Holy Spirit." His facts in relation to this are correctly stated. His error probably lies, in believing that this peculiar gift is still conferred upon believers. We believe that it has ceased in the church.

While we differ from Mr. Campbell, let us, as Christians, be magnanimous, and give to his language the fairest construction that can be put upon it. Let us examine it in the light of his published fundamental principles. It is certainly not my business, or the business of any man to impugn his motives, to hold him up to the world as a hypocrite and a liar. As my name has been called up in connection with that of Mr. Campbell, I will not silently see injustice done him, though unintentionally, or in order to justify myself. My views have been known for thirty years to the Baptist denomination, and I am persuaded that nothing I have said or written can ever be tortured into testimony against my soundness in the faith.

I hope, in conclusion, that the fear of all the friends to revision will be laid aside. If those who are not friends of revision intend to form a crusade against revision on this ground, we should like to be notified, that we may at least die with our armor on.

S. W. LYND.

THE ENTERPRISE OF REVISION.

By Rev. G. W. Eaton, D. D., Theological Instructor, Madison University, N. Y.

The primary question in reference to the propriety of revising our common version relates to the *fact* of the existence of errors and defects in it. If the *fact* of their existence can be established, there ought not to be two opinions among enlightened Christians as to the importance of their removal or to the expediency of a judicious attempt, by competent persons, to effect it. Do these errors and imperfections, then exist?

I cherish a profound reverence and an ardent affection for our version. I am

personally, infinitely indebted to it, as are millions of others. I have no sympathy with those who are disposed to disparage its general excellence, exaggerate its defects, or to extenuate the obligations to it of English Christendom. Still, it is an indisputable *fact* that there are many inaccuracies and defects in our common version of the Holy Scriptures, and we are not obnoxious to the charge of depreciating its many and signal merits when we call the attention of Christian men to these blemishes, and urge the propriety and duty of remov-

ing them. Our saying that they are *there* does not put them there. *There* they are, partly *original* with the version itself, and partly *superinduced* by the changes which our language has undergone. Their existence is a demonstrated and patent fact, proved and set forth by the combined testimony and the ample and luminous exposition of the most eminent biblical scholars of all denominations.

WHAT SHALL BE DONE WITH THE ERRORS AND DEFECTS OF TRANSLATION IN OUR COMMON VERSION?

The whole subject may be considered as narrowed down to this simple *practical* question: What shall be done with these errors and defects? Let it be looked at in the face by all the friends of truth. Shall these errors and blemishes be allowed to *remain* to misrepresent and obscure the immaculate truth of God, and that, too after they have been ascertained, identified, and defined, and we have the available ability and apparatus to remove them? Shall we allow the *imprimatur* of the genuine coin of divine truth to remain upon any expression which has proved to be a counterfeit?

No one who has a proper estimate of the ineffable sanctitude and eternal worth of what God has deemed fitting to reveal to his immortal and accountable creatures, will regard anything which hides, perverts, or obscures any portion of it as a slight error.

EXTREMES TO BE EQUALLY AVOIDED.

The present revision movement, as all great reforms which deeply stir the opinions, feelings, and interests of men, sects, or parties, has naturally developed two opposite and antagonistic social elements—the ultra *conservative* and the *radical*. The former defends our version from all attempts to improve it. It is *too sacred* to be touched.

It has equal authority with the original, and any attempt to rectify a false rendering or alter its "venerable phraseology" is "desecration of God's holy Book!" The latter pushes on to the *opposite* extreme of unjust depreciating and unwarranted innovation.

We desire to avoid both of these vicious elements, *alike* in this respect, that they are from opposite directions the most serious obstacles to all *true* reform and *real* improvement. We would act soberly and wisely, but earnestly in view of facts connected with our and the world's highest interests.

ERRORS OF TRANSLATION, NO SLIGHT MATTER.

TESTIMONY OF ARCH-DEACON HARE.

On this point, Arch-Deacon Hare, a man of clear and matured judgment and a dignitary of the English Church, one who most conspicuously exemplified in himself the union of profound learning and evangelical piety, author of "The Mission of the Comforter," says:—

This notion that slight errors, and defects, and faults are material, and that we need not go to the trouble of correcting them, is one main cause why there are so many huge errors, and defects, and faults in every region of human life, practical and speculative, moral and political. Nor should any error be deemed slight which affects the meaning of a single word in the Bible, where so much weight is attached to every single word; and where so many inferences and conclusions are drawn from the slightest ground, not merely those which find utterance in books, but a far greater number springing up in the minds of the millions to whom our English Bible is the code and canon of all truth. For this reason, errors, even the least, in a version of the Bible, are of far greater moment than in any other book, as well because the contents of the Bible are of far greater importance, and have a far wider influence, as, also, because the readers of

the Bible are not only the educated and learned, who can exercise some sort of judgment on what they read, but vast multitudes who understand what they read according to the letter. Hence, it is a main duty of a Church to take care that the version of the Scriptures which it puts into the hands of the members shall be as faultless as possible.

"This witness is true," and his luminous testimony, dignitary as he was of the Established Church of England, for which our version was specially prepared, should put to shame the opposition of many of our divines to the pious efforts now making to clear the version of its "errors, and defects, and faults." They are not so slight, even in points of doctrine and practice, as is pretended; they affect, in some instances, the very substance of the doctrine, and misstate the rule of practice, clearly enunciated in the original. They are not in any proper sense, to be even *figuratively* denominated "spots on the sun," as some have suggested. They have nothing *constitutionally* or *essentially* to do with any sun, and there is no foundation for any such *comparison*. They are patches of cloud and mist raised by human infirmity in a *mundane* atmosphere, which *intercept* a portion of the pure splendors of the full-orbed and immaculate sun of revelation shining in strength and purity, far above them, in the heavens of unclouded truth.

BLEMISHES OF TRANSLATION SHOULD BE REMOVED.

The Bible Union has fairly entered upon an honest endeavor, as far as possible, to clear away *human* obstructions from the sky of our English Bible, in order that the divine rays of the great luminary of revealed truth may all reach their destined end, in illuminating every man, woman and child, who have access to its pages. That they have not undertaken this task without some just sense of its grave respon-

sibility, will appear from their plans and modes of procedure. The end aimed at is to eliminate the errors, clear up the obscurities, resolve the ambiguities, supply the defects, and to efface the blemishes in the version, with the least possible change or innovation in the structure and phraseology of its style. To use a common figure, they would carefully remove the *macule* and *blurs* from the sacred old mirror, and leave its venerable frame and settings consecrated by time and holy associations, as before. The result to be achieved is the enchantment of its power to reflect fully, clearly, and exactly, while all *modernization* that would needlessly disturb sacred memories and associations is repudiated. In brief, the purpose is to retain all the excellences of the version, whether of translation, expression, or form, so that the common reader, in perusing his precious Bible, might not be aware of any changes save in the additional completeness, clearness, and richness with which its luminous truths stand out upon the sacred page.

OUR PLAN FOR REVISING THE ENGLISH SCRIPTURES.

The services of eminent scholars from the different evangelical denominations, who are to consecrate their time, learning and all their intellectual resources, to the performance of the work assigned them, are enlisted. The version is divided up into several portions, each of which is committed to a different reviser or set of revisers, who are to be guided strictly by the principles and rules published in the first number of the Bible Union Reporter, Monthly. When a portion has been thus revised, it is published by the Bible Union, with all the reasons and authorities for the changes made, in order to be submitted to the critical examination of scholars, other than the original revisers. Their attention

is earnestly invited to the severest scrutiny, and their candid suggestions and judgments cordially welcomed. After sufficient time is given to pass through this varied ordeal, the revised portion is returned to the original revisers, who are required carefully to *re-revise* it, with the aid of the combined light of the various pertinent suggestions which have been elicited from others. Nor is this the end. The whole work, after it has thus *twice* passed under the labors of the revisers, is to be submitted to a College of the most distinguished biblical scholars, who are, with critical care, to go over it all again, and minutely examine every *sentence* and *word* involving the least change; and not until the whole has received their approval and indorsement, is it to be given to the people as a completed work; and then not completed in a sense that no more may be required to be done to enhance its excellence. God's work is perfect at once and always; but man approximates perfection by gradual processes and repeated trials, and still something of his infirmity adheres to his best performances. The revised version, after all that is done, may justly be obnoxious to some well-taken exceptions. But every defect discovered by those unfriendly even to the enterprise, will be gladly received as a contribution towards the perfection of that book, in which all our hopes are garnered.

RIGID CRITICISM EXPECTED AND INVITED.

Our revisers have need to do their work *well*, and be prepared at all points to defend what they may do. Let our work be *tried* in the fiercest furnace. Let us welcome true light, come from what quarter it may. On this vital subject we must take the Apostle's ground, who rejoiced that Christ was preached, whatever might be the motive; yea, though some preached Him of *envy and strife*." So we must rejoice in

whatever contributes to bring out and throw light upon any portion of God's word.—We will be thankful for all contributions of this kind, and use them faithfully to enrich our labors. Nay, I will go further, and say, if the work of our hands is underserving of the confidence of the Christian public; if it cannot stand on its intrinsic merits, let it fall. We have no interest in saving anything from demolition that does not add to the accuracy, fidelity, and purity of the version, as a faithful mirror of divine truth. Whatever does so, we know will stand against the fiercest assaults of men, for God is in it; and "wo to him who strives with his Maker," or encounters the two-edged sword of His word, by the puny weapons of his critical sophistry.

It is not possible to conceive how human wisdom could contrive a plan and a process more admirably adapted to secure a thorough, judicious, conservative, and safe accomplishment of the great end proposed, than what has just been exhibited. To suppose that the result would not be a most desirable improvement in our version, is to hold, either that it is incapable of improvement, or that the accumulated labors of biblical scholars for more than two centuries, expended upon the text and in kindred and collateral investigations and researches, are well nigh worthless, and that sacred science itself of little account.

DILIGENCE.—"Seest thou a man diligent in business," says Solomon, "he shall stand before kings." We have a striking illustration of this aphorism in the life of Dr. Franklin, who, quoting the sentence himself, adds, "This is true; I have stood in the presence of five kings, and once had the honor of dining with one." All in consequence of having been "diligent in business." What a lesson for us all!

WE OUGHT TO SPREAD THE BIBLE.

"It is indeed an affecting thought, that of the present inhabitants of the earth, such a fearful portion are without the lively Oracles; that such a crowd of immortals are hastening to the judgment without any knowledge of the Way, the Truth, and the Life. But even this is not the most terrific feature of the case we are to contemplate. If one generation passeth away without the Bible, what else have we to expect but that another generation will come without the Bible, and who shall say to Paganism, with its curses and its horrors, 'Hitherto shalt thou come, and no farther?' In your estimate of the magnitude of the object that is now presented before you, I beg you, Christians, to view things on the large scale; to bear in mind that the interests of all the generations that are to succeed you are urging themselves upon your regard; and your fidelity in guarding these interests will be in proportion to your fidelity to the interests of your cotemporaries. Deposit the Bible in a family where it is not, and you confer a blessing for which every member of it now in existence may have occasion to thank you for ever. But, in all probability, this is but a small part of what you have done: in that humble act may be bound up the elements of blessing to that family through all coming generations. Send the Bible into some dark territory of Paganism; and keep on sending till the good news shall come back to you that there is an adequate supply; and you may confidently expect the result will be, that that moral wilderness will blossom as the rose, and that notes of gratulation and thanksgiving will be wafted on every breeze. But is this all which your charity has accomplished? Oh, no. if you will see its perfect work, you

must wait and see it blessing millions. it may be hundreds of millions, after you are dead. And remember that it is not merely the Bible itself which you thus give to posterity, but a mighty amount of *evangelical influence* along with it; for the character of one generation lives, in a greater or less degree, in the opinions, the feelings, the habits, of that which succeeds it. Give the Bible to the heathen of the present day, and you may hope that they will not only give it to their children, but with it the highest possible testimony to its value, in an example conformed to its precepts, a character moulded by its influence; and that hence may originate a stream of blessing, that will flow down to the end of time.

"And now, brethren, standing as you do on the connecting point between the past and the future, methinks I hear you acknowledging the reasonableness of the claims that have been urged upon you, and see you recording your pledge that, by God's blessing, you will faithfully meet them. I hear you reverently exclaim, 'Prophets and apostles, who have acted in our behalf as the amanuenses of God's Holy Spirit, ye shall not see your sacred productions dishonored by our sloth, but we will send them on the wings of the wind wherever there are eyes to read or ears to hear. Martyrs of our God, who went down in your own blood into your graves because ye would hold fast to the Bible, let that blood be a witness against us if we do not labor for the circulation of the Bible. Ye who have constituted the true Church in the ages that are past—the channel through which the Bible has come down to us—let our tongue cleave to the roof of our mouth, if either apathy or avarice shall keep us from the discharge of this duty. Generations yet unborn, destined to move successively across this stage

of action, like shadows over a rock, ye shall ne'er have occasion to reproach us with having withheld the Bible from you. We will do what we can, by circuleting the Scriptures, to dissipate these clouds of heathenism, to shut these floodgates of infidelity, so that when you first open your eyes upon the world, you shall open them on the beams of immortal truth.' And, last of all, I hear you say in a tone of yet deeper reverence, 'God of the Bible, in humble dependence on thy Spirit, we pledge ourselves to thee: we know the feebleness of our resolutions and the languor of our zeal, but, by the assistance of thy grace, we will labor faithfully for the diffusion of thy truth, till, by taking us up to dwell with thee, thou shalt commit the Cause to other hands.'"

Rev. Dr. Sprague.

PREACH.

Why not! why not, every one preach, every new born soul, great and small, learned and unlearned, bond and free, high and low, rich and poor, every one born into the kingdom, transformed, by the renewing of the Holy Spirit. Not the Apostles only, and those set apart especially for the work, by ordination vows, formally inducted into the priest's office, but all, every Christian, male and female, every true disciple of the Lord Jesus, every consecrated soul, all whose hearts are fired with God's love, see and know, and believe man is lost, lost! What preaching is louder, more, more forcible, more effective, than for the young convert to arise, and tell what God has done for his soul, how he has been led, step by step, to lay hold on eternal life. What! confine preaching to ministers, so called; never, never: a greater mistake could not possibly be, more ruinous, more fatal. No

marvel, so many churches are dead and buried, no wonder our world is yet a field of blood perishing for lack of spiritual knowledge. "Go ye into all the world, and preach the gospel to every creature; and I am with you always even unto the end of the world." This command, says President Wayland, is as universal as discipleship, and is to continue obligatory till the Son of man shall come." Every one who believes in Christ, should be the means of imparting salvation to others. Furthermore Pres. Wayland says:

You see then, brethren, the nature and duty of the church of Christ. It consists of the whole company of penitent sinners, united to Christ by faith, animated by the indwelling of the Holy Spirit, every one partaking with Christ in that love of souls which moved him to offer up himself, and every one laboring after his example for the salvation of the world. This is the object for which the believer lives, as it was the object for which Christ lived.— This consecration of himself to Christ for this purpose, is a matter of personal obligation. It cannot be done by deputy. It must be done by the man himself. Every disciple must be a discipler. Every individual is heaven and he must assimilate to himself all that comes in contact with him. As he himself drinks of the fountain, he must become a fountain to his fellow men; otherwise, he has not drunk of the fountain himself. If he bear no fruit he is cut off as a branch, and is withered.

This is the first and primary duty of a disciple, and to it his whole life must be conformed. He may enter upon no calling, he may occupy no station, he may indulge in no amusement inconsistent with this elementary duty of discipleship.

It is under these circumstances that the church has always gained its most signal victories, and when these principles of duty exercise an abiding influence over the life of every disciple, the kingdoms of this world will soon become the kingdoms of our Lord and of his Christ.

Such, then, is the privilege, and such

the duty of every disciple of Christ. It enters into the elementary idea of discipleship. With this every other subsequent idea must be in harmony. No ecclesiastical system which we form can either liberate a disciple from this obligation, or take away his privilege of thus laboring for Christ. Whatever offices are created in the church, are created for the purpose of enabling the disciple the better to discharge this duty.

You see, then, the means which the Savior has provided for the universal triumph of his kingdom upon earth. He requires every disciple, as soon as he becomes a partaker of divine grace, to become a herald of salvation to his fellow-men. He is a fountain, from which is to flow a river of living water. "The doing of this is the test of discipleship. If he is a branch that beareth not fruit his end is to be cut off. He is "the salt of the earth, and if the salt have lost its savor, wherewith shall it be salted." It is thenceforth good for nothing, but to be cast out and trodden under foot of men."

You see then, that in the church of Christ there is no ministerial caste; no class elevated in rank above their brethren, on whom devolves the discharge of the more dignified or honorable portions of Christian labor, while the rest of the disciples are to do nothing but raise the funds necessary for their support. The minister does the same work that is to be done by every other member of the body of Christ.

This doubtless is the true doctrine, the doctrine of Christ and his apostles. The primitive saints believed it, and practiced it, went everywhere preaching the word.— Acts viii, 1, 4.

They went from house to house, preaching, speaking of God, of Christ, the Holy Spirit. Warning sinners to flee the wrath to come. Thousands were pricked to the heart, cried out, "Lord save, we perish."— Brethren, what say you, shall we preach, obey God, or sleep on?

VISIT TO EUREKA.

Left home in company with Eld. W. M. Brown, on the 6th of February en route,

for Eureka College, which we expected to reach early the next day; but all men are liable to disappointments, and none more so than those who calculate on the certain coming and going of Rail Road cars, especially when the thermometer is 20 degrees below zero, and the prairies covered with snow, with which the wind, at pleasure fills the "Cuts," and bids defiance to the "thundering car." Arriving at Bloomington late in the evening, we found that we were compelled to lay over until a train could get through, which event was expected sometime next day. We determined however to enjoy the trip, and to meet all difficulties like a philosopher, and soon were safely quartered for the night with the hospitable and christian families of brethren Burch & Moore.

About 10 o'clock next day, a runner informed us that the cars were coming, so bidding our friends a hasty adieu, we took a sled for the depot of the I. C. R. R. where we were soon "all aboard," and whirling with the speed of steam across a snow covered prairie, for Kappa, 16 miles distant, which we expected to reach in half an hour; but fate had other woes in store; a freight train had preceded us a few minutes, laden with whiskey, which had not accomplished more than one fourth of the distance, until becoming high or tight the train bolted the track, demolished the car, strewed the barrels over a space of half a mile, literally saturating the snow with the fiery liquid, and knocking the road into "pi."— Our engineers and officers were not as keen sighted as they should have been, and suffered our train to run on the damaged road, by which our wheels were thrown from the rails, causing a detention of four or five hours. Reaching Kappa, (which we found to be a very classical place) late in the afternoon, we were fortunate enough to find a man with a wagon and team, with

whom we bargained for a passage to Eureka.

Reader, imagine a company of five persons, three of them ladies, stowed away in an open wagon crossing a treeless prairie in the face of a keen North western, and you can form some idea of our condition and feelings, add to this the fact, that we were making a virtue of necessity, and keeping *fast day*. However, we all bore these slight inconveniences without a murmur, and about 8 o'clock had the satisfaction of entering the parlor of bro. Richard Conover, landlord of the young ladies boarding house, at Eureka College.

Here we soon felt ourselves at home, among friends, surrounded by the beauty and intellect of this delightful place which may be termed an "Oasis," or lovely spot not in a desert; but in the centre of as beautiful and fertile a country as ever the eye of man beheld, and what is better the country is inhabited by citizens who appear to appreciate their advantages and position.

Judging from what we saw, we believe Eureka College, to be in a healthy and prosperous condition. We were told by the Professors that there had been during the present term about 185 matriculations, and the only difficulty or cause of complaint which we could learn, is a want of room to accommodate others who wish to attend; the boarding house, and houses of the brethren being full. This deficiency will be remedied in a short time, and provision be made for the accommodation and instruction of all who may wish to repair to this place to prepare themselves to drink from the wells of literature.

We would not do injustice to any other Institution, nor would we deal in flattery; but it is only justice to say, that in our opinion the Faculty of Eureka College, would compare favorably with any Institution, in, or out of this State.

We were highly pleased with the appear-

ance and deportment of the students, especially the ladies, several of whom are making rapid advancement in their studies.—We rejoice that the importance of female education is being recognized, and that brother and sister are being educated together, and side by side led up mount Parnassus to the Temple of honor and usefulness.—The loveliness and purity of the female mind, under ordinary culture is beautiful and purifying to contemplate; but it is only the first faint opening of the rose bud, which by the genial sunshine, and gentle zephyrs of intellectual and moral training, is to be developed, expanded, and in all its glorious beauty unfolded in the Eden above.

On Saturday we visited the site of the contemplated town of Eureka, which has recently been laid out, and a number of lots sold, on which will be erected in a short time a number of dwelling and business houses. The frame work of a large flouring and saw mill has already been erected. The town is located on the Oquawka and Peoria extension R. R. very near the centre of Woodford county, and from its central position, and other advantages, must in a short time become the county seat. The new College building will be one half mile from the public square.

On Lord's day we had the satisfaction of meeting with the "Walnut Grove," congregation, composed of many worthy citizens of the Kingdom of Christ; who have manifested their faith by their works.

On Tuesday morning we started for home which we reached on Thursday morning being over 48 hours in traveling the distance of 70 miles by *steam*, being detained one night by the snow, when we enjoyed the hospitality of bro. Robinson, and another by the breaking of the engine, which compelled us to spend the night in the midst of a prairie with the winds howling without and children crying within; thus passing through in a few days, a miniature life-time with its contrasts and changes, its lights and shadows.

W. A. M.

MINUTES

OF THE ILLINOIS CHRISTIAN

MISSIONARY AND BIBLE SOCIETY.

The Societies met in the Christian Chapel, in the city of Springfield, Illinois, Thursday, October 4th, 1855, at 11 o'clock A. M.

Eld. W. W. Happy, President.

The meeting being organized, prayer by Eld. William Davenport.

The Secretary being absent, on motion of Elder John Lindsey, James D. McPherson was appointed Secretary, pro tem.

On motion of Eld. A. J. Kane, the following order of business was adopted:

1. Reports of Treasurer, Secretary of Missionary and Educational Boards.
2. Petitions and Claims.
3. Resolutions
4. Miscellany.

On motion of Eld. William Davenport, the Chair appointed Elders John T. Jones, Jno. Taffe and W. Davenport, Committee on Credentials.

Ordered that meeting adjourn until 2 o'clock P. M.

Afternoon Session, 2 o'clock.

Met pursuant to adjourning. Prayer by Elder W. P. Shockey.

Reports being called, Elder A. J. Kane, Corresponding Secretary, submitted the following report, which, on motion of Elder Jno. Lindsey, was ordered to be spread upon the record:

CORRESPONDING SECRETARY'S REPORT.

Brethren of the Missionary Society,—Another Missionary year is numbered with the past, and all its deeds are spread before Him who searches the heart and judges righteously. Again are we, in the providence of God, assembled from the different portions of our great and growing State, to deliberate in regard to the best means for accomplishing the work com-

mitted to us by the Great Head of the Church.

According to a resolution passed at the last annual meeting of the Society, our missionary efforts have been confined to the city of Peoria during the past year.—The sum of \$427.00 has been expended at that point in building a house of worship, the congregation pledging itself to contribute one half the above amount to support the proclamation of the word in that place.

This it is presumed has been done.—Under the persevering labors of Eld. Jno. Lindsey, the word of life has been held forth, and the Christian Church has become a reality in the flourishing city of Peoria. A neat and complete edifice has been erected, where the disciples may meet and worship God, none daring to molest, or make afraid.

The field for missionary labors is vast, widening and enlarging continually; affording the benevolent christian fine opportunities for doing good. This field must receive the incorruptible seed of the Kingdom; this land must be conquered, and the duty of performing this work devolves upon the Christian Church.

In order to the faithful discharge of this obligation, our treasury must be replenished. In view of this fact, the Society would do well to adopt some more efficient measures than have been used heretofore.

The object of our Society being the proclamation of the Gospel in destitute parts, it is absolutely necessary that a number of energetic agents be continually in its employ. This will require a great amount of means and heavy drafts upon the liberality of the brotherhood, and without these all our efforts must prove a failure. May we all realize the responsibility resting upon us, and act with promptness; guided by that wisdom which is from above.

A. J. KANE, Secretary.

Petitions and claims being called, Eld. J. Lindsey made a verbal statement of the condition of the mission at Peoria, when on motion of Elder John T. Jones, he was required to present a written report of his labors and doings in the Peoria mission during the past year.

Resolutions being called, on motion of Eld. Jno. T. Jones,

Resolved, That a committee of three be appointed by the Chair, whose duty it shall be to consider the best plan of raising money for missionary purposes, whereupon the following were appointed:

Elders Jno. T. Jones, William P. Shockey and Ziba Brown.

On motion of Eld. Wm. M. Brown, Resolved, That a committee of three be appointed by the Chair, whose duty it shall be to take into consideration the best plan for the organization and co-operation of the whole brotherhood in this State on the great subject of spreading the Gospel in destitute places,

Whereupon the following persons were appointed:

Wm. M. Brown, Lyseus Heape, and Jno. Taffe.

On motion of Elder Jonathan Atkison, that the President confer with the Elders of the Christian church here, and determine the most suitable time for delivering addresses upon several interesting subjects—to wit: Elder Jonathan Atkison, President of Berean College, Jacksonville, was appointed to deliver an address upon the Qualification of Christian Preachers, Sunday evening, 7 o'clock, and Elder W. M. Brown was appointed to deliver an address upon the subject of Education, with Prof. O. A. Burgess, his alternate, on Saturday evening at 7 o'clock,

Ordered, that the Meeting adjourn until to-morrow morning at 9 o'clock.

Friday morning, 9 o'clock Oct. 5th 1855

Met pursuant to adjournment. Prayer by Eld. W. P. Shockey.

The minutes of last meeting was then read and adopted.

Reports being called, the Treasurer submitted the following, which being read, was on motion submitted to a committee of three, consisting of J. D. M'Pherson, W. P. Shockey, and W. S. Picktell, who upon examination found it correct.

TREASURER'S REPORT

Joseph J. Cassell, Treasurer of the Ill. C. M. & B. Society, in account with the same.

Oct. 4th 1854.

Amt. remaining in my hands at the date of last Report on the affairs of the Jerusalem Mission, \$ 6 50

To this amount remaining in my hands at date of my last report on affairs of the Christian Bible Society at Cincinnati Ohio, 25 25

Sept. 1st 1854.

To this amount of balance in my hands on the 1st of Sept. 1854 on affairs of Home Missions, 349 85

To cash received from church at Rushville, 6 50

To cash received from church at Mauvesterre, 10 00

Cash received from church at Abingdon, 15 00

Received from church at Mechanicsburg, 10 00

Received from church at Macomb, 6 45

Received from Vermillion corporation, 26 00

Received from church at Winchester 16 00

Received from church at Springfield 9 25

Received from church at Blooming-ton, 8 35

Received from church at Beardstown, 5 00

Rec'd from church at West Okaw, 5 00

Rec'd from church at Fancy Creek 5 00

Received from church at Cantrell Creek, 5 00

Received from church at Athens, 5 00

Received from church at Jacksonville 21 30

Total, 503 70

Sept. 3rd. 1854.

Cash paid D. S. Burnett to ballance my affairs with Jerusalem Mission, \$ 6 50

Cash paid D. S. Burnett to ballance my affairs with Bible Society at Cincinnati, 25 25

Cash p'd order of President of Board to Eld. John Lindsey, 427 70

Cash p'd order of President of Board to W. A. Mallory, 12 00

This amount to ballance affairs, 64 00

\$ 535 45

Joseph J. Cassell Treas'r.

Eld. John Lindsey impursuance of resolution, presented his written report, which being read was received.

Your Missionary from Peoria, in obedience to a resolution of yesterday demanding a written report, would submit the following, which being made from memory may not be accurately correct.

Amt of indebtedness for House and lot in the city of Peoria with interest to date, 3,650 00

Amt paid for preaching, 450 00

Amt paid on hois: and lot, 1,800 00

Amt on hand, 275 00

Amt paid on preaching 325 00

Amt of outstanding subscription, 300 00

This amount to ballance affairs, 1,400 00

\$ 200 00

To the forgoing mission preaching for the future must be provided. Our number of members has increased during the last year from 25 to 45. All of which is respectfully submitted by your Missionary at Peoria.

JNO. LINDSEY.

Ordered that meeting adjourn until 2 o'clock, P. M.

Afternoon session 2 o'clock. Met pursuant to adjournment. Prayer by Elder Jno. Lindsey.

On motion of Elder John Taffe, it was ordered that no member shall be allowed to speak more than twice on any one subject until all who wish to speak shall have spoken.

On motion of Eld. A. J. Kane, Resolved, That our constitution be changed so as to read:

Any person paying to this Society one dollar shall be a member for one year, and the payment of \$25 shall constitute a life

member and the payment of \$50 shall constitute a life director.

Reports being called, Eld. W. M. Brown—chairman from the committee on organization and co-operation submitted the following report, which was received,

We your committee on organization and co-operation beg leave to report, that all the congregations in each county form themselves into a county, district or co-operation meeting, to meet as often as they may deem it necessary, to attend to their county or district business, as well as to determine how much money can be raised for the State Missionary Society. We are farther of the opinion that our State meetings should be held annually and to be composed of all the managers sent to said meeting by said county or district meeting. Also, such members as may be sent by individual congregations that may wish by their funds to aid in said Missionary enterprise as well also all members of the Christian Church who may aid us with their means.

Eld. Wm. Davenport, chairman from the committee on Education submitted the following report which being read was concurred in.

The Board of Education for the State of Illinois would respectfully submit the following facts to the Society assembled at Springfield, Illinois, October 1855.

Owing to the absence of the secretary of our board, we are deprived of the proceedings of former meetings statistics &c., and consequently cannot make any very definite report. We however are happy to state that the brethren of the State are manifesting a deep interest in the cause of Education by their liberal donations and praiseworthy efforts in that direction. They have shown by their liberality and determined course that they will persevere in this good and noble cause, until Illinois shall stand side by side with her sister states in educating her sons and daughters, and elevating the standard of morals and literature.

We confidently hope that the time is not far distant, when the brethren of the Christian church in this State, as well as others, will need no longer to be tributary to other States, but will be able to educate their sons and daughters in every department of knowledge, having in their midst all the

means and facilities for accomplishing this great and good object.

All of which is respectfully submitted.

Wm. DAVENPORT, Chr'mn.

JOHN LINDSEY,

P. H. MURPHY,

A. J. KANE,

On motion of Prof. O. A. Burgess, a committee of five in addition to the chair, were appointed, consisting of Wm. J. Shockey, P. H. Murphy, Lyseus Heape, John Young, and O. A. Burgess. whose duty it shall be to present to this meeting the names of young brethren, candidates for the benefit fund, arising from the sale of Hymn Books for the education of young men for the ministry.

Ordered that meeting adjourn until tomorrow morning 9 o'clock.

Saturday morning, 9, o'clock.

Met pursuant to adjournment. Prayer by Eld. Ziba Brown. The minutes of last meeting were read and adopted.

On motion of Eld. Jno. Lindsey, Resolved, that the Board be ordered to co-operate with the brethren in Chicago in securing the services of Eld. David S. Burnett to take charge of that Mission.

On motion of Eld. Ziba Brown,

1st. Resolved, That the most effectual plan to raise funds for the objects of this Society, is for each member, and especially the preachers to solicit all persons publicly and privately whenever practicable to become members of the same, and make other donations as they may have it in their hearts and the ability to do.

2nd. Resolved, That this Society continue to direct all its energies to the Peoria Mission until said Mission shall be able to sustain itself, without the aid of the Society provided the brethren of said mission continue to do their duty.

3rd. Resolved, That so soon as the Peoria Mission shall be disposed of then the Quincy Mission shall receive all the aid this Society can bestow, until it shall be able to sustain itself, provided the brethren of said Mission continue to do what they can for the cause.

Ordered that meeting adjourn until 2 o'clock P. M.

Afternoon session, 2 o'clock.

Met pursuant to adjournment. Prayer by Eld. Francis Apperson.

On motion of Eld. A. J. Kane, Resolved, That it is not the province of this Society nor has it at any time, nor does it now decide to build up or adopt any college as a State institution, choosing rather to foster all that are worthy and leave an intelligent brotherhood to make their own selections and patronize accordingly.

On motion of Eld. W. M. Brown, Resolved, That the means offered us by Eld. A. Campbell, arising from the sale of Hymn Books be equally divided among the following brethren, whose names were suggested by the committee as candidates to receive the benefit of said fund, to wit:—Jephth Hobbs, J. H. Underwood, Wm. T. Haley and S. S. Earle.

On motion of Eld. Johnathan Atkinson. that a committee of three be appointed by the chair to nominate officers for the present year.

The chairman of the committee on Credentials, would report the following brethren as delegates to this meeting, together with the congregation, Post Office and amount paid for necessary expense.

DELEGATES,	P. O.	CONTRIBUT'S.
J. H. Hughes,	Springfield,	\$00 00
A. J. Kane,	" "	" "
W. A. Mallory,	" "	" "
J. F. Rowe,	" "	" "
W. M. Brown,	" "	" "
W. Lavelly,	" "	" "
John Lindsey,	Peoria,	\$00 00.
W. H. Delph,	Metamora,	" "
W. T. Major,	Bloomington,	\$31 00.
Thomas Wagoner,	" "	" "
E. W. Bakewell,	" "	" "
W. Davenport,	Eureka,	\$5 00
O. A. Burgess,	" "	" "
W. P. Shockey,	Vermilion Co.	\$15 00
John Taffe,	Virginia,	\$6 00.
Lysius Heape,	Perry County,	" "
Ziba Brown,	Quincy,	" "
W. W. Happy,	Jacksonville,	\$11 90.
Philip Coffman,	" "	" "
Jonathan Atkinson	" "	" "
Samuel Lowe,	" "	" "
J. D. M'Pherson,	Ripley,	\$5 00.

W. S. Pickrel, } Mechanicsburg,
C. D. Roberts, }

Lynnville Congregation,.....\$10 75.

Francis Apperson, Pittsfield,

E. V. Rice, Carrolton,..... \$5 00.

John Wood, Antioch, Madison Co,

Wm. Watson, Bear Creek, Carlinsville, P. O

O. Ticknor, Mauvisterre,.....\$8 00

Charles Rowe, Indian Creek,....\$14 50'

Dr. George Price, } Abingdon,

Patrick Murphy, }

John C. Young, Woodburn, Congregat'n.

Levi Lusk, Rushville, Congregation,

James W. Simpson, Clary's Grove, Rush-away Post Office.

All of which is respectfully submitted.

John T. Jones, Chr'm.

On motion of P. H. Murphy, Resolved—That the resolution concerning the young men to receive the Hymn Book fund, be drawn off by the Secretary and sent to Eld. A. Campbell, by the hands of J. H. Underwood.

On motion of Francis Apperson, Resolved—That Eld. Jonathan Atkinson, read an essay, at the next State Meeting, on "The best means of obtaining and supporting a minister in each congregation."

Motion of W. M. Brown, Resolved—That the "Christian Sentinel" is one of the best Monthlies now published, and that its editors deserve the thanks of the entire brotherhood for their zeal, energy and perseverance in rendering the Sentinel acceptable and useful to the brethren, and it should be sustained by all the brethren throughout the State.

Motion of A. J. Kane, Resolved—That the County division be the only division recognized by this Society, and that each County be a missionary district.

2. That the brethren of any section or County be left to form their own cooperation, for Evangelizing purposes, as convenience and propriety may dictate.— On motion, it was resolved that Elder W. P. Shockey, deliver an address at the next State meeting, on individual christian piety.

2. Resolved that Eld. John T. Jones, deliver an address on the social worship of the congregations.

3. Resolved that Prof. O. A. Burgess, deliver an address on raising funds by the congregations. 4. Resolved that Eld A. J. Kane, deliver an address on the missionary enterprise:

5 Resolved. that Elders Happy and Apperson each deliver addresses on Officers their authority and discipline

6. Resolved that Elders Lindsey and Murphy deliver addresses on the subject of Education.— Alternate, Jonathan Atkinson.

A question was proposed to the chair for its decision, to wit, Does the Amendment adopted at this meeting altering the Constitution as to the plan of raising means, render the old Society, null and void? Which was answered in the negative, from which Eld. J. Lindsey appealed to the house, and the decision of the chair was sustained.

On motion of J. T. Jones, the Extv. Board is requested to have the proceedings of this meeting prepared at an early day for publication, and that 500 copies be printed in pamphlet form for gratuitous distribution.

The committee on nominating Officers for the ensuing year, reported the following to wit,— W. W. HAPPY, President.

Peter Hedenberg, Phillip Coffman, and Benjamin Castle, Vice Presidents.

A. J. Kane, Corresponding Secretary,—

B. Dawson, Recording Secretary,
Joseph J. Cassell, Treasurer,

CONSTITUTION

OF THE ILLINOIS CHRISTIAN BIBLE AND MISSIONARY SOCIETY.

The Committee upon revising the Constitution submitted the following Constitution:

Article 1st.—This Society shall be called the ILLINOIS CHRISTIAN STATE MISSIONARY AND BIBLE SOCIETY.

Art. 2d.—This Society shall be auxiliary to the American Christian Missionary and Bible Societies.

Art. 3d.—The objects of this Society shall be to sustain the proclamation of the Gospel in destitute places, to promote the

cause of education, and aid in revising and distributing the Scriptures.

ART. 4th.—This Society shall be composed of delegates appointed by the congregations, or through the District Meetings, as the congregations may choose.

Also, any person paying to this Society, One Dollar, shall be a member for one year, and the payment of Twenty-five Dollars, shall constitute a life member, and the payment of Fifty Dollars, shall constitute a life director.

5th. That each congregation, in order to raise a fund for the Society, shall be requested to take up a contribution in the month of July in each year, and forward the same to the Treasurer of this Society.

ART. 5th.—The officers of this Society shall consist of a President, a Corresponding Secretary, a Recording Secretary, and a Treasurer; who shall be chosen annually, by the Society, and a majority of whom shall reside in Jacksonville, or in its vicinity.

ART. 7th.—The Society shall annually appoint ten Managers, all of whom shall reside in Morgan county, and who, together with the officers aforesaid, shall constitute the Executive Board to carry into effects of this Society.

ART. 8th.—All the Officers, Managers, Missionaries and Agents of the Society shall be in good standing in the Christian Church.

ART. 9th.—The Treasurer shall give bond, with approved personal security to such an amount as the Executive Board think proper.

ART. 10th.—The Annual Meeting shall be holden on Wednesday before the first Lord's day of September in each year, at the place designated by the previous Meeting.

ART. 11th.—A Board of Education shall be permanently established, consisting of nine members, who shall be elected annually.

ART. 12th.—The President shall have power to convene the Executive Board, when, in his judgment, the interest of the Society shall require it.

BIBLE UNION REPORTER.

MONTHLY.

PUBLISHED at the Bible Revision Rooms, Louisville, Kentucky.

This periodical is obtaining a very extensive circulation. No. 4, for January, is now ready. The back numbers can be furnished to subscribers. As some have supposed this publication is designed to take the place of the Quarterly, and the Life Members receive it *gratis*, we here publish the terms, merely adding that the Quarterly will continue to be sent, as heretofore, to all Life Members *gratis*, but that the Monthly Reporter is independent of the Quarterly, and is furnished at the lowest possible price, Life Members included.

TERMS.

One copy.....10 cents.
One copy, for a year, (or twelve numbers,)

Postage Paid.....\$1 00
Five copies, for a year, to one address 4 00
Fifteen " " " 11 00
Thirty " " " 20 00
Fifty " " " 30 00

Specimen copies for examination, with a view to subscription, will be sent gratis, on application by letter.

It is a quarto Pamphlet of about twenty-four pages, containing the Revised English Scriptures as rapidly as they can be prepared for the press, and important Biblical intelligence relating to the progress of pure versions of the word of God. The object of this publication is to enable all who may desire, to be kept constantly acquainted with the progress of Revision.

If every pastor and friend will interest himself in the circulation of this work, it will materially aid the cause of faithful versions, and increase the love of Bible reading in the churches of our Lord Jesus Christ.

January 2, 1856.

The destiny of man is to go back and grope in darkness or progress until noonday bursts upon him with eternal brilliancy.

THE CHRISTIAN SENTINEL.

Volume III.

MAY, 1856.

Number 8.

CHANGE.

OUR readers will have wondered, doubtless, before the reception of the present number of the *Sentinel*, why it has been delayed so long; and having looked at it, will wonder why it hails from another office, and why it is so changed in its appearance. We will respond to these as well as we can. In the first place, its delay has been occasioned by its removal to another office; and the reason for this removal we will briefly state.

Some two months since, we received a letter from Bro. W. A. MALORY, whom, as our friends are all aware, we had employed to be chief editor and generally superintend the publication of the *Christian Sentinel*, stating that he wished to be released from his engagement; that other duties were pressing him, and his necessity was imperious. We could do no less than comply with his request, still, however, retaining him as an agent for the paper. Being thus left with no one to superintend the office, after much consultation, we concluded to change the place of publication to an office less remote, that we might be able to bestow more attention to the interests of the paper. This, we presume, will be satisfactory upon this point.

As to the change in form and general appearance, we presume all our readers will agree that there is a decided improvement. Our present printers having just purchased a large quantity of new type of the first quality, and being experienced hands at the business, we may safely rest assured that no periodical in the West, of a like character, will excel in mechanical execution and typography.

We therefore ask the friends of the *Christian Sentinel* to engage heartily in the work. Give it an extensive circulation, and no effort on our part shall be spared to render our monthly visits interesting and instructive to all. We are aware that some fears have been expressed lest the *Sentinel* will become the organ of a party for sectional interests. But we can most heartily assure those who entertain such fears that they have mistaken the men into whose hands it has fallen. At all events, it would be well to await the developments of time before withdrawing any aid or abating any zeal in behalf of a cause having for its object the greatest interests of humanity. But while we thus avow our intentions to prosecute this great work with vigor and zeal, we do not

cause of education, and aid in revising and distributing the Scriptures.

ART. 4th.—This Society shall be composed of delegates appointed by the congregations, or through the District Meetings, as the congregations may choose.

Also, any person paying to this Society, One Dollar, shall be a member for one year, and the payment of Twenty-five Dollars, shall constitute a life member, and the payment of Fifty Dollars, shall constitute a life director.

5th. That each congregation, in order to raise a fund for the Society, shall be requested to take up a contribution in the month of July in each year, and forward the same to the Treasurer of this Society.

ART. 5th.—The officers of this Society shall consist of a President, a Corresponding Secretary, a Recording Secretary, and a Treasurer; who shall be chosen annually, by the Society, and a majority of whom shall reside in Jacksonville, or in its vicinity.

ART. 7th.—The Society shall annually appoint ten Managers, all of whom shall reside in Morgan county, and who, together with the officers aforesaid, shall constitute the Executive Board to carry into effects of this Society.

ART. 8th.—All the Officers, Managers, Missionaries and Agents of the Society shall be in good standing in the Christian Church.

ART. 9th.—The Treasurer shall give bond, with approved personal security to such an amount as the Executive Board think proper.

ART. 10th.—The Annual Meeting shall be holden on Wednesday before the first Lord's day of September in each year, at the place designated by the previous Meeting.

ART. 11th.—A Board of Education shall be permanently established, consisting of nine members, who shall be elected annually.

ART. 12th.—The President shall have power to convene the Executive Board, when, in his judgment, the interest of the Society shall require it.

BIBLE UNION REPORTER.

MONTHLY.

PUBLISHED at the Bible Revision Rooms, Lou sville, Kentucky.

This periodical is obtaining a very extensive circulation. No. 4, for January, is now ready. The back numbers can be furnished to subscribers. As some have supposed this publication is designed to take the place of the Quarterly, and the Life Members receive it gratis, we here publish the terms, merely adding that the Quarterly will continue to be sent, as heretofore, to all Life Members gratis, but that the Monthly Reporter is independent of the Quarterly, and is furnished at the lowest possible price, Life Members included.

TERMS.

One copy.....	10 cents
One copy, for a year, (or twelve numbers,)	
Postage Paid.....	\$1 00
Five copies, for a year, to one address	4 00
Fifteen " " " "	11 00
Thirty " " " "	20 00
Fifty " " " "	30 00

Specimen copies for examination, with a view to subscription, will be sent gratis, on application by letter.

It is a quarto Pamphlet of about twenty-four pages, containing the Revised English Scriptures as rapidly as they can be prepared for the press, and important Biblical intelligence relating to the progress of pure versions of the word of God. The object of this publication is to enable all who may desire, to be kept constantly acquainted with the progress of Revision.

If every pastor and friend will interest himself in the circulation of this work, it will materially aid the cause of faithful versions, and increase the love of Bible reading in the churches of our Lord Jesus Christ.

January 2, 1856.

The destiny of man is to go back and grope in darkness or progress until noonday bursts upon him with eternal brilliancy.

THE CHRISTIAN SENTINEL.

Volume III.

MAY, 1856.

Number 8.

CHANGE.

OUR readers will have wondered, doubtless, before the reception of the present number of the *Sentinel*, why it has been delayed so long; and having looked at it, will wonder why it hails from another office, and why it is so changed in its appearance. We will respond to these as well as we can. In the first place, its delay has been occasioned by its removal to another office; and the reason for this removal we will briefly state.

Some two months since, we received a letter from Bro. W. A. MAL-LORY, whom, as our friends are all aware, we had employed to be chief editor and generally superintend the publication of the *Christian Sen-tinel*, stating that he wished to be released from his engagement; that other duties were pressing him, and his necessity was imperious. We could do no less than comply with his request, still, however, retaining him as an agent for the paper. Being thus left with no one to superintend the office, after much consultation, we concluded to change the place of publication to an office less remote, that we might be able to bestow more attention to the interests of the paper. This, we presume, will be satisfactory upon this point.

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expect to fear the term *college* so much as never to mention the name of one. Our friends will recollect that GENERAL EDUCATION is one of the topics we propose to discuss; and as our schools and colleges are the miniature reservoirs of education, we shall have occasion, at times, to call the attention of the brethren and friends in general to these institutions. But so far as such notices are concerned, *we shall just as freely publish concerning one college as another*; but as to petty rivalries, personal references and repartees, *we have no place for them in our columns*. We presume this fairly presents our position to our readers; and, as we said before, we only ask all to await the developments of time, judge, decide, and act accordingly.

But while introducing the subject of CHANGES, we are reminded that much might be said upon the subject in various aspects. Some eminent man, however, has said, "Change is not reform." This is, in many instances, undoubtedly true; yet, in many cases change is not only very proper but, indeed, absolutely necessary. In the world around us we see change continually going on, so much so that our lives and all the blessings of life seem to depend upon it. The restless billows of the mighty deep, that great 'mirror of the Almighty', by their constant motion perform a work in purifying the air we breathe which is indispensably necessary to our health and happiness. Ten thousand times ten thousand changes are perpetually working out the great task assigned them by the hand that gave them birth, all of which are designed in their nature to benefit man, ameliorate his present condition, and qualify him for the enjoyment of the smiles of his great Creator in the realms of light beyond the grave. The decay of vegetable matter to give place to a new and more abundant supply is also necessary to satisfy the demands of appetite, and from the midst of death life constantly springs up, until the very face of nature is changed and all things wear a new appearance.

Nor is man, the crowning work of Deity, exempt from change. He changes politically and religiously; he changes morally, mentally and physically—and in this last respect most particularly. Time, with unerring certainty, marks it upon his brow, colors it in his eye, and furrows it upon his cheek. 'T is seen, too, in the trembling footstep, once elastic with youth, in the few long silvery locks, once bright as the morning beam, and in the palsied hand, once strong and vigorous in manhood. Nor are these changes in man to be either dreaded or feared if proper use is made of the time allotted. Even the last great change, the exit from time to eternity, may be regarded by the individual prepared to meet it as replete with more joys and greater happiness than any or every other change in the universe. But to those unprepared it is fraught with terrors and fears the poignancy of which will be co-extensive with eternity. Nor is there any evading the issue. The fearful declaration has been made—"from dust thou art, and unto dust shalt thou return"—in pursuance of which man changes his robes of life for the habiliments of death, and, clothed with honor or dishonor, with mortality or immortality, enters into his last, long state of existence. But, while thus looking at the mutability of all things earthly, we should

not forget that there is one Being immutably the same for ever. Amid the decay of matter, it affords a most glorious theme for meditation and reflection for the Christian man fully to realize the immutability of the true and living God. Hopes based upon His word can never fail to be more than realized, since the 'exceeding great and precious promises' contained therein are higher than the loftiest stretch of even the wildest imagination. Nor can He be subject to the petty motives that move and change the mind of man. He has presented himself as the God of love, and unceasingly invites weary and wandering man to inhale the pure atmosphere of the fount of His own love, and sip perennial sweets from the realms of infinite delight. How blissful the reflection, therefore, even in a dying hour, that there is one unchangeable source of life and light, from whence man may draw all that will be necessary for his happiness on earth and his acceptance into the kingdom of righteousness.

Let not, therefore, the mutability of earthly things impress with sadness or weigh with heaviness upon the mind of any Christian. There are joys in reservation for the righteous that shall be immutable as God himself, and shall only grow brighter and brighter in the endless cycles of eternity. We may, indeed, generally observe that those most lament these changes of earth who are least prepared; and none so constantly fear death as those who bestow the fewest thoughts in preparation for it. And no matter how forcibly reminded men frequently are of the certainty of these things, it only seems to impel them to drive it farther from them, until, amid the giddy, reckless crowd, they idle away their lives, and are compelled at last to utter the sad lamentation, "the summer is ended, the harvest is passed, and my soul is not saved." O. A. B.

For the Sentinel.

SALT AND LIGHT.—NUMBER I.

BY A. D. FILLMORE.

WHEN the Savior was teaching his disciples, to prepare them for their future labors, when they should go forth as teachers, he denominated them 'the salt of the earth'. The use of salt is for preservation. It is possessed of the principle or quality of retaining its own innate strength, while with inherency it penetrates, to a complete state of saturation, other substances with which it is brought in contact, and effectually subverts the tendency to decay. The import of the term gives the idea of pungency, as well as efficiency and power. We are all acquainted, practically, with its saving power in the preservation of meat in its normal condition, when it would otherwise go to destruction.

Now, if we are disciples of Christ our moral character is made plain, and the part we are called to act in society, together with its legitimate fruits, is obvious to every reflecting mind. But salt may lose its strength, and is, in consequence, of no use. Therefore the Great Teacher added, "it is thenceforth good for nothing but to be cast out and

trodden under foot of men." So may Christians lose their moral influence, by failing to be diligent in their endeavors to save their fellow men, and must therefore be finally consigned to the companionship of the devil and his angels.

We have seen, in modern times as well as upon history's page, ministers and members—whole congregations—by indulging a spirit of lethargy, lose their influence upon community, and finally, in their supineness, strangers have fallen in to be leaders of the ungodly youth whom they themselves nurtured in the admonitions of the adversary, and they are trampled in the dust.

In the light of common sense and of divine revelation, none can be at a loss in discerning the cause which leads to such sad results. The Lord Messiah, our Prophet, has taught us fully; but we are much like those to whom he spoke personally—slow of understanding. How few there be that understand, that believe, or in any tolerable degree appreciate this truth—that we, who profess to be disciples of Christ, assume the responsibility of the salvation of our fellow men! Is not the church the savior of the world?

The church is the body of Christ; and as the different members of the body perform all duties designed on the part of the head, so the church, by the efficiency of the membership acting in accordance with the designs indicated by Him who is 'head over all things to the church', must convert and save the world.

Well may we cry out, from the depths of humility, "Who is sufficient for these things?"

DR. RICHARDSON AND THE MILLENNIAL HARBINGER.

[We are glad to notice in the March number of the *Millennial Harbinger* that Doctor RICHARDSON has again taken his position as co-editor in that paper. All who have read his writings in former days can but rejoice that he has resumed his pen. But it affords a peculiar delight to us, who have for years enjoyed the great privilege of receiving instruction from him and others with whom he stands associated. The following article on the "NATURE OF CHRISTIAN FAITH" we regard so peculiarly adapted to the wants of the community, that we venture to copy it as it appears in the aforesaid number of the *Millennial Harbinger*.—O. A. B.]

THE Lutheran Reformation was a reformation of the church. It proceeded from within the church itself, and consisted in the correction of errors and abuses in regard to what are usually termed the 'doctrines of Christianity'. The great object of the movement was to reform the church.

On the other hand, the introduction of Christianity was a movement upon the world from *without*. "Go ye into all the world and preach," was the commission of its heralds, and the object of the movement was to reform the world.

This difference in purpose made a great difference in the mode of proceeding in the two cases. In the effort of Luther and his coadjutors, doctrines were taught; in that of the apostles, the gospel was preached. In the former, each thinker delivered his own views of 'doctrinal Christianity', and each one established his own peculiar 'reformation'. In the latter, one gospel only was presented to the world, to convert the world to Christ.

Protestantism is, in its very nature, a grand *doctrinal controversy*. It has never been a converting power for Christ. The character stamped upon it in its inception, continues with it in all its progress. There is no question here of any thing but 'doctrine'. Even the gospel, which is for the world, can be contemplated only through the medium of doctrine, and is made really the exponent of the doctrines of each particular party. Thus doctrines are confounded with the gospel. No distinction is made between the gospel and the doctrines of the gospel. Doctrines are preached for the conversion both of 'saints' and sinners—of 'saints' from one party to another; of sinners, from the world to some particular sect. The Swedenborgian preaches the reveries of Swedenborg; the Calvinist, the doctrines and 'Institutes' of Calvin; the Arminian, the opinions of Arminius. Each one has his theory, even of conversion, which, to be valid, must be in conformity with some intellectual view or theory of the process. Hence conversion has come to be not so much a change of heart as a change of head. It is in fact, in popular practice, the adoption of a religious theory, rather than of a religious life.

As the Christian Institution, not only in its evangelical ministrations to the world, but in its doctrinal instructions to the church, is now committed to the body of believers, who are to be the 'light of the world'—'the pillar and support of the truth', we have not to expect any movement from without, as at the beginning, either to create the church anew, or to convert the world. What is to be done now, is to be done through the church itself, which has thus resting upon it the duty, not only of self-reformation, but of the conversion of sinners. All Christianity is now in the church or body of true believers. Theirs is the Bible, the only source of divine illumination; theirs the privilege of access to the throne of favor; theirs the Holy Spirit, the only source of spiritual power, the only personal manifestation of God on earth, working in them both to will and to do his own good pleasure. It is through the church that God now works, and it is hence most important that the church should realize and assume her proper position, and prepare herself by the correction of all errors and abuses, and by every necessary purification and reformation, for the great work assigned to her.

The present reformation movement in which we are engaged, is an effort for this purpose. It is an overture to the religious community

for coöperation in an endeavor to discover a clue which will lead the church out of the confused maze of sectarianism, and which, while restoring to the church its original unity, will enable us to present also to the world the gospel in its pristine simplicity, unmingled with human theories.

To this end, it is proposed, in the very first instance, to take the Scriptures, interpreted in conformity to the established laws of language, as the only lamp to guide our feet, and to seek, by earnest prayer and in humble confidence in the divine promises, both the wisdom and the strength necessary to the task. It is, hence, entirely accordant with our aims, that we should zealously favor the revision of translations, and the circulation of pure versions of the word of God, in order that each individual may have, in his own vernacular, a correct expression of the mind of the Spirit. To content ourselves with this, however, would be to renounce the end for the sake of the means of its accomplishment. To rest satisfied with clearer views of particular passages, or even with an enlarged knowledge of the whole volume, would be to neglect or ignore the great practical purposes of this movement for the sake of mere theoretic knowledge. Certainly a purer version can profit no one, unless it leads to a purer practice; and it would be a futile effort at improvement to labor diligently and at vast expense, to obtain the true words of God, unless we secure thereby the true spiritual things which these were designed to impart. Hence, the various parties now engaged in the Bible Union Revision will profit but little by the success of their efforts, if they do not, by obtaining a more accurate version of the original Scriptures, attain also to a more exact conformity to the faith and practice of the primitive churches. For our part, we desire to keep it ever in view, that our purpose, while it embraces the attainment of a correct version, reaches far beyond this, even to the recovery of every thing which has been lost, and the subtraction of every thing which has been added, as regards the gospel and doctrine of Christ, since the days of the apostles.

These unauthorized omissions and additions may be divided simply into two classes—1. Those which have respect to the ministration of the gospel to sinners; and 2. Those which have regard to the knowledge and practice of believers. We have an example of the first in the error to which we have already referred, viz: the making doctrinal matters a part of the gospel proclamation, and thus confounding simple Christian faith with Christian knowledge. It is to the consideration of this error that we shall devote the remainder of the present communication.

This is one of the most serious perversions of the gospel of Christ, and it is a melancholy reflection that it prevails so generally in the Protestant world. I do not, indeed, know a single religious party that is content to preach the simple, primitive gospel as the apostles preached it. Each one has its own modification of it. Each one connects with it some religious theory. Each one demands, in addition to the simple faith demanded by the apostles, or rather instead of it, the acceptance of various tenets and tests of orthodoxy.

The great evil that results from this perversion is, that men are thereby led wholly to mistake the nature and the subject matter of the Christian faith. They are led to conceive of it as a belief in doctrines; as consisting in correct intellectual views of the most profound mysteries of the Bible; as having respect to the mind rather than to the heart. They are led to regard a correct view of doctrine as some thing absolutely necessary to salvation, and as having in *itself*, if not a saving efficacy, at least a meritorious orthodoxy, which will go very far toward securing acceptance with God.

This is a sad and unfortunate mistake; for what is properly called the Christian faith, has direct and exclusive reference to Christ himself, and is hence *personal*, instead of doctrinal, and designed to fix the attention, the affections, and the entire trust of the soul upon the Lord Jesus, in his personal and official character, as our Savior, our Leader, and our Hope of glory. But the above perversion, in making faith to consist in the reception of certain intellectual conceptions, called 'tenets', necessarily leads the mind away from Christ, to trust in the accuracy of its own reasonings, and leaves the heart, destitute of the true love and of the spiritual presence of Christ, to become a prey to a narrow sectarian bigotry and Pharisaic pride of opinion.

This error is emphatically the error of Protestantism, which, as already intimated, is essentially a *doctrinal reformation*. Born and nurtured amid doctrinal controversy, it has become a part of its nature, as it is its whole tendency and habit to look to the orthodoxy of men's opinions. On the other hand, the church of Rome retains at least this mark of an earlier origin, that she demands personal trust rather than intellectual conformity, and confidence in the priest rather than clearness of mental perception or extent of doctrinal knowledge. Her error and her crime, indeed, is that she substitutes an earthly for a heavenly teacher; a human for a divine Mediator; a mortal, fallible and ostentatious despot, for the King eternal, immortal and invisible. But Protestants might learn a useful lesson from this ancient apostacy, which thus retains the original principle or character of the faith, but misdirects its application.

The primitive Christian faith, as defined by Paul, is simply "trust in Christ." Eph. i. 12, 13. Christ is not a doctrine, but a person—"One who liveth and was dead, and behold he is alive for evermore." The sinner is not exhorted to believe in doctrines, but "in the Lord Jesus Christ, that he may be saved;" and the entire economy of the gospel and its ordinances, is designed to present Christ to the mind, and to the heart, as the object of faith, and hope, and love. Faith is just as personal as love or hope, and the same perversion which makes faith doctrinal, makes love also doctrinal, and hope a theory. It is not the love of Christ that animates the sectary, but the love of the system, or particular tenets he has adopted, and for the defense and dissemination of which he lives and labors. It is not Christ that is formed in him 'the hope of glory', but an intolerant spirit of bigotry and spiritual pride, which hopes for religious domination and the praise of men.

What a terrible perversion is this, which pervades and poisons the whole trinity of principles through which the soul must derive its redemption and its life!

It is the characteristic feature of the present reformation to endeavor to disentangle the Christian faith from doctrinal controversy, and to restore it to its original character, as a simple reception of the facts concerning Christ—a heartfelt personal reliance upon Christ alone. Hence it is, that we plead so earnestly for the original formula of *confession*, by which the true nature of the faith is so clearly exhibited. We propose to the whole religious community a return to the simple confession of faith made by the converts under the apostolic ministry—a confession which, while it affords no legitimate ground of controversy, is yet sufficiently comprehensive to include all necessary truth, and sufficiently definite to exclude all fatal error. This confession is, in substance, that made by the Ethiopian eunuch: "I believe that Jesus is the Christ, the Son of God;" and that such was the primitive confession, is incontrovertibly evident, not only from the inspired writings, but from the testimony of all authentic history. The greatest and most candid historian of the church, Neander, thus speaks in relation to this subject:

"The existence and first development of the Christian church rests on an historical foundation—on the acknowledgment of the fact that Jesus was the Messiah—not on a certain system of ideas. Hence, at first, all those who acknowledged Jesus as the Messiah, separated from the mass of the Jewish people, and formed themselves into a distinct community. In the course of time, it became apparent who were genuine and who were false disciples; but all who acknowledged Jesus as the Messiah, were baptized without fuller or longer instruction, such as in later times has preceded baptism. There was only one article of faith which formed the peculiar mark of the Christian profession, and from this point believers were led to a clearer and perfect knowledge of the whole contents of the Christian faith, by the continual enlightening of the Holy Spirit. Believing that Jesus was the Messiah, they ascribed to him the whole idea of what the Messiah was to be, according to the meaning and spirit of the Old Testament promises, rightly understood; they acknowledged him as the Redeemer from sin, the Ruler of the kingdom of God, to whom their whole lives were to be devoted, whose laws were to be followed in all things; while he would manifest himself as the Ruler of God's kingdom by the communication of a new divine principle of life, which to those who are redeemed and governed by him, imparts the certainty of the forgiveness of sins. This divine principle of life must (they believed) mould their whole lives to a conformity with the laws of the Messiah and his kingdom, and would be the pledge of all the blessings to be imparted to them in the kingdom of God until its consummation. Whoever acknowledged Jesus as the Messiah, received him, consequently, as the infallible divine prophet, and implicitly submitted to his instructions as communicated by his personal ministry, and afterwards by his inspired organs, the apostles. Hence baptism, at this period, in its peculiar Christian meaning,

referred to this one article of faith, which constituted the essence of Christianity, as baptism into Jesus, into the name of Jesus; it was the holy rite which sealed the connection with Jesus as the Messiah."—*History of the Planting of the Christian Church, chap. ii.*

This primitive confession of faith, then; this acknowledgment of personal and official trust; this simple mode of admission to the blessings of the gospel, is one of those divine 'things' which we would fain hope to see adopted, if the revision of the word of God should be accompanied or followed, as it ought to be, by a revision of Protestantism. And oh, how mighty would be the change in the condition of the religious world, if this personal trust in Christ as the Messiah, could be substituted for those doctrinal controversies and that empty philosophy which have usurped its place—if, instead of diverse and conflicting opinions, we could have the 'one faith', the original and only true one, faith in Christ. Man, from his very constitution and nature, requires for a Leader an object of trust and confidence—a LIVING guide. He is himself a person, and demands personal attachment and guidance. A syllabus of doctrine has no power to enlist the heart and the energies of the soul in the true work of Christ. God has given to man such a Leader as he needs—one who can command his confidence and his affections, and by the force of his heavenly example, his heavenly wisdom, and his ever-present aid, sustain and strengthen him amid the conflict of life.

It is of this personal reliance upon Christ that every true sectary is deficient. If there be aught of a personal tendency or character connected with his faith or love, this does not attach to Christ, but to Calvin; to Luther; to the chief leaders of his party. Nevertheless, there are found every where, individuals who, though *in sects*, are not *of them*—men who are lifted above the influence of a selfish bigotry; who constitute, indeed, the only true people of God on earth; and these are they that have put their trust in the Victim Lamb of God, and who walk as seeing him who is invisible. These are they who realize the Divine Presence ever with them; who speak to God in prayer, and hear Him speak to them in his sacred word and in the inward monitions of his Holy Spirit; who walk with God; who are led by the hand of his Providence; who lean upon the arm of his power, and by a 'patient continuance in well-doing, seek for honor, glory, and immortality.'

Let no one imanine, that in opposing the substitution of belief in doctrinal tenets for faith in Christ, we oppose what are called 'evangelical doctrines', or disparage the true doctrine of Holy Scripture. We say, simply: Let every thing have its due place. Let not an intellectual assent to points of doctrine be mistaken for the Christian faith. But let this faith be allowed to stand forth in its true character, as a *personal trust* in Christ, and let the doctrines of Christianity be the study of those who are already converted to Christ. From this point of view, all doctrines appear to be equally unevangelical—that is to say, equally foreign to the gospel proclamation, and the faith which this is designed to produce. In this view, the declaration that

'Christ died for our sins' is not a doctrine, but a *fact*; and the same may be said of the announcement that he 'was buried', and of that, also, which completes the gospel, viz: that 'he rose from the dead'. These are simple statements of fact; not doctrines, tenets, or deductions of human reason from premises scriptural or unscriptural; not matters of speculation to engage the intellect, but divine realities to control the heart. The gospel, nevertheless, is the foundation of all true Christian doctrine, but the foundation must precede the superstructure. The gospel is the title to a rich inheritance, from which industry may derive the most precious fruits, and in which sagacity may discover the richest mines of treasure; but these are not mentioned in the deed. Or, it may be compared to the seed which includes and enwraps, but does not display, the future plant which it is designed to produce, with its branching stem, its verdant outspread leaves, its flowers and fruits. It is the seed of the divine word, in all its intact simplicity, that the true evangelist seeks to implant in the human heart, confident that while 'he sleeps, and rises night and day', it will 'grow up, he knoweth not how'; 'for the earth bringeth forth of herself first the blade, then the ear, then the full corn in the ear'. But the doctrine-loving religionist must, forsooth, presume himself to unfold that seed, to separate its parts, to give to them a new arrangement, to mingle with them the germs of his own philosophy, and endeavor to implant this bulky and complicated substitute in the minds of men. But this dissection has destroyed the vitality of the seed. It can not vegetate. On the other hand, it is the germs of human philosophy that grow and flourish in the name and stead of the Gospel and faith of Christ. It is this philosophy, this doctrinal opinionism, which, like the larva of a parasite in the body of an insect, feeds upon the gospel into which it has been introduced, until, by destroying the life of the truth, and consuming its materials, it has succeeded in effecting its own development, and in establishing itself in the room of that divine faith which was designed to save the world.

R. R.

SCHOOL FUNDS IN THE SEVERAL UNITED STATES.—Maine, \$145,281, and some lands yet for sale, a portion of the price of which goes to increase it; New Hampshire, none; Vermont, none; Massachusetts, \$1,602,597, and lands for sale; Rhode Island, \$73,517, increasing each year; Connecticut, \$2,049,953; New York, \$6,708,353; New Jersey, \$401,304; Pennsylvania, none; Delaware, \$485,000; Maryland, \$161,867; Virginia, \$1,163,606; North Carolina, none; South Carolina, none; Georgia, \$23,083; Florida, none; Alabama, \$1,075,818; Mississippi, none; Louisiana, \$461,269; Texas, none; Arkansas, none; Tennessee, \$584,060; Kentucky, \$1,400,270; Ohio, \$5,000,000; Michigan, \$1,374,288; Indiana, \$2,559,308; Illinois, \$799,083; Missouri, \$574,968; Iowa, \$1,000,000; Wisconsin, \$1,141,804; California, \$493,369, with land enough to produce \$40,000,000.

For the Sentinel.

PILATES'S WARNING.

BY I. N. CARMAN.

[We have been peculiarly fortunate in securing to the readers of the *Sentinel* another valuable contributor, in the person of Elder I. N. CARMAN, of Ashland, Ohio. He needs no better letter of introduction to the brotherhood of Illinois than the following poem, which he has furnished us for publication. We do not pretend to prophesy much in these last times, yet we venture the opinion that this poem will be read when many of its present readers are slumbering in the mansions of the dead.—O. A. B.]

MORN had arisen o'er Jerusalem
Wintry and chill. With the uprising day
There came a thronging of each thoroughfare
That led up to the sacred mount, where sat
Judea's glorious crown, the holy temple.
With hurrying feet the growing multitude
Pressed on; for, since the setting sun, a deed
Of darkness had been wrought, and treachery,
Whereof the rumor stirred a thousand waves
Upon that turbid sea of human thought.
Some heard with fiendish, ill-dissembled joy,
Others with idle curiosity;
And here and there an humble soul, not yet
Estranged from all its better feeling, thrilled
With a strange horror-pang, as sped the tale
How he, the Prophet One, the Nazarene,
To Scribe and Pharisee obnoxious, had,
Within a few brief hours ago, been snared,
As plotted long, and long escaped, though oft,
In lofty hall and lowly hut, by mount,
And stream, and highway, he had taught and healed.
Betrayed by his disciple—led away,
While darkness opportune yet brooded o'er,
At bar of Judah's hierarch adjudged
A malefactor—thus the rumor ran.

See him! deserted by his chosen few,
He sits amid his vengeful foes. Those hands,
Outstretched so oft at mercy's call, and once
To scourge intruders from his Father's house,
Are bound, as though they had not made the worlds.
In midnight trial he, thus pinioned, stood;
In meekness heard from lying miscreants
The bitterness of their flimsy railings;
Took the mighty adjuration, there, despite
Of justice, honor, shame, imposed in lieu
Of witness wrung not e'en from perjured lips!
Swift to denounce of damning blasphemy
And death-deserving were those mitred ones,
Yet impotent such doom to seal.

Th' accused
 Is hurried, with the dawn, forth from the temple,
 'Mid the execrations of the blind,
 Infuriate throng—the throng that late had rent
 That same o'erarching sky with lauding shout
 And loud hosanna—on to the judgment hall,
 Where sits, with power of life and death enrobed,
 Rome's representative of conqu'ring sway.
 Scorning the fickle mob and their luzzas,
 The lordly PILATE came and sat him down,
 With lines of anxious thought upon his high
 And noble brow. For he had heard of pure
 And lofty precepts, and the 'mighty works'
 Of him, the Prophet Nazarene, who now
 Is brought by murd'rous foes before his bar.
 Well may it give thee pause, proud governor,
 To sit in judgment, since those lips, oped not
 To answer aught accusing tongues might bring,
 Have uttered, at thy questioning, a *regal claim!*
 To see such godlike one in envious hate
 Arraigned, as though for blackest crime, whom e'en
 The self-doomed traitor would acquit—ah! more
 Or less than man wert thou, stern procurator,
 No hoding fear nor ominous dread to feel,
 With the unalterable past before thee,
 Enstamped upon thy memory, and the dim,
 Possible future shadowed forth from out
 The searching spiritual eye of that
 Meek victim thou dost judge.

Avaunt,
 Blood-thirsty myrmidons! your clamors stay;
 For mark how in your ruler's lineaments
 Is lost the judge, the Roman, in *the man!*
 He hears not now your "Crucify him!" Nay,
 A message from the inner shrine of home,
 Whose queen, the empress of his heart, doth speak,
 Cometh, in tones that startle like a knell.

THE MESSAGE.

Hearken, oh PILATE! prince of my soul!
 The hand thou didst give me a sword doth control,
 That may fearfully deal to thee and to thine
 A doom thou shalt know from this warning of mine.

This day, in a dream from the gods, have I seen
 What awaits if thou harmest the meek Nazarene,
 Whose blood on thy soul is a brand of despair
 If thou slayest the innocent—PILATE, beware!

I saw, in the visions that haunted my sleep,
 The Nazarene quelling a storm on the deep;
 Next high on a cross; then, shrieking for thee,
 I saw thee go down in a merciless sea!

Again, thou wert with me, and low in the tomb
 Lay the innocent one whom thy sentence did doom:
 When, lo! starting up, with his wounds reeking still,
 He was here, a bright being thy sword could not kill!

And I marked thee, as pierced his deep eye to thy soul,
 I saw a dread pallor quick over thee roll:
 The justice he loved, and which thou didst deny,
 'T was his now to render—'t was thine but to die!

But to die? Oh, PILATE! I saw him again—
 A captive no more, but a king in his reign:
 The dead were alive, he their judge on his throne,
 All souls in his sight, *and his blood on thine own!*

— He heard, and turned him to the throng again;
 Paler his brow, and a more troubled light
 Within his flashing eye. Still far and near
 Arose the cry of death—"the cross! the cross!"
 Tremendous moment! Miserable judge!
 Vainly he seeks th' insatiate mob to soothe,
 Declaring guiltless thrice the Jewish King,
 With offer to release. "*Give us BARABBAS!*" Poor,
 Poor, coward heart! How doth that stormy cry
 Outweigh truth, justice, conscience—e'en the prayers,
 The tears, the warnings of affection! See!
 With washen hands, as fain to shun *that blood,*
 He yields the royal prisoner to death.

* * * * *

Years flee, yet clings the canker to his soul:
 A dooméd man, life hath to him no joy;
 The faithful wife, who warned, is gone; the past,
 A hell—the future, a dark, terrible
 Mystery.

A gleam of hope springs up. Away;
 One effort more in life, if that, perchance,
 A balm may bring to memory.

One stands
 Before a Roman Senate, pleading now
 That he, the crucified, be ranked among
 The gods. All vain that plea in jealous Rome;
 And PONTIUS PILATE feels the curse anew,
 Blighting the last unwasted cord within
 That heart, once strong in manhood's nobleness,
 Now scathed, a weary, worn and blasted thing!

ASHLAND, Ohio.

GREAT MEN.—The pure gold of human character can only be wrought out into the noblest forms of majesty and beauty after passing through a fiery ordeal of trial and suffering. Without this ordeal, whatever of gold originally belongs to character is corrupted by the presence of much dross. No very great man ever rose sunlike in the firmament of mind who had not previously passed through a night of doubt, despair and disquietude.

ADDRESS OF ELDER ISAAC ERRETT.

[THE following address, delivered by Elder ISAAC ERRETT, of Warren, Ohio, at the last anniversary of the American Bible Union, and published in the February number of the *Bible Union Quarterly*, we wish still longer to keep before the public. All the friends of the Bible movement will certainly be profited by a careful perusal of it, and all opposers will be better instructed if they carefully investigate it.—O.A.B.]

THE questions involved in the revision enterprise have been very fully and ably discussed. The historical as well as the philological argument may be considered as complete. The issue is not now on the truthfulness of the positions taken by the American Bible Union. It is history, the stubborn facts of history, on one side, met by dismal prophecy of disaster and ruin, in which it is to be feared that often the wish is father to the thought. It is learned and fearless criticism, offset by appeals to vulgar prejudice. It is calm, serious, earnest logic, assailed by a dashing, clamorous rhetoric. The revision cause asks firmly—*What is right?* The opposition tremblingly inquires—*What is expedient?*

I think, therefore, that at the present stage of the enterprise it is not so necessary to treat the question of revision *learnedly*, as it is to look at its religious and moral bearings, to treat it *popularly*; I propose, then, to consider some of the *principles on which this movement is based*.

A THOROUGH REVISION OF THE ENGLISH SCRIPTURES IS BASED ON THE TRUE PROTESTANT PRINCIPLE.

Roman Catholicism and Protestantism are antagonisms in respect to this enterprise. The former recognizes human authority; the latter repudiates it, and teaches submission to God alone, in Jesus Christ. The necessary result of the Roman Catholic principle is, to take the Bible out of the hands of the people and give it to the priesthood, and leave the multitude to rest their faith on the *ipse dixit* of priest, pope and council, and hear the word of God only in its ten-thousandth distant echo, when so mingled with the babbling of the traditions of ages that its divine harmonies are drowned in discord. The legitimate result of the Protestant principle is to put every man on earth in possession of the pure word of God, that he may know for himself the will of Jehovah, and have oil in his own lamp. Every thing, therefore, which hinders this consummation is anti-Protestant. Every translation which has in it mistranslations, obsolete phrases, erroneous supplements, omissions or additions, or foreign words, whose popular meaning is not their true meaning, is just to that extent misleading the reader dependent on human authority—and a very irresponsible authority too, namely, that of every or any imaginative adventurer who may chance for the hour to occupy the pulpit. It is well known that under these circumstances those least qualified are most free and bold in the work of criticism;

and the people are left at the mercy of sciolists, enthusiasts, sectarists, and designing men who think that gain is godliness. These failures in translation are as a wall between the soul of the honest inquirer and the God whom he wishes to obey; a wall which can only be scaled by the ladder of biblical criticism; and this ladder is in the hands of the priesthood. No one can ascend only as they choose to let him. Nay, each priest is apt to have a ladder of his own; and often, in the attempt to climb, priests and people fall together, with bruised and broken limbs, to the dust. Revision comes to break down the wall and let the inquiring spirit have unobstructed vision up to the throne of God.

Take a single illustration. Without regard to any of the controversies about Christian baptism, certain things may be predicated of it, with the consent of all the parties interested in this movement. As, for instance:

1. *It is a divine command, expressing a part of the will of God, and must, therefore, gather around it very sacred memories.*

2. *It is to be obeyed but once in a life-time.*

3. It is the only command which in the Scriptures is associated with the awful and glorious names of the Godhead—Father, Son, and Holy Spirit.

4. It may be said, likewise, I presume, with the consent of all, that obedience to this command marks an era in the eternal history of the subject. It is external, the dividing line of life, when openly, before the universe, the subject takes, on earth, his place in the family of God.

It can not, then, in the light of these considerations, be regarded as a matter of indifference whether a man has the means of understanding the will of God in regard to this ordinance or not. We ask, then, when the meaning of the command is locked up in a foreign language, and the key is in the hand of a privileged class, and they refuse to unlock the mystery in an honest translation, is it true Protestantism or real Roman Catholicism which objects to translation? Observe, the answer to this question does not depend on any sectarian view of the meaning of the word. Let the truth be what it may as to the import of the command, the answer to our question must still be the same. It is independent of all party issues. We fearlessly affirm that every such objection involves the very essence of Roman Catholic rule over the conscience; that if there be any force in it, the Douay Bible may as well be sustained as any Protestant version; that, to push the principle to its full results, it would take away the Bible entirely from the people, and that a faithful adherence to the true Protestant principle will compel us to translate the word of God faithfully into all the languages of men. That gospel of the kingdom, which in its first full utterance was accompanied with the gift of tongues, that it might be spoken to "men of every nation under heaven," demands translation into all these various tongues; that as languages made diversity out of the original unity of the race, so they may again bring unity out of diversity, and bring back the nations of men to one mind and a pure speech in Jesus Christ. Was it not a *faithful* translation when the Divine Spirit rendered the glad tidings from the skies into the various languages of men

on the day of Pentecost? Was it concealed under obsolete phrases and false translations? And is it a light thing, O house of Israel, to sanctify the learning and science of this age, for the performance of a work which in the beginning brought the Spirit of God from the heavens? "He that hath my word, let him speak my word faithfully."

A THOROUGH REVISION OF THE ENGLISH SCRIPTURES IS BASED ON THE TRUE CATHOLIC PRINCIPLE.

The work of the American Bible Union is, in the true sense of the word, catholic. That is to say, it is not sectarian. It demands the faithful translation of the Scriptures of truth on no low party plea. It asks it, irrespective of partisan interests or aims. It says, if the party can not be sustained by the pure word of God, *let the party perish*. Every man coming into this movement says, I recognize its claims as superior to party interests. If my party, in any of its peculiarities, can not be sustained by the pure word of God, let those peculiarities be given to the winds, like the chaff of the summer threshing-floor. "What is the chaff to the wheat?" If any other party can find countenance in a faithful translation for any thing which I have disapproved, so let it be; I will not be found fighting against God. In this point of view, the Bible Union movement is a most noble triumph over selfish and party aims and inspirations. It knows no party. It is determined to know none. The impulse it will give in the direction of a catholic spirit, and catholic Christian enterprise, can not be estimated either in force or value. Often do I thank God for this precious development of the true catholic spirit, and pray that it may never be grieved away by sectarian strife, or disturbed by a single discord. Sectarianism is the bane of modern Christian enterprise. The three great forces now actively operating in the religious world are Romanism, Protestantism, and Infidelity. Romanism denies the *sufficiency* of the Scriptures, and enslaves the soul to human authority. The subject gets down on his knees before a vile mortal, clad in priestly robes, and says: "Here, take my soul into thy keeping. Do my thinking. Be sovereign over my conscience. Tell me what to think, to believe, to love and hate, to do and not to do, and I will pay thee, and worship thee, and be thine obedient servant evermore!" The melancholy results of this spiritual prostitution are seen in the degraded condition of humanity every where under Roman Catholic dominion. The voice of history is against her. The verdict of the nations is against her. The horrid moans of smothered humanity, as the night fiend of superstition sits astride its breast and crushes out its life, speak fearfully against her. Surely an experiment running through nearly a millennium and a half of years, which can furnish no better results than Italy, Spain, France, Ireland, Mexico, South America now furnish, can give no hope of future good to the nations.

And Infidelity, denying the *divine inspiration* of the Scriptures, snaky, slimy, twisting, wriggling, tortuous, hissing, poisonous, hydra-headed, Babel-tongued Infidelity, what can the world expect from this? It has not one bright page of history. There is not on earth a single

monument of its power to save and bless. Every infidel enterprise has been a failure, socially, politically and religiously. Its history is written in darkness and in blood. Infidel philosophies, infidel reforms, and infidel governments, have all tumbled into ruin, and have carried with them the hopes and the fortunes of millions. Humanity has no hope there.

PROTESTANTISM, THE HOPE OF HUMANITY.

In the light of history and of a true philosophy, we affirm *that the only solid hope for humanity is in Protestantism*. Protestantism affirming the *divine inspiration* and the *divine sufficiency* of the Scriptures, can point with confidence to many of the brightest pages of history, to the mightiest and best nations of the earth, to almost numberless monuments of science and art, benevolence and piety, as the fruit of her principles. All this, too, while enfeebled and crippled by a thousand internal strifes springing from the seed of superstition which she still nourishes in her bosom. We ask, then, what may not these principles work out, when their advocates cease to strive with each other, and turn their forces against these two great foes? Into what fair forms may humanity then rise! what stateliness, what majesty, nay, what glory, in the uprisings and outflowings of mind, and heart, and life, illuminated, converted, and sanctified by the Spirit of God! The union of all who acknowledge the divine inspiration and sufficiency of the Scriptures, we, therefore, regard as one of the most desirable of all consummations. The true philanthropist can not but long, and pray, and labor for it; for he can see no prospect of millennial peace and glory without it. And to this end, a catholic movement, in a catholic spirit, such as the American Bible Union can claim, must be hailed with unfeigned delight by all the pure in heart, as they come to understand its character and designs.

It used to be argued that the asteroids were fragments of a once mighty planet, broken by internal convulsions into many portions; the fragments still held by the sun's attraction, and becoming each a planet by itself. Even their fragmentary grandeur is attractive; yet it is hard to discern it. It has required long searching to discover their scattered beauties; and one can not but think how superior the magnificence of the original planet, as it swept in its orbit around the sun! So these numerous sects have but a fragmentary grandeur. That they are still held by the power of the Sun of Righteousness, and still reflect His light, is matter of rejoicing. But how dim and pale is this radiance, compared with that of the primitive church, when the glory of the Lord had risen upon her? It is a beauty still, but a beauty hard to find, and, to the eye of the multitude, not discoverable.

The spiritual astronomer, with powerful telescope, may discover and make known to the multitude many charming facts, and unfold a very charming philosophy; but could the real friends of Jesus be brought together into one again, and be bathed in the pure light of God, with what power would that light be reflected to every eye—

filling all the world with gentle and peaceful illuminations, and driving away the gloom and the watery darkness! To labor for this is a most philanthropic and pious aim of life; and none can tell what even a feeble instrumentality may be made to accomplish, by steady perseverance.

Once when a large congregation of worshipers were engaged in singing, the devotion of the occasion was greatly marred by almost countless discords. Each worshiper had a tune of his own—or at least his own version of an original tune—which was just near enough like the tune the others were singing to give it a common claim; and enough unlike it to destroy all harmony and melody. It seemed as if the hymn must be dragged on through all these torturing discords to the end. But there was *one voice* which sung correctly the original tune. It was not very loud—not at all boisterous—but it was *correct*—it was *faithful*. One by one, other voices fell in with it. Slowly but surely the original tune gained strength. Its sweetness, its truthfulness, its superiority gained its way from ear to ear, and from heart to heart, until the whole congregation sung in unison, and the closing strains were marked by great strength and delightful harmony. Is it too much to hope that the American Bible Union, advocating the pure word of God in faithful translations, though it seems like a very feeble instrumentality, may by gentleness and perseverance, prevail against a thousand discordant tongues, and gather round it steadily the sympathies, and prayers, and lives of those who fear God, until all the harsh and grating sounds of sectarian strife shall be drowned in the rich, full, swelling harmonies and melodies of the united children of God? Surely, if this may be, earth has never yet heard so glad a song; heaven has not yet been addressed in strains so triumphant as shall then go up from the one body. It will be like Milton's 'seven-fold chorus of hallelujahs and harping symphonies'. May God hasten it in his time.

THE REVISION ENTERPRISE IS BASED ON DEEP AND EARNEST FAITH IN GOD.

The church of God is positively antagonistical to every form of error and wrong. Her strength is in her antagonism; in its positiveness and directness. Nothing but faith in the invisible will ever keep the church in earnest in this unceasing warfare. The warfare is rather against popular than unpopular errors and vices. When they become unpopular, the world will deal with them. But the church has to take hold of the gods which the people worship, and dash them to the dust; manufacture public sentiment where there is none, and create a right faith where it is wanting. This, we say, requires great faith in the Invisible, for the visible is all against it. Just as a church lacks in faith, she learns to rest on popular favor, basely and timorously follows in the wake of public opinion, and sells her birth-right for a mess of pottage.

There is always peril in courting popular applause. "Wo unto you when all men shall speak well of you," saith the great Teacher;

and until the force of sin and unbelief are greatly diminished, that wo will hang like a threatening cloud, charged with wrath and ruin, over the head of every individual, and every community, which surrenders principle through the fear of men, and asks to live in the sunshine of popular applause. That there was a strong tendency in that direction, none, we think, can doubt, who have carefully noted the events connected with the origin and history of this Union. The opposition to it betrayed a great dread and sensitiveness to public censure. The very fact of shrinking from an application to the English Scriptures of the principle applied to translation in all other languages, showed that there was a fear of consequences, more than a fear of the correctness of the principle; a tame subserviency to expediency rather than a profound reverence for *right*. The appeal to the popular prejudice against revision, by quoting

"The old fashioned Bible, the dear blessed Bible,
The family Bible that lay on the stand,"

betrayed the same weakness. It were as sensible to argue against all improvements in hydraulics, by quoting

"The old oaken bucket, the iron-bound bucket,
The moss-covered bucket that hung in the well."

Yet this has been a powerful appliance of the opposition. That a Christian community needs waking up to new life, when thus about to surrender principle to a false public sentiment, is beyond all question. The American Bible Union came into being at a time when this peril stared its few advocates in the face. The dark form of popular disapprobation was on the path which they were about to enter. They could not trust in man. They were compelled to seek unto God, unto God their strength. They came from the throne of grace to meet a frowning world, and we grieve to say a frowning church. They said to the few who sympathized with them, "fast and pray for us, and we will go before the public with this plea, and if we perish, we perish." That signal success has attended their plea, is but another demonstration to add to the ten thousand which had gone before, that 'it is better to trust in God than to put confidence in princes.' It has taught a much needed lesson, that will rescue thousands from a slavish fear of man and a low regard to expediency. And whatever unpleasant agitation it may have caused, it will be more than compensated in the better life to which those who have shared in it will be awakened. "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. xvii. 5-8.

At a time when the rationalism and transcendentalism of Germany and France, in systems of deceitful philosophy, are doing much to destroy reverence for the Bible, and stealthily insinuating their chilling influence even among ministers of the gospel, to paralyze their faith in the word of God, it is refreshing to witness a triumph of faith such as that in the midst of which we this day stand; and to look upon a monument in the path of the Christian pilgrim, such as the Bible Union presents, and which the toiling few who reared it have inscribed "*Eben-ezer*—Hitherto hath the Lord helped us."

A FITTING CLOSE TO A CHRISTIAN LIFE.

From no field of toil and sacrifice, could the Christian of this age more earnestly desire to be carried to his reward, than from this of endeavoring to give the word of the Lord plain to the nations. My thoughts now linger around the tomb of a venerable and beloved man of God, who laid the foundations of this enterprise in tears and prayers, and daily watched it with fondest care and anxiety, and fearlessly faced the storm, and breasted the waves of opposition. I can conceive of no more fitting close to an earnest, laborious, and godly life than his.* With what joy will he greet, in the world of light, the Wickliffes and Tyndales, and Coverdales and Rogerses, and the hosts of reformers and martyrs who lived and died contending for the word of God! *He* has gone from more peaceful scenes, and from a bloodless warfare; yet, perhaps the faith which rejects the smiles of worldly approbation, and the moral courage which breaks the dearest bonds of fellowship with friends and brethren, for the truth's sake, are scarcely less now than then. It will be blessed to be even the least in that throng of heroes, who nobly battled for the word of God, and to say in going up with them to cast one's crown at the feet of Jesus: "I have not refrained my lips, O Lord, thou knowest." It will be blessed for the feeblest and least of us all, if when we stand before that judgment seat, where the word of God will decide our eternal fate, it shall appear in heart and in life, in word and in deed, we have loved and honored that perfect law.

No famine ever threatened against man is so terrible as 'a famine of the word of the Lord'. No condition of society is so appalling as that where *Urim* and *Thummim* fail, and there is no vision, nor prophet, and for lack of knowledge the people perish. And, on the other hand, not even the smiling abundance of the most fruitful year is so charming as the possession of the bread of life for the hungry soul, that it may eat and never hunger more. It were better for us that the heaven over us were brass, and the earth under us iron, that every green thing would perish, and the hum and tumult of our marts of commerce, and the activities of our busy nation, were all hushed in midnight silence and inaction, and bleakest, nakedest poverty spread its

* Rev. S. H. CONE, D.D., first President of the American Bible Union, died August 28, 1855.

blight over all the earth, than that we should lose our reverence and love for the word of God. Let the heavens and the earth pass away before one jot or tittle of the law shall be allowed to fail in our confidence and love. When young as Samuel, when old as Eli, let us wake from our slumber even at the midnight hour, to listen to the voice of God, and say, "Speak, Lord, thy servant heareth."

May we bear with us through life, to the grave, and to the judgment seat, an undying love for the pure word of God.

THE PURPOSE OF EDUCATION.

BY B. G. N.

WIDELY different views prevail in regard to the theory and methods of education. While there is a general agreement in reference to the growing estimate of its importance, diverse and conflicting opinions are adopted as to the primary purpose of education, and of course as to the methods of attaining it; for the theory of education which is adopted will subordinate all other processes to itself. Complaints are not unfrequently urged against teachers for introducing methods of instruction which have the sanction, not only of your school-committee, but of the most experienced and successful educators in the country. The chief cause of these objections appears to be the novelty of the measures adopted. The reasons that favor them are not understood, and the whole subject, therefore, requires discussion.

Many parents seem to labor under the mistaken impression that the attainment of knowledge is the first and the main thing to be aimed at in school, while the training of the faculties is regarded by them as a matter of secondary importance. The power of repeating, parrot-like, what has been crowded into the memory is looked upon as the highest evidence of scholarship. The quantity rather than the quality of attainment is with them the test of improvement. The great work of education is thus reduced to a mere system of mnemotechny. Instead of seeking to discipline and develop the faculties of the pupil, his mind is treated as a mere receptacle, which is somehow (and in their view it matters little how) to be filled.

It is not strange that where such views prevail a mechanical method should be adopted, which goes through a certain routine of mnemonic exercises, without any definite aim to train the mind and awaken thought and reflection. Nor should it be a matter of surprise when we see the legitimate results of such a system, and see pupils pass through the ordinary course of study with little control over their minds, utterly deficient in the power of application, with little interest in study, and

without any purpose or prospect of future improvement. Thus the most ample and varied acquisitions become of little worth, because there is no power to use them, to arrange and classify them, and form new combinations; for it is the power of using the faculties and resources of the mind in which lies the secret of success.

All the elements of the several branches may be fixed indelibly in a child's memory; he may have the leading facts and principles of the sciences upon his tongue's end, and become a walking encyclopedia, and yet be only a learned driveler. He can tell you what he has read or heard, yet nothing more. Take him off the beaten track—ask him any inference from the stores memoriter—and he is dumb. He has not learned to think for himself, nor even dreamed that the great object of all study is to draw out and exercise the reflective faculties.

The habit of learning words and formal propositions, without understanding their meaning, is still too prevalent in our schools. This practice arises from the mistaken theory of education under consideration. Such superficial attainments are always chaotic, and often worse than useless. They lead the pupil complacently to imagine that he has the substance, when he has only the shell and semblance of knowledge. He has studied the book, but not the subject of which it treats. A sense of our ignorance is the first step toward knowledge; but a system of instruction which leads pupils to over-estimate their attainments fosters conceit and indolence, and removes the incentives to study.

When a teacher retains a school for a single term only, as is the practice in the rural districts, he finds it easier to hear recitations repeated by rote than to secure the thorough comprehension of the principles which they involve. He is strongly tempted to overtask the memory for the sake of flattering parents with the desired tokens of progress. This course is more productive of immediate and showy results. It is supposed to make a fine display at examinations; hence the lesson must be committed to memory, whether understood or not. The pupils must rehearse fluently, although, to borrow a simile of Lord Bolingbroke, 'they rattle on as meaningless as alarm-clocks that have been prematurely sprung.'

It some times appears to be the chief aim of the teacher, and still more generally of parents, to secure simply a rapid rehearsal of lessons and text-books; as if the repetition of the words with a voluble tongue was ample evidence of the acquirements and comprehension of the thoughts. But it is doing violence to the soul, to its innate love of truth, and of growth by the nutriment of truth, to feed it thus with the mere 'husks of knowledge rather than knowledge itself'. Such training is quite as likely to make pupils flippant as fluent. They learn every thing and know nothing. They pursue too many studies at a time, and are encouraged to enter upon advanced studies before they understand the simple rudiments. They forget that true progress depends less on the number of branches pursued than on the thoroughness with which a few are mastered. Undertaking to learn too much, they become smatterers in every thing. Their acquirements are as superfi-

cial as they are extensive. Their knowledge will be apt to make them more wordy than wise; and

"Words are like leaves; and where they most abound,
Much fruit of sense is rarely found."

The evils to which we have adverted are the natural result of an erroneous but prevalent idea as to the primary object of education. This error is fundamental. It would greatly impair the best system of education. Correct views on this subject are of so much importance as to justify and demand a full discussion of the subject. It is desirable that parents, as well as teachers, should fully investigate this topic, and acquire definite and settled views upon it, in order that there may be harmony of plans and sentiment, and efficient coöperation between them.

A want of agreement and of concurrent action on this point has been the occasion of serious embarrassment to teachers. Parents frequently complain because their children are 'put back'. One of the greatest obstacles to thoroughness, and one which teachers are continually encountering, is found in the impatience of pupils at reviews, encouraged and sustained by the undue eagerness of parents to have their children get through the text-books.

It should therefore be clearly understood that the object of education is two-fold—the acquirement of knowledge and of mental discipline; but that the latter of these is by far the most important.

The training of the mind is of more consequence than the storing it with facts. However valuable these may be, they should be learned, not primarily for their own sake, but as instruments of forming right mental habits. All the teacher's plans and methods of instruction should be modified by the paramount consideration that the prescribed studies are to be pursued, not as ends, but as means to the higher end of drilling and developing the mental powers. Knowledge is indeed essential to education, but, as we have already shown, does not constitute it. If right habits of mental activity and self-reliance are formed, knowledge will come in due time, as a matter of course. Any degree of knowledge without mental discipline will be of little use. It is the discipline of the intellectual and moral faculties that constitutes the man, and gives him his individual character and power. It is by the means of this discipline that he will be able to excel in any pursuit or profession.

Boys or girls educated on the system advocated will have clear ideas, and know what they are talking about when they talk at all. If they undertake to write, they will be capable of concentrating all their powers upon a given subject, and will write sensibly and to the point. If they are called, in the business of life, to decide in some novel emergency, they will think accurately and decide promptly, because they know where to look for the solution of the problem. The wide field of knowledge is no longer a labyrinth to them, for they hold a clue to it in a thoroughly-disciplined mind.

Now, the object of the common school is not to finish the education, but to lay the foundation for future and higher attainments; to teach the pupil how to study, and to inspire him with a love of learning. If this be done, he will, for the rest, educate himself. He will feel that his education is only begun when his school days are ended: to complete it will be the pleasure and aim of his life. Place him where you will—let his calling be what it may—he will find leisure for study, and will feel an insatiate desire for self-improvement. This great end of study should determine the methods of instruction. Such discipline is not to be gained by learning a few text-books by rote, nor by any degree of skill in mnemonics; it is the result of mental discipline, secured by close application and the thorough understanding of every branch pursued.

From what has been said, it is obvious that it is the teacher's chief business to see, not how much he can get into the heads of his pupils, but how much he can get out of them. Drawing out is, in the end, the best way to put in. The culture of the mind is to be measured, not by what it contains, but by what it can do. Efficiency is the proper test of mental improvement.

Enough has been said to show that every teacher should make every effort to awaken and sustain a spirit of self-reliance. He should throw the pupil upon his own resources, and make him feel that he must train himself by his own efforts. In reference to education it is preëminently true that 'every one is the architect of his own fortunes'. In the breast of each pupil are the germs of those plastic faculties which he can mould and shape as he will, and which, if rightly trained, will secure his usefulness and happiness. They are always the best taught who in the highest sense of the term are self-taught, who make use of the lessons of their teachers chiefly as guides in the work of self-training. The best scholars in our schools are those who lean least upon their instructors, and rely most upon themselves.

It is the teacher's office not so much to impart knowledge as to show his pupils how to get it—to give a strong impulse to their minds, and lead them, in conscious self-reliance, and make him feel that he must train himself by his own efforts. In reference to education it is preëminently true that 'every one is the architect of his own fortunes'. In the breast of each pupil are the germs of those plastic faculties which he can mould and shape as he will, and which, if rightly trained, will secure his usefulness and happiness. They are always the best taught who in the highest sense of the term are self-taught, who make use of the lessons of their teachers chiefly as guides in the work of self-training. The best scholars in our schools are those who lean least upon their instructors, and rely most upon themselves.

To train a school to such habits of study is no easy task. Under the most favorable circumstances, it would involve great difficulty and demand persevering effort. The accomplishment of this one result is the greatest achievement of the successful teacher; it is the cardinal secret of a good education. These principles should guide us in the selection of teachers; and any one who, on trial, is found to lack this important faculty, however excellent in other respects, and however popular in the district, is not equal to the task assumed. It is a radical defect, for which no degree of literary attainments or suavity of manners can compensate.

Illinois Teacher.

ELEMENTARY TEACHING.—NUMBER III.

WE left the reader considering that most sublime of all truths, that "God so loved the world that he gave his only begotten Son." We now proceed to consider the next proposition in order, viz: that faith in that Son is necessary in order to be saved.

In undertaking to show this, we are aware that we shall come in contact with the great majority of professors of Christianity, and also non-professors: in contact with the latter because myriads of the human race are vainly supposing that they will be saved at last entirely through the merits of the Savior, regardless of their own course; and in contact with the former because the so-called faith of vast numbers is but a dead faith—a body without a spirit.

To define faith as a term, we should select Heb. xi: 1—"Now faith is the substance of things hoped for, the evidence of things not seen." But this must be extended and applied, in order to embrace all that is included in the phraseology 'faith in Christ'. This, then, will present him in his first official character as our Prophet or Teacher, secondly as our Priest, and thirdly as our King. He must be received in these three, and properly acknowledged in them, in order to constitute proper faith in him. To receive him in these three offices, that is, merely believe that he holds them, does not constitute faith in him; faith and belief are not, therefore, synonymous terms, as some have attempted to show. We may believe, for instance, that Napoleon is commander-in-chief of all the allied forces, yet not have confidence enough in him to enlist as a soldier and fight according to his commands. But faith includes confidence (substance), and is, therefore, essentially different from mere belief. There is, however, another distinction made by the Apostle James, in which he uses the term 'dead' as indicative of the truth that some thing more is necessary than merely saying, "Depart in peace, be warmed and filled."—James ii: 16.

But let us, before examining this distinction farther, return and attentively consider the Savior in the three offices before mentioned. First, the term 'prophet' is used, especially in the New Testament, in two significations—both as one who foretells and also as one who teaches. In both these may it be peculiarly applied to the Savior, since, in a very eminent degree, he did both. He was not, however, the first prophet on earth, and consequently the first developments of the will of God were not made immediately by him. But holy men of old spoke as they were moved by the Holy Spirit.

This leads us properly to consider, as briefly as possible, a few things connected with the early form and structure of God's moral government. This was formally introduced, in the first instance, under what is styled the 'patriarchal institution', in which the father of a family became at once the teacher and ruler. He was also the priest, so far as officiating at the altar was connected with their worship. To him all the members of the household were obedient, regardless of their age, and after

his death he was succeeded by his oldest son. This was a very beautiful form of worship, and is yet regarded by many as the best adapted to the wants of man. True it is, at least, that what we now term 'family worship' is in many respects quite similar to the patriarchal, but in other respects quite dissimilar. All this was necessary, however, in order properly to prepare the way for another form, still different from the first, but not the present one. For as we go upon the principle that educating the individual mind educates the nation, so God prepared the way for what we call the Jewish religion by introducing His government into families first. As these families increased and began to spread in different directions and settle different parts of the earth, they carried their forms of worship with them; and thus even the heathen nations and idolaters received some notions of the one true God.

This dissemination of the knowledge of the true God opened the way for great and mighty displays of His attributes, and for the regular organization of a national compact. Accordingly, after the lapse of some four hundred years, during which they had abundant opportunity to taste 'the pleasures of sin', we find Moses, a chosen servant of the Most High, standing in the presence of one of the most potent kings of earth, and demanding a release of those families whose fathers had been the heads of the patriarchal worship before mentioned. After a long and splendid series of miracles, this was accomplished, and a short time after, at the foot of Mount Sinai stand these families, while on its summit stands their leader, receiving from God's own finger that code of laws which was to consummate the formation of the national compact. We have now our Savior typified in at least two respects—law-giver and leader—for both were essentially embodied in Moses. But a law-giver may imply a ruler, and that ruler may be a king; likewise, a leader must necessarily be a teacher if he point out the proper way. Now, as these were but preparatory institutions for the Savior, he must be received in these two offices by us, even also as Moses was received in them by the Jews. But the third office is immediately connected with the others; for no sooner was Moses properly authorized, with his commission in his hands written on tables of stone, than he proceeds according to His direction, and sets apart Aaron his brother to the office of High Priest by anointing or *christing* both him and his garments, in order that he might be wholly consecrated to the service of the Lord. Thus we have fairly before us the regular process of things which introduced to the world the three great offices necessary for the moral government of the human race. Nor will their necessity seem less upon more reflection; on the contrary, the more we examine into the nature and application of them the more we see their perfect adaptation to the nature and wants of man. We presume it will now easily be seen that for the Jews to receive Moses as their law-giver or king, and their leader or teacher, and Aaron as their priest, did not consist merely in giving the assent of their understanding that they were such, but in stepping forward and making some effort on their part to throw off the yoke of bondage, and in bringing their gifts and sacrifices to the altar and submitting to the procedure of Aaron as their priest.

BIBLE HISTORY, NAMES, AND CHRONOLOGY.

BIBLE names, history and chronology form one of the most interesting and instructive departments of study to which the student of any rank can possibly refer; yet but little is said and little known of these three important topics. The sneering infidel does not know, while pouring out his contempt for the Bible, that it is the source whence he has obtained the best of his knowledge, and many Christians are not sufficiently instructed in the regular occurrence of those mighty events upon the proper understanding of which rest their eternal interests.

We do not pretend to say, indeed, that a man can not be saved unless familiar with the *history* of the Bible considered purely in a historical point of view; yet it must be admitted that the more we learn of God, the more we look at the development of His own workings, the more our minds will become enlarged, the better will be our conceptions of His attributes, and the better qualified we shall be to enjoy His presence. If we are content to grovel along and *barely* be saved, the less will be our capacity to enjoy, and consequently the less we shall enjoy. Besides, to know more of God makes the good man better, increases his love, strengthens his faith, and brightens his hopes.

Upon the importance of Bible history, its uses and application, an eminent writer has said:

"The formation of man, with all his full-grown powers of body and mind, primeval rectitude, federal character and fall, the promised Savior and his predicted victories, the patriarchal age, the deluge, the foundation of the new world, the settlement of the mother country, the division of the earth, the confusion of tongues and the dispersion, the early settlement of Egypt, the rise and fall of the Assyrian empire, even to the names of all its successive princes from the first to the last, the origin, peculiarities and overthrow of the Hebrew state, the progress and decline of Canaan, Persia and Media, are all familiar topics of Biblical history. Ancient cities, too—Thebes (the No-Amni of Nahum), Nineveh, Jerusalem, Babylon—with all that rendered them the wonders of the world, would be traced to the remote darkness of the fabulous ages but for the Old Testament, the only authentic history of these remote events and records, either in Assyria, Egypt, Phenicia, Chaldea, or Greece.

"No other historian has lived at so remote a period as the exodus from Egypt. Dr. Winder shows, at considerable length, that Moses is the only man who had any considerable materials for Egyptian history; as the ancient learning of Egypt must have been chiefly lost by the excision of the first-born and the disasters of the Red Sea. Since the priests, the more common depositories of learning, usually attend in their wars, the people who were left behind must have been chiefly the common people; so that for a long time after this disaster Egypt was involved in ignorance and darkness; nor is this nation subsequently mentioned in the Hebrew Scriptures until the reign of Solomon. Moses

was the father of history. Infidels have affirmed that there were *astronomical calculations* in Babylon that reached back to a period much farther than the Mosaic history; which, therefore, if true, invalidate the entire account given by Moses. This assertion has received a very conclusive refutation from the astronomical calculations of Bedford. But there is a fact stated by Gillies, in the history of Greece, that confirms the calculations of Bedford. This historian states that, after the conquest of Babylon by Alexander, he eagerly demanded the astronomical calculations that had been carefully preserved in that ancient capital about nineteen centuries. By order of Alexander they were faithfully transcribed and transmitted to Aristotle, who was the preceptor of this prince. And they re-mounted to twenty-two hundred and thirty-four years beyond the Christian era—a period not even so remote as the Deluge. There is no history that can be so safely relied on, or that is so ancient, as the Mosaic history. Every other attempt at history until the reigns of David and Solomon is but a mass of shapeless, rearranged tradition, as corrupt as it is fabulous. Long after this time, indeed, the pages of writers esteemed the most authentic are disfigured by absurd and disgusting fictions. This defect in the annals of earlier times must be every where deeply felt, if we exclude the information obtained from the Bible. There only is the deficiency supplied. Sanchoniathon, Berosus, Ctesias and Manetho are the oldest human historians; but Moses was five hundred years before the first and more than a thousand before the last."

Nor are Bible names of less importance than Bible history. To know the meaning of every proper name in the Bible, and properly use that meaning, would destroy half the theology of the present day, and, doubtless, have a greater tendency to effect harmony in feeling and cooperation in action in the so-called Protestant world than any other one thing we could imagine. In the New Testament, especially, it is of absolute importance that we understand the correct meaning or signification of the leading proper names, else we shall always be groping our way, ever endeavoring to come to a knowledge of the truth and never arriving.

The proper names of the Old Testament form the land-marks by which we trace back the winding current of human life and arrive at its starting-point. Indeed, the very language of the Bible is a monument of its own truth, and consequently of its divine origin.

It is a truth that none can deny, that the names of places, of nations, of tribes and tongues, have received their primitive stamp from the hand of God, and recorded and transmitted to us, by means of a single name, some times of a single man. Thus they become living witnesses to attest the truth of Bible history. Bible chronology also is important in enabling us to fix the occurrence of important events at their proper time, and thus shun the *apparent* grounds for caviling skeptics.

Deeming the three points to which we have now briefly alluded of great importance, we shall endeavor, in some future articles, to speak of them more fully, and place fairly before the minds of our readers a sufficient amount of facts and documents to render the study of Bible history, names and chronology one of the most interesting and useful of studies.

O. A. B.

EDITOR'S TABLE.

CAMPBELLISM RE-EXAMINED.—

Campbellism Re-examined. By JEREMIAH B. JETER, of Richmond, Virginia.

Such is the title-page, and the following is the dedication, of a NEW BOOK that has lately appeared in the literary (?) horizon :

To Rev. H. G. WESTON, of Peoria, Illinois, through whose influence more than that of any other person he was induced to write *Campbellism Re-examined*, the following treatise is respectfully dedicated by
THE AUTHOR.

So it appears, at last, that 'Rev. H. G. WESTON, of Peoria, Illinois,' is the great champion of religious freedom and the exterminator of 'Campbellite heresies'. Really, we did not know our Goliath was so near home. We had always understood from our brethren in Peoria that 'Rev. H. G. WESTON' was very friendly to us, and seemed to wish us God-speed. But we were mistaken, as it would appear from the above. However, not mistaken, perhaps. He may indeed be our friend, and wishing to expose our errors has undertaken to have what is termed 'Campbellism' examined. If we were CAMPBELLITES this might do; but as we have always disclaimed such an appellation, and always claimed the name Christian or Disciple, we think 'Rev. H. G. WESTON, of Peoria, Illinois,' and 'JEREMIAH B. JETER, of Richmond, Virginia,' would both be better employed, and accomplish more good, by examining, preaching and teaching *Christianism* or *Disciplinism*. But if Bro. WESTON was benevolent in his desires to expose our errors, why go away off to 'Eastern Virginia' and procure the aid of Mr. JETER? Did Bro. WESTON distrust his own ability to expose them? Certainly he must presume that we preach and practice errors, or there would be nothing to expose; or, perhaps his benevolent design was not to expose our errors, but more fully to understand the truth of our position. In that case, we must conclude that he applied to a very feeble

source for information, as 'JEREMIAH B. JETER's' first book abundantly demonstrated. True it must be that there is some thing in or about, or in some way connected with, what is called 'Campbellism' that Bro. WESTON wished examined, and therefore procured the services of his good Bro. JETER. Perhaps Bro. WESTON does not like the appearance of a certain small meeting-house that stands not very far from the head of Main street, Peoria, Illinois. We confess, it is not very attractive in its outward appearance, nor is it very magnificent within; yet it may be indicative of some thing not pleasing to him.

We indeed conclude, without attempting to divine any man's motives, that Bro. WESTON intends to oppose us in some form, and that he now stands before us in his true light; and we therefore call upon him, since he has indirectly, if not, indeed, quite directly, thrown down the gauntlet, to come up and maintain his positions, or in a Christian-like manner acknowledge that he is the one teaching and practicing errors, forsake those errors and learn the way of God more perfectly.

It is indeed time that our Baptist friends in all vicinities should know that we could unite and perfectly harmonize if their preachers were not more in the wrong than the preached-to. It has always been too much the case in matters of religion that the mass have relied on the few; thus limiting their views of the true genius of Christianity, and obscuring their mental and moral horizon. And in the same proportion that the great majority has become dependent on the few, in that same proportion the latter have become selfish, arrogant and tyrannical; so that even in our boasted freedom in Protestantdom there is a species of tyranny scarcely excelled by popes, priests and kings. These shackles must be burst asunder; the pure light of God's truth must and will shine into the hearts of our fellow men, and the puny hands of bigoted and jarring sectaries can not prevent its power.

We have many more things to say upon these and kindred topics, but withhold any thing farther at present. We conclude by again calling upon our Bro. WESTON to come forth and meet these matters fairly. We demand it, and shall expect it. Our pages are open to him, and he shall have line for line; or, if he prefer to vanquish this monster 'Campbellism' and make a triumph publicly, he shall be met by a man not older than himself, in the city of Peoria, or any prominent city in the United States. But if, as might appear from his previous course, he distrusts his own ability to 'examine Campbellism', let him select any well-approved and orthodox minister in the entire Baptist ranks, and he shall be waited upon in a Christian-like manner, either through the medium of the press or orally before the public

OUR CONTRIBUTORS.—It will be observed by our readers that we have introduced a kind of special editorial department, which we propose to devote to conversations with patrons and contributors, church news, obituaries, and all the general items of intelligence that may be of interest or profit to our readers and the cause we plead.

In the present number we have been unable to insert many articles from former contributors—not through any fault of theirs, we presume, and certainly not of ours. Having been obliged, as explained in a former article, to change the place of publication, we had no means of giving general notice of it until the issue of the present number. If, therefore, any articles have been sent for publication, they are in the post-office at Springfield; and though we made arrangements to have all documents addressed to the *Sentinel* forwarded, we have not received a line yet. We hope, however, to receive from our old friends their articles regularly. We have already introduced to our readers Elder I. N. CARMAN, of Ohio, and we intend to spare no pains or expense in procuring the best writers of the age, and thus render our paper worthy of a widely-extended patronage.

HAVING, as before stated, received but one or two communications, we are also deficient in church news, except a casual report we have received in our absence from home. In Springfield we had the pleasure of again meeting our old friend and very worthy brother Elder ISAAC ERRETT, of Ohio, who was holding a meeting of some days. It resulted in great good, there being near thirty accessions to the cause of truth. We had expected a minute report of this meeting, as well as the obituary of the deeply-lamented Bro. CHURCH, of St. Louis, Missouri, from Bro. BROWN; but not having received it, we give but a general notice.

SPIRITUALISM.—We have now a work that meets the wants of the age—"Debate on Spiritualism, by TIFFANY and ERRETT." Our Bro. ERRETT, 'whose praise is in all the churches', has most fairly demonstrated in his debate with TIFFANY, a work of more than four hundred pages, that the monomania of the present day, termed 'Spiritualism', can not stand the test with primitive Christianity. All persons wishing to be satisfied on this subject, we will procure the work and supply all demands.

ANOTHER NEW BOOK.—Some one has said, "Of making many books there is no end." So it would seem. They appear before us like rising stars before the telescopic horizon. We have, in another place, spoken of the book lately made by 'JEREMIAH B. JETER, of Richmond, Virginia'. We may have occasion, in some future number, more fully to acquaint our readers with the nature and contents of the book. Suffice it for the present that they know it exists, and if very anxious to examine it, we presume it can be obtained by addressing the author.

CHURCH NEWS.—Bro. MALLORY writes the result of a meeting at Liberty, assisted by Bro. E. F. CRAIG, an able and devoted evangelist, —twelve additions to the congregation.

HAVING, as we presume, sufficiently explained the cause of our long delay, we promise hereafter to be prompt, unless circumstances intervene over which we have no control.

WILL our exchanges please notice the change of post-office, and hereafter address '*Christian Sentinel*, Eureka, Woodford County, Illinois'?

ALL communications, whether contributions or business matters, must be addressed to O. A. BURGESS, Eureka, Illinois.

ALL articles for publication in the *Sentinel* must be received as early as the tenth of the month preceding their appearance.

THE CHRISTIAN SENTINEL.

Volume III.

JUNE, 1856.

Number 9.

THE WANTS OF THE YOUNG CONVERT.—NUMBER I.

THE Scriptures call the young convert a 'babe'. No single term could embody so much of helplessness and want as that by which we name the infant man just entered into this breathing world of trouble and danger. A thousand times it has been remarked that the lower animals are far less helpless and dependent at birth than he. The God of Nature, however, adapts himself in providence to all his works. He opens his hand and satisfies the wants of every living thing. Those wants, many or few, are adequately met. If the infant man is most helpless of all things beginning to breathe the breath of life, the mother's love for her babe is the prototype of all earthly loves; as human reason and skill can make available to the highest degree her care for its welfare. We know no instinct capable of rearing it up to self-protection and disposal. As it is, a majority never reach that period.

Such being the wants of and provisions for the infant natural man, how should we heed the lesson which represents the young convert as a 'babe in Christ'? He is committed to the church as a babe to its mother. He comes not into it, as Adam into Eden, a full-grown man, by the miracle of creation, but a babe, born into existence in accordance with regular, uniform laws. We, as a people, have been untiring in our labors to correct the misapprehensions of the religious world on this point, striving to show them that conversion is not a miracle, but an ordinary effect following the working of a known cause. But have we been consistent with these teachings? That those who teach that conversion is a miraculous work, and the subject of it in an extraordinary sense a new creation, should treat the new convert as a strong man, free from the casualties of infancy, and even incapable of falling, should excite no surprise. Consistency would regard them, on the premises, as all Adams and Eves. But of us it were to be expected that we should show all that assiduous care for the protection, nourishment and growth of new converts that the mother does for her babe. How stand the facts? Have we not, as a general thing, given our labors almost wholly to bringing these 'little ones' into the church, leaving them to shift for themselves while we sought to bring in others? Have we not been like teachers spending most of their time getting scholars enrolled in their schools and but the meagre remnant in teaching them; or like shepherds continually putting sheep into the flock, and so neglecting to

feed and guard those already gathered? How many lambs have sickened and died, or strayed away and been torn by wolves, for lack of a gentle shepherd to fold them in his arms and bear them away from danger? How many scholars have played truant hopelessly, from not being watched and kept at school and in proper classes? Or, returning to the figure given us by the Apostle, how many 'new-born babes' have perished for lack of being fed with 'the sincere milk of the word' and other requisite attentions? Let the history of many a once flourishing church, now extinct, answer. Warning has been taken, thank God, by many of our congregations, and a policy adopted consistent with the stubborn fact that Christ is ever preached most loudly by ACTIONS, not by words; so that the most important means, not only of promoting our personal salvation, but of leading others to be Christians, is beginning to be realized to be, not a superior theoretical knowledge of Christianity manifested to them, but that preëminently designated by the Savior as the converting power, when he says, "Let your light so shine before men that they may see your *good works* and glorify your Father who is in heaven." But whence spring these 'good works'?

Let us talk together a little, in very plain, homely style, with our divinely-prescribed figure of 'the babe' steadily before us. No body expects 'work' from the new-born infant. A deal of rearing must be done first. The little ones require both nourishment and protection. After all, many, very many of them die in infancy. Some, prospered in life, growth, health and strength, become able to sustain themselves, and, in turn, rear others to the estate of manhood. Who shall say it is otherwise with 'babes in Christ'?

But the means of rearing an infant are various, and must not be used interchangeably or at random. To give clothing in place of food, or exercise instead of rest, would be madness, or murder—as you prefer, among terms not greatly distinguished in latter days. What is the first great need of the infant? Nourishment is, perhaps, the reply. "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." But is knowledge the first requisite? "Grow in *grace* AND in the knowledge of the truth." Read we again, "Add to faith *virtue*, and to virtue knowledge." There is one thing, then, that precedes nourishment. The infant just born must, first of all, have the breathing process fairly and firmly established; it must have air, and, if it come not at once to the breathing thereof by its own instinctive efforts, aid must be given it till the inhaling and expiring of the wondrous fluid becomes a fixed, regular process; otherwise, the little, incipient, vegetable sort of life is extinguished at once. To crowd upon it, at those critical moments, the maternal fount of nourishment would be the destruction of that nascent existence. We might here speculate as to the fate of one so destroyed, and suggest the inquiry whether it could even be spoken of as 'a living soul', to say nothing of an immortal spirit. But the primary importance of breath must be sufficiently palpable. What is it, then, in the 'second birth'? "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." "Arise, and be baptized, and wash away thy sins, *calling on the name of the Lord.*"

The Spirit regenerates, or begets, and we are 'born of water' in baptism; and so closely follows prayer, that it is spoken of as if actually coincident with, or a part of, the birth itself. And why? Because, whosoever shall thus 'call on the name of the Lord shall be saved' from the death so imminently risked at the critical moment of beginning to live. God has promised us the great preservative of life for the asking, if we ask not amiss, but in obedience, as was enjoined upon Saul. That preservative is the Holy Spirit, which he promises to give 'to them that ask him'. How beautiful the analogy! The babe, with lungs and blood all fitted to be acted on by the strength-imparting atmosphere, gasps for it, receives it, has its nerves energized by that wondrous hidden fire extracted from that air—which is so like to spirit as to be the same word in the ancient tongues—and those nerves at once have power to produce action of the muscles for extracting the nourishment provided by nature, so that the little form is built up and grows strong to full maturity, if hindrances do not interpose to suspend the marvelous process. So when the heart is purified by faith, and the whole soul 'in obeying the truth', a pure temple is furnished, ready for a pure inmate, a Holy Guest, which alone can preserve it from falling to decay. Hence the promise to him receiving remission of sins, "You shall receive the gift of the Holy Spirit." "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts." The Holy Guest comes not uninvited, nor even then, except into a holy temple. And just as we enlarge that temple and make it more holy, we shall receive still larger measures of the Spirit, provided we 'pray without ceasing' for such blessed result. Well may we sing, therefore,

"Prayer is the Christian's vital breath,
The Christian's native air."

The babe in Christ must have this air immediately or die. The church should feel no confidence in the new convert's living till they have got his breathing well established. The nourishment of the 'sincere milk' must then be faithfully administered, and other conditions of health and growth observed, which we may successively notice. I. N. C.

ASHLAND, Ohio.

ELEMENTARY TEACHING.—NUMBER IV.

To believe and not to act constitutes one of the most fatal theories which has ever been introduced into the Church of Christ. That Christ can be received in *one* or *two* of the offices we last mentioned, and rejected in the other, is a human doctrine or theory, and has not the authority of divine truth to sanction it. Moses gave a distinct and positive enunciation concerning his last successor: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me."—Deut. xviii: 15. This was fulfilled in Joshua and other of his successors, but fully and clearly in the person of the Messiah. To dis-

obey the Mosaic law was death. Those under that dispensation died without mercy by the mouth of two or three witnesses. Now if such was the strictness with which they were obliged to receive and obey the commandments of Moses, how much more will men be called upon to obey Christ. Hence, to believe and not to act, as we have before said, is not in harmony with the position which Moses occupied as a type or representative of the Savior. But as King especially, it must be granted that no other one can rule, no other one can make law. As with Moses, so with Christ: they had the authority to make law, to require compliance to that law, and inflict the attached penalties upon all delinquents.

But still farther: In an earthly kingdom or empire, as those of Europe, for any and every man to institute his own *opinion* for law, it would be open *rebellion*, and he would immediately be punished as a rebel, or traitor. No less true is it in the kingdom of Jesus Christ. He has 'all authority in heaven and in earth'. He has, therefore, a right to enact such laws as He may deem best adapted to the wants of His subjects. These laws *can not* fail being the best possible, since He has all wisdom, all goodness and all mercy, as well as 'all power'; thus combining in His own person all the attributes necessary to make man happy now and for ever. Since there is a regular form of government—moral government—over the world, it could be no higher folly in man to be a traitor to his political forms of government and expect to shun the law, than to God's moral government and expect to shun His law. But even comparing different degrees of the same species of rule or legislation, we could then emphatically inquire, with the Apostle Paul, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"—Heb. ii.

But we need not dwell longer upon this point, but proceed directly to some special enactments and examine them.

"He that believeth and is baptized shall be saved."—Mark xvi: 16. So spake the Messiah after commanding the Apostles to go into all the world and preach the *gospel* to every creature. In this, as in other cases, belief becomes immediately necessary. But this would not have been required had not the world been capable of believing, and had there not been some thing to believe. Now what was the thing to be believed? Christ would certainly not have required faith in some thing the world did not or could not hear; they could hear nothing but what He commanded His disciples to preach; He commanded them to preach nothing but the *gospel*, and therefore the *gospel* was the thing to be heard and believed. But what is the *gospel*? and where is its history found? Is it a mere theory? Did our blessed Savior live and die upon the earth, suffer more than *humanity* could suffer, and do it all to leave the world in vague speculations and dark surmises as to His real character and mission; or did He fully demonstrate His right to all He claimed, and in a clear, forcible and tangible manner present the world with a system of salvation, written in characters of blood drawn from His own body on the tree? The latter must be the inevitable conclu-

sion of every one who regards his own present and eternal welfare, and who candidly investigates the pages of sacred truth. But again we inquire concerning the *gospel*, its history and nature. We have some times heard the whole *Bible* affirmed to be the *gospel*; others, not so extensive in their researches, have taken, as we have shown in a previous article, its date with Abraham, Moses, etc. But if we refer to first Corinthians xv: 1-4, we shall find precisely what the *gospel* is in *fact*: "That Christ died for our sins, was buried, and rose again." This is what Paul first *preached*, then *declared* or repeated. To consider the *gospel* in its etymological signification, we style it *good news*. That it agrees in meaning, both in fact and etymology, must be apparent to all who regard man in sin, since it must be good news indeed that proclaims a Savior once slain, now arisen *for our sins*.

We have now precisely what the Savior commanded His disciples to preach as they went into all the world: the *gospel*—His death, burial and resurrection; the *good news* that man might now be released from the thralldom of sin, and place himself under the protection of the Lord of Lords and King of Kings. How unlike the present system of preaching must have been the simple enunciation of those simple facts. We can not be astonished at the little effect that is now produced upon the world by preaching, when we consider that the Apostles preached nothing but the *gospel*, and most of the present preachers preach *every thing else* but the *gospel*. To give opinion for scripture, and human philosophy for divine teaching, has for many years been so much the order of the day, that those of us who are urging a return to 'primitive Christianity' are deemed heretics, and are strictly avoided by many of the so-called orthodox.

Having the *gospel* now before us as defined by the Apostle Paul, we may now look for its application. We have already quoted, "He that believeth and is baptized shall be saved." Now simply to believe is a matter of perception, understanding and judgment; but to have faith, as before shown, includes also action, for "faith *works* by love and purifies the heart." If, however, the simple reception of these facts had been sufficient, certainly the Savior would not have connected any institution or ordinance with it. Why, then, do men abrogate the statutes of Christ, or why do they "break even the least of His commandments and teach men so"? Surely not for any reward they expect to get, for He has said, "such shall be called least in the kingdom of heaven." But let us view explicitly the *application* of the facts of the *gospel* to the wants of the sinner. As a first requisition we have faith, secondly repentance, and thirdly baptism. Faith brings the sinner to Christ; repentance brings him to God; and baptism brings him into the three awful names, Father, Son, and Holy Spirit. Now it will be easily seen that to stop short of all these is to stop short of the blessing, since it is through the influence of the Holy Spirit that we are to be kept and receive comfort and consolation; and as the Comforter was not promised to the world, it must follow that we must come into possession of it by the requirement laid down. Furthermore, that our faith must be in *Christ* is plain from the fact that He has been presented by

His Father as our Prophet, Priest and King; and it remains for us to decide whether we will or will not receive Him as such. Secondly, that repentance must be exercised toward God is very evident, since it is the law of God that sinful man has broken; hence we are called upon as sinners against that law to repent of the transgression. And that baptism refers not only to the Father and Son, but also to the Holy Spirit, needs no argument, since there has been this express command—baptizing *into* the name of the Father and Son and Holy Spirit. But these, again, have their especial application to the death, burial and resurrection of Jesus Christ, all of which were literal; but the application is, in one sense, figurative—that is, the death of the sinner is a death to sin. Now this death to sin must take place whenever the heart is in a proper state to receive and acknowledge Christ. But to be dead *to* sin and freed *from* it are quite different propositions. Faith, however, in its true acceptance, both makes dead to and frees from sin, else it could not 'purify the heart'. But here we must be careful that we do not substitute the belief of facts for an active faith that works by love, and thus introduce the system of 'faith alone', so much relied on, and yet so utterly without foundation in the word of God.

It is true, we are said to be justified by faith, the word 'only' or 'alone' being inserted by human authority; but even in this we must bear in mind that there is a distinction between justification and salvation, else the terms need not have both been used in the New Testament. But to see the proper connection between being dead to sin and freed from sin, let us examine the Apostle Paul in Romans vi. In this chapter the Apostle very fully presents the entire subject, but arrives directly to the point in the seventeenth and eighteenth verses: "But God be thanked, that (*because*) ye were the servants of sin, ye have even obeyed from the heart that form of doctrine which was delivered you. Being *then* made free from sin, ye became the servants of righteousness." It appears, then, that Christ was delivered for our offenses, raised for our *justification* [Rom. iv : 25]; but we are *freed* or *saved* from sin when we obey from the heart that form of doctrine delivered us. It is, therefore, evident that obedience is inseparably connected with freedom from sin. But being dead to sin must necessarily precede being freed from it; for a death always precedes a burial, and as there is a burial in obedience, the death previously occurred. Furthermore, it is shown that Christ became the author of eternal salvation to those who *obey* Him [Heb. v : 9]—not those who obey men, or the commandments of men, but those who obey Him. Hence obedience becomes a positive institution, and applies to all, in every rank and standing. Nor does it seem at all consistent in any respect—and more especially with professing Christians—for some lightly to regard and others wholly disregard the positive enactments of our Lord and Savior Jesus Christ. That intelligent men *must* obey is as evident and positive as any truth in the entire New Testament; and it is the height of folly, nay, 't is madness, to defer.

But right here we are asked, What is the necessity of all this? why be so particular about the observance of mere outward forms? For an

answer, go ask the leper [2 Kings v.] why he dipped in Jordan seven times, and he will tell you he did not want to; he will say he was angry when he was told to do it, and thought the rivers of Damascus—Abana and Pharpar—*better* than *all* the waters of Jordan; but will conclude by saying he *obeyed* the 'Prophet in Israel' and was healed. But why, Naaman, did you dip *seven* times? would not six have answered the same purpose? Naaman will respond, The 'Prophet in Israel' said *seven*. But why, Naaman, did you *dip* yourself? why did you not sprinkle the water upon you? And he will again respond, The 'Prophet in Israel' said wash, and I was compelled to dip myself before I could wash. Go ask Moses why he made a *brazen* serpent, or why he made a serpent at all; and he will tell you it was the *command* of God, and he must obey. And thus we might continue through the entire catalogue of instances recorded in the Bible, showing that the voice of God must be obeyed in order that the blessing might be enjoyed. Now, says the Apostle Paul, these things were for our 'examples'; and this being true, where in reason or truth can be found the basis for salvation without obedience? Since, therefore, the blessing is obtained in obedience, and that blessing with us being the remission of or freedom from sin, who dare raise a voice against the law of the Most High, that contains the choicest boon ever granted to man—the forgiveness of sin?

Having seen the necessity of obedience, we may look at what we some times term the philosophy. It will consist briefly in this: that whatever may be the thoughts or intentions of any person, they are not known until expressed in words or actions; hence a man may become exceedingly religious in his *own mind*, but, never having performed any overt action, his fellow beings are not witnesses, and, upon the slightest provocation, he can break his good resolves, and no one will be any wiser for it. Here obedience comes in to the relief, and a man is called upon to publicly express what he has concluded in his *own mind*, and thus commit himself before the world. He then feels that the eyes of all are upon him; he has honor, reputation and character at stake, all of which form strong incentives to a perseverance in the adopted course. Upon this principle, our Savior has taught us that men are to acknowledge Him '*before the world*'; and He will then acknowledge them before His Father and the angels.

Having seen the connection between the death of our Savior, and the death of the sinner to sin, and the absolute condition upon which we are freed from sin, we come now to consider the application of His burial and resurrection. We have already seen, in Romans vi., that we are freed from sin by obedience, and it is now proper to consider the form and order of that obedience, in order fully to apply the burial and resurrection now before us. By examining Romans vi. again, we shall find that those the Apostle addresses had been baptized into Christ, and by being baptized *into* Christ were baptized into His death. They were, therefore, continues the Apostle, buried by baptism into death. We have now the instrumentality by which we are buried—viz., baptism; and also *into* what we are buried—viz., death. The specified

object of baptism, therefore, as well as the figurative application of the burial (for we are *buried* by baptism) to the burial of Christ, can not fail to appear very evident. For as it is the blood of Christ that cleanses from all sin [1 John i : 7], and as that blood flowed only in the death of Christ, it is very evident that we must be placed where that blood is in order to be cleansed from sin by it, as it would be impossible for one thing to be cleansed by another unless they came in contact. This takes place in baptism, as the Apostle plainly states that we are buried into the death of Christ. But baptism is a command—some thing to be obeyed; for Christ and His Apostles *commanded* it. This, therefore, beautifully harmonizes with what we have before shown, viz : that obedience is necessary to the forgiveness of sins; and this obedience has a direct reference to baptism; baptism to the death of Christ; the death of Christ to the blood of Christ; and the blood of Christ to the forgiveness of sins. The resurrection will now be easily applied and understood—that like as Christ was raised up from the dead, even so also we should walk in newness of life.—Rom. vi : 4. For as Christ arose to die no more, so may the one raised from the emblematical grave arise to lead a new life, being freed from sin. Having thus the premises before us, we can see no possible grounds for objections to baptism FOR the remission of sin; much less can we see how any of our religious neighbors, with a strict regard for truth and honesty, can accuse us of ascribing the merits to the *water* instead of the blood of Christ. And while they allege that we place too much stress upon water, or baptism, they forget that they have selected faith, and place more stress upon it than we do on baptism. But if it were true that we, as a body, had selected baptism *only*, still we should but be on an equality with them, since they urge that “justification by faith only is a wholesome doctrine and very full of comfort.” But we do *not* occupy any such exclusive position, nor have we ever. It is a position that our opponents have attempted to force upon us, and thinking of course they must condemn us, have made their ‘man of straw’ and valiantly demolished it. Our position ever has been, as we have shown during these articles, always to *connect* the means of salvation and let each perform its proper part; in doing which we presume it is fairly shown that faith *in* and obedience to Jesus Christ are necessary in order to salvation from or the forgiveness of past sins. But our friends do not approve of such a construction, insomuch that he is regarded as doing God service who can cry the loudest against us. But it is a matter of great question, at last, whether ‘Diana of the Ephesians is so GREAT’, or whether the craftsmen are losing their wealth; whether our views are really so heretical, or whether their foundation is in danger. But we are glad to know that great changes are continually going on for the better, and trust the day is not far distant when men will prefer preaching the pure gospel of Christ to the man-made systems of the present day. To view the simple form in which the gospel appears—the faith in, the repentance towards, and the baptism into—is to place before our minds the easiest possible method of complying with the requirements of our Savior. But to spend days and weeks at ‘mourning benches’, to ask God

to do things He has never promised, to persuade men that sins are pardoned before they have complied with a single requisition, and to despise and reject the positive institutions of the New Testament because they do not suit our *feelings* or fancies, or because they come in contact with our *systems*, are positions and practices wholly incorrect and unscriptural. In short, no position can be taken except upon the pure word of God that will give perfect security and enjoyment. To stand thus upon the “foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone,” should be the desire and effort of every professing Christian. And to unite upon such a basis, undisturbed by the traditions and commandments of men, would be the most glorious achievement of men.

Such is our object, and such the purpose for which we labor; and, notwithstanding opposition from every quarter may arise, truth must prevail.

Having now presented in these articles a few elementary principles, we shall dismiss the subject for the present, but may at some future time present some thing farther upon the elements of the gospel.

O. A. B.

THE NATURE OF REPENTANCE.

So much has been said and written on this theme, that it is puzzling to decide what else to say, or in what different manner, even when one is morally certain that much ignorance and confusion of thought yet prevail concerning it.

What is the thing enjoined in the command to ‘repent’? Etymologically, as has been a thousand times repeated, it means a ‘change of mind’. Its currency, however, was some thing altogether more definite in the original tongue, always implying such a change of mind as resulted in a permanent change of action. Hence, by metonymy of effect for cause, it was called *reformation*—a term very safe to use, provided we always bear in mind, practically, that no external act, nor change of action, is any thing more than a necessary and unvarying effect of the some thing in question as a cause.

There is much to be said concerning the nature and essence of repentance, *a priori*, in view of the known attributes of mind. For present purposes little of this is needed, but more induction from bible facts. Suffice it to remark here that ‘change of mind’ might refer to a change in either or all the three divisions of mind—intellect, sensibility, or will. Of these, only the will is free. Intellect and feelings always act under a law of necessity; for proof of which the reader is referred to his own consciousness, time and space forbidding the logical proof of it here.

All commands, then, are addressed directly to the will. The things commanded may divide into four classes—actions of body, of the intel-

lect, of the sensibilities, and of the will itself. The fulfillment of the first and last of these is direct, of the others indirect. We can not believe by willing it; but if the will place proper and sufficient evidence before the intellect, it must believe by the sternest necessity. It does not feel thus or thus at will; but by voluntarily holding its position before the mind as are related to certain feelings, those feelings naturally follow. No action is so indirectly produced as this, the result of an indirect effect wrought on the intellect, and as is mentioned. The self-acting of will and its action upon man are simple, though utter mysteries except to the conscientious. What repentance is, essentially, we must first know to what species of acts to refer it, and then ascertain the individual case. One well-defined case of conversion, detailed by Inspiration, should furnish us the required data. Take that of Pentecost. When the Jews were commanded to repent, they were already 'pricked in the heart'. The evidence produced belief in the preaching, and that belief produced anguish of feeling, which, in turn, caused that agonizing cry, "What shall we do?" Here are full effects upon intellect and sensibility; still the command is to repent. The action required must, therefore, be either a simple self-disposition of will, or an outward action or course of action. Let us see. The command is "Repent, and be baptized." The latter item is an outward action, but the phraseology precludes the idea that it is repentance, or any part of it. The connective 'and' plainly indicates two things. Nevertheless, taking baptism for one, for any thing in the precept itself, the other may be an additional outward act, or a simple act of will. To decide this point, look at the record of their obedience. "As many as *gladly received the word* were baptized." There is no account of any other act preceding their baptism. In this *gladly receiving the word*, therefore, repentance must in some way consist. In what general class of acts must it fall? Not in belief, or the act of the intellect in accepting the word as true, for that had been done. Not in the exercise of feeling, for that also preceded and was any thing but gladness. And as we can see no traces of any thing external in 'receiving the word', it must have been an internal act. The only part of the inner man remaining for it to fall upon is the will, unless some other department have a second specific act assigned it, and the will, the governing power of all, be left without any direct act terminating upon it. This is improbable, because the system proposes to sanctify the whole body, soul and spirit. That it is a direct act may be inferred, also, from the phrase 'repentance from dead works', which must refer to the will directly as the immediate source of all actions. Paul, at Athens, cites the judgment as the reason of God's commanding all men, every where, to repent, manifestly because judgment always turns upon the intention or will underlying the acts judged. And in our principal case argued from, Peter first held up Jesus as elevated to the throne of the universe, which would require every will in it to be subject to His. Conviction upon this grand point being gained, the command to repent most naturally points directly to the will and that alone.

What specific act of the will, therefore, is repentance? Simply renouncing the pleasure of self as its ultimate choice, and adopting, instead, the pleasing of Christ, the rightful Sovereign. While the Pentecostians were conscious that their wills were in rebellion against Him, the full intellectual conviction that He whom they had murdered was now "both Lord and Christ" could only cause dread and sorrow; but on yielding to the command to give up their selfish wills to Him, it would naturally be '*gladly receiving the word*' of command; for they would perceive themselves thereby coming to His side and within His smile and protection. For not only must baptism, the outward giving-up and becoming demonstratively a subject, follow such repentance necessarily, but so must every other act commanded, so long as the will continued to hold itself in the direction of Christ instead of self.

This is 'repentance unto life'—a some thing far deeper and mightier than either sorrow for sin or outward reformation. Many insist that restitution is the leading idea in repentance. Grant it, and 'repentance toward God' is giving back the will stolen from Him and appropriated to self by submitting it to Christ. This supreme love to God induces, of necessity, full obedience, and implies equal love to our neighbor, which secures, of course, outward restitution if he has been wronged. To direct repentance, a definite act points the will in its new path, without which it must grope in uncertainty.

I. N. C.

ASHLAND, Ohio.

"THE BIBLE TIMES"

Is the title of a new paper, of which we have received the first number, published at Baltimore, by T. H. STOCKTON. A prominent object of this paper is, to discuss the propriety and secure the funds to publish the sixty-six books of the Bible in separate volumes. It has always been unaccountable that such an edition of the Bible has not been in print, either in England or America, with volumes small and type large enough for comfortable reading. There has been no choice between handling a clumsy and heavy quarto, or folio, that requires the family stand, or makes the arms ache, and injuring the eyes with a book printed on thin paper and small type. How comfortable it would be if, in reading a prophet, or the Psalms, or a gospel, or an epistle, or any particular book of this, not only book of books, but library of books, we could have a neatly-printed volume containing just what we need at the time, and no more. Strange that the only exception to this sense of comfort and protection of the eyes should be exactly where it is most needed.

In all valuable and popular literature we have the choice of scores of editions. The works of Johnson, Scott, Burns, or any noted author, can be had in one, three, five, ten, or twenty volumes. There is not a drama of Shakespeare that can not be had by itself, while neither Paul, or Isaiah, or Luke, or any divine author, has been published sin-

gly, in a respectable style, so far as we know. We cut the following from the *Bible Times*:

"An article in the *Edinburgh Review* for October on 'Paragraph Bibles' has excited no little attention. After some remarks on what 'might have been fairly expected in publishing a work which is of such momentous consequence to us all, both here and hereafter,' the writer proceeds thus:

"But the very reverse of this is the case. There is no other class of works, whether we regard the size, the type, or the distribution of the letter-press, in which we find that so little has been done to assist the reader and so much to perplex him as in the Sacred Scriptures. If it had been the object to multiply their difficulties, to prejudice their meaning, and to deter men from the perusal of them, we doubt whether the most accomplished Jesuit could have devised any more effectual mode of publication than that which has been generally adopted and almost universally prevails. No works of inferior value could have maintained their ground against the treatment they have encountered."

Christian Age.

THE LEADING MAXIM OF THE AGE.

SINCE Noah's Flood o'erwhelmed the earth,
In prosperous times and those of dearth,
Some one maxim, all may find,
Has moved all operating mind.

Now search all nations near and far,
From California to the Czar,
For one short but potent phrase,
A key to all man does and says,
And no one, I am sure you'll say,
Is competent but "Will it pay?"

Wealth, 't is known to every one,
Is always sought for 'under the sun';
For it the Jew would sell his soul,
And all things else at his control.
And the Yankee, he would, too,
Accumulate and richer grow;
With him a thing is wrong or right
According to its *dollar might*.
He's tried the land, tried sea and air,
Tried all that's foul and all that's fair;
He's tried religion, through and through,
And politics, if that would do;
He's peddled clocks, sold wooden spices,
And tried machines of all devices;
But, be his business what it may,
The *balance-wheel* is, "Will it pay?"

This searching test is tried by all
Who of their business think at all.

The farmers and mechanics say,
Of this or that, "Now will it pay?"

The merchants, with their lawns and laces,
And coarser things for *brawny faces*,
They use this rule a *thousand ways*,
And never sell unless it *pays*.

The preacher, in his robes of white,
Possessing all the spirit's might,
Will preach, when that he does at all,
Just where he has the loudest call—
That is, respond with *yea* or *no*,
According to the proffered *pay*.

The politician—wily man—
Hoaxes every one he can;
He's wire-working all his days,
And favors any thing that *pays*.
He'll mount the stump, and tell the crowd
What others did and what he would;
Their will he'll promise to obey,
But always keeps in sight the *pay*.
All laws he'll alter, make some more,
He'll favor rich and favor poor;
For North and South he'll vote a *yea*,
And take the *White House* for the *pay*.

Of those who plead the law, of course,
If skill they have of any force,
What they'll do I dare not say—
Make any plea they find will *pay*.

The young man in his nineteenth year,
Who for his parents has no care,
Replies, when taught religious ways,
"Dear father, no, that never *pays*."

The maiden who is five-and-twenty,
Whose suitors once were quite a plenty,
When wooed by one of *ancient day*
Would sack him quick if that would *pay*.

There's one more class—a num'rous one—
We'll notice yet before we're done;
'T is that one on the church-rolls found,
From motives we'll presume are sound,
But, from their acts, we're led to fear
The major part's but half sincere.
'T is from the heart the mouth doth speak,
And hence we judge their faith is weak;
For in their talk quite sure are they
To only speak of what will *pay*.
In short, 't is true of all the world,
As round and round by earth they're hurled,
Engaged in battles and affrays,
They never work unless it *pays*.

"THE EARLY LIFE OF SIR ISAAC NEWTON."

MEN of great learning and talents, whom all people admire and praise, are found to be more modest than persons not so wise and good. Sir ISAAC NEWTON was one of those great, and, at the same time modest men. When a little boy at school, he surprised every body by the curious little machines which he made with his own hands. He had a number of saws, hatchets, hammers, and other tools, which he used very skillfully. A wind-mill being put up near the place where he lived, he frequently went to look at it, and pried into every part of it, till he became thoroughly acquainted with it and the way in which it moved. He then began with his knife, and saw, and hammer, and made a small wind-mill exactly like the large one; It was a very neat and curious piece of workmanship. He some times set it on the house-top, that the wind might turn it round. He also contrived to cause a mouse to turn his mill. This little animal being put inside a hollow wheel, its endeavors to get forward turned the wheel and set the machinery in motion. There was also some corn planted about the wheel, and when the mouse tried to get at the corn, it made the wheel go round. Having got an old box from a friend, Isaac made it into a water-clock—that is, a clock driven by a small fall of water. It was very much like our common clocks, and about four feet high. At the top was a dial-plate, with figures of the hours. The hour-hand was turned by a piece of wood, which either fell or rose by water dropping upon it. This stood in the room where he lay, and he took care, every morning, to supply it with plenty of water. It pointed out the hour so well that the people in the house would go to see what was the hour by it. It was kept in the house, as a curiosity, long after Isaac went to college. The room in which he lodged was full of drawings of birds, beasts, men, ships, and mathematical figures, all neatly made up, upon the wall, with charcoal. When Isaac grew a little older, and went to college, he had a great desire to know some thing about the air, the water, the tides, and the sun, moon and stars. One day when he was sitting alone in his garden, an apple happened to fall from a tree to the ground. He then began to ask himself, What is the cause of the apple falling down? Is it from some power or force in the apple itself, or is it the power in the earth, which draws the apple down? When he had long thought about this subject, he found out that the earth attracted or drew the apple down, and that this power of attraction is one of the laws of nature. By it, loose objects are retained upon the surface of the earth, instead of flying abroad through space. You have learned that this earth is a globe, which turns over day after day. It is attraction which gives weight to objects; hence it is some times called gravitation, which means nearly the same thing as weight. Isaac Newton also discovered that all objects whatever have an attraction for each other, and always in proportion to their size and the distance at which they are placed. Thus the moon, though a large globe, is under the attraction of the earth, and the planets are under

the attraction of the sun. And it is by attraction they are all made to keep their proper distances from one another. These discoveries were justly considered as the most important ever made; and for his having made them, reflecting men will ever venerate the name of Newton. He was also the first who showed that every ray of light from the sun consists of several different colors; and he made known many other curious and wonderful things which were never known before.

He was of a mild and equal temper, and was seldom or never seen in a passion. He had a little dog which he called Diamond. He was one day called out of his study, where all his papers and writings were lying upon a table. His dog Diamond happened to jump upon the table, and overturned a lighted candle, which set fire to all his papers and consumed them in a few moments. In this way Newton lost the labor of many years. But when he came into the study, and saw what had happened, he did not strike the little dog, but only said, "Ah, Diamond, Diamond! thou little knowest the mischief thou hast done!"

Though Isaac Newton was a very wise and learned man, he was not proud of his learning, but was very meek and humble. He was kind to all, even to the poorest and meanest man. Though he was wiser than most men, yet he said, a little before he died, that all his knowledge was as nothing when compared with what he had yet to learn. He was some times so much engaged in thinking, that his dinner was often three hours ready for him before he could be brought to the table. He died in the year 1727, at the age of eighty-five.

Christian Age.

A NEW-YEAR'S ADDRESS.

BEFORE THE OFFICERS AND STUDENTS OF WALNUT GROVE ACADEMY.

SLOWLY but steadily the wheels of Time are rolling us onward. Another year has just been launched into the unfathomable depths of vast Eternity, and with it thousands of our fellows have been summoned to try the dread realities of the invisible world. With what emotions of heartfelt gratitude should we, who have been spared, express our humble and unfeigned thanks for the numberless blessings bestowed on us at every state of our worldly existence.

The beginning of a new year introduces, as it were, a new scene in life. It is then that many old alliances are terminated and new ones are formed; most pledges are made redeemable at that period; many hopes are then realized or blasted—in short, the whole round of our affairs is then revolutionized; we continue life's journey under new relations, we organize new plans—in a word, we become new creatures.

The steps that we are now about taking may decide our eternal destiny; at least, they will undoubtedly have an important bearing on all our future operations. How very necessary it then becomes that we should narrowly scan all the circumstances with which we are surrounded. Let us, then, deliberately look around, intent upon discovering the

true nature of our present position; and let us learn, if possible, what responsible obligations are incumbent upon us as members of the human family, as citizens of an enlightened and rapidly-growing republic, and as devotees to the spread of the Christian Religion. A proper response to this momentous inquiry will require a general retrospective survey of actions in both the political and ecclesiastical world, and an examination of their present developments.

Eighteen centuries have elapsed since our Savior's advent to our world. At that time almost the entire family of man were engulfed in heathenish ignorance and wicked abominations, a specimen of which we have in the notorious edict of Herod for the slaughter of all young children in and about the city of Bethlehem, that the destruction of the new-born king might be effected. Other manifestations of the great enormities characteristic of those times are to be seen in the sacrilegious and licentious festivals that were instituted in honor of their wicked and monstrous deities. During the Savior's short sojourn among men, he organized a small band of followers and instructed them in the great constitutional principles that were to be recognized in the institution of a new government which was to be set up after his departure from the earth, and which was to spread its dominions, ultimately, so as to include all nations of the globe.

This new organization, at the first, met with violent opposition from every quarter of the world. Its propagators and defenders were persecuted by all the vile means that the wicked ingenuity of man could invent and bring to bear against them. They were scourged, were stoned, were crucified, were burned, were, as the Apostle has beautifully told us, "in perils of robbers, in perils by water, in perils by their own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils by sea and in perils among false brethren." All the powers of darkness seemed combined in their opposition the new kingdom. But, with their whole concentrated force, naught was accomplished save the development of their own insignificance; for steadily the new institution prosperously advanced, accumulating adherents at every opposition, and finally the tide of power turned in its favor—kings and men of authority became its professed citizens.

Vanquished in his first attempt to destroy the scheme which was designed to restore man to that estate from which, ages before, he had seduced him, our great arch-enemy rallied his forces for another desperate conflict. His ministers were initiated into the Christian kingdom, and, by their artfulness and hypocritical regard for the prosperity of the Holy Cause, they obtained peaceable possession of the important posts in the government, and gradually succeeded in so modifying all the great and fundamental principles of Christianity as to prohibit the mass of mankind from reading those writings which contain their development. The Bible was taken from among the people, and the concentrated powers of these nefarious agents, an embodiment of which was personified by the Pope of Rome, became a substitute for the teachings of that sacred book. With Christianity thus corrupted, His Satanical Majesty seems to have contemplated victory as no longer dubious. He

issued his proclamations, commanding all men, every where, to rally under his diabolical standard or they would be submitted to inquisitorial racking in this world and to purgatorial torments in the world to come. Thus enthroned, he for a while rode on triumphantly. But his iniquitous power was destined soon to be shorn of its supports; for that progressive principle inherent in the human mind soon induced attempts at surmounting this barrier of its wicked antagonist. The Bible in its purity was spread before a gazing, wondering and wicked priesthood, and shown to be diametrically opposed to their presumptuous claims.

The Reformation thus commenced by Martin Luther, and that was supported by such daring spirits as John Calvin and others, soon resulted in the alienation of whole nations from the dominions of Popery. The Bible was spread 'broadcast' among the people. Whole nations are now privileged to sit by their firesides and peaceably peruse that holy volume, and are allowed to practice its precepts according to their own understanding, without fear of molestation. The Man of Sin has been compelled to vacate the so-called chair of St. Peter; and though he was reinstated by the profligate French, his tenure is of very doubtful duration.

Having thus reviewed Ecclesiastical History, let us, for a moment, take a view of the world from a political point.

From this eminence we are at once presented with many unwelcome features in the developments of human nature. We discover scenes of violence and confusion that were not to have been anticipated from a being possessing such ennobling faculties as are inherent in man. The whole scene appears blurred with wickedness and bloodshed. In the back-ground may be seen a Semiramis, at the head of her many thousands, spreading devastation over many luxuriant and flourishing regions, compelling the unfortunate inhabitants to contribute their hard earnings for her to squander in the erection of gorgeous specimens of architecture for her own selfish gratification. Somewhat nearer is seen a proud, haughty and childish Xerxes leading on his millions for execution on the plains and in the mountain-gorges of classical Greece. Still nearer we discover an ambitious Alexander urging on his countrymen to the destruction of unoffending millions to gratify his insatiable thirst for power and dominion. In another direction we see a presumptuous Hannibal essaying to surmount the hitherto impassable barriers of nature that he may accomplish a sworn vengeance against the Roman Empire. What millions of treasure are squandered, and what numbers of citizens are butchered by the inveterate antagonists in their wicked contention for the mastery of the world. The scene closes; the Carthaginian city is captured, sacked, and burned to the ground. And there is Cæsar, destroying two millions of his fellow creatures in his desperate efforts to seize the reins of empire. Nearer we see countless hordes of northern barbarians laying waste the whole Roman dominions. Still nearer the whole European continent appears covered with the crimson gore poured out in supporting the claims of that ecclesiastical monarch who assumed that he was the vicegerent of God. Near at hand the entire civilized world seems in convulsions from the ambitious policy of the French, instigated by the unparalleled aspirations of the notorious Bonaparte.

If we now return and narrowly canvass every scene in the whole drama, it will be found that all these aberrations have happened in accordance with a false principle which has long prevailed among the nations, viz: that the great mass of mankind are inadequate to the task of self-government; in short, that mankind in general are the property of the sovereign, are born and preserved only for his immediate or prospective aggrandizement, are born only to serve their monarch. But at length the period arrived for a great political revolution. That progressive principle inherent in the human mind and so eminently manifested in the European race, especially in the Anglo-Saxon species, suggested the *presumption* of doubting the validity of the exclusive privileges of the so-called nobility, and to demand as their natural right a participation in governmental affairs. An unwilling king at length, hoping to quiet revolution, made a grant of the great English Constitution. Thus *bought off*, the agitators for a time ceased their innovations; but the spirit of freedom then smothered was soon reëroused to more successful efforts in the wilds of America.

[To be continued.

BIBLE HISTORY, NAMES, AND CHRONOLOGY.

CHAPTER I.—BIBLE HISTORY.

THE oldest historian in the world is MOSES, and consequently the oldest history is the Bible. But there is a peculiar feature in the Bible with respect to the recital of events, viz., that the historian never seems to depart from the bare statement of facts, simply to gratify the curiosity of men. There are ten thousand questions, which are but the offspring of a morbid sensibility or idle curiosity, that seem very much to trouble the minds of many and cause them to wonder why Moses did not stop to relate the whole affair, that they might have known it all. This, as we have said, seems to constitute no part of the design of the writer. He proceeds directly forward in the relation of the main events, or at least those necessary to the ultimate object he had in view. Yet the world is not devoid of facts and documents which not only repeat the same in many respects with the Bible, but afford additional weight by showing the extent to which biblical truth has prevailed. And it is in this last respect, no doubt, that history aside from the Bible is most important. To know for a certainty that the heroes of the Bible lived when it is said they did, wrote what it is said they did, and performed what they are reported to have performed; to know these things as well as we know the lives, acts and deaths of Washington, Jefferson, and Adams, will perhaps constitute one of the strongest lever powers that can be brought to bear upon modern recklessness, skepticism and infidelity. We have already stated that Moses is the oldest historian. To deny this we should be compelled to explain the existence of some of the books in the Old Testament on another hypothesis.

This would involve not merely obscurity and uncertainty, but even impossibility. If we assume, as many do, that the introductory books of the Old Testament are but forms of ancient mythology, we are equally perplexed, since the Romans and Grecians are by far the most noted of all nations for superstitious forms of religion and every conceivable form of mythology. But whatever of these forms preceded these nations, their own history shows that the nearest approach ever made to the true form of worship was made by those who had more or less access to the people whom God had chosen.

The history of the Bible is also the history of special doctrines in behalf of men which man would have been impotent to create by any power he possessed in himself. The history of these doctrines also involves the history of moral principle, without which the world had never possessed a proper standard for judgment. And this last truth will hold good viewed in the history of any nation on earth previous to the introduction of a revealed religion. That men were in those times their own arbiters, and that what to-day might be a virtue might to-morrow be a crime, is as evident as any matter of record in the world. Nor is it at all to be wondered at that nations of antiquity were like the waters of the deep, continually rising and falling, since it is impossible for a steady position to be kept unless there be an infallible standard or guide. Another peculiar feature in the history of the Bible is that the historian leaves himself out of view. In the case of Moses there is exhibited one of the most unselfish, self-sacrificing spirits that has ever appeared to our minds. Thrice God told him to get out of his way that he might utterly destroy the Israelites and make of him a greater and mightier nation than they, but thrice he interposed and interceded in their behalf, until the 'fierce anger of the Lord was turned away.' No better opportunities were ever given for the gratification of human ambition or for the exercise of human power. By a single stroke a nation might have been smitten down, and the offspring of Moses reared in the stead. But Moses, unlike vain-glorious, honor-seeking men, prayed for the blood to be restrained, and still continued to suffer and endure with that 'hard-hearted and stiff-necked people.' But most of all, the history of the Bible presents man with the knowledge of his origin. And if this were the chief burthen of its pages, it would more than reward for a careful perusal of its contents. To know when we began to exist; where and how; to be able to reach back in the mind's eye and survey the 'wondrous works of God' as exhibited in creation; to hear that awful fiat sounding forth while chaos and utter darkness reigned, constitutes the source of the most valuable items of our knowledge, without which man had been an inexplicable enigma—a problem insoluble to himself.

The PAST had been a dark, unmeaning void; the PRESENT a living suspense, and the FUTURE a lasting dread, worse than the horrors of a thousand deaths. Here, again, the history of the Bible comes to our relief, not only by showing a clear light through the long labyrinths of the past, but also presents the duties of the present and lifts the veil of the future. The whole history, therefore, of the whole human race

may be regarded as substantially presented in the Bible. What a history! including all ages, all nations and all ranks, reaching back to the first fiat of the Almighty and forward to 'the last syllable of recorded time.' Again, the history of the Bible is a pure history. By this we mean that it is not filled up with the crude notions, baseless hypotheses, and metaphysical abstractions of the writers. How unlike other histories in this respect. In Hume, Hallam, Alison, Macauley, and others, we read huge volumes to get a few facts, and are obliged to sift very carefully lest at last we get the writer's opinion of the fact instead of the fact itself. We read a thousand pages to get the history of Rome, and a thousand more to get the history of Rome's great Emperors—but in the Bible the rise and fall of nations, the glory of Kings and the pride of Princes may be found presented almost upon a single page, and within the compass of a few chapters, at a single glance, may be surveyed the highest summit of human glory and the darkest, deepest depth of human degradation, standing side by side in awful, horrid, vivid contrast. The history of the Bible is also consistent with itself—the scoffs and sneers of infidels to the contrary notwithstanding. This is a very important feature in the perusal of any treatise. Consistency is indeed a jewel, and no one with candid investigation can but see the peculiar force of the truth concerning the consistency of the Bible in its historical department.

It is true, there are some things that appear obscure, but it does not follow therefore that they are either inconsistent or false. It is indeed a very weak basis for human judgment to rest upon the hypothesis that because man does not understand he should not believe. Upon this point some eminent man has said "If we believe only what we fully understand, our knowledge will be exceedingly limited." But if we understood fully all the customs of the nations of antiquity, we should doubtless fully understand all the references in bible history which may now appear somewhat obscure. Seeming impossibilities would also be removed, and all would be plain and simple. The creation of light, as compared with the creation of the sun, moon and stars, has often been made the basis of objection to the Mosaic account; but it is now pretty generally conceded by philosophers that light was a distinct production, anterior to the sun. But when the sun was placed in his central position his rays were appointed to act upon our earth, so that the sun, moon and stars became 'light-bearers' instead of the fountain of light. In this view of the subject it must be admitted that while Moses does not propose to teach natural philosophy, he has, upon perfectly philosophical grounds and in philosophical order, related the creation and appearance of the light and the 'light-bearers'. Many instances of a similar character can in a like manner be easily understood by applying the principles of sound reasoning, accompanied by a proper amount of knowledge. But we must also bear in mind that the inhabitants of the earth, even prior to the birth of Moses, were in many instances highly learned. We often lose sight of this truth, and are thus unable to explain many references in themselves perfectly scientific.

The Egyptians were highly learned, and many relics of Egyptian skill

in the arts have been transmitted, challenging the best efforts of the present day for a rival. Moses, who was 'learned in all the wisdom of the Egyptians', often adverts to circumstances which are to be explained upon no other principle than that of the existence of certain customs and arts with which he became acquainted before his flight from Egypt. The destruction of the golden calf which Aaron, his brother, made for the people while Moses was on the Mount receiving the law, affords a particular instance in which he exhibits his knowledge of Egyptian art. Upon this instance Goguet remarks: "Commentators have been much perplexed to explain how Moses burnt the golden image and reduced it to powder. Most of them offer only vain and improbable conjectures. But an able chemist has removed every difficulty on the subject, and has suggested this simple process as that which Moses employed. Instead of tartaric acid, which we employ for a similar purpose, the Hebrew legislator used *natron*, which is very common in the East. [Stahl. Vitull. Aureus, in Opusc. Chym., Phys., Medic., p. 585.] The Scripture, in informing us that Moses made the Israelites drink this powder, shows that he was perfectly acquainted with the effect of his operation. He wished to aggravate the punishment of their disobedience; and for this purpose no means could have been more suitable, for gold rendered potable by the process of which I have spoken is of a most detestable taste." [Origine des Lois, epog. ii., liv. ii., chap. 14.] In the same connection it is also proper to state that the action of the acid is much augmented by heat; and hence Moses first cast the image into the fire. Thus what would appear impossible to one unacquainted with the arts and sciences then known, is easily explained and easily understood when we apply to the proper source of the requisite amount of knowledge; and thus we relieve ourselves of the absurdity of denying a thing because we do not understand it, when, at the same time, it would doubtless be found to be true that we could understand it if we would properly seek.

There are also many singular appearances in Nature, which would remain without solution did not the history of the Bible unfold the story of Nature's throes of agony and mighty convulsions, when "the windows of heaven were opened and the fountains of the great deep were broken up", thus pouring forth the deluge of foaming waters upon the earth, rending the mountains asunder, dividing the valleys by huge chasms, and bursting the flinty rock as if in sportive glee. However fabulous the history of the Deluge may be regarded by those who are preferring their own lusts to the law of God, there are indisputable evidences in thousands of places on the face of the earth, all attesting with one voice to the awful vengeance that once fell from the hand of God upon a recklessly guilty world. Infidels may scoff, and ambitious naturalists may fill their massive octavos with fine theories and dreamy visions, yet the naked facts are standing before the eyes of the whole world, courting investigation and challenging refutation.

In the present chapter we shall introduce but one more item. Modern History abounds with vast, and what to some might seem extravagant, representations of the RUINS of what once might have been mag-

nificent and grand. To the history of the Bible alone are we indebted for a correct knowledge of the founders, origin, rise, progress and fall of the once mighty cities. It is true, modern historians have made great researches, but the original stamp of our knowledge must be derived from the Bible; in confirmation of which we are not lacking the testimony of many who have carefully searched into the ruins of these cities, and who find the Bible account of them much more forcibly true than they had expected. Concerning Babylon, M. Beauchamp, Vicar-General of Babylon and Corresponding Member of the French Academy of Sciences, who visited its ruins many times, says: "The ruins of Babylon are very visible a league north of Hellah. There is, in particular, an elevation that is flat on the top, of an irregular figure, and intersected by ravines. It would never have been suspected for the work of human hands, were it not proved by the layers of brick found in it. Its height is not more than sixty yards. It is so little elevated that the least ruin we pass in the road to it conceals it from our view. To come at the bricks it is necessary to dig into the earth. They are baked with fire and cemented with *sept* or bitumen; between each layer are found osiers." There are also now specimens of brick engraved in unknown characters, which M. Beauchamp presented to the Abbé Barthelemy, Strabo, Diodorus, and also Dr. Pococke, speak with great positiveness of things of a similar character with those just quoted. Thus we perceive that the more men investigate and examine biblical history, the more evident its truth appears. Nor do we consider it at all improbable that, if half as much labor were bestowed to ascertain the true account of things in the Bible as is to render them false, not many years would elapse until the truths of divine revelation would obtain throughout the earth, and peace and harmony and righteousness would prevail. Yet how FEW are laboring for this most glorious of results! Our forums are crowded to overflowing; our legislative halls and senate-chambers are gathering up the best talent of the land; our Clays and Websters, our Calhouns and Randolphs, are immortalized for their eloquence in defense of time-born and time-limited tenets and dogmas; while only here and there may be seen, away in the distance, the bright and shining light of such men as an Edwards or a Cone. How fearfully true it is that while thousands are rushing heedlessly forward to gain a name—an empty fame—as ephemeral as the morning flower, but comparatively few are found possessing wisdom, piety and meekness, faith, valor and godlikeness, sufficient to induce them to lift up their voices in defense of the Cross of Jesus Christ.

But however lamentable such a state of things, it by no means forms an excuse for others to neglect their duties, nor will it shield any guilty head in that awful day when the Great Judge of quick and dead shall pronounce eternal sentence upon a congregated universe. Upon the contrary, it should nerve us to greater energy, industry and zeal; should inspire our minds with a deeper love for the truth, and induce us still more fearlessly to proclaim the glad tidings of peace, the gospel of our salvation. How long this state of things may continue we can not divine; but certainly they will not change for the better until some

means are used to induce men *less* to love themselves and *more* to love the Bible and its Author—the Book of books;

"The Author, God himself;
The subject, God and man, salvation, life,
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no bounds;
Most wondrous book! bright candle of the Lord!
Star of Eternity, the only star
By which the bark of man could navigate
The sea of life and gain the coast of bliss
Securely! only star which rose on Time,
And on its dark and troubled billows still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of Heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.
By prophets, seers, priests, and sacred bards
Evangelists, apostles, men inspired
And by the Holy Ghost anointed, set
Apart, and consecrated to declare
To Earth the counsels of the ETERNAL ONE,
This book, this holiest, this sublimest book,
Was sent."

O. A. B.

HOLY WEEK AT ROME.

HOLY WEEK must come like coals to Newcastle to many of your readers, but there are others, perhaps, innocent as I was, to whom some details may not be a drug. It came over me like a dream, and I look back upon it now as a myth.

At first, before Palm Sunday, there was a great anxiety lest we might not wake early—lest the breakfast should come late; but finally we found ourselves in an open carriage, for close ones had disappeared and all had struck for the most exorbitant prices. We were in black, with only veils or lace scarfs on our heads, feeling as one always feels in dreams when caught out of doors half dressed. We arrived at the bridge St. Angelo, where horse-guards were stationed, and where we were refused a passage. Only privileged carriages with passports could cross it. Oppressed with our ignobility, we continued on a quarter of an hour down the Tiber to Ponte Sisto, fell into a long line of carriages as little cardinal as our own, and finally, out one gate and in another, beneath the walls of Rome, and between her mounted guards, and among her priestly poms, we arrived at St. Peter's before nine o'clock. Guarding our veils from the wind, and fluttering out the folds of our flounces in it (for it was a raw, breezy day), we hurried up the steps, made endless from our eagerness, and through the lofty portico, and lifted the heavy mattress curtain before one door and waited our dodge under it, and stood in the immense nave. Soldiers flanked it up to the altar, before and beside which stood a hopeless crowd. We had tickets to the

tribunes raised on each side of the altar; so had scores of other ladies who had arrived as late as we. I asked one of the guards how long all the places had been taken. He replied in German: "You slept too long; since half-past seven o'clock."

The tomb of St. Peter is beneath the dome, sunken below the present pavement, and below that of the ancient basilica of Constantine. A circling balustrade encloses the space, on which a hundred and twenty bronze lamps burn continually; back of this is the high altar, over which rises Bernino's monstrous bronze baldachin. It is high as the Palace of the Tuileries, and yet it seems only a capacious canopy, supported by four spiral columns, all of bronze torn from the ancient Pantheon. On great occasions the space around this tomb is reserved for gentlemen in evening dress. However, the guards turned their backs and held their bayonets tranquil while a few feminines filed up in front of the filled tribunes within the forbidden space. An English lady headed our column, who laughed at the flurry of Lord A., and General B., because they could not find seats for their ladies. Again, a bound-for-victory-looking officer would force his way through the crowd from behind us, elude the guards with his lady, and when on the point of placing her before us all, halt and 'confound it!'—being refused the little prayer of a few inches only of space for the little feet of her he led. She would look imploringly, too—'why, she must see'. Some said they were Catholics; others that they had come all the way to Rome on purpose to see—all to no avail. The Swiss, though they may melt a little, are as unyielding as the Alps. Ours entered into a league of amity with our chieftain, guaranteeing her position on condition she would not advance a step, though he left her a moment to perfect our line, for we were constantly tending to fall into rank.

Before ten o'clock there was a flourish of music. The soldiers in the nave took positions. The Pope had entered the church and retired to the chapel of the Holy Sacrament for adoration. In another chapel he had completed his costume for the approaching ceremonies. Swiss guards, in their striped red, black and yellow uniforms, with stiff, full ruffles around their necks, and white, cropped, nodding horse-tails in their helmets, took stations before the choir. Then the handsome private guards, all young nobles, in white pants, high boots, blue caps and gold coats, with bright helmets and grand decorations, paced to their places around the Papal throne. All the others presented arms as they passed. Then music was intoned and the grand procession approached, lengthening out from the chapel to the choir. It was a long line of mitres and man-millinery—of gowns, red, purple, black, white, and gray—petticoats of lace and tunics of muslin, crimped, ruffled, and embroidered—mantles hung heavy with gems—bodies of all costumes and colors—heads with all trimmings—bare pates, skull caps, red caps, mitres and crowns. There were princes, priests, cardinals and bishops—vigorous youth, ripe manhood and tottering age—all with devout aspect—palm to palm, leading the way of their Divine Master's vicegerent to his earthly throne. I recognized only Antonelli. The lion and tiger lie together in his face, and a little child guides them in his manners.

His comprehensive glance swept over the crowd as he passed us; palm to palm he held his hands, innocent and easy as if he did not bear the Pope and all the Papal States twisted around his little finger. The bodily presence of him called Pius IX. was seated in a gilt arm-chair, borne on the shoulders of crimson-clothed footmen. He is a fine-featured, amiable, good-looking old man, and dispensed blessings by waving his hand in the sign of the cross as he passed, and the people kneeled. His Holiness was let down between the throne and altar on a wide-spread carpet, and before a kneeling crowd stood to perform his prayers. The cardinals and orders—the mitres and gowns stood in rows each outside the throne. This latter was placed before St. Peter's pulpit at the foot of the choir, beneath and in advance of the gilded glory; it is a chair on a carpeted elevation, backed by high, gracefully-arranged, red drape-ry. It is a brilliant spectacle, the choir thus filled—the red-tapestried walls—the Pope on his throne in golden robes—the cardinals in red, ermine and lace, some times beneath a forest of mitres, again all uncovered—the costumes of foreign priests and princes—the Swiss—the noble guard, and above all, making these almost insignificant, the arches of St. Peter's and its untold wealth of marbles, mosaics, columns and statues.

Do not believe those who tell you Holy Week is a humbug. No earthly pomp can surpass its pomps. Art and religion combined, appealing to all most elevated in the heart and mind of man, produce impressions unique in life's history. Tired bodies only complain of these ceremonies; if these could be left at home there would be fuller satisfaction.

The services are long on Palm Sunday in commemoration of Christ's entry into Jerusalem. The lessons of the Evangelists and the various prayers were interspersed by welcome chants. The choir was hid in a gilded, lattice-worked tribune close by us. But I can say nothing of music till I tell you of the Misereres of the Sistine Chapel.

In due time the Palms were blessed. In Paris I had always seen box branches used on these occasions. Here, dry palm leaves, like those used for hats and fans at home, were braided and twisted in various ornamental ways, forming long branches, which are some times spotted with artificial flowers and colored figures. These were distributed to the Papal retinue and the procession renewed to make its tour, with His Holiness borne aloft as before, around the church. The crowd often hid our view of the procession, but the palms rose high and thick, like 'Burnam wood coming to Dunsinane'. Just at this time the birth of the Imperial Prince began to be whispered about; some body said the Pope told it to the French General in giving him his palm. However this latter fact may be contested in history, it is of little consequence to you.

While the procession was passing, our position became somewhat perilous. We were unmercifully packed to give it space. A short, curious, Zaccheus-like lady, by the aid of the balustrade and Mr. Fillmore's broad shoulders, supported herself a moment above us others. The ex-President looked strong as Atlas, serene and patient as Jove, during

this Cariatid ceremony; and the lady, like Pentelicus or Parnassus to see the Pope.

We left before the services were ended, and returned by the long route of the Ponte Sisto. The affluence to St. Peter's is so great on these occasions that the most rigid police regulations are requisite to secure order. So the multitudes were separated like sheep and goats—the former crossed at St. Angelo, the others made a great circuit. The huge, round fort at the end of this bridge, once the tomb of Adrian, peopled with statues, now points its cannon across the Tiber. The French flag floats before it, and on religious festivals two great banners of Christ and the Virgin float on either side.

The cannon sounded on our way home. It was not yet noon, and the King of Algeria, born at three o'clock this morning, was now proclaimed. In the evening, music and illuminations were prepared on the Piazza Colonna.

Holy Week was now fully inaugurated. We had a foretaste of its pomps and foresaw its fatigues. But faith and fervor girded up our strength and expectations. The significance of Passion Week began to appear. We all stood on our good behavior. A fortnight's latitude is allowed at Easter for the communion of every adult Papal citizen. A non-performance of this duty exposes the delinquent's name to be posted on the door of his parish church, and him to whatever further treatment the church deems proper. Extreme business prevails among the priests at this epoch. Confessors are elected in all the churches. I have heard the young ones rehearse their confessions in this wise: "Father, I have eaten too much, slept too late, made love somewhat, and lied a little." The secrets of soul and state I can not respond for, but comfort comes to all in confession, and perfect purity in absolution. The sins of the nation are washed away, and to celebrate the resurrection the whole people put on robes of illusion white as snow, and believe they are, like Mary and the angels, immaculate; and could individual ablutions have been cotemporary, there would have been a time when not only Rome, but all Roman Christendom at Easter, might have entered in triumph the new Jerusalem, spotless as lambs. Two Irish priests, who seemed more waggish than wicked, stood near us one day at St. Peter's. One said: "Will you go out to the benediction?" "Yes, I think so," the other replied, "but I really doubt the propriety of our taking so many indulgences."

After Palm Sunday there are no particular public services till Wednesday. This year St. Joseph's fête fell on that day. Booths were erected in many of the streets, ornamented with box, laurel and olive, beneath which St. Joseph's fritters were fried and piled up in pans, looking most tempting in their golden crisp. They were fried in olive oil, after the manner of the famous French *fritures*.

We entered St. Peter's at once. All the pictures of the side chapels had been previously covered with black, as is the custom in Holy Week; but the gilding and colored marbles in the arches, pilasters, pillars and pavement, prevent a triste air from penetrating the church. There was no movement within at that hour, except from wandering

sight-seers and companies of pilgrims who had come in from the surrounding country for the solemnities of Holy Week. The men were in their native costumes of leggins—short blue breeches and roundabouts, with pointed felt hats under their arms. Some of the women took off their shoes on entering the church; others were in sandals, short woolen petticoats and outside colored corsets, with white and colored linen and woolen folds of cloth laid over their heads. Many carried staffs and wore pilgrims' badges of crosses and shells. A picturesque group was kneeling before the statue of St. Peter as we passed it. There were three generations—grand-parents, parents and children—all counting their beads or moving their lips in prayer. The young ones stood staunch on their knees, the old ones fell back on their heels or leaned on their staffs. When their prayers were ended each kissed the worn foot of the statue and touched their foreheads to it, making the sign of the cross, and then touched it again with his handkerchief and rosary, and passed on to the tomb to pray again.

The first Miserere was sung to-day (Wednesday). Those of St. Peter's choir are very grand, but those of the Sistine Chapel, I imagine, must be more impressive still, for I only heard the latter. Our tickets were for Thursday, but by great good-fortune I met a friend who offered me her's for to-day. I gave my bonnet to a guardian, improvised a coiffure from its vail, and before 2 P.M. I was at the foot of the *Scala Regia* with a crowd, waiting for a passage up to the chapel. The ladies were allowed to pass at 2½ o'clock. The lamentations in the chapel commenced at 4½, and the Miserere at 6½ o'clock. You will easily comprehend how this long-waiting and long-lamenting must weary weakly bodies; but thanks to Heaven for health and love. I enjoyed this supernal music on three successive days, and had it continued for ever I could not have absented myself from it more than from a celestial choir.

Correspondence of the New York Tribune.

HOPE is the connecting link between the past and the future. It is a constant prophet, save that it always dresses out events to come in a gaudy hue, which fades and blackens when the wheels of time bring us to the consummation. Were it not for this earnest of the future, this principle implanted in the breast of man, he would have nothing for which to live, nothing to induce him to drag out a miserable existence. Never is hope so wild and imaginative, and we may say so deceitful, as in youth; never so sober, so true, so stable, as in age. Although hope is often delusive, yet, in the greatest misery, the least flickering ray of sunshine peering into the caverns of the heart revives the drooping soul and excites action, as when some precious gem, under the sun's beam, flashes its radiance round the darkened cell and springs into multiplied existence. Hope is an eternal principle. Though in the last strait, man never ceases to hope; when the spark of life departs, it flies heavenward and is rekindled upon the altar of eternity.

EDITOR'S TABLE.

WE greet you again, dear reader, under rather more cheering circumstances than before. The resistless wheel of TIME has borne us evenly along; another month has gone, another soon will go; and thus we are continually nearing the last earthly resting-place of man—the grave. We hear a great many complaints entered against 'Old Father TIME', but we think they are all unjust. Now let us see, dear reader, who is to blame? Are you our brother? if not you ought to be—brother or sister; we shall at least style you such. Now, dear brother, are you a farmer, a mechanic, a merchant or a professional man, and do you say TIME steals away? The Poet YOUNG, you know, says,

“PROCRASTINATION is the thief of time.”

Well, if some thing steals time, certainly TIME can't be the thief. But suppose even PROCRASTINATION does steal, whose fault is it? that is just what we wish to arrive at: whose fault is it? You have n't accomplished as much the past month as you intended—you have n't tilled as many fields; you have n't built as many houses; you have n't sold as many goods; you have n't—no matter what; you have come entirely short of your calculations. Well, now, did TIME steal away, or did you fail to improve it while it was passing openly and boldly along right before your face? or, yet again, did you make too many calculations? Ah! have n't we hit it now? Have n't you worked hard all day, in the field, or in the shop, or behind the counter—part of the night, too—almost wished the LORD's Day would n't come, and at last failed to accomplish all you had *calculated*? We presume there are some easy, slow, kind of 'laugh-and-grow-fat' sort of men, who would n't care if every day was Sunday (not to worship the LORD, though). Yet those are few. The industry and enterprise of our citizens will not look complacently on characters of that description. But we think we have just guessed the truth in the matter, viz: that Old Father TIME does not *steal* away, but, on the contrary, he walks leisurely along, and we are all the while trying to pack more on his shoulders than he has ever agreed to carry. He wishes burthens to be *light*, and gives us a famous example by unceremoniously throwing at our feet all our extra calculations; and, as he marches steadily along, gives a lingering look

behind, as if to say to us, "Come on; do n't be grieving over the things you can't control; take a light burthen and you will easily keep space." Happy indeed would all be if they would heed the warning and relieve themselves from the unpleasant necessity of lamenting the things they can not remove.

But what comes of all this? what does it prove if we are falsely accusing TIME of stealing away—if we are loading ourselves with more burthens than we are able to bear—what does all this prove? Well, now, we think it proves this, viz: that we, as Christians, are attempting to serve the world more than the LORD—that earthly and transient things occupy our attention and enlist our affections more than the general principles of benevolence, philanthropy and Christianity. Now, would it not be better, dear brother, to spend a little more time each day in prayer and meditation, in devising the best and most acceptable method of serving the LORD? Could you not spend at least ten or fifteen minutes in reading and memorizing the Scriptures, and thus improve your mind while you rest your body—improve it, too, in that department of knowledge which will benefit you for ever? But you will think your duties are pressing, and you must hie away. But what duties are more pressing than those pertaining to the earth on which we tread, or those to the LORD of both heaven and earth? We should consider well such questions before we too hastily decide that but little time is necessary to serve the LORD. But you say that you are not serving the world, but just working *with* the things of the world for the purpose of serving the LORD. Ah! are you? Well, that is all right. That is just the way to use the things of the world. We had been talking as if men some times were accumulating wealth for the mere sake of it; but if we were mistaken we gladly confess our error—for it is indeed a pleasant thing to think that, with all our cares, and burthens, and anxieties, with all our charges against TIME for stealing away, we are but doing it all that we may the more profitably serve GOD, and are jealous of the flight of time lest we may not have enough of it to serve Him. Let us be careful that such is indeed the case, that we may not fall into condemnation at last.

But we must just here leave these friendly conversations and turn to some other matters demanding immediate attention. You know we told you last month that we had seen a NEW BOOK, and rather promised to tell you some thing more about it. The book we refer to is called CAMPBELLISM REEXAMINED.

We have had an opportunity, since our last, of somewhat carefully examining the above-named work. One of its chief merits, if it may be

styled a merit, consists in a lengthy, abstract disquisition upon the manner in which infants and idiots are regenerated, and concludes, by admitting the whole ground for which Bro. CAMPBELL has ever contended (infants and idiots aside), in the following language: "I close this part of the discussion with a reasonable request—that Mr. CAMPBELL, in his forthcoming book, will distinctly inform his readers that I believe and maintain that *the regeneration of sinners is ordinarily effected by the Spirit through the Word, and that the only exceptions for which I contend are dying infants and persons in a similar moral condition, and that they are regenerated not before, but in 'the article of death.'*"

If this is not what logicians would call *petitio principii* (begging the question), he has at least *begged* Bro. CAMPBELL to *beg* his readers not to think he (Mr. JETER) differs from him (Mr. C.) on the subject of regeneration. The book is indeed a curious composition and in no wise contains what we (Campbellites?) should think it ought to contain from its pompous title. If the doctrines concerning the Bible which Bro. CAMPBELL believes and teaches are to be regarded as Campbellism in Mr. JETER's estimation, he has indeed greatly imposed upon himself and the community at large to think of either 'examining' or 're-examining' them in a small sheet of only ninety-four pages. For Bro. C. believes *all* the Bible and has taught all of it that time and opportunity, connected with vast stores of learning and many long years, have possibly permitted. Yet Mr. JETER calmly examines first, occupying not four hundred pages, and after taking breath condenses a little less than four hundred into less than one. Truly, his powers of concentration are very great.

But that our readers may know some thing more of this 'great work', we will give the topics discussed in consecutive order. They are as follows: 'Personalities', pp. 6-13; 'Verbal Criticism', pp. 13-20; 'The Revision of the English Scriptures', pp. 20-24; 'The Baptist Ministers of the Past Generation Vindicated', pp. 24-31; 'True and Spurious Reformation', pp. 31-37; 'The Influence of the Holy Spirit in Conversion', pp. 37-63; 'Mr. Campbell's New Plan of Infant Salvation', pp. 64-79; 'The Identity of Baptism, Regeneration, and Conversion', pp. 80-86; 'Progressive Sanctification', pp. 86-89; 'Miscellanies, such as A False Quotation, A Slight Mistake, An Insinuation, and My Reformation', pp. 89-94. It is understood now, we suppose, that all the world will know what 'Campbellism' is! We have it in the above order in some nine or ten general divisions and four subdivisions; we as a brotherhood are under undying obligations to 'JEREMIAH B. JETER, of Richmond, Virginia', for telling us what this thing

is that has produced so much excitement in these last days of the religious world!! And yet this is Campbellism re-examined! And so, Bro. CAMPBELL, 'personalities' and 'verbal criticisms' are the leading items of your doctrine? and you have been spending more than half a century in unceasing labor—poring over the dusty volumes of ancient lore—have been 'in perils on the land and on the sea'—have opened up fountains of light and truth that for centuries have been buried in Popish rubbish—have done all this to be told in your declining years that personal abuse and verbal quibblings form the leading principles of your doctrine!! Oh! reason, whither art thou fled? Oh! shame, where is thy blush? We have not thus learned you, revered President, while listening for years to your expositions of Eternal Truth.

But some of the other topics are equally unworthy and irrelevant; some others, indeed, involve some thing near doctrinal questions, and but one or two involve the vital principles for which Bro. C. has been and still is pleading. But this subject affects not alone the author of the work. It has, as we informed our readers in our last, approached very near home. We must, therefore, now turn our attention from the work and its author to some others connected with it. The work is inscribed to 'Rev. H. G. WESTON, Peoria, Ill'. We have briefly called the attention of Mr. WESTON to the position he occupies at present, at the same time calling upon him to come forth and relieve himself from such a position as he necessarily does occupy, while he is being regarded by our brethren as very friendly to our cause and at the same time is off procuring aid for the purpose of exposing or examining Campbellism. But we have not as yet heard a single word, except in an indirect manner, to which we shall presently attend. Just now it occurs to us, however, that as Mr. WESTON's Bro. JETER has, in *tepa* distinct heads and *four* minor points or 'miscellanies', told him what Campbellism is, he (Mr. W.) will feel better prepared to act. At all events, we shall still hold him responsible to explain his course and either refute, in the manner we suggested in our last, what he styles Campbellism, or else admit the truth of what is falsely so called.

But we have heard it indirectly stated that Mr. WESTON thinks we were 'mistaken last month'—that we had better 'look over *dates* again'—that he has not 'seen Mr. JETER for five years'—and upon the whole 'there is no doubt but we shall be ashamed of our piece (of last month) when we come to read it over again'. This may seem plausible to him, but what does he mean by 'dates' and 'mistakes'? We confess there was one mistake—a typographical error in the 'dedication', but did not Mr. WESTON know full well that that was such? Was he not the first

that found it? Did he not go into the printing-office (this is a free country) and see the sheet before it was bound? Was he not told concerning it, and did he not receive a number of the *Sentinel* with the error marked and corrected? But suppose that he wishes to make it appear that we were 'mistaken', what does he gain? Is it not possible to correct an error, granting that it was our mistake, for men are frequently mistaken. Let us see. We will give the dedication again and let it stand corrected:

"To Rev. H. G. WESTON, of Peoria, Illinois, through whose influence more than that of any other person he was induced to write *Campbellism Examined*, the following treatise is respectfully dedicated by
THE AUTHOR."

The reader will observe the error consisted in the word 'Examined' above being printed 'Reexamined' in our last number—a class of errors to which all printers are more or less liable, but to which we think our printers are *less* liable than any we have ever known. As to dates we will simply say that the work under consideration bears figures thus—1856. As to the date of the first book it matters not. Nor does it matter whether Mr. WESTON has seen his Bro. JETER in 'five years' or *fifty* years; the present work is dedicated as it is dedicated, and it is therefore either true or false that Mr. WESTON was the principal agent in bringing the former work into existence. By 'principal agent' we mean that it was 'through his influence more than that of any other person' that the author was 'induced to write *Campbellism Examined*'. Now if that be false, Mr. WESTON has but simply to say so and the matter is all disposed of; but if it be true, we again affirm that Mr. WESTON'S position before our community is entirely changed, and it is due to himself—due to us—and due to the cause of truth, that he either show our positions in theology incorrect or admit that his are. We say these things with the best of feelings towards Mr. WESTON. We have regarded and esteemed him highly, as a man of learning, talent, piety, and zeal, and as such admired his efforts in works of faith and labors of love. But we can not admire the course he has pursued in this matter, for it conveys to our mind the idea that he has something to fear from our cause and would fain see it fail. Now if we have *truth* he certainly should fall in with it; and if he has it he need have no fears in coming boldly forth and defending it. Nor can we see any grounds for excuse in this matter.

[The remainder of this article, a page or two of correspondence, and other interesting matter sent us for insertion in this number of the *Sentinel*, are unavoidably omitted for want of room. PRINTERS.]

THE CHRISTIAN SENTINEL.

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THE WANTS OF THE YOUNG CONVERT.—NUMBER II.

In the preceding paper of this caption, we closed with a view of the primary importance of prayer in sustaining the infant spiritual life. We saw that the voice of Christendom, in calling prayer the 'Christian's vital breath', was in harmony with the voice of Inspiration. The importance of an element so cheap and common as air is always popularly underestimated. True, the public heart is horrified at such narrations of suffocation as that of the Black Hole of Calcutta, or that of the crowded hold of a slaver; but only here and there is found a physiologist sufficiently aroused to the evils of the prevalent ill ventilation of our public and private apartments to warn us of the risk of health and life thereby incurred. Methinks the pneumatologist's warning is sadly needed also in the religious world. Oh, for some one to rouse up our suffocating churches! Clear away the obstructions and let in the free air! Though the stronger ones may survive, look well to the little infants. Has their breathing been cut off by their helpless sinking into the pools of selfishness and forgetfulness? Strive to resuscitate them from the temporary drowning and set them to breathing again; and when breathing, beware of crowding their little throats with food to the stoppage of their breath, or muffling up their heads to the exclusion of air. Throw around the young convert an atmosphere of piety, pure, warm and devotional. Encourage him, by your example and exhortation, to 'pray without ceasing'; for he can better do without food and clothing, temporarily, than without breathing. An omission in the daily reading of the Scriptures, or in assembling with the saints, has far less immediate danger than a day of prayerlessness. The practice, in some churches, of substituting a Bible-class for the prayer-meeting is like choking out the breath by cramming in food. Dear brethren, beware!

But we can not 'live on air'. The strong man may indeed go without food for a long time with comparative impunity; yet ere long even he must have food or die. But in the case of the babe great attention must be paid to its nourishment, not only as to the quality and quantity of the nutriment, but, also, the proper frequency of administering it. The food prescribed is 'the sincere milk of the word'. To give meat instead were to destroy the young life. So, to give too much

milk to the babe at once will overload and sicken. And neither the butter nor the cheese will answer the purpose, but the sincere (that is, the simple) milk. A catechism concerning doctrines 'drawn from' the Bible will not do. Abstract truths and speculative dogmas have not even so near a relationship to the living word as the curd to the milk; rather that of the chemical elements to the organized substance. No one would think of nourishing an infant by the carbon, hydrogen, etc., extracted from the milk. And no more true is it in nature than in grace that all life-sustaining property is found in the concrete and not in the abstract. Our mortal frames need the chemical elements, but can only take them up from the concrete or organized state. So our spiritual natures need the truth, but can only receive it through the concrete *fact*. Thus the Bible is eminently a record of facts, and the simple facts concerning the Messiah are at once the most rudimental and the most important. The truths they envelop may afterward be administered to profit in maintaining the strength of the adult, but the maintaining of strength is not the object in the infant's case. "Desire the sincere milk of the word, that ye may grow thereby." The man may do very well simply to supply the daily loss in wear and tear, but the babe must grow or die. It must have more feeding, therefore, in proportion to its size and strength, than the adult. Lessons may be given to the advanced pupil at lengthy intervals to good purpose, but to the beginner unfrequent lessons are comparatively useless. The young Christian must read the word constantly, and beware of missing a Sunday-school, a Bible-class, or a meeting of weekly edification, when he can avoid it. But miss them he will, without watching earnest and faithful. The shepherd's watch over his flock is the model. The church must have her shepherds—pastors who feed not merely once a week but constantly. A secular eldership never will do this. They who feed properly in spiritual things must have their carnal things supplied; such is the general rule. The father of a family labors diligently to provide food for his little ones, and misses them at once if they come not to his table. Nor is he entirely concerned about their present lack of food, but rather for the dangers they may be exposed to away from the protection of paternal guardianship and love.

Air and food being the great internal requisites, mutually co-working to sustain life, there are many wants external. Clothing and shelter are necessary to protect from elemental and other foes without. The babe can not go into the thronged, busy street alone without great peril. It must be kept out of fire, water and contagion. If sickness attack, proper medicine and nursing must be given it. All these things aptly illustrate the subject before us. The mature Christian may mingle with the world and take care of himself, when the babe in Christ would be morally certain to be destroyed. It is miserable folly to suffer even the adult members of a church to be away alone in Cæsar's company long without being looked after; how much more, then, to bring the new convert into the church and let him run without further care! He must be led by admonition and example into those habits of godliness and righteousness which fortify the heart and serve as a heavenly

vestment to keep it unscathed and unsullied, while the light imparted by God's precepts and the warmth by his promises shall favor its healthful growth. As we pull away the dazzled infant from the candle it would grasp, so must the babe in Christ be plucked away from the fascinating influence of the theatre, the ball-room, and other scenes where he sees only the glitter and not the danger.

But all children need more or less of discipline. They require that love which can be both tender and severe. If an infection of sin be caught it must be thoroughly purged out; and in the enfeebled, diseased state, abstinence is often required from things ordinarily harmless. A rigid training, active and temperate, must develop the strength necessary for a proper wearing and wielding of the gospel armor. When, at length, the infant is developed to the adult, to the full stature of a man in Christ Jesus, strong in the Lord and in the power of his might, the church is repaid ten fold for all her fostering care. I. N. C.

ASHLAND, Ohio.

THE FUTURE JUDGMENT—NUMBER IV.

We will hear Paul again on this subject, when he was arraigned before the Roman Procurator, Felix: "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee." Acts 24: 25. If the judgment is in the present tense, according to the absurd and fallacious theory of Universalism, why does Paul make use of the phrase 'to come', expressing the futurity of their judgment? A Universalist might find an answer to this interrogative to suit the falsity of his position. The legitimate and truthful interpretation of the text is clearly understood, without equivocating or perverting its meaning, to teach us that this judgment will, at the end of time, disclose unto us our eternal destiny.

Had Felix been enduring the judgment when Paul was addressing him, it is not at all likely that he would have trembled. Felix sent for Paul to hear him 'concerning the faith in Christ'; and three important subjects occupied Paul's discourse before the Governor. Those subjects were, 'righteousness, temperance, and judgment to come'. If this judgment means the present dispensation, it should read 'judgment now', and not 'judgment to come'. The mind of the proud Roman, no doubt, was affected under the eloquent preaching of the great Apostle to the Gentiles, and had he continued to give a listening ear and an understanding heart to the words spoken by Paul, doubtless he would soon have received the faith that works by love and purifies the heart. But, like many in these days, he turns away without faith or obedience. Paul, in his letter to his Roman brethren relative to the future judgment, makes use of very forcible language: "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ; for it is written, As I live, saith the

Lord, every knee shall bow to me, and every tongue shall confess to God. So, then, every one of us shall give an account of himself to God." Rom. 14:10-12. The Apostle makes use of the future tense: 'we all shall stand before the judgment-seat of Christ'; not standing before the judgment-seat now, during this economy, according to the preposterous teachings of Universalism. The Apostle lays down an other argument here. He informs us that when we all stand before the Great Judge 'every knee shall bow to the Lord and every tongue shall confess to God'. Does every knee bow to the Lord, and every tongue confess to Him now? No. Did Antiochus, Epiphanes, Nero, and many other wicked tyrants, bow and confess to God? No. See the thousands of wicked in our own land, and do they bow and confess to God? Alas! no. But when will they? At the judgment-seat of Christ, when 'every one of us shall give an account of himself to God'. Those who deny the doctrine of the future judgment and man's free moral agency or accountability, especially his accountability, would do well to consider the words, 'so, then, every one shall give an account of himself to God'. The time is rapidly approaching when we shall all appear at the judgment-bar of God to give this account. Oh! then how illusory and deceptive will all the theories of the atheist, deist, skeptic and Universalist appear. Divine justice will be administered from the 'great white throne', and 'all the inequalities of the present life shall disappear; the conqueror and his captive; the monarch and his subject; the lord and his vassal; the statesman and the peasant; the philosopher and the unlettered hind; shall find their distinctions to have been mere illusions'.

BREXER, Greene Co., Ill.

A. THOMAS.

"THY KINGDOM COME."

[THE following article is from the May number of the *Millennial Harbinger*, from the pen of our very estimable brother Dr. A. W. CAMPBELL. Upon the general excellencies of the article we need not comment. But it contains a question 'to the ministers of religion generally', to which we hope some minister will respond; for we confess that, with all the apparent plainness and emphasis with which he seems to labor his point, we are unable to see it as he does. With all deference be it spoken, yet we must say that we regard the 'leading petitions of the disciples' prayer' just as appropriate now as ever. We hope some 'minister of religion' will speak out on this subject. If not, we shall, in our next, endeavor to give some reasons for the position we have taken.—O. A. B.]

That beautifully simple and most appropriate formula of prayer taught the disciples by the Savior himself, is alike admirable for its comprehensive brevity and appropriateness to the time then being. Besides, it was doubtless intended as a reproof to those who made long and insincere prayers for a disguise to their hypocrisy.

There is, indeed, in this short prayer, so much that is appropriate to all persons and to all times, as to have led many to adopt it as a most eligible and proper form of prayer, whether offered in private or social worship. In their rituals of public worship, we find many of our churches to have adopted it, whole and entire. And, indeed, there are but few pulpits in our favored land from which we may not hear this prayer offered weekly in their religious assemblies. And why object to the use of the Lord's prayer in our public and private devotions? asks the pious worshiper. Are not the things therein petitioned for good and desirable in themselves?

But it may be objected that there are blessings in answer to prayer which may be of that kind as to render it inconsistent and even impossible on the part of Heaven to repeat them for the benefit of the petitioner. In other words, Heaven confers blessings upon men that have never been withdrawn, and consequently are never again to be asked for. For example, the covenant of seed time and harvest, day and night, was given to Noah, and has ever remained in force; and for its perpetuity no prayer is to be made to Heaven, for it is never to be abrogated while time endures.

We have also examples of promised blessings, which have been the objects of the faith, hope, and ardent prayers of the pious. The deliverance of Israel from the bondage of Egypt, and the release of the Jews from their captivity in Babylon, were promised blessings, for the accomplishment of which those who feared the Lord constantly prayed till the deliverance was wrought for them. The coming of the promised Messiah was the burthen of the pious Jews for ages before his advent. When the promise was fulfilled, those prayers necessarily ceased to be offered by those who received Jesus of Nazareth as the promised Messiah. But his kingdom or reign had not yet begun. It was, however, proclaimed as at hand. To set up this kingdom was the grand object of the Messiah's mission.

Would it have been consistent with his benevolent wisdom to have given his disciples a form of prayer that would have left out of view the grand object of his gracious mission? Ought it not to have been, as we see it was, the leading thought in his mind when he taught them how and what to pray? What, then, more appropriate than the leading petition, Thy Kingdom come; that while they proclaimed, The Reign of Heaven approaches, they should also daily pray, Let thy Reign come. What they proclaimed they daily prayed for to be specially accomplished, as all preachers should. And has this leading petition of the disciples' prayer been indeed answered? We put this question to the ministers of religion generally. If it has been answered, how is it that we hear this petition from so many of our pulpits in every part of our favored land?

Or have they yet to learn that the Lord's Prayer was calculated for the meridian of Judea, and was never to transcend the limits of its latitude and longitude? And that its use was confined to the period of the Savior's ministry, or at least did not extend beyond the period of the first Pentecost after the Savior's resurrection. If used after this

period, its leading petition, 'Thy Kingdom come', has never been heard and accepted at the Throne of Grace, because inappropriate and devoid of its original and proper meaning. No Christian, Gentile or Jewish, can ever pray, 'Thy Kingdom come', without doing violence to its proper meaning. Besides, does it not imply that those who use it as a petition are yet in a state of unbelief with respect to the existence of such a kingdom, and, by a necessary inference, have never entered it? We may pray for the extension or enlargement of Christ's Kingdom in the world; but how different that from praying, Let thy Kingdom come? Besides, if this Kingdom be yet to establish, then has the throne of David been vacated since the sceptre departed from Judah, in the family of the Herods. But his royal lineage from David proved his title to the throne of David, who, as David's Son and David's Lord, should sit upon David's throne for ever. As the Son of David, he was addressed by the Jews. The Jewish records, as given by Matthew and Luke, sustained his royal lineage and claims to that throne.

But before he could reach the crown, the combined powers of darkness were to be vanquished. Death and the grave were to be taken captive. Until those victories were won, the petition of his disciples was daily offered, Let thy Reign come. For the theocracy of the Jews was yet in full force. The nation was under the ritual of Moses. Sacrifices were offered daily in the temple, and the Passover was stately observed. The High Priest, the only appointed mediator—Jesus as yet sustained no official relation to the nation, save that of a Prophet—that Prophet like unto Moses. As that great Prophet, he fulfilled all that was written of him in the Jewish Scriptures. Finally he submitted, voluntarily, to be taken by wicked hands, after his condemnation was extorted, and was carried outside the gates of Jerusalem and crucified on Calvary, and made his grave with the rich and the wicked in his death, and on the third day rose triumphant from the grave; and after forty days' speaking of the things pertaining to his approaching Reign, he ascended to Heaven in the presence of his disciples. Shall we here date the Reign as now begun? Not yet, till we hear the last petition made to their departing Lord. "Lord, wilt thou at this time restore again the kingdom to Israel?" The answer required them still to wait. Neither he nor they were yet invested with the requisite power. Neither he nor they were yet upon the appointed thrones. A grand inauguration was yet to be displayed. "Go, tarry in Jerusalem until you shall receive this power."

Here his prophetic office closed, and soon he enters, as the great High Priest, into the Holiest of All—even into Heaven, to appear in behalf of his people, carrying with him the offering which he had made without the gates of Jerusalem. Not till now did his mediatorial office commence. Having taken his seat at the right hand of the Father, he is thus addressed by him: "Thou art a Priest for ever, after the order of Melchisedek." The offering is presented and accepted, with which the Father is well pleased for his righteousness sake, and thus reconciliation is made for the sins of his people. The offering had first to be procured before he could officiate as High Priest for his people. "For

in all things it behooved him to be made like unto his brethren, that he might be a faithful and merciful High Priest in things pertaining to God." "For in that he himself has suffered, being tempted, he is able to succor them that are tempted."

But in thus stooping to sufferings and to death, he achieved a glorious victory and became a mighty hero, having conquered all his foes and our foes; and leading them captive at his chariot-wheels, he entered his celestial dominions amid the acclamations of the angelic throngs: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, he is the King of Glory."

The pearly gates give way, and the rightful Son and Heir of David's throne enters, amid the convened estates and hierarchies of his celestial empire, to do Him honor. The heavenly hosts are then addressed by his Father: "Behold, I set my King upon my holy hill of Zion." "Let all the angels of God worship him." Then to the Son he says: "Sit thou on my right hand, until I make thine enemies thy footstool." "Ask of me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." "Thy throne shall endure for ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, has anointed thee with the oil of gladness above thy associates." Thus was Jesus of Nazareth inaugurated King and Lord of the Universe—thrones, principalities and powers, celestial, terrestrial and infernal, being subject to him. But who of all these celestials shall be honored with the announcement of his coronation to the inhabitants of our earth? There was in the annunciation of this fact an eternal weight of glory, involving the highest interests of heaven and earth, which could not be represented by the highest angelic intelligence. Neither Gabriel, Uriel, nor Raphael, presumed to offer himself as the bearer of such a message. It was an honor of which they felt themselves not worthy. None but the third person in the adorable Godhead, as previously arranged, could be found worthy to announce this glorious fact to man, or to represent the interests of the kingdom of the Lord Messiah on earth. This glorious agent, as was prearranged, was commissioned from his throne to advocate his cause on earth, against the infernal opposition of the Prince of this world, and to instruct and comfort his loyal subjects in this department of his intelligent Universe, in order to the more perfect exhibition of the divine character, for his own glory and the happiness of all holy intelligences. This glorious messenger was sent by the conjoint authority of the Father and the Son. "I will send you the Comforter from the Father, even the Spirit of Truth," says Jesus, "and he will testify of me. If I depart I will send him unto you. And when he is come he will convince the world of sin, of righteousness, and of judgment. Of sin, because they believe not in me; of righteousness, because I go to the

Father; of judgment, because the Prince of this world is judged, or cast out. The Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Holy Spirit was, then, that glorious agent appointed by the Father and the Son to announce the fact of Christ's coronation at the right hand of the Father. "All authority is given unto me," says Jesus, "in heaven and on earth."

To whom, then, was the Holy Spirit sent? A mission must terminate some where. We have missions to the Court of St. James, or St. Cloud. Jesus said, when leaving his apostles, "I will send him, the Holy Spirit, unto you." "He will testify of me." His mission, then, terminated upon the apostles. When and where, is it asked? On the day of Pentecost, and in the city of Jerusalem, where the apostles were assembled with the hundred and twenty, in an upper room.

How does he perform his mission? He comes from the throne of the Eternal, vested with all auctority—with all wisdom and knowledge. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." A rushing mighty wind filling the room, and cloven tongues, like as of fire, resting upon the heads of the apostles, were the signals of his presence.

The apostles addressing the suddenly-assembled multitude in their various dialects, revealing to them the wonderful doings of God, was the evidence given them of their plenary inspiration. They were filled with the Holy Spirit; and, with it, the power from on high which Jesus had promised them in his last interview.

What misconceptions of the new kingdom this power corrected in their minds! The restoration of the old kingdom of Israel they now peaceived to have been all a pleasing dream. The Son of David had not as the object of his mission on earth the subversion of the empire of the Cæsars and the reinstatement of the kingdom of Israel upon its ruins. Nor were they any longer ambitious for chief places under such a reign.

All such illusive visions were now for ever dissipated from their minds by the teachings of that all-illuminating Spirit, who, as the Holy Guest commissioned from the skies, was to lead the apostles into all the Truth, and to bring all things to their remembrance which Jesus had told them.

Under the illumination of this heavenly Guest, they for the first time perceived the Kingdom or Reign of Heaven to be spiritual, but yet not the less visible, tangible, and substantial in its privileges and blessings, as well as in its external form. Their baptism of the Holy Spirit had initiated them into the mysteries of the New Reign, as well as clothed them with miraculous power, to establish the truth of the revelation which they had now received.

Gentle reader, have you read with care our Lord's conversations and discourses with his chosen twelve. If you have, enter with me, in imagination, into that upper room, crowded though it be, and let us see and hear for ourselves the things reported.

What strange sounds! What rushing mighty wind! What an affatus of divine power! See those divided tongues, like the forked, lambent flame, covering the heads and shoulders of those twelve men standing yonder! They have just risen from their seats! The strange sounds of tongues unknown to us have all been hushed since we entered! But the silence is now broken. A single, clear, earnest voice is heard from the mouth of yonder Galilean standing in front of the eleven. He utters familiar sounds. He is, in our own tongue, accounting for what has so astonished the people. He tells us that the prophet Joel foresaw the scene before us and foretold it.

After thus accounting for this strange phenomenon—that it ushered in a new era of the world called the Great and Notable day of the Lord—he speaks of Jesus of Nazareth, so well known to us all; how that God approved of him by the miracles and signs and wonders which he did by him before the people. That, notwithstanding all this, he was taken and by wicked hands crucified and slain. That this was permitted to be done by the determined counsel and foreknowledge of God, for wise and glorious purposes. But that God had raised him from the dead, as he had foretold by his prophet David, whom he here quoted most relevantly to the fact of his resurrection; and then reaffirmed, in the most emphatic, solemn and impressive manner, the astounding fact to his visibly alarmed and agitated hearers. This Jesus has God raised up, of which we all are witnesses.

THE PRIESTHOOD OF OUR LORD.

'Truth stranger than fiction' is a trite saying, and in many instances a true one. Truth, on all subjects, is plain, simple and unadorned; hence the eagerness with which many persons seek, seize and devour the wonderful, the marvelous, the fictitious. These have ever exercised a paramount influence over those minds which partake largely of the speculative and the imaginative. To such minds, truth—unsophisticated truth—is always unpalatable. To their eye truth has no charms, simply because it lacks the gauzy drapery of fiction.

Recent occurrences and developments confirm me in the unwilling belief that this is as true of many of the present generation as of any people in any age of civilization. 'Unwilling' belief, did I say? Yes, unwilling. For I had hoped and believed that advancing light and increased facilities for acquiring knowledge and correct information on all subjects within the ken of human intellection would have dispelled the darkness and corrected errors which, to my surprise, were very recently proclaimed by one of rank in the 'Methodist Episcopal Church'.

With this formal exordium I beg leave to notice, briefly, a position assumed by the Rev. Hardin Wallace, in a recent discussion with the writer on the action (mode) of Christian Baptism. This I do in consequence of his refusal to employ a stenographer to take down our speech-

es in order to their publication. I wish his position known; and should Elder Wallace or any of his brethren of a like official standing desire to respond to this article, I hereby grant to him or them the privilege of so doing.

The position assumed by Elder Wallace was that "Our Lord was baptized by John in order to induct him into the Priests' office." Now I am very certain that the gentleman grew quite sick of this position during the discussion, and I am quite as certain that some of his brethren present on the occasion saw and felt the awkwardness and untenableness of his position.

But I now design to show the utter and palpable ridiculousness of this wild assumption, the object of which is to disprove the immersion of our Lord, and that he, in saying 'suffer it to be so now, to fulfill all righteousness', had reference to the law concerning the consecration of a Jewish High Priest; recorded (according to Elder Wallace) in Num. 8:6-7, and in Ex. 30:18-19. The first of these reads as follows: "Take the *Levites* from among the children of Israel and cleanse *them*. And thus shalt thou do unto *them* to cleanse *them*: Sprinkle water of purifying upon *them*, and let *them* shave all *their* flesh and wash *their* clothes, and so make *themselves* clean." Before noticing the argument attempted I will introduce the other passage from Exodus, that we may have all his proofs before us: "Thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put therein for *Aaron* and *his sons* shall wash *their hands* and *their feet* thereat; when *they* go into the tabernacle *they* shall wash with water that *they* die not."

I have italicized the nouns and personal pronouns in these Scriptures, which will show to every thinking mind their utter inapplicability to the case. Such persons will perceive this at a glance, and need no other comment. But in order to meet the case of the dullest intellect—the weakest perception, I will notice the assumption of Elder Wallace, viz: That when our Lord said 'thus it becometh us to fulfill all righteousness', he had reference to fulfilling the injunctions in the above Scriptures. "Hence," said Mr. Wallace, "our Lord could not have been immersed, for immersion would not have introduced him into the Priestly office." I say no. Nor would his compliance with the requirements above cited have done it, either, unless he had been a Levite.

Now, as I propounded nine interrogatories to Mr. Wallace then, I propose them now, with five additional ones, hoping he may not now, as then, pass them over in silence, though politely asked, again and again, to answer them. I trust he will, having had time to reflect, give explicit answers to them, or tacitly abandon his position by remaining silent. Of course he must necessarily do one or the other, and he has the undoubted right to choose which he will do. But to the 'Interrogatories':

1. Was Jesus, the Christ, a Jewish Priest, high or low?
2. Was our Lord of the tribe of Aaron?

3. Was he made a Priest after the law of a carnal commandment?
4. Was the design of John's mission to introduce persons into the Jewish High-Priesthood?
5. The sons of Aaron washed *their* hands and feet; was this what John did when he baptized the Savior?
6. If our Lord was introduced into the Priest's office by John, where did he officiate, and under what economy?
7. Aaron's sons washed themselves; was the baptism of our Savior by John equivalent thereto?
8. Was the 'laver of brass' and the river Jordan one and the same?
9. Was the river Jordan between the 'tabernacle and the altar'?
10. Did our Lord 'shave himself' at his baptism?
11. Did the Savior 'wash his clothes' when baptized?
12. Did Christ, as the Levites, need cleansing?
13. Were any but the sons of Aaron to wash at the 'laver'?
14. Could Jesus have been a Priest on earth?

I wish to re-press these 'interrogatories' upon the attention of my friend Elder Wallace. If he can affirmatively answer these fourteen questions, and sustain his affirmations by one sound scriptural argument to each, then will I admit the truth of his position. But let me remind him of this one thing—that a failure to answer either of the foregoing in the affirmative for ever overturns his position. Any one can see that if our Lord was fulfilling the requirements of the enactments referred to when he was baptized, then every departure from the expressed law in the case would, instead of being a fulfilling of all 'righteousness' be a disregarding and violating the same. I repeat, therefore, the necessity under which Elder Wallace is laid—to give affirmatives to all or give up his position.

Should, he, however, fail to attempt a reply, I shall be compelled to regard the failure as a certain indication of a conscious realization on his part of the untenableness of all the ground assumed by him on all the premises. Most happy, indeed, would I be to see Elder Wallace relieve himself in this community from his untenable, unscriptural and anti-scriptural position.

I write this not to provoke controversy, but to correct error and save fellow-mortals from embracing it. Truth alone can do us good, for Jesus the Christ prayed, 'Sanctify them through the truth—thy word is truth'. I am confident that no person who is morally honest ever did or ever will receive an error as such, but regarding an error as a truth it may be imposed upon the unsuspecting, even though as intelligent as Elder Wallace, for whom I entertain great respect, notwithstanding his errors of the head.

Here I close, awaiting his reply.

E. L. CRAIG.

BARKY, III.

A soft answer turneth away wrath, but grievous words stir up anger.

THE LIVING SACRIFICE.

GOD asks no dead sacrifice of you. The old economy is past. Instead of a sacrifice brought living and offered dead, you who were once dead in sin but are now alive to God are the offering.

Such is the conclusion couched in the form of an exhortation and based on the close and finished chain of argumentation in the preceding eleven chapters to the Romans. How noteworthy that the first thing uttered after the deepest and strongest argumentative portion of Holy Writ is this admonitory oracle of the Living Sacrifice, heading the most intensely practical chapter in the Book!

Primarily, a sacrifice is a *thing made sacred*. In its currency it imports, as the first intention of the term, an animal or other thing presented to God and burned on the altar for expiation, favor-seeking, or thanks. Metaphorically, it is 'to destroy, surrender or suffer to be lost for the sake of obtaining some thing'. 'Oblation' is a term of kindred signification, but more general.

Religiously speaking, the idea of sacrifice has always been universal. Ever since the fall of man he has felt the need of an expiation of sin. True, the doctrine has been preached, in modern Christendom, too, that whenever man begins to reform he begins to expiate past sin. The conscience of the veriest heathen of the dark ages gives sufficient refutation to this.

All the old sacrifices were typical. The slain lamb, the bleeding bullock, were lively types of the one true expiatory sacrifice for sin. Similar offerings, accompanied with certain prescribed fruits of the earth in particular preparation, constituted a sacrifice of thanksgiving typical of the thank-offering to be offered by the reconciled sinner. These last are the sacrifices spoken of in the twelfth of Romans.

Our eucharistic sacrifice, by which, in coming to God, we recognize the great expiatory one of Christ, is the sacrifice of 'a broken and contrite spirit'. Through this we by faith lay hold on a crucified Redeemer. And this, indeed, resembles the old dying sacrifice of the Jew. We become dead to sin, in place of being alive in it. But to the Christian comes the requirement of a 'living sacrifice'.

Now Peter calls us a 'priesthood to offer spiritual sacrifices'. Paul, on the other hand, looking from a different stand-point, beseeches the brethren to present their '*bodies* a living sacrifice'. We some times call these sacrifices religious and moral, respectively. So we have piety or worship, and good works. Our spiritual nature is based on our moral, as is the animal kingdom on the vegetable. The sacrifice must, therefore, consist not merely of prayer and praise to God, showing love to him, but also of such works as demonstrate love to man, especially to the household of faith. The typical sacrifice of thanksgiving, consisting of flesh and fruit, declares this. See Lev. 7:12. The command to present our '*bodies*' declares it. The fact that almost the whole chapter is devoted to good works, rather than acts of worship, declares it.

Bowing in prayer, meeting with the saints, and partaking of the Supper, are methods of presenting our bodies to the Lord in forms of piety. But the great test at the judgment, according to our Savior, will be the good works done to his saints. "For God is not unrighteous to forget your work and labor of love which ye have showed toward his name, in that ye have ministered to the saints and do minister." Heb. 6:10. All our thoughts, words and deeds, given to God according to his law, constitute only a poor thank-offering. We are unprofitable servants, at best. But of this thank-offering, if the greater part be not in some way beneficial to man, it answers not to the type. For of the Jew's offering of thanksgiving, far the greater part was given to the priests, and but a small portion consumed on the altar. So must the Christian's brotherly kindness and philanthropy be more prominent than his attendance upon the forms of religion. Otherwise he will not shine as a light in the world. He will be called a hypocrite—a Pharisee.

All our sacrifices must cost us some thing, or they are not sacrifices of ours. Remember David at the threshing-floor of Araunah. Time, ease, or property, some times all these at once, must be the cost. And we can not sacrifice at two shrines simultaneously. No worshiping God and mammon, Christ and self, at the same time. We are, in heart, wholly selfish or wholly unselfish. We may be seeking heaven from selfish motives. If so, all outward sacrifices are a mockery to God, however we may, like the trumpet-sounding Pharisee, have our reward.

To conclude: Self-denial, i. e., the constant subordination of self-pleasing to the infinitely greater interests of God's pleasure, and the happying, in general, of all, must constitute our 'holy' and 'acceptable' sacrifice. This is 'reasonable', because at once the only thing consistent with God's triple claims upon us and with our own happiness. Could we be infinitely profitable servants to him, all our service would be but his due. How unreasonable, then, to withhold the poor tribute we can give, or even the least part of it! 'If God spared not his own son', let us be ashamed of using the devil's artful proverb, 'charity begins at home', and of the sacrifice, 'we can give *without feeling it*'.

I. N. C.

MAN is constitutionally a moral being. He is, also, naturally religious. Indeed, piety of some kind, and religion in some form, have ever constituted, and still constitute, one of the leading motives—one of the all-engrossing pursuits of mankind.

If all the money annually expended by Christians in the filthy practice of chewing and smoking tobacco was devoted to Christianity, it would accomplish more than all the preachers in the evangelical field! Christians, think of that!

THE HUMAN BODY.

WE are fearfully and wonderfully made, may be said of our bodies, of our souls, of our minds, of the connections between soul and body, and of the whole man. There may be far more wisdom and skill manifested to the spiritual world, in the formation of our souls, or the structure of our minds, than in our bodily frames. But this is concealed from our view. We can, indeed, see that there is some thing incomprehensible and overwhelming in the being and nature of our souls, and especially in the connection between our spiritual and corporeal being. Yet the wisdom of the Creator is not, and was not intended to be, set forth in that evident and tangible manner in the creation of spirit in which it is exhibited to us in the structure of our bodies. Here we have some thing that may be seen with our eyes, and handled with our hands, and revolved and appreciated by our minds.

The human body presents to our view system after system, apparently complete within themselves and independent of each other, yet all intimately connected and interwoven, so as to form one great complicated and incomprehensible system—a system of order, harmony and regularity to the intelligent observer, but to the unenlightened mind a mass of confusion. Take the naked skeleton of a man and study the osteology of his frame; look at the bones of his cranium, his spine, his chest, his limbs, his hands, and his feet; notice how strength is found where strength is needed—where delicacy, delicacy,—where motion, joints and other requisites for moving. Observe the position, size, shape and relations of each bone; consider their structure, their density and strength, the solidity of some of their parts, the sponginess of others; mark their cavities, protuberances and processes, and connect all these with their several uses and functions. We see great wisdom manifested in the arrangement of such a number and variety of parts so as to harmonize with each other, and all tending to the same general purpose. Yet what brittle substances are human bones, and how very flimsy are many of them, and how easily may the whole system be driven to atoms. Truly, we are fearfully made. But the wisdom and skill seen in the structure of the skeleton is greatly augmented by considering its connections with other systems. What is called the vascular system may be mentioned as intimately connected with the skeleton. The vessels, in many instances, follow the course of the bones, and the bones are often fitted with grooves, notches, perforations and cavities, suitable to transmit or contain the vessels. This vascular system is the link of connection between the solids and the fluids, between the bones and the blood, lymph, chyle, and other liquids. The connection of this system with the skeleton is most wonderful and surprising. By means of the action of the fluids, the most solid and dense bones are some times, in diseases, entirely removed, and in convalescence as completely restored; and so rapid is the action of these vessels, and so thoroughly do they penetrate the hardest bones, that the color of the bones may in some

cases be changed, by a change of diet, even in two or three days; yet the bones and vessels, and their connections and relations, are but the beginning of the wonderful structure of the human frame. Were we to take a particular view of the muscles and their connections with the parts already considered, and particularly the skillful and surprising manner in which they act upon the bones by means of sinews, and were we to examine the larger viscera of our frames, and their relations and functions, and then look for a moment on the glandular system, and learn the origin, course and issues of all the secreted fluids that are daily formed within us, we could then have some faint notion of the intricacies of the anatomy of man, and of the great wisdom requisite to design and skill to form such a being. But having taken this view, it would be nothing more than an outline of the great machine. The minutiae must be considered before we can fully learn what is here to be learned of the wisdom of God. In the outline we have faintly marked, we have omitted the most wonderful, most intricate and most interesting part. We have said nothing of the nervous system; nothing of the connection of this system with those already mentioned. The nerves are the seat of all sensation, feeling, sympathy and affection, and the origin of all motion. Paralyze one set of nerves, and our power over the muscles and limbs of one side is gone. Paralyze another set, and the muscles of the upper or lower extremities become useless; a third set being destroyed, we are unable to speak; a fourth, and our reason is gone; a fifth, and the digestive organs are destroyed; a sixth, and we cease to breathe. Nerves are found dispersed over the whole surface of the skin, through every vessel, every organ, every muscle, all the viscera and glands of the body—yea, and in the very bones and among the cartilages. In every part of our body we have either feeling or power of motion, or are sensible of involuntary operations. The nerves by old anatomists were considered as uniform in structure and functions. But now it is known that one part of the nerves is completely under the power of the will, and the rest entirely independent of it. They are also divided into nerves of motion, of sensation, of respiration, and sympathetic nerves. The attenuation of all these systems is surprising. We hear anatomists speak of nerves of nerves, of veins of veins, of arteries of arteries. And if it is necessary that all the large veins, arteries and nerves should be attended by nerves, veins and arteries of a smaller size, may we not suppose that these have others still smaller attending them, and that these last are attended by others still less, and so on *ad infinitum*?

But let us look at man at a spiritual being. How various are his faculties, his desires, his capacities. He is a social being, susceptible of the most tender affections. He is malignant, capable of cherishing the darkest and most diabolical designs and most bitter animosities. He is active and energetic, bold and venturesome, daring to rise into the air, to dig into the earth, to encompass sea and land, and pry into the secret, and hunt out the unknown parts of the earth. He is frightened by neither the depth, breadth, or storms of the ocean, nor by the height or precipitancy of the most rugged mountains. The beasts of the

forest, darkness, dangers and horrors are not to stop him. War, with all its train of terrors, is sought by him. Yet he is susceptible of meekness, patience, self-denial, kindness, gentleness, mildness. And he has mental faculties. He remembers things long past, he looks forward to things far ahead, and imagines things that never did or will exist or occur. He can deliberate and decide, or suspend his judgment. And his faculties are never dormant. His memory, his imagination, his judgment and will, are always with him. In an instant he is ready for action with any of his faculties. When we consider his mental faculties we see that he is wonderfully made. But his duties, his responsibilities, his obligations, his dangers, trials and temptations all tell him that he is fearfully made. Every breath he breathes, every pulse he feels, every sensation and operation of his body or mind, ought to teach him that he is fearfully made. But the good providence of God preserves us every moment. In him we have help for every infirmity, and defense against every danger. "For he knoweth our frame, He remembereth that we are dust." "Remember, I beseech Thee, that Thou hast made me as the clay, and wilt Thou bring me into dust again?"

FREEDOM OF MIND.—When the mind once tries its strength it can no longer be restrained. The attempts to keep it down have served only to render it, in most cases, from its native elasticity, the more impatient of these restrictions. The civil arm has often been exerted to establish some one sect, which, in the struggles and revolutions of society, has happened to be uppermost. It has put forth the power of the laws; it has tested the efficacy of pecuniary penalties; it has seen what imprisonment and torture would do; it has kindled the flames of persecution, and has tried the effect of fire upon the flesh, by way of correcting the irregularities of the mind. Every method which human ingenuity or refined cruelty could devise has been attempted to restrain the inquiry of men, or, rather, to bring them to a conformity to the predominant standard of religious doctrine. But it has all been in vain. With the attempt to produce uniformity or conformity of faith or worship, dissent and diversity of opinion have increased. Some times such attempts have partially succeeded for a time, but the reaction in the end has always been proportioned to such success. The human mind naturally resists compulsion. Men in general prefer to go wrong of their own accord rather than be compelled to go any way at the will of another, who they know has no rightful authority over them. You can place no restrictions on their inquiries which the mind will not, sooner or later, break through or transcend. As it is said of an eminent artisan that as yet he has found no vessel strong enough to contain the powerful steam which his ingenuity has taught him the means of generating, still more may it be said of the human mind that it possesses in itself an expansive force which, when excited, will surmount every artificial barrier.

A NEW-YEAR'S ADDRESS.

BEFORE THE OFFICERS AND STUDENTS OF WALNUT GROVE ACADEMY.

(Continued from page 234.)

We next pass to a survey of present developments among mankind. Here we are lost in utter amazement if we attempt an enumeration of the multifarious scenes spread out for our contemplation. Could we stand on some lofty eminence from which we might view the entire inhabitable globe, a thousand millions of human beings would be seen spread over its watery surface, all pressing onward to the great day of Eternity. Of this mighty concourse more than six hundred millions are to be seen groping their way through the dark clouds of ignorance and superstition—prostrating themselves in adoration before the workmanship of their own hands, and in many places sacrificing human victims to appease the supposed wrath of their imaginary deities. A hundred millions may be seen paying devotional honors to the great Arabian Impostor, who claimed to be a prophet sent to enforce a religion by the power of the sword. Millions of the fleshly descendants of Abraham are seen scattered among the various nations, and they still persist in rejecting the Savior, and are anxiously looking forward to the time when they expect to regain possession of the promised land. Millions are yet the uncompromising adherents of Roman Catholicism, and they even make their boasts of ultimately being enabled to possess our great Mississippi Valley and of abolishing our grand experiment at self-government. The Bishop of New York has recently had the audacity to publish to the enlightened world that Protestantism is on the decline and will soon be dissipated by the annihilating power of the 'Holy Church'; and we find among other important news from the Old World that the Pope even anticipates a re-conversion of England, having issued a 'bull' establishing a Roman hierarchy in that country. Yet the great reformation of the sixteenth century, which caused the first breach in the idolatrous ranks of Popery, is pushing forward its grand work of ecclesiastical renovation. That Book, which is the great antagonist of Popery, has been published by millions and spread broadcast among the inhabitants of every civilized nation on earth, and its cost has been so reduced as to render it accessible to all classes; and missionaries are seen, with this precious volume in their hands, pleading the cause of truth and righteousness in almost all parts of the world. Scattered far and wide are seen the wicked followers of Joe Smith, persuading men and women to leave their homes and emigrate to the great Mormon rendezvous in the wilds of the Western World; and by hundreds we see them on their winding way to hear the pretended revelations which God is now giving to those outcasts from human society. Scattered here and there among all denominations are those who, by their ingenuity and learning, are endeavoring to convince mankind that religion is a grand imposition, which was palmed off on the credulity of the human race during the early ages of society.

Let us now inquire into the workings of the political world. In Africa the people are divided into numerous petty kingdoms or despotisms. In Asia the many millions are subjected to the absolute will of the monarchs; the people suppose themselves born and preserved only to serve their hereditary masters, who live in all the wordly grandeur and magnificence which their pride and ingenuity can invent. It is said that the Empire of China, which contains more than two hundred millions of inhabitants, is the most despotic government recorded in the annals of history. In Europe we see civilization carried to the greatest perfection. The governments are mostly of the monarchical kind, but they are limited or constitutional monarchies. In America republican principles are predominant; here the people are their own rulers—all classes are brought upon a level—there are no proud, hereditary noblemen to spend the hard earnings of the working masses in luxury and extravagance; every man stands upon his own foundation, and if any are promoted to stations of honor or profit, it is by gaining the popular consent, and not from any peculiarity of birth. Causes are here at work which are destined, at no very distant day, to revolutionize the world. The people are not of that selfish character which would permit them to enjoy the uninterrupted blessings which flow from their excellent institutions without wishing others to enjoy the same boon; they are philanthropic beings and wish to see all mankind as happy as themselves. In accordance with these feelings they have ordained that people of other nations shall have all the privileges of native-born citizens, by emigrating to this country and formally renouncing allegiance to all other governments. And by hundreds of thousands the people of other countries are annually leaving their native shores and identifying themselves with us. Our people, by their unprecedented prosperity, are enabled to send proclaimers of the living oracles to all parts of the earth.

The poor, degraded Africans are now being disposed of in a way that promises, ultimately, to free our country of the vile stain of slavery and to be the means of redeeming a whole continent from barbarism. Yes, Liberia, which owes its remote origin to the existence of American slavery, now promises to become the avenue through which civilization may be introduced among the sable sons and daughters of Africa.

The extensive correspondence, resulting from the immense tide of immigration constantly flowing in upon us, has contributed to create such a feeling in the popular minds of other countries in favor of freedom, as to cause the monarchs of Europe to set themselves about devising some way of destroying our Republicanism, and their efforts have been concentrated in an association whose object is to throw into our midst all the surplus population of Europe, hoping in this way to produce such a state of anarchy as will ultimately end in our overthrow as a nation.

Having now drawn around us and having taken, as it were, a bird's-eye view of the great leading measures which are now developing in the world, before coming to any conclusion concerning what policy should govern us during the ensuing year, I wish our minds to be fully impressed with the existence of one prominent trait in the human charac-

ter. From observations in all the departments of industry we learn this one great truth, viz: those who work for themselves are most prosperous and happy. This is true in the social circle. What father will not unhesitatingly testify to its truthfulness? Interrogate those in charge families, and the invariable response will be, "My sons always appeared more interested, more industrious, more energetic in business, when assured that a certain part of the proceeds of their labor was to go directly to them." The principle is recognized by some of our most thriving husbandmen, and I have often thought that it is a satisfactory reason why some men prosper so much beyond their neighbors, possessing the same amount of capital and following the same avocation. Any one who will make a survey of his own immediate neighborhood, may discover that those farmers who counsel with their sons concerning all their operations—who treat their sons as partners rather than as servants, have the most industrious families. But it is not among the sons only that the truthfulness of this principle is manifested. Who has not observed that when a mother assigns to her daughter a room which she can call 'mine', a double diligence is manifested in endeavoring to discover what arrangement to give the various articles of furniture that they may present the best possible appearance? We may also see a verification of the same principle in the operations upon all public works. It is remarkable to observe with what manifest indifference men generally spend their time when engaged in the improvement of the public highways. When working for the public, most men appear anxious about little else than 'putting in' their complement of days. On the contrary see the same men engaged at similar adjustments about their own farms, for their own immediate convenience, and all their energies are called into the service—every thing of which they think, which they say or do, has direct reference to the accomplishment of their object. In short, then, where every man is his own task-master all things are pushed forward with interest and promptness—all is animation—the spirit of emulation is aroused—there is a steady, onward, upward and rapid accumulation of wealth.

We find ourselves then in the midst of a kingdom organized under the immediate direction of the Lord from heaven, the grand object of which is the destruction of that superstitious ignorance which has produced, from time immemorial, one constant scene of violence and bloodshed. We have seen that from the first introduction of this organization it has been confronted and opposed by all the vile machinations which the fallen angel of light in his wrath and desperation could bring to bear upon it. Fire and faggot, the rack and scourge, dark dungeous and degrading ignorance, have been summoned in all imaginable forms, but through them all, the proclaimers of the heavenly boon, supported by its glorious promises, have been carried triumphantly, and the heavenly scheme now presents itself abundantly adequate to the accomplishment of its great object; and, as rational and philanthropic, as Christians, it becomes our paramount duty to assist, by all the means of our command, in disseminating the principles of the divine institution among our degraded and suffering race. And knowing that our arch-enemy

is exerting all his powers to nullify the effects of Christianity—has even made his boasts of a final triumph—and seeing, also, that the countless millions of his abettors are only kept in his service by ignorance of the Divine Volume—with all this array of facts before us it would seem that only this alternative is left us, viz: multiply the copies of the Bible and place them in the hands of faithful men, qualified to point out the pure and unadulterated principles of Christianity, and send them 'far and wide' among all nations. In so doing, the fallacies of the wicked one will be made manifest, and men will be induced to turn from them and embrace the truth.

Our path of duty being thus plainly portrayed, and being members of a political association which affords us protection from unfeeling despots who would consume our substance by taxation for the support of wasting luxury—being permitted to labor under our own 'vine and fig-tree'—to work for ourselves—knowing, too, that under such circumstances wealth is most rapidly accumulated—knowing, also, that the spread of the Bible must necessarily be proportioned to the amount of means employed—therefore, as Christians, a primary object with us should be the perpetuation and extension of our Republican institutions. And knowing that the crowned heads are planning our destruction by flooding our country with their ignorant and vagabond population—knowing, too, that Republicanism is of such a nature that it can only exist among a people enjoying a general diffusion of knowledge, therefore we are called upon by the highest considerations, both of a political and ecclesiastical nature—by all our regard for the speedy triumph of Christianity and for the extension of free institutions, to operate with all the means in our possession in the development of those schemes now in progress for the furtherance of the cause of education. It is our imperative duty to multiply the facilities for acquiring knowledge, until the means of possessing a liberal education are placed within the reach of every youth in our country, including those who land among us from other lands.

The education here referred to is some thing more than is frequently understood by that much-abused term. It must be an education that will give the possessor not merely a smattering of what are frequently understood by 'the useful sciences'—it should produce in him a mental development that will excite to reading and investigation, as a great and desirable source of enjoyment. But more on this point in a future number.

s.

INTERNAL improvements should be made in mind as well as matter. Millions of dollars are annually expended in the United States for the wealth of the country; but few dollars are expended for the treasures of the mind. Let matter become more valuable than mind, and men will become fearful tragedians, and the whole world will be the stage.

A FATHER'S COUNSEL.

[THE following is an extract from a letter from a father to his son, published in the *Christian Advocate and Journal*. We commend it to the careful perusal of our readers, and especially our preaching brethren, both for its plain expression of truth and its most excellent advice.—O. A. B.]

You will probably attend the next annual conference as a layman. I have often been an interested spectator at these gatherings of God's ministers. It may seem strange that I should follow you even there with my paternal counsels; that a layman should think it needful to stand at your elbow and whisper cautions in your ear in the very assembly of Christ's elect messengers, the teachers of the mysteries of godliness, his chosen ambassadors, anointed to declare his will! And yet, if I would discharge my whole duty to you, I must do even this. For, though no other layman speak with my frankness, many laymen will watch you. They will mark the preachers' intercourse with each other, their deportment in these their chosen assemblies, their reverence for and attendance upon the religious exercises of the session, their whole behavior. "Let your light so shine before men that others, seeing your good works, may glorify your Father which is in heaven." You believe in and teach the duty and necessity, the virtue and efficacy, of prayer. Then be always present in conference at the hour of prayer, and so prove your faith by your works, and illustrate your teaching by your example. Do not let the family with whom you sojourn have to say of you, "Mr. — never thinks of going into conference till prayer is over." Do not let devout laymen, who are only spectators, leave you standing upon the steps or in the vestibule of the church, while they go inside to join in public devotion. Do not let your example justify the laity in the gallery in remarking how few preachers are present at prayer and how many hasten in when business or discussion begins. Bear with me, my son, in thus counseling you. Though I hope better things of you, there is yet need of warning. You must do what you exhort others to do, and be what you entreat others to be, if you would command the respect and exert the influence which rightly appertain to your high and sacred office.

And in your intercourse with your brethren at the conference set a watch over your heart and lips. You ought to go from that yearly gathering of men set apart to exalt Christ and exemplify his divine precepts with your spirituality of mind greatly increased, your acquaintance with the deep things of God enlarged, your religious experience enriched, and your compassion for perishing souls more intense and consuming than ever. To this end, you must 'order' both your 'conversation' and your hearing 'aright'. But on this subject a hint only must suffice. A word, also, with respect to your intercourse with the family with whom you may sojourn. O do not be content unless you

know that your words and example have provoked them to love and good works, to an increased respect for the ministerial character, and into a holy strife to meet you near the throne of God on 'that day'.

A word or two, while I am writing, on family intercourse generally—with your own family and the families of your charge. I include your own family because, first, it is the test-room, so to speak, of the perfectness of your Christian and ministerial character. Many an apparently sound and perfect tube or vessel has proved worthless under the steady, continuous pressure of a but moderate test; and many a professedly Christian character of high pretensions has collapsed under the daily pressure of the ordinary trials of domestic life. The little things of life—its little temptations, its little sacrifices, its little annoyances, forming a continuous demand upon self-denial, suavity, and forbearance—are the real tests and evidences of character. A man is always best known at home, and generally but imperfectly elsewhere. And, secondly, it is your best training-school for familiar intercourse with other families. (I speak not now of pastoral intercourse, but of that familiar friendly association that will exist between yourself and many families of the people of your charge.) Be in your own family just what you would wish to be in theirs. As husband, as father, as ruler over your household, never for a moment forget that you claim to be a minister of the gospel, an ambassador of Christ, a preacher of righteousness, an example unto men. If you forget this at home you will be very apt to forget it abroad; and if you forget it abroad you may bid adieu to the influence you ought to exert, especially in those families where you are received as a familiar friend as well as a Christian pastor. Maintain every where your ministerial dignity as well as your Christian profession; but with that dignity let there be blended an unflinching suavity, an evenness of temper that 'sits calm on tumult's wave', and that sweetness and tenderness of spirit which are inseparable from that love of Christ which should dwell richly in the hearts of all his ministers. Much, very much, of your durable acceptability and usefulness depends upon the ordering of your walk and conversation worthily in the domestic circle, under your own roof and in the houses of your people.

And now, my dear son, I have said nearly all that comes within the original design of these letters, the sole purpose of which was to give you such practical counsels as experience and observation suggested. I have sought with jealous friendship to save you from errors into which I have seen many young ministers fall for lack of just such plain and candid advice. If in this I have succeeded, your greater happiness and usefulness will be my sufficient reward. I have not presumed to attempt to guide you in your studies or in your administrative duties. The Church has abundantly provided fitting counselors in those matters.

You have now been nearly a year in the itinerant ministry and the pastoral office. You know some thing now of the joys and sorrows, the responsibilities and the rewards of that high calling. Possibly your experience does not quite tally with your anticipations. You have

learned that, like every other sphere of human duty, the ministry has many discouragements. Thrown into a wider circle of association, and brought into contact with men differently educated from yourself, you have discovered that others will not take all for granted that you had supposed was demonstrated and established. You have been thrown back on first principles, and have had to fight for the truth where you expected its authority would be acknowledged. You have found it more difficult than you imagined to convince and persuade men. You have displayed much zeal, and expended much strength, and preached many sermons, to little apparent purpose. Possibly sinners awakened or converted under your preaching have not averaged one for every sermon delivered. Nay, perhaps in the whole year of your ministry you can not point to twenty souls snatched as brands from the burning directly by your instrumentality, while, in the simplicity and fervor of your early zeal, you hoped to see the slain of the Lord every time you declared his counsel in the great congregation. Perhaps in the Church itself your discouragement has been equally great. Where you had a right to look for sympathy you have met with coldness and covert or open opposition. Even Jesus's professed disciples have turned to be your enemies because you have told them the truth. As the novelty of change has worn off from your pulpit ministrations, you have grieved to see how small a cause would diminish your congregations. Encomiums upon your sermons, once only too freely bestowed, are now rare indeed. These and numerous other disappointments and discouragements are beginning to crowd upon you, and your heart is sad, and your spirit disquieted, and your soul cast down within you. You could have braved a storm of the world's opposition and reproach, and breast-ed a hurricane of persecution; but this apathy of the Church, this calm indifference of men to your earnest appeals, this contemptuous neglect alike of your denunciations and your entreaties—these chill your heart and make your faith stagger, and your confidence is wavering in the divine authority of your mission. My son, let none of these things move you. Continue instant in prayer. Be sober. Be vigilant. Do the work of an evangelist. Let this trial of your faith work patience. Learn willingly the lesson God would teach you—"not by might, nor by power, but by my Spirit." When He hath tried you, you shall come forth as gold. "Cast not away, therefore, your confidence, which hath great recompense of reward." Pass meekly through the valley of humiliation. There is light beyond.

THE people of nearly all nations have a special regard for one day in each week. Christians observe Sunday; the Greeks, Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Turks, Friday; the Jews, Saturday. Thus every day in the week is a sabbath in some country, and it would be well for all to remember that "it is right to do good on the sabbath day.

BIBLE HISTORY, NAMES, AND CHRONOLOGY.

CHAPTER II.—BIBLE NAMES.

In presenting the concluding portion of this subject, we expect simply to present enough upon it to induce our readers to think and examine for themselves.

We have already stated that Bible Names form monuments for the perpetuation of any event that may have transpired, so that future generations might in the name itself read the nature of that event. First we shall notice a few names of individuals, with their proper signification.

The name Adam signifies 'reddish earth'. This word becomes monumental of the fact that man was made from the 'dust of the earth'. Hence, as long as the name Adam is transmitted to posterity, there will ever live the memory of that eventful day in the which it was spoken with divine majesty and grandeur, "Let us make man." The name Abraham is also monumental of that great promise made, Thou shalt be a father of many nations; hence Abraham signifies 'a father of multitudes'. Isaac signifies 'laughter'; Jacob, 'a supplanter'—peculiarly significant in the fact that Jacob twice supplanted his brother Esau, first in obtaining his birthright and secondly in obtaining his father's dying blessing. But his name being afterwards changed to Israel denotes that he should be a prince with God. Moses signifies 'drawn out of the water', relating to the occurrence, as recorded in the Bible, that Pharaoh's daughter drew him from the water and thus saved him.

In like manner, we might trace a particular meaning for every proper name in the whole Bible; but we shall content ourselves for the present by noticing a few names of the New Testament.

The name Jesus signifies 'a savior'; the name Christ, 'one anointed'. The definite article 'the' prefixed denotes Jesus as the Christ in contradistinction to all other christs; for as the term signifies simply an anointed person, and as there were many anointed ones, as Aaron and his sons, it became necessary to make an emphatic distinction when applying that term to our Savior. But the term Jesus has an important significance in the reason assigned for thus naming him, viz: He shall save his people from their sins. This presents an important view of the official character and dignity—to be a savior is one thing, but to save from sins is quite another. But this latter must be regarded as the choicest boon from heaven to earth, from God to man—that we may be saved from our sins; a cheering thought, not only with reference to time, but especially with reference to eternity. The combination, therefore, of the two terms, Jesus Christ, presents at a single view, when rightly appreciated, offices of our Savior, both as prophet and priest. We shall at present notice but a single name farther. The Peter is, perhaps, one of the most peculiarly significant in the entire catalogue of names. When first called his name was simply Sime-

on or Simon, which signifies 'obedient'; the Savior called him Peter, which signifies a 'stone', or, more properly, 'the fragment of a rock'. The application of this name is beautifully and forcibly seen in those portions of the New Testament which compare the Church of Christ to a temple of stone, the foundation being the apostles and prophets, Christ being the chief corner. The conspicuous position which Peter occupies in this temple is that of being the fragment of a rock broken from a large rock, but which, on being replaced, precisely fits, just as the two halves of a brick would do after being broken. Now that this rock is Christ himself is evident from the fact that when Peter made the great confession He said, "upon this rock I will build my church, and the gates of hell shall not prevail against it." We know it is argued by the Catholics that Peter is that rock; and thence, by apostolic succession, the Pope of Rome has still the keys of the kingdom of heaven. But such an assumption will be readily detected as being baseless, when we consider the fact that the Savior, in making that memorable enunciation, used two distinct and separate terms, as we have before intimated—the one signifying a very large rock, the other a stone or the fragment of a rock. Hence, in that holy temple unto the Lord we find our Lord as occupying the position of the chief corner-stone, while the Apostles, and Peter especially, are aptly conjoined, so as to make a perfect unity in form and structure as well as in nature and substance.

We have thus given a short history of a very few proper names in the Bible. We might continue in like manner to notice hundreds, but do not deem it necessary. Suffice it for the present that, by a careful consideration of the names as they occur in the Bible we shall find many monuments of the truth of that divine book.

O. A. B.

THE TURNERS AND THEIR DEITY.

BY T. S. BELL, M. D.

[The following, from the June number of the *Christian Evangelist*, we commend to the attention of our readers, not only as an exponent of the bald infidelity of a certain portion of our country, but also of a deeply-seated, secretly-working principle which pervades the masses, stalks by the fire-side and creeps into the church. Let 'common sinners' read this, blush, and reform; and let Christians read it and arouse to greater energy, and act with a stronger and better faith.—O.A.B.]

The Louisville *Anzeiger* of Thursday, February 8, 1855, contains a notice of our article [in the *Louisville Journal*], on the 'Turners and their Deity.' The editor does not attempt to defend his pet hero, Tom Paine, from the facts which we detailed respecting him, but quietly announces that in our article 'the truly noble Thomas Paine was set down as as a most ordinary individual.'

The editor groans over the fact that 'though America plumes herself upon the freedom of the press, yet now no American bookseller dares to publish Paine's works, notwithstanding many free-thinking Americans are to be found in the Union.' But, says the *Anzeiger*, 'when America contained scarcely three millions of people, one hundred thousand copies of his pamphlets entitled 'Common Sense' were sold; and now, when the population is increased nearly ten-fold, there are scarcely three Americans who dare to defend this champion of freedom from the *hypocritical parsons*. But when the Germans celebrate his memory, all pens are set in motion to revile the *Founder of the Republic*, and to condemn the Germans for exercising their free will.' And, after this marvelous display of historical knowledge and of logic, the editor of the *Anzeiger* says, 'Here we let this matter rest. Our readers can conclude who reigns in this country, the priests or the free press. It is not difficult to arrive at a proper conclusion.' But the *Anzeiger* is not altogether hopeless. The editor thus consoles the Turners and the rest of his infidel friends: 'If the press will take one of Paine's positions, and combat steadily for reason and against prejudice, the government of the clergy must and will fall.' Now, since these are the cherished schemes of the great mass of German immigration to this country that was connected with Hecker, and the *Anzeiger* is satisfied that it has discovered one path to certain victory, we can not understand why that path is not pursued. With that German element among our population of which we have spoken, the terms 'priestcraft', 'superstition', 'dominion of the clergy', and such clap-trap phrases, are the convenient shelters of weak minds. Whatever such stuff may mean in Europe, where the secular arm assists a State religion, it is obvious to any one with two ideas in his head, that they can not have a similar meaning in a land where discussion is free; where the clergy receive nothing but a voluntary support, and where the Bible is open to the examination of every one. The humblest citizen in this country has as much freedom for investigating the foundations upon which the Bible rests as any clergyman; and thousands of the clergy teach the multitude to exercise this right. But the miserable red republicans of Germany, in 1848, who were scouted alike by the friends of freedom and the aristocracy of Germany, and who mainly contributed, by their infidel and licentious sentiments and deeds, to the defeat of freedom, are easily fed upon such phrases as 'priestcraft', superstition and kindred things; and their little minds are big, almost to bursting, when they get such ideas in their heads.

It is not remarkable that the friends of freedom, who had achieved victories for human rights in Prussia and Austria, became alarmed at the red republicanism which showed itself at once the enemy of God and man. Even the liberal party, in those two empires, preferred the rule of aristocracy to the drunken madness of red republicanism.

EDITOR'S TABLE.

(Continued from page 248.)

WE have not asked him to confine the matter to himself with us, or to his own city; but if, as we begin more fully to suspect, he distrusts his own ability, let him select a man, and we will still abide by our former proposition. If he still refuse, we shall endeavor to see that his friends as well as ours are made fully acquainted with all the facts in the case, and fairly presented with the leading characteristics, not of Mr. JETER's fourteen topics, but of our true positions as disciples of our Lord and Savior JESUS CHRIST.

We are still unable to hear directly from our Bro. WESTON, and shall be obliged to conclude that he either lacks truth or courage. If he lacks the truth we certainly do not envy his position; and if he lacks courage he certainly has forgotten a few injunctions of the Apostles. In either event, there is an evident manifestation privately to urge what he can not or dare not publicly attempt. We have called upon him, we think, fairly and courteously to meet these matters, and let the Baptist brethren in Peoria and elsewhere *know* for themselves who it is believing and teaching error. And in at present concluding this matter (unless he respond), we forewarn him we shall not take silence for an answer, but that he will hear from this in a manner that will tell upon his own conscience, as well as upon the consciences of hundreds and thousands of others. We turn, however, from this at present to our

CORRESPONDENCE.—

PITTSFIELD, Pike County, Ill., May 27, 1856.

DEAR BRO. BURGESS: Please answer the following queries, and oblige many of your readers.

JAMES.

Q.—Is it scriptural to say that baptism or immersion is *the only way into Christ*?

Ans.—This may depend upon two considerations, viz: the class of persons referred to, and the immediate idea of coming '*into Christ*'. To say of the former that it relates to adults, and of the latter that it

relates to the *death* of Christ, then we understand that it is "scriptural to say that baptism or immersion is *the only way into Christ*." True, the Scriptures may not use the word 'only', and we should not, therefore, seem to fall into the same condemnation with some of our religious friends in the use of restrictive terms. But this case is different. In the use of the phraseology 'faith only' or 'alone' we find positive teaching to the contrary. But to say baptism is the *only way* is but a fair and logical inference, upon the grounds that no other way is presented.

Q.—What is a scriptural call to the ministry?

Ans.—If that be at all defined in the Scriptures, we consider it to consist in the possession by the person 'called' of an humble and contrite spirit, a pure and holy heart, supreme love to God and his fellow men; must be an *obedient* follower of Christ, and knowledge enough of the gospel and its enemies to be able to successfully proclaim the one and vanquish the other.

Q.—What is scriptural ordination?

Ans.—The setting-apart or appointing for some particular purpose any person that the proper authorities may see fit. This is done in different ways: some times by fasting, prayer and the laying-on of hands; some times by simply taking a vote. While there can be no particular objection to the former, the latter is probably the more scriptural.

Q.—Ought each church to have and support or pay a pastor?

Ans.—It is undoubtedly the duty of each church (congregation) to 'feed the lambs of the flock'; and if they can better do this by supporting a pastor, it would most certainly resolve itself into an imperative duty that they should do so.

Q.—What are the duties of those called 'elders' in our churches?

Ans.—To see that the flock is properly fed, that no wolves get among the lambs and that the lambs are not enticed away among the wolves; to drive out the wolves if they do get in, and, if possible, bring back the lambs if they do get out.

Q.—What are the duties of the person called by the Disciples the resident evangelist or preacher?

Ans.—No more than the duties of any private member, unless he be called by the congregation to reside with them, in which case it would be his duty to perform only what was agreed to by both parties previous to his becoming a resident among them.

Q.—If those called 'elders' of a church do not attend to the discipline, ought the preacher to do so?

Ans.—If he has agreed to; but we deem it entirely inexpedient for the preacher, especially if he be a young man, to have any thing what-

ever to do with discipline in a congregation, lest he inadvertently wound the feelings of some of his members, thereby crippling his influence and decreasing his usefulness.

Q.—Is it scriptural to call a young minister 'eld' or 'elder'?

Ans.—We do not presume the Scriptures would particularly decide the matter. We think, however, that such an epithet should only be attached to those who are indeed 'elders', either by office or age.

Q.—Does Romans ix: 5 teach that Jesus Christ is God?

Ans.—We presume it teaches that He is God in very nearly the same sense as in 1 Tim. iii: 16, or as in Acts xx: 28 it is taught that God is Christ. In neither case do we understand that the terms are perfectly interchangeable. Indeed the passage in Romans, according to its punctuation, would convey the idea that after the Apostle pronouncing 'Christ over all', he *blesses God* that He is so; but as the original does not justify the punctuation, we place but little stress on this last explanation.

The above answers we have submitted to those of our readers who desired them, hoping they may prove satisfactory; or if not, that you may continue to investigate until perfectly correct conclusions are arrived at.

WASHINGTON, May 24, 1856.

DEAR BROTHER: Please send me *three numbers* of the *Christian Sentinel*, and the money shall be immediately forthcoming. We are well pleased with the *Sentinel*, and think a number more of names can be obtained soon. I have no doubt your paper, by receiving proper attention, will be a happy means of propagating the grand doctrines of Christianity wherever it is circulated and read by the honest inquirer after truth.

Yours in the hope of eternal joys,

J. B. M'C.

The above is a specimen of the kind feeling now being manifested towards us in the great work of salvation. Will not numbers of our brethren imitate his example and send us on names and money? It would require but little effort upon the part of each subscriber to get a few more, and thus in a short time double and even triple our list of readers. At the same time, we promise that our paper *shall* 'receive proper attention' to make it a welcome visiter among our brethren and friends.

Elder ISAAC ERRETT, formerly of Warren, Trumbull county, Ohio, now addressing us from Lyons, Ionia county, Michigan, at which place he now receives address, speaks in favorable terms of the "*Sentinel*" in his new uniform, equipped and accoutred for his responsible task, and so valorously maintaining his position near the camp-fires, watching the

movements of the enemy, and answering promptly the anxious inquiry, Watchman, what of the night? The typography is beautiful and the whole affair every way creditable." We are glad to hear from our highly-esteemed Bro. ERRETT. He has sought a new home in the rich and beautiful State of Michigan, and expresses himself well pleased, both with his location and his prospects for doing good in the cause of truth and righteousness. He promises, moreover, to give us a helping hand so soon as his other duties will permit. May great success attend his labors, and many souls be added to the crown of his rejoicing.

LANCASTER, Kentucky, May 17, 1856.

EDITOR OF THE CHRISTIAN SENTINEL—Dear Bro.: I send you one dollar for the *Sentinel*, which you will please direct to me at this place.

We are not well informed here in Kentucky in reference to the religious statistics of Illinois. We want, especially, more information touching the success of the Reformation in Northern and Central Illinois, and we think your paper will furnish what we need. We see occasional notices in the *Harbinger* from brethren in your State, but these are not enough; we want a paper published in your midst, and I think that, after receiving your paper, with a little exertion, I can procure you several subscribers. Many of our brethren are making arrangements to move to Illinois and Iowa, and some have already gone; and it is a matter of some consequence for those who locate in Illinois to know at what points there are churches—for they greatly prefer to settle where they can at once associate with those whose views and sympathies in religious matters are in accordance with their own.

We have here lately given letters to two very excellent and intelligent brethren who have gone to your State, men of wealth and character, and others will soon follow. I expect myself, at some future time, in the good providence of God, to procure a home in Illinois, and I desire to locate where I can be of some service in the good cause which, as a minister of Christ, I have endeavored to advocate for many years. If you have any published minutes of the churches in your State, will you be so kind as to send me a copy.

Wishing you great success in the advocacy of the best of all causes,

I am your friend and brother in Christ,

WILLIAM HATCH.

The above letter speaks in the proper tone. We have, however, since seen Dr. W. HATCH, and formed a short though very agreeable acquaintance. He is not only a Christian but a scholar; and no portion of the brotherhood could fail to be greatly benefited by having him locate with them. We thank you, Bro. HATCH, for your well wishes and promised efforts in our behalf.

Bro. G. W. BRISTOW, writing to Bro. MALLORY from Mt. Hawkins, Perry county, says:

After a long silence, I will inform you that I returned a few days since from a tour in the south part of this State. I visited two congregations (Mt. Hope

and Grand Chain), and labored with them several days. We had excellent attention, and we think made some lasting impressions on some of those who attended our meeting. At Mt. Hope there has been a great deal of opposition from sectarian quarters, but we were informed that it had greatly subsided since our first visit to that place. There is a small congregation of Disciples there, but they are all young except one, who has been a member some time; and they need help—they need to be strengthened, builded up in their most holy faith, and encouraged to persevere in the divine and heavenly life. Public sentiment is now in our favor, and now is the time for us to labor for or strive for the mastery lawfully, that we may win. A Methodist preacher and myself held meeting together, which is a remarkable circumstance in that place.

OUR EXCHANGES have not yet, with few exceptions, noticed the change in our place of publication. Among these we shall notice

The *Christian Age*, published weekly at Cincinnati, Ohio, with an able corps of editors, with one of whom, Bro. C. F. LOOS, we are personally acquainted. We presume no better weekly can be put into the hands of those wishing to understand the truth. Communications addressed to H. S. BOSWORTH, Cincinnati, Ohio.

We have, however, a query for the *Christian Age*: Is it worse to give credit to a 'copyist' for an article or not to give any credit at all? The *Age* of June 5th, after speaking of the 'beautiful appearance of the *Sentinel*, with its young editor, new type, and fine paper', concludes with the following very sage remark: "With a little more experience, Bro. BURGESS will become aware of the propriety of giving credit to the *Age* for articles which appeared originally in its columns, and copied into other papers, rather than to the copyist."* This bears an allusion to the May number of the *Sentinel*, in which there can be but two articles susceptible of such a reference—the one Bro. ERRETT's Address, the other Dr. RICHARDSON's article. If reference is made to the former, we have only to say that if it appeared 'originally in the *Age*' it was before our day with the *Age*; if to the latter, we would simply remind the *Age* that we copied the article from its author—and whether he published it in the *Age* or forty other papers, we have a right to copy it from which we please. Truly, some editors are young with respect to age, and some are young with respect to some thing else!

The *Christian Record*, edited and published by JAMES M. MATHES at Bedford, Indiana—a periodical that deserves particular attention and a large support.

* A typographical error, we presume, as Mr. WEBSTER has no such word.

The *Christian Evangelist*—too well known to need any remark of ours—by DANIEL BATES and D. P. HENDERSON, Fort Madison, Iowa, and Canton, Missouri.

The *Ladies' Christian Annual*—at Philadelphia, by JAMES CHALLEN, author of 'The Gospel and its Elements', 'The Cave of Macpelah and other poems'. The well-known merits of this author and his works ought to be a sufficient guaranty for the almost unlimited circulation of the *Annual*. Every lady in the Union should take it. Terms—one copy one year, \$1; six copies, \$5; thirteen copies, \$10. Address JAMES CHALLEN & SONS, Publishers, Bulletin Building, Philadelphia.

The *Illinois Teacher* is just what it professes to be—a sound literary educational journal. Every lover of education ought to have it; and, as education and religion are handmaids, will not our brethren in Illinois and elsewhere give the *Illinois Teacher* a liberal support? Can not the *Illinois Teacher* and the *Christian Sentinel*, both State papers and on kindred topics, go forth together—the one preparing, the other consummating, until our State shall be perfectly redeemed from the shackles of ignorance as well as the power of sin? \$1 a year. Address C. E. HOVEY, Peoria, Illinois.

SINCE taking note of an article by Dr. A. W. CAMPBELL, on the subject of the coming of the kingdom of heaven, we have seen his article No. II on the same subject, in which he introduces the same point to which we before alluded. We hope the more especially, therefore, that some one competent to the task will examine that matter minutely. But that the point to which we refer may be understood, we will express it in two phrases, viz: the kingdom of CHRIST, and the kingdom of GOD. If these two expressions are one and the same in meaning, we wish to understand it so; if they are separate, and refer to distinct things, we wish to understand that also.

WE must again remind those subscribers who are indebted on subscription-list to forward the amount due without delay. We are now furnishing a periodical printed on better paper, got up in finer style, and, we presume to say, at more pains and expense than any other paper of a like character in the West; and we think that those indebted justly ought to act promptly, and thus save the publishers from a thousand troubles.

It will be recollected that the STATE MEETING of Illinois is to be held at Mechanicsburg, Sangamon county, commencing on the Wednesday before the first Lord's Day in September next. It is greatly desired by the brethren of that place, and many others in general, that we have a good, old-fashioned MASS MEETING; that it may seem the meeting of the State, and not of a few individuals. Will our brethren throughout the State bear this in mind and come up *en masse*.

THE CHRISTIAN SENTINEL.

Volume III.

AUGUST, 1856.

Number 11.

THE PRIVILEGES AND DUTIES OF AMERICAN YOUTH.

[The following is an extract from an Address delivered on the Fourth of July, 1856, by H. D. LEDGERWOOD, of Eureka, Representative of the Collegiate Class. We had hoped to be able to present also some articles from all our colleges, that our brotherhood, who have been so frequently called upon by and have so nobly responded to the wants of our schools, might know what we were doing. We accordingly addressed notes to Presidents ATKINSON and MURPHY, but have received nothing for publication. We should be happy yet to receive essays of their selection.—O. A. B.]

We come now, therefore, more fully to consider our subject, viz: *The Privileges and Duties of American Youth*. In order to present the subject clearly, fully and forcibly to the minds of all, it will be proper to go back into earlier times and take a cursory view of the past, that we may be better prepared to contrast the privileges of the youth of the present day with those in ages past; for it is lamentably true that we are too apt to think the advantages of others superior to ours, and thence fancy ourselves unfortunate, lament our circumstances, envy others, and thus become inactive, reckless, and ignorant.

Rome, from her earliest history, was divided into two classes, the patricians and the plebeians. The patricians were the aristocracy, who held complete sway over the plebeians as the common people, merely because they were of noble blood and possessed of immense wealth. They were the aristocracy by birth; and there was no law that could make a patrician a plebeian aside from the mere circumstances of his birth—being born of a patrician family, he remained a patrician. On the other hand, the plebeians, or *plebs*, were not recognized as citizens by the '*optimo jure*'; but were almost entirely a distinct class, the only point of contact being in the army. In this the *plebs* were obliged to enter the field of deadly combat, bravely face the dangers of long and bloody wars and pour out their blood like water, enriching the soil with their flesh and bleaching the hills with their bones in defense of their so-called fellow citizens; and yet they were not allowed to share any of the rights and privileges they had so nobly fought to obtain.

In all judicial matters they were entirely at the mercy of the patricians, not even allowed the right of appeal to the senate or any judicial body for redress in case of the most unjust sentence. Thus we see the Roman Empire was made up of two separate, distinct and opposite parties, and these were eventually divided and subdivided into many grades and ranks. As before said, the *plebs* had no share in the management of the Republic, either in a political, religious or civil relation.

Does such a state of affairs look like equality, or that a youth of merit might stand on equal terms with the lords and nobles, whose first breath was drawn in a palace instead of a hovel? But let us look still farther. One among the offices which was the stepping-stone to those of a higher grade was that of a knight. And a law introduced by Caius Gracchus was, that before a young man could attain to the office of judge he must have attained the age of thirty-six; must be a knight, or at least have the requisite amount to constitute him one, which amount, in the time of Tiberius, was four hundred thousand *sestertia*; and not only must the youthful aspirant be in possession of said amount, but even his father and grandfather before him must have possessed it, or he was not entitled to said office.

Again, the Roman people were divided into classes and centuries, in which it was the chief aim to make wealth the grand lever-power, by which the wealthy might ride into public favor without the slightest regard to intrinsic merit. There were six classes which enjoyed privileges according to wealth alone. The first consisted of those who were worth a hundred thousand *sestertia* or over; the second, seventy-five thousand and over; the third, fifty thousand and over, and so on down. Thus the poor classes were almost entirely cut off from any rights and privileges, even of the most diminutive character.

The senators were chosen from the wealthy class; and, by a law of Augustus, the senatorial fortune was fixed at four hundred thousand *sestertia*, afterward doubled, and finally became as high as one million two hundred thousand, and the age at forty-three—showing that merit alone would not gain a man that position which he deserved—that, with all his moral or intellectual attributes, he must be possessed of wealth. Thus a vast chasm intervened between the poor and the most minor posts of honor.

Passing very rapidly, or indeed entirely, over a very large portion of the world's history, we find from French records that, in the fourteenth century, "Du Gueslin, the greatest man among the laity in the state, could neither read nor write." Nor was such ignorance confined to the laity exclusively, but even the clergy, as a class, were not much superior to them in point of general knowledge. They gave themselves more willingly to the pleasures and excesses of revelry, debauchery and degradation than to the perusal of books and enriching their minds from the pure and exhaustless fountains of knowledge; since they were, by virtue of birth and wealth, entitled to the station of lords and nobles, and even the throne, without any moral worth of their own.

It is true, indeed, that one great barrier to the general dissemination of knowledge was the scarcity of books, along with their exorbitant

price and the difficulty of rendering them more common. Hence their circulation was limited, and only the wealthy were able to afford them; and even many monasteries of considerable note were in possession of but one missal; and as late as 1491, when Louis XI borrowed the works of Rasis (the Arabian physician) from the Faculty of Medicine at Paris, after having deposited a large amount of plate in the public treasury, he was compelled to procure a nobleman to join him in a bond of security for its safe return.

The schools were confined to the "cathedrals and monasteries, designed exclusively for religious purposes, and it was a very rare thing," says Mr. Hallam, "to find any one of the laity that could read or write." Thus limited were the opportunities of knowledge to the ancient youth, with no means of acquiring greatness only through their own energetic and untiring application. Yet we see here and there a true genius, like the sturdy oak of the forest, towering in his majestic strength high above all his associates, leaving behind him an immortal name and an example worthy of imitation. We have a Socrates and a host of others who have made themselves what they were despite all the bonds ignorance and superstition which had enshrouded the world in midnight darkness for thousands of years. We see him plodding his lonely way through the dark labyrinths of error, spending laborious days and sleepless nights searching into the mysteries of nature, diving deep down into the hidden gems of thought which had long been buried far below the ken of mortal man—receiving, polishing and bringing them forth as purely-refined gold, as the light which was to burst forth with its refulgent rays, shining on brighter and brighter as they become sacred from time and usage. He appears a lone and solitary star, wandering throughout the literary firmament with a bright wreath of undying laurels entwined around his fair and noble brow—standing far out in the vast and unexplored ocean of knowledge, with no compass but his own genius, with no pilot but his own wisdom. Yet he marches right on, swerving from his true aim for no opposition—a bright oasis in the dark simoon of ignorance and superstition, and in his death exhibiting even more fully, if possible, his exalted traits of character, receiving the poisonous cup without a murmur, and speaking in his very last moments consoling words to his executioner.

But ignorance has fled as science, with its slow but steady step, has advanced. Yet we are not to suppose that the climax has been attained. Far from it, even though man, for a short time, has been advancing with rapid strides along the highways of knowledge, dispelling and dispersing the sable shroud that, like Egyptian night, hung over the face of the moral world. The people seemed to be aroused from a 'terrible nightmare that racked their brains and hearts', when Martin Luther, with one gigantic effort, burst the fetters that bound him, stood forth in all majesty and truth, declaring in 'thunder tones' the iniquity of the 'Mother of harlots'. Though death, in the form of the rack, the dungeon and the guillotine, was staring him full in the face at every step, still, undaunted, he pushed on until he acquired a lasting fame for himself and an incalculable good to his fellow men.

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Do not we, indeed, enjoy the benefit of all past researches? And how, therefore, do our opportunities for acquiring an education compare with those of a great majority of the youth in earlier times? All are ready to respond in one breath that we are a peculiarly-favored people, not only in a political and religious point of view, but also in a moral and intellectual. Even ask our Pilgrim Fathers why they landed on Plymouth's rock-bound coast, and they will respond, For the purpose of enjoying privileges we could not enjoy at home.

The way has been paved for us to happiness; the road to knowledge, wealth and fame is open, and, as we before said, all that contributes to our happiness has been transmitted to us, signed and sealed by the blood of our forefathers. We again repeat, it is not proper to consider that nothing remains for us to do. Though the British Lion has crouched at our feet harmless as a lamb, and we have been acknowledged free and independent from the galling yoke of tyrants and despots; though wherever the keel of our mariner frets the billow nations have learned to respect our flag, and as it floats triumphantly over the limitless seas they tremble while they admire the power that unfurls it, and in war and in peace success has been scattered along our path; yet we are in our infancy, and thousands of acres fresh from the hand of the Almighty, away toward the setting sun, are offering to millions more all the pleasures and happiness of home. And is not this a field calling for the youth to carry thither all the blessings of civilized life, the security and prosperity of good government? for either upon the Western Alps another Rome will be built or Liberty will overlay her altars with gold. And while all these things speak well for our prosperity, they speak too of our responsibilities; for, as some one has said, "A thousand years scarce serve to form a state—an hour may serve to destroy it." Europe is disquieted from year to year, and one of the greatest epochs in the world's history has reached its culmination. The peninsular continent shakes with the tread of hostile armies; thrones totter and empires heave with the gigantic throes of the Goddess of War; but to our land, where the olive-branch waves and the counsel of republican fathers governs, the contests bring no blanching terrors.

Other victories are to be won, other brows are to be crowned with an immortal wreath. But we speak not of victories to be won by the thundering cannon and the glittering steel; for, enjoying freedom, we are the professed friends of the world. We speak not of the dethronement of kings and the slaying of despots; for there lives not an earthly potentate in whose presence we possess a single fear. Nor yet do we speak of him who shall wade through seas of blood to gain a crown, for he who was said to have conquered the whole world was conquered by his own passions. But a triumph over error is the victory—vice and superstition the tyrants—and he who gains the one by conquering the others, will be the hero who shall wear the immortal wreath.

This, therefore, is a moral victory, perfectly compatible with justice and truth, and shone, and still shines with unparalleled resplendence, in the person of the Father of our Country. How honorable and just in every impulse! View him in the darkest hour of the Revolution, when

clouds of blackest dye hung thick and lowering as Egyptian night around the horizon of our hopes. There he stood, the same 'pure, honorable Washington'. But his moral integrity shone most resplendent when the British Lion crouched at the feet of our own proud Eagle, and haughty England acknowledged the freedom of the thirteen infant colonies. A crown, a kingdom, was within his grasp, but he spurned them both, holding the good of his country at heart; for which victory over selfish principles and self-aggrandizement he will ever rank among the wisest and purest of mortals.

The proud aristocrat may ride in his gilded carriage—live in his palace of polished marble—be surrounded by all the luxuries of life, having a thousand sycophants standing obedient to his nod—his favor may be courted, and he may wield a vast influence in the 'drama of life'—but, I ask, is he one of Nature's noblemen? Is his name destined to live in his country's history? Your answer is, No. But his greatness and influence will be as fleeting as their origin; and though his wealth may have purchased him favor in the eyes of many, yet every true American will look upon him with pity rather than pride. He lives in ease, dies in distress and agony, and a 'splendid mausoleum fails to rescue his name from oblivion'.

Again, a man may be possessed of a great and highly-cultivated mind, well stored with classic lore, capable of conceiving and executing on a stupendous scale, and still be destitute of that moral rectitude and honesty of purpose which gives tone to character and makes a man useful and honorable in society. True, we admire genius, and intellect wields a powerful influence upon society, but we should be very careful that that influence is not misapplied, and thence a curse, instead of a blessing, be the result. With all our boasted privileges and knowledge, we must be restrained and directed by moral rectitude. Without this, they will only serve as so much canvas in the furious storms of fanaticism, to waft us on to destruction. Without this conservative principle, we will pass from the face of the earth like the many free nations that have passed before us, leaving behind, like them, the sad remains of a once proud and prosperous people—again to admonish posterity that virtue is the only sure basis to civil liberty; without it, liberty degenerates into sensuality, and intelligence becomes the handmaid to vice.

For instance, Aaron Burr possessed one of the mightiest of intellects. He had a mind replete with every knowledge, and an eloquence which, like the charm of the serpent, entranced the intended victims to whatever policy he might advocate; but with his greatness of head he lacked the finer sensibilities of the heart. All moral feelings were debased by his own selfish aims. And what is the result? History has chronicled him on her pages as a traitor, and his name is handed down to posterity, associated with Benedict Arnold, the betrayer of his country, showing the sad consequences resulting from a misguided ambition—the greatest curse that can befall mortal man.

But moral excellence will ever be appreciated, and it becomes the duty of every American youth to cultivate it and virtue as handmaids. Then the clouds of adversity may overshadow the hopes of a man whose

determination is to act upon principles regardless of consequences — friends may desert — the fairest prospects may be blasted; but if he remains true, keeping within him that consciousness of moral rectitude, he will have gained for himself a more priceless treasure than the pearls of the ocean.

May the youth of America, then, ever cultivate these noble principles. May they ever bear in mind the example of a Washington. May they ever watch with a jealous eye every encroachment on their liberties — every insidious attempt of debasing and immoral men to subvert their institutions and overwhelm them with endless troubles by the introduction and inculcation of principles totally at war with the spirit of true morality and genuine liberty. This being the case, our proud flag will never be sullied by a single base or unjust deed; the name 'America' will be a passport throughout the world — a protection and safeguard to the man who bears it. Then can we say to the down-trodden of earth, "Rise up! be free!" and to trembling tyrants, "Come down!" Then can Hungary lift her desponding head, and Oriental and African despotisms, where the mind of millions grows only as the trees of a noble forest could grow in the rocky depths of a cavern, without strength or beauty, or healing balm — in impurity and darkness, fed by poisonous exhalations from stagnant pools. And Poland, too, the land of Kosciusko and Sobieski, the scene of many a gallant, hard-fought, but fruitless, struggle for liberty, will throw off their shackles and take their stand as free and independent nations.

Is not such a field, fellow-students, worthy our noblest action? And do not the privileges which we enjoy — privileges so far superior to the youth of earlier days — throw upon us responsibilities the most weighty, and obligations and duties the most solemn? Then let us, as American youth, stand boldly up in defense of right, and, if need be, throw ourselves into the channel and stem the tide of public opinion, bravely defending the principles of morality, virtue and truth, and remembering that the

"Only amaranthine flower on earth
Is virtue; the only lasting treasure, truth;"

and though we perish in the struggle, we will perish with the proud consciousness of having done our duty — a consciousness worth more to a man than the wealth of a Solomon or the fame of a Bonaparte. But do not suppose, in this great and scientific work, that we are about to forget the beautiful of the land. It is said, however, that the ladies are better skilled in the ARTS than in the sciences; but whether this is true or not (and perhaps it is), it is nevertheless necessary to associate the arts with the sciences, especially the FINE ARTS, and doubtless many scientific gentlemen would like to have this association continue for life. But we have a stronger desire (if possible) even than this; for woman, 'the last though not the least of God's creation', was formed for a high and noble purpose, and if the signs of the times are any indication of the future, we may trust, and surely most ardently desire, that as the last sun of the nineteenth century sinks behind the western

hills, it will cast back a halo of light rendered thrice resplendent by being reflected from the glowing cheeks and sparkling eyes of educated females. Then, instead of passing away like a morning flower which some playful child, in innocence, has plucked and cast upon the earth to wither and die amid the elements that gave it life, woman shall stand forth in deed and truth the helpmeet of man. This being effected, ignorance, vice and superstition will vanish like dew before the morning sun — the victory will be won, the crown obtained. If, therefore, gentlemen, we would join in such a confederacy, we must be polished; if we would be useful, we must be thorough in morals; and if we would be great, we must be good. Combining and carrying these into effect, we at once form a compact that, like a band of brothers, can not be severed; and thus acting, both in social and national relations, the discordant words of secession and disunion will soon be banished from our midst; and as the voice of man in '76 proclaimed us free, so shall the voice of God in the last day still find us free.

THE DECEIVED PROPHET.

It was in the days of wrath, when the sins of David and Solomon were being punished by the terrible curse of national disunion, and Jeroboam had set up rival altars and golden calves in Bethel and Dan to prevent his subjects from worshipping at Jerusalem, and thus avoid the return of the people to Rehoboam, that an incident occurred strangely filled with admonition to all in after time having aught to do with 'the Word of the Lord'.

As Jeroboam was offering, in person, his idolatrous sacrifice of incense at the altar at Bethel, where he had made the basest of the people priests, a prophet from Judah suddenly appeared before him, crying against the altar in the name of the Lord, that those priests of the high places should yet be burnt upon it — in token of which the altar should now be rent and its ashes poured out. This miracle immediately fortified the prophet's word, and with it another. For the impious Jeroboam, quickly perceiving in the prophet's message a severe denunciation of divine displeasure against himself, and burning to punish the audacity of him who could thus depart from the prophesying of such 'smooth things' as doubtless fell from the lips of his own prophets, stretched forth his hand against the man of God and commanded his servants to lay hold on him. Instantly that defiant arm was stricken powerless — dried up — so that the terrified monarch 'could not pull it again to him'. Smitten by this judgment and the accompanying spectacle of the riven altar, he turned suppliant, and begged the prayer of the prophet for his restoration. It was offered and the withered arm restored. Jeroboam then invited him home with him to receive refreshments and a reward. "And the man of God said unto the King, If thou

wilt give me half thine house I will not go in with thee, neither will I eat bread nor drink water in this place: for so it was charged me by the word of the Lord, Eat no bread, nor drink water, nor turn again by the same way that thou camest." With this he departed.

Thus far the incident has nothing about it particularly strange for those days. But here the peculiar admonitory features of the case begin. An old prophet of Bethel, hearing through his sons all that had happened, inquired of them the road taken by the prophet of Judah; followed him, and finding him resting from a weariness, increased, perhaps, by hunger, under the grateful shade of an oak, bade him return with him and be refreshed. But the man of God, still true to his directions, refused, giving the same account of those orders as he had to the King. Then came the unaccountable importunity—"I am a prophet also, as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water." "But," says the sententious historian, "he lied unto him." The cunning snare succeeded. He that could reject an invitation to the King's table, accompanied with the prospect of some munificent gift additional, could not refuse, though weary and faint, perchance, to go back over the road to the humble table of a brother prophet, since the word of the Lord, which had before forbidden, seemed now to permit the partaking of necessary food. Had he not given full proof of his obedience before Jeroboam, as Abraham did in offering Isaac? Was there any thing unprecedented or improbable in the message given by the Bethel prophet as divine? And if there were any hazard in the case, must it not all rest on the old prophet himself?

So he may have reasoned. At all events, he returned; and while at table the true word of the Lord came by the lying prophet's mouth, declaring the divine commandment broken, and informing the disobedient prophet that his carcass should not descend to the sepulchre of his fathers. That very day, on his return homeward, a lion slew him; and travelers reporting it at Bethel, the old prophet went and took the body and buried it in his own sepulchre.

Over such a history, it is easy for the 'evil heart of unbelief' to stumble. The story irresistibly enlists our sympathies on the side of the victim, and our indignation against the perfidious prophet who, from some mean motive, probably of envy, could lie a brother prophet out of his life; when, too, he was doing a solemn work for the Lord, at a sacrifice of ease and comfort, to say nothing of his magnanimous rejection of the King's tempting offers. How natural that it should appear, to unappointed eyes, that the lion went to the wrong prophet!

But to him who can trust to a hereafter for a settling of all unbalanced accounts, and appreciate the facts as they stand, the lesson is incomparably more valuable and striking. It is a startling comment on the folly of weighing the words of man against the word of Almighty God; and especially where a positive precept is involved—a command without a [declared] reason why. The reason may have been the design of giving Jeroboam an example of self-denying, unquestioning obe-

dience, as a rebuke to his own rebellion. At any rate, the prophet knew his duty of abstaining from food, for he had God's own word of command. To offset this he had but the prophet's word. Yet the circumstances combined to make that word plausible, and his own desire for food superadded, made it easy to believe. He doubtless felt confident of being obedient at heart, and then it was so much more pleasant, convenient and respectable to not go starving along like a beggar.

Now we have a superabundance of this same unsophisticated spirit still in the world. Hosts are thus going like birds into the net. They read the plain word of God, enjoining certain duties. They set about doing them, when men, professing to utter the Lord's will, tell them to omit a part and all will be right. While the express word of God enjoins a 'burial with Christ', 'going down into the water', etc., men claiming to be called and sent of God tell them that 'a drop is as good as an ocean', and that sprinkling is much more convenient and genteel, while it will answer just 'the same purpose. Now, who does not see that, even though these teachers were as veritably prophets of the Lord as he of Bethel, there is a terrible risk in taking things second-handed? "Neither pray I for these alone, but for all who shall believe through THEIR word." Believing upon the testimony of uninspired man, while we have those inspired apostles, is surely a blind following of blind leaders, and is the very method of getting into the jaws of a roaring lion that goes about to devour more terribly than the one the deceived prophet of Judah met. Should the Lord himself say to you, 'stay thine hand', as he did to Abraham, it would alter the case.

Finally: When teachers bring you, as the word of the Lord, belief for faith, penitence for repentance, ransoming for baptism, regeneration for pardon, or the gift of a holy spirit for the gift of 'the Holy Spirit', remember the message which the lying prophet of Bethel brought; and, if tempted to make either the pleasures or the treasures of this life an end, instead of the glory of God—if tempted to seek even heaven for the sake of happying self, instead of all its inmates—if tempted to follow the voice of those who would lead you back to Bethel to feed upon the 'first principles' of the Gospel, instead of 'going on to perfection'—remember the fate of the hapless prophet of Judah, who deemed himself obedient to the word of the Lord, yet fell beneath the lion's paw.

ASHLAND, Ohio.

I. N. C.

THEORIES are of little worth without their application; so is it of no effect to preach the Gospel with words and not practice it in action.

THERE is often-times more eloquence in silence than in words. The Savior was often silent in the midst of Pharisaical querists.

MORE ABOUT PREACHERS.

[For some time past Bro. C. L. LOOS, of the *Age*, has been giving a series of articles on "*The Earthly Lot of Preachers*," in which he has been followed by Bro. ISAAC ERRETT, with whom many of our readers are acquainted. We submit the following, of Bro. ERRETT's, from the *Age* of July 10th and 17th, and commend them to the careful perusal of all our brethren every where. In the mean time, Bros. LOOS and ERRETT will please accept our most hearty thanks for speaking thus plainly upon a subject of such vital importance to the cause of humanity.—O. A. B.]

DEAR BRO. LOOS: I have read with attention and interest your articles on "*The Earthly Lot of Preachers*." I thank you for your faithful utterance of truth on a subject of vital importance—not to preachers merely, but to the welfare of the cause of Reformation. The benefits of a righteous support of faithful ministers of the Word have never been properly estimated by our brotherhood. There is a necessity for the utterance of plain truth, however unwelcome, on this question. I am no murmurer nor croaker. And lest your readers should be hindered from reading these brief articles by a fear of encountering bitter complaints and dismal prophesyings from a vexed and chafed spirit, I will say that they are written by one who has been dealt with as liberally and generously as most of the preachers in the field, who is not now and does not expect to be dependent on the brotherhood for a living, and who could not be induced by any earthly consideration to write of or for himself. But having been for fifteen years a careful observer of the condition and tendencies of things in our churches; having had an extensive acquaintance and correspondence in New York, Pennsylvania, Ohio, Virginia and Kentucky, and good opportunities to learn the facts in the history of preachers in other States; being intimately acquainted with many of the earliest champions of the cause—having, from childhood, heard them, watched them, revered them, and known their history; and cherishing an abiding interest in the plea for the restoration of Primitive Christianity, he desires, for the sake of the cause, to lay the results of his observation before your readers. Four brief articles will embody all he wishes to say. They will treat of the following matters: First—*Facts* showing that the churches are in fault. Secondly—*Facts* showing that the preachers are in fault. Thirdly—What the churches ought to do. Fourthly—What the preachers ought to do.

The present article will be devoted to a statement of

FACTS SHOWING THAT THE CHURCHES ARE IN FAULT.

1. Very generally the men of usefulness and popularity among us have fought their way through a host of oppositions—the churches either opposing or neglecting them until their own indomitable perseverance gave them success. It has resulted, therefore, that while the *few*

have bravely fought their way to success, the *many*, who might have been warmed into life by kind encouragement, have had every noble impulse and purpose of soul crushed by the neglect and hypocritical opposition of brethren. There are now many gifted minds ignobly slumbering, or diverted into other pursuits, which might have been usefully and honorably employed in preaching the gospel of the grace of God.

2. Men of mediocrity in oratorical ability, such as form a large majority of the active ministry in other denominations, are barely endured among the Disciples. I could mention the names of several excellent brethren—of spotless reputation—of respectable attainments—whose lives have been marked by unaffected piety and zeal—who receive no support worthy of the name, because they lack the flash and pomp, and I had almost said *rant*, of popular oratory.

3. In a large majority of our churches the instruction is given by an unpaid, not to say *untaught*, eldership. Many of them are notoriously incompetent. Many more, who are men of intelligence and weight of character, are compelled to labor, not only to maintain their families, but to bear a principal share of the expenses of the church, and have little time for study or reflection. The wearying monotony of their instructions is borne, partly because it costs nothing, and partly because they are highly esteemed for their work's sake. The defects in their ministrations are sought to be remedied by cheap monthly preaching. Some evangelists being employed, at rates varying from three to ten dollars per visit, to come once a month, and preach two or three sermons on general topics, and go home again. Hence many of our wealthy churches do not expend for their own spiritual instruction more than one hundred to two hundred dollars per annum!

4. Where pastors are employed, they are generally placed on the smallest possible allowance, and their small salary is paid very irregularly. They have to rely, in part, on the ostentatious benefactions of donation parties, sewing societies, etc., where they take the humiliating posture of beggars, or needy dependents, and receive as a matter of benevolent courtesy a mere tithe of what they have a right to demand as a just compensation for their labors. *I do not know of one, not even among the most distinguished of our pastors, who receives an adequate support.* Generally, they are forced to connect teaching, editing, publishing, farming, or some other secular pursuit, with their ministerial labors, to eke out a livelihood. As a result, many of our most acceptable and useful ministers are partially or totally withdrawn from the field.

5. Evangelists are seldom properly compensated, unless at successful meetings, where there is unusual excitement. Generally, they are paid merely for the days of the meeting—the brethren failing to realize that there is an overtaking of the physical and intellectual forces at such meetings, which is apt to be succeeded by nervous prostration, and demands rest. They make no account, either, of the time requisite for study and pulpit preparation, that the labors of the meeting may rebound to their spiritual good. The preacher seems to them 'to speak with such ease'. They know not the days, and nights, and months, of severe intellectual application, and the agonizings of soul, and the throb-

bing anxieties of a struggling spirit bringing forth argument, warning appeal, and heart-experiences, to save others from faltering and cheer them on the way to heaven. I have known numerous instances where our most popular evangelists, after laboring hard and long for wealthy churches until their own strength was about exhausted, were rewarded with less than a dollar a day after their traveling expenses were deducted.

6. In Ohio, many years ago, a very influential preacher, who owned a farm, and was comfortably situated, established as *his* rate of compensation a *dollar a day* for every day he was absent from home. Flour was then from three to four dollars per barrel; laborers could be hired to work his farm in his absence for six dollars per month. This became the *standard price of ministerial labor* for a long term of years. Preachers without farms, having to pay rent and support large families, could get but a dollar a day; and if a church had his services for three days—Saturday, Lord's Day and Monday, three discourses a day—he received three dollars, and was left to live the rest of the week by faith or by *work* as pleased him and his family best. When flour came up to six or eight dollars per barrel, and laborers asked twenty dollars per month, it was still a dollar a day for preaching. It is only within a few years that this unrighteous custom has been broken up; and even now, when the greatly-increased cost of living is considered, the present rate of compensation in Ohio is scarcely an improvement on the former.

7. Ministers are expected to labor at yearly meetings gratuitously; to attend District and State Conventions without even their traveling expenses being paid; to exercise a large and generous hospitality; to be foremost in every benevolent work—all this on a dollar a day for the days of active service, or, at most, for four hundred or five hundred dollars per annum!

8. In sickness, or in old age, when they are no longer fit for active service, preachers are not provided for. If they have failed to secure a competence through some other means, they are left to pine in neglect, or to subsist on charities meagrely contributed at long intervals.

I forbear to multiply facts—the facts are humiliating, the task is painful.

The mournful results of these facts are seen on every hand. There is scarcely any perceptible increase in the number of our ministers, notwithstanding the immensely-increased demands for laborers; much of the best talent is devoted to other callings, and the men who cling to the work through all these discouragements are so crowded with toils and cares as to have neither time nor strength left for the pursuit of proper studies. And what do we see? In the discussions recently had on Church Organization, the causes of spiritual declension, etc., it is painfully evident that even our best minds have not approached ripe conclusions on any of these grave themes, and are but groping their way. Our pulpits do not furnish evidence of much intellectual or spiritual growth, nor of *adaptedness to the times*. Our presses furnish very little food for the soul. The spirits that hunger and thirst for righteousness will seek elsewhere for sympathy and encouragement; broad views of humanity,

elevated views of the spiritual, are rare. Nay, not to speak of pastors, editors, and authors, we are so limited in the capacities and energies of an active ministry that, in some of the States mentioned in this article, when golden opportunities providentially offer for the preaching of the gospel in cities and county-seats, it is impossible to get suitable evangelists to go in at the open door. Many of our laborers have reached an age when it is not to be expected that they will enlarge their area of religious observation and study, or increase their active efforts. The few younger who are capable are overworked. The many, young and ardent, who ought to come into the work, are afraid to venture into paths of toil which promise only poverty and painful dependence. They persuade themselves that they can be equally useful in less discouraging pursuits.

There is little promise, therefore, of a better state of things, until the ministry is placed on a better footing.

I say again that these statements are not made murmuringly nor croakingly. They are written by one whose spirit is full of hope and courage, and whose energies have never been in any degree paralyzed by surrounding influences. They are not written *ensoriously*, either. There are many apologies for the present state of things. We are young. Our past history has been revolutionary. In the stirring excitements of the battle-field there was little chance of foresight of contingencies twenty years in the future. We could not see through the smoke and dust, even to certain victory—certainly not to the inauguration of a new era—that of organized effort for the world's salvation. While I am well aware that our brethren are largely involved with others in the avaricious spirit and tendencies of the age, I do not believe that it is mainly owing to a want of liberality that our ministry has not been supported. Neither are the preachers themselves without blame for the existing evils. There is another side to the picture. We shall therefore proceed to state

FACTS SHOWING THAT THE PREACHERS ARE IN FAULT.

It was a special charge from Paul to Timothy that he should 'do nothing by partiality'. Preachers gain nothing by charging all the evils now oppressing us upon the brotherhood. The brethren at large will be readily brought into just views when they see a disposition to do justice. They have as much sin as they can bear, without the additional burden of the sins of the preachers. Let me, therefore, mention some facts involving the preachers themselves in a share of the responsibility for these crying evils.

1. Numerous incompetent and unworthy preachers have imposed on the churches. They are *flashy*, and possess enough generalship to sway an undiscerning and charitable brotherhood for a time to suit their own selfish purposes. When the churches recover from the spell and look around on the injuries and mischiefs wrought, they lose confidence in ministers and do not readily enter into measures for their support. In the loose, unorganized, revolutionary movements of the past, there have been fine opportunities for impostors—and they have been diligently improved, much to the detriment of the Christian ministry.

2. Others, by no means impostors, have been indolent and almost aimless in their lives. They have entered into no plans of intellectual and spiritual culture. They have not sought to keep pace with the times in progressive movements. Their seasons of leisure are abandoned to listlessness. In the society of the brethren, especially of the young, they are frivolous and silly. The church is not spiritually improved by their presence or their private intercourse with her members. Prayer and praise and religious counsels are supplanted by jokes and flatteries and idle gossip. When the amount of actual, earnest labor in their ministry is estimated, it is not to be wondered at that the brethren propose to them very small salaries. In fact, if they can not be reformed, such drones should be expelled from the hive. The Christian ministry offers no inducements to fops, flippant exquisites, loafers, foamy declaimers, or simpering, silly gallants. They have mistaken their calling. And they have greatly interfered with the usefulness of wiser and better men.

3. There has been a great failure among our pastors in regard to their duties *out of the pulpit*. In frequent visiting, familiar intercourse with society, and in labors among the poor and sick and suffering, they have not, generally, been distinguished. They have relied too much on mere pulpit effort. Churches have not realized the benefits they anticipated. Hence, a wide-spread conviction in our brotherhood that churches are as likely to succeed without pastors as with them.

4. Some of our prominent preachers, who have sufficient wealth to render them independent of the churches, preach without compensation—thereby indulging the brethren in an injurious ease, and setting up a false standard, to which their less-favored brethren in the ministry can not conform. Poor ministers—poor, I mean, in this world's goods—are sufferers in consequence. A church, having the ability, is as truly bound to pay a man who serves, if he be worth fifty thousand dollars, as if he did not possess fifty cents. It would not be charity in the latter case—it is simple justice in the former. There is enough for the wealthy preacher to do with his earnings without leaving it to rust in the pockets of a too inactive brotherhood. Yet I have heard such preachers as I have described boast, publicly, that they did not preach for money—thereby accomplishing two ends: First, making themselves amazingly popular with the more selfish and avaricious portion of their auditors; secondly, stabbing the reputation of preachers dependent on their labors for a living by an insinuation, none the less mischievous that it was not purposely made, that such preachers did basely sell themselves for money. That there are times, places and circumstances justifying preachers who can afford it in a gratuitous bestowal of labor, I do not doubt. But I am compelled to say that I have seldom known it done where evil did not result alike to preachers and people.

5. A good many preachers have expended considerable strength and eloquence in denouncing what they are pleased to term the *hireling system*. In my humble opinion it was never warranted in this country by the facts. In politico-ecclesiastical establishments you may point scornfully to pests of base hirelings. In our own land you may point

here and there to a man that has entered the ministry from unworthy motives. But I am constrained to say, and I am happy to be able to say, that I believe the Protestant ministry, generally, in this country, to be a laborious, self-denying body of men. They are not mercenary. Bigotry—slavery to party, blinds and cramps them much more than avarice. They are generally ill paid. I do not think the same number of men of equal capacity can be found in any other avocation, so meanly remunerated. It is simply ridiculous to talk of the 'hireling system' as a great, spreading evil, eating out the vitals of the Christian community. There is no more certain evidence of a diseased vision than the ability to see, in these United States, in the nineteenth century, a prostrate, priest-ridden church, under the grasp of a fat, lazy, over-fed and wealthy priesthood! We have no need for Don Quixotes in our brotherhood to enter into the brave work of demolishing such wind-mills. Yet our brethren have learned from their own preachers to suspect the ministry of a constant desire and effort for self-aggrandizement, and it is now very difficult to remove these impressions.

6. There has been a general failure to instruct the churches on this subject of ministerial support. Preachers have been too sensitive, too timid. They have feared the brethren would think they were talking of themselves, when they ought to have been careful to make the brethren understand that such was the fact, that they did speak frankly and faithfully of what was due to themselves and their fellow-laborers. Were this done at proper times and in a proper spirit, I think the brethren would, in most instances, be found ready to respond to the precepts of the Gospel and the demands of justice.

7. There has not been proper consultation and coöperation among ministers. Too much selfishness—too much ambition—too little candor among preachers, are grievous faults, I know. But he is a very shallow observer of human nature who does not know that among good men these weaknesses are often painfully manifest, and that preachers are by no means exempt. I am not dragging to light concealed weaknesses. It is generally known that ministers, with all their excellencies and claims to public regard, are involved in the infirmities of a frail nature; and there is no doubt that the ambitions and jealousies of good men have hindered that hearty coöperation and unity of spirit necessary to inspire proper respect for the Christian ministry. I will not state facts in evidence, which are at my command in great number and variety. Preachers must learn to respect each other's rights and interests before they can expect full justice to be done to them by the brotherhood. The long-mooted question, "Who shall be greatest?" had better be ignored on all sides.

Will my brethren in the ministry attend to these suggestions? To those who know me I need not say that no unkindness of feeling has prompted these statements. I yield to none in appreciation of the toils, sacrifices, and religious worth of my associates in the ministry. I have not been inactive, when opportunities have offered, to serve them, and to increase their facilities for usefulness. I greatly desire their welfare—the improvement of their earthly lot—the increase of their power

for good—their better organization and discipline—and the augmentation of their numbers, as well as of their gifts and graces. For these ends it becomes us to remove whatever hindrances in the way are within our reach.

We therefore move a general confessing of sin and humbling of soul, and renewal of covenant on the part of the preachers of the Word, that the hand of the Lord may be upon us for good, and that we may be recovered out of all the evils that afflict us.

ISAAC ERRETT.

THE BRIGHT SIDE OF HUMANITY.—There are good men every where. There are men who are good for goodness's sake. In obscurity, in retirement, beneath the shadow of ten thousand dwellings, scarcely known to the world, and never asked to be known, there are good men; in adversity, in poverty, in temptations, amid all the severity of earthly trials, there are good men, whose lives shed brightness upon the dark clouds that surround them. Be it true, if we must admit the sad truth, that many are wrong, and persist in being wrong; that many are false to every holy trust, and faithless toward every holy affection; that many are coldly selfish, and meanly sensual; yes, cold and dead to every thing that is not wrapped up in their own little earthly interest, or more darkly wrapped up in the veil of fleshly appetites. Be it so: this is not all that we are obliged to believe. No: there are true hearts amid the throng of the false and the faithless. There are warm and generous hearts, which the cold atmosphere of surrounding selfishness never chills; and eyes unused to weep for personal sorrow, which often overflow with sympathy for the sorrows of others. Yes, there are good men and true men. God from on high doth bless them, and giveth his angels charge to keep them; and no where in the holy record are these words more precious or strong than those in which it is written that God loveth the righteous ones. Such men are there. Let not their precious virtues be distrusted. As surely and as evidently as some men have obeyed the calls of ambition and pleasure, so surely and so evidently have other men obeyed the voice of conscience, and 'chosen rather to suffer with the people of God than to enjoy the pleasure of sin for a season.' Why, every meek man suffers in conflict keener far than the contest for honor and applause. And there are such men who, amid injury and insult, and misconstruction, and the pointed finger, and the scornful lip of pride, stand firm in their integrity and allegiance to a loftier principle, and still their throbbing hearts in prayer, and hush them to the gentle motion of kindness and pity. Such witnesses there are even in this bad world: signs that a redeeming work is going forward amid its derelictions; proofs that it is not a world forsaken of heaven; pledges that it will not be forsaken; tokens that cheer and touch every good and thoughtful mind beyond all other power of earth to penetrate and kindle it.

LOGIC.

WE often hear it stated of an individual that he is a *logical* man, or of a discourse that it is founded upon the principles of logic; and many other kindred remarks are often made concerning individuals and their discourses. As logical discourses are the kind we admire most, but the kind we very seldom have the pleasure of listening to, especially from our pulpits, we have thought that a few plain remarks concerning the nature of logic, or the reasoning art, would not be out of place.

Whenever we make use of reasoning, in the true sense of the term, whether it be for the purpose of refuting the arguments of an opponent or for information to ourselves or others, whatever be the nature of the subject, a certain form of mental process always takes place. This we will endeavor to illustrate by the science of arithmetic. It is well known that the principles of addition, subtraction, multiplication and division are applicable to numbers, irrespective of the nature of the objects which those numbers express. We might, therefore, conclude that an individual well instructed in those elementary rules would be competent to make correct mathematical combinations upon any subject. But observation assures us that many persons, capable of applying mathematical rules with great correctness to questions relating to one department of knowledge, will arrive at many erroneous conclusions in mathematical questions connected with some other department. This undoubtedly arises from the fact that persons are not equally well instructed in the definitions and maxims of science. A man by being well informed in the maxims of natural philosophy may be capable of applying arithmetical principles with correctness to all subjects relating to that department, while, from being ignorant of the maxims of political economy, he would make many wrong applications to subjects relating to that science. Just so it is with the reasoning process: there are certain principles to which all must conform who would reason correctly; and the fact that some persons reason correctly on some subjects and very erroneously on others, arises not from a want of correct information on the abstract principles of reasoning, but from their not understanding the maxims of all subjects equally well.

Taking it for granted, then, without any farther illustration, that the reasoning process is always the same, it can not but strike every one as being an appropriate and interesting subject of inquiry. And, inasmuch as we often meet with arguments (that is, apparent ones) which are fallacious, and the fallacies of which we are often at a loss in exposing, such an investigation may be made a very useful as well as an interesting one, by making known the general principles that determine the correctness of all valid arguments. Such rules or principles would be similar in their effects on controversies to the fundamental rules of arithmetic on mathematical combinations—they would enable debaters to point out to each other more readily their fallacies, which would greatly

facilitate their agreement, and thus many long, protracted and angry discussions might be prevented.

By a careful investigation of the reasoning process, it will be discovered that every conclusion is deduced from two propositions, which are usually called premises—one of the premises frequently being understood. The suppressed premise is always taken for granted—the argument adduced being of no force unless the omitted premise is acknowledged. A want of attention to this point has led many to suppose a single proposition sufficient for an argument.

One of the premises from which any valid conclusion is drawn always predicates some thing as true of every individual comprehended under a given class; the other premise then asserts of an individual that it belongs to that class. We will illustrate by an example. "Whatever exhibits marks of design had an intelligent author; the world exhibits marks of design; therefore the world had an intelligent author." Such a form of argument is called a syllogism. The first clause, 'whatever exhibits marks of design had an intelligent author', asserts some thing as true of a whole class; the second, 'the world exhibits marks of design', asserts of an individual that it belongs to that class; and the third clause, 'therefore the world had an intelligent author', follows necessarily from an admission of the first two.

From the example just given it may very easily be illustrated that a single premise is insufficient to establish a conclusion. Suppose a speaker is endeavoring to prove the existence of an intelligent being from the works of nature, and that he should succeed in demonstrating to his hearers that the world exhibits marks of design, and should say, 'therefore the world must have had an intelligent being for its author'; any one can easily perceive how laconically such a speaker might be responded to by one of his hearers. The hearer might state, "Sir, your demonstration is conclusive. I readily admit your premise, but I deny the conclusion—it being a different proposition from the one you have had under discussion." This reply, short as it is, might be an unanswerable refutation of a long and elaborate discourse on the supposed subject, to a person not aware of the necessity of another premise being established, that would assert, 'whatever exhibits marks of design had an intelligent author'. In the syllogism, "Whatever exhibits marks of design had an intelligent author; the world exhibits marks of design," etc., if the premises be admitted the conclusion must necessarily be admitted. This syllogism has an affirmative conclusion.

In the syllogism, "No patriot will ever prove traitor to his country; Mr. A. B. is a patriot; therefore he is not a traitor," if the premises be admitted the conclusion must be admitted. This syllogism has a negative conclusion.

In both kinds of syllogism some thing is affirmed of a class of individuals by one premise, and by the other premise of an individual that it belongs to that class. In all such forms of arguments, it must appear evident to an observer that admitting the premises is, virtually, admitting the conclusion.

We are now prepared to say what we mean when we say of any person that he is a logical man, or of a discourse that it is logically arranged. Whenever a speaker or writer proceeds, by means of demonstrations and illustrations, to convince his hearers or readers that a certain thing is true of a given class of individual objects, and, having done with that part of his discourse, then proceeds, in a similar way, to make it appear of an individual object that it belongs to that class, and who then proceeds to state the legitimate conclusion, we call him a logical man; and we generally characterize a discourse which does not conform to this regular method of procedure by saying that it has neither 'head nor tail'. And a large majority of our weekly pulpit effusions belong to the latter class. We some times sit and listen to a discourse of two or three hours' duration, which consists entirely in the discussion of propositions having no logical connection whatever. Some times the speaker will expatiate for a while on one premise, and then upon the conclusion, then, accidentally, upon the second premise, then upon both at the same time, and finally he will close with an exhortation, leaving the minds of his hearers wondering what he has been trying to do. For such discourses we have no relish whatever, though often compelled to endure them. s.

DREAMS.

It may be assumed that those night-visions called dreams have been universally experienced. There are some accounts of persons who have lived without experiencing these delusions, but they are of very doubtful authority. By many persons dreams are regarded as indices of their future fortunes, and much unnecessary anxiety is often produced from this source.

In the investigation of this subject, we shall first notice several examples, and then endeavor to deduce from them some general conclusions concerning the nature and cause of dreams.

Mr. Upham, in his work on Mental Philosophy, mentions the case of a mathematician, who often retired to his night repose leaving long and intricate demonstrations unfinished, and during his sleep would have all the necessary steps placed before him, in regular order, for the completion of his work. We have on record instances of statesmen who have been much perplexed at particular crises about the turn of political events, and who have had placed before them during their hours of repose all the bearings of state affairs, in such lucid colors that they have been enabled to draw, without difficulty, very satisfactory and correct conclusions. Some writer (Upham, perhaps) mentions an instance of an individual who, having repaired to his bed immediately after reading a certain romance, composed a poem of two hundred lines, on the same subject, during his sleep. Abercrombie relates an instance of an eminent lawyer, who had been consulted about a subject of considerable im-

portance and difficulty. He meditated it for several days without arriving at any satisfactory conclusion. One night his wife observed him to arise from his bed, take a seat at his desk, and busy himself for a considerable time in writing. He then carefully folded his document and deposited it in a drawer. Next morning he observed to his wife that he had had a very remarkable dream. "I dreamed," said he, "of delivering a very luminous and powerful opinion on the case which has been so long perplexing me." His wife then went to the desk and brought to him the document she had seen him prepare, and it was found to contain the identical thoughts of his dream.

The experience of almost every person, we presume, can furnish numerous examples of a very similar character; but it is thought that the ones which have been mentioned are amply sufficient to substantiate the following conclusion, viz: The elements of our dreams are the conceptions of our wakeful moments.

One of the authors above mentioned narrates the case of an individual who, from indisposition, had, on retiring to his bed, occasion to place at his feet a bottle of hot water, and during his sleep he dreamed of taking a journey up a burning mountain, and of experiencing dreadful suffering from the hot fumes that seemed to arise from under his feet. This individual had, previous to his dream, ascended Mount Vesuvius, where he had suffered great inconvenience from the hot vapors of the volcano. Those who have been shipwrecked, and who have in other ways been compelled to endure the torments of hunger and thirst, testify that their dreams always delude them with food of most exquisite taste and with cups of the purest water. Many instances are on record of persons who could be made to dream of any thing by whispering to them while reposing in sleep. Such instances as these seem to warrant us in the conclusion that *dreams may be caused, and often are caused, by those slight sensations of which we are susceptible during the hours of sleep.*

Our theory of dreams, then, is this, viz:

1. Sleep is a repose of the body rather than of the mind—the mind never sleeps.
2. In our present mode of existence, a wakeful state of the bodily organs is essential to the mental operations' being remembered; no remembrance of mental operations takes place when the body is in a state of absolute sleep.
3. During our waking moments we know that the mind is constantly engaged with various trains of thought, and when sleep overpowers our mortal part we suppose the immortal part continues its work without interruption. Those trains of thought which pass through the mind during a sound state of sleep are not remembered; often, however, during a person's repose, he is partially aroused, either from some external circumstance or from the irregularity of some of the bodily organs, and at such periods the thoughts of the mind are remembered in the form of dreams.

s.

PRACTICAL DUTIES OF THE SCHOOL-ROOM.

It is rather unpoetic, in any department of science or labor, to descend from finely-wrought and beautifully-elaborated theories to the sober realities of practical detail.

Especially is this true in reference to school-room duties, comprising, as they do, such an interminable list of items, many of which are so apparently insignificant that, oftentimes, the teacher feels self-convicted of belittling himself in so frequently repeating and so strenuously enforcing them.

How many an inexperienced teacher has had serious misgivings as to the nobility of his calling, when coarsely censured by some unthinking patron for the futility of this regulation, the whimsicality of that, or the tyranny of the other; for, never having thoroughly and philosophically investigated the subject, he is unable fully and satisfactorily to explain the necessity of his seeming littleness; and he begins really to fear that he has chosen a profession that narrows the mind, deadens its nobler faculties, and suppresses the most genial impulses of human nature.

The fact, however, that the most successful teachers are those who give most attention to the details of the school-room, is a sufficient assurance of the importance of the subject, and a sufficient reason for continuing to bestow upon it earnest thought and attention.

Arrangement of Pupils. Much advantage may be gained by a systematic arrangement of pupils in the school-room. It should be the aim of the teacher, in the arrangement of his pupils, to secure, as far as possible, an adaptation of seats to the size of the scholars who are to occupy them, to facilitate the government of the school, and to promote the convenience of all its operations.

It is true that in too many of our school-houses the seats are but very poorly adapted to the wants of any pupil; still, with the worst of them there is usually some little choice of arrangement. If there must be any deviation from exact adaptation, it is better that seats be too low than too high; for, besides inflicting permanent physical injury, nothing is more provocative of restlessness and disorder in pupils than to keep their feet dangling in the air from morning to night, vainly stretching and striving for some other and firmer support than an aerial footstool.

To facilitate the government of school, scholars should be so situated that the teacher can see them all at a glance, and readily observe all their operations. For this purpose, the larger scholars should be placed in the rear seats of the school-room and the smaller ones in the front seats; and all, so far as is practicable, should face in one direction. Scholars if unable to conceal their acts of disorder generally abandon the attempt to annoy and betake themselves to more laudable pursuits.

But in addition to this, to promote good order, scholars should be relatively arranged with reference to their character, habits and dispositions. Scholars of warm attachments and high social qualities, min-

gled with a large share of mirthfulness, should be assigned seats considerably remote from each other; for, however desirable it may be that scholars be disciplined to resist temptations, it will hardly be found practicable to teach the useful lesson by placing temptations in their way. Neither children nor adults need to court temptation to discipline their virtues; the necessary and unavoidable ones will prove quite enough for such a purpose.

When more than one teacher is employed in the same department, reference must be had in seating to the convenience of simultaneously calling classes for the different teachers without interference or confusion.

It may not be practicable always so to arrange scholars as to secure all the advantages desirable; but if the teacher is fully conscious of what is desirable, he will be able to make the most judicious compromise which the circumstances will admit.

Arrangement and Care of Furniture, Neatness, etc. The teacher's desk and all its appurtenances, school apparatus and school furniture of every kind, so far as the teacher can control it, should, by their appearance and arrangement, palpably proclaim design, system, neatness and good taste.

Maps, charts, pictures, and all ornamental furniture that is furnished or that can be procured, should be so disposed as to relieve the bare walls and render the school-room pleasant and cheerful.

If loose seats are furnished, as they frequently are, for smaller scholars, they should be arranged in precise order; and to prevent confusion in calling classes, giving recesses, and dismissing school, the same order should be preserved every day.

Scholars should be required to keep their seats and desks in good condition and good order. However coarse and rough they may be, not even a pin-scratch should be allowed to deface nor a particle of dust to accumulate upon them. No books or papers should at any time be allowed to lie upon desks, except such as present use demands; and pupils should be required to move every thing from their desks before leaving them for recitation, recess, or dismissal, as unoccupied desks covered with loose papers, slates, and half-open books, give the school-room a very slovenly appearance. No small bits of paper should be allowed any place either in or upon the pupil's desk. If a memorandum book is needed, or if it is necessary to conduct any of the exercises of school in writing upon paper, let pupils prepare blank-books for the purpose and preserve them.

Scholars should be held responsible for the appearance of the floor in the immediate vicinity of the desks and seats which they occupy, and should be required to keep it entirely free from dirt and litterings of any kind. For this purpose, the use of mats and scrapers should be explained to them, and, if necessary, they should be taught and encouraged to construct or otherwise procure them.

Neatness in the personal appearance and habits of pupils should be required. It is not too much to expect of scholars that they come into the school-room with clean hands and faces and hair nicely brushed.

While teachers can not too carefully avoid any comments or apparent notice of the quality of the clothing which pupils may wear, they are justifiable in requiring a tolerable approach to cleanliness. Poverty is no apology for filth, for water, like air, is free to all.

There is, of course, a proper manner of effecting a reformation in the personal appearance of children—one which will save the feelings of the sensitive or reach and arouse the dormant faculties of the stupid and careless. Filthy practices, such as spitting upon the floor and others of a similar character, should be carefully looked after and corrected.

The interest and zeal which the teacher manifests in these little matters of neatness, order, and the proper arrangement of every thing connected with the school-room, will greatly influence the habits and conduct of his pupils. If he is indifferent in regard to the subject, his scholars will be more so.

The teacher who, after kindling his morning fire, leaves the school-room floor covered with ashes, wood and chips, the ceiling with cobwebs and the unarranged seats with dust, may safely calculate on having scholars who will use their desks to carve hieroglyphics in; the stove-pipe and the walls of the school-room to draw profiles on; the stove-hearth for a foot-scraper; and the half-filled, rusty iron basin simmering upon the stove to throw apple-parings into.

If, under some periodical excitement, the teacher, with a 'quid' in his mouth, gives his pupils a severe lecture on the importance of neatness, he may expect that they will manifest their appreciation of his precepts by energetically spitting upon the heated stove for the fun of hearing the fizzle, or in some other equally interesting way.

Besides serving as a pattern for pupils, unconsciously leading them into habits which will prove highly useful to them in after life, care should be given to neatness and order in the school-room; to the tasteful arrangement of maps, charts, window-shades, pictures and flowers, for the purpose of rendering it an attractive place—a place where children will love to congregate—a place which, with all its employments and associations, they will love to remember as the bright spot of their existence.

Order in the Movements and Attitude of Pupils. Scholars should be instructed to move softly about the school-room, and to 'lightly tread' on entering and leaving it. With a little care and perseverance on the part of the teacher, light walking in the school-room soon becomes an agreeable and involuntary habit, which saves both teacher and scholars much annoyance and inconvenience.

The attitude of pupils should at all times be dignified and graceful, and especially so during all opening exercises, recitations, or when addressed by their teachers or any one else. During opening exercises scholars should assume a uniform position of some kind, and retain it until the close of such exercises. They should have nothing in their hands, nor any thing lying on their desks. As their whole attention should be given to their teacher, nothing should be allowed which would have any tendency to divert it.

Scholars should not be allowed to whisper or communicate in the

school-room without special permission. Whether permission should ever be given for whispering I shall not attempt to decide, as it is a subject which, alone, might well occupy the space of one article; but if it is given it should be at regular intervals. Scholars should not be at liberty, at any time, to ask permission to whisper, for the questions themselves would soon become a greater annoyance than the whispering. The necessity of entire prohibition is much greater in large and crowded school-rooms than in small schools; hence, what would be considered imperative and indispensable in one school might not be best adapted to promote the prosperity of another. There is little danger, however, of carrying system and order too far in any school.

The teacher while hearing recitations should not allow scholars preparing their lessons to interrupt him with any questions, either about their lessons or any thing else.

For the purpose of giving opportunity for all necessary questions, a sufficient space of time should be appropriated between recitations; and if pupils meet with insurmountable difficulties when the teacher is employed, they should reserve them for the appropriate time for clearing up such difficulties, the pupils, in the mean time, learning all that portion of the lesson which they can comprehend. But even at the appropriate time for asking questions, the manner of doing so should be prescribed. Pupils should manifest their desire to speak to their teacher by raising the right hand, not high above the head, but to a graceful height; and the teacher should indicate his readiness to give them audience by calling their names, or silently, by an inclination of the head or some other appropriate signal; and the pupil receiving the signal should rise from his seat and go to the teacher before asking his question, unless, from the large number of questions to be answered, the teacher should deem it more economical to pass around among the scholars and answer their questions.

But in no case should the practice of speaking to the teacher across the room, in a loud voice, while retaining their seats, be tolerated in pupils. It is a disrespectful mode of addressing the teacher, and produces confusion, especially when three or four pupils, in different parts of the room, are at the same time prepared to pronounce their teacher's name, all asking him questions so different that the fragments of each which he can understand constitute a school medley which he can neither answer nor comprehend.

But the practical duties of the school-room are far too numerous to be inserted in one article; and the thousand important things yet unmentioned must be reserved for some future time.

A. B. WEST.
Ohio Journal of Education.

TRUE humanity consists not in a squeamish ear; it consists not in starting or shrinking at tales of misery, but in a disposition of heart to relieve it; it appertains rather to the mind than the nerves, and prompts to real and active measures to execute the actions which it suggests.

EDITOR'S TABLE.

'EDITORIAL rambles', 'Our trip to', and 'Our tour through', have become so much the order of the day that we have with considerable hesitancy gained our own consent to give any account of our absence from home. But thinking (like all other editors, of course) that we have culled a few side-of-the-way flowers that will be worthy of a moment's attention, we will present a few of their features for the consideration of our readers.

We left home on the first instant, and proceeding *via* Peoria and Oquawka Railroad to Peoria, remained with the brethren over Lord's day. We presume not many of our brethren are prepared to appreciate the labors and struggles of the Peoria brethren against opposing powers. They have erected, completely finished and nearly paid for a house, small but neat, amply sufficient for present purposes. They have, during the past year, had the services of Brother LINDSEY, well known to most of the brotherhood. Through his untiring zeal a congregation of forty members has been established; but as it was in ancient times, so it is now, that 'not many of the rich and noble of this world' enter the kingdom of Christ; consequently the brethren in Peoria are still weak, in a pecuniary point of view, and need all the assistance that can be derived from larger and wealthier congregations. Will our brethren bear this in mind, and from the abundance of their large store-houses, their fruitful fields and crowded barns of grain—all of which the Lord has given—send up their 'mite' to assist, at the city of Peoria, in building up the best of all causes. How much good might be accomplished, and thousands and thousands of unfortunate human beings might be saved from everlasting misery, if professors of Christianity would always make the honor and glory of God the leading question. When we have a few dollars to spare, instead of inquiring how can we best expend them to increase our earthly goods—where can I buy a piece of land upon which I can speculate—to whom can I loan my money for the largest interest (usury)—if we would begin to

inquire for weak churches, destitute places, the widow and the orphan, and upon such subjects expend our surplus means, how rapidly would the reign of our Messiah be extended, and how many thousands before that great White Throne would 'rise up and call us blessed' for having been the instruments, in the hands of God, in bringing them to a knowledge of the truth. There are fearful responsibilities resting upon all Christians, and it well becomes us as a brotherhood, having assumed the highest position in Christendom, professing to have no rule of faith and action but the Bible, and submitting to no mandates but those of Jehovah, to be *awake* on the walls of Zion, that we may know what of the night. We have, however, already intimated that the brethren in Peoria have some opposing powers; and some, too, where they should least expect. But such is the zeal of partisan spirit and sectarian bigotry, that the wrong division of a single *term* will often separate the best of friends. As to our brother H. G. WESTON, "through whose influence more than that of any other person 'Campbellism Examined' was brought before the public," we entertain no fears since his true position has been ascertained. We intend, however, as we intimated in our last, to try and present some matters to Bro. WESTON and his brethren in such a manner that they may all understand what is termed 'Campbellism', and that, too, without the aid of 'JEREMIAH B. JETER, of Richmond, Virginia.' At present, however, we must defer it, as it may be possible in our absence that Bro. WESTON will gather up courage ('add to your faith courage') enough to speak for himself. And we should not like to say we had not heard from him, and on our return home find a long and eloquent dissertation from him; and hoping that the latter may be the case, as before said, we will wait until we have the pleasure of again sitting under our own roof and culling over that particularly curious department, known among the editorial fraternity as 'the drawer'.

But our readers will suppose we have stopped 'our tour' and sat down by the way. We will therefore leave Peoria, and what with the thundering iron horse and the rough, dusty, jolting, lagging stage, we will pass on to Galesburg, in Knox county; but we can not stop here long, as the strong fumes upon the breath of some of the citizens—the certain-shaped little bottles, filled with different-colored liquids—the little, nice parallelograms of pasteboard, all beautifully decorated with different-shaped, different-colored spots, *vulgarly* called CARDS! and dextrously handled by fine-looking young gentlemen (?)—all these being paraded in open display and used accordingly, produced rather an unfavorable impression upon our mind, the general report of high morals

in that town to the contrary notwithstanding. The *kindness*, too, of the master of the warehouse close by the N. C. R. R. Dépôt, who would not sell us a bit of a cord to put around our trunk that had been broken open by carelessness or design, assisted very much to increase the impression already made. We hope that man may never need a cord, though we fear that if he do not change his course his destiny may yet *hang* upon the same article that he would not sell us. But there are some favorable features in Galesburg. There is a college, if we mistake not, under the direction of the Presbyterians, having, as we were told, an endowment fund of more than \$300,000. There is also one under the direction of the Universalists, in which one man has an interest of \$20,000. We can not but admire the zeal of such a man, while we sincerely lament that it is a zeal without knowledge. We are filled with unbounded admiration when we see the walls of a college arising like a colossus, as it becomes the sure exponent of the grand march of education, yet our joy is turned to grief when we reflect that in those college walls are matured principles at once the most fatal to the Christian's vital breath, and most destructive to the best interests of society; and that under the sacred garb of religion hundreds and thousands of the youth of our land may receive the corroding touch that will wither and destroy like the sting of the adder or the breath of the Upas. And we may add, as a general observation, that wherever the Universalist doctrine predominates or largely prevails, the morals of that community will be at a very low ebb.

We must not neglect to state, before passing from this place, that we had the exquisite pleasure of falling in company, at Peoria, with our old friend and Professor, A. F. ROSS, of Bethany College, whose route continued with ours to this place. We were not a little pleased once more to meet with such a friend, who in former days had been a friend indeed. His statements of our Alma Mater were indeed cheering, and he relates the prospects of the future as being much better than at any previous time. At Galesburg we parted company, he proceeding to Oquawka, we to Abingdon, where we arrived in safety on Monday evening.

At Abingdon we inhaled another atmosphere and received a different greeting. At the dépôt we met with Professors BUTLER and A. B. MURPHY, whom we immediately accompanied home, and of whose hospitality we partook during our stay in that place. We soon after met with President MURPHY and Professor REYNOLDS, from whom we received the hand of welcome. These men are all actively engaged in

building up a college in their place. Abingdon contains about one thousand inhabitants, and presents many attractions. Notwithstanding all we had heard of the Abingdon enterprise, we were not prepared to see so large and fine an edifice as is already completed for church and college purposes in that place. The building is of a fine quality of brick, three stories high, and stands forty by sixty feet on the ground. The first story, twenty feet high, is all in a single room, appropriated to church uses, exhibitions, etc. The other two stories, each ten feet high, are divided into four rooms each, used for recitation-rooms for the different classes. The base of the building is solid masonry, and the walls of the first story are twenty-two inches thick. They have procured one of A. MENEELY'S SONS' fine bells, the fame of whose foundry, at West Troy, is world-wide. The entire cost of the building is not more than \$9,000, and has with it a lot of three acres.

The ascension from the base to the upper rooms is by a spiral stairway of solid masonry, and presents one of the best specimens of architecture that we have seen in the West. The congregation of disciples assembling here numbers about two hundred and forty, and certainly presents exponents of great labor, zeal and expense. The brethren responded promptly and liberally to the claims of the *Sentinel*, not only giving their names, but giving their money. We think, with but two or three exceptions, every brother we saw gave us his name and his dollar. May the brethren continue to prosper until their means of doing good shall be commensurate with their highest and holiest aspirations. But, leaving this quiet village with its peaceful inhabitants and our good brethren, we must again mount the saddle of the iron horse, and away through the prairie; with almost lightning speed, we soon find ourselves in Macomb, the county-seat of McDonough county.

In this place we find a congregation of more than one hundred disciples, but at present they have no regular preaching. It is a beautiful inland town, containing about two thousand five hundred inhabitants, and would be a desirable location for some preaching brother who can skillfully handle the 'sword of the Spirit'. There are, in common with other places, many opposing principles to be overcome, which will require a large store of patience, energy and perseverance. The doctrine of 'universal salvation' is quite prevalent there, and there resides the Rev. (?) Mr. WESTFALL, the leader of the Universalists, who labors to destroy 'the faith once delivered to the saints', and for which prophets and apostles laid down their lives, and became martyrs, that they might by any means escape that which Mr. WESTFALL and his fraternity are

loudly proclaiming to the world never existed. Truly, the apostles must have been entirely bereft of reason and judgment, especially those who were with the Savior, to think it necessary to wear chains, live in dungeons, face tyrants, be stretched upon the rack and burned at the stake, when the true doctrine was, eat, drink, dance, and die, and immediately go to heaven! And it is equally strange that with all that purity and holiness which the Savior ever taught to be necessary to enjoy his presence, the people are just beginning to realize that debauchery, licentiousness, drinking, gambling, cursing, swearing, cheating, fighting, stealing, and murdering, are as sure passports to eternal joys as lives of purity, holiness and rigid self-denial.

We are glad to know, however, that this doctrine, so far as active influence is concerned, received its quietus in Macomb as a result of the discussion of its merits in the late *debate* between the aforesaid Mr. WESTFALL and our brother JOHN LINDSEY. We have many things yet to say upon this most fatal delusion, but for the present must proceed with other matters.

In Macomb we labored some in word with the brethren, and received excellent attention and a general attention to the claims of the *Sentinel*. We received much kindness from our good brother and sister WEAVER, whose hospitality we shall long remember. We also met with our old friend Dr. J. R. PALMER, who is successfully practicing in the dental art. Great excitement prevails upon political questions—so much so that religion is made quite a secondary matter.

But, leaving the town of Macomb, we will leisurely pursue our way onward, leaving our readers to their own reflections, and take our tour alone until we meet you in our next visit.

HAVING taken a peep into 'the drawer' before we left home, we found a few. Well, here is one from a 'Berean'. Let us see: a comment on a *Methodist Sermon*. Let us read it.

BETHEL, Morgan County, Illinois, July 4, 1856.

DEAR SIR: I went to the Methodist Protestant Church, to hear an Episcopal Methodist preacher, yesterday. As it was a little different from any Methodist sermon that I ever heard, I think an outline of it would not be uninteresting to you and the readers of the *Christian Sentinel*.

He read a portion of the tenth chapter of Revelation, and selected for his text a portion of the last line of the sixth verse—"that there should be time no longer." After the usual preliminaries, he divided his subject as follows: 1. The nature of time. 2. Our duty in time, or, the proper use of time. 3. The end of time.

I noticed nothing very particular in his remarks on the first division nor on

the third; but among his remarks on the second division of his subject was, that we should repent, have justifying faith, and obedience to Jesus Christ, in order that we might prepare in time for eternity. It is the first time that I recollect, in the whole course of a life of some thirty-five years, that I ever heard a Methodist preacher connect obedience with faith and repentance in order to salvation. So surprised was I at it that, when I met him in the aisle of the church, I remarked that it was the first Methodist sermon I ever heard like it. He replied that he always preached that way.

I would remark that he is a returned Californian, reputed rich; and I understand that he once refused to obey the Bishop on a mission of itineracy, and that he has not been a circuit-rider since his disobedience to His Holiness and Majesty the Right Reverend Bishop of the Methodist Church of Illinois—which may account for the difference between his sermon and Methodist sermons generally.

In haste, yours in the hope of eternal salvation,

ONE OF THE BEEBEANS.

Truly, the above is rather different from those we commonly hear in that department; and the preacher different, too. He is, to say the least, an *American* in feeling. But that fraternity are not all American in action; for they have yielded up the very rights for which our fathers fought, bled and died, viz: the rights of self-government, religiously as well as politically. But our Methodist friends, though possessed of more zeal than any other religious body, are *not religiously free*. Their 'Conference' sits with as much supremacy as ever did popes and cardinals at Rome; and their mandates are no less imperiously issued and no less rigidly enforced than are the bulls of the Pope. This is seen practically developed and exhibited in that system of 'circuit-riding', in which strangers are sent (unfortunately *without* having been called) to strange places, and stay and preach—*volens, nolens*, on the part of the congregation to which they are sent; thus depriving that congregation of the right of choosing their own man and making their own contract, a right emphatically belonging to every American. But vast changes have been wrought among this zealous people, and it is to be hoped that they will soon accompany their zeal with the proper knowledge. We will, however, turn to our

GENERAL CORRESPONDENCE, CHURCH NEWS, ETC.—

PARIS, Illinois, July 10, 1856.

BRO. BURGESS: At a meeting with Big-Creek Church, in this county, which continued over the third Lord's-day in June, I labored with Bro. GOODMAN two days. Thirteen were added to the congregation.

The last week in June we constituted a church of thirty-one members in Kansas, sixteen miles west of this place. The brethren are going right forward in building a good house for worship.

In Kansas we were kindly furnished the use of a new meeting-house belong-

ing to the Methodist Protestant Church, which was not yet formally dedicated. Their especial favor shown us will long be remembered and reciprocated.

The congregation in Paris, with which I am laboring this year, is doing well, internally and externally.

May the Lord prepare us all to render a good account in the last great day.
Your brother in the Lord,
A. D. FILLMORE.

PANTHER GROVE, Woodford County, Illinois, June 22, 1856.

BRO. BURGESS: Bro. HOUSTON and myself have just closed a meeting at this place, which resulted in two additions to the church by confession and baptism. The brethren seemed to be much refreshed and encouraged.

PANTHER CREEK, Illinois, June 30, 1856.

BRO. BURGESS: Bro. ROBESON and myself have just closed a meeting on Panther Creek, which resulted in nine additions to the congregation—seven by confession and baptism, and one from the Baptists, and one by commendation. We truly had a 'refreshing season from the presence of the Lord'. To the Lord be all the praise.

EUREKA, Illinois, July 10, 1856.

DEAR BRO. BURGESS: Brother JAMES ROBESON and myself held a meeting in the bounds of the Clarksville Church including the third Lord's-day in May last, which resulted in thirteen additions to the church—nine by baptism, two from the Methodists, one reclaimed, and one by commendation. The prospects are good for many more to unite with the congregation at that place.

The *Christian Sentinel* is increasing in favor with the brethren in the region of country where I have traveled. I hope it will not be long before every Christian family in Illinois will patronize it. All with whom I have conversed agree that we need such a paper. If the brethren will only give the *Sentinel* that support which it deserves, we will soon have a paper second to none in the Reformation.

Yours in the one hope,

WM. C. POYNTER.

We call the especial attention of our readers to the articles of Bro. CARMAN on *The Wants of the Young Convert*; and especially the pastors and elders of congregations, whose duty it is to 'feed the babes'; also to the article quoted from the *Christian Age*, by Bro. ERRETT. The time has come, and now is, when such articles are needed, and we hope they will be continued until the faults set forth are entirely eradicated. In our next we hope to be able to give the sequel to this article.

Now is the time for brethren to send in their subscriptions for the coming year. Begin early, that we may know beforehand how many copies to issue for the beginning of the next volume. The *Sentinel* is commending itself to the favorable notice of large numbers hitherto strangers to its pages. We give, in another place, a few of the many favors which it receives. We think the improved appearance of the *Sentinel*, and the increased amount of time and means we promise to expend upon it, will be a good guaranty for a wide circulation the coming year. We have resigned our position in Eureka College, and, if

the brethren give a helping hand, shall devote all our time and what of strength God has given us to the spread of His truth and the best interests of humanity. Remember, ONLY ONE DOLLAR A YEAR, if paid in advance.

All communications should be addressed, "EDITOR CHRISTIAN SENTINEL, Eureka, Woodford County, Illinois."

WILL our subscribers please recollect, when sending communications, always to put on *their own county* as well as post-office; and when wishing the address of their *Sentinel* changed, always mention the post-office and county to which it was formerly sent, and also the post-office and county to which they wish it sent. It is utterly impossible for us to look over two or three thousand names to find *one*. And unless, hereafter, subscribers are careful to notice this, we shall not attempt any change; but if the county is mentioned in both instances, we can easily refer to it.

OUR absence from home will account for the non-appearance in this number of the *Sentinel* of some articles that otherwise might have appeared.

OBITUARY.

DEPARTED this life, October 11, 1855, our beloved brother ENOCH METCALF, aged sixty-two years, eleven months, and twenty-one days.

About the year 1844 he removed to this State from Kentucky, and lived here till his death. While he lived in Kentucky he belonged to the Baptist Church, and after he came to this State he attached himself to the Methodist congregation. In 1853 he joined the Church of Christ and lived a worthy member until his death.

BRO. METCALF has gone from the troubles of this world — he has 'ceased from his labors and his works do follow him.' It is true that Bro. M. has left wife, children, brethren and friends to mourn his loss, but they mourn not as those that have no hope; for it is in the power of all that believe the Gospel to become the children of God, and be finally gathered around the throne of the Eternal with our beloved brother, and all the blood-washed throng who have gone before us, leaving examples worthy the imitation of children, of friends and neighbors. Oh! then may his children, his neighbors and his friends strive to imitate his example, that they may have peace in life, comfort in death, and eternal consolation in heaven, in the society of just men made perfect, of angels, apostles, Jesus and God, the creator of heaven and earth and the Father of our Spirits.

BRO. METCALF lived, before his death, in Pulaski county, Illinois.

TAMARCA, July 19, 1856.

G. W. BRISTOW.

SPRINGFIELD, July 11, 1856.

The Annual Meeting of the Illinois State Missionary Society will be held in Mechanicsburg, beginning Wednesday before the first Lord's-day in September next.

A. J. KANE, Corresponding Secretary.

THE CHRISTIAN SENTINEL.

Volume III. SEPTEMBER, 1856. Number 19.

STEWARDSHIP.

MAN'S stewardship and God's proprietorship are correlative ideas. King David evinces a vivid appreciation of this; at the precise time too, when selfishness most thoroughly overlooks it. It was on the occasion of the contribution made by himself and the congregation of Israel, of hundreds of millions of gold and silver for the building of the Temple, that the pious king lifted up his voice and thus 'blessed the Lord before all the congregation':

"Blessed be thou, Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great and to give strength unto all. Now, therefore, our God, we thank thee and praise thy glorious name. But who am I and what is my people that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared, to build thee an house for thy holy name, cometh of thine hand, and is all thine own." 1 Chron. xxix: 10-16.

The inimitable stores of Hebrew poetry afford few specimens of such surpassing beauty, pathos and sublimity as this. But I have cited it as also fitly introductory to a few practical observations on the obligations resting on the world, the individual Christian, and the Church collective, as a consequence of the truth of those correlative ideas above mentioned.

In the case before us, we see at once the greatest giving-up of treasure to God, and the most humble disclaiming of real ownership in earthly goods, that stand on record. Nay, more. There is an exceeding thankfulness manifested for the honor and privilege of being agents of the great Proprietor in this restoration of so much of his property to his immediate possession. It is called an 'offering'—not a *gift*. What a rebuke is here to the grudging, 'gracious gift' manner in which men

are wont to restore some niggardly pittance of time, labor or money to him who is absolute owner of all!

"Will a man rob God?" Every sinner answers, "Yes; I know that, as his creature, I am fully bound to give him all my time, strength, talent, and labor. The earth being his, with its fullness, the proceeds of all my life's labors must belong to him. But since he does not interpose his omnipotence to compel me daily to serve him, I have chosen to get good for myself, as the most desirable ultimate end. To be sure, in admitting the creation and proprietorship of God, I must admit the certainty of a coming day of reckoning with his stewards, when strict justice must be done and every violation of the duties of stewardship be adequately punished. But that is a matter of faith, and far off, and I prefer to walk in the sight of mine eyes, get all the enjoyment I can out of the present and God's property around me, and let the future take care of itself. What boots it that I must be eternally punished for this wholesale breach of trust, provided I can have things all to myself for a few years first?"

None can deny that this, practically, is just the reply of the sinner. For there is no sin but is resolvable into a seeking of good or happiness to self, irrespective of the happiness of others. The method of doing this varies. Self-seeking takes such a garb, oftentimes, as to palm itself off for prudence, honesty, and respectable morality, which it were an outrage to associate with the vileness and folly of the epicure's living for to-day. Suppose we try these things a little by familiar illustrations.

A merchant sends two of his clerks from New-York, with goods to a large amount, to two villages of the Far West. For a length of time he trusts all to their honesty to conduct the business in their respective locations without his oversight. The younger of the agents, finding himself free from any immediate control, dashes recklessly into matters, trusts his principal's goods to irresponsible persons, in part, and sells all he can for ready cash, with little reference to first cost, and quite as little, frequently, to the kind of funds taken. And as fast as he obtains money he spends it in riotous living. As a consequence, no returns are forwarded to his employer.

But the other clerk pursues a very different course. Careful in all his credits and safe in his sales by a fair *per centum*, attentive to business and free from all prodigality, his ledgers soon show a handsome business done. But, like the first, he sends none of the proceeds to their rightful owner. Unlike him, however, in the application of them, he has been making purchases, in his own name, of real estate, which he has diligently improved, and by the rise of property, shrewd, far-seeing exchanges and other means, is rapidly amassing a fortune, which he claims as entirely his own, leaving the real proprietor's name entirely out of the question. By and by the defrauded merchant comes in person, having sent message upon message to his clerks without any attention being paid or answer given. Arrived at the respective theatres of their operations, he but too quickly learns the state of affairs in each. Now, while all pronounce the spendthrift clerk shamefully guilty, yet, without a dissentient voice, his shrewd, cool, plausible, thriving senior

is set down as incomparably the greater scoundrel of the two. For, with all his fair, honorable dealing with those around, there was consummate fraud underlying the whole. Such is the mere moralist, disobedient to Christ, 'by whom and for whom are all things'. For when the Savior came to earth, that he might, as the heir and representative of the Father, receive the service of the children of men, while prodigals yielded themselves to him to do or be what he might will, the dignified, respectable, moral part of the community gave him a crown of thorns and a cross. A scoff, perchance a buffet, may well represent what is done against Christ and his cause by the outcast and the vile; but only the nail and the spear can represent the rebellion of the dignified, intelligent, and respectable of earth.

But the doctrine of stewardship applies not to sinners alone. If the worldling be responsible to God, as an agent to his principal, the saint is far more so, inasmuch as he has received far more.

"'Twas great to speak a world from naught;
'Twas greater to redeem."

Accordingly, there is a marked difference in the parables of our Savior on this subject, as addressed, on the one hand, to rebellious Jews—on the other, to his humble disciples. To the former he spoke of a Lord, who planted his vineyard, gave it in charge to certain *husbandmen*, and went into a far country. Their breach of trust, and final attempt to make the vineyard their own, is a most vivid picture of the world's treating heaven as though it possessed no title to anything below. But in the parable of the 'Talents', addressed to the disciples, the figure is that of a man intrusting his 'moneys' to his *own servants*. The intensive 'own' has peculiar force when we recollect that we are divine property by creation, as also by preservation, and yet have been also bought with the blood of Christ—in addition, still, to all of which, we have voluntarily surrendered ourselves to Christ, presenting him the threefold offering of body, soul and spirit as the smallest admissible acknowledgment of his threefold title to all we have and are. Well may we, in contrast to the husbandmen, be called 'his own servants'.

Now, the husbandmen's crime was rejection of the heir, and robbing him of the inheritance; but the 'wicked and slothful servant' is so denominated, not for any robbery or breach of trust as to the talent given him, but because he did not gain and deliver up an additional talent. Alas, then, for that servant of Christ who is adding nothing to his knowledge of God, his love toward the Savior and those he died for, and to the measure of the Holy Spirit received at the beginning of his service. Without 'growth in grace and the knowledge of the truth', it can avail us nothing, at the day of reckoning, that we present ourselves just as we were at our conversion, if, indeed, that were possible. How many of us have more knowledge, love, prayerfulness and spirituality than on the day we became Christians? God help us, that we go not up to the bar of reckoning with our one unmultiplied talent in a napkin!

There is yet another feature to this stewardship. It is not the talent

with its interest, simply, that is demanded of us. The talents committed must bring back *other* talents. The mission of the Church is to convert the world. An obedient heart, *i.e.*, a will given up to God, is the only thing in the universe that has any capability, in itself, of pleasing him; and happiness is the only conceivable thing having intrinsic value to any being. The choice of will is indivisible. It either wholly chooses to obey God, or wholly chooses to obey self, *i.e.*, selfish desire. Viewed abstractly, the obedience of the will is perfect at any moment of the Christian life. This obedience, wrought in us through the motives of the Gospel, is the treasure God has in us. This heart of love must woo other hearts and win them for Christ, as we ourselves were wooed and won by hearts that had given themselves to Christ before us. No heart can duplicate itself to present to our Lord. But, thank God, love is contagious and self-reproductive. Our blessed Savior did not perform the wondrous work of redemption merely that God might, as a consequence, exalt him to his present position of having 'a name that is above every name'. This would have been selfishness, and not love. The work of God, wrought by him, was for the express purpose of bringing men back to God and happiness. So the Christian has the 'light of life' given him, not merely that it may light him home to glory, but for the far higher and nobler purpose of being a light to others and a means, under God, of their salvation. "Let your light so shine before men that they, seeing your good works, may glorify your Father who is in heaven." How preposterous that we, as Christian soldiers, should be found using the time and strength given us, and the 'armor of God', too, all merely to keep our own bodies safe from a scratch! True, there is a shield in our left hands, but what means that sword in our right? It speaks of attack—of offense. To wound no one, to take no one captive, is to make a sad, bitter burlesque of our soldiership. How reads an olden record of battle? "And they slew every one his man." Christian warrior, have you yet done this? If not, set about it at once, or throw away your sword for very shame. Have you been dreaming that it was only the preacher who must wield the sword of the Spirit to pierce hearts and take captives? God forgive you—would you go into battle and see your captain do all the fighting. His business is rather to issue orders given him by the commander-in-chief; yours is to obey them and so conquer the foe.

Brother pastor, captain of a host of the Lord's forces—have your company well trained in all soldierly duties; and then beware of neglecting the great end, the conquest of others, lest you be as he of the one talent in the great day of accounts.

ASHLAND, Ohio.

I. N. C.

AND many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.

OFFENDING IN WORD.

OUR Savior has declared that by our words we shall be justified and by our words we shall be condemned. And James tells us that if a man so bridle his tongue as not to offend in word, he is a perfect man and able to govern his whole body. With these premises before us, it behooves us exceedingly to note those words or utterances from which our tongues should be guarded. Since 'every idle word', according to the Great Teacher, must be accounted for in the day of judgment, this becomes a paramount duty.

Mark: the assertion of James expresses but the negative side of the question, taking for granted that he who refrains from saying what he *should not* will, as an unailing accompaniment, say those things which he *ought*. This accords with the significant fact that the Jewish decalogue, abounding as it does with 'thou shalt not', has one-fourth of its prohibitory precepts upon this very matter of bridling the tongue, and, naturally, not one as to its positive employment. This negative order of precepts abounds in the New Testament, and the commands are far more strict and searching. Our Savior brings his moral code in strong contrast with that of the old law when he says, "Whosoever shall say to his brother Raca, shall be in danger of the council; but whosoever shall say Thou fool, shall be in danger of hell-fire."

In a general way, Christ affirms that 'every idle word', as before quoted, shall arise in judgment against us. This passage has been a stone of stumbling to some. On reading it they are ready to cry out, "Who, then, can be saved?" Such persons seem to have forgotten that every work and 'every secret thing', including, of course, 'the thoughts and intents of the heart', must be brought into judgment. Necessarily, then, the thoughts which have proceeded so far as to take utterance must, with still greater reason, be brought into the final account. The term 'idle' does not here denote, as may have been supposed, merely careless, unmeaning words. It rather has the signification of *vicious*, or *mischievous*; for the whole importance ascribed to words in the context comes from viewing them as indices of the heart. "Out of the abundance of the heart the mouth speaketh." The soul's desires and choice are indicated to others by our words, tinged, too, with that coloring of things which has attracted us in a given direction, and which must naturally influence others similarly. Viewed in this aspect, words become, in a certain sense, deeds. In them we put forth volitions, those, too, which often tell more powerfully upon others than if manifested by action. So far does this hold good that, by common consent, we mean by the 'works' of such a one not his actions, but his writings. Christ himself, God's mightiest power put forth to save us, is called the 'Word of God'. Logically the word precedes the thought; chronologically it is often otherwise. The reflex influence of language is exceeding great. Our words react upon us with a fearful power. Even careless, unmeaning utterances have a tendency to work out, in

the soul of the speaker, the feeling and intent they naturally impart. Thus the 'idle word', in any sense, becomes a thing of evil, too often both to the speaker and the spoken-to. With thus much in general, let us look at a few specific sins of the 'unruly member'.

I. *There are certain sins against God to be noticed.* And, 1. It is the direst abuse of speech to *take the Lord's name in vain*. It may seem absurd to remind Christians of this; but, alas! many, it is to be feared, who would not think of profane cursing and swearing take the holy and reverend name of Jehovah upon their lips in so needless and trifling a manner that the pious ear is shocked and pained. Some even use it as a mere interjection in ordinary conversation, and then go with that same dread name to the altar of prayer! Beware! 2. There is a sin of taking the Lord's word in vain. This is done in many ways. Any irreverent treatment of the Bible is a sin God will not lightly esteem. Small jokers and would-be wits may be heard punning on texts of scripture, making ridiculous alterations and perversions of the sacred word, and dealing in low, shameful stories connected with certain passages. This is unworthy of a man, to say nothing of a Christian; for, as a certain writer has said, we would feel outraged to hear the dying words of a father or mother so treated, and God's words concerning our eternal life and death are at least as solemn. 3. *Censorious utterances against God's children* are a grievous sin against him. Many church-members evince a carping, fault-finding spirit toward fellow Christians that God can not overlook. A woe is on him who offends the little ones. What father does not feel hard things that are spoken against his own children? and God's affection for his little ones is infinitely greater.

II. *There are sins against our brethren, the world, and common propriety.* 1. *Bearing false witness.* This may be lying, or it may not. It seems hardly credible that a Christian should utter words calculated and intended to deceive; but it is a sorrowful certainty that many professed Christians do, in what they deem 'small' matters, utter things they know are false to make them pass for true. The Romish motto, that 'the end justifies the means', is often used in deceiving children, for instance. Many a child is thus made a liar by parents and nurses. False threats, promises, etc., are ruinous 'idle tales'. Of the malicious slander it seems unnecessary to speak. To inveigh against it would only weaken the prohibition. 2. *Evil speaking.* This is one of the sins strictly forbidden; yet the commission of it, even in the church, is appalling to contemplate. Many seem not to realize that needless utterances of things calculated to injure others, even though they be true, are just what is forbidden as 'evil speaking'. This is the most common, the most deceptive, and the most soul-destroying of all the sins of the tongue. No one needs to be so guarded against. Even the law of the land punishes evil speaking, in certain cases, as in slander. "The greater the truth, the greater the slander," is a trite adage. Yet professors often say very unkind things—perchance of brethren, too, and altogether needlessly—yet fall back upon the plea that it is true, as though that were an all sufficient defense. True brotherly love sooner hides a multitude of sins than reports one, even though

committed against itself; much less will it take up another's derogatory report, to pass it along. It will not even listen to such tales, but rebukes and silences them, or turns away the ear, remembering that 'it takes two to make a slander'. Jude gives two forms of this sin, in rebuke of those who 'speak evil of dignities', and those speaking evil of 'things they know not'. The latter, being set down by the wise man and the good sense of all as a 'folly and shame', would not seem to need the mention it really does; but the former is a sin to which we of free, democratic America are strangely prone. 'Honor the king' is, in spirit, still binding 'Thou shalt not speak evil of the ruler of thy people', quoted Paul, with all submissiveness to the command and recognition of its propriety. More prayer for our rulers, and less evil speaking, would make any administration more a blessing and less a curse. But superiors in church, state, society, and family, are alike fated to a lack of deference in speech in this radical republic. Let us ask, in speaking of any, "Is it true? Is it kind? Is it necessary?" 3. "Filthiness, foolish talking, and jesting, which are not convenient." The outrageousness of obscenity, from one professing to be a temple of the 'HOLY SPIRIT', is a thing too gross for comment. The other terms are well embraced in our word 'buffoonery'. That this is a serious evil to the church can not be denied. The young are chiefly implicated in it, yet frequently men with gray hairs are found utterly disregarding the 'time to laugh' and the proper place for pleasantry, and shock all propriety by making mirth where seriousness alone is worthy of an immortal being. Young men are charged by the Apostle to 'be sober'. How often professors go out of the church, where a serious impression has been made upon sinners, and scatter it all to the winds by their own sinful levity? Could we laugh at them in the agonies of death? That were better far than to sport over eternal things in their presence.

I trust the consciences of brethren will continue this category, which time forbids my doing farther here. Dear fellow Christian, let us strive after 'sound speech that can not be condemned'.

I. N. C.

ASHLAND, Ohio.

SALT AND LIGHT.—NUMBER II.

BY A. D. FILLMORE.

THE sun is the fountain of light which supplies the material universe. God is the fountain of light in the moral universe. Light emanates from these upon the principle of radiation. Other things and other bodies shine upon the principle of reflection.

Jesus was the light of the world in his personal ministry. In his absence, his disciples 'are the light of the world'. The murky shades of heathenism, superstition and idolatry now cover the whole world, except those portions which enjoy the instruction of those who have been with Jesus and learned of him. Judaism never was the light of the

nations (Gentiles); and now the brilliancy of Moses and the ancient prophets is eclipsed by the more glorious light of Messiah and his apostles.

"Whatsoever doth make manifest is light." Paul was set for 'a light to the Gentiles', and was commissioned to 'open their eyes and turn them from darkness to light'. If it is the duty of those who go forth now, to preach the unsearchable riches of Christ, to accomplish the same purposes as those who were personally commissioned for the work by the Savior, I can see but one way in which they are to be qualified for the work. That is this: They must be imbued with the same spirit which actuated the primitive preachers, and thoroughly acquainted with the lessons of divine wisdom which were taught by the Lord and his apostles. To this end they must 'study to show themselves approved unto God', that they may prove themselves workmen 'that need not be ashamed, rightly dividing the Word of Truth.'

As long as Christ was in the world he was the light of the world, being the great Teacher sent of God. He walked, in every particular, in accordance with his holy teachings. His apostles taught and practiced according to his brilliant examples, and were thus the light of the world while they were in the world. I do not understand that the light of Jesus was confined to the time or bounds of his personal ministry, but by his ambassadors it shines through all time. The apostles were, directly, the light of the world while they were personally engaged in the ministry, and will ever be the light of the world, indirectly, by their stereotyped teachings which have been handed down successively by those who have been 'apt to teach'.

Surely, we are not fully aware of the great responsibility resting upon those who 'labor in word and doctrine'. To them the eyes of the world are turned, and how feeble is the light now shining! At home, ignorance and irreligion abound, and abroad, even in the land of ancient Israel, thick darkness enshrouds the people.

Each one who labors in the ministry should remember that Christ speaks to him in particular, saying, "You are the light of the world." If we would fill our station with propriety, we must give ourselves wholly to the work. Remember the instruction to Timothy and Titus, and thus make full proof our ministry; endeavoring first to know for ourselves, and then go on to teach others the way of truth and righteousness. In our study, our walk and conversation, let us continually remember that we should 'shine as lights in the world'. Not for the purpose of gaining the plaudits of men, but the approbation of God. Not to gain the praise of those who would flatter with fair words and praise us for our much learning, but let our light so shine as to enlighten the pathway of the benighted, and lead them to glorify God.

If you are educated in the knowledge of the schoolmen, it is well; but this alone is but darkness, if not based upon and interwoven with a knowledge and practical use of that truth and grace that is able to make us wise unto salvation.

MORE ABOUT PREACHERS.

We are now to inquire

WHAT THE CHURCHES OUGHT TO DO

to redeem the cause from the evils complained of. A few words will suffice for this inquiry.

1. The preachers now in the field should be at once put beyond the reach of want. Churches which have pastors should confer freely and frankly with them, and agree on a rate of compensation such as they would be willing to accept were they in that place—such as will enable the preacher to live comfortably, exercise hospitality, keep his library replenished, be active in good works, and lay up some thing, year by year, for old age. In the case of evangelists, the churches in a neighborhood, district, or State, as the case may be, should unite to raise a suitable salary—taking into account their age, experience, abilities, field of labor, and size of family, etc. In all cases, the money should be paid promptly, as a matter of righteous obligation, to free the preacher's mind from all care about his daily bread, and to put it in his power to exercise a wise economy in his purchases, which he can not do when he is compelled to run in debt. I am satisfied, from careful observation, that twenty-five per cent. of outlays might be saved to preachers' families, had they cash to make advantageous wholesale purchases. At the end of every year, a church or convention should settle up, and make good whatever deficiencies there may be in subscriptions, etc.

All this should be done as a matter of *justice*, and not, in any sense, of *charity* to the preacher. As a general rule, the less he receives in presents, from within or without, the better. Let him maintain a perfectly independent position, where no gift shall blind or bind him.

If members of the church refuse to assist in furnishing this righteous compensation, and yet receive the benefit of the preacher's labors, *keep them constantly reminded of it*—they can not long withstand the force of the general sentiment and the ineffable meanness which consciously clings to them.

Dismiss all thought of filling the measure of duty by an occasional nice present to the minister and his wife. Ignore donation parties; take away this door of escape for the penurious, who make up for their failure to pay a subscription of twenty or thirty dollars by a present of half a pound of tea, or a doll for the youngest child!

2. Let the ruinous dependence on cheap monthly preaching be dismissed as speedily as possible, and, if the church is able to employ a teacher, call into the field some of those whom want has driven away; if not able, then let the evangelists of the district care for the weak church until it reaches maturity. In this way all the retired evangelists and teachers of a district will soon be called into active employment again.

3. Let the young men of promise in the churches be called, at suit-

able times, to exercise their powers; and if they are found worthy, and sufficiently gifted, let the churches educate them and equip them for the warfare.

To do this the more readily, there should be a 'school of the prophets'—a theological school, where men of learning, and wisdom, and large experience, could impart the sum of their knowledge, from books, from life, and from their own souls, to the young, and prepare them for wise and faithful laborers. They will not then be doomed to stumble and blunder along, and waste one-half of their public life in learning how to turn the balance to good, practical account.

Lastly. The churches should pray for their ministers. "Pray for us," says Paul, again and again. Did we cherish their interests at the throne of grace, it would help us to deal more righteously with them. Seldom do we hear a prayer offered among our brethren, at the family altar, or in social meetings, for those who labor in word and teaching. It arises from their dread of a 'hiring priesthood'. They are so afraid of praying one into existence, that they leave the toiling and fainting spirits of their laborers unfanned by a single breath of heavenward prayer, uncheered by affectionate invocations of the divine blessing.

I do not intend, in these articles, an array of scripture proofs. I will not so weaken my plea. I proceed on the supposition that the evils we would remedy have grown out of the necessities of the times we live in, and not out of an awful ignorance of the word of God. Hence, in the remedies proposed, I address the common sense of a brotherhood which I suppose to be enlightened. If I miss the mark, the Lord will not deal harshly with me for the charitable judgment I have formed of the intelligence and good will of the brotherhood.

The remedy, so far as the churches are concerned, is simple. Honesty, piety, and ordinary business capacity, will work out the remedy as soon as the attention of the churches is concentrated on the subject. *If not, the cause we plead is destined to be prostrate in the dust for a generation to come.*

We are now to inquire

WHAT THE PREACHERS OUGHT TO DO

to place the Christian ministry on a proper footing as it regards pecuniary compensation. I intend *hints* merely. I have not room to argue the propriety of every suggestion I intend to make. "I speak as to wise men; judge ye what I say."

Every minister, if he be indeed a minister of the word, who has consecrated his life to this service, under a solemn sense of religious obligation, *is committed for life to the work.* I am at a loss to know how he can ever desire to leave it. If, even under the spur of necessity, he is *goaded* away from it for a time, his soul will linger there in holiest, happiest memories, and in untold yearnings which only kindred spirits can appreciate. But he is not bound to incur debts, half starve his family and meanly beg the smallest favors because the church neglect to do him justice. He has other duties besides those of a preacher, and his duties must harmonize. "The laborer is worthy of his hire."

Preachers should, therefore, positively and frankly insist on a righteous compensation. They have a right to it. There should be no delicacy about it. It is a simple matter of justice. Preachers have no right to enter on the ministry from mercenary motives. They have no right to expect to make large profits out of their preaching. They have no right to plan for a life of inglorious ease. They must expect to labor—they must delight in it—their hearts must not be set on earthly riches. They renounce these when they give themselves to the work of the Lord. But they have a right to 'live by the gospel', to live comfortably, honorably, genteelly, as freemen, and not as slaves; and they should insist on their rights.

2. They should faithfully instruct the churches in the teachings of the Holy Spirit on this question, and on the missionary character of the church of God. The covetousness of the church should be handled fearlessly, and the whole weight of religious obligation should be made to rest on the hearts and consciences of the brethren. If preachers fail in this, they have no right to complain if they are neglected.

3. They should so place themselves, in point of compensation, as to be no man's slave, no church's slave—so that they need never be fettered in tongue nor spirit, to hinder the full utterance of their soul's convictions on all subjects in the whole range of topics of pulpit discourse. Especially should they keep themselves free from obligations to men not Christians; for they know not when they may have to rebuke their sins and run counter to their prejudices. A preacher should never suffer himself to be drawn into an implied obligation to preach for the gratification of friendly and polite unbelievers. He should owe them nothing but a benevolence that will always seek their good in the plain and fearless utterance of truth. He is to be a 'man of God', and not a fawning sycophant nor a cringing slave.

4. If the brotherhood fail to meet the demands of justice in his case, he ought to take measures to secure a competence for himself and his family, and then give himself to the work *as a man*, and not as a mere creature of the churches. I would not encourage an unholy ambition, nor a wild assumption of ecclesiastical supremacy; but I do and will encourage a *manly independence* in the minister of the gospel, and advise him never to place himself in circumstances where his manhood shall be crushed out under the iron heel of oppressive poverty. Let him respect his own manhood, and the cause of Christ as represented in that manhood. And if others will not care for his earthly interests, so as to free him from worldly care, let him sacredly regard his own duty to himself and to his family, and deny the right of the churches to oppress him with poverty while they are living in rich abundance. In doing this, he must of course be careful that he be not carried beyond the limits of propriety, and forget the duties of his calling, to which all else must be subordinated.

Finally. When he is properly provided for, the preacher should give himself wholly, unreservedly, earnestly, even enthusiastically, to the work. His studies, his visits, his conversation, his whole life and influence, should be 'sanctified wholly'; that his profiting may appear

unto all, and that he may both save himself and those who hear him. In holy affection and solicitude he should watch over his brethren and seek their spiritual good, make their sorrows and griefs his own, give them strength and cheer in days of darkness, rouse them to noble deeds, rebuke their sins, kindle holy ambitions,

“And as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,
Ply every art, reprove each dull delay,
Allure to brighter worlds, and lead the way.”

This is our great want. *Men*—true men, enlightened, well-balanced, earnest men—men who fear God and love their race, and are filled with holy impulses, kindled by the Spirit of God, which bear them beyond all personal, petty ambitions, mercenary loves, and inglorious indolence, into fields of toil, where head, and tongue, and heart, and hands, are all joyfully employed in unwearied labors for the redemption of the race. May God grant us a host of such men to meet the demands of this age. May we be worthy to receive them when they are given to us.

These essays have been necessarily written in much haste; but the principles they avow and the sentiments they express are matured. I grieve when I look at the numerous congregations whose spiritual culture is unprovided for, and when I see opportunities for planting the gospel in new fields when we have no laborers to send into them. I earnestly pray both preachers and people to look at this subject in its whole length and breadth, and set to work for a remedy. I am not without hope that we will overcome these evils, and come forth purer, wiser, and stronger, for the severe adversities through which we have passed.

ISAAC ERRETT.
Christian Age.

CONVERSATION,

AS A STUDY TO BE INTRODUCED INTO SCHOOLS.

BY S. P. GORIN.

WHAT is the object of education? Is it to enlighten the mind for the selfish gratification of the individual, or to enable him to communicate to others the knowledge he has acquired, receiving in exchange the intellectual riches derived from the same source?

Is there not a great deficiency in the system of education? Pupils are taught, by laborious and daily lessons, the principles of every indispensable science. Teachers employ their time, their talents, their energies, in cultivating the memories of those committed to their care; but do they, at the same time, teach them to think, to reason, to converse? Speech is the noblest gift of God—next to the immortal soul. In the glowing strains of the Psalmist, it is called ‘the glory of our frame’.

This noble gift, this God-like attribute, should not be exposed to the evils of neglect, to the pollution of corrupt communication, or to the paralyzing influence of self-distrust. It should be cultivated as the highest branch of education; as the one which will impart a grace, a finish, a beauty, and a power to all the rest.

The mind may be crowded with information, every cell in the storehouse of memory filled with the hoarded gems of science, yet not one beam of light be permitted to struggle through, to give evidence of the wealth that is within. Knowledge, to be power, must be felt, and to be felt it must be communicated. If half the time occupied in the acquisition of science, and in gathering up the wisdom of the past ages, were devoted to clothing the thoughts thus gained in words that breathe and burn, what a flood of knowledge would be poured upon the world, that is so often confined to the bounds of the individual mind! Conversation is called a talent—a gift. It may be made an art—a science. It may be taught in academies, and introduced into the classic walls of the venerable *Alma Maters* of our country.

It is a well-known truth that many who have borne the highest academic and collegiate honors, and whose reputation as scholars has preceded them in the walks of life they were expected to adorn, are mere ciphers in the social circle—their lips hermetically sealed, and the treasures of their intellects as effectually locked from the world as the miser's hoarded gold from the famished children of want.

As well might these sons of science and erudition be placed on the shelves of a library, by the moldering volumes of antiquity, as to mingle with the socialities of life. Had the master minds that presided over theirs, during the years devoted to study, taught them to digest the ideas which they acquired, to arrange them into classes and to fashion them into words of clear and vigorous import, these living encyclopedias might have unfolded their pages to the eye and become sources of light and life and knowledge. It is said that example is more powerful than precept. Behold an illustration of what youth can accomplish without any auxiliary but a determined will, warring against the weakness of nature.

There was a gentleman, educated in one of the celebrated universities of our country, not more distinguished for the strength of his understanding, the variety of his information, than for the fascination of his manners and the eloquence of his conversation. In every circle in which he moved he was the cynosure of attraction, for he carried with him a wizard charm, a spell of deep power to charm the senses of his auditors—the charm of a rich and lofty intellect constantly acting and exerting a living influence on the intellects of others. He was not ambitious of being surrounded by mere listeners. He had the power of eliciting the thoughts of the most silent, and of emboldening into expression the sentiments of the most diffident. Surely, an influence like his is as refreshing and invigorating to the intellectual world as the river to the landscape—flowing on in fullness and beauty, receiving the tribute of a thousand streams, imparting greenness and fragrance and flowers, and bearing, at last, its own accumulated waves to the ancient reservoir of

waters. And how did he acquire this wondrous power of expression — this sorcery of mind? or was he thus munificently endowed by the direct bounty of nature? A friend who had known him from boyhood, and remembered him as remarkable for an awkward and hesitating manner, expressed his astonishment at the transformation, and asked him what had wrought so great a miracle. "Patient and persevering labor," answered this eloquent man. "From my earliest years I was conscious of my natural defects, as well as of my natural capabilities. With a mind above my companions, I was looked down upon by them in spite of my scholastic attainments, for I was weighed down by a bashfulness, a self-distrust, that brooded like a nightmare over all my faculties. Had my teachers in learning observed this mental paralysis and applied the remedy, I would have blessed them as the healers of a disease most deadly to the moral as well as the intellectual energies. I looked in vain for aid, and became my own physician. I committed the thoughts to paper that struggled in vain for utterance in language. I clothed them in words and read them aloud in the solitude of my chamber. Every night I held, in this manner, an argument with myself upon every possible subject of conversation. I continued this laborious task for years, till the habit of expression became so familiar that words came at my bidding like spirits called up by the magician's wand. I have not labored in vain. By being able to communicate the knowledge I have acquired, I find it constantly increasing and deepening — and then the consciousness of such a glorious freedom of mind! Who would exchange it for a bondage stronger than that occasioned by bars of iron and links of steel?"

Say not that such a character must be vain and artificial — that conversation can never be taught or acquired — that studied communications of thought must be cold and inexpressive, and the glow of feeling chilled. As well may it be said that the strains which lift the soul to heaven are cold, because the musician may have employed years in the inflections of his voice or the modulations of his keys. Why is Demosthenes presented as a model for the imitation of the youthful orator — exercising his stormy eloquence near the murmurs of the ocean's wave, filling his mouth with the pebbles that strewed the beach, conquering in solitude the deficiencies of nature, that he might thereafter make the walls of his country echo with the thunders of his tongue, and despotism tremble before its mighty influence? Was he cold and artificial? He, the stormy, the vehement and impassioned, whose oratory is compared to the breath of the tempest, the rush of the cataract and the raging of the deep? No! He had wrestled in secret with his own spirit till he came off victorious from the strife; and whoever thus triumphs over the difficulties of nature should share the laurels that decorate his brow. Rather deem such an example worthy to inspire the youth of both sexes with emulative zeal — let it appeal to parents and teachers to lead them to think deeply on a subject too much neglected, and indeed completely set aside in the general system of education. May not conversation, as a study, be introduced into schools as regularly as geography, astronomy, mathematics, or any of the useful branches of science?

Great as would be the advantages resulting to both sexes, the female mind would be benefited in a superior degree.

Man, when he leaves the institutions of learning, is brought into more immediate contact with the world. By collision his energies are struck out; by constant friction they are polished. Engaged in the bold scenes of political strife, of commercial interest and professional duty, he is compelled to draw more largely from his own mind, and necessity supplies what practice has denied. But woman, when free from the restraints of scholastic discipline, is too often placed in situations where the knowledge she has acquired is of as little practical use to her as would be the art of embalming the Egyptian dead. All the studies she has pursued being received into her *memory*, not made a part of the texture of her mind, lie there in unappropriated superfluity. She could speak of the gases that compose the atmosphere, of positive and negative electricity, of pneumatics and acoustics; but opportunities seldom occur when scientific rules, supposed to be known by all, can be gracefully introduced into conversation, and she comes to the conclusion that chemistry and philosophy are valueless acquisitions. She has never been taught to take by the hand these daughters of science, ancient in origin but immortal in youth. She has never walked with them as companions in the great laboratory of nature, and analyzed the wonders of creation. She has never descended with the first into the mysterious caverns of the earth, nor borrowed the wings of the last to bear her through the starry arches of the skies. Having never discoursed with them as friends, they soon become strangers and aliens to her sight.

And what is the consequence? Destitute of materials for conversation, she flies to cold frivolity and wanton levity, if not to venomous slander, to fill the aching intellectual void. But is this inevitably the result? May not knowledge be incorporated into the mind in such a manner as to be incapable of being separated from it? Like an invisible essence, may it not penetrate every part of our being, and be exhaled as unconsciously as the air we breathe? It is not necessary to drag forward books and studies as witnesses of our erudition. The presence of fire is known (even when concealed) by the genial heat it diffuses around it; and the weary pilgrim knows when he is in the vicinity of water by the coolness of the gale that fans his brow. The iron furnace, through which no flame can penetrate, gives out a more radiating warmth than the blazing hearth; and, even in the darkness of night, we know when the silent dew is refreshing the herbage and the flowers. The simplest remark, uttered with dignity, propriety and grace, may give evidence of the informing power within; and its presence once acknowledged, frivolity, levity and evil report will fly from before it, like unholy shades from the day-star's beam.

If the unbounded influence ascribed to woman be true, if her peculiar sphere be the social circle and the fire-side of home, is it not through her *conversation* this influence is to be exerted? is it to be the medium through which her soul must shine forth? If this be admitted, how vast must be the importance of that system which would lead to the full cultivation of the faculty that distinguishes us from brutes and assim-

ates us to angels! What words could speak the value of that institution formed on principles calculated to develop all the powers, moral, intellectual and social—which not only furnished the richest material for thought, but taught the art of throwing over those thoughts the ample drapery of imagination, of arranging the folds in every graceful form, whether falling in the grandeur of ancient magnificence or wreathed in the light festoons of modern taste?

It may be asked in what manner an art can be taught in schools which seems to depend so much upon impulse and opportunity. A class being formed, and a subject previously selected, the pupils might be required to give their sentiments individually, and then the teacher, receiving their ideas, could give them back to them clothed in more graceful and expressive words, explaining their meaning and application. Millions of topics might be selected to rouse the attention, excite the sensibility, and stimulate the curiosity of the youthful mind. The dim chronicles of past ages, the great events of the present, the biographies of illustrious individuals, the immortal works of genius, the wondrous inventions of art, the bold discoveries of science, the untiring labors of man, and then nature—all-glorious nature—unbounded in her riches, exhaustless in her mysteries, harmonious in her operations, sublime in her results; how innumerable are the subjects to be presented to the young reasoners, as food for reflection and exercises for conversation! Christianity, too, that high and holy theme, so generally confined to the altar of God and the chamber of the devotee, might be brought in, with all its pure and elevating influences; nor need its heavenly robes be soiled, because the lips of innocence are permitted to breathe upon their whiteness.

Imagine, for a moment, an institution where exercises like these are daily practiced. Behold a teacher surrounded, not by mere mechanical beings set in motion by the springs of memory, but by a class of *listening, thinking, speaking* pupils. He may hold in his hands, perchance, the divine pages of Milton; he quotes some glowing passage, directs the attention of the young critics to its various beauties, calls upon them for their own original opinions—correcting their language, exalting their ideas, and, in the midst of the rich stream of melody flowing into their ears from the minstrel of Paradise, pointing out to them every noble and majestic sentiment, swelling like rocks through the gushing wave. He brings before the mind's eye the inspired bard, in the sublimity of his flowing locks and sightless eyes, with one hand opening the gates of Heaven, with the other unfolding the portals of hell and unvailing the unutterable mysteries of eternity. Can they rise from a lesson like this without being warmed by the triumphs of genius, without looking into their own souls to see 'if eyes are planted there' and praying for a spark of the same celestial fire, a glimpse of the same intellectual glories? One day the music of poetry may breathe its sweet tones into their hearts, calling for the responsive harmonies; another, the same guiding hand may lift them up the starry heights of philosophy, and, pausing on the summit, lead them to converse on all they have studied, to revive the great truths they have learned, and to separate the

gold of instruction from the dross with which it may have been mingled. Would not hours thus employed impart an elevated tone to the character of the pupil? Daily required to express his own thoughts on the noblest themes to those he most reveres, he will endeavor to clothe them in decency and grace. He will thus learn to communicate with his own heart, and become conscious of the wealth of his own resources. The youth accustomed to hold such converse with his teachers will not shrink from the companionship of gifted minds—in the bashfulness of silence and the sullenness of reserve. He will take his station with modest confidence in the ranks of society, improving every fitting opportunity of showing, by the propriety, purity and power of his language, that he has been educated to think, to reason, to feel, and to converse. Conversation, thus cultivated, would no longer degenerate into idle words or covert blasphemy. It would assume its original dignity—the pure communication of glowing hearts and immortal minds—the interchange of elevated thoughts and glorified aspirations. The social circle, formed of beings thus educated, would present a scene that purer intelligences might witness with delight. There the music of the human voice, attuned to harmony and love, uttering only thoughts of beauty, clothed in words of purity and grace, would fulfill the purposes of Him who formed the eternal melody of the spheres. There is a solemn text in Scripture which says: "For every idle word that is spoken, we shall render an account at the day of judgment."

This is not addressed alone to the bold blasphemer, who takes the holy name of the Lord in vain, nor to the unthinking scoffer of the mysteries of Christianity; it refers to those who neglect, as well as abuse, one of the noblest gifts of the Creator, and convert an instrument of glory to shame. Let the moralist reflect on the general use made by mankind of the blessing of speech, and ask if some thing ought not to be done to redeem it from degeneracy.

In this age of improvement, when the volant mind flies on the wings of invention into untraveled regions—when woman, awakened to the best purposes of her being, walks by the side of man in the paths of knowledge, with a listening ear and a kindling smile, may she not also be taught, with him, the clear and informing tongue?

The materials of knowledge have long been supplied. It remains to teach the most exquisite workmanship. The marble dug from the quarry does not shape itself into the stately structure or the statue; it must be hewn and polished by the hand of toil and skill, and arranged into those sublime forms that rise mid the ruins of time as beacons of a past age. There is an eloquence that sweeps in power over the ears of the listening throng, carrying the feelings irresistibly on, as the strong gale the leaves of the forest. This is the eloquence of oratory, and is owned only by those master spirits who rule the destinies of others. There is another—persuasive, yet powerful, stealing from heart to heart and mind to mind, leaving a redolence, a greenness, a freshness wherever it breathes, like the early breeze of Spring—and this is the eloquence of conversation. An eloquence that may be felt far as the socialities of life extend, in the halls of wealth, at the festive board, round the fire-

side of home and at the stranger's hearth. Let the instructors of youth endeavor to teach this divine art; let it be made a subject of emulation and ambition, brought before the mind as a daily study, and a source of nightly reflection; then, and not till then, will language become the true vehicle of thought and the medium of conversation. Let the chronological table, the mathematical problem, the compound syllogism, for a while be laid aside, and imagination, taste, sensibility and genius be called up from their secret recesses to give their gilding and decorating touches to the works that labor has wrought. The foundation has been laid, the temple reared, and the columns that give strength and duration to the fabric swell on the eye. Let imagination then come and shed its moonlight radiance on the scene—taste twine around the pillars its graceful garlands—sensibility cover them with dewy gems; and genius, the great enchanter, people every aisle and arch with the shadowy images of the past, or the resplendent visions of a future world.

A renovating spirit has gone forth, and wherever it breathes the waste places of society are made glad and rejoice, and the intellectual wilderness blossoms like a rose. The epicure leaves his banquet for a richer feast, and the the bacchanalian his goblet for a more animating draught. Let the child of immortality appreciate and appropriate as he ought the gift of speech, the mark of his heavenly birthright, the seal of the inspiration of God, then indeed he shall become a 'little lower than the angels, and be crowned with glory and honor.'

WASHINGTON, Illinois, August 26.

DEFENSE OF THE BIBLE UNION.

REPLY TO DOCTOR MACLAY.

[The following are extracts from the *Bible Union Quarterly*, from the 'Defense'. We subjoin these for the benefit of those of our readers who may not have had access to the entire work. We would gladly publish the whole, but our limits will not permit. We presume that while every lover of the 'Bible Cause' can but be pained at the unjust and unwarranted attack upon, they will be greatly relieved, and more firmly established in the work, by this timely and unanswerable defense of the Bible Union.—O. A. B.]

To the Patrons of the American Bible Union.

DEAR BROTHERS AND FRIENDS: We are deeply pained in view of the necessity which compels us to address you at this time. But having been intrusted by you, to a considerable extent, with the momentous interests of the enterprise, we should be derelict in duty to shrink from an emergency in which those interests are at all periled. We wish it distinctly understood, at the same time, that in the statements we are about to make with reference to Dr. Maclay, we do not and can

not attribute his unlooked-for course to any moral obliquity of heart or mind. Dr. Maclay suddenly suspended those activities in the cause of Christ which he had pursued unremittingly for half a century, and assumed other duties and responsibilities of an entirely different character. Add to these the infirmities of nearly four score years, which have manifested themselves in serious personal indisposition for the last year, and which have been augmented by extreme mental excitement, and we have abundant reason to refrain from any reference whatever to other causes as explanatory of his course.

When this Institution was called to mourn the loss of its President, Spencer H. Cone, D.D., much prayer was offered, and the profoundest solicitude was felt in choosing his successor. Several names were suggested by the friends of the Union, but, after much consultation among them on the subject, Dr. Maclay appeared, all things considered, to be the most suitable person to succeed Dr. Cone. A number of persons, residing out of this city, urged objections, of more or less weight; but these were waived, and his unanimous election was secured—principally on the consideration that his venerable age and valuable services rendered him 'worthy of double honor'. From that time to this, both the officers and Board have treated him with unfeigned respect, and even veneration. We are totally unconscious of having wounded his feelings in any way, and have acted toward him as a father in the Gospel. From the commencement to the close of his presidency, his associate officers took special pains to see that all his wishes in regard to the duties and privileges of his office were met, and anticipated when they could be. As President, he had free access to every document in the archives of the Union, and, whenever he desired it, copies of them were furnished for his personal use. If at any time he desired a secretary from the rooms, one was dispatched immediately to his residence, or elsewhere, as he directed, without regard to the state of our business, or to convenience in other respects. The same attention was paid to Dr. Maclay in all his intercourse with the Society.

With these things in view, it is not a little painful for us to state that Dr. Maclay has determined to abandon the Bible Union, and has published his reasons in a pamphlet, with a professed exposure of great and alarming evils existing in our body. Nor is that pain lessened in contemplating the fact that before he resigned he never availed himself of the opportunity to propose to the Board any change in our policy, or state any of those grievances which he enumerates in this publication. He had great influence with the Board, and any statement or proposition from him would have been treated by the Board with that deference to which his age and position justly entitled them. Even his letter of resignation was unaccompanied with the statement of one reason for that step, or one suggestion of desired change in our operations. On the contrary, the first intimation which we received that he had made any statement of those reasons, was communicated through the columns of a newspaper known to be violently opposed to the Bible Union from the first. Since this announcement we have used every proper means to procure a copy of this pamphlet, but have failed. The officers have

addressed the most respectful letters to Dr. Maclay, and others who were supposed likely to possess it, soliciting a copy for the use of the Bible Union, of whose affairs it exclusively treats. But we can not procure one from any source. Our enemies are furnished with copies, and publish extracts from them, and our agents inform us that they are stealthily circulated in different parts of the country, but they elude their eyes. No other method is left us, therefore, than the use of the document as it comes to us in newspaper form; and with these remarks we will now proceed to consider it, speaking plainly but kindly, dealing with facts more than with personalities, and only with personalities so far as they relate to facts.

The first question regarding a publication is, What is the subject? The second, Who is the author? In some cases, as in the present, the latter question is as important as the former, and a correct reply to it is indispensable to a proper treatment of the publication itself.

1. The circumstance which first arrests attention in the pamphlet before us is, that it purports to be a statement of the reasons that induced the Rev. Archibald Maclay, D.D., to resign the Presidency of the American Bible Union, and it commences by giving a professed history of what occurred in the Board of Managers, three weeks *subsequently to the date of that resignation, and when Dr. Maclay was not present.* Dr. Maclay's Letter of Resignation bears date of May 13th. The Board took action upon it June 4th, twenty-one days after, and yet this pamphlet professes to give a detailed account of the manner in which the resignation was received, and the action that followed it, as if this were one of the reasons for the resignation itself. This shows, on the very face of it, that the author of this history was not Dr. Maclay himself, but a person who was present at that meeting. On that occasion, a member of the Board was observed to take notes of all that occurred.

2. The next circumstance to be noted is this: Every statement in this pamphlet had been previously and repeatedly made in person before the Board of the American Bible Union, or before its Committee of Inquiry, and not by Dr. Maclay, but by the very member to whom allusion has already been made.

3. The very mistakes made in this pamphlet have been made by the *same person* before the Board. Take, for instance, the statement that "on motion of Mr. Merwin, Messrs. Wyckoff and Sarles were added" to the Committee appointed in January, 1856.

The member above alluded to made this identical mistake in attempting to state the facts before the Board at a Special Meeting on July 14. The rest of the Board remembered that another brother made the motion, and immediately corrected the speaker.

4. The resolutions rejected in Committee of Inquiry, but copied in full into this pamphlet, were written and offered by this same individual, and at the time of their rejection he threatened that they would be heard of again.

5. The very long note, and the only one, attached to this pamphlet, is a labored vindication of this very person. It relates principally to events that have transpired *since* the resignation of Dr. Maclay, as the

dates of our records show, and of course had nothing to do with the causes of that resignation.

6. The style throughout, and especially that of the closing paragraphs of the pamphlet, is not that of Dr. Maclay, but notoriously that of the person to whom reference has so frequently been made.

The name of this person is given in full in the pamphlet, and his personal grievance is bewailed. *He had been dismissed as a reviser.*

In reply to a suggestion of this kind in the daily papers, a letter was published in the *Evening Post* of July 23, 1856, signed by Dr. Maclay, in which is the following statement:

"I know of no letter or pamphlet over my name which is not my own."

This does not deny that another person is the *real author* of the pamphlet, but by its evasive form confirms the opinion. It may be added that this very letter in the *Evening Post* bears indubitable marks of having been written chiefly, if not wholly, by the member of the Board already referred to, as it repeats, *verbatim*, words which he used in the Board July 14th, 1856, when Dr. M. was not present, just eight days before the letter appeared.

In reviewing this pamphlet, then, we have every reason to spare the venerable Dr. Maclay in his ripe age and infirmities, and to reply to the real author, who in such an objectionable manner conceals himself behind a venerable name. By the expression 'the real author', we do not mean to imply that the person referred to actually wrote every word in this pamphlet; but that he furnished the charges, invented the arguments, arranged the order, and probably framed most of the sentences. He had previously done the same thing for Dr. Maclay on other occasions, and some of us have seen and read in manuscript the writings of the same person, which afterwards appeared in print over the signature of Archibald Maclay, and were extensively circulated as Dr. Maclay's productions.

The history of the election of our present President occupies the first part of the pamphlet. It has always been customary in our Board to have every possible objection to a measure stated, in order that nothing may be done precipitately, or without due consideration. On almost any occasion it would be possible for a designing writer, by omitting part of what has been said, and coloring the facts that occur, to present such a picture of a Board meeting as would most unfavorably impress a reader who had not been present. It is sufficient, with regard to our Board, to say that we know of no other of so large a size which is so generally united and harmonious, and that upon the occasion alluded to, the opposition was chiefly on the part of the very man whom we regard as the real author of this pamphlet, and that he was the *only* person known to have voted against Bro. Armitage. His opposition to that brother has been signally manifested from the period when the latter, as Vice-President, presiding in the Board, omitted to nominate him on the Committee on Versions. From that period he has been bitterly hostile to him and to all who have expressed their concurrence in the propriety of Brother A.'s course in that matter.

We now come to the reasons alleged for Dr. Maclay's resignation, and we shall examine them generally, in the order in which they are presented:

I. That "instead of there being forty individuals actually engaged in translating the New Testament, as I had understood from the Secretary and had often stated, there had not been more than twenty-three or twenty-four."

The Secretary's statement was that more than twenty responsible persons had been directly engaged by the American Bible Union, in the revision of the English Scriptures, and that, with those whom they engaged on our suggestion, the number was between thirty and forty. Statements to this import have been frequently made by him, both in print and in letters, and the statement that there were forty persons actually engaged in translating the New Testament (if by this was to be understood that they were all directly in the employ of the Bible Union) has been officially contradicted. Dr. Maclay himself is the best possible authority for the correctness of this statement. In a circular issued by him during his late visit to Great Britain, he copies the official language of the Secretary in the following words:

"Distinguished scholars are employed by the American Bible Union in the revision of the common version.

"Written contracts have been made with more than twenty scholars, and many of these, in compliance with the stipulations, have made engagements with others to work with them, so that the number of scholars actually engaged in the service of the Union does not vary far from forty."

Here is another evidence that Dr. Maclay is not the sole author of this pamphlet; otherwise we can not see how he could make this statement in a circular printed in Great Britain in 1854, and in 1856 make an opposite statement in America, with an announcement that the latter had always been his understanding of the matter.

Stronger announcements than these have never been made by the Secretary, or any other officer of the Union, so far as known to us, and the facts fully warrant these. The Union has never published the names of its list of revisers, for the reason that they are connected with different ecclesiastical bodies, and we do not wish to subject them to unnecessary annoyance from those who are opposed to the enterprise. Besides this, we wish every revision to stand on its own merits, that the public may be uninfluenced in their acceptance or rejection of the incipient work, and scholars in the freedom of their criticisms upon it, by any other consideration than its simple merits. We invite any responsible friend of the Bible Union, to whom the Board can consistently intrust the names of the revisers, to call at the rooms and examine for himself as to their number.

II. The second reason is, that the Committee on Versions was materially changed in November, 1855.

Only one real change was made of members acting in that Committee. Another person was substituted for Rev. O. B. Judd, LL.D., because the latter was a reviser, and it was not thought advisable that a reviser should be a member of the Committee of the Board that was required

to examine the incipient revisions and report upon them to the Board. This change was made on the expressed wish of each member of that Committee. They did not think it right for a reviser to be on that Committee at all, nor impartial for Dr. Judd to be upon it when no other reviser was upon it. He became a reviser after he was appointed on that Committee, but did not, from any sense of delicacy, see fit to resign his place upon it after his appointment as such, while his presence embarrassed its members more than once in their deliberations. When he learned that he was not reappointed on the Committee on Versions, he declared that he would not be put on a level with other revisers. *He is believed to be the real author of this pamphlet, and of all the difficulties in the Bible Union.* Here, then, is found the real reason of this pamphlet, and with this is connected a history which we will endeavor to supply.

Dr. Maclay, so far as known to us, expressed no dissatisfaction with the proceedings of the Bible Union, nor of any one in its employ, till his visit to Baltimore in October and November, 1855. As he was starting on his journey, a copy of Dr. Judd's revision of the first three chapters of Matthew was placed in his hands.

He wrote from that city several letters to the Corresponding Secretary, finding fault with Brother Judd's translation of Matthew iii : 11, which the latter had made to read, "He will immerse you in holy spirit and fire."

This translation Dr. Maclay regarded as embodying Arianism, and he inveighed most earnestly against it. He wrote also to Dr. Judd upon the point, and urged him to change his translation. And to aid him in securing this purpose, he employed the services of another scholar to prepare a dissertation to prove its unfaithfulness, and forwarded this dissertation to the rooms of the Union.

So great was Dr. Maclay's disquietude on this point that he could not prosecute his agency with satisfaction. He returned to New York, on account of the state of his health, about the middle of November. At this time, and for some weeks subsequently, his only known cause of anxiety and disquietude was his intense dissatisfaction with Dr. Judd's translation. *To this fact not an allusion is made in the pamphlet,* but Dr. Judd is praised and commended as though he were the best and most faithful of revisers. If every other evidence were wanting, the real authorship of the publication could be deduced from these facts.

III. We have no answer for the alleged *suspensions* of Dr. Maclay, except that they had no foundation in fact. He was drawing his salary as agent, and he expressed a wish to continue his services in that capacity.

* * * * *

As it appears from this publication, Dr. Maclay had become suspicious that he had been imposed upon, and that he was kept in ignorance of facts. An arrangement was made between them, whereby Dr. Maclay was, for the time, at least, satisfied that Dr. Judd would correct his

translation of Matthew iii : 11, and that they should unite together in a committee of investigation. They arranged to have the committee consist of five members, namely: Dr. Judd, with two of his relatives, Dr. Maclay, and one other manager. It was also arranged that Dr. Maclay should, as President, nominate the other four, and then that one of the number should nominate Dr. Maclay. Three of the intended members, as we have said, were Dr. Judd and his relatives, and a fourth Dr. Maclay, who had now united his fortunes with Dr. Judd, and from that time they have been one and inseparable.

The Committee was appointed, accordingly, on the second of January, 1856. It was professedly merely a committee on economy, and Deacon William Colgate, who consented to offer the resolution for its appointment, refused to embrace in it any other object. The Board had no suspicion of any other object, and unanimously voted for the Committee, and added the Corresponding Secretary and another Manager to assist in the investigation and the preparation of proper recommendations. Before the Committee met, the Board added three other members, in order to represent all the Christian denominations in the Board. Immediately after the meeting at which this was done, Dr. Maclay said repeatedly that his design in raising the Committee was entirely thwarted, that he had lost all interest in the matter, and that the Committee might as well never meet.

All the allegations of the pamphlet regarding the motives which prompted these additions to the Committee, and all pretense that they were designed to screen the Secretary, are entirely swept away by the consideration that the mover of the resolution appointing the Committee assured the Board that the sole object was, in the language of the resolution, "To look at the present condition and practical working of our enterprise, with a view to the greatest economy of our means consistent with the most thorough and speedy accomplishment of the work." The pamphlet now assures us that Dr. Maclay had become dissatisfied with the scholarship of the revisers, and especially with the alleged interference with the Greek text, and that his confidence had been impaired "in the directing power of the Board," and on these and similar accounts he wished this Committee to be appointed. Neither he nor Dr. Judd, nor any one else, intimated that such objects were in view; and the Board and Deacon Colgate, the mover of the resolution, honestly believed that the sole object of the Committee was to discover, if possible, some improvement in economy. The Board and Officers always have had this in view, and always hail with delight any proposition which may seem likely to conduce to such an object.

No sooner had the Committee met than it became apparent that the real object of Dr. Judd was to destroy the character and standing of the Corresponding Secretary. He was the principal speaker at every meeting, and in every speech endeavored to prove that the Secretary was *untrustworthy*. For this purpose he appeared before the Committee, and, as soon as it was organized, he gave evidence, by the multitude and character of the documents with him, that he had zealously devoted himself to a minute examination of our book accounts, printer's bills,

correspondence, our clerks in the rooms—in a word, that he had left no stone unturned to find some ground of impeachment against the Secretary, during his six years' labors in the Bible Union.

The most sweeping charges of the assumption of unlawful powers, and prodigal waste, were made against him in every possible shape; and the Committee, at the earnest solicitation of the Secretary, not only entertained every one of these charges, but permitted him to meet them separately and in detail. This he did, from the records and other unquestionable sources, for hour after hour, and session after session. But as he disposed of one charge after another, new ones of the same sort were invented, and entertained, and disposed of in the same way. Dr. Maclay occasionally aided in the attack, and at times betrayed considerable bitterness of feeling. One of the strongest allegations was, that the Secretary had been guilty of a breach of trust while Dr. Maclay was in Baltimore; that the Doctor had sent to him a written criticism, condemnatory of Dr. Judd's translation of Matthew iii : 11, designed for Dr. Judd and the Committee on Versions, and that the Secretary had had it printed without authority. Upon investigation, it was proved that the Secretary had, as directed, placed the paper in the hands of Dr. Judd, and the latter (without the knowledge of the Secretary) had placed it in the hands of an editor, and expressed the wish to see it printed; and that the Secretary had not been consulted about the printing, and knew nothing about its publication.

Other allegations were of this character:

1. That the Secretary published the Monthly Reporter without authority.

The authority of the Board, and the special authority of the Union, in the case, were proved from the documents.

2. That the Secretary and Assistant Treasurer published the Quarterly without authority.

The authority both of the Board and the Union was proved from the documents.

3. That the Monthly was a heavy pecuniary loss to the Union, amounting to hundreds of dollars every month.

It was proved, by the written testimony of the printers, the binder, the purchaser of paper, the mailer, the Assistant Treasurer who keeps the accounts, and the statements of accounts drawn from the books, that (aside from the stereotype plates of revision, which had to be made for other purposes) the publication, after deducting all expenses, yields us a monthly profit, while it is doing immense good.

4. That 1,500 copies of the Monthly were sent each month to the Bible Revision Association, and no compensation was received for them.

It was proved that they were uniformly paid for in cash.

5. That certificates were given to the Bible Revision Association, for life-membership, without payment of money.

It was proved that in each case the money for this purpose was first received by our Treasurer.

6. That the Officers freely advertised the Monthly Reporter, in the *New York Tribune*, the *Times*, and other papers, without authority.

The economy of such advertising was clearly shown, and the authority for it was proved from resolution of the Board.

7. That the Secretary had, in December, 1854, interfered to prevent the payment of certain moneys to Dr. Judd.

It was admitted that Dr. Cone and the Secretary advised that no money be paid to Dr. Judd without the presentation of his bills for the services rendered.

8. That the plates of Job, besides those used in the Monthly, cost the Union "thousands upon thousands of dollars."

Their whole cost, when completed, was proved from the bills to be \$294.12.

9. That these had been made without authority.

It was proved to have been the joint act of the Officers during Dr. Cone's life (the President, Secretary, and Assistant Treasurer), and to have been in full accordance with the contract made by the Board, and a great saving of expense to the Union.

10. That it was wrong to send the Quarterly to so many persons.

It was proved that they were entitled to it as life-members, or subscribers for life-membership, and that its circulation among them did great good.

11. That the Secretary had changed the policy of the Union, by not allowing every revision to be printed and circulated among scholars.

It was proved that the Secretary had no power or authority in the matter; that the Board had established the rule governing the case, and the Union had approved it unanimously, and that the Secretary had only carried out instructions, as in duty bound.

The Committee was thus proceeding from week to week, when Dr. Maclay announced his intention to attend no more of its meetings, nor of the meetings of the Board, on the plea that the Committee-room was "turned into a debating-school." And instead of meeting with the Committee to the close of its labors, with the purpose of securing the changes he desired, he abandoned it, and went from place to place uttering grievous complaints to friends or foes of the Institution, apparently without reserve. He visited the rooms of the American and Foreign Bible Society, and there detailed to its officers and others all his grievances against the Bible Union, while he was still its President and a member of the Committee of Inquiry. He also solicited newspaper editors to publish Dr. Judd's circular attacking the policy of the Bible Union, which had been established under Dr. Cone. Finally he took a journey to the West, and Dr. Judd requested the Committee to suspend its proceedings until he returned. This request was acceded to; but within two days after his return he wrote his resignation as President.

Such was the character of the allegations, and they were often accompanied with the most offensive language regarding the Secretary. How they have all been met may be seen from the following Report of the Committee of Inquiry, signed by seven of its members and adopted by the Board. The Committee was appointed on the second of January, and they reported on the fourteenth of June. When it is considered

that Doctors Maclay and Judd, and Dr. Judd's brother-in-law were the other three members of the Committee, the judgment formed upon the allegations may be readily understood.

"The Committee appointed by the Board of the American Bible Union to look at the present condition and practical working of our enterprise, respectfully report—

"That, after careful examination into its affairs, they are satisfied that its Executive Officers have laboriously and honestly discharged their duty to the Union, and they see no reason to recommend a change in the practical working of the enterprise. But as it is not unreasonable to expect in a new enterprise like this there should be a difference of opinion, they recommend to the Board that they invite a committee of persons of high standing for intelligence, judgment and piety, *not members of our Board*, to attend a few days previously to the Annual Meeting, and to examine into the state and condition of our affairs, and report thereon to the Union.

WILLIAM COLGATE,	EZRA SMITH,
SAMUEL BAKER,	S. E. SHEPARD,
WM. H. WYCKOFF,*	THOS. B. STILLMAN,
JOHN W. SARLES."†	

After a full discussion of the Report, it was adopted by the Board, and the Committee was appointed, viz:

Rev. S. W. LYND, D.D., Ky., President of the Revision Association.
 Rev. G. W. EATON, D.D., Professor in Madison University, N. Y.
 Eld. ALEXANDER CAMPBELL, President of Bethany College, Va.
 Rev. W. B. MAXSON, of the Seventh-Day Baptist Denomination.
 EDWARD JAMES, Esq., Canal Department, Albany, N. Y.

* * * * *

REPORT ON THE DISMISSAL OF DR. JUDD AS A REVISER.

"The sub-committee that was instructed to prepare a history of the connection of Brother Judd with the Bible Union, as one of its Revisers, and to give the reasons which influenced the Committee to notify him that their contract with him was no longer in force, present the following as their report:

"Your Committee feel that a clear view of all the facts that have a bearing on the relation Dr. Judd sustains to the Bible Union, as one of their Revisers, is necessary to prepare us to act in the case before us. They therefore submit the following statement:

"On the 29th of October, 1852, Rev. O. B. Judd expressed his willingness, in writing to revise the Gospels of Matthew and Mark, in conjunction with Rev. ———, for the sum of one thousand dollars for each Gospel, for the services of both Revisers.

* I take the liberty of adding that, in signing the above report, I do not wish to indorse my own character as an officer, but to approve of the general result of the investigation and of the appointment of a committee not connected with the Board. As an officer, it has always been my wish to have matters most thoroughly investigated by a competent committee. The more full and complete such an investigation may be, the more cheerfully and confidently will I await the result.

WM. H. WYCKOFF.

† Bro. Sarles was in the country when the Report was presented. He has since returned, and desires his name added.

"On the 19th of November, 1852, he specified, in writing, one thousand dollars as compensation for the revision of the Gospel of Matthew, the work to be done by himself.

"On the first day of December, 1852, the Gospel of Matthew was assigned to him by the Board, to 'revise at a compensation of one thousand dollars.'

"Under the above contract he was paid,

February 10, 1853,	\$100
April 5, "	150
August 1, "	100
	<hr/>
	\$350

"On the 3d of May, 1854, the Board authorized the Committee on Versions 'to make an arrangement with Rev. O. B. Judd to devote his time and attention *exclusively* to the business of revision and the passing of the parts through the press, as they shall severally be prepared, at a salary not to exceed \$1,500 per annum.'

"On the 24th of May, 1854, the Committee on Versions availed themselves of the discretion given to them, and Dr. Judd being present, they engaged him 'in the service of the Bible Union, for one year from and after the first of June next (June 1st, 1854), in accordance with the resolution upon the subject adopted by the Board at its last meeting.'

"On the 3d of June, 1854, he drew \$125.00 in advance on this salary, and has regularly drawn his salary since; making, in all, the sum of three thousand dollars drawn on this salary.

"At Dr. Judd's request, Mr. _____ was employed to aid him in the revision of Matthew; and from January 1st, 1854, till August 1st, 1854, seven months, Mr. _____ labored upon that Gospel, at a cost to the Bible Union of \$583.33

"The aggregate of moneys thus paid to Dr. Judd, and for his aid in the revision of Matthew, is \$3,983.33.

"For this sum the Board has received from Bro. Judd the first three chapters of Matthew revised, and nothing more. These were printed in September, 1855.

"On the 5th of February, 1856, the Committee on Versions appointed Brethren Baker and Sarles a sub-committee, to ascertain the condition of the work of each Reviser laboring in the rooms of the Bible Union, and the prospect of the completion of each of their revisions. The Committee addressed a copy of the same note to each of these Revisers, requesting information upon these points. The others answered promptly and satisfactorily, but Bro. Judd made no reply.

"After waiting several weeks, the sub-committee addressed a second note to him, repeating the request.

"To this note the sub-committee received replies, dated March 29, 1856. In these replies to Brethren Baker and Sarles, he communicated no information (except what was already in the possession of the Committee) in regard to the condition of his work and the prospect of its completion, but he very unnecessarily occupied his own time and the

attention of the Committee with uncalled-for comparisons and calculations about the works of other revisers. In these comparisons and calculations, Dr. Judd seemed to take it for granted that he would be justified in spending as much time upon a narrative as upon an epistle of the same length; as much time upon one book as upon several books of the same number of pages; and as much time upon one author as upon six, provided the number of pages is the same. The fallacy of these comparisons was so evident that the Committee considered it would be a waste of time to attempt a formal refutation; but they could not fail to be struck with the inference that Dr. Judd seemed to wish us to draw from his calculations, viz: that if he spend some years longer upon the revision of Matthew, the Board will have no reason to complain.

"The Committee on Versions instructed their sub-committee, on the 28th of April, 1856, to inform Bro. Judd that his reply was not satisfactory, and to request distinct information upon the condition of his revision, and the prospect as to its completion. His second letter was as unsatisfactory as the first.

"From these letters, received from Bro. Judd, it is evident that he does not design to give the Committee any information about the probable time which he yet expects to occupy before handing in his revision of Matthew.

"On the 8th of May, 1856, the Chairman of the Committee on Versions received the following note from the Assistant Treasurer:

'AMERICAN BIBLE UNION ROOMS,
350 Broome-st., New-York, May 8, 1856.

REV. SAMUEL BAKER, D.D., Chairman of the Committee on Versions—American Bible Union:

DEAR BROTHER:—Our Treasurer is now absent from the city, and will not probably return before the close of the ensuing month.

I noticed, at the last Board Meeting, that the Committee of which you are Chairman, expressed dissatisfaction with the progress, etc., of the reviser of Matthew. As compensation in this case, under the authority given by the Board, requires the approval of the *Version Committee*, you will have the goodness to communicate to me my proper course of action in the matter.

Very truly yours,
C. A. BUCKBEE, Ass't Treasurer.'

"Under these circumstances the Committee are compelled to investigate the subject, and to express their views to the Board.

"As Bro. Judd refuses to give any information about the probable time of completing the work assigned him, the Committee are obliged to deduce that information, to the best of their ability, from the circumstances that have characterized his proceedings in revision from the commencement of his work, under a salary, up to the present date. On this subject, we call attention to the following facts:

"1. Notwithstanding the express stipulation of the Board, that he should 'devote his time and attention *exclusively* to the work of revision, and the passing of the parts through the press, as they shall severally be prepared,' he did, from the first of June, 1854, to the first of January, 1855—seven months of the time in which he drew his full

salary as a reviser—edit and publish the *New-York Chronicle*, and keep its pecuniary accounts.

"2. During the last six months, Bro. Judd is known to have occupied a large portion of 'his time and attention' in other investigations than those connected with the revision of Matthew; and to have had his mind deeply absorbed and excited on other subjects, as has been clearly manifested at the meetings of the Committee of Inquiry, and at the meetings of our Board. Your Committee consider it absolutely impossible for a man who suffers so much of his time to be thus employed, and his mind to be so much excited and absorbed in other matters, to 'devote his time and attention *exclusively* to the work of revision.'

"3. Your Committee are painfully impressed with the conviction that Dr. Judd, by suffering his mind to be so much excited and absorbed in other matters, in a great measure unfits himself for his work as a reviser. The circular which he saw fit to publish, calling in question the acts of the Board and of the Committee on Versions, and which he has circulated among friends and foes, and the spirit exhibited in his correspondence, as in the letters before us, evince his condition of mind and show the want of that calm composure which characterizes a mind all of whose powers are acting in sweet harmony under the influence of the divine Spirit. We remind our revisers in the action of our Board, of their need of 'the sanctifying presence and power of the Holy Spirit,' and of their duty to pray for the promised 'indwelling and guidance of the Holy Spirit'; but that heavenly guest will not take up its abode in a mind disturbed in its depths by its indignant feelings, or thrown out of its composure by the tumult of inward agitation. The business of revision requires entire abstraction from other pursuits, and the quiet and calm devotion of the mind to study; while a mind constantly excited and absorbed in other matters is unfitted for this work, and indisposed for prayer and the enjoyment of that aid of the Spirit which is necessary in revising the Scriptures.

"4. While Dr. Judd refuses to give the Committee any information in regard to what are the prospects as to the time of the completion of his work, and pleads his inability to do so, it should be borne in mind that as long ago as the 1st of August, 1853, he seems honestly to have believed that one-third of his whole work was done; for he then drew from the Treasury a little more than a third of the sum for which he had contracted to do the whole work. If he did not believe *then* that one-third of his whole work was done, he had no right to draw \$350 (more than one-third of what was to be paid for the whole work) from the Treasury. If he did believe it, is it not strange that at this period, when so much time has elapsed since, and when for two years he has been employed under a stipulation that he should devote his time and attention *exclusively* to this work, and has been drawing a salary of \$1,500 a year, the completion of the other two-thirds of the work is still so far in the distance that its length can not be measured, nor even the probable time of the completion of the work ascertained? The one-third of the work cost the Bible Union \$350, the other two-thirds have already cost the Bible Union \$3,633.33, and the end of it can not be seen

yet. The aid of Mr. — for seven months, in addition to the two years' labor, has failed to secure this end.

"Such is the history of the connection of Bro. Judd with the Bible Union as one of its revisers, and influenced by the considerations presented in this report, as the Board left it to the discretion of the Committee on Versions to contract for the services of Dr. Judd, and as the Committee, acting under the instructions of the Board, contracted for his services 'for one year' only, and as a second year has just expired, the Committee felt it to be their duty to notify Dr. Judd that their contract with him is no longer in force, and instructed their Chairman to give him notice to that effect.

SAMUEL BAKER,
J. W. SARLES,
Sub-Committee."

* * * * *

CONCLUSION.

In conclusion, we commend the interests of the Union to the prayers and efforts of all who love the pure word of God. The object at which we are aiming is noble and holy. By the best means that we can command, we are seeking to procure pure versions of the sacred Scriptures, and, as most important at this time, and of urgent necessity, a faithful revision of the English. What we have already published has secured the approbation of thousands originally opposed to the enterprise, and, among them, of many of the most eminent scholars in Europe and this country. We have been attacked by numbers, who have spared neither argument, ridicule, nor threatening, to prevent us from proceeding.

The God of the Bible has brought this Institution out of dangers and trials, and has made the wrath of man to praise him again and again in its history. And while we may meet a temporary hindrance from this late attack, we feel assured that it is among those things which must work together for good in its interests. We earnestly solicit the prayers of the tens of thousands of hearts which beat faithfully to the integrity of the Union and its glorious work. Let it be remembered in those prayers daily, that wisdom, and prudence, and forbearance, may direct all its movements. In times past, we have not appealed to you in vain in this respect. Adversity has cemented all true hearts in the enterprise together, and every storm will serve but to strengthen the affections of those who have stood shoulder to shoulder, and to invigorate their determination to cleave to one another, and to the holy principle which gives vitality to the movement.

With these expressions of confidence, and these solicitations for remembrance at the throne of grace, we commend this reply to the candor and conscience of all whom it may concern.

THOMAS ARMITAGE, President.
WM. H. WYCKOFF, Cor. Sec'y.
ELEAZER PARMLY, Treasurer.
E. S. WHITNEY, Recording Sec'y.
C. A. BUCKBEE, Ass't-Treasurer.
SYLVESTER PIER, Auditor.

FIRESIDE MUSINGS.

It is a moment of peril to the young child when first he breaks from the guiding hand of his watchful mother, and stands unprotected and alone, depending on his own strength and trusting in his own judgment. One short step, inadvertently taken, may, by laying him prone on the earth, at once destroy the charm of his new position and shatter his self-confidence, that moving-spirit of all great enterprise; while another, taken in deliberation and foresight, may give him proper reliance in his own powers, and place him beyond the reach of harm. So it is with the immortal mind; that moment must arrive when it bursts asunder the bond that has bound it, breaks from the controlling hand of parent or guardian, and, in the full consciousness of its own intellectual powers, stands forth, alone, to think, to will, and to reason for itself. It is a fearful moment for the mind, when sophistical, shallow theories, narrow and false doctrines, appear before it, in their enticing, gorgeous garbs, and when vice itself lies hid beneath the bright pageant.

It is a fearful struggle to decide which is the right—to feel that it is not enough to have been reared in a faith, to have had the same doctrines instilled, drop by drop, into the infant—to have been given precepts and blindly to have followed them—to have received the judgments, the principles, the very sentiments of others, and to have embraced them in the cold ignorance of an unthinking mind. It is sad, indeed, to feel that the dearest ties of nature are not sufficient, *alone*, to strengthen or retain a spark of the affections born within us; but it is a pleasing reflection that the mind can no longer be led, that it has arrived at that point when it *must* assert its own power, and must influence others with its own dignity. God of heaven help the weak in that hour, and the strong, too, for at heart we are frail, and need his aid sadly! But when the mind, after deep, serious thought, long study, and earnest prayer, has arrived at its own conclusion, and adopted *one* consistent course, to the exclusion of all others—in the path in which it has been reared and tended is abundance for another—if the sweet memory even of its infancy is cast aside at once and for ever, have we a right to censure?

Where is the exercise of firm resolution, Christian fortitude, and lofty impulse, if we are *bound* to tread in one path, in the calmness of indifference and the lethargy of ignorance. Oh! we are not endowed thus richly with exalted faculties, if it were intended by Heaven they should be dormant within us. No! let us investigate deeply and reflect seriously; let us concentrate the noble powers of our cultivated minds upon the greatest, the sublimest subject that ever filled the human mind. And in the mean time let us not condemn unmercifully, but respect, esteem and emulate those who have had the moral courage, high spirit and independence to swerve from the belief in which they have, perhaps, blindly lived, and before the whole world to avow the beautiful truths that have been revealed to them in their deep and prayerful research.

EDITOR'S TABLE.

DEAR BRETHREN AND FRIENDS: Another year of the *Sentinel* has found its place with the unreturning past, and the ten thousand floating memories of other days come flitting by like a fairy's dream. Some have been realities—some but idle dreams. Many hopes have vanished like a 'baseless fabric'—many fears worse than realized, while the vast host of the great sea of human thought and human passion has been pressing on, the strong overrunning the weak, and the rich building their palaces on the ruins of the poor. The clash of arms—the shout of victory, and the groans of the dying have still gone on, while with ruthless grasp the messenger Death has seized the vital cords and exultingly snapped them asunder. But in the mercy of our Heavenly Father we have been spared to behold the present moment. Does it not, then, well become us to cast about ourselves, and inquire, at the fountain of our being, if we are rendering such service to Him as devolves upon us; whether we have yielded Him the 'costly devotion'—the tribute of our grateful hearts, so justly due from the creature to the Creator. No matter in this life can possibly be of such vast importance. To spend a few years here is indeed a small matter, and we could brook the ten thousand 'ills to which flesh is heir', were it not for that last—that dread—that awful word—ETERNITY.

Could the true import of that word be kept before our minds, with a just apprehension of the judgments of God, we have no doubt but man's entire time would be devoted to the all-important work of preparing for eternity. But alas! what short-sighted mortals we are; ever struggling for the tinsel of the butterfly while the substance is forgotten—continually busying ourselves about the ideal, but rarely entering into the real. Would it not be more rational for us to give our thoughts more to heaven and God, and less to the things of time?—to consecrate more of our energies to Him who died that we might live, and less to self? Could we all be induced to adopt such a course of action, all eternity would be replete with the glorious results.

Trusting that we may all renew our diligence and put forth new efforts in the coming year, we will turn to the *Sentinel* and its prospects. First of all, as a means of doing good, how many subscribers are you intending to send us for next volume? We hear some say fifty—some a hundred—and some more or less; but a certain one says he don't intend to send any! What? No, sir, and do n't intend to take it, either! Ah, worse yet; but why do n't intend to take it! Do n't you like the style in which it is got up?—did you ever see one of our papers in better style? Well, no—yes—why—the style is good enough, but— Ah, yes; it's the matter you do n't like; well, we do the best we can, and the best can't do more. No, not the matter, we pray what is it? Why, it's irregular, and then it belongs to one of the colleges, and— Well, now let us tell you; it belongs to no college, nor the Faculty of any college; it is strictly an individual matter, and will so be conducted; and it shall be as prompt as we can possibly make it. And we only ask one dollar a year for nearly four hundred pages of the very best reading matter that we can possibly procure. Neither labor nor money will be spared to make the *Christian Sentinel* just what it should be. Already have we received many flattering notices, accompanied by largo lists of subscribers. The work is in your hands, brethren. Will you support it or let it go down? So far as we are concerned, we labor for the public good; and so soon as we are convinced that the brethren of Illinois do not want a paper, we shall cheerfully desist from the labor, and work in another field. But if the opinions of the leading brethren in the State are to be received, then has it been abundantly demonstrated that our wants demand such a paper. This being true, we trust our brethren and friends will speedily come to the rescue, and hold up our hands by sending in their subscriptions—with their money, *always in advance*; and on our part nothing shall be left undone that we can do to render the *Sentinel* a welcome monthly visitor. We shall adopt the system of receiving subscriptions in advance, and thus save the trouble and expense of a second agency to collect. All persons, therefore, who receive the first number of volume four will consider it the receipt for their money, except all those who may be delinquents on past subscriptions, to whom we shall continue sending until all their arrearages are paid. And let it be understood, once for all, that we shall discontinue at no order, unless the arrearages of the person sending the order are also sent. And all our friends who took hold so willingly with the May number of this volume, and paid in advance, notwithstanding it was moved from Springfield, will be credited in full

for the entire volume of the coming year. We hope, therefore, we shall receive more aid from them, by way of new subscribers. Would it not be an easy matter for each old subscriber to get one new one? and thus, in a short time, the list might be doubled. In the mean time, we wish our friends to note the fact that we have procured some of the best talent of the country to write for the *Sentinel*, and shall continue so to do until we stand second to none. This number we treat you to four extra pages, on account of the press of matter that comes up. We have given the Bible Union a partial hearing, and shall continue so to do from time to time, as the occasion may demand. Bro. CARMAN will still continue to give us those rich 'feasts of soul' which have already endeared him so much to those who have not even seen him 'face to face'.

We do not know how much we can rely upon our new contributor, Bro. S. P. GORIN. We call particular attention to his article in the present number. All our friends in education will doubtless read it with great interest. It certainly presents a fine topic for reflection, and one which, if practically carried out, would result in great good.

We shall have a treat for our readers in the next number, by way of an Address delivered at the Illinois State Missionary Society by the President of Abingdon College. It is certainly the finest thing we have ever heard on the subject. It will well pay a lover of education one dollar's worth just to get that speech in printed form. Send in your orders early, that we may know how many copies to strike; and remember that we shall be just as punctual with the first number of the next volume as you are with your money, and after the first issue we shall publish on the first of each month. We have also much other matter of interest on hand, which we will give a place as soon as possible.

We wish all our old contributors to continue their labors in behalf of this great work, remembering there is a crown of righteousness in heaven for all the faithful at God's right hand. Among other interesting matter that will yet appear, we shall give a detailed account of the late State Meeting, held at Mechanicsburg, Sangamon county, where we met with so many good brethren and had such a glorious time. Many long years shall we cherish a grateful commemoration of those favors and hearty good wishes and burning sympathies we there received. We are obliged frequently to reverse the common saying, and make this quite a heartfelt world instead of a heartless one. Indeed, this would be a very good world if we were all trying to make others happy as much as ourselves; and it is the Christian's duty so to do, else, indeed,

he falls far below the pattern given him by the great Captain of his salvation. But to return.

The State Meeting closed with four accessions to the cause of truth and much good feeling in the community; and we believe better order and more harmony were never exhibited in the business department of any meeting than we saw there. There was much discussion on very many topics; but it was a discussion, in almost every instance, that arose from an earnest desire to arrive at correct conclusions, and not a fixed determination to carry one's point, *volens, volens*. Great interest was manifested in behalf of destitute places, and effective measures were entered into for placing the truth in the hands of the inquiring. We had the pleasure of forming many new acquaintances among the brethren, which we trust may again be renewed. We met with a Baptist, Bro. GUILFORD, who is not afraid to look into the truth. He is a gentleman and *scholar*, as well as Christian. We presume our Bro. WESTON would profit greatly by taking a trip or two outside of his city, and learn that he has brethren, great, good and noble, who are not quite so timid as himself, and who do not retire behind the breast-work of 'Old Virginia' to 'fire at Campbellism'.

In concluding this last number of this year, let us again say to all, Send up your subscriptions early, and the first number shall be your receipt. Should any delinquents to whom we shall send not wish to continue it under the present arrangement (we think those are few), they can return their copy; but in no case will the return be received unless all arrearages accompany it.

To those brethren to whom we have made promises to visit, we will say that, as soon as we can possibly make arrangements to leave home we will be with you.

A GREAT COMPLAINT.—There is great complaint with many subscribers that they *do not get their Sentinel*. Now, we distinctly affirm that it is not our fault, but, in some manner, the fault of the *mail*. Ours is not the only periodical against which such complaints are made. Now, we can not rule the mail, but one thing we can and will do: if all subscribers do not get their numbers regularly, and get all of them, just drop us a note, and we will immediately forward all lost numbers. All communications should be addressed to the Editor of the *Christian Sentinel*, Eureka, Woodford county, Illinois.

NORTH-WESTERN CHRISTIAN PROCLAMATION.

"Preach the Gospel to every Creature."

V^o. III

MAY, 1868.

N^o. 1.

REQUIREMENTS OF THE GOSPEL.—V.

REPENTANCE.

We come now to the consideration of the subject of *repentance*. The necessity of faith, in order to salvation, has been fully demonstrated in a former article. But faith alone, on the part of the sinner will not suffice. Simple faith in Christ constitutes no one a child of God. The Apostle John says, "He (Christ) came unto his own, and his own received him not. But as many as received him, to them gave he power (privilege) to become the sons of God, even to them that believe on his name." (John i: 11, 12.) Faith in Christ then, does not constitute us the children of God, but it simply entitles us to the privilege of becoming such by a faithful compliance with all the other conditions of justification. The duty of repentance is most emphatically enjoined in the word of life. To the idolatrous Athenians, the Apostle Paul declared, "And the times of this ignorance God winked at; but now commandeth all men, everywhere,"

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