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The Christian Evangelist, Fort Madison, Iowa, Volume 5, 1854

Daniel Bates
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David Patterson Henderson
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THE

CHRISTIAN EVANGELIST,

A MONTHLY PUBLICATION.

DANIEL BATES AND D. PAT. HENDERSON,

EDITORS AND PROPRIETORS.

VOLUME V, 1854.

TERMS:

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THE

CHRISTIAN EVANGELIST.

VOL. V. FORT MADISON, IOWA, JANUARY, 1854. NO. 1.

INTRODUCTION TO VOL. V.

This is the fifth time that we have had the honor of appearing before our readers with an Introduction to new volumes of the *Evangelist*. The first time we appeared before the public as an editor, was in 1850.* Our circulation then, was small indeed, compared with what it is now. But its increase has not been on the *mushroom* order; therefore, we more confidently rely on its perpetuity. We are no longer confined to narrow limits. "The whole boundless continent," to some extent, is now our field of operations. This demands of us the exercise of greater watchfulness and redoubled diligence, since our power for weal or for woe is so much increased. But with the light of Revelation, and the aid and counsel of kind friends, we have no dread of evil consequences resulting from our publication; but, on the contrary, feel well assured that it will be productive of much good.

We shall be no more lavish of promises now, than we have been in past years. We never promised to do more than our *best*, for the edification of our readers, and the advancement of the cause of Truth. This promise, it will be admitted, we think, by all who are acquainted with the disadvantages under which we labored, was fully redeemed. We only promise the same now; but our experience, together with the additional aid promised, and other increased facilities, will enable us to furnish a paper more to *our own liking*.

Like its predecessors, the fifth volume will be devoted to the advocacy

*In this we do not include Bro. Henderson. He was co-editor of the *Christian Messenger* many years ago.

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of Christianity, (Practical Piety in particular,) Bible Revision, and Education. We shall also furnish our readers with such items of intelligence—whether foreign or domestic—that may be of interest, or suitable for a religious publication. This our extensive correspondence justifies us in promising.

Since the *Evangelist* had an existence, some radical changes in the religious publications of the brethren have occurred. Some that appeared to be in successful operation then, have ceased to exist; others have sprung up, and a part of these have already been discontinued. The causes that produced this, it is not our purpose now to investigate; but amid all the changes that have taken place, the *Evangelist* has pursued the even tenor of its way, without being affected thereby.

We have always regretted, rather than rejoiced, to witness the failure of other publications, though a wider field might appear to be opened unto us. And as this world was made for *Titus* as well as *Cæsar*, we feel no jealousy towards any that have sprung up since the *Evangelist* was commenced—we regard them all as allies. The *Evangelist* has worked its way into popular favor; and is, beyond doubt, permanently established; and while we continue to discharge our duty towards our patrons, we have no fears but it will be liberally sustained, though papers were to spring up in every quarter. If we *fail* to do what duty requires of us, we neither deserve nor expect support.

Publicational enterprises are, perhaps, more precarious than almost any other kind; and inexperienced persons who embark in them are often sadly disappointed in their expectations. But we flatter ourselves that the experience we have had enables us to make our calculations more correctly than in former years; hence the confident manner in which we speak of our present prospects.

Believing, as we do, that the *Evangelist* is too well known to need a more formal introduction—that there is no need that any shall testify in regard to its usefulness; and having already occupied more space with this article than we intended when we commenced it, we now close with the earnest hope that it may ever find a hearty welcome with an enlightened and generous public. D. B.

THE CHIEF DESIGN OF CHRISTIANITY.

BY DR. J. W. COX.

In treating of this great subject, I shall try to seize upon such general truths as will enable the reader to fill up the nicer and subordinate connections, and thus to trace the practical purpose of the Gospel, as a system of religion. In doing this, I shall pass, unnoticed, the matter of a public profession of Christianity: my aim being the edification of the humble Christian.

No one can read the Scriptures with an attentive and wakeful mind, without being struck with their special reference to a future state of existence. The Gospel, therefore, is designed to furnish such preparation for the future state as will best secure the eternal happiness of the soul. Christianity proceeds, as an institution, on the immortality of man. In other words, the fact that death is not the end of life, but the commencement of a new state, or condition of being, runs through the Gospel, and is so interwoven with its whole texture, that, like another great central truth—the existence of God—it may be said to be the sublime doctrine that animates and gives it life and form. The chief design of Christianity, with reference to its effects on man, in the present state, may be said to consist in breaking the power of the senses, cleansing the mind from moral evil, and clothing it with a sublime power of quickening and unfolding in other minds a kindred excellence.

1st. Christianity breaks the power of the senses. In other words, it is the Christian religion only, that can inspire a victorious faith in human immortality. An immortal spirit dwelling in a mortal body, limited in all its actions to the field of the senses, and shut in by the great structures of matter, by which it is surrounded, is in constant danger of losing all ideas of its spirituality, and becoming a slave to its organs of communication with the outward world. Hence, when our Savior made his appearance on earth, among the Jews, there were quite a number who had lost the faith of the future state. The Sadducees denied the resurrection of the body, and the separate existence of the spirit of man. The difficulty which many have expressed concerning the separate existence of mind, after the death of the body, does not lie in the mysteriousness of the doctrine of immortality, but in the present mortal state of man. The present state is not *natural*. It is not what it was in the beginning. In Eden man was in a natural state. He was then as his Great Author made him—innocent, guileless, and good. The pres-

ent state of man is not what it will be, when he is raised from the dead, and made to inhabit the new heavens and new earth, to sin and die no more. This life seems to contain the great mysteries so often charged —but falsely charged—upon the Christian religion. Here matter is palpable every where. We live in it, and by it, and upon it. We trace it through the great changes of nature; we see it in all the glories and beauties of earth and sky; and follow its transmutations from the simple vegetable, into flesh and bones. It is so bound up and interwoven with the life of rational creatures, that it is difficult to penetrate through the thick shadows which it hangs around us, and discern in the precious intellect the order of another existence—*spirit*—whose source and fountain is the Great Eternal God. When I look around me, and try to separate from my mind, the influences of revelation, and seek to unravel this mysterious world by the vigor of my unaided faculties, I cease to wonder at the prevalence of scepticism and infidelity. I gaze with terror upon the conflict and agony of death; upon the ghastly features of the dead; and trace the process of decay, in the dark grave, till I see the once active and beautiful body moulder into dust, indistinguishable from the earth in which it was so carefully and so mournfully put away: I look upon the great structure of the universe by which I am shut in; the heavens in their unchanging aspect; the steady and silent processes of Nature, presenting me year by year with the same phenomenon, and with the same effects; and I feel, amid the terrible realities of so strange a life, the withering apprehension coming over me, and quenching every sparkling hope, that death is my end; that beyond the dark and narrow house, where lie the mouldering remains of countless generations, there is nothing; that in the tomb, the hopes, and the purposes, and the sublime energies of man perish with the body which enriches the soil.

And is there any help for this dark scepticism, this chilling apprehension in the philosophy of man? I repeat it, the mind is limited to the range of the senses. Beyond these limits it may not pass. It may summons up its energies, and make a bold attempt to cross the grave, but, alas! it is baffled, and is forced to return with all the consciousness of failure written upon its brow. It may appeal to imagination, and invoke both the genius of eloquence and poetry. And around the silent tombs of men it may weave a chaplet of flowers, and sing its songs of prettiness. But who can rely upon such sentiments and speculations, beautiful though they be? Who can rejoice in a mere imaginary immortality—in a destiny resting upon poetic images and fictitious combinations? Tell not the dying man of so precarious a hope—of so doubtful a destiny. Bewilder not the spirit, struggling in the throes of dissolv-

ing nature, with a mere sentimentality—a sentimentality which a feverish brow, and throbbing breast, and aching head, can not feel or enjoy. It is impossible for mind, in its present state, to solve the problems of its destiny. The most perfect education gives no help or assistance here. The wretched savage, standing upon his snow-clad mountain, can penetrate as far into the valley of the shadow of death, as the most gifted and polished philosopher. And I see not how any one can think otherwise. A spirit is not an object of the physical senses. The eye, and the ear, and sense of feeling reach not to the spiritual system. If there be glorious orders of spiritual beings, they can not be seen. And if their existence be ever known to us, it must be through other agencies than those through which we hold communication with matter. As well may we hope to see God with the natural eye, as to penetrate the dark path of death, and tell what lies beyond.

But the Christian religion opens to us a new horizon. It penetrates the valley of death, and brings tidings of existence beyond its silence and darkness. It is a little remarkable that Jesus Christ never delivered one discourse on the doctrine of the immortality of the soul. He did indeed confound the Sadducees, but it was by the force and application of the Scriptures, which they professed to believe. He alluded to the future state, spoke of rising from the dead; but none comprehended the saying. The great proof which the Savior offered of immortality, was his own resurrection. To his disciples he showed himself alive, after his death, by many infallible proofs. The testimony was addressed to the senses. And it was a demonstration which defied the most skeptical. He was buried, and for three days his dead body lay in the rocky tomb. Whatever may have been the speculative conceptions of the disciples, concerning death and the state of the dead, it is certain, that they never expected to see Jesus again, after his crucifixion. Their amazement was raised to as high a degree as the human mind admitted, when certain women brought to them the strange tale of the resurrection. They could not conceive of such a fact—of so mysterious an event. Here I see the unaided mind laboring to conceive an abstract spiritual existence. Here I see unaided reason grappling with the mysterious problem of immortality. And in the conclusions to which the twelve simple, honest disciples came, with respect to the resurrection, I see all that human reason can do, either towards believing or conceiving the doctrine of immortality. But after they saw Him, and for forty days associated with Him, they believed. Their doubts passed away—their horizon was enlarged—and the world of spirits and spiritual orders of being became to them matter of deep reality.

The Scripture cited by Jesus, and which confuted the skeptical Sad-

ducee, is often lost sight of by even the Christian. The argument is this: Long after the death of Abraham, Isaac and Jacob, God appeared to Moses on the top of a mountain, and said, "I am the God of Abraham, the God of Isaac, and the God of Jacob." If there should be any quibble about the *tense* or time indicated by the verb *am*, let it be observed, that the Savior settles the force of this point by adding, "God is not the God of the dead but of the living. For all live unto him." If he is not the God of the dead, then Abraham is yet alive; and the time marked by the verb is significant of the truth. But there is still another way of getting at the force of this Scripture. It is this: God says he is now the God of Abraham. And the Son of God declares that this proves the resurrection of the dead. Where is the relation between the proposition and the proof? The resurrection depends on two things: 1st, God's willingness to raise the dead; and, 2nd, his ability or power to do it. But the expression, "I am the God of Abraham, of Isaac, and Jacob," says nothing concerning either of these conditions on which that grand event depends. How shall this difficulty be solved? If Abraham be yet alive, that is, the spirit which animated his body be yet living before God, then that truth furnishes a reason why the Almighty should intend the resurrection of the body. The proposition may be extended. If all mens' spirits exist, live, notwithstanding the death and decay of the body, then here is a sufficient reason for the resurrection of the bodies of all the dead. Upon the supposition that the soul dies with the body, the resurrection is meaningless, and is equivalent to the creation of a new spirit and body. The event of the resurrection, in this view, is simply synonymous with the creation of Adam, or the making a new man out of dust. But the soul lives. It gives animation and motion to the body here, and not the body to it. Hence it is not dependent on the body for life. It is an order of existence of itself; and when the body dies, is disorganized, the soul still lives—that is to say, is still self-conscious. It enters upon another mode of being. It returns to its God. Hence the propriety of the resurrection of all the dead. God will clothe those spirits of his grace with bodies unscathed by sin, and uncondemned to death. The resurrection of Christ is, therefore, a demonstration of two of the most thrilling facts in the whole range of mind, the continuance of consciousness after death, and the restoration of the body in a new and immortal form.

But yet how hard it is to escape the bondage of matter and of the senses! To have the conceptions of a future state, is not the practical belief of it. All men have some conceptions of immortality, derived either from revealed religion, or from traditions of a great primary rev-

elation made to the ancient fathers of mankind. So they have of the existence of God, and of future rewards and punishments. But is this Christian faith? Are the loose imaginings of the human intellect the sober, settled convictions obtained by intelligent inquiry and pious exercises? In the Scriptures we read of the faith of Christians overcoming the world; sustaining the mind under trial and affliction; purifying the heart, and leading to a growing virtue. Do these effects follow from the speculations of men? The world is yet holden in the grasp of an all-abounding selfishness—is lost in the lusts of the eye, and of the flesh, and is ruled by the pride of life. The cry, What shall we eat, what shall we drink, and wherewithal shall we be clothed, comes to us from every region under heaven. Riches and fame inspire the busy multitudes of this world's population, and call forth the energies of the great and small together. Every where the spirit of irreligion, of a cold, calculating selfishness, prevails. I hear much of our boasted progress, of what the genius of man is effecting under the influence of free institutions. But what is this progress? Is it not a spirit of traffic; a thirst for wealth; a desire for the showy and fashionable; and do not the progress of the arts tend but to the multiplication of luxuries, and consequently of dissipation and vice? That society is improving I admit. But I deny the existence of a greater religious tendency. I see not that the progress of civilization has elevated the Christian religion one whit in the faith and reverence of mankind. With respect to man's physical condition, there is doubtless a great advancement. But in piety; in religious excellence; in an exalted standard of morality; in a gathering interest concerning the destiny of the soul, I can not see any progress. The spirit of the world is at enmity with God now, as of old. The carnal mind still sways the course of life, and shapes the characters of men. Unbelief, infidelity, is prevalent every where; and if it do not manifest itself by an open, decided denunciation of Christianity, it manifests itself by a cold indifference to all its solemn claims and obligations. Look at the educated classes. Have their learning and refinement quickened their minds to the immortal interests? Do they know more of Christianity, of the great duties and destiny of man, on account of their superior education, their vast treasures, and gilded Bibles? In the educated classes the spirit of traffic is most rife; and it is from thence that it is diffused abroad in the whole earth. The merchant, standing by the grave of his child, may weep gracefully as he consigns it to darkness, and listen piously to the funeral service. But how short a time is required to brush away these weak dreams of religious reflection, forced upon his mind by the sundering of domestic ties! Even the *forms* of fashionable life demand almost a stoical indifference

to the tenderest voice of nature. All must be engulphed in the tide of business, and the din of traffic. The last energy of society is gathered to the toil for something to strike the senses. Splendid edifices, costly apparel, showy and luxurious living, these are deemed the highest prizes for competition. And is this an evidence of a progress worth praising? Was man made only to provide for, and decorate his body? Is the care of this life such as to demand all our time, and toil, and energy? Are the appetites and passions all the principles of our nature worth cultivating? "If the dead rise not," said Paul, "let us eat and drink, for to-morrow we die." And could there be a greater proof of the adoption of this great end of life, by the world now, than is afforded by society? "Let us eat and drink for to-morrow we die." This is the great principle of human society; and the rush of men is, to obtain, in the greatest quantity, the means that will command the most voluptuous enjoyment of the animal nature.

Nor does the mischief stop with the world. The same spirit pervades the Church. Christians are foremost in getting rich, and that by the almost unscrupulous means of deceit and fraud. Is the want of confidence between man and man, based on fiction? The Christian Church and the world mutually distrust each others honesty. Christians distrust each other, almost to the same extent of the world. What does this mutual distrust and want of confidence argue? Does it not point to the general infraction of the plain principles of a sound morality? It shows that men's religious faith and profession are made to bow to the spirit of the age; that Christian principle is compromised to a loose and unscrupulous morality; that the stubborn and inflexible integrity of the Gospel is accommodated to the usages and habits of society at large; and that the great land marks between the Church and the world are broken down. It shows that the ingenuity of man has reconciled the getting of gain with the purity of the Gospel. Men know each other. And had there been kept an abiding integrity, as characteristic of a religious profession, the world would have acknowledged it in the confidence it would have reposed in the Church. And ere this the same fact would have been distinctly announced by the mutual distrust of Christians in each other. But Christianity has been compromised. A spirit of scepticism, of downright unbelief, has seized upon the professed people of God. And instead of a victorious faith, there exists but a loose and scattered speculative conception of the solemn things of religion.

There is no one destitute of some of the ideas of religion. And scarcely any Church member can be found who is not posted with regard to the cant of the party to which he belongs. But the question is, Whose religious faith controls his life? Who, in consequence of his pro-

fession of religion, is carried through progressive steps of moral growth, to a state of sublime virtue? And are we warranted in ascribing faith to any one who is dead while he liveth? I have long suspected something wrong here. I have long thought, that men mistake imagination for faith; that, under the influence of a strong excitement, they seize upon the rapid combinations of the fancy, and set down its glowing creations for the faith of the Gospel. Hence the necessity of constant appeals to the passions, of all the ingeniousness of modern "revivals" to keep alive what is called religion.

And there is yet a worse error remaining, if possible, which we will briefly notice. It is a confounding of mental and animal excitement, with the influences of the Holy Spirit of God. The impressions of the Holy Spirit are always connected with religious truth; and consist in knowledge and understanding. It is an engrafting of the truth into the soul; the writing of God's great law of love upon the heart. It consists in the development of the moral or spiritual capacities of man, after the standard of a heavenly system of ethics. The spirit of God is a power and influence of moral Goodness, inspiring personal purity, love, fortitude and faith; and it operates through a growing confidence in God's fidelity to his promises, in the certainty of human immortality. But how different is this from a phrensied excitement, sweeping away self-possession, and allowing no other impression to be made, but its own stormy confusion.

It is farther evident, that there is a strong tendency to apply the properties of matter to spirit. To thousands, a spirit is thought of as a man, or as any substance in nature. It is regarded as an organization, and hence the religious experience of many, is a tale of mystery. God is thus often regarded as occupying some remote region of space, from which he is entreated to come down to the religious assemblies of men. His spirit is invoked to come from Heaven, and fill the human heart. But is there any place with God? Does he not fill infinitude, and is he not always before us as before the seraphim? Behold, Heaven, the regions of all space, is his throne, and earth his footstool. What house shall man erect to him, and what place shall be assigned for his rest? He dwells in the heart of those who are contrite, and who revere his word. But not as another body. Here is the mystery, in transfering to the great Parent Mind, the properties of matter. He holds communication with his rational offspring by thought and sentiment. He acts on mind by kindling its profound thoughts of truth, and on the heart by waking the raptures of its love. He forms the mind to qualities that he can approve. His great work is on man's rational, not on his physical nature. Hence his written word is the grand medium of his fellow-

ship and communication with mankind. Language is God's ordinance of communication between the rational tenantry of our planet, and between them and Heaven. I hear of naked spirit operating on naked spirit without a thought, an idea, or the presence of any moral quality. Of such a phenomenon I can have no conception, any more than I can conceive of matter without its qualities of hardness, smoothness, resistance and extension. Thought and sentiment are the qualities of spirit—are spirit—and in the absence of these, no one can conceive of spirit at all.

I recur again to the fact, that the grand difficulty in the doctrine of immortality lies, not in the doctrine itself, but in the present state of man. Mortality is profoundly mysterious. A fallen state, and a grand system of salvation from it, by the resurrection from the dead, can never be recognized by the senses. It involves the secrets of other states of being—of other conditions of life. It offers at first an explanation of mortality, and then reaches onward to a state of such pure intellection, of such abstract spirituality, as baffles the loftiest talents God ever let visit the earth; and in our contemplations of it, actually renders the senses of no avail. And this is the onerous difficulty man is called upon to perform. It is required of him to lay hold upon a state he has not seen; to march, by the light of written testimony, across the valley and shadow of death; and on the other side of that dark region, to lay hold of an eternal home. He is required to walk as though he saw the invisible God. Were the Almighty an object of the senses; did coruscations of glory, such as once flashed over the solitary mountain of Sinai, constantly appear before us; were we guided by day and night by a pillar of cloud and fire, and did the dreadful God, constantly set before us his terrible majesty, how silent should we be; and how seriously should we walk along this valley of tears. But we see Him not. Clouds and darkness are around us; and like Job in the midst of his affliction, we sometimes almost say, "O that I knew where I might find Him!"

But how shall this difficulty be mastered? Shall we go to philosophy—to natural theology? I distrust them both as the day-dreams of fancy. One moment by the tomb of Jesus of Nazareth, fitly employed, is worth all the brilliant speculations of all the ages of time. There, from its rocky bed, in the twilight of the morning, the rising Lord of earth and skies, breaks down the curtain, and lets me see a land of life and delight, undimmed by tears and suffering. Here, from the resurrection of the body, I pass intuitively to the immortality of the soul—and behold this great universe full of life and incorruptibility. God is present; man is immortal, and death the gate of life. The Christian religion alone can determine this question—can show us eternal life.

But the obtaining of faith is a burden laid on every Man. Nor can it be done for us. It is the fruit of a sustained attention to the Christian Scriptures, of long continued pious exercises, of a wakeful mind to the works and wisdom of God. It is the conversion of great truths into a part and parcel of our spiritual being—a development of the mind beneath the forming hand of the great and good Shepherd of Israel. It is a blessing, a privilege to be sought, to be toiled for; a state of mind dependent upon moral honesty and earnestness. The study, the closet, the pathless wood, and the mountain top, enveloped in the sublime shadows of darkness, are the places where faith grows and ripens into unshaken confidence. And woe to him who never seeks the aid of silence and solitude.

2nd. I pass to another part of the design of Christianity: The cleansing of the soul from moral evil. Jesus was named with direct reference to the object of his mission: "Thou shalt call his name Jesus, for he shall save his people from their sins." The deliverance offered by Christ, is a moral inward deliverance. It is a deliverance from sin—from every species of wrong doing—from every unhallowed thought and purpose. Man's ruins are his crimes. The great curse that hangs over him, and which sinks him deeper than the grave, is his deliberate transgression of the great laws of righteousness. Over his mortality he has no power, and he is not required to bring to it the remedy. God himself will sublimely abolish this evil at the sound of the last trump. But man made himself a sinner. And, furnished with the Gospel of Christ, he is required to make himself righteous, by giving up his mind to God, to be ruled by the law of rectitude and love. He is invited back to his proper Spiritual Father, and to fellowship with the great source of purity and happiness. Men sometimes seem to overlook the spiritual nature of salvation. They seem to think of it as an outward, foreign good. They seem to regard Christ as a being who can accomplish much for them, without their concurrence and agency. They seem to regard Heaven as a material gift, and righteousness in the light of a fortune that may be bestowed upon them. What a mistake! Heaven is the saved and purified souls of men, and righteousness is God's law, binding all his rational creatures. Heaven even exists upon earth. What are the accord, and sympathy, and love, and worship of lofty Christian minds, but the beginning of heaven? And what is virtue, moral goodness, but righteousness, and every one that subordinates himself to justice and truth, is righteous, is linked to God and all his holy creatures throughout all worlds. Goodness and greatness are one and the same thing throughout the universe. We worship God, because he is the best and only perfect being in the universe. God is good. All

his attributes are absolutely perfect. Hence he is the noblest object for the mind, by worshiping whom we are attracted and assimilated to the very greatness we adore. It is through our own spirits that we lay hold on Him who is our Creator and Judge. Notwithstanding our wrecked and ruined condition, there is yet in our spirits the germs of all the Gospel calls us to be. Justice, truth, fidelity, love and humble joy are not unmeaning words to man. There is not in the whole New Testament a single character of excellence that does not find an instant response from the understanding and heart of man. Its language is the common language of man, and admirably expresses the fears and hopes, the joys and sorrows of mind. It is a great mistake to suppose that religion is something foreign from the human mind. It is only a form of our spiritual existence. It is a state of mind and heart that has its antecedents in the great facts and truths of the Christian revelation. God is spirit. Man is also a spirit. Hence fellowship between God and man is both natural and rational.

To effect this union and fellowship, to restore man to moral purity and a disinterested virtue, Christ came and died, and rose, and revived. What a blessing is the mission of the Son of God! I speak not now of his death as a sin-offering, making it honorable in God to pardon the sinner, but of the moral effect of so great and excellent a being coming in contact with our ruined species. Most of us know what a great blessing it is to become intimately associated with an excellent fellow creature. And not a few men can trace their virtues to such an event. Also there are many who can tell of the power and effect of the immortal writings of eminent Christians upon their minds; how from the silent page there has beamed upon them a moral influence irresistible, and which has led them onward in the path of duty, and preserved them when sorely tempted and afflicted. And who can tell the amount of moral force and power which each succeeding age has derived from the man of Calvary? I look with solemn delight upon the men and women of other ages, who followed Jesus through flood and flame; and in cruel deaths showed an undying love of righteousness. I read in the Scriptures of a great multitude, which no man can number, having come out of great tribulation, and washed their robes and made them white in the blood of the Lamb. These all drew the inspiration of their greatness from Jesus, and that, too, amid the sorrows and trials of life. His character is an inexhaustible source of moral inspiration. And the whole secret of religious growth lies in approaching, rationally and intimately, the wonderful character of Jesus Christ. To approach Jesus so as to comprehend and understand him; so as to sympathize with his spirit and purpose, and adopt his principles, not mechanically, but spontaneously, warmly,

livingly, is the sublimest achievment ever recorded of mortal man. It is an honor and glory, transcending all outward greatness, as spirit transcends matter, or as heaven excells the earth.

To cleanse the soul from evil; to break its indolence and habits of mechanical action; to lift it up above its own withering condemnation, and give it inward joyous force to follow its rightful convictions, and make conscience the solemn arbiter of all its doings, is the holiest and sublimest work in the universe. And this is the grand end of Christianity. And man is saved, is prepared for the company of angels, in proportion as he is purified from wrong doing, and brought into joyous, harmonious accordancy of affection with Jesus Christ. This is regeneration, this the union of Christ and the human soul; and this is the only foundation for laying claim to God's precious promises of immortality. But the question arises, How is this work accomplished? We believe in no miraculous conversions to Christianity in this day. Nor do we heed the doctrine of abstract and mysterious visitations of the Holy Spirit. We have often found that those who talk most extravagantly of a spiritual agency, exhibit but little of the image of God in their words and actions. The power that cleanses from moral evil, is from Christ. It is his teaching and spirit. And to possess these, we must approach the Savior, by humbly listening to his lessons of virtue and wisdom. There is no approach to Jesus except through his teaching. To come under the influence of Jesus, is to follow him throughout the whole course of his ministry; to attend to all his words, even the slightest; to seek an understanding of the truth; to comprehend his feelings in his great work of redeeming and instructing man; and by imbibing his spirit, his love and rectitude, to walk in his footsteps during our pilgrimage on earth. This is to approach Jesus Christ, to gaze upon his face, to know his mind, and be attached to him by indissoluble bonds of undying affection.

This subject needs to be made plain. Indeed it is a vast theme. To be acquainted with a man so as to distinguish him from others, is not to know him. Even to enjoy the common intimacies of social life, is not enough to carry us into a man's soul. We may live in the presence of a fellow being, and yet be a stranger to him in a most significant and important respect. The same may be said of Jesus Christ. A man may read his history, until he is enabled to repeat it all from memory, and yet be a stranger to him. The Scribes and Pharisees waited upon him, and knew him as a man. Some acknowledged him as a great teacher. But what was there in common between Christ and a lordly Pharisee? Between Jesus and Judas Iscariot? And what sympathy had the great multitude who thronged his path, with the purposes and spirit that animated his bosom? Even his relatives, among whom he grew up, knew him not. They failed, all of them, to penetrate his great mind, and to understand his mission. And is not the same true of men of this generation? What likeness is there between Christ and a sectarian bigot? And what resemblance is there between the mild

and gentle, and all comprehending teaching of Christ's discourses, and the speculative theology of modern times?

I envy the man that can penetrate the character of Christ, so as to be warmed and filled with it. It is a profound study. But it contains the quickening seeds of all virtue. Never was a man more tempted and tried; yet he abated not one whit his living attachment to duty. The fiery passions of men raised around him storms calculated to bow down the strongest mind. But from the howlings of the tempest he calmly looked forward to the mighty scenes through which his mission should be accomplished. And in those distant prospects he calmly reposed himself. Surrounded by unruly men, whom his wisdom and love could not subdue, his sedate and majestic patience was never ruffled, and his spirit never soured. And, at last, borne along by the thronging multitude, to suffer a cruel and disgraceful death, amid the keen throes of dissolving nature, his serene benevolence devoted the last hours of life to the special interests of his murderers. "Father, forgive them, they know not what they do!" What a prayer, in such a situation! Well did the centurion say, "This was the Son of God."

Now, Christ was emphatically the embodiment of his religion. And it is idle to talk about being his disciples, without exhibiting the qualities that so entitle him to our love and gratitude. Let no one suppose that he is a Christian while he bears about with him a harsh, censorious spirit; while he is inattentive to the claims of the least of his fellow creatures; while he surrenders his conscience to the customs of society; and while the great law of love is not made the grand principle of all his actions. The performance of a ritual service, can never compensate for the absence of goodness and truth. Christ must be formed in the soul, the hope of glory, or all our labor is lost. The faculty of the soul must be cultivated, or a man can never enjoy the bliss of Heaven. Men fear an outward and distant hell. But who fears for the beginnings of this dreadful place of torment in this life, in the moral degradation of the mind and affections. Here is the grand source of human woe. This it is that makes desolate the abode of human beings. And amid the ruins of our moral nature there is heard but one gentle and authoritative voice. It is the voice of the man of Calvary, calling to him every willing soul, and promising to every true and dutiful disciple, a reward of peace and virtue.

Jesus Christ promises to his obedient followers that they shall be one with him; that they shall participate in the Divine nature. To those who have not studied the Christian religion, the idea of a man sharing the Divine nature may seem mysterious. It may appear to want reality. But we venture to say, that there is no where to be found a more sober and rational truth. We are God's offspring. Our inward nature was his image. Though fallen, we still bear the signatures of the Divine hand within us. I grant that God's image in man may be so marred by sin, as to be almost effaced. Still, that image may be restored, by a proper development of the spiritual nature within us. This is Christ's work. As the mind is instruct-

ed in moral and religious truth; as the deep fountains of the affections are unsealed, and made to flow out in all the loveliness of Christian virtue; in a word, as God's great law of love becomes enthroned in the soul, the image of the Divinity is borne by man. Christ was the exact image of God, and that image, which consists in moral perfection, is communicable. We are said to be one with Christ. But this oneness is not physical; it is moral. The essence of it consists in virtue—in moral excellence. By these the only great and endurable qualities in the universe, Christ and his people are united. Accordancy of spirit and affection is the spiritual bond that binds all good on earth, to all the pure in Heaven. God dwells in us by his spirit of love and of a sound mind. Hence as the sincere Christian is tried and purified, he becomes more and more like Christ; because he drinks deeper and deeper into his spirit; penetrates further into his character, and attains to a more perfect harmony of all his faculties with the Divine mind.

The fellowship and communication of man with God, is therfore a practical, sober reality. I know of nothing so grand or precious as this truth, that God gives his holy spirit to those who ask him. All other gifts and treasures are poor when compared with this. The possession of this spirit is the distinction of a Christian, and the value of a human being. Having this a man is great, no matter what his outward fortune may be. And without it he is poor, though he possessed a kingdom.

It was remarked by a distinguished writer that the love of the world could not be dislodged from the human heart, by exhibitions of the world's vanity. The same remark may be applied to the moral reformation of man. The mind can not be cleansed by a simple frightful portraiture of human guilt. There must be the exhibition of goodness—of moral perfection—whose charms shall lead captive the affections. And by this means Christ collects to himself all who can be reached by moral means. "The Gospel is the power of God unto salvation, to all who believe it." It is powerful to save, because it brings to us the most quickening sources of virtue and excellence in the universe. And in proportion to our faith in it, so is the effect upon the soul. As the outward man perishes, the inward man is renewed. But it is only as we look at things that are not seen, for the things seen are temporal, but the things unseen, are eternal. And is not this declaration of the Apostle a matter of personal recollection with every truly intelligent and devoted Christian? Time steals upon us, and imperceptibly dries up the fountains of youth. Pain and sickness, toil, corroding cares, and wasting griefs bow down our bodies, and hasten the period of final decay. We feel that the outward man is perishing. But amid those silent changes of nature, the soul gathers strength. And as we steadily and intensely contemplate the great hope and destiny revealed by Jesus Christ, we feel that our spirits are rising and panting to be free. Who has not felt, in hours of private devotion, after long contemplation of the things unseen and eternal, a holy calm diffused through the mind; a joy, that seemed brighter than summer sunbeams, and a hope stronger than death. In such

moments have we not desired to see the Savior, and have sincerely prayed, "Lord Jesus come quickly!" In those moments have we not *felt* that Christ was our rock; that we were nearing up to the Eternal City; that around us stood the shining ones, who wait and worship in the presence of God; and that to them we were united so that neither height, nor depth, nor things present, nor things to come, could separate us from them in their noble and happy homes!

Thus it is that Jesus cleanses us from sin, by giving us power to overcome evil, in the victorious faith of the Gospel. The manifestation of the love of God, and the enduring riches of immortality, dislodges from our hearts the love of sin and folly; while hope leads us on, in a growing virtue, to conquer the flesh, and Satan, and the terrors of death.

3rd. The Christian religion not only cleanses us from sin, but imparts to us a glorious power to quicken and save our brethren. In all ages, men have coveted power over their fellow beings. There has not been so universal an idol as this; and to it the most costly and precious sacrifices have been made. To give laws to a people, to subjugate whole nations to one man's pleasure, has been thought the highest distinction of earthly grandeur. But in comparison to tyranny and despotism, how sublime is the moral power which the Gospel imparts, and bids us prize above all other goods? To bring other minds in sympathy with moral truth; to quicken their latent and dormant spiritual energies; to inspirit their love of virtue, and thus lead them to the unfolding of high spiritual capacities, whose existence was before unknown, these are the effects of the power which Jesus Christ confers on his true followers. Christians are co-workers with God. They aid in the moral government of the world; and through their labors and sufferings, extend the empire of righteousness.

The power of a strong virtuous mind, who can estimate it? What have not a sound discrimination and fervent love accomplished? The world is absolutely ruled by its well-balanced and profoundly cultivated intellects. And as the human mind is more and more developed, the power of the moral sentiments is more deeply felt, and gains a larger influence. The toils, and deeds, and writings of good men, ages ago, which seemed to be lost upon society, are yet impressing the minds of men, and directing the tendencies of society. Nor have they yet received their full admiration and influence. Who can tell the influence that is now being exerted on society by Tyndale, Wickliffe, Hooper, and Luther? They are dead, yet they speak. And their voices, uttered long ago, have come down through successive generations, and reached distant ages. Their influence has multiplied and reproduced itself, till the whole civilized world is tinged with it. Nor can any living man tell where the influence is to stop. By a law of our social nature, these men are linked to all succeeding ages, in the brilliant progress and triumphs of the Christian religion in the earth. Theirs are the glorious eras of all coming time—the prophetic age of universal peace and good will—and righteousness also is theirs, in their concentric influences upon the world.

But it may be said, it is vain to aspire to such influence; that ordinary men are incapable of exercising the power which belongs only to superior minds; and that the great masses are of those who follow, not of those who lead. This, no doubt, is true in part. And yet it is most untrue, in the sense in which it is commonly employed. Man is the rational offspring of God. The great end of his existence is mental and moral growth. To attain to a sound understanding, and to communion and fellowship with God; to be enabled to trace the grand signatures of the Almighty's hand, in nature and revelation, and human society, so as to serve Heaven and Earth intelligently and with love, seems to be the great purpose of the present state. And if this be admitted, all that we contend for follows as a matter of course. Man must be able to render the service required of him by his great and good Creator. And that service presupposes such a degree of knowledge as will enable a man to exercise a vast moral power. I do not suppose that every man is to become a Newton, a Brown, or a Bacon. Nor is theirs the only standard of true intellectual greatness. Thinkers, men who have mental action, belong to the intellectual class, no matter what may be their sphere of life. There are men unknown to the world, destitute of the blessings of education, and possessed of barely the comforts of life, who, nevertheless, possess massive minds; and who, by close observation and an honest heart, can trace the truth clearly in a world of error; who are self-possessed, and sound in the inward parts. And they are men of power. They can speak with an influence often surprising; and are, in their day, the great moral pillars of society. To such the cause of Christianity is more indebted than to any other class of men. The most eloquent appeals it has been my lot to hear, I have heard from such men. It was the eloquence of nature—the fires of a heart and mind deeply impressed with great truths, and sympathising strongly with the abiding hopes and fears of man.

But it is not speakers or writers only that the world wants. The greatest responsibility on earth, and therefore the deepest requirements of society, is laid upon the heads of families. I know that this relation is generally assumed, without any consideration of the great duties it involves. Yet future ages depend upon the parents of generations, in their intellectual, moral, and religious character. The immortal souls of the species are committed, with all their solemn and sublime interests, into the hands of their earthly parents. And this injunction rests upon all—Educate your children in the wisdom of God; provoke them not, lest they be discouraged. Here, then, upon almost all men, is required the exertion of the sublimest power known on earth. For of all works, that of acting usefully, livingly, religiously upon the new spirits of man, is the most solemn, noble and sublime.

This is not the place to discuss the parental duties—a subject almost overlooked in this reckless age. I but refer to this subject to show that God requires a much greater degree of intelligence and wisdom in his people, than has yet dawned upon our minds. For how can the mere stockjobber and banker, the business man and merchant, act *religiously* on the fresh

spirit of childhood? How can those who never think, or give themselves the solemn trouble of enquiring into the great truths of the Bible, of history, society and nature, teach wisdom to their families? And yet it is here, around the joyful fireside of home, with its exquisite delights and deep sorrows, that God demands of Christians the exertion of a spiritual force that shall prepare for the eternal abodes of immortality, the playful childhood of our race.

God demands the cultivation of the intellect as well as the heart. To feel right is not enough. It is necessary to know the truth—and to know much truth. It is essentially to acquire the habit of intellectual as well as moral action. It is a duty to think worthily of God—of his works, and his sublime intentions concerning our race. It is a duty to learn to think rightly of man, his relations, his joys, and sufferings, and duties. Indeed all goodness is the result of mental action—of sustained and laborious thought. And I believe this action can be generally attained. I believe that Christians have the ability of discharging all their duties—of filling with honor and worthiness every relation of life—of becoming co-workers with God in conducting the moral government of the world. A Christian is the highest state of man. He is, in proportion to the complete triumph of Christianity over him, a "ministering spirit," not to other worlds, but to this; to the misguided and wretched race of man. He is a manifestation, feeble indeed, but a manifestation nevertheless, of Jesus Christ, his elder brother, in wisdom, understanding and love. And through these he acts on men with a mighty moral power. In the expression of his thoughts and feelings, to his family, to his friends, he communicates the truth and power of God. In his pure and benevolent life, he displays the almost irresistible power of a noble example. The utterance of truth by an obscure man; the simple expression of strong religious convictions, by a sincere Christian, poured into simple and honest minds, may live and direct society, long after the glory and honor of an age have passed away. When death shall have conveyed to the mount of God some obscure but noble disciple of Christ, the remembrance of the great convictions which carried him triumphantly through life and death, may quicken other minds, and lead them to the same unchanging home of life.

But this power to do good, to quicken and save others, is not a thing of spontaneous and mushroom growth. It will not rise at our bidding, and go forth of itself, to freshen and adorn the wilderness. It is the gift of God, and like all his gifts, is the fruit of toil. To possess it, is to go through deep and solemn studies of the Bible, of society, of duty. It costs lonely thought and fervent devotion. It is the offspring of the true service of God and man. It ripens with moral excellence, and is in fullest proportions in the gray-haired patriarch, as he bends beneath the weight of years, approaches his everlasting rest, and sinks from human sight forever. Its cost is the complete and perfect sacrifice of the world. No one who aspires and hopes for immortality at God's right hand; no one who expects to stand ap-

proved among the choicest spirits of our race; to hold communion and companionship with angels, and cherubim, and seraphim, must lay claim to the honors, and profits, and pleasures of this life. The carnal mind is enmity against God. It neither is nor can be subjected to his law. The love of the world is wholly inconsistent with religion. They can not exist together. Religion is a service, a profound study, demanding the most sustained and often painful attention and exertion. It is the true education of the soul in the principles of true happiness. And who can count its toils, its sufferings, its deep burdens, and solemn changes. Religion is human life, rightly and honorably lived out to its agonizing close, and fresh beginning. No Christian has time to study the *arts* of thrift, of political emoluments, of the chances and profits of life. These are the gewgaws of wretched sinners, who know not that their wealth is their reward. Heaven is an infinite gift. No wonder that to reach it requires the entire attention of the whole life.

On this subject there is a sore and fatal delusion abroad, and it blights, like a chilling frost, the morals and energies of the Church. Too many are supposing that Church connection and Church services are their whole duty. I would not say one word against these duties. Duties they are, but not the whole duty of man. Inward growth is their object; and if they fail to produce it, I can not see that they are of any avail. Perhaps they may add bitterness to death, and fire to hell, when abused by carelessness and a want of candor. The great duty of man is to become great and good like God—to be the teacher of babes—the comforter of the afflicted, and the life and strength of decaying virtue. This is the solemn purpose of life, and to it all the ordinances of religion are designed to minister. Whoever enters upon a public profession of Christianity, with any other view than to make his connection with the Church the means of a spiritual growth, of an inward expansion and development of the soul, enters upon a barren task—a mere mechanical service—from which there is nothing more likely to arise than regret and vexation of spirits.

I repeat it, the services of the Church are but a small part of the duty of a Christian. Wherever there is a heart broken with the storms of life; wherever there is decaying virtue; wherever there are ignorance and crime; and, finally, wherever there is sin, there is the proper theatre for the sublime action of a Christian. It is his peculiar duty and privilege to comfort the heart; to reform the lives of men; and kindle the flame of piety and love in human bosoms. The Church is not so much his place of action as general society. To him are committed, in an important sense, the temporal and eternal interests of man. In the moral and social progress of society as well as in the extension and triumph of the gospel, he is solemnly bound to act with candor, love and moral earnestness.

And there is no more delicate and glorious a work than that of bringing men to repentance, of awakening them to the power of a new virtue. May it not be said, that in this department of Christian ethics, the wretched ig-

norance prevalent, touching man as a moral being, defeats, in numerous instances, the very best intentions? I speak not of the world, which is filled with hatred. I speak of Christian society, where by profession only sin is hated, and goodness only loved. Who has a right feeling for an erring brother? It is evident that did we feel as we should, we had rather see our brother engulphed in the sorest outward calamities, than to see him cast away the sovereignty of conscience and God, by one single act of wrong-doing. But, alas! how very different are our feelings. Have not good men been lost and ruined in sin, by the reproaches, bitter invectives, and withering scorn of those who professed to be Christians, and who professed to be endued with the unwasting love of God. A man is overtaken in a fault. And in a few days he hears of the keen, heart-withering words of his brethren. His offense is exaggerated; he is judged harshly; he is condemned with severity, and perhaps denied any virtue. He is wounded, exasperated, and his spirit is broken. He casts away all restraints, and lights up the path of life with the fires of hell. It requires, under such circumstances, a strong and well-balanced mind; an honest heart and purpose, not to be hurried away and lost in madness and folly. Yet there have been minds too strong to be ruined by the wound of such cruelty. But from their temporary defection, like Peter, weeping in secret, bitter tears over their sins, have risen, in the might and power of God, from the corruptions with which they seemed to be overborne, and with purposes never to be broken, have calmly resumed their march to Heaven, heedless of the scorn and derision of their brethren and the world. Such men are cast in the finest mould, and can never be appreciated in this world.

To approach the back-slider so as to awaken him to the danger and degradation of his condition; to open his heart afresh, and inspire it with contrition and a new love; and bring him back to his duty and his God, is the noblest work on earth. Let no avaricious, worldly-minded professor, who has a name to live and is dead, undertake this work. Let no one begin it who does not know how to reverence the human mind as God's offspring and image. Let no one commence to reclaim his erring brother, who has not a warm and living sympathy with the erring heart, with moral misery, with human infirmity, with all the burdens of mortal life. Because if he does, he will fail; and perhaps set in motion wrongs, whose wretchedness eternal ages only develop.

From this case of frequent occurrence, we may pass to the general principle of every case in the world, demanding our moral and religious labors. Whether we seek to reclaim man from evil, to give him fresh strength, or lead him to more conscientious and living conceptions of duty and virtue, the same qualifications are necessary. It requires the full perfections of the Christian religion. And he is therefore the best qualified to do good, to bless and improve society, who is best instructed in the truths of the Christian religion, in the philosophy of man, considered in his grand relations to God, to time, and eternity; who has drunk deepest into the stream of God's

love; and who never forgets that a growth of faith and virtue, are the chief end and destiny of mortals.

This power to do good, so abundantly conferred on every true and faithful disciple, by the great Head of the Church, *attaches* the Christian to his race, by ties infinitely stronger than those of the flesh. It is impossible to feel a profound philanthropy, without being initiated into the love of God—that most quickening affection in the universe. The heart must love in earnest, if it love at all. And before we can attach ourselves morally to another being, we must discover in him qualities *worthy* of our esteem. We love God because he first loved us; that is, because he first showed us that he possessed qualities worthy of our highest admiration. He is the best of all beings, and hence we love him most.

Man is God's child. And Christianity teaches us that he was made to be great and good; that he was designed to bear the image or likeness of the primitive parental mind; and that though morally depraved, he is still capable of being restored to the purity and happiness for which he was originally designed. Man is a great being, not on account of what he possesses, but because God is his Father; because he can be made a pure, happy spirit of light in the world to come. By the side of this greatness—a greatness which the poorest possess—how do the coronets, and crowns, and diadems of lords and princes dwindle into insignificance! In comparison with this greatness, the treasures of empires, and the fame of warriors are as the rags of the beggar. And here is the true foundations of the love of man. We should love him, not on account of his possessions, not on account of what he can, or may bestow upon us, but on account of what he is—God's highest workmanship. Why can we not see through the disguises of outward conditions, and fix our reverence upon the soul? To be poor is nothing, to be rich is not one whit more. But to be a man, and a good man, though bereft of every outward comfort, is an honor absolutely beyond our feeble comprehension.

In all ages men have contrived to overlook their souls, and fix their admiration on vanity and folly. Riches, costly apparel, splendid houses and equipages, vast and costly shows of extravagance, are the poor things that have for whole centuries claimed the highest energies and veneration of man. Could there be a more satisfactory proof that man is yet in his childhood? That his mind is still undeveloped? I doubt whether the profoundest intellect has yet conceived of the great capacities of our fallen race. Man has been taught that he was a demon; that he required to be guarded and watched by kings and priests; that God was far from him; and that his salvation depended on another, and not on himself. Religion has been set before him to terrify; to break his spirit; to separate him from his kind; to lead him into unnatural excitements, and a painful opposition to his natural and useful nature. Under such a system of instruction is it wonderful that his progress has been slow? Is it strange that his true interests have hardly dawned upon him? Can any one wonder that such rep-

resentations of religion as he has received should sour his mind, and make him resist it until the darkness and terrors of death drive him to it? The greatest demand of this age upon the Christian Church is the removal of the errors which former ages have thrown around religion. Here is a work for every man to whom God has given talents. But let it be remembered, *abuse* is not teaching. Sound discrimination joined to the most ardent love are the only weapons that will throw down the strong holds of error.

Never, perhaps, in the history of the world, has there been greater opportunities to do good, than are now offered by society. The highest walks of benevolence are opened and opening. All who choose may enter and win for themselves unfading honors. The cause of education, now so rapidly advancing beneath the auspices of a purer and more congenial interpretation of the Bible, and of the great laws of the human mind, promises much for the future; and invites to its toils all the pure and noble spirits on earth. The system of oral preaching, improved by the better education of the day, utters the most solemn voice to every one gifted of God, to preach and teach the unsearchable riches of Christ. And the many moral associations—the Sunday School, the Missionary and Bible Societies, and Temperance Associations, all in their several places, demand the attention and co-operation of God's favored people. It appears to me that Heaven has more than ordinarily favored his people of the present day, with opportunities to serve him in preaching the Gospel, and carrying forward society in its moral destiny. Benevolence is seeking its outlet and multiplication in society, through thousands of channels. The human mind is advancing. And thrice honored is the man who aids in the progress, and who stamps upon it the signatures of Christianity. His monument of greatness shall never moulder, and his crown never fade away.

From the whole data before us, there can be no doubt that the great duty of man is to approach nigher and nigher to his Maker, by successive steps of moral improvement. This is the value of a human being. The task is difficult, yet it can be performed; and he who is toiling in it, is a great and noble man, no matter what may be his name and outward condition. He is one of God's illustrious children, and is an heir to the skies. Let him take courage, and regard himself with a self-reverence only surpassed by his adoration of God. Let him trust in God and in himself, and fearlessly follow the truth, no matter how painful may be the path she illumines. His fellowship is with all the good on earth and in Heaven; and with the approbation of these, let him be content. His great witness and judge is at hand, and the scorn of enemies and the love of friends can not, in the slightest degree, influence his decision. To a present God, the judge of all, let him consecrate his noblest powers, and his whole life.

Plattsburg, Missouri, 1853.

FEMALE EDUCATION.

Letter Number 3.

My Daughter—Having in my two former letters given you many hints in relation to various *duties*, I now come to the subject upon which you requested me to write you a "long letter." You perhaps view the subject of education in a sense much more limited than that in which I have endeavored to present it; and I doubt not that when you wrote to me, your desire was simply to ask me what studies you should pursue, and the manner in which they should be prosecuted. In the limited sense in which we generally speak, it embraces only those instructions that are usually given in Schools, Colleges and Universities—but in its enlarged and more comprehensive sense, it includes all that we learn during our earthly existence—and even those of us who make the best improvement of the little time that is allotted to us in this preparatory department, are then but poorly fitted for an entrance into the great University of Heaven, where God himself will be our teacher. Angels, archangels, patriarchs, prophets and apostles, will be our fellow-students. The glory of Him who created, and Him who redeemed us, will be our chief study, and eternity will be the term of our instruction. Man is considered a three-fold being—a physical, a rational and intellectual, and a moral being. Then as man is a three-fold creature, education, in order to be adapted to all the wants and capacities of man, must also be three-fold in its character—the physical, the intellectual, and the moral man must be educated. In this letter I shall confine my remarks exclusively to your intellectual studies.

A writer of considerable distinction, during the latter part of the last century, makes this remark, "An awakened mind is one of the most important purposes of education, and it is a purpose that can not too soon enter into the views of the preceptor." * * * * "He who should affirm, that the true object of juvenile education was to teach no one thing in particular, but to provide against the age of five and twenty a mind well regulated, active, and prepared to learn, would certainly not obtrude upon us the absurdities of paradoxes." The awakening of the mind to a sense of the importance of education, is the first thing to be achieved. When this is done, the work becomes easy and delightful to both teacher and pupil. Young as you are, I am not under the necessity of saying to you a word on this subject. I fear your ambition to learn is too great for your physical energies. I shall therefore proceed to answer your enquiries.

I can make no distinction between *male* and *female* education. It is true that females are exempt from an active participation in the pursuits that often engage the attention of men. Our constitution and laws, as well as common decency, forbid them to hold offices; and a precept of our holy religion forbids them to degrade themselves by making speeches in the Church of Christ. This distinction, however, is not made on account of inferiority of intellect, but from a respect for female character. Yet woman has a part assigned her in life which is not inferior to the most exalted station filled by man. I can, therefore, see no reason why the education of females should be less solid, less thorough, or less general than that of men. Yet we find that when a lady has acquired a little knowledge of *grammar*, a little geography, a little arithmetic, a few pages of philosophy and chemistry, and a little music, she is not only regarded as educated, but highly educated and very accomplished. To this mode of educating females I object. I would make no difference between the education of a son and a daughter. I would give to both a thorough course of instruction in all the branches of useful literature and science. In order to do this, I would protest against the fashionable course of study; especially the course pursued in the generality of Female Seminaries.

You wrote to me recently that you had but five studies on hand. Yet you said they occupied so much of your time that you had to content yourself with writing very brief letters. You say only five *regular* studies, and occasionally exercises in arithmetic. *Only five!* Three languages and two different sciences. One study for each of your senses, and occasional exercises for consciousness. I know not how your time is divided, but I require you to lay aside your philosophy and chemistry till you shall have completed both the Latin and French. So long as you shall remain at school, I would have you to recite one or two lessons every week in your English Grammar; and under no circumstances whatever, should you ever, at the same time, have on hand more than two laborious studies. Too much time is lost—the attention is divided, and the energies of the mind are often impaired by being overtaxed. If you designed spending the whole of your life at school, it would make but little difference about the number of your studies. But you must economize in time, and always be prepared to quit school. In order to do this, you should first learn, and thoroughly understand, that which will be most valuable to you in after life. What is that? Why, *your own language. I do not mean English grammar.* I mean the *English language.* It is quite common to hear persons, and especially ladies, say, I once knew all about grammar but have forgotten it all. This we sometimes think is a mistake. It may, however, be true. They

may have known something about *grammar*, and may have forgotten it; but it would be quite as rational to suppose that a person would forget how to eat, and still live, as to suppose that he would, after having once known his own language, forget it, while he continues to hear, to speak and to write it. We often find men, who have once been fine Greek and Latin scholars, who have almost entirely forgotten those languages. The reason is, they have neglected to read, and those languages are not spoken. But when we once learn our own language, we can as easily forget to breathe as forget our mother tongue.

Then let your own language be your first study; for it is the principal medium through which you are to receive instructions and communicate your thoughts to others. Instructions must be given in words, and unless you understand their full force and true meaning, the instructions of the best teachers will not profit you.

If it be not in the power of the pupil to go through a regular course of study, I would next advise her to learn to write well, and to learn enough of arithmetic to transact ordinary business. With this much, either a lady or gentleman can get through the world with respectability—and few ever attain this much without still grasping at a little more. The love of learning, like the love of money, is insatiable. When the love of money becomes a ruling passion, it often leads to the worst of consequences—but the love of knowledge, though inordinate, is always commendable, and never productive of evil to others.

Having laid the foundation, you can then proceed to erect upon it any superstructure that may suit your taste or judgment. You are now prepared for the study of any language or any science. But if it should be the desire of the parent to give his daughter a finished education, she should now commence the Latin language; and when she can read Cæsar and Virgil, she may commence the Greek, or *any* other language; but not *every* other; and when the Latin is laid aside, she may take up the French or Italian, and so on, always avoiding too many studies at any one time, and especially avoid commencing two or three different studies at the same time. "All beginnings are hard."

I must, before I dismiss this part of my letter, illustrate this matter. Suppose you have, in a given time, to get a lesson in Latin, one in French, one in astronomy, and one in chemistry, and also a piece of embroidery to finish. What method would you pursue? Would you first read a few lines of one lesson, then a few of another, and another, and then take a few stitches on your embroidery; and then, again and again, go over the same routine, till all were completed? I know you would not. You would consider such a course tedious and irksome. You would begin and finish one, then another, and then a third, till all were completed.

If this method be good for one day, it is good for all time. Attending to too many things at the same time produces confusion in the mind, and causes unnecessary waste of time. The advocates for a multiplicity of studies at the same time, say that change of studies relaxes the mind. When the mind becomes weary from intense labor, cease to exercise it at all. Close your book, walk in the open air, and if possible, create in your mind a vacuum. When wearied with a long walk, and ready to faint for want of rest, no sane person would advise you to set off and run, in order to rest your body. So when the mind is wearied with a long and difficult passage of some Latin author, it will find but little refreshment in a still more difficult lesson in some other language.

You are now convinced that I am opposed to many studies at the same time. In my next letter, I shall give you many additional hints on this subject, and will close this dull epistle by an allusion to another subject, which I deem of great importance.

It is a great error in many of our popular teachers to tax the memory of their pupils too much, and exercise their judgment and reasoning powers too little. A *definition* or a *rule* of grammar or arithmetic, should be carefully committed to memory. This is enough. When you answer a question, answer it in your own language, and always give your own reasons in preference to any other. A parrot many be taught to answer a question, but it can never be taught to reflect or to reason. It is not uncommon, in some of our schools, to hear a pupil, in answer to a single question, rehearse a whole page from memory, when the question might have been more satisfactorily answered by a dozen words. The memory may be highly cultivated without making much improvement in the judgment or the reasoning faculties.

Faithfully and affectionately, your FATHER.

CORRESPONDENCE.

BRO. BATES—I saw one number of the publication, conducted by you and Bro. A. Miller,* and I am highly pleased with it. Not being acquainted with any of your Oregon agents, I take this method of introducing myself to you; and believing you to be bold defenders of the *Truth*, I request you to include me among your list of subscribers for the *Evangelist*. For as there are very few of our brethren in this part of Oregon, I am desirous of knowing how the cause progresses in other places.

We have in this section plenty of the advocates of old "Mystery Babylon;" and they are very industrious in gathering the scattered members of their flock; and are energetic and enthusiastic in trying to extend their influence.

I learn that our brethren are doing considerable for the cause of our Lord and Savior Jesus Christ, in the Southern part of this valley. A small Church was lately constitued at Hillsboro', about 20 miles from here.

I regard some of the prophecies as near their fulfillment; for the time is certainly near at hand when the great battle is to be fought in defense of the *Word*. Just so soon as the word *baptizo* is rendered *immerse*, all those opposed to it will raise up in order to put it down. * * * * * Yours in the hope, L. S. BRYANT.

Washington Co., Oregon, Oct. 9th, 1853.

It is now, as you will see, conducted by Bro. Henderson and myself. D. B.

BRO. BATES & HENDERSON—The object of these few lines is to contribute something to your interesting paper, by way of epistolary correspondence. There is no department of the *Christian Evangelist* that, to me, is so interesting as this one. You will not understand me as speaking disparagingly of any part of it. To me it is *all* interesting, as it embraces subjects in all of which I feel a deep interest. Addresses on Education, the erection and endowment of Christian University, and other Schools and Colleges, are matters in which every Christian philanthropist will take an interest. But while I am much edified in reading many interesting addresses and essays on education and religion, I am the *more* so in seeing communications from brethren with whom I have had the pleasure to be acquainted in former years; some of whom are now in a far distant land. With much pleasure I read your "Oregon correspondence," as it is from one with whom I am acquainted, and with whom I have labored in trying to advocate the cause of truth and righteousness. I am glad to hear him express his determination to continue to blow the Gospel Trumpet. May the Lord bless his labors. I feel to sympathize with him in his afflictions, and pray the Lord to remove them. While we have before us the Oregon correspondence, I will enquire after a worthy and beloved brother, John E. Murphy, who emigrated to Oregon. Will he write and let us know where he is, and what he is doing? I would be truly glad to hear from him through the *Evangelist*, or any other medium. But I must not extend the present communication much farther, lest I occupy too much space on your pages.

I will say, in conclusion, I am laboring some in the good cause, though my labors are limited. I have had some success this fall, in la-

boring with Bro. Shackleford and Bro. Leroy Hatchitt. On the 4th Lord's day in August we had a meeting on Bear Creek, in this county, at which some 4 or 5 were added to the Church at that place. I have had several meetings at the same place since, with Bro. Shackleford, and obtained some 2 or 3 more accessions. The same brother and myself had some 4 or 5 additions at a place called Liberty.

I will here give you the statement I received from Bro. Shackleford, of his success and that of others, since early in August. He says that since the 2nd Lord's day in August last he has immersed, and seen immersed, 34 persons—14 of whom were immersed by Bro. Armstrong, our district evangelist, and 5 received from the Baptists. The above additions were made to the Churches at Bear Creek, Union and Turkey Creek. May the Lord abundantly bless the labors of all his ministering servants to the conversion of many precious souls, and to their edification in the Lord. I remain yours in love,

LIVY HATCHITT.

Montgomery Co., Mo., Nov. 21st, 1853.

Bro. Bates—We are off here where we never hear the Gospel Trumpet sound. I have been living here one year, and lamentable to tell, have never heard the first sermon preached since I have been here; but I still have hopes that the time will soon come when I can hear the Original Gospel preached again as I used to. The country here is as fine and rich, I presume to say, as any prairie land in Iowa or Illinois. As for health, it can not be surpassed in any of the Western States; and until within the last twelve months no one seemed to know there was such a place as the head of North River. When I moved here there was no one living nearer than 3 miles, and now there are 5 families within 3-4 of a mile of me, and two more will move that close to me in the Spring. There is a great quantity of Congress land here, of the best quality, and people wishing to secure homes, I think, would do well to come and look at our fine country. We are strong in the notion of putting up a house here, that will do for a school house and also a meeting house. It is the calculation to put up a good frame. You may think this too much for our infant settlement; but you must recollect we have large hearts and willing minds; and having these, there is nothing to fear.

We have no brethren nearer than 6 miles of us, and but few that close. Now, Bro. Bates, if there should be any of our preaching brethren passing through here, they will find a home at my house, just so long as they may like—and my house is large enough to have preaching in. As I told you, we have no preaching, and I know of nothing that will come

in here as well as the *Evangelist*. I find a great deal of instruction couched therein, but I have another volume more dear still—that is the Sacred Scriptures, which are full of instruction, and if we follow its precepts, will finally bring us off more than conquerers, through Him that has died for us. You will please send the *Evangelist* to me next year. We are all trying to make an honest living, and I find people improving a place from the beginning, have no spare time; therefore your paper suits me, with one exception, that is, it does not come often enough. I wish it was a weekly paper, so I could have one to read every Sabbath.

I fear I shall weary your patience; and as I do not understand punctuation, you will have to put your own construction upon what I have written. Should any person wish to find me, I live 16 miles West of Newark, on the Kirksville road, and 12 miles South of Edina, 1 1-2 miles from the Edina and Bloomington road.

I am, my dear brother, your brother in hope of immortality beyond the grave. Farewell. BENJAMIN BOTTS.

Pleasant Grove, Mo., Nov. 22d, 1853.

QUERY FOR ELDER P. BUTLER.

Bro. Bates—Our esteemed Bro. Butler has written a lengthy reply to my review; but I do not deem it necessary to reply at length, for I can truly say with him, What are we disputing about? for he admits my whole position. His words are:

"That there has been, in all ages of the world, an institution by which men have been 'bound back' to God, and that *faith* is the golden chain by which the hearts of men are bound to the throne of Jehovah, I do most cheerfully admit."

Now, I think that if Bro. B. will consider my position, he will agree that he is occupying the same. I perceive that he does not know what my position is. I will therefore state it once more. My starting point is, that religion means a binding back, a reconciliation to God; hence all are excluded but the genuine coin—those who are really the children of God. I am not writing about all who belonged to the Patriarchial age, nor the whole Jewish Church; nor yet all the professed followers of Christ; for we are told that all are not Israel who are of Israel; but only such of each as *are* bound back to God. Now my position is, that all such persons, (and I have no others in my eye,) whether under the

Patriarchal, or the Jewish, or the Christian dispensation, have or do exercise faith in God. On this point I contend for no more, and it will take strong arguments to induce me to contend for less.

Bro. B. talks about taking a man "*nolens volens.*" Now this does not reach the case at all, for Bro. B. will not contend that a person is thus bound back to God, or will *thus* get to Heaven.

But not to multiply words, I have a query for Bro. B., and I will close. It is this: What institution was that which was above the Jewish religion, and entirely distinct from it, during the Jewish dispensation? If he will tell us what institution that was, and show us the Scripture which teaches it, he will confer a favor upon us.

With much esteem, your brother in Christ,

P. H. M.

Abingdon, Illinois, Nov. 10th, 1853.

QUERY.

When a number of congregations unite and employ an evangelist, and one of them fail to redeem its pledge to the co-operation to aid in his support, how should such congregation be treated?

JUSTICE.

There must be, surely, some cause that is deemed sufficient to justify refusal on the part of the congregation alluded to. If there is not, we should say, the members thereof should "be treated" as we would treat any other persons who needed Christianizing.

In reply to the many queries in relation to divorce, we would say,

The marriage covenant seems to be of such a binding nature on those who enter into it, that we are not disposed to say any thing that might have a tendency to weaken it.

Our querists seem to think that the law given by the Savior and Paul (Mat. xix; Mark x; 1. Cor. vii) does not apply to the case to which our attention is called, viz: Where the wife departed from her husband and refused to return. *We* know of no distinction. To us, the law appears as applicable to cases where the *wife* puts away her *husband*, as where the *husband* puts away the *wife*. Therefore, in our judgment, divorce can not be justifiable unless one of the causes set forth by the Savior and Paul exist.

Many things "appear hard" to our imperfect vision; but for our part

we had rather be censured for too rigid than too slight an observance of a plain law. Infidels have been fighting against the marriage institution from time immemorial; legislators in some of the States have (if we may be allowed the expression) opened the *flood gates* of divorce, and it only remains for the religious portion of community to sanction their proceedings to have the marriage contract annulled whenever the whims and caprices of either party may desire it.

Bro. Henderson has many more queries in his possession, but other engagements have prevented him from responding to them. In future, until he is measurably released from other duties, we must attend to that department ourself. D. B.

THE JOYLESS SPIRIT.

BY MRS. MARY R. HALL.

Yes, this world is cold and dreary,
And a chill is on my heart,
And my trembling soul is weary
From the oft repeated dart:
I've wept o'er faded friendships
Till my eyes have tearless grown;
No longer bitter are the words,
Uncared for and alone.

I've nursed the choicest buds of hope,
And watched the opening flower;
Inhaled the fragrance of its breath—
Oh! blissful was the hour;
But as I raised the dewy cup,
Its nectar drops to sip,
Dark disappointment rudely came
And dashed it from my lip!

The fadeless wreaths that fancy twined
To bind upon my brow,
Like withered, scattered garlands lie,
Nor can be gathered now:
The gilded hues the future wore,
So dazzling to my sight,
Eluded each my eager grasp,
And sank in rayless night!

My heart hath grieved at others' grief,
Mine eyes have wept to see
The sufferer vainly seek relief,
But no one weeps for me:

I've oft rejoiced at others' joy,
Yet why should I repine,
That no one cares to heave a sigh
Because no joy is mine?

For friendship is a smiling mask,
Worn only to deceive,
And as I thrust it from my heart,
Say, wherefore should I grieve?
Its honied words and winsome arts,
The rainbow hues it wore,
All, all are past, forever past,
To charm me never more!

For the world is cold and dreary,
And a chill is on my heart,
While my trembling soul is weary,
And longing to depart:
No ties have I to bind me here,
Or chain me down to earth,
For those that fasten round my soul
Are all of Heavenly birth.

Keokuk, Lee county, Iowa.

KEEPING BACK A PART.

The dispositions of mankind are said to be the same now, as in former ages; and our knowledge of the ways of the world establish in our own mind, the truth of the proposition.

As far back as the apostolic age, a disposition was manifested by some, to keep back the wages—either in whole or part—of those who labored for them. That disposition is not entirely eradicated from the human breast. That it is but *rarely* exhibited, we readily admit. But that it sometimes shows itself, can not be denied. We have seen it—we have *felt* it—and if the reader is curious to know how, we will inform him.

Occasionally we have a subscriber who waits (after subscribing) till he receives from 14 to 18 numbers of our paper, and then writes: "I believe my *year* is about out; I herein enclose you *one dollar*, and you will please discontinue"—taking good care, at the same time, to make us pay the postage on his letter; thus leaving us but 95 cents to pay for from 14 to 18 months' subscription.

The first year we published the *Evangelist* we had a subscriber who

waited in this way till he got 4 or 5 Nos. of vol. 2, and then discontinued. The third year he subscribed again and played us the same trick. Thus having the paper about three years for $2. (A keen chap, that; but he can't get his name on our book again, on any terms.)

But it may be all right to serve publishers so. They are only the *servants* of the public, and are, as a general thing, poor. And were they to meet with no reverses, they might "pick up a little;" then there would be danger of "getting above their business." Therefore, like the miller who tolled the poor man's grain a second time in order to keep him poor and humble, these considerate persons may be aiming to do *us* a similar kindness. Be that as it may, however, we feel thankful in knowing that their names *are not on our book for* 1851. They are now at liberty to bestow the same favors (?) on some other publisher.

There are a few of another class, who have patronized us "from the beginning," without ever troubling (?) us to publish the first receipt for them; and as we are by no means selfish, we will leave them free to confer the benefit of their patronage on some one else.

Aside from all irony, we have been used too badly by some; but we trust to have no further difficulties of the kind, since the names of the persons alluded to are now stricken from the book. And as we feel certain that some of them will read this, perhaps they will make the *amende honorable*, or, at least, not serve other publishers in the same way.

D. B.

The Perils of Excellence.

The moment that a man begins to rise above his fellows, he becomes a mark for their missiles. The already superior regard him as a probable competitor, and those below, or equal, as an impediment to their own progress. They make common cause, accordingly, for his destruction. But this, if he be of the right moral stuff, will rather help than hurt him. If he be truly superior, the roughening to which the strife subjects him, endows him with the most beneficial hardihood; and he continues to ascend, until he ceases to be within the control of either. As soon as they discover that their missiles no longer reach the object, they gather them up and make of them a monument in his honor, equally emulous in worship of the genius which they failed to victimize. So far, he is safe; but he is then required to be doubly circumspect, and his shield must be one of the most crystalline propriety. While he struggled up the ascent, they would probably have preferred to see him weak and vicious. But, once upon the eminence, his adamant must be

of more perfect proof than ever. His former fame is now his foe, and the exactions of his station are more dangerous than all the missiles of his ancient enemies. Let him falter in his place—let him but touch the earth for an instant, and show his stains—and the clamor and the assault are always more formidable from the superior elevation of the victim. We see spots on the sun and moon, which we should never regard on a housewall or a hillock.—*Simms.*

MINUTES OF MEETINGS IN MISSOURI.

Meeting in District No. 1, held at Linneus, Linn county, October 17th, 1853.

In pursuance with previous notice, a number of the brethren connected with the Church of Christ, residing within the Third Congressional District, in the State of Missouri, convened in the Court House in the town aforesaid, and organized by the appointment of Elder Jacob Creath, Jr., President, and John T. Jones Secretary—when the following proceedings were had.

A committee of seven was appointed to prepare business for the action of the meeting—who, after retiring, made the following report:

1st. That the Third Congressional District, in the State of Missouri, including the county of Marion, be District No. 1, for evangelizing purposes.

2nd. That the First regular meeting of said District be held in Bloomington, Macon county, commencing on Thursday before the 3rd Lord's day in May next.

3rd. That each congregation in the District be requested to call a meeting, and appoint Delegates to attend said meeting, and send with them the contributions raised for evangelical purposes.

4th. That the Officers and Executive Committee be requested to urge all the congregations within their respective counties to unite in the work, and urge upon them the importance of raising the means and transmitting it by their delegates to the meeting, to be held at Bloomington aforesaid.

5th. That the President, Vice President, Secretaries and Treasurer be requested to ascertain who can be obtained, and at what price, to labor as evangelists in District No. 1, and report to the Bloomington meeting.

6th. That the President and Secretaries of this meeting be requested to prepare an Address to the Churches in said District, urging them to co-operation in perfecting the system, and to send delegates to the meeting aforesaid.

Officers Elected.—Jacob Creath, Jr., President; John M. Crawford, Vice President; D. Pat. Henderson, Corresponding Secretary; John T. Jones, Recording Secretary; A. P. McCall, Treasurer.

Executive Committee.—Wm. C. Boon, Howard county; Thos. Graves, Livingston; Wm. Reed, Mercer; Oliver Bennett, Sullivan; Wm. Joy,

Adair; Judge Chinn, Shelby; Wm. Collier, Grundy; Meredith Brown, Linn; Elder Turner, Scotland; Wm. J. E. True, Knox; R. C. Warriner, Clark; A. Johnson, Charlton; James A. Prichard, Carroll, and J. J. Allen, Randolph.

Meeting adjourned. JACOB CREATH, Jr., President.

Jno. T. Jones, Secretary.

State Meeting at Glasgow, held October 28th and 29th, 1853.

The meeting was organized by the appointment of Elder Jacob Creath, Jr., President, and Elder John T. Jones Secretary.

The following brethren were appointed a committee to prepare business for the action of the meeting, to wit: D. Pat. Henderson, Allen Wright, T. M. Gaines, Samuel Krows and Alexander Proctor, who reported the following, which was read, and after mature deliberation, adopted—

1st. That the Churches of Christ, within each Congressional District in the State, be formed into an *Evangelizing Society*, for the purpose of employing one or more evangelists to preach the Gospel of Christ therein.

2nd. We recommend that there be an Annual Meeting held in each District, commencing on Thursday before the third Lord's day in the month of May, to be organized by the appointment of a President, Vice President, Corresponding Secretary, Recording Secretary, Treasurer and an Executive Committee, composed of one member from each county in the District.

3rd. We recommend that the Churches in the Districts aforesaid hold meetings in the counties respectively on Friday before the third Lord's day in February next, for the purpose of devising ways and means to put into operation an efficient system of evangelizing, and appoint delegates to attend the meetings of the Districts to be held in May as aforesaid, and take up the funds raised.

4th. We recommend to the Churches in the several Districts, to adopt some definite system by which they can raise means to educate young men, who desire to preach the unsearchable riches of Christ, and place it in the hands of the Treasurer.

5th. The means thus raised to be appropriated by the Officers and Executive Committee of each District, in the education of such young men as they may select.

6th. That there shall be a State Meeting held on Thursday before the second Lord's day in October in each year.

7th. That each District Meeting send delegates to the State Meeting, with their evangelists, and a report of the number of Churches in each District; number of members, and number of additions during the year; the amount of money raised for evangelical and educational purposes; who employed as evangelists; amount paid them, and who sent to be educated.

8th. We recommend the appointment of a Corresponding Secretary, whose duty it shall be to prepare a Circular Letter, embracing the action of this meeting, and transmit the same to every Church in the State, and urge them to unite in the system of evangelizing herein recommended; and also procure whatever information he can, and report the same to the next State Meeting—whereupon Alexander Proctor was appointed Corresponding Secretary.

9th. That Speakers be appointed, and then alternates, who shall prepare and deliver addresses at the next State Meeting, on the following subjects: Introductory Address—S. S. Church—alternate, Allen Wright. On the Proper Observance of the Lord's day—Jacob Creath, Jr.—alternate, M. E. Lard. On Evangelizing—Winthrop Hopson—alternate, Alexander Proctor. On Christian Education—N. W. Miller—alternate, John McGarvey. Introductory Address to be delivered on Thursday night.

The next State Meeting to be held at Paris, in Monroe county, commencing on Thursday before the 2nd. Lord's day in October next, at 10 o'clock A. M.

Meeting adjourned. JACOB CREATH, Jr., President.

Jno. T. Jones, Secretary.

CHURCH NEWS.

Bretren Bates and Henderson—J. A. Sidener has been laboring in different sections of Virginia, the present year, with some success.

At a meeting held by Elders J. A. Gano, John Smith and C. J. Smith, in Georgetown, Ky., there were 11 additions up to last Friday night. The meeting was then still in progress. The fields in many parts of this country are ready for the sickle. Let those who can reap enter them and collect the sheaves. J. SIDENER, Jr.

Bourbon county, Kentucky, October 25th, 1853.

The Church of Christ here is now in a flourishing condition. We number some 70 members.

Yours, W. W. BRISTOW.

Oregon Territory, October 7th, 1853.

Brother Bates—I have just returned from a ramble through the South part of this (Pike) county. Bro. Alkire and I left home on the 19th inst. and visited the Churches at Hartford, Highland and Pleasant Hill. We had 4 additions, and one young lady from the Baptists united with us on the Bible alone. We then went to Louisiana, Mo., where we met Bro. Campbell on Thursday, 27th. We continued over Lord's day with the brethren and addressed large audiences from the pulpit of the Christian Chapel until Lord's day night. One young man confessed the Savior, and on Monday morning I immersed him in the great "Father of Waters," and then left for home, much pleased with my visit to Louisiana. May God bless the Church in that infant but thriving city.

Yours as ever, E. L. CRAIG.

Barry, Illinois, November 1st, 1853.

Brother Bates—We had quite an interesting meeting here in August last. No Church had been organized in this neighborhood, but Bro. A. Harlan came here at the time named above, and preached four days, by spells. The first day (Saturday) a few came together to publish the appointments through the neighborhood, if any were made. Bro. H. spoke a short time under the shady trees, when a shower came up and drove us into a School House, hard by, where he finished. Appointments were made for three days more, at 10 and 2 o'clock each day. The next day at 10 o'clock, the meeting was again broke up by rain, but in the afternoon the weather was fine. After preaching a call was made for the brethren in this locality to present themselves. Seventeen came forward, and with them 15 who applied for baptism. They were accordingly baptized; and such shouting as was heard then, on the banks of Little Cedar, was pleasant to the Christian's ear. How many have come in since, I know not; but two weeks ago last Sunday there were 4—2 of the same from the M. E. Church. We meet at Bales' school-house. Our congregation is on Little Cedar, Lee county.

Your brother, L. DARROW.

Henry county, Iowa, November 1st, 1853.

Brethren Bates & Henderson—Permit me to inform you of the prosperity of the Master's cause in this part of the State. We have had a meeting in operation since Friday night before the 5th Lord's day in October, and ended Wednesday night, the 2nd of November, which resulted in the confession and baptism of 37, and 11 by letter and from other denominations—making in all 48 additions to the congregation in this place. The meeting was held by Brother Elgin of Albia, Monroe county. He has left a good impression on the minds of the people, and many who are not yet in the ark of safety, as well as the brethren and sisters, were sorry to see the meeting come to a close; and could he have staid with us longer, I have no doubt that many more would have made the good confession. Brother Elgin is truly one of the strong men of this age. May the Lord bless him and crown his labors with success wherever he goes.

Yours in the one hope, H. A. S.

Bloomfield, Iowa, November 2nd, 1853.

Brother Bates—Since I wrote to you last, I have added to the Church at Henderson, 4 by immersion and 5 by letter. The brethren there are in good spirits. They have a house of worship, 30 feet square, nearly completed. In October I immersed 3 at Henderson Grove.

Yours as ever,

A. DAVIDSON.

Monmouth, Illinois, Nov. 11th, 1853.

Bro. W. P. Bowles writes: "I immersed an excellent man near Decatur, Ill., the 4th Lord's day in November." D. B.

EDITORS' TABLE.

☞ We are often interrogated in regard to the time the revised version of the Holy Scriptures will be offered to the public, and whether the Bible Union will divide in chapters and verses, after the manner of King James' translation. In answer to the first, we would say, It is out of our power to inform our interrogators. The revisors are busily at work and progressing finely, but it is not the intention of the Bible Union to send out the work until it is as perfect as the united labors of the most distinguished scholars can make it. We expect to have it in our power shortly to inform our readers when they may expect it. In reply to the second, we will say, Some editions of the New Testament will be divided in chapters and verses, as the present version is, and others in paragraphs. There will, also, be various sized editions, and the prices will be various likewise—one edition of the New Testament will be sold as low as 12½ cents per copy.

☞ Many of the cheap publications with which the West is flooded, are well calculated, if not designed, to aid in spreading Infidel sentiments. Some are ornamented with cuts, and others profess to be advocates of improvement in the arts and sciences—but all of them are more or less filled with fictitious tales, which, together with the engravings, are calculated to captivate the youthful fancy. Those tales are mostly written in an ingenious manner, but, upon a critical examination, it may be seen that the object of the writer is to bring into contempt the Christian religion. Some Church member is always made the principal actor in the drama, whose *private* character is of the most revolting kind, but who, in public, professes to be one of the most devoted Christians. No one can doubt that such insidious attacks on the Christian religion are calculated not only to create distrust in youthful minds, but absolutely contempt, for the Christian institution. The cheapness of the works, and their rapid increase, induce the belief that a regular *secret* society is formed for the purpose of supplying them. Let parents, who value the welfare of their children, beware how they patronize them.

☞ Messrs. Rufus Babcock and J. Woolsey, of New York, and W. Crowell, editor of the *Western Watchman*, at St. Louis, Mo.—all violent opposers of the Bible Union—have, of late, placed themselves in quite an unenviable position before the public. They had leagued together to bring the Bible Union into disrepute; and some of their correspondence falling into the hands of the officers thereof, they determined to publish it, in order that the public might see the *honorable* (?) course pursued by the enemies of revision. But those gentlemen, it seems, were afraid to let their work come to the light, and to prevent the publication of their letters, had a writ of injunction served on Messrs. Cone, Wyckoff & Co. Doubtless rare developments would have been made, had the correspondence been published; hence the appeal to the law to save themselves from exposure. Although no one familiar with the former course of Messrs. Babcock & Co. will be surprised at their late acts, yet it is to be deplored that men of their cloth will so far forget the dignity of their calling as to be engaged in matters that they are afraid to make public. Let other enemies of the Bible Union take warning from their fate.

☞ The many late flattering notices of our publication, by the press—secular and religious—as well as by letters from distant places, deserve, and hereby receive, our sincere thanks; and we shall *endeavor* to make the *Evangelist* all that its most zealous friends can desire. We thought to appear in a *new dress* this month—which would improve its appearance, but failed to get the necessary materials in time. 'We'll make arrangements to have them as soon as possible.

☞ We still find articles in other papers, that have been taken from the *Evangelist*, and no credit given—indeed, in several instances, inserted as *original matter*. Well, we

don't know but that it helps us more than to give the proper credit; for the *Evangelist* has such an extensive circulation now, that the reading, intelligent public will readily recognize the articles as ours, and the fact that some others use them, and try to palm them off on the public as their own, is highly complimentary to us. So we will just say to those editors who use our articles in that way, "Go ahead;' but if they think their papers circulate in States where it will not be known, they are much mistaken. They will find but few States where the *Evangelist* is unknown.

☞ We must, again, ask the favor of those making remittances, to give the Post Office of the person, or persons, to be credited. Sometimes one member of the family subscribes and another pays the agent without informing him in whose name the paper is sent; this compels us to write, or call attention to it in the paper, before we can credit any one. Friends, do, if you please, give instructions so that we may not make mistakes. We try to keep our books straight, but it is impossible to do so, unless instructions are plainly given.

☞ All letters on business with the office, should be addressed to CHRISTIAN EVANGELIST, *Fort Madison, Iowa;* private letters to Bro. Henderson, should be sent to *Canton, Mo.;* to the undersigned, *Fort Madisoa, Iowa.*

☞ Some agents have requested us to send them a prospectus for the *Evangelist.* We don't expect to send out a prospectus now. Use specimens of the work, instead of a prospectus.

☞ Some of the Methodist papers report a great falling off from Methodism in Ohio. The causes that led to it are not given.

☞ The brethren in Oskaloosa, Iowa, are building a house of worship of sufficient size to accommodate a large audience. They expect to complete it the present winter. A further description hereafter.

☞ The American and Foreign Bible Society, after opposing the action of the Bible Union for several years, has of late, through its friends, modestly suggested that the Bible Union should give the A. & F. B. S. the distribution of the new version when completed. The Bible Union declines complying with the suggestion, and the consequence is, the war against it is renewed. Strange world, this!

From the speeches and essays of the officers and friends of the A. and F. B. S. three or four years since, no one who had confidence in their sincerity would have thought that they could, under any circumstances, be induced to circulate the work of the Bible Union. What then must be the surprise of the public to find those opposers grumbling because the Bible Union will not comply with their demands? But the change is easily accounted for. Bible revision is gaining popularity daily, and that and the *dimes* is what the A. and F. B. S. desires.

☞ We accord to our new contributor, Dr. J. W. Cox, a hearty welcome. Let no one be deterred from reading his article on account of its length. The reader would be amply repaid for a careful perusal of it, though it were twice its present length.

☞ Several of our patrons, in Kentucky, Missouri, Illinois, Texas and Oregon, have expressed a determination "to patronize the *Evangelist* as long as it is published," or they capable of reading. This, instead of puffing us up with vanity, creates a stronger desire to serve the cause faithfully.

☞ "The Millenium of Labor," "Evening musings," "Intermediate State," "Letters from Jerusalem," "Our Country Becoming Catholicized"—will all be attended to hereafter.

☞ The *Ladies' Christian Annual,* by J. Challen, Philadelphia, Pa., stands deservedly in the front rank of the publications of the day. Though not a denominational work, yet it is designed to inculcate moral and religious sentiments. Terms, $1 a year in advance.

☞ The *Parlor Magazine,* by J. Jackson, Cincinnati, Ohio, has greatly improved, and the publisher promises additional improvements after the present month. The literature

of the *Magazine* is better suited to the taste of the religious community than most of the other "fashion plate" magazines, and it will be likely to receive a liberal support. Terms, $2 a year, in advance.

☞ The *Central Christian Advocate*, St. Louis, Mo., we regard as one of the best conducted papers belonging to the Methodist denomination. W. D. R. Trotter, editor. Terms, $1,50, in advance.

☞ We acknowledge the receipt some months since of a Discourse by Elder S. J. Pinkerton, Augusta, Georgia, but can not say much about it from the fact that it was loaned, or lost, before we had time to peruse it. Hoping it might be found, we have waited thus long before noticing it.

☞ ABINGDON ACADEMY, Abingdon, Illinois, seems to be in a thriving condition. A short time since the number of pupils was 80. A pretty fair beginning, we think.

☞ Eld. A. S. Hayden, of Hiram, Ohio, seems to lead the *van* in building up Schools. The Third Annual Catalogue of his School shows no less than 529 pupils the last term.

☞ The following notice of the *Hydropathic Quarterly Review*, though not coming fully up to our own views of its merits, is quite liberal for a physician of *another school*. *We* are not *ultra* in our views as it regards the Water Cure system, yet we must acknowledge that we feel somewhat partial towards it in the cure of some diseases. We invite our friends to call and examine any of our exchanges that they may desire to subscribe for.

D. B.

HYDROPATHIC JOURNAL OF MEDICINE.—This quarterly, published by Fowler & Wells, of New York, at $2 per annum, in advance, contains 192 pages of good reading matter, consisting of original articles on Hydropathic Practice, Reform, Criticism, Health, Physiology and Hygiene. We are no convert to one idea in the practice of medicine, but must say that the character of the Journal is eminently useful for instruction in health, physiology and hygiene, and of the great evil of indiscriminate drug-dosing. If it were more liberal in its philosophy, it might be useful to the medical profession.

A. M. STUYMAN, M. D.

OBITUARY.

BRO. BATES—With a sorrowful heart I communicate the melancholy intelligence that Bro. SAMUEL HELM has exchanged the field evangelical for one of repose beyond Jordan. He bade adieu to earth October 23rd, after a painful illness of some weeks. He died as he had lived—a Christian—and we hope to meet him at home in Heaven. This lamented brother was an exemplary Christian and an efficient evangelist. May his sleep be as sweet as his death was tranquil and triumphant. "Blessed are the dead that die in the Lord."

E. L. CRAIG.

Adams county, Illinois, Oct. 29th, 1853.

BRO. B.—Our little daughter, PRISCILLA E., aged 2 years, 4 months and 16 days, after suffering much from fever and inflamation of the bowels, fell asleep on last Monday night. She was an interesting child, and being our only daughter we loved her dearly, and hoped to have the privilege of raising her and enjoying her society hereafter. But our hopes are blasted, and we can only rejoice in the prospect that we can, if faithful, join her company where all tears shall be wiped away, and where parting is no more.

M. S. TRULLINGER.

Drakesville, Iowa, Nov. 2nd, 1353.

BRO. BATES—It becomes my painful duty to announce the death of Sister SARAH GASTON, consort of Bro. JAS. E. GASTON, who died on the 14th of October, 1853, at the residence of her husband in Abingdon, Ill., in the 38th year of her age. She had been a devoted Christian for 18 years, having identified herself with the people of God in the State of Ohio. The deceased was greatly afflicted for the last three years of her life, owing to a paralytic stroke of the left side. This sore affliction she endured with great patience. She talked much of death, but without fear or dread, and for some time seemed conscious of her approaching dissolution. Our beloved Bro. Gaston is left with five children (the oldest under 15) to mourn the loss of wife and mother. May the Lord grant that he may bear up under affliction, and yet be the instrument of much good in preaching the Gospel to the sons of men.

J. C. REYNOLDS.

Abingdon, Illinois, Nov. 18th, 1853.

THE

CHRISTIAN EVANGELIST.

VOL. V. FORT MADISON, IOWA, FEBRUARY, 1854. NO. 2.

[Four years since we published a series on "*The Intermediate State*," written by Bro. Chatterton, and the re-publication of the same being called for, we now insert No. 1. We regard the positions of the writer as not only tenable but incontrovertible; still, we should not publish articles a second time, were it not that our circulation has increased to such an extent, since their first appearance, that but few, comparatively, of our present readers have ever seen the essays. Moreover, Bro. C. will enlarge and amend the subsequent essays; and no doubt but *all* our readers will consider them well worthy of being read more than once.—D. B.]

THE INTERMEDIATE STATE—No. 1.

BY A. CHATTERTON.

What is the condition of souls between death and the resurrection? Are they conscious or unconscious? These are questions which, if not of the greater import, are frequently propounded; or, if not propounded, the mind is led to reflect, What shall be my condition after I drop this mortal coil till the archangel's trump shall sound? We would gladly aid any such in their investigations; but be patient with us, we have many points to notice, many objections to answer, such as would arise in different minds, and such as have been urged. Our intention is to take the word of no uninspired man on the subject. We aim to find what the *Book* says. But while it is the criterion, we feel thankful for the aid of master minds, whose investigations have, at least, led us in the way to better investigate the subject.

We should, perhaps, have said *spirit* instead of *soul*. As applied to man, it is more specific in its meaning, denoting the mind or inner

man. The word *soul* (Gr. *psuche*) literally signifies *life*. As, "He that would save his *life* (*psuche*) shall lose it." Figuratively, it is applied to persons, as, "Three score and fifteen *souls* went down into Egypt." "Eight *souls* were saved by water." The word again is used for the *spirit* itself. The spirit is called the soul—life—that is, the living principle. That it frequently has this meaning, is proved from the fact, that things are some times said of it, that are not true of the *animal life*, nor yet of *persons;* as, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—[Mat. x: 28.] After the death of the body there is no such thing as animal life. *Soul*, then, in this passage can not allude to that. It can not signify *person*, for it is contrasted with the body, and it requires both spirit and body to constitute a person. Spirit is the only thing that can live after the death of the body; therefore, the word *soul*, in the above example, is used for the *spirit*. Other examples of the kind will appear in the course of the essay. In this sense only do we use the word, while treating on this subject.

Preparatory to a full investigation, we present the following introductory proposition:

PROPOSITION 1. *The intermediate state is not one in which the righteous enter upon their final reward, or the wicked into their final punishment.* In other words, we have no evidence that the righteous at death are received into Heaven, or the wicked banished to their final abode. Proof: "For they can not recompense thee: for thou shalt be recompensed at the resurrection of the just."—[Luke xiv: 14.] "They that have done good [shall come forth] unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—[John v: 29.] "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from his goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. * * * * * Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—[Mat. xxv: 31–41.] The Apostle Peter speaks of saints as "begotten again unto a lively hope—to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed IN *the last*

time."—[I. Pet. i: 4, 5.] If, then, the reward of the righteous is to be received at the resurrection of the just; if they that have done good shall then come forth to everlasting life, and they that have done evil to everlasting condemnation; if the righteous are to inherit the kingdom, and enter into life eternal, and the wicked depart into everlasting fire, and go away into everlasting punishment, when Jesus comes to judge the world; and if the future salvation of the saints, and their reserved inheritance are not to be revealed till the *last time*, may we not conclude that the reward of the just, and the final doom of the wicked, follow the "resurrection of the dead and eternal judgment?"

But we may add to the testimony adduced: "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished."—[II. Pet. ii: 9.] "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them also that love his appearing."—[II. Tim. iv: 8.] The apostle did not expect to receive his crown till that day—the day of Christ's appearing—when all the faithful should likewise receive theirs.

"If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."—[John xiv: 3.] Not till he should come again did he promise to receive his disciples to himself. How beautifully this harmonizes with the language of of Paul, when speaking of the resurrection, "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—[I. Thess. iv: 16, 17.] The time when all saints, dead and living, shall meet the Lord, *ever to be with him*, is one, at the resurrection. David has not yet ascended into Heaven, said Peter at Pentecost; and Jesus, after his resurrection, told Mary he had not yet ascended to his Father and his God. Well, if David had not ascended there, and if Jesus did not, while death had dominion over him, can it be expected that any do or shall, at the hour of death, or before the resurrection?

Where are souls during this interval? is no more than natural to enquire. This we are not prepared to answer till we offer some reflections on the word, HELL.

It occurs twenty-three times in the New Testament, but not always with the same meaning. It is translated from three different words in the original, each having a meaning peculiar to itself. They are *Gehenna*, *Hades* and *Tartarus*. The first, *Gehenna* (vale of Hinmon),

occurs twelve times; in ten of which, with me, it denotes the place of the final punishment of the wicked, (we argue not this here,) and twice it is used figuratively. *Hades* occurs eleven times; in ten of which, in the common version, it is rendered hell, and once grave. *Tartarus*, rendered hell, occurs but once. (Of it we will treat hereafter.) We are now prepared to submit

PROP. 2. *Hades is the receptacle of all spirits during the intermediate state.* It never signifies the place of the final punishment of the wicked, and never should be translated hell. The word literally signifies *not seen*, and is rendered by Dr. George Campbell, *the unseen world.* But to the proof.

1. The soul of the Lord Jesus was there, while his body was in the grave. "Thou wilt not leave my soul in hell, (*hades*,) neither wilt thou suffer thine Holy One to see corruption," said David; and the Apostle Peter, quoting these words at Pentecost, said that David spake not this concerning himself, but spake of the resurrection of Christ, that *his* soul was not left in hell, (*hades*,) neither did his flesh see corruption."—[Acts ii: 31.] That soul, here, means spirit, is proved from the fact, that it is contrasted with the flesh or body; and that, in death, the animal life does not exist; hence, by the soul in *hades* can not be understood the body or animal life in the grave, as some allege. As for the flesh or body of the Lord Jesus, it was not consigned to *hades*, but the Book tells us it was laid in a sepulchre, (*nemeion*, not *hades*,) which was "hewn out of a rock."—[Mark xv: 46.] This word, *nemeion*, is the one denoting a tomb or grave; for example, "Jesus cometh to the grave," (*nemeion.*) "There met him two possessed with devils, coming out of the tombs," (*nemeion.*) This must suffice to show what word indicates the grave or receptacle of the body. The case is then made out. His soul, at death, was in *hades*, (the unseen world,) his body was in *nemeion*, (the grave.) Soul and body are not more distinct than the two words representing their abode during the interval of death. If another reason were wanting to distinguish *hades* from the grave or tomb, we would present this: The body is never said to be laid in *hades*, nor the soul to abide in *nemeion.*

We are not so well acquainted with the use of these words in the Old Testament, but feel certain, as far as we have examined as to their use, that such an example can not be found in the whole Book.

2. Justified spirits abide in *hades;* for Jesus said to the pardoned, dying thief, "This day shalt thou be with me." But Jesus went to *hades*, and therefore the thief did, for he was with Jesus.

3. Condemned spirits are retained there; for "the rich man in hell (*hades*) lifted up his eyes, being in torment," &c.—[Luke xvi: 23.

This was not after the resurrection; for then *hades* will be destroyed; but while the rich man had a father's house, and five brethren in the world. If then the soul of the Lord Jesus, and of the pardoned thief, and of the rich epicurean, were all in *hades* after death, is there not reason to conclude that it is the receptacle of all souls till the resurrection?

Another reason is drawn from the fact, that in the resurrection all are said to be redeemed from the power of *hades;* which could not be, were not all under its dominion; we mean all that die. This being demonstrated, and added to the proof before given, that *hades* is the receptacle of souls, not bodies, we arrive at a definite conclusion as to the truth of our second proposition.

The Apostle Paul, in speaking of the resurrection, I. Cor. xv: 54, says: "When this corruptible (body) shall have put on incorruption, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O! Death, where is thy sting? O! *Hades*, (improperly rendered grave here,) where is thy victory?" In the place where it is written, (spoken of above,) it reads, "I will deliver them from the power of *hades*."—[Hosea xiii: 14. When a promise then was made, that persons should be redeemed from the power of *hades*, and that a song of victory in triumph over it should be sung, we are taught not to expect its fulfillment till the resurrection morn; which shows conclusively that souls are under its power during the intermediate state. "But perhaps the apostle in the above text spake only of saints." Well, admit it. Then we turn to Rev. xx: 13, and read, "Death and hell (*hades*) delivered up the dead that were in them." That the wicked are included in those whom death and *hades* delivered up, is proved from what follows: "And they were judged every man according to his works. And whosoever was not found written in the Book of Life was cast into the lake of fire." This we deem proof sufficient, that righteous and wicked, all are under the power of *hades* till the resurrection, and that in the resurrection, all, both righteous and wicked, will be delivered from its power, and *hades* itself be destroyed.

Jesus conquered both death and *hades*, and now has power over both. This makes the resurrection possible. He, himself, claims authority over them in consequence of his own triumph. "I am he which was dead, and behold I am alive forever more, amen; and have the keys of *hades* and of death."—[Rev. i: 18.] Now, when the fullness of time shall come for the resurrection of all, it belongs to him to unlock both death and *hades*, and grant release to both body and spirit, and for saints to sing, "O! Death, where is thy sting; O! *Hades*, where is thy victory; thanks be to God who giveth us the victory through our

Lord Jesus Christ." Death, then, meets with its destruction; and there being afterward no such thing as a state of separate spirits, *hades* itself is destroyed—cast into a lake of fire. We are a "Hell-redemptioner," truly, as far as the word *hades* is concerned; but as for redemption from *Gehenna*—the lake which burns with fire and brimstone, into which those are afterward cast, whose names are not written in the Book of Life—the Book deposeth not; but teaches, "Let him that is filthy be filthy still."

FEMALE EDUCATION.

Letter Number 4.

My Daughter—From the abrupt manner in which my last letter concluded, in the middle of a subject, you may perhaps infer that I place but a very small estimate upon *memory*. If you have any such impression on your mind, I desire you to correct the error. Memory is one of the most useful, and at the same time one of the most improvable faculties of the human mind. A late, and indeed a beautiful writer, denies that there is in the mind any distinct faculty, which should be called memory. He thinks the term should be *Attention*. I can not subscribe to the theory—but I readily admit that memory mainly depends upon attention and *reflection*.

When I spoke to you of "over-taxing the memory," I simply intended to convey the idea that too much of the precious time of students is often wasted in learning the words of an author, without understanding the principle which he aims to elucidate and enforce. A person may have a very exact and very tenacious memory, and yet have but very little judgment. With such persons it is more easy to reflect than it is to reason, to compare and to decide. Such persons are good witnesses, but while we place great confidence in the fidelity of their memory, we rely very little upon the correctness of their judgment. Others, from habits of reasoning on all subjects, are frequently very forgetful of words and small circumstances, and yet seldom fail to arrive at very correct conclusions. The former class of persons regard the language of a speaker or writer, and generally take for granted all that is said or written, to be either true or false, without any inquiry into facts, arguments or conclusions. The other class examine the premises, scrutinize the facts, weigh the arguments, and form their own conclusions, without regard to the

conclusions of the author—and hence it is that men often become wiser than the author who is aiming to instruct them.

There never was an age when men did not know that a stone thrown into the air would, so soon as the projectile force by which it was carried upwards was overcome, again fall to the ground. Yet it has been but a short time since the cause of its descent was known. Newton might have committed to memory all the speculations of his predecessors, and still have remained ignorant of the cause. He no doubt tried the experiment, and the result soon convinced him that there were exceptions to at least one of the laws of matter. He witnessed an effect, and knowing that effects must be preceded by causes, he soon traced the effect back to the attraction of gravitation; and this discovery, seemingly very small, was the beginning of a new era in the philosophical world. We may, therefore, know something about a certain theory, and even be able to quote the exact language of its author; but unless we scrutinize the theory, question every position, and compare the theory and reasoning of its author with the theory and reasoning of others, the mere facts with which the mind may be crowded, will be of very little use. We shall ever be in doubt and uncertainty.

In ordinary matters we believe a fact, because a credible person has stated it, and in most things this is the best of all reasons for our belief; but in matters of science it is *no reason at all.* Good and very wise men have taught that the earth is the center of our solar system, and that the sun performs a diurnal revolution round the earth. Had not reason contradicted established theories, we should, to this day, have believed the same things. Then, in matters of science, take nothing for granted till you have tested its truth, and your own judgment has convinced you that it must be so. You will now, my daughter, be able to comprehend what I meant, when I said that the memory might be overtaxed, at the expense of the reasoning powers.

No one person can know every thing, nor is it indeed desirable that he should; but it is fully in the power of all to know much, and the manner of employing our time so as to enable us to gain the greatest amount of knowledge, should be a desideratum with parents, teachers and pupils. It is a subject upon which I have studied much; and after closely investigating it, I find myself very much in the position of the poet Simonides, who, on being interrogated by the tyrant Hiero, as to what is God, (*"quid Deus esset?"*) requested a day for deliberation; at the end of one day, he asked for two more; and at the termination of the two, he asked for four. The tyrant enquired of the poet and philosopher why he asked for such delay. He gravely answered, "Because the more I

study, the more obscure the matter seems;" and after much reflection, and many doubts and misgivings, I come to these conclusions:

That it is not the number, nor the diversity of your studies, nor the number of books you read, that can make you wise. Much more depends upon the *choice* of studies, and the manner in which they are prosecuted; and the selection of books, and the attention with which they are read, than upon the number or variety of either.

When a child first enters a school, its mind is like a blank sheet. It is ready to receive some impression from every thing with which it may come in contact. If the impression be a good one, it should be indelibly fixed. If it be erroneous or bad, it may be blotted out, but it takes time and effort to do so. It is a law of matter, that two bodies can not, at the same time, occupy the same space. So also it is a law of mind, that two different impressions can not be made at once; and although erroneous impressions often yield to the force of truth, it is always safest to avoid making impressions that should, afterwards, be blotted from the mind. Early impressions are generally the deepest and most lasting; and hence the immense importance of faithful and competent instructions in early childhood. Thousands are ruined by their first teachers and first lessons.

I have already warned you against undertaking too many studies at the same time. I now enjoin it upon you to undertake none, without a fixed determination to go through it, and to fathom its lowest depths.

Socrates and Plato, whose wisdom has been the wonder of a hundred generations, read but few books. Even Cicero, whose name is in the mouth of every child, and whose orations have triumphed over the criticisms of twenty centuries, and whose acquirements were more numerous than those of any other ancient, had not the advantage of the books that crowd the shelves of modern libraries and book stores. The number of books in that day was small. They were all in manuscript, and the cost of a single volume in his day, would almost purchase a library in our time. For these reasons, none but the most valuable books were read; and this small number was thoroughly read, understood, and their contents carefully treasured up. Therefore these ancients attained a degree of eminence among men, to which few moderns will ever arrive. They had not even that book which teaches us our origin, our accountability, and our final destiny; yet without the aid of Divine Revelation, and without any knowledge of the "TRUE GOD," so far as we know, save that which they derived from the contemplation of His works, these wonderful men were the most eminent teachers of that sublime morality, which illustrates, adorns and beautifies the doctrines of Christianity.

The question is sometimes asked, How did these men attain to such

eminence in learning? And men who find it easier to answer a question by denying its truth, than to explain a phenomenon which they do not understand, attempt to account for the fact, by affirming that they were only small lights in the midst of a dark age; and that their greatness more depended upon the ignorance of the men of their day, than upon the stupendous powers of their own intellect. I would not have you to hate any one; but I would have you to treat as an *ignoramus* any one who would make such an assertion. Socrates and Plato small luminaries! The tallest intellects of the 19th century bow with reverential deference to the authority of the "*divine old man;*" and Plato, who more than four centuries before the advent of the Son of God, demonstrated the immortality of the soul, was no twinkling star in a dark night. He was a bright orb in a clear sky. Cicero a *small* luminary! In a constellation formed of Clay, Webster, B. W. Leigh, Calhoun, Randolph and Lord Brougham, his luster would be greatly obscured; but in any other group, he would still be Cicero. Homer, Virgil and Horace are also small stars, whose light is only made visible by the surrounding darkness! Our best poets most highly esteem those efforts of their genius, in which they are able to imitate the pattern of these mighty masters. Pope gained more reputation by the translation of Homer than he did from all his other works; and Dryden, who ranks high among English poets, would have been forgotten, but for his translation of Virgil; and yet Virgil lost more than Dryden gained by the translation. Francis translated Horace into tolerable English verse, yet his book is so far short of the merits of the original, that very few who have ever studied the beauties of Horace, in his own language, have the patience to read the translation; yet these men are "small stars." Would to Heaven that we could see one to eclipse them.

But I did not sit down to inform you, my child, how great these ancients were. Your own reading has taught you that much. My design was to inform you how they became great. Socrates and Plato were philosophers. Philosophy, though not their only study, was their chief and absorbing study, and to understand, and teach it, was their business through life. Homer, Virgil and Horace were poets; Horace being a credible witness, they were "*born poets.*" "*Poeta nascitur non fit.*" Poetry was the business of their lives, and we know very little about them, except as poets. They cultivated the talent for poetry, to the exclusion of every thing else. Cicero was an orator, a statesman and philosopher, and we learn that he also had a talent for poetry. But his chief study was eloquence; and in that department he won his renown. In those days men studied one art or one science. Excellence was the result. In our day a gentleman or lady must be a whole *Encyclopedia*. Every one

who has ever read the Constitution must needs be a politician, and it is not uncommon to see, in the same person, a lawyer, doctor, preacher, statesman, farmer, mechanic, and sometimes poet too. This, then, will explain to you the reason why the ancients were better painters, sculptors, poets, orators and philosophers than most of the moderns. It will also show how absurd it is for one weak and finite mind, to aim at excellence in a dozen pursuits. With all a parent's love,

I am faithfully and affectionately, your

FATHER.

ADDRESS TO THE YOUNG.

One of the most beautiful and interesting features of our blessed Christianity, is its harmonious and admirable adaptation to all classes and conditions of human society. Designed for the redemption and salvation of the entire race, it would have been manifestly inadequate and incomplete, had it not adjusted itself, not only to all nations and all ages, but to all the varied relations, political, civil and social, in which man finds himself placed. Is it adapted to the king upon his throne? It circles the brow of the beggar in the dust with brighter diadems than princes wear! Is it suited to the demands of cultivated philosophers? It ennobles the mind of the ignorant and rude, with a profounder wisdom than Socrates or Plato knew! Is it intended for the *rich*? It enriches the humble *poor* with that which is worth more than all the gold of Ophir! Does it solace and comfort the *old*, as under the heavy weight of years he descends the steep of Time? It gently leads the *young* in the straight path of righteousness and peace! Angels earnestly desire to look into its hidden treasures—a *child* may comprehend its sublimest mysteries. Gabriel sought in vain to fathom the depths of that wisdom displayed in the redemption scheme. Timothy, in his *youth*, drew from the fountain of Truth that instruction which made him "wise unto salvation!" I shall need no other apology, then, for addressing myself particularly to the youthful portion of my readers, than may be found in this adaptation, as well as the authority gathered from numerous Scripture precedents and examples. Many portions, both of the Old and New Testament, are addressed specially to this class, which are at the same time benevolently designed, and beautifully adapted to their instruction and happiness.

Under all dispensations, particular attention has been bestowed upon the young. The interests, duties, and treatment of children, have ever occupied a prominent place in Divine legislation, and sundry precepts, statutes

and laws have been propounded and enforced, having special reference to their instruction, education and training; and in this course, the *religious* element was the leading feature. One of the most important laws in the decalogue, and the first to which a promise is annexed, is addressed to *children*, and every provision and arrangement in the organization of the Jewish economy, embraced this class. In the very opening of the New Institution, we meet with indications of the same wise and benevolent policy—"Suffer little children to come unto me and forbid them not;" and in the development of the details of Christianity, Paul affords us an explanation of this language, and enlarges upon the duty implied—"Ye parents, bring up your children in the nurture and admonition of the Lord."

I need scarcely stop to remark, that this policy is suggested and enforced by a correct understanding of human nature, and a clear conception of the best interests of the child. To the young, and especially the young man, character is every thing. Like credit in trade, it is the *capital* on which he is to operate in the great business of life. His success depends, first, upon the quality and quantity of this capital, and secondly, upon the manner in which it is managed and controled. He who each year adds something to the capital stock with which he commences business, and who constantly keeps his expenses and liabilities within his profits, need never fear the consequences of a commercial revulsion. So he who enters the arena of the moral world, with a *good character*, and ever and anon, sets here a brilliant, and there an additional luster, carefully seeing to it, that its original radiance is darkened by no blot or stain, need have no fear of the scathing ordeal of this life, or of that which is to come. As the final result of every business enterprise will depend mainly upon the *start* taken, so in a moral point of view will future usefulness, happiness and success, in a very large degree, depend upon the impression made, the principles imbibed, the habits formed, and the character established in the early periods of youth. These generally mark our course through life, and fix our destiny in eternity. No truer aphorism was ever uttered, than,

"As the *twig* is bent, the *tree's* inclined."

As is the *youth*, so *will be* the *man*. Give me the leading, prominent characteristics of the *stripling*, and I can safely undertake to write the history of the *veteran;* and in so doing, to insure accuracy and fidelity, I have only to keep in view a well known, and uniformly acting law of nature—"Whatsoever a man sows, that shall he also reap: he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." As reasonably may you expect the bramble to produce olives, or the thistle to bring forth grapes, as to expect vicious principles and habits to bring forth virtue and righteousness! How important, then, that the impressions made in youth be good; that the principles be pure, the habits virtuous, and the character such as the searcher of all hearts will approve: and especially how important that the foun-

dation of *every* character be laid in the unchanging principles of piety and godliness!

The first consideration I would suggest, as urging to the formation of early habits of piety and righteousness, and also as affording encouragement to the undertaking, is based upon the invariable operation of the laws of mind. That the mind, in *youth*, is infinitely more susceptible of moral and religious impressions, than after it has matured, in the familiar contemplation of wickedness and vice, no one who takes note of the development of character has failed to observe. Then the mind is tender and plastic, the sensibilities are delicate, the perceptions are acute, the moral discrimination unimpaired by sin, and the mould of godliness may be easily impressed upon it. The *twig* is young and pliant, and may be readily turned in the direction of truth and righteousness; and as the leaf and flower gradually unfold, first impressions may be made deeper, and still deeper, until the fruit of an earnest and consistent religious life is secured. But if youth is the season most favorable for *good* impressions, it is very obvious that it affords equal facilities for the cultivation of bad habits. It is as easy to make of the plastic clay, a vessel unto dishonor, as unto honor; so that our argument on this point is two-fold, and ought to have double weight. Let parents who are disposed to discourage the early profession of religion, on the part of their children, take heed to this solemn truth. Let them ponder seriously the fearful responsibility they take upon themselves, by placing even the *slightest* obstacle in the way of their approach to God! Do not forget that the impression you thereby make upon the mind of your child, in regard to your own estimation of the value of religion, may never be effaced, and in the time to come, may interpose an insuperable barrier to his salvation! As the heart familiarizes itself with sin, in its various forms, it naturally becomes hard and callous, and, indurated by the contact, it loses in a large degree those tender and delicate sensibilities with which it was originally endowed. Sin, from long familiarity, gradually loses its hideous aspect, and odious features, and even if we do not indulge in its actual *practice*, we witness its perpetration with feelings of comparative indifference. Is not this illustrated in the slow and gradual advances generally made in transgression and crime? He who in his early youth would tremble like an aspen at the simple *thought* of sin against God, unless this abhorrence is cherished with a careful hand, may, in his riper years, ruthlessly, and without one lingering feeling of remorse, plunge his dagger to a brother's heart, feast his eyes upon the clotted gore, and find a fiendish delight in the agony he has inflicted! Such being the necessary effect of habitual sin, how careful ought we to be to resist its first approaches, lest we become entangled in its snares, and destroyed in its destruction! And how careful should parents be to shield their offspring from every possible temptation to sin, and throw around them every legitimate influence to lead their early steps to the Cross of Christ!

Before the settled and permanent habits of life are formed, and before

they attain that fixedness of character, which age and experience alone can give, youth are so universally exposed to a thousand temptations and besetments, that meet them on every hand, that wisdom would admonish them, at an early day, to throw around themselves every possible protection and restraint. As you would shield the young and tender plant from the scorching rays of the summer's sun, or the chilling blasts of the winter's wind, so ought you to protect the young heart and conscience from the vicious influences of temptation and sin, more to be dreaded than either summer's heat, or winter's cold. The store of evil influence is meeting us from every point of the compass, and more paralyzing and destructive than the deadly sirocco, it is sweeping on its resistless course in every direction, leaving everywhere the marks of its desolating progress. The protection so much needed, and which safety absolutely requires, the facts, principles and promises of Christianity alone can give. Here the young mind may be fortified and clothed with an indestructible armor, which alone can resist the inroads and attacks of sin, and ward off the fiery darts of temptation.

The obstacles to be surmounted, in advanced life, growing out of a large accumulation of the perplexing cares and interests of the world, and in which we almost necessarily become entangled, are incomparably greater than those which oppose us in the early spring time of life. This solemn fact affords another reason for the frequency with which the Scriptures admonish us to "remember the Creator in youth," and ought to be regarded as a powerful incentive to an early consecration of ourselves to God. Each passing day fearfully diminishes our chances for salvation, and increases, by a most alarming ratio, the obstacles and embarrassments which hinder our return to God. In all practical affairs, experience is the best teacher, nor ought its voice to be unheeded in providing for the interests of the immortal soul. Consult this and you will find the fact demonstrated, that the longer we postpone the period of our surrender to God, the greater will be the difficulties, and the less surmountable the barriers that lay in the way of that important work. Recur to the experience of every man who has spent the flower of his days in the service of sin, and with many a mournful regret, and many a sigh of self-condemnation, he will confirm this truth, and warn you, by his own melancholy example, not to trifle away the precious season of youth. Nay, brief as it is, recur to your own experience, and honestly answer me, Do you not find it more difficult *now*, to cherish serious thoughts and solemn feelings, than when first you were awakened to a sense of your duty? Do the great themes of death, eternity and judgment make the same impression on your minds, which they once did? And ought you not to fear that you may be fast going in the way of those whose hearts grew harder and harder, until finally they were given over to reprobacy of mind to be damned, because they took pleasure in unrighteousness! O! most solemn thought! And how rarely do we stop to reflect, that the issues of life and death are involved in it! How few, comparatively, of the vast multitude who have gone down to the grave, have been known es-

sentially and radically to reform and turn to God, after they had passed the meridian of life! True, even *then*, there is no *insuperable* barrier, for through the mercy of God, it is never impossible to return to him, while life lasts; but so serious have the difficulties and hindering causes become, that but few have courage to surmount them.

Let the young beware! The golden sands of life are fast passing away; the precious moments of youth are speeding rapidly to eternity, bearing their burden of unrealized hopes and unimproved opportunities to the judgment bar of God! Let parents beware! God has committed an immortal trust to their hands; let them prepare to respond to his faithful and just requirements! Let the *old* beware! Let *all* beware! Forget not that in youth, manhood, and old age, we are equally liable to the fatal ravages of disease and death; and whether young or old, let us "remeber our Creator, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

LUCAS.

From the Christian Age.

FROM JERUSALEM MISSION.

MT. OLIVET, August 10, 1853.

My Dear Brother Burnet—Through the kind providence of the Lord, I am again permitted to address you, under circumstances of great mercy.

All Syria continues in a very disturbed state, as well on account of the petty wars raging between the different tribes of Arabs, as in anticipation of war with Russia. But the Frank portion of the population are in less apprehension about such a war than when I wrote to you a few weeks ago. However, we know not what a day may bring forth, even in the land where manners and customs change not; and as for myself, I look for any thing rather than a long continued state of peace and security.

The American nation seems to be regarded by the generality of Turks and Arabs, as rather an insignificant, disorganizing kind of people, inhabiting a patch of land way down towards sunset somewhere; but owing to several recent occurrences in the neighboring ports of the Mediteranean, "the stars and stripes" are becoming more favorably known of late. Capt. Ingraham, whom I had the pleasure of meeting at Jaffa a few months ago, has several times rendered valuable service to the cause of civil and religious liberty in this sadly benighted and oppressed part of the world. Our excellent Consul General at Berout, (J. Hosford Smith, Esq.,) has also done good service to the cause of suffering humanity in many instances, by a firm and decided maintainance of right, in defiance of tyranical assumptions of power by oppressors. The

Consuls of the various European powers residing in Palestine, are exceedingly lawless, and rule their subjects with a rod of iron, as I have several times had occasion to witness of late. The Austrian, Prussian, French and Sardinan Consuls—all of whom claim to be special guardians of Romanism and the "Holy Shrines," have peculiarly signalized themselves by such usurpation of power. The British Consul, having attempted most unwarrantably to shield his dragoman from a faithful compliance with the Pasha's decree, and his own written obligation, to refund the money for which he stands defaulter, on account of Wady Farah, Mr. Smith has felt constrained to report his shameful conduct to his superiors at Constantinople, and will doubtless soon receive an order to coerce its collection.

You will be grieved to learn that there have been several retro-conversions of late, from Christianity to Judaism. A fiery zealot who has made trial of almost every religion of America, from Quakerism to Mormonism, has lately returned here as a missionary from the Jews of the United States, and has already won over at least two members from a certain long established Protestant mission; and has a goodly prospect of making a few more proselytes of the same sort. But most of the different forms of Christianity now represented in Jerusalem, are so strongly spiced with Judaism, it is no great marvel that the lost sheep of the house of Israel should stray off to the Synagogue, in quest of the unalloyed article which they *know* was at one time of divine prescription. To say nothing of those who profess to have received direct revelations from Heaven, in favor of the Jews, of whom there are several hereabouts, there are those here of very high Christian pretensions, who are so enamored of everything Jewish that they virtually become Jews themselves, in order to induce the Jews to embrace Christianity, if such I may call the profession of most of these communities—Protestant though some of them be, *professedly*.

The attempt of the C. M. S. to establish a school at Bethlehem, upon the ruins of that of ours, which he so clandestinely underminded, has proved a most signal failure—chicanery and buck-shishing to the contrary, notwihstanding.

The Artas matters having been all referred for settlement to the patrons of the enterprise in the United States, a decision has been returned entirely in favor of the American party, and adverse to Meshullam and the British Consul; but the latter personage utterly refuses to enforce the compliance of his protege with the terms of the decision, though bound by written obligation under the joint sanction and authority of the seals of the United States and Great Britain to abide it! The small remnant of the American party have gone to Jaffa to resume the experiment in one of the rich gardens of its delightful suburbs. Miss W. who has been so long co-operating with them has also removed there, and has suffered somewhat from ill health.

The difficulty of earning a living in Jerusalem, great at all times, but now considerably enhanced in consequence of the light rains of last season, and the existence of surrounding wars, is severely felt by many, and particularly by such as do not profess an accredited orthodox religion. In consequence of this and the persecution jointly waged by Ec-

clesiastics and Consuls, several other members of our Church have been compelled to move away to some more tolerant and thrifty place. Two of the Roman Catholics whom I baptized were arraigned before their Consuls as the priests became aware of their baptism, and peremptorily ordered to leave the city and return to their native land under heavy penalty—their original passport being either withheld or mutilated, (and their renewal refused,) in order to compel them to do so! To understand how such things can be done, even by European powers on Asiatic soil, you must know that a Consul in down trodden Palestine is virtually "King in Joshuron!" In two or three of these cases I wrote a respectful but vigorous remonstrance, requesting to be informed of the occasion of such an unwarrantable procedure. But being referred to the priests, argument and resistance were found alike unavailing, and they were forthwith compelled to leave! One of them proving a little refractory on reaching Berout, was actually carried on board a steamer for deportation to Austria; but the prompt and energetic interposition of our faithful Consul General, backed by the presence of a twenty gun ship, secured his liberation. Opposition to the truth of Heaven is both high and low; but I greatly prefer these high-handed and above-board measures, to the species of *low* means that were resorted to, in relation to two very interesting converts whom I had the happiness of introducing into the kingdom since the date of my last communication. They traveled all the way from the interior of Europe to the Holy City, for the purpose of ascertaining whether there is in reality such a thing as pure religion to be found on earth; the one a Jew, the other a Gentile. They both received tempting offers from certain soul-trapping institutions here, (which for the present I forbear mentioning,) were admonished of our heresy in teaching that immersion only is Christian baptism; that a person can become a Christian in a few days or even hours, without undergoing the usual routine of three years' chatechismal indoctrination, etc., and strongly advised to have nothing to do with us. But having come so far, for the sole purpose of investigating so important a subject, they determined at all hazards to hear and judge for themselves. Need I inform you what the result was! Sincerer converts I think I have never seen, and great indeed is their peace and joy in believing and obeying. In order that you may become the better acquainted with some of our trials and wants, I would like to apprise you more fully of the ways and means resorted to for the purpose of alluring these earnest inquirers away from the truth; but it is excessively disagreeable to speak of such things, even in the most general way, and I am glad to plead want of room in apology for saying nothing more about the matter.

All desire to unite with me in expressions of sincerest greetings to sister Electa, as well as "the Elder," whom we all can but love in the truth, though not enjoying the pleasure of a personal acquaintance. O! that all the dear brethren would commend the interests of the mission to the God of missions and of grace.

Most sincerly, yours in the Lord,

J. T. BARCLAY.

ROMANISM AND PROTESTANTISM—No. 1.

I will state a few facts for the consideration of your readers. 1. There is a conspiracy among the European governments to subvert the liberties of this country, by means of Roman Catholic emigration. 2. There is a fixed purpose on the part of the Jesuits and the Papacy to subject the world to the iron-yoke of the *Man of Sin—the Son of Perdition.* The most deadly of all the foes of Christianity is at the gates of our citadel, and our *sentinels are asleep.* The alarm has been sounded again and again, but who heeds it? Seceding Catholic Priests from Rome, from Maynooth, Ireland, from France, from America, all, all have cried aloud, but all in vain! Nothing but powder and ball will awake Americans, and even while Philadelphia is slaughtered, the people of the surrounding country cry, "It is only Philadelphia; that does not concern us." What is that us? 4. About three centuries ago, the Papacy lost from her communion nearly all the German States, Sweden, most of the Swiss Cantons, Prussia, Great Britain, and much of her influence in France. This field Protestantism seized and maintained as her own. The United States was then a wilderness. *How is it now in Europe?* Prussia and Germany, except a small remnant, are reabsorbed by Rome, or seized as the lawful prey of Rationalism or Neology. Switzerland, the home of Zuingle and Calvin, is already claimed by the Jesuits. France, stained with the blood of the Hugernots, barely gives toleration to the solitary Protestants, in a sort of half-stifled expression of the great Protestant doctrines. So that of all Europe, Great Britain alone remains the *Political and Moral Bulwark of Protestantism.* We shall, therefore, with the greater interest, walk about her, count her towers, number her bulwarks, consider her palaces, that we may tell it to *this generation.* If Great Britain fails the cause of God, as developed in the Protestant monument, humanly speaking, all is lost to that cause. England has been, and is still, a mighty barrier and shield to the United States, against the encroachments of Rome, and the open triumphs of Infidelity. England has nobly withstood the mighty shocks which have convulsed the world, both from Infidelity and Popery, and has been a shield to the United States. She is the heart from whence the vital current of Protestantism has been sent forth to flow over the earth. She is the great power, which, considered as a political organism, more than any other, controls the destinies of the world. What then is the condition

of the heart at the present time? Are its pulsations vigorous and healthy? or do we everywhere find symptoms of weakness and decay? In 1814, the end of the Pope's French captivity, and the year of the restoration of the order of Jesuits, by the Pope, there were in all England only 44 mass houses—Catholic Chapels. In 1830, there were 497—in 16 years 453 Catholic places of worship were erected. And this exclusive of the Abbeys, Monasteries, Nunneries, and Seminaries, which were established in the same period. In 1829, the Catholic emancipation bill was passed, which opened a new era to Rome. The following is the number of the chief Roman Catholic persons of influence in the United Kingdom:

Roman Catholic Peers and Representative Peers,.....	21
Roman Catholic Baronets,.....	23
Roman Catholic gentlemen of large property,.....	50
Roman Catholic members of Parliament,.....	40
Roman Catholic Bishops in England,.....	4
Roman Catholic Bishops and Coadjutors in Scotland,.....	5
Roman Catholic Bishops in British Colonies,.....	23
Roman Catholic Arch-Bishops in Ireland,.....	4
Roman Catholic Bishops in Ireland,.....	23

If the Emerald Isle were a mine of gold, under the present system of Papal extortion, poor Ireland would still famish. These Priests coin money out of the Irish heart. What does poor Ireland do? She supports a hierarchy of 27 Bishops, with all their Priests and Curates—and she supports them comfortably. The Clergy in Dublin alone receive $875,000. She sends yearly to the Association for the propagation of the Faith, $40,000. Whence does all this money come? I answer: It comes out of the Irish heart. In what light Catholics themselves view the influence of Her Majesty, Queen Victoria, the following toast, at a public dinner given to the Hon. George Spencer, a convert from Protestantism, in December, 1838, will show: "Her most gracious Majesty, Queen Victoria, persevering in the course which she has commenced, may she reign long in the hearts of a grateful and loyal people." The very next toast was by the Chairman, in an impressive and appropriate speech, proposed, "His Holiness, Pope Gregory XVI—may his paternal heart be gladdened by the re-conversion of our country, the Isle of Saints."

Our statistics reach only to 1839. Fourteen years have elapsed since that time, and Romanism has kept pace with the time. Her doctrine (the Church of Rome's) regarding of oaths is—*However, let them be ever so valid, they can be relaxed by the Church.* The motto of Rome is now, and has been for ages, that no faith is to be kept with Heretics—(Protestants or Christians). What then is a Catholic oath worth? Not a straw.

The inferences from these facts are: First—That England is becoming Catholic as rapidly now, as she was once converted from heathenism to Christianity. Secondly—That if it were not for infant sprinkling there never would have been a Catholic Church, nor a Pope would not have been born. Infant sprinkling is the ground and pillar of the Papacy; and all the old Reformers said it was the mark of the beast, spoken of by John in the Revelation, put in the forehead of the child. What other mark was ever put in the forehead save sprinkling? Thirdly—Let every Protestant keep his children from these Papal Schools, as he would from a pit or plague. Every Protestant child that goes to these schools is made an Infidel in Protestantism or Christianity. Let Protestants double their diligence to check this moral pestilence. In the Sixth Provincial Council, held in Baltimore, May, 1846, they resolved to withdraw their children from the Public Schools in the United States, because these schools are *places of Proselytism, of Infidelity, and of immorality.* They attempted to carry out this decree last May, in Cincinnati, Ohio.

Wake up, Protestants, wake up; wash your faces and come to Books. More hereafter. JACOB CREATH, JR.

Marion county, Missouri.

EVANGELICAL FAITH.

Can a disobedient man be Scripturally regarded as an evangelical believer? is a question, which, when intelligently and correctly answered, will lead to the determination of a controversy, which has long agitated the Christian world. If implicit trust, reliance and confidence, which are equivalent to, and imply obedience, are to be regarded as essential elements of genuine faith, then, although the style may not be strictly correct, because not Scriptural, may we safely admit the doctrine of "justification by faith only." And indeed it is obvious to the most careless reader, that in this sense, and this alone, did Luther, and the early Reformers employ the word faith, when they struggled so successfully against the Popish doctrine of justification by means of *penance*, and other *meritorious works.* But, if faith be regarded as consisting *simply* of the assent of the mind to truth, a mere intellectual process, then will the *obedience of faith*, or *submission* to the ordinances of the Gospel, become indispensible to justification, and the doctrine of

"justification by faith only," will be found wholly untenable, because opposed to plain revelation. So that our recognition of the great distinguishing doctrine of the Reformation depends upon whether we regard *faith* in the former or the latter of these lights—whether it consists simply in an act of the *intellect*, or whether it involves, in addition to the assent of the judgment, also the will, the affections, and the life? This last, most unquestionably, accords with the prevailing usage of Scripture. Our Savior unequivocally asserts, upon divers occasions, and in divers manners, that, "he that *believeth* on the Son, hath everlasting life." But he also teaches upon other occasions, with equal clearness, that an *obedience* to the commands of the Gospel is *essential* to salvation; thus forcing upon us the inference, that in *his* use of the term *faith*, he includes both the consecration of the *heart*, and the *life* to God. Thus the solution of the inquiry with which we set out, seems easy and natural; he who withholds his obedience to God, can not in any proper sense of the term, be represented as a *believer*, whatever may be his intellectual perception of the truth. This view of the subject strikingly corresponds with our experience and observation of the most ordinary principles and motives of human conduct. The sentiment of self-love, which enters into the moral constitution of every rational man, begetting the universal desire for happiness, forbids any other conclusion than, that intelligent and reasonable men content themselves in a life of sin and transgression, simply because they fail to *realize* the truth of Christianity, and that their best interests are to be promoted, and their highest happiness found, in the path of religion. That beings who have been ennobled and exalted with the divine attributes of reason and conscience—men who feel glowing within them an immortal spark, an inexpressible longing, an insatiable desire for something that all the wealth and luxury, all the pleasure and fame of earth can not satisfy, should habitually live in sin, is a problem that can only be solved by the supposition, that some strange infatuation has blinded them to an appreciation of their highest interest! For surely if men are *really* convinced that their interest lies in a certain direction, if insuperable difficulties do not hinder, they will not hesitate to pursue it. Hence the philosophical axiom of the Savior—"Where your treasure is, there will your heart be also;" and to carry out what the Great Teacher evidently intended—"Where your heart is, thither will your foot-steps tend." He has here simply stated, in very plain language, that law of human nature, which impels us to *desire* happiness, and *seek* its attainment.

I may here be met with the objection, that "almost all men, in a Christian country, admit the excellency of the Christian religion, and the superior enjoyment it affords; and yet so many thousands live in the

constant neglect of its precepts and authority." This, however is no *real* objection to the assertion, that all *rational* men will pursue that which seems to them, for the time being, to promise the greatest enjoyment. If men do not become religious, it is because they *imagine* they can be happier in some other mode of life. To assume otherwise, is to bring man down from his elevated position as a rational intelligence, and degrade him to a level with the brute. It is readily admitted, that we may *fancy* ourselves believers in the hopes, and promises, and enjoyments of Christianity, but unless the life and actions correspond to this faith, we may safely conclude, that "our hearts deceive us." A mere intellectual perception of the truth of religion, and a beautiful speculative theory of its enjoyments and its infinite worth, is not equivalent to *evangelical faith*, nor does it necessarily involve the affections of the heart. We cherish many a philosophical speculation, that is as dead and lifeless as a stone—that exercises no influence upon the will, no power over the heart, and no control over the conduct. Of this sort, is much of that which is very unscripturally styled, *Christian faith*. *True faith*, although founded upon an intellectual apprehension of the object of it, not only enables us to *perceive* the truth, but also to feel and realize it, in all its power and influence upon the soul; and it is only when the truth is appropriated, and incorporated into our being, and, to speak in strong language, becomes a part of our intellectual and moral life, that we can truly say, we *believe*.

The legitimate office, and natural result of genuine faith, is to purify the heart, eradicate the love of sin, break the stubborn will, overcome enmity to God, and revolutionize the entire man: in a word—to make a "new creature." And shall we admit, that *he* exercises *true* faith, who delights in sin, revels in iniquity, and despises the God who made him, and the Savior who died to redeem him? Such a supposition is contradicted by the whole tenor of the Bible. The Jews *professed* to believe in Moses; but said the Savior, had you believed Moses, you would have obeyed him, and believed me. But their practical rejection of Moses, and his institutions, was proof clear as Holy Writ, that though they had a kind of hereditary faith in the Great Lawgiver, their pretense was false, and they did not really, practically believe in him. Thus also may we affirm, that faith in Christ as a historical personage, or in Christianity as a beautiful system of philosophy, although better than no faith at all, is not that faith which saves the soul. Notwithstanding the faith of the Jews did not lead them to *obey Moses*, and acknowledge Christ, yet they had faith enough for their condemnation. "This is the condemnation, that light has come into the world, and men love darkness rather than light." And though our faith may not lead us

to embrace Jesus as the Son of God, yet such as it is, it lays a foundation, quite broad enough for our guilt in rejecting him!

We may, then, rationally account for the very general neglect which Christianity receives at the hands of intelligent, well-meaning, and conscientious men, by the fact that they do not *really believe* the solemn truths of our holy religion. Tell me not that a man of sound mind can fully realize all the sublime realities developed in the Christian Revelation, and utterly disregard them! What are the grand themes which the Bible brings to our contemplation? It treats of God and his Providence, his infinite Wisdom, his limitless Power, his inflexible Justice, and his unspeakable Goodness! It opens up to man the alarming realities of his own sinful nature, and his utterly ruined and undone condition! It portrays, in most vivid characters, the love, the sufferings, the agonies, and death of the "Man of Sorrows"—the immaculate Son of God, for our redemption from the thraldom and miseries of sin! With a pencil of light it paints the beatific beauties, the celestial joys, and rapturous delights of the Paradise of God—the saint's everlasting rest—and, with the same faithfulness, unfolds the torments, and miseries, and wailings, of the dark, dolorous regions of everlasting woe! And is there no power here? No attraction? No moving energy? No streams of influence, sent forth to twine about the sinner's heart, and draw him from the dark mazes of earth, to a place of safety and repose? Is there nothing here to alarm or inspire hope? Nothing to soften, subdue and prostrate the rebellious soul in the very dust of humiliation and penitence before the Cross of Christ? Why, then, wherever this Gospel is proclaimed do not sinners come flocking home, "like doves to their windows?" Ah! let the Savior answer—"*All men have not faith.*"

If disobedience to the Gospel, then, results so obviously from the want of evangelical faith, how is the difficulty to be remedied? Let every Christian seriously revolve this inquiry! We want more frequent exhibitions of the great fundamental, converting facts of Christianity, and the evidences upon which they rest. We want, on the part of our ministers, more earnestness of purpose, more devotion, more self-consecration, and more single heartedness in the work to which they have been called! We want more powerful, and searching, and burning appeals to the heart, and the conscience! And more than all, we want a more faithful and living exemplification of the reality, the beauty, the power, and the worth of our blessed Christianity, in the lives of those who have embraced it, that if "one come in who believeth not, he may be convinced of all, and falling down upon his face, may worship God, and report, that *God is in us of a truth!*" LUCAS.

REPLY TO "ILLINOIS."

BRO. BATES—Again it becomes necessary for me to write a few lines for the *Evangelist*, and I would rejoice if I could write under different circumstances. Our anonymous brother of the "Sucker State" has written an article, which I consider beneath the dignity of the Christian ministry. There is a malicious spirit exhibited in it, which illy becomes even one who will openly assail a brother, and then hide his face behind a *fictitious title! He does not even condescend to call me brother in the whole article!*

He seems to be perfectly horror-stricken at the idea of a CHURCH during the Patriarchal Dispensation! And now, *if he pleases*, I would respectfully ask him what HE would call that system of family worship, that association of people worshiping God, according to Divine Law, during the Patriarchal Dispensation? Or does he suppose that God left man for 2500 years without law, and hence without government! All that I intended to convey by using the word *Church*, as connected with the Patriarchal Dispensation, was, that there was then an assembly of persons who worshipped God: and I was fully aware that that assembly was a family. Our brother, I perceive, has become excited on the subject of infant membership, and being excited, he has become so straight that he leans over the other way, and like a ghost hunter, thinks he sees what is not there. Hence he asks, "Does he not teach that the Church was entered by natural birth?! and consequently was filled to a great extent with infants!" Look here, my dear brother, do you not say that natural birth is indispensably necessary in order to enter the Christian Church? Be sure you do; for a person must be born before he or she can be born again. And now would I be treating you justly should I say that you believe that natural birth is one of the initiatory rites of the Christian Church? You answer no. Then how have you been treating me? I fully believe that under the Patriarchal Dispensation there were no public rites by which a man formally entered God's Church, or became one of God's people; and hence, wherever a family assembled under their Priest, they had a right to worship God. Hence I said that all that was required, was natural birth; and as all had been born, all had a right to worship God and expect the blessing. Bro. Campbell expresses my views on this subject more concisely than I could do, on the 133 page of the *Christian System*. He says, "There was, during the long

period of this family institution, no community separated from the world larger than a single household—no public altars—no temples—no established order of public teachers—*therefore there was no initiating or separating institution.* There was no *circumcision* for the *infant*, nor *washing of regeneration* for the instructed. These institutions of latter times had respect to public professing communities; and, therefore, for two thousand years there was no initiating rite or ordinance amongst men."

In his remarks with regard to the Jewish age he says that "the difference between the Doctor (Rice) and P. H. M. is, that the former contends for circumcision only, the latter for a birth of flesh and circumcision, as the door of entrance into the Jewish Church." Here it is easy to perceive that he is *excited*, or that he is willingly misrepresenting, or else that he is ignorant of the revelation of God. First, let me remark, that persons stood in different relations; some were native born, others were proselyted, since the Jewish religion was a national institution. A native born citizen had God's mark placed on him at the age of eight days, and those who came in from any other nation must needs be circumcised. And in order for a man to belong to God's nation he must do more than be born, he must receive God's mark. But still, according to my previous showing, it is a misrepresentation to say that I make the natural birth the door into that Chuch. Moreover, our brother says that I make circumcision the door into the Jewish Church. He would much oblige me if he would be so good as to tell me how he found that out. He seems disposed to put words into my mouth, but he must butter them much better before he can get me to swallow them. I have not been writing about *doors*, and all that low, underhanded cut about males and females entering Churches is entirely gratuitous, and only serves to reveal to us the spirit of the author. But hold, says "*Illinois*," did you not say that under the Christian dispensation God requires faith, reformation and a second birth? I did—and I say so still—but now will you affirm that faith, reformation, or baptism, or all of them combined, constitute the door into Christ's Church. If you do, then we close in for battle; but if you do not, then why call me sectarian, and unceremoneously scourge me for what I do not believe, and never have written or taught. And now, hoping that I am understood on these points, I wish to say to my beloved brother, that in the fear of the Lord, I have been striving to benefit my race, and advance the cause of my blessed Redeemer: moreover, I am young, and hence inexperienced, and if you think that I have strayed a little from the track, you have taken the wrong course to benefit me in the least. If you wish to move me, you must reason, instead of using big assertions and hard

sayings; and withal, striving to make my language mean what it was never intended to convey, and what I never did and hope I never shall believe. Besides that name "Illinois" looks very bad to me. If you are not ashamed of your productions, put your name to them and let people know who you are. You assail me as a person known to the public, and then hide yourself, at least, from the great body of the people. There are a few, who are well acquainted with your style, who feel very certain as to the author. If I am not much, very much mistaken, I have, with delight, heard you preach when I was a mere boy—I have long cherished you as an old and tried friend; as an efficient and beloved teacher in Israel, and as an esteemed brother in God's family, and you may hide your name, your manner you can not.

And now, in conclusion, if you desire a fair, friendly and Christian investigation of any of the great principles of religion, for mutual instruction and edification, I am with you. But if we must battle each other as though we were enemies, I wish to remain silent.

P. H. M.

Abingdon, Illinois, Nov. 5th, 1853.

EVENING MUSINGS.

"There are sweet young voices stealing
Softly on the evening air,
Little, graceful forms are kneeling,
Little hands are clasped in prayer."

The wild wind is calmed to a zephyr mild. The rolling thunder, that wakes slumbering nature, and makes the welkin ring, has died away in the untrodden domains of space. The fiery tongues that leap from the sable cloud have found a home and no longer braid the horizon. Nature is resuming her wonted glory; and beauty and grandeur are enthroned on the vault of Heaven. How like the passions of men has been the strife of the elements. The fair face of nature has been veiled, while the forces of the storm spent their fury in mid-air. Man lifts his puny arm against his fellow, and the demon of hate seems enthronened on his brow, and *mercy* kneeling at the shrine of *innocence* drops a tear for the fallen. Where now rest the wheels of the storm? Where now sleeps the glare of the lightning? Where is the power of man? A voice from *truth* and *love*, whispers, "in the power of God."

Turn now to another picture. What meaneth those golden rays that

tinge the West? The sun is seeking his bed. Reluctant to leave the earth, his departing rays kiss the azure East, and bathe the fevered brow in a flood of glory. As he swings in the horizon, I look up and adore the God who holds that orb in his appointed way. He is gone. Can mortals know the ways of God? Can flesh tread the paths of the undying spirit? No—but revelation proclaims, "mortality shall put on immortality"—this decaying flesh become unwasting. Like the sun that just bade us good-night, man commences his earthly way. In the morning he sheds a tempered ray, but as he ascends his power increases, till he finally sets beneath the wave. So with the Christian man. But as the sun sets to shine anew on the coming morrow, so the Christian dies to shine anew in eternity.

Night is now upon me. A new scene of thrilling interest is now being enacted. The moon, duteous handmaid of the sun, moves majestically in her way. Like woman, the helpmeet of man, she modestly rules in the absence of her lord—borrowing her glory from him, she lends him a charm of beauty, but assays not to eclipse his power. Her lord domineers not over her, but partakes of her charms in lending his own. So should "the lords of creation" move amidst their radiant *moons*.

Those smaller orbs; what shall we compare you to? Children under the care of their mother. Ah! yes, 'tis the smiling face of the mother that lights up your own countenances. 'Tis the gentle ray reflected from her that you emit. Beautiful children! How like the pure being that nestles in her mother's bosom! Yet that being is destined to endure the ills of this sinful world, and finally pillow its head in the grave. So those little orbs shall endure the storms of nature, and ultimately fade away before the hand of time. "The heavens shall be rolled up as a scroll"—the sun grow dim with age—but then the children of God shall awake from their sleep to slumber no more. L. P. F.

Saline, Missouri, October, 1853.

The Eldest Daughter.

The deportment of the oldest children of the family is of great importance to the younger. Their obedience or insubordination operates throughout the whole circle. Especially is the station of the eldest daughter, one of eminence. She drank the first draft of the mother's love. She usually enjoys much of her counsel and companionship. In her absence she is the natural viceroy. Let the mother take double pains to form her on a correct model—to make her amiable, diligent, domestic and pious—trusting that the image of those virtues may leave impressions on the soft, waxen hearts of the younger ones, to whom she may, in the providence of God, be called to fill the place of maternal guide.

REASON, MAN'S GUIDE—No. 5.

This article will be the last under the above caption. We are now to notice in the light of "Reason" those who admit the Bible to be a Divine Revelation, and yet indulge in the hope of safely arriving in Heaven without complying with the conditions upon which it is promised in that sacred volume. Now, if the Bible be admitted as a revelation to man; and if there are conditions expressed in it, on which man's salvation is suspended, and if God's Word is immutable, then the conditions are imperative, and "Reason" says man's ruin is inevitable if the conditions are disregarded—and revelation responds, amen!

God being the law giver to the universe, both physical and moral, he alone possesses the right to dictate the terms on which blessings are to be received and enjoyed by man, and upon any other hypothesis he is not the governor of either matter or mind; they are both uncontrolled or left to "Chance," the god of "Atheism," and hence the Bible is all a fiction, a splendid fiction, and not a revelation of the terms of salvation. Man may violate those terms with impunity, unless the violation brings all the evil threatened upon the disobedient. So deposeth "Reason."

But we are told that "God has given to *all* men," what some call "a moral sense of right and wrong, and therefore all who carry out into action the promptings of this *universal* monitor, comply with God's universal law or condition of salvation." The nature and tendency of this sentiment is such that it releases man from all obligation to observe and do what God in the Bible enjoins, and thereby sets aside the solemn sanctions of eternity, makes God's law a nullity and renders the act of God in giving to man a revelation, a work of supererogation, while at the same time this deifies conscience as clearly as the "Atheist does chance." But again, there is in this sentiment an inconsistency which is generally overlooked, and to which we now call special attention. If conscience be the rule of right and wrong, and if it dwells in every human breast, then we may expect it (conscience) to bear uniform testimony all over the world. Is such the fact? Far from it; for while a Saul conscientiously persecuted Christians, Christians could persecute no one without violating their consciences, and if conscience is to determine the quality of sentiments and actions, then are Deists, Mahomedans and Pagans just as sure of Heaven as the pious Patriarch, the

devout Jew, or the Spiritual Christian, provided they are as sincere or conscientious, and therefore it follows as a logical conclusion, that this RULE *condemns* what it *approves*, and *approves* what it *condemns*. "Consistency is a comely and a rare jewel." But incongruities are far more saleable, especially in religion.

Once more. When God is viewed in the laws that govern the world of matter, we find he allows man to substitute no law in place of those of Divine appointment. If you should conscientiously believe your earthly happiness depended upon going into water 40 fathoms deep, with a mill stone about your neck, would your sincerity save you from death? I am inclined to think you will have to lose your reason before you will try it.

The harmony and beauty so manifest in the movements of the heavenly bodies is owing to the strictness with which they obey God's law. The earthly happiness of man is the result of conformity to the laws of life and health. Yea! the harmony and happiness of Heaven is the result of law obeyed. A disregard to law results in evil to all rational beings who are disobedient—angels as well as men. The path of obedience is, then, from all the premises before us, indisputably the path of safety; safety the path of virtue; virtue the path to happiness, to Heaven, to glory and to God.

Let us, then, kind reader, abandon forever that course of false reasoning that philosophises the terms of salvation, as submitted by the Apostles, out of existence; forsake the dark, destroying errors of doubtful speculation. Turn away with holy horror from the commandments of men, to the commands of the "Prince of Life and Peace." Turn your attention to the Living Oracles—the Statute Book of Heaven. Study its sacred harmony, and eternity can only unfold to you the wisdom of your choice, while the pure in heart will laud and magnify the glory of His grace, who called them by His Word from sin's destructive way, to serve the God of truth and love. May you and I, kind reader, reach the abode of the blessed. E. L. C.

Barry, Illinois.

Hypocrites act by virtue, like Numa by his shield. They frame many counterfeits of her, with which they make an ostentatious parade, in all public assemblies and processions; but the original of what they counterfeit, and which may indeed be said to have *fallen from Heaven*, they produce so seldom, that it is cankered by the rust of sloth, and useless from non-application.

QUERIES.

MESSRS. EDITORS—You will please answer the following queries:

1. Are men rewarded and punished (as the case may be) in another state of existence for what they do in this?

2. Is the next state a progressive one?

3. When God forgives sins, does he annihilate the punishment due the same? H. T.

ANSWERS.

1. The doctrine of rewards and punishments is clearly and unequivocally taught in the Bible. Out of many testimonies, we adduce but a few—premising in the mean time that the one implies the other. We know of none who admit the doctrine of future reward, but who likewise admit the doctrine of future punishment. And we know of none who deny future punishment, who do not also deny future reward. They contend that eternal blessedness is not given as a reward for any deeds performed in the present life. But to the testimony:

Christ says to his disciples:* "Rejoice and be exceeding glad, for great is your *reward* in heaven." Unless heaven is in the present state of being, this proves reward in a future state. Again,† "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal: but lay up for yourselves treasures in heaven," &c. Heaven and earth are here contrasted. Both can not mean this state of being; and if we can have treasure in heaven by "selling what we have and giving alms," then is that *treasure* a reward for deeds done in this life. Paul exhorts the Hebrew brethren‡ not to cast away their confidence, which hath great recompense of *reward*. Where they are to obtain that reward is shown from the preceding verse: "Knowing in yourselves that ye have *in heaven*, a better and an enduring substance."

At death, the great Apostle declares there is laid up for him a crown of righteousness; because he had fought a good fight, finished his course, and kept the faith. Now, at the very hour of death, could he expect to receive that crown in the *present mode* of being? Surely not. He further says,‖ that they who run in the Christian race do it to obtain an incorruptible crown. Are *temporal* crowns incorruptible? The Savior says to the Church at Ephesus,§ "Be thou faithful unto death, and I will give thee a crown

*Mat. v: 12. †Mat. vi: 19. ‡Heb. x: 35. ‖I. Cor. ix: 25. §Rev. ii: 10.

of life." Does he mean to be faithful till moral death? or, until you sin? If not, then the passage is its own commentary.

Many other proofs in support of future reward might be adduced, but one more will suffice for the present occasion.

Paul says,* "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, whether it be good or bad."

We have said that future reward implies future punishment; for if the possession of treasure in heaven depends upon our laying it up—and if having "in heaven a better and an enduring substance" depends upon "holding fast begun confidence;" and if we must fight, strive and run in the Christian race, and be faithful until death in order to receive a crown of life; and if we must labor for everlasting life, and to be acceptable with God, *after we leave the body*, then it follows, that those who do not comply with these terms can not receive the eternal reward; and the absence of such reward is of itself a curse. Still there is testimony direct to show that men are punished in another state. We here give a few references, viz: Mat. xxv: 31–46; John v: 28, 29; Mat. x: 28; Luke xii: 4, 5.

2. We suppose our querist alludes to the "seven spheres" theory of A. J. Davis. Of the correctness of this theory we have no further evidence than his saying, "I am impressed," &c.

We have no disposition to indulge in levity, especially on subjects of such a serious character. Nor do we intend to treat our querist discourteously, (if our information is correct, he is not a believer in the "seven spheres,") but the controversies in relation to the theory remind us of an anecdote we read many years since, which was, as near as we can recollect, about as follows:

Two loafers who seemed to have some indistinct conceptions of the value of property, instead of *working* to obtain it, commenced *wishing* for it. One wished for all the meadow-land in the world, and the other for all the cattle. "But where would you keep them," asks the first. "In your meadow," replies the other, "I would see you in perdition first," responds he of the meadow. Upon this a severe battle at fisticuffs ensued.

Would it not be a lamentable thing if those who are racking their brains to find out something, not taught in the Bible, to find in the end that they had been about as wise as those loafers? According to the Book, I know of but one sphere beyond the grave for the righteous, and that is the sphere of glory, honor, immortality and eternal life. God grant that it may be my happy lot—not only to secure for myself an abundant entrance there, but to persuade many of my fellow-mortals to do the same. Higher than that I never expect to get; and, in the language of the late Mr. Webster, *beyond* that I seek not (now) to penetrate the veil.

3. When sins are forgiven, there is no punishment due them. The forgiven are said to be justified: to be justified is to be considered and treated

*II. Cor. v: 10.

as innocent, and to punish the innocent belongs not to the nature of our Heavenly Father. In accordance with this, God is said to exercise *mercy* in the pardon of sins. Now, if it were true that men were punished for forgiven as well as unforgiven sins, then in forgiving sins God would exercise no mercy toward the offender. Indeed, if pardon of past sins does not shield us from the punishment due the same, then no person can define the advantage of forgiveness—it would be one of the *non-essentials* of revelation.

Some have endeavored to show that men still continue to be punished for their sins after they are pardoned, by adducing certain inconveniences to which they are subject thereafter, and which accrue from some past offence. But these are never denominated the punishment for their sins, either before or after pardon, and hence prove nothing. Rogers, the Universalian writer, supposes the case of a gambler who lost all his money in gambling; but he repents and is forgiven, still his property is not restored. Now, if this loss of property is *God's punishment* for his (the gambler's) sin—which Mr. Rogers must assume—then it follows that his comrade who won the same, had *God's blessing* for his sin. An unpardoned man *blessed* with money, and a pardoned one *cursed* for the want of it, both having committed the same sin! Nonsense, downright nonsense.

The idea of *forgiving* the sinner and *punishing* the sin, reminds us of the Irishman who was "whipped and cleared." According to the views of some, the term *forgiveness* is an unmeaning term, and had as well be expunged from our vocabulary.

Having occupied considerable space with the foregoing, other queries and answers must be deferred till our next. We would, however, say a few words in relation to what we conceive to be improper queries for an editor to respond to. It has ever been our settled conviction that editors should answer no queries in relation to Church difficulties. True, we have, a few times, acted contrary to our judgment in this respect, but we shall endeavor to be more circumspect in future. Many reasons why an editor should not answer queries of this kind might be adduced, but the following are sufficient: 1. He hears but one side. 2. It attaches too much importance to his station—makes him virtually a *law-giver*. 3, and last, (though not least,) The Churches are more competent to decide all such queries. They have all the facts and testimony, and the united wisdom of the many is more to be relied on than that of an individual, especially when that individual is but partially informed in relation to the merits of the case. Every intelligent congregation knows full well what constitutes an offense against the laws and dignity of the Church, and when discipline is necessary. Then, why not act without having the matter published throughout the length and breadth of the land.

We trust that our reasons for declining to notice such queries in future, will be satisfactory; if not, we shall be compelled to exercise our own judgment.

D. B.

PERIODICALS.

Brethren B. & H.—My mind is just now called to the subject of periodicals, from reading an able article on that topic, written some ten years since, in reference to the *Christian Messenger*, by one of our best and most gifted brethren, a pioneer of the cause in this State. A paragraph or two of which I will quote.

The writer, speaking of the prospect of the *Messenger's* being brought from Jacksonville, Illinois, to Missouri, says: "Should that take place, your desires will be realized; for the want of a periodical in our State has been long deplored, and one urgently demanded by many of you. We therefore ask you to step forward, and with a liberal support to the *Messenger*, (*Evangelist*,) aid in building up and giving general circulation to a religious periodical in the 'Far West.' One is greatly needed among us for local purposes, and as many of our brethren have embraced the Gospel but recently, they have not had the opportunity (perhaps) of reading the first religious works of this reformation, and consequently need reformation on those interesting topics, which have been discussed in the incipient efforts that have been made, and still are making to unite the people of God, upon the foundation which God has laid in Zion."

With the sentiment embraced in this quotation I most heartily concur, as being applicable, not only then, but *now;* and *now* with a three-fold force. For, with the rapid increase of our brethren, and our Master's cause, the cause of Truth, in the "Far West;" in the fruitful and *now* populous States of Illinois, Iowa and Missouri, I am sure our *wants* have kept pace, and that the demands upon us as Christians are as *urgent* now as ever before. Who is so poor that he would not give a dollar to have a monthly visit, for a whole year, from some of our able brethren? No one who is really a Christian; for indeed a Christian is *required* to be *too industrious* to be so poor. Now, the *Evangelist*, ushering forth from our own "Far West," with, not one sermon only, but several of them, and a host of other news, gladdening and cheering to the Christian's heart, is that preacher. The one we want, the one we need. I would not be without it for a much greater sum. Indeed, I would give a dollar to hear from some of my brethren in California, Oregon, Texas, &c., of whom the *Evangelist* often speaks.

But the important point is, to make our heads *wiser*, and our hearts *better;* this a careful reading of the *Evangelist* can not fail to accomplish. May you as editors have that wisdom that is from above, which is *first* pure, *then* peaceable, and may the *Evangelist* be instrumental in leading many *more* of Adam's lost race to the Lamb of God, who taketh away the sin of the world.

More anon. Your brother, LUTHER.

Missouri, January 3rd, 1854.

BIOGRAPHY OF ELDER G. ALKIRE.

Subscriptions for this work have come in pretty freely, till the last few months, Still, we should not be justified in putting the work to press, with the present number on our list. We therefore give notice to Agents, and all concerned, that the publication of the work will be suspended until a larger list is obtained.

Elder Alkire is now engaged, sitting by the side of an amanuensis, re-writing the History, which will be critically examined and prepared for the press. As the net proceeds of the work will be given to CHRISTIAN UNIVERSITY, at Canton, Missouri, on all the subscriptions out of the State of Indiana, and as the net profits of all the subscribers in Indiana will be given to NORTH-WESTERN CHRISTIAN UNIVERSITY, at Indianapolis, surely the brethren and friends of Education, and those who feel an interest in the life of one of our eldest and most faithful Preachers, will at once send on their names for the work.

Elder Mathes, editor of the *Record*, at Indianapolis, is General Agent for the work in Indiana and Ohio. Subscriptions received by him, as well as by the undersigned, at Fort Madison, Iowa.

D. BATES.

☞ *Christian Record* and *Christian Age* will please copy.

CORRESPONDENCE.

BRO. BATES—May Grace, Mercy and Truth be multiplied to you and yours. We are this morning (Lord's day) happily situated in our *cloth house*, surrounded by natural blessings—say, a pure atmosphere, fine weather and plenty of gold-diggings—all calculated to make life pass off agreeably. As a general thing, we have been blessed with good health. All in our train got through safely. Some stopped in the Northern mines and others came South. Your son is in the Northern mines, but I presume you have heard from him, ere this. (He is in Sacramento City.—D. B.) Hands here get for labor $4 a day; but miners do not like to work at that—they generally prefer mining for themselves.

I can't say much about this country, as yet, as I have had but a limited chance of seeing it. Yet it seems to me that a man can not fail to make

money here by farming, the price of produce is so high. Cabbages sell for $8 per hundred pounds; potatoes, turnips, and, in fact, almost all kinds of vegetables the same. Hogs at six months old are worth from 50 to $75 apiece. Indeed the price of things in general would astonish you. Myself and son have bought a *ranche*. We gave $1500 for it. We expect to raise vegetables. It is said that $1000 a year may be realized from the products of one acre of land, and $200 from a good cow.

The society here is quite different from what I expected. It consists of Mexicans, Indians, Africans, Chinese—in fact, almost every kind that could be named. We have some as fine Americans here as are to be found any where, and I think the time is fast approaching when there will be a great change. At least we live in anticipation of better times. * * * * * As we have no chance for meetings here at the present time, I shall take great pleasure in reading the *Evangelist*.

Any thing that may occur that would be interesting to you or your readers, I will communicate. Yours in the Hope,

K. POOL.

Mariposa Co., California, Oct. 23, 1853.

Bro. Bates—May Grace, Mercy and Peace be multiplied to you. We are in good health. The wet season has commenced. A very large amount of wheat has been sowed this season in Oregon. The grass is as green and the pasture as good as at any time during the spring or summer past. My sight is much as it was when I last wrote you. Enclosed I send one dollar for vol. 5, *Christian Evangelist*, which you will direct to William B. Frazer, Salem, Marion county, O. T. I hope to send, in a few days, some twenty names for the life of G. Alkire, with a draft for the amount. I have agreed to travel as an evangelist for the ensuing year, and shall start on the mission in a few minutes; I will mail this some where on my route. You may expect some account of my operations from time to time, and I will try to furnish you with a sketch of our movements relative to the general measures taken for the advancement of the good cause in this Territory. I have no time to write more at present.

Your brother in Christ, JOHN RIGDON.

Rickreall, Polk county, O. T., Nov. 12, 1853.

Bro. Bates—*Dear Sir*—although I have no personal acquaintance with you, yet you are not an entire stranger to me. I have often conversed with those who hold you high in their estimation; and especially as connected with the great cause of Christianity. Your valuable paper finds a hearty welcome in our midst; the prime object of which is to defend "the faith once delivered to the saints;" and from its well-stored pages we at once feel your efforts in the mighty struggle for Primitive Christianity. And although we are separated by a wide-spread waste, yet we can co-operate in the great cause of man's redemption from sin and sorrow. And whilst your voice is heard through the *Evangelist*, even on the Pacific shores, there are

many here who proclaim from the stand the wonderful works of God to man; and by their well-directed efforts, many have, during the past summer, submitted to the Gospel of Jesus Christ. Also, many have united who had been members in other sections. Difficulty and hardness have been removed, and many of our congregations begin to feel the importance of meeting upon the first day, to celebrate the Savior's love. I think we are happily emerging, though slowly, from the gloom superinduced by the gold mines of California; and the day is not distant when we can see the cause of our common Master riding triumphantly and beautifully above all opposition. Christianity, like our political liberties, can only be secured at the price of eternal vigilance; hence the importance to be always engaged in its labor of love and patience of hope. But in Oregon we have strong opposition; every inch of ground is contested by well disciplined ranks of sectarian preachers, whose object it seems is to misrepresent those who have renounced all human appendages, and taken the Living Oracles alone. * * * * My Christian salutation to all who love the appearing of our Lord Jesus Christ in sincerity. Amen! G. O. BURNETT.

Polk county, O. T., Nov. 19th, 1853.

DEAR BRO. HENDERSON—At the request of Bro. Thos. P. Haley, I write you, giving the result of his meeting here (just concluded). He tarried with us eight days, preaching, however, only of evenings, save Lord's day, when he spoke in the forenoon also. His meetings were attended by large, well-behaved and attentive congregations. Had in all seven additions—one who had formerly been a Radical Methodist, two from the M. E. Church in this place, and the residue from the world. Bro. Haley promises much good in the cause he has espoused, in tearing down the strong holds of Satan and building up the waste places of Zion. May the Lord prosper him.

Yours in hope of eternal life, A. JOHNSON.

Brunswick, Missouri, Nov. 28, 1853.

REMARKS.—Numerous letters have been received by me, from many excellent brethren, in whose neighborhoods Bro. T. P. Haley has been laboring, and it is with great pleasure indeed, that we record the success of this beloved young brother. His praise is in all the congregations, where he has labored. May it make him more humble, more like his Master, Christ, that his usefulness may increase! Would to God that we had 1000 young men in Missouri, laboring with a like zeal! Well, we have quite a number of them in the field, and having entered it, with a pious zeal, cultivated mind and heart, we hope much from their services. May the *Demon* of *jealousy*, and the *Imp* of envy, never be allowed a lodging in one of their hearts!!

Bro. Haley will spend the remaining portion of the winter, and part of the spring months, evangelizing in Chariton and Carroll counties. He is the evangelist, chosen to labor in District No. 1, in pursuance of the

action and recommendation of the late State Meeting, held at Glasgow. May the Lord bless him! D. P. H.

Bro. Bates—I have enclosed $2 for sister S. B. Kirk and myself, for the fifth volume of the *Evangelist*. You will send to the same place. (We intended yours to be free, and don't wish you to send any pay for yourself hereafter.—D. B.) * * * *

In consequence of protracted illness in my family, I have been unable to attend any of the yearly or other large meetings of the brethren this fall. Could I have been blessed with that privilege, I could, undoubtedly, have done something for the *Evangelist*. I have had two sick children (part of the time three) since the first of September, besides a little son who has been afflicted with scrofula for more than three years, and is an entire cripple in his right arm and foot. This world, Bro. B., is a world of trial, trouble and affliction; but while clouds of sorrow and affliction hover around me, I look forward with an eye of faith to a better world than this, where sorrow, pain and death shall be felt and feared no more. I would not give my faith in Christ for a thousand worlds like this.

Pardon the liberty I take in addressing thus freely an entire stranger. But you don't appear as a stranger to me. From reputation, and from reading your periodical, I feel as though we were personally acquainted.

Your sister in Christ, PHEBE A. McCOY.

Youngstown, Ohio, Dec. 2d, 1853.

We certainly know nothing of this sister but, as she says, from reputation and from her letters, which breathe the spirit of true devotion to the cause of Truth, of humility and resignation to the will of Heaven. We know nothing of her circumstances in life; but being a widow and visited by severe affliction in her family, it is one of those cases that should call forth the exercise of what the Apostle James speaks of in his letter (James i: 27). This doubtless has been done by the Ohio brethren. D. B.

Dear Bro. Henderson—Brethren Hudgins and Lard have held a second meeting in Platte City. They gained at the two meetings one hundred converts. Your *Christian Evangelist* has not reached us for November. What can the matter be? Our new meeting house in the vicinity of Platte City will be finished by Lord's day. I am invited to deliver the *dedicatory* sermon. Never delivered one. Were you here I should rejoice to hear you. Do not neglect your promise, to bring with you your lady, and remain some weeks with us. We are all anxious to see you and hear you again. * * * * Vale, vale. O. C. STEELE.

Mount Pleasant, Missouri, Dec. 7, 1853.

REPLY.—There is not a paper, I venture to affirm, more punctually issued, and placed in the post office for the mail, in the United States,

than the *Christian Evangelist*. Through the greater part of Illinois, it arrives either a day or two before or after the first of every month. But in Missouri its arrival is solely dependant upon the whims or caprices of stage agents and stage drivers. In Glasgow, at least 40 miles above Columbia, I have met the *Evangelist*, read it there, came to Columbia and no paper arrived. I venture to say, that Missouri is more imposed on in reference to the transportation of the mails than almost any State in the Union, and it would be a great blessing if those who are in power would reform in this important particular. D. P. H.

Bro. Bates—I have just returned from Illinois, where I have been laboring assiduously, in conjunction with David P. Henderson and J. T. Jones, since the first of November. Since the first of October we have added to the congregations in Missouri and Illinois, 217 persons, and have obtained by subscriptions for Christian University, at Canton, Missouri, upwards of $35,000. We obtained in two weeks, in Pike county, Illinois, $10,000. With the blessing of God, we shall obtain the endowment—$150,000—by September, year. The prospect for the *Evangelist* is most encouraging. Everywhere the people subscribe for it with cheerfulness and avidity, and with Bro. Henderson's zeal, popularity, and tact, I have no doubt the number of subscribers can be augmented to 10,000. We preached and traveled through rain and snow, wet and dry weather, hot and cold, day and night, through evil and good report.

JACOB CREATH, Jr.

Marion county, Missouri, Dec., 1853.

CHURCH NEWS.

Bros. Bates & Henderson—We organized a Church in the South-east corner of this county, in January, 1852, with nine members. We now number 40, and are in hopes that the cause will prosper with us.

D. I. SANDERS.

Schuyler county, Mo., December, 1853.

Bro. Bates—I will just inform you that I have baptized between 30 and 40 the past fall. L. FLEMING.

Davis county, Iowa, Dec. 9th, 1853.

Bro. Bates—I am now conducting a series of meetings in a neighborhood 10 miles North-east of this place, where our views have never before been presented. The prospect is good. One Methodist lady has expressed her

determination to submit to the Lord's requirements, and many others, both Methodists and non-professors, have evinced a lively interest in our meetings. A. G. LUCAS.

Toulon, Illinois, December 15th, 1853.

Bros. Bates & Henderson—Since Bros. Henderson and Shannon were here last summer, we have experienced a joyful season. On Saturday night before the third Lord's day in November, brethren McHatton and Bledsoe commenced a protracted meeting in this place; labored until the next Saturday night and gained 15 additions. Among the number was my wife. The Methodists had an appointment for Sunday morning and night. Our brethren commenced again on Monday, at 11 o'clock, and were joined by Bro. A. Wright on Monday night. The meeting was continued another week, and the result of the last week's labor, was 5 more additions; making in all 20 during the meeting. W. A. GORDON.

Wellington, Missouri, December 15th, 1853.

Bro. Bates—It may be interesting to your readers to hear of the success of the Gospel in this section of country. I have been laboring in Iowa 14 months, and the result of my labors is 283 added to the Church of Christ by confession and immersion, besides a number of others from the Baptists, &c., who had previously been immersed. L. ELGIN.

Albia, Iowa, December 21st. 1853.

(Supposing the above to include reports by others from Davis county, we omit their insertion.—D. B.)

Bro. Bates—We have an interesting meeting in progress here. Bro. J. H. Jones, of Wooster, has been with us most of the time. Thus far there has been 21 additions. At Orwell, 20 miles from Warren, a Church has been organized through the labors of A. Burns, Jr., with 23 members. At Hartford, the Church has received 17 new converts. At Akron, a meeting is in progress, where my brother Joseph—known to you—and Bro. B. F. Perky are co-operating. There has been some 25 additions thus far. At Marietta a new Church of 40 members has been organized. Since the first of September, the evangelists employed by the Ohio State Convention, report nearly 300 additions, and 5 new Churches organized.

ISAAC ERRETT.

Warren, Trumbull county, Ohio, December 23rd, 1853.

Bro. Bates—I am employed this year in the Eighth District of the Military Tract—have held one meeting in the Kickapoo congregation of some ten evenings, and had to quit on account of sickness. There was one addition by confession and immersion. There were great prospects for doing good, had my health been so that I could have continued. Previous to this I had immersed 3 at Elmore, upon confession of faith in Christ.

Peoria county, Illinois, December, 1853. M. P. K.

EDITORS' TABLE.

☞ We learn from the *Presbyterian Banner*, that the Old School Presbyterians number 219,453—including China, Africa and India. This estimate is greatly below what might be supposed, when we take into consideration the number of Colleges and High Schools under their control, the number of Foreign and Home Missions they sustain, the vast amount of Church property owned by them, and the large amount of money they expend annually to prosecute other religious enterprises. *Our* brethren in the United States and Canada, (leaving out foreign countries,) greatly exceed 219,000; but we are greatly behind the O. S. P. in religious enterprise. This is not owing to a lack of energy, talent or liberality. It is owing to a want of concentrated, well directed effort.

☞ The M. E. Church, it appears, intends establishing a "Fire Insurance Company." When we first saw a notice of it we regarded it as a hoax, but we now discover that they were in earnest. We certainly would not call in question the wisdom of Solomon, but really, the idea of Churches being converted into Insurance companies, for the sake of *gain*, seems to *us* to be something "new under the sun."

☞ A dreadful famine is prevailing in China, and horrid accounts of death from starvation are found in the papers. The revolution bids fair to terminate favorably to the cause of Christianity, the leader being a convert to the faith, through the labors of Elder I. J. Roberts, a Baptist Missionary in China.

☞ A Mr. Herndon Frazier, writing for the *Religious Herald*, proposes a discussion between Elder A. Campbell and Mr. J. R. Graves, of the *Tennessee Baptist*. If the Baptists desire a discussion for the purpose of eliciting truth, and will bring forward one of their *strong men*—one who will be candid and courteous; who will yield all party considerations for the sake of Truth—then, doubtless, Bro. Campbell will be ready to meet him, either in oral or written discussion. But to have a man of his attainments, candor and honorable dealing *throw away* his valuable time debating with one who deals almost wholly in philippics, misrepresentation and *slander*—one who would sacrifice the whole truth on the altar of *partyism*—is not to be thought of for a moment. There is no necessity for any controversy with intelligent, candid Baptists; still, if they desire discussion, and will bring forward the right kind of a man, Bro. C., or some other, will meet him. But we know of no brother whose conduct merits the infliction of such a penance as debating with Mr. Graves.

☞ A report from the "Board of Directors of the Home Missionary Society of Iowa," together with an "Address to the Brethren in Iowa," were received after we were full, and must, therefore, lie over till our next. The object of the report and address is to urge the Churches to forward the first quarterly contribution—which fell due last month—to the Treasurer of said Society, that the objects contemplated by the State meeting, held in October last, may be carried out. See Minutes of the last Iowa State Meeting. (We would here say to all the brethren, Whatever you wish inserted any particular month, please let it be sent in the first week of the month preceding.)

☞ "Reflections," by "Lucas;" "Faith, the only Condition of Salvation;" "Acknowledgement." by the Church in Burlington; "Dedication Hymn;" further "Correspondence," from Illinois, Wisconsin and Missouri; much interesting "Church News;" "Obituary," and one or two other pieces past last month, will all appear as fast as possible. Could we have made room for all the correspondence and Church news on hand, upwards of 800 additions to the Church would have been reported this month.

☞ Elder J. M. Yearnshaw's address now is *Danbury, Connecticut.*

☞ Our readers will be pleased to see that "Lucas" has returned from "the sunny South," and is on hand again. He wields a vigorous pen, and should employ it often.

☞ We don't suppose "Illinois" intended to misrepresent "P. H. M." He would not misrepresent one *knowingly*.

☞ Agents who request lists in their localities, can obtain the same at their Post Offices.

☞ Elder E. L. Craig, a worthy young preacher, is one of our General Agents. We shall have several others of the same sort out as soon as we can, who will travel at our expense, and carry the glad tidings of salvation to the poor as well as the rich of this world, and the only remuneration we expect to receive will be an increased support to the *Evangelist*. The great call for preachers prompted us to this determination, and we confidently trust to the brethren to *hold up our hands* in our benevolent enterprises.

☞ Bro. Henderson, in a late letter, says, "I am conducting a meeting here (Canton, Missouri)—4 confessions, 2 added by letter, and interest increasing—had 66 additions to the Church in Pike county, Illinois, (on late tour)—obtained about $10,000 towards endowment, and expect to get in all $20,000 in that county, besides obtaining $2,000 privately, from persons living in other places." He says his success in raising the endowment greatly exceeds his expectations when he commenced.

☞ The Burlington *Gazette* seems to think it was doing "a Land Office business" to get about 40 new subscribers in ten days. Wonder what the editor would think to see us enter 190 in *one day*, and some of them "*life-time* subscribers," too.

☞ Some late exchanges will be noticed in our next.

☞ Eld. J. Challen has our thanks for the Lithograph likeness of Eld. Thos. Campbell, the father of A. C. We have never seen Father Campbell, but have no doubt the likeness is correct, or Bro. Challen would never send it out as such. At all events, it is well executed, and has quite a life-like appearance. Price, $25 per hundred. Also, for a splendid Mezzotinto engraving, 24 by 18 inches, of the "FIRST REFORMERS PRESENTING THEIR PROTEST AT THE DIET OF SPIRES, APRIL, 1529," with "*A Key to the Engraving*." In design and execution this engraving can not be surpassed. It is a most splendid ornament for a parlor. Whatever Bro. Challen does seems to be *well done*—whether it be getting up papers or pictures. Price, by the quantity, $2 per copy. Address, for either, Elder J. Challen, Philadelphia, Pa. D. B.

THE PULPIT AND THE PLATFORM,

Being Discourses, Arguments and Orations,

BY JOHN YOUNG, *President of Bacon College.*

THESE DISCOURSES will be ready for delivery to subscribers in Jauary, 1854. They will form a volume of upwards of 200 pages, neatly executed in type and binding. Price per copy, 75 cents. Five copies will be sent to any address, upon the reception of $3, addressed to JOHN YOUNG, Box 122, Maysville, Ky.

The contents of the volume are as follows: 1. The Kingdom of Christ—a discourse at Rahue Union Meeting, Ireland. 2. The English Corn-Laws Injurious—an address at Andover, England. 3. Christian Union—a discourse at Trenton, New Jersey. 4. The Life of Alexander Carson, L. L. D. for Philadelphia Publication Society. 5. Bible Election—a sermon in Maysville, Ky. 6. Christian Baptism—an argument. 7. Reply to Dr. Henderson, of Memphis, on Revision. 8. Speech on Bible Interpretation and Translation, Louisville. 9. The Bible the Safeguard of Liberty—an oration at Cincinnati.

☞ From what we have seen of Bro. Young's writings, we regard him as an eminent scholar and Bible critic, and have no doubt but his book will be interesting. D. B.

THE

CHRISTIAN EVANGELIST.

VOL. V. FORT MADISON, IOWA, MARCH, 1854. NO. 3.

REFLECTIONS.

"And without controversy, great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory."—[I. TIM. III: 16.]

Not a sermon, my dear editor, nor yet an essay or dissertation; but simply a few passing reflections, suggested by the above beautiful and highly significant passage, from the eloquent and argumentative Apostle to the Gentiles. Of all the rich legacies from his inspired pen, there is not a rarer gem in all his fourteen epistles.

The term *mystery*, seems to have been a favorite word with Paul, occurring as it does in all, or nearly all, of his writings. Its acceptation as employed by him, however, differs very materially from the sense in which it is now currently used. It is at present, generally understood to mean, that which is *obscure*, *difficult*, and *hard to be understood*. Now I will venture the affirmation, that in this sense, the word could not be applied properly in any one single instance, in which the Apostle has employed it. Undoubtedly it is true, that there are many things connected with religion, which are incomprehensible to the human understanding, and which, according to the above acceptation, may be styled mysteries: Such, for instance, as the *being* and *attributes* of God, the *nature* and *modus* of Divine influence, the *philosophy* of the atonement, and others of the same category; but to these items, the term mystery is not applied; nor is it true, that those subjects of which the Apostles speak, as mysteries, are incomprehensible. The word is used in the New Testament, as exactly equivalent to our modern term *secret*. It does not imply something *difficult* or *hard* to be *understood*, but simply something *not* understood, because not discovered or developed. Ac-

cording to this usage, the simplest thing in nature may be called a mystery, or secret, because not yet discovered or made known; and that which was once a mystery, ceases to be such as soon as it is revealed, and may become as simple and as plain as the alphabet.

Now, I am not willing to affirm the simplicity of every doctrine in the Bible, nor to be classed with those who deny that there are mysteries in religion. We can not try every thing by the standard of reason, or bring every doctrine to the test of rationality; nor are we justified in rejecting every thing as matter of faith, that our judgment can not comprehend. He who says, "I will not *believe*, because I can not *understand*," has his first lesson yet to learn, both in philosophy and religion. Let him reflect for a single moment upon the mysteries involved in his own being, and every thing that environs him, and see if he does not believe many things which he does not and can not comprehend! For every single fact that he *does* understand, there are a hundred that must forever remain beyond the utmost stretch of his most penetrating ken! He who makes this bold assertion, stupidly affirms that of which he is hopelessly ignorant, or wilfully averse that which he can hardly fail to perceive is untrue; or, which perhaps is more charitable, proves himself an irreclaimable skeptic. I am glad that there are mysteries in the Bible, by which to measure the strength of our faith! What is faith but the "conviction of things *not seen?*"—the belief of facts upon testimony, without regard to their comprehensibility? He who believes nothing that he does not understand, is destitute of true Christian faith! Divest Christianity of every thing, the *rational* of which can not be comprehended, and you at once degrade it from the dignity of a *system of faith* to a mere *philosophy!*

But notwithstanding this, we allege, that the term *mystery*, in its common and ordinary signification, can not be applied to that part of Christianity, which relates to human duty and obligation. There is no part of *practical* religion, or duty to God, but what is made so plain, that "he that runneth may read." I may add the remark, that all the mysteries spoken of in the Gospel as such, have been amply and satisfactorily explained, and with this assumption, will proceed to make some observations, suggested by the "great mystery" or secret developed in the text.

"*Great is the mystery of Godliness.*" He does not mean to affirm here, that this is a great mystery, because it is *unintelligible*, but he rather describes it as stupendous, clothed with grandeur and sublimity! The "mystery of Godliness," doubtless signifies the whole of that Divine, and gracious, and wonderful scheme, which the benevolence of

God prompted him to devise for the redemption of man, and his transformation into the Divine image—an epitome of which is contained in the last part of the sentence—"God was manifest in the flesh, justified by the spirit," &c.

These brief details may be supposed to comprehend the substance and essence of the entire Christian economy, both historically and doctrinally. It is not only an epitome of Gospel history, but it is a succinct and lucid statement of evangelical truth—a brief summary of the Christian creed.

It is called the mystery of *Godliness*, because the apprehension and belief of it are the "beginning and spring of all pious dispositions and affections in the hearts of men, and of all true and genuine worship and obedience to God."

This mystery, Scripturally understood, is the source of all religious life and conduct; and Godliness abounds in proportion as it is properly proposed and received. From it we learn the true character of Jesus Christ—the true nature of sin—its offensiveness to God—the real danger of our condition, and the only means of escape. The substance and center of the whole, is the first fact stated.

"*God was manifested in the flesh!*" What a volume is unfolded in this brief sentence! The sublime history of the Divine condescension is at once opened up to our view! What a grand and glorious train of reflection, what thrilling and awe-inspiring associations, and what mighty thoughts, the very magnitude of which oppress the mind, start into life at the Divine conception—the startling announcement, "God manifested in the flesh!"

This important truth is the fundamental item of the Christian's creed. It is the beginning, the middle and the end of the Gospel—that from which every other doctrine derives value, efficacy and worth! It is the most significant and expressive fact in the wide field of Revelation, and is the underlaying base of the whole economy of Grace. It is not a speculation or a theory, but a *fact*—not the child of philosophy or reason, but a tangible, historical development of what has been *done* for man; which, though the judgment may not *com*prehend, faith can easily *ap*prehend. No room is afforded here for the discussion of metaphysical questions, concerning what has been theologically and technically called the *tri-personality* or the *unity* of the God-head. Such terminology is wholly unknown to the Bible. Here is simply a great fact in the moral history of humanity, infinitely above the highest reach of reason, but yet addressed to our humble faith upon nothing less than Divine testimony. And as a simple fact, it is as far removed from the wild and extravagant fancies of *Athanasius* as the cold, philosophic

rationalism of *Arius* or *Socinus*. It no more justifies the absurdities of old-fashioned Trinitarianism, than it does the philosophy, falsely so called, of new-fashioned Unitarianism! Properly understood, it fixes upon the dogmas of *eternal sonship* and *eternal generation*, the brand of *eternal nonsense*, and condemns the *human origin* of the Divine Redeemer as a lamentable exhibition of *human folly!* Whether we can comprehend and accept all that is included in the terms *co-eternal*, *con-substantial*, and *co-equal*, may be but a question of philosophy or intelligence, nor do we care to determine their precise import, as they are no where employed in the Bible: but whether "God was manifested in the flesh," is simply a question of fact and faith, and can not be rejected without subjecting us to the imputation of infidelity. "The Word," says John, "was made flesh, and dwelt amongst us, and we beheld his glory." He who "was in the form of God, and thought it not robbery to be equal with God, was found in the likeness of a man." "Of whom as concerning the *flesh*, Christ came, who is over all, God blessed forever." With these intimations we are enabled to understand the Savior, when he says, "He that hath seen *me*, hath seen the *Father* also." We can, likewise, better appreciate the language of Paul, when he represents Jesus Christ as the "outshining of the Father's glory, and the exact representation of his character."

But in putting forth these lofty pretensions, and claiming this exaltation, the grandeur and elevation of which dazzle and bewilder us, he is abundantly "*justified by the Spirit.*" He was justified by the Spirit in the very beginning of his ministerial and mediatorial work, when at that stream so frequently distinguished by the most signal exhibitions of Divine power, the Holy Spirit was visibly manifested, and in the hearing of thousands of astonished spectators, attested the Divine character and authority of the Son of God: "This is my Son, the beloved, in whom I am well pleasad."

He was "justified by the Spirit" of prophecy, which during four thousand years had attuned its harp, and swelled its loftiest symphony, and sublimest anthem to the praise of Him who was manifested in the flesh to take away sin! The touching story of his life, his character and his work had thrilled with rapturous delight, the Heaven-inspired bards of Israel and Judah, and now that he was come, his highest claims have been sustained by the literal fulfillment of a thousand wondrous predictions in his own person! He was "justified by the Spirit" in the performance of those works of wonder and of love, which indicated too plainly to be misunderstood, his Divine power and majesty, and on which he himself relied, as an irrefutable proof of his mission. "Believe me, that I am in the Father, or else believe me for the very work's

sake." "The works that I do bear witness of me, that the Father hath sent me." He was "justified by the Spirit" when he was declared to be the Son of God, with power according to the Spirit of holiness, by the resurrection from the dead." He was "justified by the Spirit" when, as the *Comforter*, it was shed forth on the Apostles, in attestation of his coronation in the Heavens, and his exaltation as "Prince and Savior, to grant repentance and remission of sins," and by the testimony of that same Spirit, uttered through Apostolic instrumentality, which convinced the world "of sin, of righteousness, and of judgment," confirming its testimony with divers signs, miracles, wonders and extraordinary gifts!

He was also "*seen of Angels.*" The Angels have ever manifested a lively interest in the welfare and happiness of man, from the time when first the Morning Stars clapped their hands, and mingled their voices in a chorus of praise at his creation, until the present hour. Ever on the alert, with movements quickened by the disinterested love which pervades the Heavenly host, they have watched his progress with intense interest during the long period of four thousand years; and still they are "ministering spirits, sent forth to minister to those who are heirs of salvation." But if they have followed with interest the progress of the *Race*, with what profound wonder must they contemplate the developments of Redemption. Into these things they earnestly desire to look; and it is a circumstance that ought powerfully to arrest and fix *our* attention to this subject: If Angels are deeply engaged and profoundly affected by it, surely it deserves the consideration of men!

Jesus Christ was "seen of Angels." More is intended here than that, as spectators, they contemplated him, and observed his labors—they were profoundly interested in him, and performed an important part in the great drama, of which he was the chief actor. Heralds and messengers of his expected approach, they were first to announce the glad news, which filled Earth with rejoicing, and Heaven with rapture: "Unto you this day is born in the city of David, a Savior, who is Christ the Lord." Weeping over man in his ruin and his fall, they could but rejoice with him in the brilliant prospect now opening for his recovery; and with far happier hearts and sweeter strains than greeted the newborn Adam, fresh from the Creator's hand, they celebrated the birth of his illustrious Antitype: "Glory to God in the highest Heaven, peace on Earth, and good will among men!" Commanded upon the advent of their Lord and King to bow down and worship him, they ceased not to attend him during his stay on Earth. Amid the first onsets of Satan, during the "temptation," they ministered unto him through the fearful struggles of that hour of trial, among the mournful solitudes of sad

Gethsemane, when the guilt and wretchedness of a world pressed so heavily upon him, they strengthened him; with far more vigilance than the mailed soldiers of Rome, who were set to guard the Sepulcher, did they keep their nightly vigils, and daily watch around the sacred spot, and when the early beamings of the appointed morning began to burst upon the world, defiant alike of the Roman seal, and the legionary of Hell, they rolled back the ponderous rock, and sent up a new song of triumph, when Messiah the Prince arose! But their labors ceased not here; their ministry was not fulfilled until in mighty triumph they escorted him to the Throne, his sufferings and his victories had won!

He was "preached unto the Gentiles," as the Lord and Savior of all, Gentiles, as well as Jews. This was the great *mystery* that had been "kept hid since the foundation of the world," and which the Jews had such great difficulty in understanding. Here is taught the universality of the provisions of the Gospel, and its adaptation to the circumstances and wants of the whole world. The middle wall of partition between Jews and Gentiles has been broken down, and life and salvation have been offered to *every* man who is *willing* to accept of them. This is one of the proofs, that he is the true Messiah, and is considered a part of the "mystery of Godliness," because it serves to unfold the benevolent purposes and gracious designs of the Almighty.

He was "believed on in the world." Yes, in that world where he was rejected and condemned as a traitor to his country; as a blasphemer against God; as a malefactor and a perjurer! The very theater of his disgrace and his death was made the theater of his earliest vindication. *Jerusalem*, though but a little while ago, clamorous for his blood, is the first to recognise his claims to the Messiahship, and three thousand of her citizens, in one day, "believed on him." Here we learn the *prime condition* upon which all the blessings obtained for the world, through the manifestation of God "in the flesh," may be appropriated and enjoyed. They come to us only through *faith* in him, as the Son of God, and the Savior of men. But when it is said, "He was believed on in the world," more is implied than *mere faith* in him. It is such a belief as engages the *affections*, and secures a recognition of his authority, by an humble obedience to his law.

Finally: "He was received up into glory." This is the closing act of the magnificent drama, and the crowning proof of his Divinity and Messiahship. He was carried up into Heaven, and sat down on the right hand of the Throne of God, from whence also he will come in due time, without a sin-offering unto the salvation of his ransomed people, and to *judge the world in righteousness!* "Amen! even so: come Lord Jesus!"

LUCAS.

THE INTERMEDIATE STATE—No. 2.

BY A. CHATTERTON.

We have, as we conceive, produced sufficient evidence to prove that the spirits of the dead are consigned to the unseen world during the state called death. And we think that it is very evident that *hades* is not the receptacle of bodies, as some suppose, but of the ever-living and thinking *man*. The King's version, by translating this word *hell*, has been the source of no little confusion to the Bible reader. It sends every body to hell after death; the wicked, the righteous, and the adorable Savior himself. Certainly a new version will help the unlearned to understand the subject of the Intermediate State much better. But as some suppose that *hades* is a region or state of darkness, silence and unconsciousness, we proceed to another proposition.

PROPOSITION 3. *Spirits in hades are in a state of conscious being*. Here we are compelled to combat the soul-sleeping theory. The spirit as well as the body is unconscious at death; or, a spirit is merely breath, or thinking matter. We oppose this:

1. Because Paul did not know, when he was caught up to the third heaven, whether he was in the body or out of the body. For had he known by his inspiration that spirits can not exist out of the body, as soul-sleepers say, he would have known that he was *in the body*.

2. Because Moses and Elias talked with the Savior in the Mount of Transfiguration. It is thought, that by *Elias*, is meant John the Baptist. But Materialists say it was Elijah who was translated. We yield that; but what of Moses, who *died*, and whom the Lord buried? Mr. Storrs, a strong advocate for Materialism, supposes that before the time he appeared to the Savior on the Mount, he had been raised from the dead to die no more. This is a plain contradiction of Paul's doctrine, that, "Christ was the first fruits" from the grave; and that, "He should be the first who should arise from the dead." For with him, Moses was the first; or, at least, before Christ. It is hard to sustain absurd positions, without contradicting the plain Word of God. Moses was alive when he talked with the Savior: he was not raised from the dead, for Christ was the first fruits. It follows, then, that he lived between death and the resurrection, and, consequently, that Materialism is not true.

3. Because the Lord said to Moses from the bush, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," and because

the Savior adds, in connection with these words, "God is not the God of the *dead*, but of the *living*." If, then, God said, "I *am* (not *was*, nor *shall be*, but *am*,) the God of Abraham," &c., and if God is not the God of the dead, but of the *living*, it follows: That when God spake to Moses, Abraham, Isaac and Jacob were living, while their bodies mouldered in the tomb. They lived, but not in the tomb—their spirits lived in *hades*, the place where Jacob in his day said he was going: "I will go down to *hades* to my son mourning." Still Materialists may baffle us here again. They have the same sort of proof to establish the fact, that these patriarchs were risen from the dead before the days of Moses, as they have that Moses was risen before the days of Christ—assumption. And they only have to contradict Paul once more.

4. But the manner in which the inspired writers speak of death and of the spirit of man is opposed to the Materialist assumption. The body is considered but man's tabernacle or tent while he remains here; and the breath is considered no part of him, any more than the earth he walks upon. Still he has a *spirit*, called the "inward man," which is in fact the real man. At death the spirit is said to leave the tabernacle, or temporary residence, and depart elsewhere. Is this true of the breath he breathes? Is the breath renewed day by day, while the body is perishing? Paul says, "I must shortly put out of this, my tabernacle, as the Lord Jesus Christ has shewed me." "I am willing rather to be *absent from the body*, and to be present with the Lord." Is the "I" here the breath that is going to leave the body and be present with the Lord? What consolation! The breath of man is going to Paradise, when man can breathe no more! The martyr Stephen prayed, "Lord Jesus, receive my spirit." Lord Jesus, receive my breath! What a prayer! Was it the last breath he ejaculated from his lungs, or all the breaths he ever breathed? "Father, into thy hands I commend my spirit"—my breath! Solomon says, at death, "The spirit (breath?) shall return to God who gave it. And is it so, that apostles, martyrs and saints, who derived such consolation from the fact, that the spirit or inward man should depart and be with God, when their bodies returned to dust; is it so, that they had such consolation from the mere fact, that God would take care of their breath!

We fight no man of straw. Materialists have sought to set aside all arguments drawn against their theory, from the word spirit, by telling us that the same word, "*pneuma*," is rendered both wind and spirit; and hence that spirit may or does mean but wind or breath. Let dying saints no more despair: the star of hope has risen in their horizon: God is going to take care of their breath! What boon! what consolation!

PROP. 4. *The righteous are more happy, and the wicked more miserable in the Intermediate State, than while in the body.*—The Apostle Paul was one who, while in the body, could "rejoice with joy inexpressible and full of glory;" he could "joy and rejoice" with his brethren; he had the "peace of God that passed all understanding;" yet he says, "to depart from the body and be with Christ is '*far better.*'" This he could not say, if he was to be unconscious, nor unless he should be more happy after death than while in the body.

If the righteous are conscious after death, reason could say no less, than they are more happy. Free from temptation, free from the anxiety and toil of earth; free from bodily suffering, and the warfare over. As to the ungodly, reason could say no less, than that they are more miserable. The remembrance of a life of rebellion and of slighted mercies, without the possibility of obtaining mercy, would render their condition miserable, through mental anguish, to say no more.

The conditions of the righteous and the wicked, after death, are forcibly set forth by the Savior, in the 16th of Luke: "He (Lazarus) is comforted, and thou, (Dives) art tormented." And this was said to Dives while he had five brethren in the world; and of course it was not declaring what would be his condition in the resurrection state. But as objections are sometimes made to such use of this passage, by the cry of *parable*, we shall make some special remarks upon the case of

The Rich Man and Lazarus.

The passage begins with, "There was." What authority have any for saying "there was not?" It is not called a parable, and if it was, a parable is not necessarily *fiction*. Enough good lessons can be drawn from fact, without resorting to fiction. And I affirm, that the Savior never uttered a parable, in which he related things merely fictitious—things which had not nor could not transpire—things that were not natural or common. In short, we affirm:

1st. *That every thing introduced in our Lord's parables had a real existence.*

2d. *That, whatever was said to be effected or done by, or in connection with these things, were natural or common to the things of which they are related.*

For example: In the parable of the leaven and meal, we have what is common, viz: for leaven to exert a peculiar influence over meal. In the parable of the Good Samaritan, we have what is common: It was very common for thieves to rob—for persons to neglect the sufferfering—for good men to administer to their wants, &c. Indeed, all the Savior's parables have this peculiarity.

Now, in the parable of the leaven and meal, the Savior did not intend to teach that there was or had been such things as leaven and meal; nor did he intend to teach in the parable of the Good Samaritan, that there were or had been such things as good men, thieves, priests, Levites, inns and pence; nor did he intend to teach, in the parable under consideration, that spirits existed in *hades* after death, and that the righteous were comforted and the wicked tormented, and that in *hades* there was no change of conditions. We say, the Savior did not intend to teach any of these things, but to enforce some lesson drawn from them. He did not intend to teach these things, because they were already understood and believed. Wherein, then, lies the proof of the condition of the dead from this parable? In the same way that we could prove the existence of leaven and meal, and good men, and thieves, and priests, in the days of the Savior, from the mere fact that he used such terms. Until some Materialist or Universalist establishes the fact, that our Lord, in his parables, spake of things which never had an existence; or ascribes to them properties which they did not possess; or related circumstances pertaining to them, which were not common nor possible—we are in full possession of our premises, and have indubitable proof, that the righteous are more happy, and the wicked more miserable, after death, than while in the body.

The Jews—except the Sadducees—as well as the Greeks, believed in a state of separate spirits after death; that they abode in *hades*, and that there was a distinguished difference between the conditions of the righteous and wicked in that abode. The proof of this is abundant in the writings of the ancient Greeks and Josephus. Now, many of our moderns esteem this a serious error; so erroneous that it is worth their time and labor to destroy it. But why did not the Savior oppose it, if it should be opposed? Why did he use language calculated to impress his hearers with the thought that he himself believed it, if it was not true? Do not such teachers engage with some of old, in calling him (by implication) a *deceiver?*

Paradise and Tartarus.

Though the two classes of mankind, righteous and wicked, are retained in *hades*, yet upon their entrance into that abode they are separated, to meet no more till the resurrection morn. *Hades*, with both Greeks and Jews, contained both a Paradise and a Tartarus—the former signifying a place of joy or delight; the latter a place of imprisonment; the first the abode of the righteous; the last the abode of the wicked. The New Testament, instead of giving a new doctrine on this subject, enforces the same. Though Jesus went to *hades* at death, he likewise

went to Paradise—"To-day thou shalt be with me in Paradise"—which proves that there is a Paradise in *hades*, the abode of righteous souls.

Tartarus occurs but once—II. Pet. ii: 4—"For if God spared not the angels that sinned, but cast them down to hell, (Tartarus,) and delivered them into chains of darkness, to be reserved unto judgment," &c. Whether the Apostle means *angels* or *men* we stop not to argue: suffice it to say, this confinement was to reserve unto the judgment of the great day, and hence is distinguished from the punishment which follows the judgment. "The Lord knoweth how to reserve the unjust unto the day of judgment, to be punished."

I am not tenacious whether we say *angels* or *men*, in the passage above. If we say *men*, then the case is made out—ungodly men are imprisoned in Tartarus till the judgment. If we say *angels*, then do we come to the conclusion by inference—as,

Both angels and men have sinned:

Both angels and men are reserved to the judgment, to be punished:

Both angels and men, after judgment, shall receive the same sort of punishment—"Depart ye cursed into everlasting fire, prepared for the Devil and his angels." And, therefore, it is *most probable* that both angels and men are reserved in the same abode to the judgment.

That wicked men are imprisoned in *hades*, is proved from the case of the rich man—"He lifted up his eyes in *hades*, being in torment."

That Tartarus was a specific name for the prison of *hades*, there is no doubt. And that the Apostle Peter used the word in this sense, is evident from the fact that he gave no new definition of the word. Tartarus, then, is the abode of wicked men and angels till the judgment. Paradise, a place of joy—Tartarus, a place of imprisonment. The former, where righteous souls are comforted—the latter, where wicked spirits are tormented—properly represent the intermediate condition of these two great and comprehensive classes of the human family.

CALL FOR A PROCLAIMER.

Brethren of the Evangelist—Please say the Church at Barry, Pike county, Illinois, wish to have an evangelist reside within their bounds, after March next. Any brother in good standing, wishing a location, would do well to visit us in the mean time. His wants will be attended to.

GEO. ALKIRE.

January, 1854.

[The following Report and address came too late for our last.—D. B.]

SPECIAL MEETING

Of the Board of Directors of the Home Missionary Society, in Iowa, held at Mount Pleasant, January 5th, 1854.

On motion, Bro. C. Lesslie, of Davenport, was appointed in District No. 2, to fill the vacancy occasioned by the removal of Bro. A. Johnston to Illinois.

On motion, Bro. A. Miller was appointed to prepare an Address to the Brethren of Iowa, relative to the Missionary interest. Said Address to be published in the *Christian Evangelist.*

On motion, adjourned to meet at Mount Pleasant, on Saturday before the first Lord's day in February next.

A. MILLER, President.

W. A. SAUNDERS, Secretary.

ADDRESS TO THE BRETHREN OF IOWA.

DEAR BRETHREN—It becomes my duty, by order of the Board of Directors, made at a special meeting, held on the 5th inst., to call your attention to the important object presented to your consideration in the Missionary enterprise, adopted at the late State Meeting, held at Fort Madison, Iowa, in October last.

As the first quarter of the first Missionary year will expire with this month, the Board of Directors confidently expect that the brethren will, by their contributions, according to their ability, aid the cause of God and humanity, as contemplated by the State Meeting, and published in the *Christian Evangelist*, p. 425, vol. IV: par. 7.

It is not necessary to say to you, that any or all the efforts made by the Board of Directors will be abortive, unless aided by you, in accordance with the instruction of the last State Meeting.

Brethren, "the harvest truly is great, but the laborers are few," and what will our prayers avail, for "the Lord of the harvest to send more laborers," unless we see that the Word of the Master is exemplified, which says, "The laborer is *worthy* of his hire," and "they that preach the Gospel shall LIVE of the Gospel."

Brethren, but little is required of each of you. That little promptly forwarded, and judiciously appropriated by the Board of Directors, will, we humbly trust, accomplish much in the advancement of Truth, to the honor of God and the mutual happiness of the whole brotherhood.

Sectarianism is making mighty efforts for the ascendency, of which it is sure, unless corresponding efforts be made upon our part, for the success of the Gospel of Christ, as proclaimed by the Apostles, and obeyed in primitive times. Is it possible that human creeds and formulas of faith, as contracted and benighted as the minds that formed them, are to be the light of the world, the guide of ages, and the true light of Heaven not permitted to fall upon the horizon of our vision? The Savior of sinners died—he sacrificed himself, and so did his Apostles, that Truth, the child of Heaven, the first born of Eternity, with all its charms, its glory and its worth, might be the inheritance of man. And shall we not make some sacrifices for the accomplishment of this high and holy object. It is to be hoped we will; Heaven demands it; the cause of humanity requires it; the sufferings and tears of our fellows call loudly upon us for an effort. Let that effort be made, made at once, made by all, and the battle is fought, the victory won, the day is ours.

"Now, brethren, we commend you to God and the Word of his grace, which is able to build you up, and give you an inheritance among the sanctified." Amen. A. MILLER.

Mount Pleasant, Iowa, January, 1854.

ACKNOWLEDGMENT.

BRO. BATES—The Church at this place most gratefully acknowledges the receipt of a donation from the sisters of the Macomb Church, to aid us in the erection of a house of worship. This generous response of the sisters of Macomb, Illinois, is in answer to a call for assistance by "A Sister of the Burlington Congregation," published in the October number of the *Evangelist*. Can not the sisters of the numerous congregations in this and the adjoining States, be induced to imitate the course of the sisters of Macomb, and prove their faith by their works? Any assistance, however great, or however small, will be most gratefully received. We have secured the services of Bro. Joshua Swallow, an able and eloquent Preacher and Teacher of the Word of God. The prospects here are encouraging. We have rented the large new room in Mansion Hall, as a place of public worship, and we shall meet at this place until the basement of the Church is finished.

Truly yours, J. M. SHACKLEFORD.

Burlington, Iowa, Jan. 5th, 1854.

From the Christian Age.

FROM JERUSALEM MISSION.

JERUSALEM, November 1st, 1853.

MUCH LOVED BROTHER—You will rejoice with me, I am sure, that the apprehensions under which we could but labor, at the date of my last communication, and for many days subsequently, have been happily dispelled, at least in a great measure, during the last few days. We have been "in perils oft," but out of them all the good Lord has kindly delivered us; and, notwithstanding our unworthiness, he has not forgotten to be gracious—for still his banner over us is love!

For several weeks past Abu Ghosh and Lehain—the two most celebrated Sheiks and warriors in all this country—have been prowling about the environs of the city, each at the head of several thousand plundering Fellahin and Bedouin, committing all manner of depredations and outrages, not only upon each other, but upon all who were so unfortunate as to fall into their fiendish clutches. Besides the many skirmishes in which the different marauding parties have been engaged, several right hard battles have been fought in general engagements; and although not more than fifty or sixty deaths have occurred on the field of battle, yet the most shocking atrocities have been perpetrated by the "Faithful"—not upon Christians or Jews, but upon the *faithful* themselves! Were their recital allowable, it would make you shudder to hear the sad tales. But the native Christians have not escaped altogether. The poor Bethlehem Christians were anxious to maintain a strict neutrality; but as Abu Ghosh was so much in need of troops as to summon them from the other side of Jordan, he could by no means consent to exonerate the subjects of his own immediate vicinage from participation in war—(his capital, you may remember, is Kirjath Jearim, where the Ark of the Lord once tarried so long in the Heavens—blest House of Obed Edom.) He therefore quartered three hundred horsemen upon them by way of commutation from active military services. But to board and lodge such a company, of such guests, on such terms, instead of being an exemption or even alleviation, was regarded by the Bethlehemites as a thrust from the "frying pan into the fire." So, by way of saving themselves from starvation, which they knew would be their doom, sooner or later, they stealthily conveyed most of their moveables into the Convent, after a few days' entertainment of their unwelcome guests; and abandoning their houses, took refuge in that strongly fortified castle. They were forthwith beseiged by their "hard customers," and for some time the wall surrounding the manger of the "Prince of Peace," instead of resounding with the anthems of "glory to God in the highest—on earth peace and good will to man," were enveloped in sulphurous smoke and blazing with sheets of fire, pouring forth death and destruction within and without! The enraged Bethlehemites soon made a successful *sortie* and drove their hungry assailants to Beit Jala, and after the loss of a few lives on each side, (among which were two harmless female spectators,) they returned to Bethlehem, and have not since been molested by their horse-leech visitors.

The Pasha of Jerusalem is not to be held responsible for these shameful disorders, for he not only interposed his authority for their suppression, but, finding this unavailing, furnished cannon and ammuniton to Abu Ghosh, in the hope of scaring off Lehain; but all in vain. Equally futile was the inter-

ference of the various Consular powers here, and the intercessory embassy from the Pasha of Damascus was attended with no better results. Nothing less than the *moral suasion* of a thousand soldiers, well armed, that arrived a few days ago, could dispose the parties for treaty, and secure the pacification of the neighborhood. This, however, has acted like a charm, and both outside and inside the city we are enjoying quite a respite from alarms; although, in the mean while, it has been officially announced by firman, read in the Mackemy (council chamber,) and proclaimed by the Pasha's Delel, in the market, that war is actually existing between this country and Russia. Judging from events that transpired here and elsewhere some time ago, upon merely hearing of the probabilty of war, we were apprehensive that very serious disturbances (resulting at least in heavy exactions and expulsion) would ensue upon the actual commecement of hostilities at Stamboul; but our apprehensions are greatly allayed by the orders of forbearance issued by the Pasha, which he now has the ability to enforce. He commands all Mussulmen not to interfere with the Christians, but to attend to their own business and their prayers for victory over the "Infidels"—declaring, (by way of securing the benefit of "forced prayers,") that should any Mussulman fail to repair to the work at the appointed hours, and pray in their houses five times per day for the Sultan, he shall be beaten with stripes. But notwithstanding such injunctions of tolerance, I am as much surprised as pleased to see their passiveness, and can only ascribe it to one of two causes—an assurance of speedy success, or conviction of inevitable yet *not* hopeless defeat. Among the masses, I think, there is a general acquiescence in the wide-spread conviction that this year the sceptre is to be wrested from Mohammed by a Christian Power—only, however, for the space of seven years, or seven days, or seven hours! when Islamism is to enter afresh upon a course of conquest that shall ultimate in the universal triumph of the Crescent over the banner of the Cross and the altar of idolatry. Others there are however, (and they are much to be dreaded for their wild, ungovernable fanaticism) that really seem to think the *faithful* are invincible, and hence have no fears as to the issue of this or any other Moslem war. But when we remember the imbecile state of the Empire, this looks very much like the versification of the declaration "*quem Deus vult perdere primum dementat.*" Mussulman views of destiny will, in the end, I think, prove as certainly paralizing under the waning moon, as they were irresistably stimulating under its crescent phases. Moslem prestige is evidently at fault in the 19th century. A few days ago, however, the roar of artillery announced the achievement of a splendid victory over the *infidels* already, (the capture of seventy-five towns,) at which, of course, there were great rejoicings. But *quis credat? Judeus apella? Non ille.* The knowing ones seem to think it is only a kind of Moslem pius fraus, designed to inspirit the dispirited, and engender a kind of "*esprit du corps.*" But be this as it may, the Euphrates is bound to dry up—"thus it is written, and thus it *must* be."

I have had a good deal of interesting conversation of late with the most enlightened Derwish I have ever seen. He is a Hindoo sage, all the way from Delhi, the present Hakeem Pasha (physician to the Pasha,) and is held in high repute. He came the other day to prove me with hard questions on Astronomy—or rather Astrology—Magnetism, Chemistry—or rather Alchemy, etc., and gave it candidly as his opinion, according to his books, (and by-the-bye the prophecy of Daniel is one of them) the Turkish Empire will fall in the impending struggle. He received an Arabic Testament very readily, but begged us not to tell any one about it, as it would inevita-

bly injure him. On one occasion he brought with him a Burman who had been recently converted from idolatry to Mohammedanism, and, together with his wife, had come all the way to Jerusalem on a Pilgrimage. I felt a peculiar longing to show him the "more excellent way of Christianity," but it is worse than useless to speak to a Mohammedan about Christ, in the presence of another. I called at the Indian Khan and College the other day, but as it is exacted of all to take off their shoes on entering their *sacred* enclosure, and as I was not provided with slippers nor disposed to walk unshod, I could only enter the vestibulum.

Although theft and robbery are the order of the night, these "harimeahs," as they are called, (the term, you may remember, by which *his grace*, the Father Patriarch designated *us*) have as yet made no attack upon this stronghold of Zion"—the mission premises. The Jews, however, are dreadfully robbed, and maltreated in every way. About forty of these poor downtrodden creatures were robbed the other day as they wended their weary pace over the plain of Rambey, in Pilgrimage to the Holy City. For several nights past a stranger would have supposed the city on fire—incombustible as it is—so great is the conflagration of pine, cedar, palm, etc., burnt in the streets and courts, and on the tops of houses at the conclusion of the feast of Tabernacles. Apropos of this great month of feasts and fasts among the Jews, during these troublous times, when "without were fightings—within were fears." There was awful squalling and bloodshed throughout the Jewish quarter a few days ago; such perhaps as no other city ever witnessed—there being no less than ten thousand butcheries in cold blood in a single day—not of men, but of——*fowls*. But the rising smile will be suppressed by learning that this wholesale shedding of blood is all in atonement for sin! It is indeed the present manner of keeping the day of atonement! Oh! that the scales of blindness were removed from their eyes, and the stone of hardness from their hearts, that they might be enabled to realize that the blood of the great sin-atoning Lamb has been shed once for all! Strange to say, this great gallinacious slaughter was repeated the next day in the Mohammedan quarter for similar purposes! How often was "allah ak bar" that day repeated! Are you aware that Mussulmen always thus piously declare the "greatness of God" whenever they kill a chicken? Indeed, on occasions much less important than chicken throat-cutting, such as sneezing, yawning, etc., out comes the pious ejaculation. But while we look in pity upon this vicarious device of Jewish and Moslem Rabbis, we can but look with supreme disgust upon the means by which they celebrate—as they did last week—the completion of their annual task of reading through the Law. It is regarded as an important *religious* duty, on this occasion, for every man, woman and child to get as drunk as wine or arrak can make them! And literally enough do they keep the Bachanalian festival! Every day that I live makes me appreciate more and more highly the Truth that has made me "free indeed." Surely there is no such place on earth for mistaken views, notions and feelings, as the city that is *destined* to be emphatically "a city of Truth." Among the many dupes of self-vaticination and victims of disappointment here, it affected me quite much to see a Christian man of intelligence, from London, who had become so charmed by the spirit of Judaism as to have circumcised himself, and come all the way to this city to be present on occasion of its coming under the dominion of the Jews, as he had persuaded himself it would on the day of atonement! Poor fellow! he was so thoroughly disgusted at the failure of his interpretation of prophecy that he returned after three days tarry, and it is to be hoped that he will be cured of his Juda-

ism—*if indeed it be a curable affection.* Among those recently ensnared in the meshes of Judaism is the eccentric Mr. J——, of whom you have no doubt heard. He is a good man, and formerly stood in the ranks of the Baptist brethren; but as he refuses to denounce or even disown the Savior, the Jews have not yet circumcised him.

The charges arising out of interference in the affairs of the "Holy Apostolic Churches of the East," contrary to express stipulations, which I think I informed you were made against the Jerusalem Prusso-Anglican Bishop, I perceive are exciting some trouble in England.

Astounding disclosures of awful depravity of conduct on the part of certain officials in one of the convents at Bethlehem—I need not say which—have recently been made, but for pity's sake I forbear mentioning them. Had I any disposition to make inroads upon a certain pseudo Protestant congregation, upon the maneuvering of whose chief manager I have had occasion several times to animadvert with some plainness of speech, I could almost have broken it up a short time ago—having had application from two of them directly in person, and from several others intermediately, to receive them. But notwithstanding their protestations of sincerity and appearance of earnestness, I felt constrained from what I *knew* of one of them, and what I had a right to infer from the nature of the case, that they are far from being fit subjects for the Kingdom.

It would have greatly rejoiced your heart to witness the avidity and joy with which two very intelligent men, who had been long groping their way in Babylon, received and obeyed the Word, week before last. I don't know when I have had such a treat as in imparting the Truth and administering the ordinances to these anxious inquirers. The person of whom I think I spoke in my last letter, hearing that they were about to be baptized, determined to wait no longer for his wife to overcome her fears, and was also baptized at the same time. I intended to have baptized them in the pool of Siloam, but on reaching it, found that the water had just been drawn off for irrigating the extensive gardens in the valley of Jehosaphat below. I therefore took them to the neighboring Fount of the Virgin, down in whose dark subterranean basin they were buried in the likeness of Christ's death. May they be also in the likeness of his resurrection! By-the-bye, after having had under long consideration the inquiry you made some time ago, about the identification of the pool of Bethesda, I can arrive at no other conclusion than that to which Dr. Robinson came by an investigation of the subject on the spot—though from different considerations—that the Virgin's Fountain occupies, at least in part, the site of the ancient Bethesda. But I have not now, as you perceive room to adduce the reasons by which I have been brought to such a conclusion.

The greatest ill we have yet experienced from the existence of war, is the increased expense of living here. The present advance in prices, however, I think is due to the prevalence of a slight panic, and the arrival of the soldiers, and may only prove temporary. But it is to be hoped that neither these prices, nor any commotions of the people will compel us to remove to Malta, as you kindly suggested the propriety of doing, in case of necessity. In reply to your inquiry as to the supply of funds on hand, I forgot to mention that inasmuch as there is no probability of investing the appropriation for land, and I hope all the Wady Farar money will soon be refunded, there is no fear of lack for some time yet to come. Still, in view of the precarious state of matters here, it might be well to place a few hundred dollars in the hands of Messrs. Baring & Co., to be availed of in case of stress of circumstances.

LINCOLN BIBLE INSTITUTE

Feeling that though so far separated from the beloved brethren and personally known only to so very few of them, yet they do not fail to ask a blessing upon the poor feeble efforts of their unworthy agent for carrying out an object so dear to them as the re-plantation of primitive Christianity in its native soil, I indulge in no unnecessary anxieties about the present or the future, but confidently commit everything to the All-wise Disposer of all events.

Desirous of a place in your affections, as well as an interest in your supplications, my wife and children all desire to unite with me in expressions of the highest regard and sincere esteem, which has ever been entertained for you by your affectioanate Brother in Christ. J. T. BARCLAY.

CHURCH-FAIRS AND LOTTERIES.

The following preamble and resolution in relation to Church-fairs and lotteries, indicate a disposition on the part of Eastern Presbyterians to suppress such unholy, *wicked* schemes for raising money. The action of the Synod augurs well for the future, although the "rebuke" is not half so severe as the nature of the offense demands. But having now taken a stand against the disgraceful practices, it is to be hoped that the Synod will now wage a war of extermination against them. D. B.

Extract from the Minutes of the Synod of New Jersey, in session at Newark, October, 1853.

The Committee to whom was referred the consideration of the propriety of what are called "Church-fairs," report—

That in their view, the disposing of articles by raffle or lottery at such fairs, as it is understood has been done deserves severe rebuke. The evil of lotteries is now universally admitted—nor can they be rendered good by connecting with them a religious motive or object. It ought to be borne in mind, also, that lotteries are forbidden by the State, which law, as good citizens, we are bound to regard.

In view of these and other facts, the Committee propose the following resolution:

Resolved, That such are the evils attendant upon and resulting from Church-fairs, that if not unlawful, they are at least among the things that are not expedient.

The report of the Committee, with the resolution proposed, was adopted and ordered to be publised in the *Presbyterian*, the *Presbyterian Banner*, and New York *Observer*. R. K. RODGERS, *Stated Clerk*.

Natural good is so intimately connected with moral good, and natural evil with moral evil, that I am as certain as if I heard a voice from heaven proclaim it, that God is on the side of virtue.

CORRESPONDENCE.

Dear Brethren Bates & Henderson—I write you a line to give you a short account of the success of the Truth in this part of the Lord's vineyard. I have been visiting the Church at Columbus, in Johnson county, since March last, and there has been some 25 or 30 additions to the congregation, mostly by confession and immersion. In the latter part of September last, brethren Longan, Burnett and myself met at Georgetown, in Pettis county, and held a meeting of several days' continuance, which resulted in 23 additions—21 by confession and baptism. In the fore part of October, Bro. F. R. Palmer came to this place, and we held a meeting of a few days; we gained 11 by confession and baptism, and some 8 or 9 united with the congregation by letter and commendation. The Church in this city, for some years past, has passed through trials and difficulties of no ordinary character; but she has survived the storm, and we hope that days of peace and prosperity yet await her.

Some two weeks since, Brethren Bledsoe and McHatton commenced a meeting in Wellington; they labored a few days, and gained 15 by confession and immersion. I went to their assistance towards the close of the meeting, and we gained 5 others, making 20 in all. With one or two exceptions the converts were all in the morning of life; some 14 of them young ladies of the first order of society. The few disciples at Wellington were greatly refreshed and encouraged by the labors of those brethren, and were made to thank God, and take courage, at seeing so many of their friends becoming obedient to the faith. May the Lord abundantly bless those young disciples, and preserve them unto his Heavenly Kingdom.

I would like to say a word through your interesting periodical to our numerous brotherhood. Brethren, the great principles for which we have been contending for more than a quarter of a century, may now be considered as established upon a basis as firm and as immutable as the Word of the Lord. The opposition those principles have had to contend with, and the fiery trials through which they have passed, have but developed their strength and elasticity, and should inspire the friends of the Bible cause with life and energy to push forward the cause to its final triumph. The cause of truth has nothing to fear from its open and avowed enemies, but it *may suffer* from its friends. May the Lord bless all his dear disciples with the prudence of the serpent and the innocence of the dove. The policy of Satan is to divide and conquer; and we have more to fear from a divisive spirit, than from any other cause. I have seen of late (or think I have), in a few instances, this "demon" spirit manifesting itself among the public advocates of this great and good cause.

The Lord said in olden times, by his Prophet, "The leaders of this peo-

ple have caused them to err;" and since the introduction of Christianity the work of division has perhaps in every instance been introduced, yes, and has been perpetuated by the same class of men. The preachers and public advocates of Ancient Christianity, within a few years past, have achieved much by the blessings of God upon their labors; and might, by an humble, watchful and prayerful course, accomplish much more; but if they turn aside from the great work, to wrangling and strife, the cause must suffer an incalculable loss. "I speak as unto wise men, brethren, judge you what I say."

Brethren, there is a great work before us to be accomplished; a bright and glorious future awaits us, if we are true to the Lord and ourselves. Let us then stand around the camp of the Lord, every man in his own place, and by a union of hearts, and concentration of effort, victory will perch on the standard of Heaven's Truth. "The righteous shall shine as the firmament, and they that turn *many* to righteousness, as the stars forevermore." For the present adieu. Your brother in the one great and good hope.

ALLEN WRIGHT.

Lexington, Mo., Dec. 5, 1853.

Bro. Bates—The notice of my departure from Winchester, which appeared in the December No. of the *Evangelist*, has excited some inquiry as to the cause *of my leaving*. I will here state that, owing to a crack in the wall of their house of worship, and the people becoming fearful that it it would fall with the weight of a congregation in it, we could not get a favorable hearing, so as to effect much. Therefore, thinking it would not be profitable for the congregation to keep a man in their employ, under such circumstances, I asked to be released. The brethren reluctantly left it to my decision, whether I should go or stay. I chose the former—wishing to operate where I could be most useful.

There are many noble brethren in Winchester, with whom I could cheerfully live and die; and some of our evangelizing brethren would do well to call and hold a protracted meeting there. Could not Bro. Henderson or Bro. W. P. Bowles visit Winchester and hold a protracted meeting? An effort there is greatly needed.

From Winchester I came to this place. Although the congregation here is small, and mostly women, yet there are some whole-souled brethren belonging to it. Bro. Campbell got the largest subscription here for Bethany College, in proportion to the number of brethren, of any place I know of.

I came here one week before Bro. Campbell was here; and as soon as the brethren found that I was unemployed, (they being destitute of a minister,) they proposed to give me $500 per annum. If the conditions be complied with, I expect to remain here. There have been 6 accessions to the congregation since I commenced laboring here, though the prospect is not flattering; but since Bro. Campbell was here we are acknowledged as being

"orthodox" in doctrine, yet prejudice runs high, and every effort is made to keep us from getting a favorable hearing. * * *

Fraternally, J. R. ROSS.

Carrollton, Illinois, December 18, 1853.

Bro. Bates—I have returned a short time since from a tour, through New York and New England, of about 3000 miles, in which I have had the pleasure of visiting many old friends and brethren—the place of my former residence, and scenes of my youth and early labors in the ministry of the Word.

I was very much gratified to see the prejudices of my old Free Will Baptist brethren in New England greatly softened down since my visit among them 18 years ago, soon after I left them and embraced the Reformation. At that time they were as much afraid of me as they would have been of a wild beast from the forest—but at every place during this visit they received me most cordially, and welcomed me to their meeting houses and pulpits, and listened with the deepest interest to the things spoken.

I regretted exceedingly that I was under the necessity of passing so hastily from one point to another, without having time to speak more than once or twice at any one place. I can but think that were a suitable effort made at many places I visited, much good might be done, and many turned to the Lord, and others instructed in the way of the Lord more perfectly, even in New England.

I had the gratification to find that the seed sown on my former visit had sprung up in Attleborough, Mass. Capt. Elisha Witmaith, then a skeptic, but a man of intelligence, listened to a few discourses, began to examine the subject, and finally sent to Boston for Brother Comings to come and immerse him. I also had the pleasure, in the same place, on this visit, after speaking two discourses, of introducing a very intelligent lady into the Christian kingdom. Several of my F. W. Baptist children here are fully with us, and would be much gratified could a Church be organized, and the Word and ordinances regularly administered.

At Danbury, Conn., where I spoke three times, 3 persons confessed the Lord, and were buried with him.

I have much that is interesting in relation to my tour, that I might communicate, but have not time now. The change of climate produced such an improvement in the health of my wife, that, in hope of alleviating the sufferings she has for so many years endured, if not of restoring her fully to health, I left her in New York city, and have determined to return and spend a year, at least, in reach of the sea breeze.

Yours in the good hope, J. M. YEARNSHAW.

Hazle Green, Wisconsin, Dec. 19th, 1853.

P. S. My correspondents will please address me, for the present, at Danbury, Conn. J. M. Y.

Bro. Bates—* * * * * We organized a Society here some time since, to promote the circulation of the Bible. We have, and still intend donating something to the American Bible Union for revision purposes.

Yours fraternally, A. CROCKER.

Grayson county, Texas, Dec. 10th, 1853.

Editors of the Evangelist—*Dear Brethren*—For the gratification of those who may feel an interest in the cause of evangelizing in our District, I send you the following items: In pursuance of the action of the Linneus Meeting, I was employed as an evangelist for one year. Accordingly I commenced my labors on the 1st day of November, and have been actively engaged up to this date. I have traveled 400 miles, preached about fifty discourses, added 67 to the good cause, and the brethren have paid me $90,-35c. of my salary. I have met an intelligent and liberal brotherhood, whereever I have met any. I left my home for a tour through the Grand River counties the 17th of November. I came immediately to Brunswick and held a meeting, which resulted in 7 additions. On the 26th I went to Carrollton and held a meeting, which resulted in 8 additions. On the 3rd of December, I went to Chillicothe, held a meeting, and constituted a Church with 16 members. On the 8th, I left Chillicothe for Trenton; preached in Trenton five days, and had 30 additions. At Trenton I met Bro. David T. Wright, who is a very good preacher, but is not devoting his whole time to the cause. He accompanied me to Mercer county, where we met Bro. Reed and Bro. Allen, who are doing much good. In Mercer we had 6 additions. From there I made my way back to Brunswick by the way of Linneus, where I preached two discourses. I got back to Brunswick on the 24th of December.

The Grand River country is a very important one, and I wonder that it has been overlooked by our brethren. They are able and willing to support *good* preachers, and who will go? Will not some of our old brethren go in the spring? If they will visit the brethren once, they will not have to be urged to make a second visit. I shall remain in Brunswick until the winter and spring pass by, and then take the field again. Who will assist me? Yours fraternally, THOMAS P. HALEY.

Brunswick, Mo., January 11th, 1854.

D. Bates—*Dear Bro.*—I regret that it has been out of my power to comply with my promise to write for your monthly. But such has been my manner of life since I reached Virginia, that it has disqualified me in a measure for writing, not that materials of thought have not presented themselves, but time and retirement have been wanting to arrange such reflections as would prove useful to your readers. Nor am I now prepared to write for them, for my business engagements press in double quick time upon me, but I trust to be able to do so after a while.

In the mean time I will say to you that the cause of Christ is assuming

more steadiness among us than heretofore. We have enjoyed much in witnessing the confession and obedienc of men and women, and been often encouraged in assisting in, and hearing of the formation of congregations to worship the Lord, but we have, on the other hand, had to grieve over the waste places in the Lord's Zion, caused by the refractory disposition of some, who ought to be master-builders in erecting and enlarging the walls, and then setting as watchmen in her tower. But we do not fear that such will prove more than we can overcome. The cause is the Lord's and we are the sheep of his pasture and the objects of his constant love and protection.

Though we have had our difficulties, we have a noble band of Disciples in the Old Dominion, and our difficulties will prove useful to us in causing us to adhere more firmly to the truth, and the world to have more confidence in the power of God's Word. All our difficulties have not originated with false brethren—it is true, some have proven themselves unworthy of a place in the Church of God, but there have been some who, under the influence of over-much zeal, have inflicted wounds upon the cause, or thrown heavy burdens upon her, so as to cause her wheels to drag heavily, and at the same time, in other respects, were true yoke-fellows. But a far better state of things is being established, and it is the prayer of the people of God, that our difficulties will work for us more prudence and well directed zeal.

Some four hundred were added to the saved by our evangelists during last year, and as we have more evangelists this year, we pray for additional blessings.

Yours in Christ. PETER AINSLIE.

Dunnsville, Virginia, January 17th, 1854.

Bro. Bates—* * * * Wake up the brethren on cooperation. It is just the thing we need. Central Illinios is quite backward about it, while Catholicism and other isms are being industriously scattered broadcast throughout our State. I long to see general cooperation among the brethren, and these isms will then be dissolved by the light of truth, as snow is by the heat of the sun. Yours, W. G. SPRINGER.

Clinton, Illinois, January 17th, 1854.

Bro. Bates—I have not the pleasure of a personal acquaintance with *you*, but I am well acquainted with Bro. Henderson. Still, as we are engaged in the same good cause—enlisted under the same Divine Leader—I have thought proper to address you.

I have been in this part of——— something more than 20 years. I was in Kentucky, during the years 1827, '28 '29 and '30, when the present Reformation was presented to the community, and the fulness and sufficiency of the Scriptures first advocated. I know something of the fiery ordeal through which those had to pass who laid aside creeds and confessions of faith, and planted themselves on the foundation of the apostles and prophets

—Jesus Christ being the chief corner-stone. It then required a good deal of moral courage and strong nerves to become a disciple of Jesus. Hence, there was but little need of discipline. It was the same when I first came to———. For the first five years after we organized in this county, there was not a single case of discipline. However, at that time we were few in number, and the opposition was very great; and it was only those who were prompted by a sense of duty, that united with us. But in process of time our views became more popular, and many united with the Church, so that we now number near 1200 in this county. And, much to be lamented, many, many of the members, are too loose in their morals and too unguarded in their lives, which causes our holy religion to be evil spoken of.

Another greater misfortune I will name: The elders of our Churches fail (through modesty or otherwise) to do their duty; and cases of discipline that ought to be promtly attended to, are put off from time to time till the transgressor grows hardened in his course and the Church reproached and stigmatized in consequence thereof. We need, in all the Churches, efficient elders—men who will know no man according to the flesh, but in the fear of God will discharge their duty; watching for the souls of their flock, as those who must give an account to God. There is another evil that ought to be discountenanced by all the lovers of the Lord. I mean catering too much to the customs, fashions and prejudices of this corrupt age. There is too much conformity to the world, and too little to the Divine standard. Another demon that ought to be cast out, is doing a world of evil to the cause of Christ, *to-wit;* evil surmising. It seems to pervade all classes and parties, and under its deleterious influence the flowers of Eden and innocence wither. It tears asunder those silken cords that should bind man to man, and breaks up the fountain of love and affection that should exist amongst the followers of the Lamb; therefore, raise your voice and wield your pen against its influence.

There is still another demon—no less formidable, though under a more specious guise—exerting a powerful influence upon the world at large, and pervading the Church in a good degree. I mean an insatiate desire for wealth; and to this I attribute much of the luke-warmness and coldness that seems now to pervade the Churches at large. For surely speculation never did run higher at any time than the present. Even *children* seem to have inhaled the spirit to a good degree; and I fear the means used to attain the desired end, are not always laudable. Self-interest often blinds us so that we cannot see things as they are. Oh! how many have a form of Godliness who seem to know nothing of its power! If it be true (which none can doubt,) that "Not every one who sayeth Lord, Lord, shall enter into the Kingdom of Glory, but he that doeth the will of the Father who is in Heaven," how many will be disappointed in their expectations of entering the eternal rest!

God, by his prophets, has said, "Cry aloud and spare not. Lift up the voice like a trumpet. Show Israel his transgressions, and my people their sins."

Our periodicals do not enough advocate practical piety and urge the necessity of strict conformity to the law of Christ. We are in *theory* at least a century in advance of *practice;* and the question should often be brought before the brethren, what do we more than others? Are we more devoted, prayerful, watchful or pious than our neighbors?

Our editors generally receive flattering accounts from their correspondents; and often there is a lack of firmness to speak in a plain, unvarnished manner. Would writers (*speakers* too—Ed.) speak less flateringly of themselves and others, point out the aberrations and departures of many Churces and members from the primitive order, and urge a speedy return thereto, I am of opinion it would result in much good.

There is one subject in particular, my dear brother, I wish you to urge—the observance of the Lord's day. It is often spent improperly by professors, visiting from house to house, and conversing on the common topics of the day, while the study of the Scriptures is neglected, and the mind occupied with the things of this world. Prayer, both public and private, is shamefully neglected; and when Christians fail to pray, they commune but little with God.

Perhaps I have written enough for this time, and it may be that I have been too plain in some of my remarks. If so, please excuse me, as I am an *old man*, and a good deal *old-fashioned*. May God grant you health and long life, that you may be useful in your day and generation.

Yours in hope, * *

January 8th, 1854.

We know not whether the foregoing was intended for publication or not. Therefore, we suppress the name and place of residence of the writer. He urges *us* to write on certain subjects, but nothing we could say would be more to the purpose than his epistle. That such a state of affairs do exist, to some extent, can not be denied by the most superficial observer; and our prosperity—nay, our very *existence* as a religious society—depends upon the exertions of the faithful to eradicate the evils named. It is an unpleasant and often *unthankful* duty to point out to brethren their faults. But he who shrinks from the responsibility on that account, is unworthy to be called a sentinel, a watchman on the walls of Zion. And not only so, but the blood of the people—if he fails to warn them, and they be lost—will be required at his hands.

D. B.

Public charities, and benevolent associations, for the gratuitous relief of every species of distress, are peculiar to Christianity; no other system of civil or religious policy has *originated* them: they form its higest praise and characteristic feature; an order of benevolence so disinterested and so exalted, looking before and after, could no more have *preceded* revelation than light the sun.

LITERARY NOTICE.

THE WESTERN EVANGELIST.—Such is the title of a monthly pamphlet, published in Fort Madison, Iowa, Daniel Bates and D. Pat. Henderson, editors and proprietors. The January number for 1854, is upon our table, filled with excellent reading matter. It is an ably conducted and valuable paper.—*Christian Age*, January 19.

Bro. Franklin has our sincere thanks for his kindness, but we somewhat fear he is a year or two behind the improvements of age—(not the *paper*—the age in which we live). Our publication *was* known by the title "WESTERN EVANGELIST" for the first few years of its existence, and while its circulation was pretty much confined to this portion of the West; but since it found its way to the East, North and South—indeed, we may say, throughout the continent—the local adjective (*Western*) was deemed inappropriate. Since July 1852, it has been known as the *Christian Evangelist*; and we would esteem it a favor if Bro. F. would make a corresponding change on his mail book.

If it were not a work of *supererogation*, we would recommend the valuable paper edited by Bro. Franklin—viz: *The Christian Age*, to the favorable consideration of the brotherhood; but as both paper and editor are so extensively known, a lengthy notice is unnessary. The *Age* is the property of the American Christian Publication Society, Cincinnati, Ohio. It is a large weekly sheet, and furnished to subscribers at $1-50 per annum in advance.

D. B.

TO THE PATRONS OF THE EVANGELIST.

BELOVED FRIENDS—Shall we commence this article by commending our publication to you; or is there need of commendation from any quarter. To our mind neither is necessary. The *Evangelist* is now known from shore to shore, and (shall we say it,) bears on its face unmistakeable evidence of its worth. For this, however, we are much indebted to the aid of kind friends.

In urging our claims upon the brotherhood, we institute no comparisons—we say not that we furnish *more* or *better* matter monthly, than this or that paper, which costs the same, or that ours is the cheapest paper in the Reformation. Of all these matters you are the proper judg-

es. But we may be allowed to say, that a better corps of contributors than ours would be difficult to find, and but few papers have a more extensive and interesting correspondence than the *Evangelist.* This enables us, not only to furnish you monthly with the best of original essays, but also intelligence from various quarters of our widely extended country of the most interesting character. And then take into consideration the large amount of such matter monthly, and the low price of the paper—viz: 40 large octavo pages well filled, for the small sum of one dollar a year! and that, too, at a time when the prices of paper, labor, &c., have considerably advanced, you must admit that we are doing a good part by our patrons. Besides, the patronage afforded us will result in a double benefit to the Church. Independent of the immediate benefits resulting from the publication itself, we shall, out of the profits, do much towards evangelizing. Bro. Henderson, it is well known, is in the evangelizing field whenever able, and the success attending his labors are great indeed. We have now one worthy young proclaimer engaged, and shall have two or three others as soon as circumstances will permit. These will travel and preach free of cost to the Church. Then, in affording a liberal support to the *Evangelist*, you not only get a good paper in return, but also aid in sustaining proclaimers. Are not these considerations sufficient to induce you—one and all—to make a vigorous and instantaneous effort to increase our circulation? Will not each one of our present patrons resolve to obtain at least one subscriber, or order an additional copy to be sent to some friend or acquaintance? By this means you could place it in our power to double or triple the amount of good we are now doing. In view of what we are already doing, and contemplate doing, a number of brethren have ordered additional copies—some two, some three, and two as many as five. How many more will act as nobly as these?

We admit that our circulation is already pretty large, but since much of the profits will revert to the Church (in the manner before stated,) it is to the interest of all to make it as large as possible—at least to raise it to twelve or fifteen thousand.

To discover a plan by which propelling force applied to machinery can be made to subserve a double purpose—to operate twice—thereby saving much expense—has been a desideratum for many ages. Shall we be allowed the honor of making such a discovery, after the failure of so many great men, well skilled in the arts and sciences? We flatter ourself that we have come next thing to it, and we here give the public license to use it without the expense of buying the *patent right.*

The Press and the Pulpit combined, forms the great machinery for the moral renovation of the world. Then let the *propelling force* be

freely applied to the first named part of it, and a considerable portion thereof will pass on to the latter, thus keeping the whole in motion. Or, in other words: As we now proffer to aid in supporting proclaimers from the profits of the *Evangelist*, strengthen our hands that we may be able to do much in that way. Try us, and see if we don't fulfil our part of the contract. D. B.

QUERY AND ANSWER.

QUERY.—Did Abraham possess the land of Canaan according to the promise, or is that promise to be fulfilled in the future?

C. W. S.

ANSWER.—The difficulty with many in the solution of this question arises from the fact that Abraham had two classes of children to whom promises were made, and they confound the promises of one with those of the other, or endeavor to apply the promises to both to one class—his lineal descendants. One class of Abraham's children was his seed according to law; the other, according to the righteousness of faith. The one, according to the flesh; the other, according to the spirit. The one had blessings in time; the other in eternity. The first had for an inheritance the land of Canann; the last the new heavens and the new earth. In examining any subject pertaining to Abraham and his seed, we should always ascertain which is meant; otherwise we are liable to be misled. The promise referred to reads:

"*I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit.*"*

That Abraham did not inherit it in his own person, during his life-time, is evident from Stephen's declaration, that "God gave him none inheritance in the land, not so much as to set his foot on."† How then did Abraham inherit Canaan? We answer, in his seed—his fleshly descendants. When God said to him, "You shall inherit this land," Abraham enquires, "How shall I know it?" and the Lord responds by showing him that his seed should be in bondage in a strange land, and that after 400 years they should come up and inherit the land where Abraham then was; and concludes with this covenant, "Unto thy seed have I given this land."

Prior to the birth of Esau and Jacob, the Lord informed Rebecca that "the elder should serve the younger."‡ Now, from the history

*Gen. xv: 7. †Acts vii: 5. ‡Rom. ix: 12.

of the two, it is evident that Esau did not serve Jacob in person, nor did his immediate posterity—Jacob acknowledged himself to be Esau's servant, and Esau's twelve sons were dukes, while Jacob's sons were poor shepherds. But in process of time—particularly in the days of David and Solomon—the Edomites—the descendants of Esau—served the Israelites—the descendants of Jacob; and thus what the Lord foretold to Rebecca came to pass. It may be said, with equal propriety, that Abraham inherited Canaan in his seed, long after his death. Those who think this promise will not be fulfilled till the resurrection, will have to encounter an insurmountable difficulty. It is this: Abraham's family will then be too large to crowd into the limits of the land embraced in the promise. He will have no *Jewish* family there to inherit the land of Canaan with him, or anything else; but he will have a family "according to the righteousness of faith"—a family composed of all who had walked in the footsteps of his faith, whether they be Jew or Gentile. This family will inherit—not the little tract of land East of the Mediterranean, but the *whole earth*—the new earth. Of this Abraham and all his spiritual seed, whether Jew or Gentile, are made heirs: "For the promise that he should be made *heir of the world*, was not to Abraham and his seed through the law, but through the righteousness of faith."

It can not rationally be supposed—indeed the Bible teachings run counter to the idea—that the Jews, or Jewish saints, will possess any exclusive privileges in the resurrection state—that they will have the land of Canaan set apart to themselves, to inherit in common with the patriarchs, Abraham, Isaac and Jacob. The beauty—glory of the Christian religion is, that it breaks down natural distinctions in this world: "In Christ there is neither Jew nor Greek." Shall we suppose that those distinctions (broken down in the Church) will be revived and exist in eternity? Many Gentile saints have flattered themselves that they should have the privilege of sitting down with Abraham, Isaac and Jacob in the kingdom of God. Are they to be doomed to disappointment? Are they to find out hereafter that the patriarchs shall have their inheritance in the land of Canaan, and they to dwell in some other portion of the new earth?! We think and trust not. Paul tells us that, "All who are *Christ's*, are Abraham's seed and heirs according to the promise."* When this earth is renovated by fire, and there is no more sea, all geographical lines and boundaries will be obliterated; selfishness, too, will be obliterated. There will be no more talk about "*our* State," "*our* Institutions," &c., &c. The land of Canaan will be no place, any more than Russia or the Island of Cuba.

*Gal. iii: 29.

In conclusion, then, we would say, Abraham never had the promise of a personal inheritance in the land of Canaan, nor does the promise here quoted refer to the resurrection state. It was fulfilled when the Israelites inherited the land four hundred years after it was made.

In reply to a query in relation to "Christians singing waltzes, polkas, &c., &c.," we would simply say, *we* know of no "law"—for the Church—"that will countenance it." And if prohibition is not expressed, it is, to our mind, clearly implied. But there can not, surely, be any difference of opinion on this subject. All will, we think, agree that, at best, it belongs to the class of things that are "inexpedient," and adds nothing to the Christian graces. Every act of the Christian either honors or *dis*honors the cause of God. Will singing waltzes and polkas honor His cause? We leave the question for others to answer.

Other queries will be attended to in due course of time. D. B.

DEDICATION HYMN.

BY A. M.

O! thou, whose throne 's above the sky,
Whom all the hosts of Heav'n obey,
Whose glory fills eternity,
And shines in one unending day;

To thee this House we dedicate—
O! may thine awful name dwell here,
Thy presence shall new joys create,
And fill the mind with holy fear.

Thy Holy Bible, blessed Lord,
We here upon this tablet lay;
To us 'tis precious—thy pure Word—
Its precepts help us to obey.

May light, as from thy throne, O! God,
Shed in this consecrated place,
Full orb'd shine on the pilgrim's road,
That leads to Heav'n and thine embrace.

That light may multitudes behold,
And humbly bow at thy command,
And richly share in joys untold,
The choicest blessings of thy hand.

So shall our grateful hearts arise
In holy offerings to thy name;
Our anthems vibrate through the skies,
In hallelujahs to the Lamb.

UNLOOKED FOR AID.

Some friend in passing through our town a few days since, left us a copy of Rev. Mr. Salter's sermon, delivered in Burlington, "*on some of the objections to the Old and New Testament*," &c. In its perusal, we have been both surprised and delighted. Surprised, to find any man who is aware of the errors in King James' translation, not arrayed on the side of revision. Delighted, to find that, though he may not have declared himself in favor of the Bible Union, he has the manliness to admit what he knows to be true, regardless of the fact that it places him in hostile attitude to a large majority of his Pedobaptist brethren. This is, certainly, unlooked for aid. But let us be more explicit: Mr. Salter on page 13—in answer to obj. 5—says: "In relation to the imprecations, many critics are of opinion that our translation is imperfect. * * * Instead reading in Psalm LV: 15, 'Let death seize upon them, and let them go down quick into hell,' we should read with Prof. Alexander—'Desolations are upon them! They shall go down to *sheol* alive.' Mr. S. might have pointed out *scores* of errors, instead of *one*, equally glaring and far more hurtful. But our object now is not to discuss the merits of the revision question, but to call our readers' attention to the fact, that the Clergy, in battling infidelity, are compelled to admit that our present version is imperfect. Mr. Salter has fairly committed himself on one of the main points at issue between the Bible Union and its opposers, and we *trust* he is possessed of sufficient moral courage, and honesty, "to face the music" and publicly advocate revision. D. B.

"WONT GIVE UP THE EVANGELIST," &c.

Although we dislike the practice of publishing flattering letters from correspondents, yet as we have lately received some of an extraordinary character, we concluded to give a few extracts from them. Two [illegible]gent sisters and a number of brethren say, "You may consider me a *life-time* subscriber for the Evangelist, or while you continue to publish it." An agent writes, "Two of your subscribers here have discontinued,

not because they are dissatisfied with the *Evangelist*, but because they are taking another paper. But I send you a new one. Several more of them take the other paper, but they say they wont give up the *Evangelist.*" Another person writes: "I was always pleased with the *Evangelist*, and you know the reason I gave for discontinuing. But here is the dollar for this year, and I want you to send it on again as soon as possible, and keep sending till I order it stopped, which is not likely to be soon."

We have scorces of others, far more flattering, (for which the writers have our thanks,) but we withhold them. D. B.

ROMANISM AND PROTESTANTISM—No. 2.

I said in my first number that a Catholic's oath was not worth one straw. Here is the proof:

"I do swear, that I will defend, to the utmost of my power, the settlement of property within this realm, as established by the laws; and I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church establishment, as settled by law within this realm; and I do solemnly swear that I never will exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant religion, or Protestant government in this Kingdom; and I do solemnly, in the presence of God, profess, testify and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatever."

We ask every reasonable man if Roman Catholicism has not rapidly increased in England, every year since this oath was taken? Who were the authors of this increase? Catholics or Protestants? Answer, Papists. Then their oath is nothing. There is no possible oath which a man can take, which is not under the power of the Pope, and which the Pope can not dispense with at pleasure, whenever he likes. The work of Antoine, a standard work of the College of Maynooth, in Ireland, the fruitful beehive that sends such swarms of Jesuits to these United States, says:

"*Those are not to be called oaths, but rather perjuries, which are taken contrary to ecclesiastical utility, and the institutions of the Fathers.*"—Vol. 3, Parsavil 379, 1767.

Another standard author, Reiffenstuel, vol. 6, fol. Romae, 1831, lib. 2, Decretal tit. 24, de Jure-jurando.

[redacted]very prommissory oath, however absolutely made, (mark the expression.) certain tacit conditions are understood.

Now, of these conditions, which are tacitly reserved in the swearer's mind, one is this: "*Salus Jure et authoritate superioris*;" that is, "Saving

the right and authority of my superior, *where an oath is considered unlawful and cannot be kept saving the honor of the Apostolic See.* So that no oath can be kept by a Papist, in which the honor of the Apostolic See is not preserved. There is the great question which we have so often heard imputed to the Papists, and which they continually denied—whether faith is to be kept with heretics? Now, we have this question asked and answered in Reiffenstuel. We have it in the fifth book of his *decretals tit*, 7, *de Haereticis* 6, quest. 6, vol. 5, page 205. Are vassals and servants and others, freed from any private obligation due to a heretic, and from keeping faith with him? Answer, yes. All are so by the clear disposal of the law.—He quotes for this, the *Corpus Juris Canonici, C finis h T. Absolutos*:—"They may have known that they are freed from the debt of fidelity and of all obedience to man, whosoever remain bound by any sort of covenant though fortified by any kind of affirmation whatsoever, to those who are manifestly lapsed into heresy." It is infered also, "that he who owes any thing to a heretic by means of purchase, promise, exchange, pledge, deposit, loan, or any other contract, is *ipso jure*, free from the obligation, and is not bound to keep his promise, bargain or contract, or his plighted faith, even though sworn, to a heretic." This is from the class-book of Maynooth, from the standard canon-law and ethical theology of Maynooth. Ireland, as returned by the Professors and President himself to the British Parliament, supports that College. Reiffenstuel quotes a canon which declares, that all oaths, "taken by any man whatsoever, in any public capacity, are *totally null and void*, when taken contrary to the utility and interests of the Church"—Statement of facts relating to the teachings at Maynooth College, by Rev. A. S. Thelwall, A. M. He who will not believe these witnesses would disbelieve one from the dead.

Increase of Papists in the British Colonial Possessions.

In the British Colonies, Rome has almost unlimited pre-eminence. The following statistics are from the reprint of Frazier's Magazine, pp. 36, 37.

In 1836, there were in Upper Canada, thirty Priests receiving from the governmont £50 each, and one Bishop receiving £100. In Lower Canada, has nearly all the tithes. A numerous Priesthood swarms in that Colonial epitome of Ireland. In Newfoundland, the Romish Bishop has £75 per annum. The Papists contribute to their Clergy in that Island, £6000. In Trinidad, the Parliament granted £2487 to the Clergy. In St. Lucia, 11,000 francs per annum are given to six Priests. In Dominica, five Priests are paid by government. In Gibraltar, the Papists receive from government £196 per annum. In Malta, a Romish Chaplain is supported by government. In the Ionian Islands, thirteen Popish Chapels with salaries amounting to £1010 per annum. In Australia, one Bishop and twenty-two Priests. On the 27th of August, 1838, the following estimates were moved by the Secretary, and agreed to by the Legislative Council of New South Wales:—

The Right Rev. R. Catholic Bishop,	£500
The Vicar General,	200
Fourteen R. C. Chaplains, at £150 each,	2,100
Two additional Chaplains expected to arrive in 1839,	900
Expenses of traveling Chaplains,	200
Toward erecting Chapels,	1,600
For R. C. Schools,	800
To support destitute Catholic children,	1,000
Madras Mission, or India,	1,669 14s.

If to these endowments of the Papists, the annual grants to Maynooth in Ireland be added, it will be seen that the English Government grants for the dishonor of God, the ruin of souls, and the extinction of truth, the overthrow of Governments per annum, not less than £30,000, or $150,000.—The support given to the man of sin, and son of perdition, by the English Government, is most painful! Disastrous and ruinous policy! When will Babylon fall at this rate? What Protestant can read such facts and not be startled and roused from his reveries of the coming glories in the wane of Romanism as by a clap of thunder and a vivid glare of lightning? Is it any wonder that Rome should say, I sit a queen and am no widow, and shall see no sorrow. But He that cannot lie says, Therefore, shall her plagues come in one day, death and mourning, and famine, and she shall be utterly burned with fire: for strong is the Lord God who punishes her. There is no hope of the destruction of such a system as the Mystery of Iniquity, except by the brightness of Christ's coming. Many Protetants say, they would as soon be a member of the Papacy as of any other Church. I ask such persons to memorize these verses. A third angel followed them, saying, with a loud voice: If any man shall worship the beast of prey and its image, and shall receive its mark (sprinkling) upon his forehead or in his right hand, he shall drink of the wine of the wrath of God, which is poured out undiluted into the cup of his indignation, and shall be tormented with fire and sulphur, before the Holy Angels, and before the Throne. And the smoke of their torment ascends up forever and ever; and there is no rest day nor night to those that worship the beast of prey and its image—*Syriac translation.*—Here is the perseverance of the Saints who obey the commandments of God. Wake up Protestants, wake up—open your eyes.

JACOB CREATH, Jr.

[redacted]e were to reprove the vicious, excepting those who sincerely hate [redacted]ere would be much less censoriousness in the world. Our Master could love the [redacted]nal while he hated the crime, but, we his disciples, too often love the [redacted]e but hate the criminal. A perfect knowledge of the depravity of the human heart, with perfect pity for the infirmities of it, never co-existed but in one breast, and never will.

CHURCH NEWS.

Bro. Bates—At a meeting held at Richmond, Washington county, on the 3rd Lord's day in October last, there were 3 additions to the Church, by confession and immersion.

As ever your brother, S. H. BONHAM.

Johnson county, Iowa.

Bro. Bates—The Church at Spring Garden, (of which I am a member) numbers 102 members. M. H. B.

Cole county, Missouri, January 1st, 1854.

Bro. Bates—I would give your readers some information in regard to the cause in this place. Our number, (35) though small, is on the increase. We stand in need of some one to labor for us, and would be glad to have traveling brethren give us a call. I Nutt, G. Morgan and myself are the Elders of the congregation. JAMES LEE.

Adams county, Illinois, January 3rd, 1854.

Bro. Bates—You will be pleased to hear that 22 noble spirits have united with the Church at this place. * * * E. L. CRAIG.

New Hartford, Pike county, Illinois, Jan. 3rd, 1854.

Bro. Henderson—On Monday night after the second Lord's day in November, I held a meeting on Lick Creek. There were 6 additions—3 young women and 3 young men, all in the prime of life. Also—between Christmas and New Year I heard 3 confessions on Long Branch, Monroe county.

J. COONS.

Mexico, Missouri, January 10th, 1854.

Bro. Bates—I closed a meeting on the 9th, inst. near Rochester, Peora county, with 3 additions by confession and immersion.

M. P. KING.

Toulon, Illinois, January 11th, 1854.

Bro. Bates—I held a meeting in Monroe Township and organized a Church there with 13 members. The prospect there is bright.

I see you did not publish a full account of the meeting at Burr Oak Grove in August last. There were 13 added at that time.

C. C. REED.

Hopewell, Iowa, January 12th, 1854.

Bro. Bates—Since I was at your place, I have been laboring in vineyard

of the Lord with the following result; Richmond, 2 immersions; Marion, 15; Big Woods, 9; from other denominations, 2—total 28.

N. A. McCONNELL.

Marion, Iowa, January 16th, 1854.

Bro. Bates—Although the Messiah's kingdom is progressing slowly in these parts, yet it is on its onward march. I had the pleasure of immersing 4 a few weeks since, and enlisting I more the night after.

JAMES ROBESON.

Woodford county, Illinois, January 23rd, 1854.

Bro. Bates—Since I wrote you before, I have baptized 2 in the neighborhood of which I then spoke. A. G. LUCAS.

Stark couty, Illinois, January 31st, 1854.

Bro. Bates—Brethren Lard and Wright are holding an interesting meeting in this place. J. W. STEELE.

Weston, Missouri, February 2nd, 1854.

Editors Evangelist—*Dear Brethren*—We have just closed a most interesting meeting in this place, of twenty-four days' continuance, which resulted in 56 additions, 37 of which were by confession and immersion, and some of those who left us two years ago. The interest was kept up without any abatement to the last. We hope this is the beginning of good times in Bloomington. The meeting was conducted by Bro. W. P. Bowles, aided, part of the time, by Bros. Davenport and Thompson.

R. O. WARINNER.

Bloomington, Ill., Feb. 14, 1854.

BIBLE REVISION ASSOCIATION.

The Second Anniversary of the Bible Revision Association will be held in Nashville, Tenn., commencing on the *first Friday in April next*. Distinguished speakers will address the meeting. It is hoped that there will be a large attendance. J. L. WALLER, President.

S. Remington, Cor. Sec.

A Poser.—A French Jesuit once visited a tribe of American Indians, and, as usual, taught them the efficacy of baptism. One of the chiefs, while [illegible] the word of God from a Protestant missionary, contrasted the teaching [illegible] two in a few plain but unanswerable words of broken English, "That goes right he[illegible] my heart, not like that other nonsense talk. The Great Spirit want[illegible] here, pointing to his heart, never mind face. What have bad men to d[illegible]th baptism? Water on face all go for nothing to bad man. Jim Beechtree mad as ever with strong water. Baptism on face do him no good; he old Jim s[illegible]

EDITORS' TABLE.

☞ For the last three years there has been no necessity for excuses on account of the late issue of the *Evangelist*, and we trust our readers will look over its late appearance this month. Circumstances over which we had no control caused it. We get the paper for the body of our publication from Bentonsport, Iowa, and the paper mill happening to get out of repair just as our stock of paper was exhausted, we were forced to wait until it was in operation again. We sent to Keokuk and Burlington for a supply, but there was none in either place, and the river being closed by ice, prevented us sending to St. Louis. We shall endeavor to guard against a similar occurrence.

☞ We present our readers this month with a choice variety of essays, a letter from Jerusalem, and much interesting Correspondence, Church News, &c. We thought to give the Jerusalem letters in succession, but beginning too far back, and many late ones arriving, we were forced to omit some. In future we shall endeavor to publish them in regular order.

☞ We have heard that there are "some complaints about the irregularity of our issues." We can assure our patrons—and prove it, if necessary, by the Postmaster and citizens of this town—that "irregularities," heretofore, have been unknown in our establishment, and that our paper has always been mailed in due time. If the *Evangelist* has failed to arrive in due season at any office, it was through the negligence of some of the Postmasters or mail-contractors, and not us. Still, to learn that there are failures, is exceedingly annoying to us—the more so, from the fact that those complaints show that it is a welcome visitor; otherwise it would be a matter of indifference to our readers whether it came late or early. *We* should complain too if papers we value highly did not reach us in due season. *Apropos* of late arrivals: The *Harbinger*, for January, was behind its usual time, (but we don't blame the publishers for it,) and the impatience we manifested on account of the delay, shows that we value it pretty highly. Had it been a paper void of interest, we should not have cared, and perhaps not have noticed the fact, if it had been two, three or six months old when it came to hand.

☞ Bro. J. Challen's picture—THE FIRST REFORMERS—is given as a premium to agents who raise clubs for the *Ladies' Annual*.

☞ Most of the large denominations in the United States have a fund for the support of superannuated preachers and their families. This is as it should be. Many a worthy man, after spending the prime of his life in the ministry, retires in old age with a gloomy prospect for support. This causes others to abandon the calling and betake themselves to some other employment to provide against future wants. But where they know their Church has generously provided means to support them, when old age and infirmities render them unfit for the arduous labor devolving on ministers, they feel no anxiety about their future temporal support, and continue to labor in the Gospel field while able.

☞ The officers of the American Bible Union have earnestly appealed to the friends of the Society for prompt pecuniary aid to carry on the work of translation. The expenditures for the past year necessarily exceeded any former year, and they urge all the friends of the measure to forward their contributions speedily. They als[illegible] the prayers of their friends for the success of the enterprise. Want of room [illegible] from publishing the appeal in *extenso*.

☞ It is somewhat astonishing to the unsophistocated, [illegible]s whose modesty (?) causes them to regard *immersion* as such an "indecent" [illegible], can rise with boldness before an assembly of males and females, and t[illegible] an hour or more about *ei-*

cumcision! Their sense of propriety is greatly shocked to behold a female in *wet garments*, but there is no impropriety, whatever, in discoursing to a large crowd of men and women about "the sign and the seal" Such modesty, to say the least of it, is of a questionable character.

☞ Bro. Benj. Cooper asks for information, which we would give, but he is so much on the wing that we know not where to direct our letters. In his last (from Tennessee) he spoke of starting in a day or two on a tour through South Carolina and Georgia, but failed to inform us where a letter would meet him.

☞ To those friends who urge us to "write more than we have of late for the *Evangellst*," we would say, we shall endeavor to comply with your requests. We have so many able contributors now, we thought it advisable to let our readers have a change; but as it appears that many wish to see more of our productions, we shall in future write more than we did some months past.

☞ An essay on Spiritual Birth is called for. We thought this subject had been so thoroughly discussed, that there was no need of any thing further on it; but as the essay is demanded, it will be forthcoming ere long.

☞ We are again under the necessity of requesting all who make remittances to write names in full, giving the Postoffice, county and State of each, as also, the volumes they pay for. Sometimes we are instructed to credit a patron without naming his post office, and on refering to our book, find the name at two or more offices. How are we to determine in such cases which to credit? We have *guessed* at it a time or two, and afterwards found out that we were wrong. When a change in the address of any one is ordered, be sure to name his former post office. We endeavor to keep correct books, but unless the above requests are complied with, it will be impossible for us to do so, with the large list of subscribers we now have.

☞ Our monthly receipts show that Missouri and Illinois are patronizing the *Evangelist* pretty liberally, but, *all* things considered, it is not to be marvelled at. So far as Missouri is concerned, a general support from her is regarded as a matter of course. And in regard to Illinois, the resolutions passed by the brethren at a general Co-operation Meeting of the Military Tract, expressive of their approbation of the *Evangelist*, and pledging themselves to its support, led us to expect a *liberal* share of patronaga from that State, and we are happy to say, their *acts* correspond with their *words*.

☞ We have received some obituaries of late that we were compelled—painful as it was to us—to abridge. A monthly paper, with an extensive circulation, can allow but a small space to each notice of the kind. Besides, *lengthy* obituaries are never read except by the personal friends and acquaintances of the deceased.

☞ Bro. J. C. Reynolds informs us that ABINGDON ACADEMY, at Abingdon, Knox county, Ill., is doing very well, and numbers among its pupils some youths of promise.

☞ Bro. S. P. Gorin, Washington, Tazwell county, Ill., is desirous of obtaining information of a friend, by name P. P. Livermore, a School Teacher, and supposed to be somewhere in Iowa.

☞ In transcribing our books, we may have omitted some names we intended to retain. If any who expected the paper are disappointed, they will please make it known.

☞ Our delay (for want of paper) prevented us from inserting articles in the order we intended. The series on Romanism and Protestantism will be kept up. Elder Alkire's article on "Church Government," "Reply to P. H. M.," "The Baptists, the Christians and Campbellites," "Why did you leave the Baptists?" "the Yoking of Christians and Infidels in Marriage," "Strong Theological Team," &c., "The Future Punishment of the Wicked." "True Greatness," "Glorious Future," "Review of Eld. Longan's Discourse," Missouri and other "Correspondence," &c., &c., are on hand, and will receive due attention. Articles that need much correcting must be postponed till we have more leisure.

D. B.

To my Correspondents.

To my numerous correspondents, I return my thanks for their many favors during the past winter. I must beg their indulgence, should I not be able to reply to all. I have had a sick family all winter, and my own health has been feeble, though I have been able to labor some all the time. My labors for CHRISTIAN UNIVERSITY, together with evangelizing, have been very great, and I am sure that my brethren will excuse me for seeming neglect, considering the amount of labor I have to perform. I think I may say that I labor more than any other man known to me in the West. Tnank God, His blessings attend my labors! To His name be all the praise. D. P. H.

Exchanges.

THE CHRISTIAN UNION AND RELIGIOUS REVIEW.—This is a very handsome monthly, edited and published by Edward E. Orvis, assisted by an able corps of regular contributors—published in New London, Pa. Price, $1,00 in advance. The January number is on our table, full of interesting matter, and we hope its energetic and talented editor may, in his field of labor, do much for the cause of Primitive Christianity.

THE STYLUS, published by the Three Literary Societies of Bethany College, Virginia. Terms—One copy, per term, $1,50; five copies, to one address, $6,00; ten copies, $10; sixteen copies, $15,00; single copies 20 cents each—payable in advance. The January and February numbers are on our table, filled with spicy literary articles. The paper is edited with ability, and we wish great success to the young gentlemen who are conducting it.

THE CHRISTIAN FRIEND.—This excellent religious journal lies on our table, and is edited by Dr. John T. Walsh, Hookertown, N. C. Terms, $1,00 per annum. From the hasty glance at the articles in the numbers before us, we take great pleasure in placing it on file as one of our best exchanges. We wish the paper success.

THE LIFE AND CHARACTER OF ELD. ALEXANDER GRAHAM, LATE OF MARION, ALA. —We should have noticed this volume earlier, but it was mislaid during our absence from home, and turned up only a short time since. We have sketched the work, and are much pleased with the manner in which it is gotten up. Being personally acquainted with Bro. Graham, during his life time, we shall take pleasure in examining the work more particularly, and give it an extended notice. Bro. Butler's eulogium is very interesting indeed, and I commend the work to our whole brotherhood, as a succinct history of one of our most talented and precious proclaimers of the Reformation. D. P. H.

Two numbers of the IOWA FARMER, published at Burlington, Iowa, have been received at this office. It is a monthly work containing 24 large double column octavo pages, put up in printed covers, and furnished to subscribers at $1 a year. The editors—Messrs. J. W. Grimes and J. F. Tallant—are men of talents and learning, and show by their writings that agriculture and horticulture have engrossed much of their attention. Both of them have long resided in the West, and seem to possess a pretty thorough knowledge of the different kinds of grain and fruit best adapted to Western soil and climate. The *Farmer* is worthy of liberal patronage.

The ninth Annual Cataloge of HOWARD HIGH SCHOOL, Fayette, Missouri, is on our table. This Institution is favorably spoken of by papers of Missouri. The last session closed with 360 pupils. It is under the control of the M. E. Church. Since the close of the last session the buildings were destroyed by fire, but it is the intention to rebuild as soon as practicable. In the mean time the School is kept in the different houses of worship in Fayette.

The FOURTH BIENNIAL REPORT OF THE DEAF AND DUMB ASYLUM, Jacksonville, Ill., has been received at this office. The number of pupils admitted into the Institution in the years 1851 and '52, was 109. It appears from the report that the Institution is of the utmost importance to this unfortunate class of people, and every way worthy the support of the State.

Volume 3, No. 1, of the WESTERN MEDICO-CHIRURGICAL JOURNAL, published at Ke-

okuk, Iowa—J. F. Sanford, M. D., editor—is also on our table. We have only had time to take a slight glance at its pages, but our acquaintance with the editor, and our knowledge of his successful surgical operations, warrant us in saying that he is well caculated to edit a medical paper. As a surgeon, we do not believe that Dr. S. has a superior in the West. We hope to be able, ere long, to bear stronger testimony to his skill. Terms of the *Journal*, $2 a year.

D B.

OBITUARY.

Bro. Bates—With a sorrowful heart I sit down to communicate the melancholy intelligence that Bro. CHRISTOPHER GRIDER has exchanged this field of toil for one of repose beyond the Jordan. He bade adieu to earthly scenes Nov. 15, 1853, after a painful illness of some days. He died as he had lived—*a Christian*—and we hope to meet him in the mansions of bliss. He was an exemplary Christian and an affectionate father. May his sleep be as tranquil as his death was triumphant. "Blessed are the dead that die in the Lord."

H. C. GRIDER.

Davis county, Iowa, Jan. 5, 1854.

Departed this life on the 11th of Feb., 1854, in the town of Washington, Tazwell Co., Ill., Eld. RICHARD BLYTHE McCORKLE, in the 68th year of his age, after a protracted illness, which he bore with Christian fortitude. He died in the full triumphs of the faith, anxious to depart and be at rest. He was of the first fruits of the Tennessee and Kentucky revival, which took place, I believe, in 1802. Since that time he has been a faithful and consistent Christian, and during most of it a faithful Minister of the Gospel.

S. P. GORIN.

Died at her residence, near Agency City, Iowa, (date not furnished—ED.) Sister SUSAN BROOKSHIRE, wife of Bro. J. Brookshire, aged 30 years and 7 mos. Sister B. was sick about one month, but bore it with Christian resignation and fortitude, and died in full hopes of a glorious immortality and seat with Abraham, Isaac and Jacob in the kingdom of the blessed, where all tears shall be wiped from the eyes of those who enter it. She left a husband and six small children, besides a considerable circle of friends, to mourn their loss.

J. R. FISHER.

Wapello county, Iowa, Jan. 31, 1854.

☞ Other obituaries next month.—D. B.

PROSPECTUS.

THE CAVE OF MACHPELAH, AND OTHER POEMS.

BY JAMES CHALLEN.

THE Cave of Machpelah is a large poem—the stand point of which is the burial of Sarah in the shades of *Mamri*. The Patriarch Abraham is contemplated as a Prophet, foreseeing the fortunes of his posterity, from the burial of Sarah, in Canaan, in anticipation of its possession, until the passage of the Jordan and their entrance into the Promised Land.

These events will be found full of sublime poetic interest, and the author has seized upon and interwoven them into his work. He has avoided the more minute details, and has introduced the following events: The Burial of Sarah, Joseph, the Exodus, the Red Sea, the Cloud, the Song of Miriam, the Encampment, the Desert with its Phenomena, the Manna, the Water, Amalek, Sinai and the Mountain Element, the Tabernacle, Balaam, the Death of Moses, and the Passage of the Jordan. The whole interspersed with Songs, Episodes, &c., giving additional interest and variety to the main theme.

His design is perfectly original and unique. Many of these events have furnished themes to others for some of the finest poetry in the language. But no one has grouped them together in the same manner.

Other Poems will be found also in the volume, on a variety of subjects; many of which have not hitherto appeared in print.

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THE

CHRISTIAN EVANGELIST.

VOL. V. FORT MADISON, IOWA, APRIL, 1854. NO. 4.

THE FUTURE PUNISHMENT OF THE WICKED.

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."—I. Cor. xvi: 22.

It is obvious that, to the unlearned reader, this passage, as it stands in the commonly received version, conveys no intelligent idea, if indeed any idea at all. For some unknown, yet doubtless very inadequate reason, King James' forty-seven *revisors* thought it advisable to leave it untranslated, thus withholding from the common people a very important and instructive portion of the Word of God. When properly translated, the passage assumes the form, not of *imprecation*, as in the popular rendering, by which great injustice is done to the writer, but of simple *asseveration*. It is a mere *assertion*, yet based upon the most unexceptionable testimony, and commended to us by all the authority of infallible inspiration. "If any man loves not the Lord Jesus Christ, *he shall be accursed when the Lord Cometh.*

As the doctrine of "future punishment," so pointedly asserted in this text, is everywhere held forth prominently as one of the cardinal items of the Christian Scriptures, it may not be amiss to quote a few passages bearing directly on it, as corroborative and illustrative of the proposition contained in the text. In the meantime, however, it may be observed, that this proposition is two-fold; presenting two distinct ideas—1. That those who love not the Lord *shall be punished*; and, 2. That this punishment will be inflicted *when the Lord cometh.* So that the text takes for granted, and impliedly asserts the truth of a doctrine intimately

connected with the future judgment and final destiny of man, viz: *The second coming of Christ.* This can not refer to his coming at the destruction of Jerusalem, because the manifestation of his power at that time is only *figuratively* called his coming—because there could have been no propriety in an allusion to the anticipated destruction of Jerusalem in a letter addressed to the city of Corinth, and finally because the assertion is altogether too *general* to be limited in its application to that event. What is asserted of one is asserted of all, in all ages and all countries who love not the Lord Jesus Christ; and to limit the declaration to an event that transpired in Judea, nearly eighteen hundred years ago, is simply absurd. It can not then have reference to any thing else than his oft foretold *second coming*, at the end of the world, to judge all men "according to the deeds done in the body." In confirmation of this, let me direct attention to a few passages teaching the same great truths: "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory: * * * then shall he say unto them on the left hand, 'Depart from me ye *cursed* into everlasting fire, prepared for the devil and his angels. * * * And these shall go away into everlasting punishment."* "But he that shall blaspheme against the Holy Ghost hath *never* forgiveness, but is in danger of *eternal damnation.*"† "Marvel not at this: for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth: they that have done *good* unto the resurrection of *life:* and they that have done *evil* unto the resurrection of *damnation.*"‡ "The Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with an everlasting destruction from the presence of the Lord, and from the glory of his power."‖

From this induction, which might be indefinitely extended, we infer the truths contained in the text, as well as some others of equal importance. 1. That Jesus Christ will again visit the earth. 2. That he will come as a judge, and sit in judgment on the race. 3. That all who love not the Lord Jesus will be punished at that time; and, 4. That this punishment will be perpetual. Upon these statements we may briefly remark: 1. If the above quotations do not sustain them, they are wholly without meaning, and the Bible may be regarded as an enigma —a book of riddles! It does not mean what it says, and is better calculated to deceive and mislead than any book ever written! It asserts plainly and unequivocally, that the wicked "shall go away into everlasting punishment," and "be punished with everlasting destruction." But

*Mat. xxv: 31, 41, 46. †Mark iii. 29. ‡Jus. v: 28, 29. ‖Thess. i: 7, 8, 9.

if the inferences we have drawn are *false*, then "everlasting punishment" is a figment of the imagination, and there is no such thing as "destruction," either temporal or eternal! It says the wicked "are in *danger of eternal damnation;*" but then, whatever may be their *danger*, damnation can not be *eternal*, and there is nothing which ought to endanger their future happiness, or disturb their present peace of mind! All these are simply *strong figures* to represent the stings of conscience in this life! Yes, no doubt *very strong!* Equally as strong as the folly of such expositions is ridiculous and absurd!

2. If these passages do not prove the existence of a state of eternal death, or eternal misery, it will be impossible to prove the existence of a state of eternal life, or eternal happiness; for the *duration* of life and death, happiness and misery, is represented by precisely the same words in Hebrew, Greek and English. But not to dwell longer on these matters, designed simply as preliminary, we remark, lastly, that aside from the positive testimony adduced, we may show that the doctrine of our text has a *philosophical* as well as a *Scriptural* basis. It accords not more closely with revelation than with reason and common sense, that "those who love not the Lord Jesus Christ shall be cursed at his coming." While there is no doctrine of Scripture that rests solely on its philosophical fitness and adaptation, there is none which philosophy condemns, and many which it unequivocally approves. The subject under consideration belongs to this latter category.

Reason teaches that if God gave to man a *law*, it was his intention to have that law honored and obeyed. To put forth an enactment resting solely upon his supreme authority, as the Maker and Governor of the World, and then remain wholly indifferent as to whether that enactment is regarded or disregarded by his subjects, not only imperils the supremacy of his dominion, but is utterly unlike the representations which the Bible gives, of Him who is a *jealous* God. Reason also teaches, that to secure the requisite obedience, adequate and suitable *penalties* should be prescribed. Penalties imply punishment. The chief one attached to a disregard of the Divine Law is death. Now, it is impossible to escape the penalty, in case of an infraction of the law, except by means of Divine compassion and forgiveness. But if without repentance and a return to obedience, God pardons the rebel, his law is nullified and practically abrogated, and the object of its enactment defeated. Such a supposition bears an absurdity on its face. If God can not save men from the penalty of the law, without forgiveness, and if he can not, except by nullifying his statutes, forgive without repentance and a renunciation of rebellion, it is positively certain that some men will *never* be forgiven, because they do not repent, but die in their

sins! And if the penalty, being death, as the Scripture plainly asserts, is not removed, because the sin is not forgiven, then *eternal* death must *necessarily* be the result! It follows as an unavoidable consequence. From this it would appear that the penalty denounced against the violater of law, is not *primarily eternal* death, but simply *death:* and its *eternal duration* is a consequence necessarily resulting from the *non-removal* of the penalty. This view seems to be clearly sustained by the Savior, in a passage already quoted. The blasphemer against the Holy Ghost hath *no forgiveness* in this world nor in that to come, and as a consequence is in danger of *eternal damnation.* Everlasting destruction from the presence of God, then, is not only a *truth*, but a *necessary* truth, resulting from the very necessity of the case, the nature of Divine law, and our relation to it!

The punishment of the finally impenitent is not only required by the inviolable and inflexible nature of Divine law, but is an essential element of the policy in accordance with which God's government is administered. It is a measure absolutely necessary to the stability and perpetuity of the Divine authority and throne! Human governments sometimes adopt what are called measures of "State policy;" measures which, although *just in themselves*, are not dictated by this principle *alone*, but which are indispensable to the preservation of order and authority. The moment respect for the authority of law is lost, that moment good order is undermined, and the foundations of government are subverted. No government that tolerates rebellion can preserve its authority or continue to exist. This would be contrary to the fundamental idea of all governments, which is, that of *submission* to the ruling power. But all *sin is rebellion* against God, and to accept the sinner *unpardoned* is to encourage the rebel, and to pardon without *repentance* and a return to obedience is practically the same! Governments often punish crime for the sake of the *example*, as well as with reference to the offender himself; and were Jehovah to permit sin on the part of man to go unpunished, it might encourage and introduce anarchy and rebellion into every other part of his dominions. The entire history of the Divine transactions, teaches that God *will* vindicate the majesty of his law, and preserve unimpaired his supreme and absolute authority, though at the expense of every created intelligence. The fate of the angels that sinned, the fall of Adam, and the sacrifice of Christ, are striking and fearful memorials of this solemn truth.

The constitution of the universe—the eternal fitness of things, and the adaptations which that constitution requires, imperiously demand that the wicked should be punished with an everlasting destruction from God, and that "those that love not the Lord Jesus Christ should be

cursed at his coming." *The order of the universe requires that every character should be adapted to the state it occupies.* Adaptation is the great law of nature, moral and material. The angels continued in Heaven so long as their character fitted them for such society. Adam remained in Eden so long as his sinless purity entitled him to that state, or qualified him for communion with God: but as soon as he lost his holiness, innocence and purity, he became a kind of demon incarnate, and was no longer adapted, in his moral nature, to the abodes of Paradise, but was driven forth into a state of sin and death, for which alone his character was suited. The only reason why he has not been long since reinstated and restored to communion with God, is that he has not regained his former holiness. The entire object of the Gospel, with all the antecedents and consequents of that Heaven-born scheme, is to make man what he was before the fall; pure, innocent and holy; and thus prepare him again for the Divine society. But this can never be accomplished without *pardon*—pardon can not be obtained without a renewal of the *heart* and *life*—this renewal can not be consummated without *repentance*, and repentance can not be induced without *faith*. Hence the Scripture declarations—"He that *believeth not* is condemned already—shall not see life, for the wrath of God abideth on him." "He that *believeth not* shall be damned." Unregenerate and sinful man is, on account of his character, unfit for the society of Heaven, pure and holy as it is, and for this very reason there is a moral impossibility in the way of its attainment, until purified and sanctified by the pardoning grace of God, through the atoning blood of Christ. Hence the wicked "shall be punished with an everlasting destruction from the presence" or society "of God." A vile and abominable sinner in Heaven would be as great an anomaly as a saint in hell! and when the former occurs we may expect Michael and Beelzebub to exchange positions! Read the explicit language of the Holy Spirit, through the Apostle John: "He that overcometh shall inherit all things. But the fearful, and unbelieving, and abominable, and murderers, and all liars, shall have their part in the lake that burneth with fire." "And the nations of them that are saved shall walk in the light of it. And there shall in no wise enter into it any thing that defileth, nor worketh an abomination, or maketh a lie:" "For without are dogs and sorcerers," &c. If the position assumed here be true, the constitution of the universe must be changed, the universal order of nature must be reversed, Heaven must be converted into Hell, virtue into vice, and happiness into misery, before unrepentant and rebellious man can escape the denunciations of God's violated law.

But again; I remark that the stern and apparently severe decree which

sentences rebellious man from the presence of God is reasonable and just, because it is the only suitable reward for the high crime of *ingratitude*. Of all the dark records which blacken the terrible catalogue of human guilt, none calls for a severer condemnation, or merits a deeper execration than this. If one sin can sink a soul deeper in destruction than another, surely it is the base and unprincipled disregard of obligations incurred! The common sentiment of mankind has, in all ages and among all nations, contemplated it with horror, as a crime of the most malignant hue. The inebriate may deserve our commisseration; the murderer may find an extenuation in the excitement of passion, and the thief may be pitied, because his *want* suggested his crime; but the heartless ingrate, without apology for his damning sin, rises up but to meet the scorn and contempt of outraged humanity! If obligations increase as favors multiply, what must be the debt of gratitude we owe to God, and what must be the crime of a refusal to acknowledge these obligations? What has been done freely and graciously to promote our happiness and secure our eternal peace? Look at man's conditon as a sinner, lost, ruined and undone! Remember what has been done for his redemption! Estimate the immense sacrifices of the Son of God; measure his sufferings, count his agonies, compute his anguish, enumerate his groans if you can, and then tell me how much you owe to the blessed Savior of men! Remember that all these sufferings were endured, that he might obtain salvation for all those who *obey him*; and can you believe that whether we obey him or not, whether we repent or not, whether we gratefully submit to him or not, we shall still be sure of his ultimate approbation? O! shame, where is thy blush!

Reasoning upon the principles that usually govern us in our intercourse with the world, we can not but pronounce the sentence just and right, which banishes the ungrateful and impenitent sinner from the presence of God. Were our fellow men to treat us with the same ingratitude with which we treat the Father of Mercies, and were they to make the same return for our disinterested and unmerited kindness and affection, which *we* make to *him*, we should most unquestionably feel ourselves absolved from all obligation to consult their interest; and the common sentiment of mankind would justify us, were we to leave them to suffer the penalty of their ingratitude. But how imperfect the comparison between the obligations we owe to man and those we owe to God! The difference is infinite and will not admit of comparison. "We ought to love him because he first loved us, and that while we were yet sinners Christ died for us." How reasonable is it, then, that those who love not the Lord Jesus Christ should be cursed at his coming."

But there is another view of this subject, not less true than any

to which we have adverted, and which, if possible, presents it in a still more interesting light, viz: That the rigid execution of the penalty for sin is demanded by the *benevolence*, not less than the *justness* of God. Men are creatures of fear as well as hope, and both of these sentiments are constantly addressed in the Bible. Now, while it is true, that the terrors of the Lord and the fear of punishment will sometimes go far towards restraining men from vice, it is equally true that the hope of *impunity* may operate as a temptation to sin even among holy beings. This possibility existing, and none will deny it who understands the constitution of man, it is clearly demonstrable that the benevolence of God forbids that he should dispense with the penalty of crime; for by so doing he would encourage and foster sin, to the ruin of his creatures. Indeed, one leading object of the penalty is to operate so as to *prevent* sin, by taking away the *hope of impunity*. This is undoubtedly its legitimate tendency, and whatever most effectually takes away this hope, and discourages sin, is the most effectual penalty, and clearly the most benevolent. If sin is necessarily hurtful, and ever followed by evil results, if it is the occasion of man's unhappiness and ruin, it is certainly not kind to do that which will encourage it, and on the other hand, it is certainly not unkind, but positively benevolent, to adopt the most effectual mode to suppress it! This view of the subject is not only rational and Scriptural, but it presents the character of God in a still more impressive and attractive light. If he executes vengeance on the wicked, it is in mercy designed for the greatest good of the greatest number, and it is his benevolence, as well as his justice, that brings down the rod of his righteous retribution, and forbids him to offer mercy on such terms as would endanger the happiness of the innocent. In view of this wondrous display of the Divine character, this harmonious blending of mercy and justice, may we not exclaim—"O! the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!"

LUCAS.

CLINIC BAPTISM.—We had some cases of Clinic Baptism, or rather Rantism, in Mississippi. A man who had been a Senator in the Mississippi Legislature, being about to leave this world, called in a clergyman, and was sprinkled, after which it is said he and his friends were better reconciled to his fate. Is not this returning to the dark ages? There have been two or more cases of some excitement to obtain a minister, that the dying infant might be sprinkled before it died. In one case it is said, the officiating minister, (New School Presbyterian) was asked who was benefitted by the operation, the parents, or the child? He answered, the child of course!—*Tenn. Baptist.*

CHURCH GOVERNMENT—No. 1.

BRETHREN BATES & HENDERSON—Having passed through seventy years, fifty-three of which have been spent in the school of Christ, studying the Divine science of Christianity, (in which I still find many things to learn; indeed, the longer I live the greater importance I see in a prayerful study of God's Word,) I wish to throw a few thoughts before your numerous readers, on the very important subject of CHURCH GOVERNMENT.

In relation to our position touching the first principles of our holy religion, I have no doubt but we are occupying the true ground. And now the great object should be to *keep* right, and by the grace of God obtain eternal life. There are in the New Testament a plurality of words used or applied to the Church, but all conveying unity of idea, such as, Kingdom, House of God, Body of Christ, &c. When, therefore, I use any of these terms, I wish to be understood as conveying the same idea.

The Church, when first formed at Jerusalem, at Pentecost, was in its infancy, and, like a county in one of the United States, must have general laws and boundary. The particles or elements are thrown together in one body, but before they can do business legally, the officers must be elected under the Constitution, and inducted into office. One more illustration—Suppose our country is invaded. A call for volunteers is made. Hundreds of brave hearts respond to that call. They come together at some one point; all in one spirit; actuated by one motive; and yet, they are unprepared to go into battle, with any hope of success. They need officers to conduct the campaign; and hence they select from their number the most suitable men to fill all the offices, from the highest to the lowest; and all in one spirit, acting promptly in their several departments, we might reasonably expect victory would perch on their banner.

Now, the Chruch is composed of members who have all in one spirit been baptised into one body, with one motive in view, which is to glorify God in this world, and enjoy his favor in the world eternal. In the beginning, or the setting up of the kingdom, the whole government was entrusted to the Apostles, and they commenced at a very early period to arrange the government, and before they left the world they had perfected it in all its departments.

There is nothing to be dreaded more than a bad spirit or an impure

motive, leading to an abuse of power. There is nothing more certain to result in injury to the State, the Army or the Church, for it must be apparent to every one, that governments are a blessing, but when an office is prostituted to carry out the selfish purposes of the incumbent—then the office becomes potent for evil, and that which was designed for a blessing may be turned into a *curse*, as is instanced in the usurpations of the Roman Priest-hood.

I design noticing—First, The officers of the Church and their duties, the benefits arising from official faithfulness, and—secondly, Notice some of the evils resulting from an abuse or misuse of official power. In pursuance, then, of the order indicated, I find the first office brought to view in the 6th chapter of Acts. "And in those days when the number of the disciples were multipled, the Grecians began to murmur against the Hebrews because their widows were neglected in the daily ministration. Then the twelve called the multitude of disciples, and said: It is not reason that we should leave the word of God and serve tables. Therefore, brethren, look ye out among you seven men of honest report, full of the holy spirit whom we may appoint over this business. But we will give ourselves to prayer and to the ministry of the word. And the saying pleased the multitude and they selected seven." The two first were Stephen and Philip, who, with the other five, were set apart by prayer, and the imposition of the Apostles' hands. We next hear of them preaching boldly the word of the Lord, and Philip is engaged in baptising—"Acts 8th." Some have questioned whether they were acting under the authority of the office to which they had been appointed. Indeed, it seems to my mind quite certain that they were not acting under their new appointment, because they were called to a temporal service, that the Apostles might be freed from it, and allowed to attend to prayer and the proclamation of the word continually.

This is the first instance in which Deacons are brought to view, though they are not called Deacons. There are three other places where Deacons are named. The letter to the Philippians is addressed to the Saints with the Bishops and Deacons. Both Elders and Deacons are in the plural. They are mentioned again by Paul in the 3d chapter of his 1st letter to Timothy, in which he says, "These things write I unto thee, hoping to come unto thee shortly: But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God the pillar and support of the truth." In this chapter Paul enjoins Timothy to ordain Elders and Deacons in the Church, which he did as we find by reference to Acts 20th and 17th. From all the premises before us we are fixed in

the conviction of a plurality of Elders in the Church at Ephesus, and a plurality of both Elders and Deacons at Philippi; and hence a complete example for all Churches that wish to copy the divine model is induced, to which all would do well to take heed.

The qualifications of Deacons are but little above what every christian should possess. Their duty is not so clearly defined as that of Elders, but is to be gathered from the nature of their qualifications, and from the signification of the office. Deacon, Almoner, Steward, all express about the same idea, and, therefore, we find they had charge of the Treasure appropriated by the Church for the poor of its members. Hence they were to be men of "honest report." Their business is to supply out of the daily contributions of the Church, and over which they have control, the wants temporal of all the needy, and make them comfortable; to attend upon the house and worship of God; to search out all the "widows that are widows indeed" and supply their wants if they have the means in their hands. If not, report the facts to the body, that the means may be at once placed at their disposal. In a word, to attend to all the temporal affairs of God's house. But this does not appear to have been the entire work of Deacons in the primitive Church. I observe in the instruction of Apostles, Acts 6th, that they were to be men filled with the holy spirit and wisdom, which proves they were to be qualified for other duties, which we find they subsequently engaged in. Paul directs Timothy to select such as were sound in *the faith*, men of firmness, valor, boldness in "the faith," which indicates clearly more than temporal duties, and it seems to me clear that in all cases where Elders are not present, Deacons should conduct the worship and preside as if they were regular Bishops; administer the Lord's Supper, and if necessay, administer the ordinance of baptism.

I wish now to say something on the authority and powers of Elders or Bishops, and their duties. We have shown a plurality of them at Philippi and at Ephesus, and to establish the fact of a plurality in a countless number of Churches we have only to note this fact: Paul and Barnabas, after being shamefully treated at Lystra, a city of Lycaonia, departed to "Derbe, and when they had preached the gospel to that city, and had taught many, they returned again to Lystra, Iconium and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God. And when they had ordained them *Elders* in every Church and had prayed with fasting, they commended them to the Lord on whom they believed,—[Acts xiv: 21–23.] Again: In the epistle general of James, 5th chapter and

14th verse, we have the following: "Is any sick among you let him send for the Elders of the Church and let them pray for him, &c." Now, remember this is "Common Law." A general epistle that reaches to every place through all time, ancient and modern, and in it the Apostle certainly contemplates a plurality of Elders, and assigns them a part of their duty. But again, in the 2d chapter of Revelations, we find the seven Churches are addressed through their seven angels or messengers, which were probably leading or prominent Elders in their different congregations, respectively. Mosheim in his history states that all communications to or from the Church passed through him. But be this as it may, it is certain that long before this, Paul sent from Miletus to Ephesus, and called for the *Elders* and as this Church had a plurality, so we conclude the other six had also.

Once more. In the last chapter of Hebrews, the brethren are called upon to "obey *them* that have the rule over them, for *they* watched for their souls, that *they* may give account with joy and not with grief." Here a plurality is three times presented in connection with ruling, which is the duty of Bishops and appertains to their office. They are the constituted rulers by virtue of their appointment by the Church, "the pillar and support of the Truth." This being true, Bishops exercise a delegated authority, and are accountable to the Church for all their acts, moral and official. It being the highest tribunal on earth, and out of it emanates every office belonging to the Church of Christ on earth. In looking at the duty of Elders as presented by Peter in his 1st epistle, 5th chapter, he says: "The Elders which are among you I exhort who am also an Elder and witness of the sufferings of Christ, and a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage but being examples to the flock. And when the chief shepherd appears you shall receive a crown of unfading glory." Here are at least seven items to be noted by all the Elders who desire the unfading crown; which seven points have a bearing upon the flock and the eternal happiness of the Eldership, and therefore I desire to call especial attention to them,

1. "*Feed the flock.*" This is the duty of Elders, but they are not to feed them on opinions, though stereotyped by the sanction of a General Council of the whole religious world, Romanist or Protestant. Not to feed them upon human speculation, superstitution, or tradition, whether contained in a written creed or not; but upon the wholesome and sincere milk of God's word, by which the lambs will be nourished, and grow up to men and women in Christ Jesus, their

living head. It is an easy matter on visiting a congregation to determine what their diet has been. If they have feasted on the heavenly nutriment in God's word, you will find them full of love, peace, joy and union, all in their proper places. They love to meet their brethren at the house of worship. They are full of mercy and good works. But if you find them filled with envy, and hatred, malice and jealousy, tumult and division, you may be assured that there is something wrong with the Elders. They have not given the proper food to the flock, or they have not ruled well, for says the law "see that there be no divisions among you."

2. "*Taking the oversight thereof.*" As a father looks after the honor and interest of the family taking care of all the members thereof, so the Elders are required to see to the growth, safety, health and prosperity of all the flock, especially the young and tender lambs. And if they find any getting out of the way, they should, with a kindness becoming their station, call them back, and bear them in arms of love to the fold of security. If this method obtained, apostates would very rarely be found.

Here I will digress, by remarking that the first step towards apostasy is to absent ourselves from the worship of God in the assembly of the saints on the Lord's day. But if the Elders were solicitous about the welfare of the flock, they would go immediately in search of the absentee, and if sick in body comfort him, and report to the Deacons. But if morally diseased, apply the heaven appointed sin-curing correctives, pray for them, and exhort them to faithfulness, and thereby save a soul from death.

3. "*Not by constraint,*" but 4th, "*willingly.*" The duties of the office are to be cheerfully performed out of a sense of duty to God in obedience to a call from the Church having its good in view.

5. *Neither as being Lords over God's heritage.*" Not ruling with an arbitrary and despotic power, but in accordance with the word of the chief shepherd—the Lord of life and love.

6. *Not for filthy lucre.*" No man should desire to make money out of the Elder's office, or use it to gain wordly honor, but with a ready mind to do good to the Church and an ardent desire to glorify God in all his words or acts.

7. and lastly, "And when the Chief Shepherd shall appear in the clouds of heaven they will give to Him their flocks, receive a crown of unfading glory, and reign forever with those for whom they toiled on earth, those with whom they sighed, prayed and suffered in earth's dreary regions.

GEORGE ALKIRE.

From the Christian Age.

JERUSALEM MISSION.

To D. S. BURNET, *Cor. Sec. of the American Christian Missionary Society.*

JERUSALEM, December 1, 1853.

BELOVED BROTHER—You will doubtless be pleased to learn that a state of security, both of person and property, has succeeded the troublous state of matters amidst which I last addressed you.

The Pasha has recently promulged a recent firman from the Porte enjoining upon the public functionaries the continued protection of *native* Christians, which will doubtless secure them from a repetition of the late oppressive acts of extortion and violence to which they have been subjected so shamefully in Ramley, Jaffa and Damascus; and conduce likewise to the safety and comfort of all Christians within the city, whether natives or foreigners. And the summary manner in which he has effected a settlement of the Abu Ghosh matter is certainly well calculated to cause his power to be respected by all classes of the population throughout his pashalic. Acting upon the principle so pathetically urged by the philosophic Miss Grammette in her parting address to her warrior lover—

> ——"If kings must show their might,
> Why let them that make the quarrel
> Be the only men to fight."

these doughty knights of the desert and mountain had been solemnly advised by some of the "powers that be," seconded also by urgent consular counsel, to discharge their respective forces, and settle their differences by an appeal to the judicature of individual prowess. But this Abu Ghosh readily acceded to a proposition so congenial to his disposition and his sense of propriety—for you must know that the "golden" rule of all Anatolia is that of yore—

> "The good old rule—the simple's plan,
> That he should take who has the power,
> And he should keep who can."

The wily Laham prudently managed to evade such a personal issue, and continued his depredations on all hands, despite all overtures and mediation, until the Pasha besieged some of his strongholds with artillery, and reduced to a heap of ruins the entire village of Wellajeh, a few miles down Wady oi Werd.

A great ecclesiastical revolution in favor of "The Scarlet Lady" has lately transpired in Beit Jala, a village near Rachel's tomb, containing several thousand Christians of the Greek rite and order; and "His *Grace* the Latin Patriarch" has ordered the immediate erection of a convent for their accommodation and indoctrination, and has taken up his quarters there, busily engaged in securing this spiritual merchandise; but though purchased at so low a figure, the bargain is thought to be rather a hard one after all. The finances, logic, and tactics of Rome will avail but little when the more persuasive eloquence of Greek gold is brought to bear upon them in louder and longer peals. What a shameful traffic in souls is unblushingly carried on throughout all this sin-smitten land.

I understand there is considerable opposition waged against the Prusso-Anglican mission in this city, by the more evangelical portion of the

Episcopal Church in Great Britain, on account of proselytes made from the ranks of the Latins and the Oriental Churches, contrary to an express pledge and a direct treaty stipulation between the Archbishop of Canterbury and "the Holy Apostolic Churches of the East."

Several more *converts*, or rather "turncoats," have recently gone back from "the Hebrew Christian Church on Mount Zion" to Sinia and to Rome. One of our converts from Romanism has been sorely tried both by threats and promises; but he resists manfully, and seems greatly confirmed in the faith. The Jews have also made desperate efforts upon two of them; but they had as well attempt to shake the rock of Gibraltar as to disturb their faith, founded as it is upon the Rock of Ages, instead of the tradition and philosophy of man—the sandy substratum of all human creeds.

An Italian with whom we conversed last week seemed to be much interested, and thoroughly convinced of the truth; but, on learning that he must not expect any temporal benefit from his connection with us—an admonition, that under existing circumstances, we deem it indispensably necessary to give—he went away to be protestantized elsewhere.

Although I have not heard from you personally for a long while, nor received a "Christian Age," for what seems almost an age, yet the "Jerusalem Mission," so long ago started on its mission hitherward, has at length come safely to hand. But, oh! what a disappointment! Instead of consisting mainly, as I had confidently and fondly hoped, of a long and loud appeal in behalf of missions in general, and this mission in particular, from the gifted pen of the eloquent President of the American Christian Bible Society, I found scarcely anything but the crude effusions of my poor, halting pen, never intended to be thus brought before the public! And also so many misprints! owing, no doubt, to the rapidity with which I dash off my thoughts. But whilst some of these are very awkward, and a few quite serious, yet by far the greater portion are quite immaterial, and readily suggest their own correction to the intelligent reader.

It is very generally believed in this city, that a great battle has been fought between the Russians and Turks, on the Danube, in which nine thousand of the former and seven thousand of the latter were killed; but I can not yield any credence until better confirmed. A detachment of fifty or sixty of the Magaribin African guards of the Harem es-Sherif are about to take up the line of march for Constantinople, panting to show themselves worthy descendants of their valiant ancestors, for whose daring deeds of renown in saving this sacred spot from the polluting grasp of the chivalrous crusaders, on a certain occasion, the guardianship of this tabooed spot became their special heritage.

The small pox has prevailed epidemically for some time, and committed considerable ravages in the city and neighborhood, confining its attacks mainly to the Moslem portion of the community, who, on account of their notions of fate, (curiously enough, contrasted with their well-known predilection for medicine,) are universally opposed to vaccination.

The times are very unpropitious for missionary labor; but still we are not at liberty to relax our efforts, nor to abate our prayers, knowing that He whose prerogative it is to bring good, even out of evil, can render efficient the feeblest instrumentality, even under the most adverse circumstances. I trust, therefore, you will not be discouraged, but will rather be stimulated to more fervent prayer "that our labors may not be in vain in the Lord."

"Ye that make mention of the Lord, keep not silence, and give him no rest, till He establish, and till He make Jerusalem a praise in the earth."

Will you indulge me in special messages of Christian love to the dear brethren, who so kindly co-operate with you in superintending the affairs of the mission.

Most sincerely, respectfully and affectionately yours in hope,

J. T. BARCLAY.

ROMANISM AND PROTESTANTISM,

Or a Great Game Playing by the European Governments,

—No. 3.—

The great secret of the success of the Papists is, every Papist is a *working man*, and the Papists well know the secret of keeping each one employed at the appropriate work. The work, the *great work* of the Papacy, at present, is the conversion of England to the Papacy, to bring the English government under the dominion of the Pope. That done, the rest is but childrens' play. Her chief interest centers there, and to that point are directed her strongest energies and her most powerful engines. They have selected England as a prominent subject of universal prayer. There is a small manual published, entitled "*The Garden of the Soul, a Manual of Spiritual Exercises and Institutions*, for Christians who, living in the world, aspire to devotion." This work is in the hands of all pious Papists in England, and contains the following intercession for England, "O! God the Father, Creator of the world, *have mercy on England.* O! God the Son, Redeemer of mankind, *have mercy on England.* O! God the Holy Ghost, perfecter of the elect, *have mercy on England.* O! Sacred Trinity, three persons and one God, *have mercy on England.*" Then each apostle, and the great Catholic saints are addressed, and asked to have mercy on England.

France and the Romish Church generally are laid under contribution to pray and work for the subjugation of England to the Pope. The Hon. and Rev. Mr. Spencer says, when on a visit to France: "What I have witnessed in France, and am now about to state to you, has exceedingly delighted me, as calculated, I trust, to animate all the Catholics of England to hope for her conversion, and by that hope, to be excited with firm, persevering zeal, to work for it." The Thursday of each week is the day set apart for these Catholic prayers, to bring England under the Papacy.

"I saw enough to convince me, while there, that ere long all the nations of Europe will be joined in one great society of prayer for the conversion of this kingdom." The progress of the Papacy in England from 1839 to 1845, in the way of Church building, from the Catholic Magazine, pages 103–4: In the last six years 54 new Roman Catholic Churches have been

created in England. Many of them on the largest scale. 7 religious houses; 19 new Nunneries; 9 houses of religious men; and nearly two millions volumes of Catholic publications have been printed in the same period. The Catholic Magazine for 1846, page 278, says, "England, the complete and final emancipation of Catholics. A bill to enable Roman Catholic Bishops to style themselves after their Sees, to legalize processions, and to repeal the act expelling the Jesuits. The object of the bill is the legalization of the Jesuits; to increase the number of Priests. A late English paper states that the mass was carried through the streets of London by the Papists, with lights blazing in procession. The people stood unconcerned as it passed. Such an event has not transpired since the Reformation.

Conversions—Catholic Magazine, May and June, 1846, pages 339, 383—Rev. Edward H. Thompson, Rev. Mr. Wells, the Clergyman at Bath, Rev. Mr. Jepson and lady, Rev. Wm. H. Lloyd, and many other persons of distinction. Take one fact alone to speak for a thousand. In 1832 the number of Catholic Missions in England and Wales were 310. In 1845 they had mounted up to 516—increase two-thirds. The increase of the population of the kingdom was 20 per centum; the Catholicity of the kingdom increased in the same time 66 per cent. These are alarming and startling facts to Protestants.

But why do the Jesuits thus compass sea and land to overthrow the English government as they have so many other governments? They have been banished from 33 governments. Do they make the efforts and feel the same interest for any other country? We search in vain for special stated prayer for any other nation, by the Papists. Why, then, does she so interest her children for the overthrow of the English nation? Clearly, because she well knows that England is the great bulwark of Protestantism, and if she is once connected to the Papacy, the fires of Smithfield might again be lighted, and the scenes of St. Bertholomew's day re-enacted wherever heretical subjects could be found. Many Protestants, alarmed at the rapid and unprecedented increase of the Papacy, ask, What are we to do? what would you have us to do? First, I would have you to resolve never to send one of your sons or daughters to their schools—be certain of that—let them live and die ignorant before you will do it. Secondly, Decree that you will never give them one dollar to build prisons, called *Nunneries*, to put your daughters in, for these Priests to corrupt or seduce them, nor one dollar to build Churches to practice idolatry, and to vitiate the morals of community. Thirdly, Determine never to vote for a Papist to fill any office, not even your own father or brother. Finally, Build up and encourage Protestant Schools and Churches—Sunday Schools especially—Common Schools, Colleges and Seminaries of Learning. Contribute your money freely to build up Institutions of Learning. Let us cluster around CHRISTIAN UNIVERSITY, located at Canton, Lewis county, Missouri. We who live in the far West can do this, and sustain and endow it, if we *will*. There are other Institutions of Learn-

ing all over the country, that merit our patronage. Let us educate our sons and daughters liberally in science, in morals, in Christianity. Fifthly, Do not subscribe for nor encourage *any paper* which will not take a decided stand against the great foe of God and man—sustain no paper which caters to the Papacy. There is a great game playing at this time in Europe. The players are illustrious personages—such as Nicholas, the Czar of Russia, Charles Louis Napoleon Bonaparte, Queen Victoria and the other crowned heads of Europe. The prize played for is Turkey in Europe, and with that, the immense riches of Asia. The cause of the play or game is this—The Clergy of the Greek Church, until recently, had the keys of the Church at Bethlehem, and Jerusalem of the Holy Nativity; Napoleon prevailed upon the Sultan of Egypt to deliver them to the Roman Catholic Clergy, to strengthen himself with the Jesuits or Papacy; Nicholas of Russia required the Sultan to give up these keys to him or his Clergy; the Sultan refused to do it—the Emperor of Russia then took possession of the Turkish principalities of Woldavia and Wallachia—this was the signal for battle. Thus you see the Priests are at the bottom of this war, as they have been the principal actors in most of the wars of Europe for the last twelve hundred years. The Jesuits are behind the curtains moving the wires, but you can see their fingers in the play. God only knows who is to be the winner in this great game? The prize is great, the issues are immense. Wake up, sentinels, wake up; mend up your lights that you may see the enemies of our liberty, before you are shot at your posts.

JACOB CREATH, Jr.

ADDRESS.

Beloved Brethren of the Military Tract:

Bro. Gaston and myself were appointed at the last meeting of the "Military Tract" to write an Address and send it to the *Christian Evangelist* for publication, setting forth some of the leading topics that will be taken up and investigated at our next Annual Meeting, which will be held at Macomb, commencing on Thursday before the fourth Lord's day in May next, at 4 o'clock P. M. I have delayed attending to this duty until this time, from the fact that Bro. Gaston is in Ohio, and I have still been hoping that he would return in time for us to write in conjunction; but since the brethren wished the Address to appear in the April number of the *Evangelist*, I have waited as long as it is safe to wait, and now, dear brethren, permit me to write to you freely, as I humbly conceive that much depends on our action in this matter.

We met at Macomb in May, 1852, and Districted the Military Tract, di-

viding it into eight Districts. In May, 1853, we met at Vermont, and freely conversed concerning the advancement of Messiah's cause. We saw that there were many fertile fields that might easily be occupied advantageously, but we were crippled in both arms. Only a sparse representation was in attendance, and those who were present, came, not knowing what was to be done, and hence were almost entirely unprepared to do any thing. We deeply felt our awkward position and our entire inability to remedy it at that meeting. After much deliberation we adopted the following system, as in our humble judgment the best that we could get. We elected a President, Secretary and ten Managers. We made it the duty of the Secretary to write to each Manager, and obtain from him the condition of the congregations in his District; their Elders, numbers, locations and post offices. We also made it the duty of the President and Secretary, when fully posted up on these matters, to write an Address to the brethren throughout the "Tract." These letters were all written last fall, and quite a number besides, to prominent men, in different parts of the "Tract," but strange to tell, only two letters have been received in reply. Now, brethren, we wish to know the locality of congregations, their post offices and Elders, so that when we are traveling we can visit them, send appointments by letter, or write to them on any subject of general interest. Hence, we earnestly ask the brethren to come up to our next meeting, prepared to give us that information which we have failed to get by letters. One of the principal objects for which we meet, is to take into consideration the better districting of the "Tract." The brethren in the Districts having tried evangelizing a year or two, can tell whether they are too large or too small. The employing and sustaining of evangelists, together with the system of raising funds, are left to their respective Districts. Leaving these, then, to their proper places, there is one subject which demands much attention—the subject of *Education*. And when I speak of Education, I do not mean simply those branches taught at schools, but the expansion and disciplining of the entire man—physically, intellectually and spiritually. It is evident that a physical education is indispensably necessary, since on it are built the other two.

People in the "West," however, generally concur in this idea almost to an alarming extent! and so educate their sons and daughters in this school almost exclusively! And many seem to prefer giving hundreds and thousands of dollars to build up the country and render the road to wealth shorter, and give only their dollars to build up the country intellectually and morally, and fit their children to occupy useful and honorable stations. Let a railroad be chartered, and subscriptions circulated, and hundreds of thousand dollars can be quickly raised. Then present to the same people a subscription to establish a good Institution in their midst, or sustain the cause of Christ, and it is with difficulty that you can get enough even to erect a good house or sustain a man in the field of Christian philanthropy.

Now, brethren, these are facts, and to the Christian alarming facts. I

have no objection to building railroads and other facilities, but I do object to throwing all our influence in that direction, to the neglect of the more important departments. Of what use are cars, steamboats and all the facilities which the ingenuity of man has set in successful operation, if we have not an intelligent and virtuous community? Even our political rights and security rests not on any of these physical improvements. Even farther, The value of railroads, real and personal estate, depends upon the intelligence and virtue of the nation. As a nation, then, a political people, the course that many are pursuing is highly important—much more as a Church —a people who have consecrated their whole means, influence and ability to the elevation of humanity, the spread of Messiah's cause and the glorification of God, it is strange and wrong. There is now the greatest call for educated mind that there has been for centuries. Besides all the other calls which are always urgent, there is now a great contest coming on, and it is concerning a subject which calls directly for educated mind. So soon as a corrected version of the Anglo-Saxon Bible is presented, there is to be a great battle fought, and the learned must necessarily be the disputants. Hence the entire Christian world is called upon to educate all, and to educate now. But especially does it call upon us, brethren, for what other people are so unanimous in its support? besides we take God's Word as our only rule of faith and practice, and of course we want the best version extant, so we will be called upon to fight for our *creed* and *faith*.

And now, brethren, with all respect and deference, if there is any portion of our beloved country that should arouse to this call, it is the "Military Tract." Where are our Academies, Seminaries and Colleges? Where are our men who are prepared to respond to this urgent call? Let every Christian Preacher answer.

Brethren, we occupy almost the Goshen of the States. We are rich and increased in goods; we have the ability to do a great deal, and if we do not do it, God will call us to an account for it. We have been resting upon our oars long enough. The brethren are liberal—they are in favor of building up good schools, and they will do it if the matter is properly attempted, but every thing must have a beginning, and some man or body must make the start. The time has come, brethren, in the providence of God, when we are loudly called upon to build up and sustain good Institutions in our midst. It is too late in the day to cry weak! or to be called upon for reasons for educating. Indeed, brethren, we must struggle for an existence. We are living in a flourishing and rapidly growing country. The strength that occupied this territory fifteen years ago will not do it now; and the strength required now will be wholly inadequate in ten years. So we *must* educate or yield the ground.

We have a thousand things that we wish to say on this great subject, but time and space forbid it here. Come up, then, brethren, to Macomb, and come prepared to make some move on this great subject. One other item demands attention—a proper spiritual training. Let us come together pre-

pared to talk of family worship, and the proper discipline of the family circle: there let us talk of the most important school on earth—the school of Christ. How can we sustain Sunday schools, advance the scholars in the great science, and thus expand and develop the spiritual man.

Hoping to see many of you at our meeting, and enjoy your society and praying that we may meet in the fear of God, act in unanimity, and that our efforts may be crowded with success, I subscribe myself your brother in Christ,

P. H. MURPHY, *Secretary.*

HUMBUGGERY.

It is a trite saying, that "the burnt child dreads the fire." If this be so, it would appear that children profit more by lessons of experience than grown-up people.

A more wary people—in most things—than the Americans, are not to be found; but it seems that no others are so easily *humbugged.* One might have supposed that the severe lessons they have received in that line would make them cautious; but it has no such effect. It seems only to create a desire to undergo a similar operation; for scarcely does the smart of one operation begin to subside, before they offer themselves as willing subjects for another. What can be the cause of this? Does the operation possess some charm that men are unable to resist? It would appear so, from the fact that those who have felt its effects once, fear not to undergo it a second time.

Some years since we read of a peculiar *Worm,** the bite of which produced the most dreadful effects; but instead of this detering people from coming in its way, those who suffered most were ever ready to be bitten again and again! Humbuggery must possess something of the same power over the Americans.

Although the Americans have been humbugged so often, yet, offer them any thing—even of the greatest utility—with a plain, common-sense, English name, denoting its growth or manufacture, and nine times out of ten it will be refused. But only call it by some name that denotes its *Volcanic*, *Indian*, or other *outlandish* origin, and "it will go off like hot cakes." Only observe with what avidity *Patent Medicines* are bought up, three-fourths of which possess no other merit than high-sounding, outlandish names. Strip them of these and let the public know of what they are composed, and they would be "a dead

*We leave the reader to guess what kind.

drug in the market"—to offer them to any person would be regarded as an insult.

But humbuggery don't end with the manufacture and sale of Patent Medicines. It may be found in most other departments, and but few persons have escaped it altogether. To write any thing like a faithful history of it would require as many folio volumes as the Monk wrote to prove the "miraculous conception!"

Reader, observe things closely as you pass through the world, and see how often, and in how many things, you will discover it. D. B.

THE EVANGELIST, &c.

In our last we gave a few extracts from letters commendatory of the *Evangelist*, and stated that we had many others far more flattering, which we would withhold. But from some *hints* we have received, it appears to be necessary to publish a few more, and append the names of the writers *this time:*

Bro. Bates—The *Evangelist* for this month has just arrived, and I have hastily perused most of its contents. I am delighted with it. One such number is, in my judgment, worth more than the subscription price of the volume. The work ought to have at least ten thousand subscribers in the States of Iowa, Missouri and Illinois; and that number can be obtained with a very moderate effort. Suppose, for instance, each of the present subscribers should exert himself to get even one more, and succeed thus far, the work would be well nigh accomplished. I am persuaded that many of your readers could readily get you ten times that number. In that way a greater favor would be conferred on the subscriber than on the editors, and an efficient support given to the high and holy cause of Education and Christianity, which you advocate. Beloved brethren, think of it—*two hundred and seventeen** added to the Churches in about three months, and *thirty-five thousand* dollars subscribed, according to Bro. Creath's report, mostly in two counties of Illinois, for the permanent endowment of Christian University. And will you suffer the noble spirits, who are literally wearing themselves out in this noblest of causes, the cause of God and human happiness, to toil on without your co-operation, your sympathies, and your prayers? I am persuaded better things of you, brethren, dearly beloved. A paltry dollar is no compensation for twelve numbers of the *Evangelist*. You'll never miss it. And yet, this inconsiderable sum from each, of a suf-

*Greatly below the number. See correspondence.

ficient number of subscribers, will furnish an available support to the successful advocates of this best of causes, and repay the individual himself many fold. I long to form the acquaintance of the noble spirits in Illinois, who have so nobly begun this great and good work. Their fellow citizens, I doubt not, will as nobly finish the part assigned to that State, and cheerfully follow the honorable example set them in Pike and Adams. Missouri and Iowa, when the time comes to weigh them in the balance, will not be found wanting. Meanwhile, let each friend of the enterprise exert himself to extend the circulation of the *Christian Evangelist*, and thus benefit himself, whilst he co-operates for the benefit of others. "United we stand. Divided we fall," Fraternally yours,

JAMES SHANNON.

Columbia, Mo., February 14th, 1854.

Bro. Bates—* * * * I have been a subscriber to the *Evangelist* ever since it had an existence, and will continue to be a patron while I live and can raise a dollar, provided you continue on as heretofore. Bro. Bates, let me say to you—keep in good spirits. Your valuable paper is opening the eyes of many that you are not dreaming of.

Yours, &c., SAM.'L KIMMINS.

Adams county, Ill., February 27th.

Bro. Bates—* * * * The *Evangelist* is gaining rapidly in esteem by all impartial examiners. * * * * I want it understood, however, that I am a life subscriber, or while I am able to raise one dollar.

S. T. SHELTON.

Warren county, Ill., February 17th.

We still have *many* others of a similar character, but do not expect to treat our readers to such another *dish* soon. D. B.

Envy.—A mean and sordid passion. We would as soon fondle a live scorpion, as to harbor a feeling so guilty. What an occupation for the human heart! A monster horrible as Cerebus—a vile chemist forever seeking a bane—bending over the alembic of malice—stirring up hatred and strife, till he makes one huge dish of poison, in which he steeps the better qualities, till they are bitter and cruel as the grave.

With what a green eye does he look out over the world! How his hair stands on end, and fingers clutch at the dagger of detraction, when he meets one better than himself. How he grinds his teeth when beauty stands beside his deformity! and hisses like a serpent in his nest, when fame plucks her laurels for the brow of another. His tongue, sharpened with the venom of black hate, and hot with malice as burning coals, 'set on the fire of hell.' He would unhinge the door of an infant's heart, and teach its thoughts to quarrel with perfection, and pick the eyes out of virtue. So foul is his spirit that he has been known to dig graves for an entire family, and smile with the exultation of a demon, over the ruin he has made.

REPLY TO P. H. M.

BRO. BATES—Your correspondent P. H. M, after a silence of some months has made his appearance in the February No. of the *Evangelist*, in answer to some strictures made by me on his blunders in a former volume of the same paper. His reply is not a defence of his former positions, neither is it a candid disavowal of them; but a confused mass of *complaints* in regard to maltreatment towards himself on my part.

He says that my "article he considers beneath the dignity of the Christian Ministry," that "there is a malicious spirit exhibited in it," and that I have assailed him openly behind a *fictitious title*, that I have misrepresented him, made "*low* and underhanded cuts" &c. &c. But notwithstanding these round assertions he has not given a single instance of a want of dignity, malicious spirit, personal attack, misrepresentation or low cuts, in all his piece, *neither can he*. I do not wish the reader to take this on my assertion, but to turn to page 380, of volume 4. of the *Christian Evangelist*, and examine, and he will see that the above charges are without foundation. Does P. H. M. suppose that he is such a "pet," that his views and mistakes are not to be noticed in a genteel and Christian way by a writer without being liable to the charge of a want of dignity, a malicious spirit, open attack, low cuts and misrepresentation, and all this to supply the place of a manly retraction of a position that no man can defend?

But he says, I have not called him brother in my whole article. To this I plead guilty, for the following reasons; First, I could not determine whether the initials P. H. M. were intended for a real or a fictitious name. They may stand for Peter H. Merrill, Potiphar H. Madison, or Polly H. Meredith. In the second place, I might have some conscientious scruples in calling a man brother who takes the pedobaptist side of the question.

But he asks, what would *I* call that system of worship under the patriarchal age. This is not the point; he has said that God had a church during that age, and that it was entered by natural birth, neither of which can he prove. In that case the whole world was the church—all belonged to the church whether in the Seth or Cain family, natural birth being the condition. But in his last piece he has thrown in a saving clause on this point, and, reader, what do you suppose it is? He asks, If I do not teach that natural birth is necessary in order to enter into the church, and answers, "Be sure you do, for a person must be born

before he or she can be born again." Is this his meaning? Hear his words: "All that was required to constitute them members was to be born a natural birth;" (I quote his words.) He does not say that the natural birth was in order to the discharge of some other condition subsequent to it, but that natural birth was *all* that was required. If his conscience does not raise a controversy with him in regard to this saving clause, I assure him that I shall not.

But he agrees with Brother Campbell: then he must have changed his mind on the premises quite recently.

But he charges me with misrepresentation and ignorance of revelation, when I say, that he teaches that the Jewish Church was entered by a birth and circumcision; and that the only difference between P. H. M. and Dr. Rice is that the former teaches birth and circumcision, the latter circumcision only, as the condition of entrance. But here are his words: "But in order to be initiated into the Jewish Church it was necessary for them to be *born* and then, to be *circumcised.*" Now where is the misrepresentation and evidence of ignorance of revelation? His flourish in regard to proselyteism does not apply to any thing I have said.

The above position is Presbyterian in the extreme, and without any foundation in the word of God. Circumcision never initiated any Jew into the Jewish Church, nor into any other place.

Occasionally he throws out a challenge for discussion on some points not connected with the subject under consideration. To this I have only to remark; that he has more irons in the fire now than he can well attend to, and besides I am not seeking discussion. He says I uncerimoniously scourged him for what he does not believe. Well, I have quoted his own words; now if he does not believe what he has written, that is his business and not mine.

But that name "Illinois" looks *so* bad to him. I am hid behind a fictitious name, while he is before the public with *three letters* P. H. M. that one person out of one hundred who reads the *Evangelist* does not understand. Still there is nothing like being before the public! It is so *frank* and *honest!!*

But he says, he is *young* and *inexperienced*, and if I think he has strayed from the track, I must use reason if I would move him, and not big assertions and hard sayings. There are neither big assertions, nor hard sayings in my piece, and from the *motion* it has produced I conclude it contains cogent reasoning, as he cannot be moved by any thing else.

It would seem that I am well known to the writer from my manner, and that he has heard me preach when he was a mere boy. For all this

I *guess* he is mistaken. Why then does he growl so much about fictitious names? Come out and divulge the secret Brother P. H. M. and do not keep every one in suspense. Suppose you knew my name, would that make your positions true and my arguments *false?!!*

In conclusion, if your Correspondent P. H. M. has made his blunders in consequence of *youth* and *inexperience*, and is disposed to say he wrote without due consideration, then I have done. But if he still says the horse is sixteen feet high, I am disposed to dispute it. It is his doctrine with which I have to do, and not him. And when a writer cries out "*personal attack*," because his views are being investigated, it is very good evidence that he is not able to defend them. I have no unkind feeling towards him, notwithstanding his severe remarks in regard to myself, perhaps the wants of his case required them.

ILLINOIS.

As our readers are ignorant of the real names of these controversialists, they may have some fears that an unpleasant, angry discussion may ensue. Being personally acquainted ourself, with both, we can assure our readers that they need fear no such consequence. But we ask them, if they please, so far as this discussion is concerned, to write over their respective signatures, and that in full.

D. B.

THE INTERMEDIATE STATE—No. 3.

BY A. CHATTERTON.

PROPOSITION 5. *The Intermediate State is not one of trial.* If it were, men would be finally judged and rewarded for the deeds performed out of the body, as well as for those performed in the body. But have we any testimony for this? Are we not taught, rather, that the judging and rewarding has reference to the deeds done in the body? "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—[II. Cor. v: 10.] Does this not teach that man's destiny is suspended upon what he does here? If man's trial was not over in this state, we would never read, "Be thou faithful unto *death*, and I will give thee a crown of life," [Rev. ii: 10,] but, Be thou faithful unto the *resurrection*, &c. Nor would we hear the Apostle Paul say, when about to die, "I have *finished my course*, and henceforth there is laid up for me a crown of righteousness." For

if his trial was not over his course would not be finished, nor a crown secured till the resurrection.

If *hades* is a state or place of trial, then may the condition of the departed be changed there. The righteous may sin and be consigned to *tartarus*, and the wicked repent and be admitted into Paradise. But the language of Abraham forbids such an idea: "Between us (in Paradise) and you (in *tartarus*) there is a great gulf fixed; so that they who would pass from hence to you, can not: neither can they pass to us who would come from thence." There is, then, between the righteous and wicked an impassable gulf, rendering a change of condition impossible during the intermediate state.

The advocates of *post mortem* repentance and salvation from sin, have been sparing in their attempts to produce "law and testimony" to support their dogma. As more reliance is placed upon I. Pet. iii: 18–21, we shall devote a little attention to the same:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which he also went and preached to the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah," etc.

To make this passage serve those who would make it prove a state of trial after death, too many assumptions are necessary. They assume, first, That by *spirits* is meant disembodied spirits. But this is not so of necessity. The Apostle John says, "Believe not every *spirit*;" by which he means *teacher* or *prophet*.

They assume, secondly, That "*in prison*" means in *hades*. This may not be so; for all sinners are said to be in bondage and in prison; and the mission of Jesus Christ was "to open the prison house to them that are bound, and proclaim liberty to the captives." Moreover, the antideluvian world was itself a prison; and the inhabitants of the old world were reserved to the execution of the flood. To escape this *prison* and the consequent execution, it was needful to pass from that to a new world, through Noah's ark.*

They assume, thirdly, That by "*preaching by the spirit*," means that the *soul* of Christ preached in *hades*. This does not follow; for Christ spoke by the spirit, through the ancient prophets. "The spirit of Christ was in them," testifies the Apostle Peter. That Christ preached by the spirit, both through apostles and prophets, is too plain to admit of doubt. Why then must this be confined to the spirit world?

*The Apostle Peter, in making baptism the antitype of Noah's ark, has given it an important place in the remedial economy. And wherein consists the likeness, but from the fact that baptism introduced the penitent believer into a new state—a new creation—as Noah's ark translated persons from the old to the new world?

They assume, in the fourth place, That by those *disobedient* in the days of Noah, while the ark was preparing, meant or implied, all the dead who had died without repentance, or without an opportunity to repent prior to the descent of Christ into *hades*. Now, while the Apostle limits it to those who lived while the ark was preparing, what right have they to extend it to all who have died in their sins? This is truly a bold assumption.

And finally, they conclude, If Christ preached in *hades*, good men will be missionaries there, and repentance and remission of sins will be declared as fully and as freely as upon earth. And thus we have a world built upon nothings—a theory upon far-fetched assumptions. No class of persons ever labored with less foundation than the advocates of *post mortem* trial. At least, I suppose no one believes it because he thinks it *taught* in the Scriptures; but because he thinks it *ought to be*. In all ages, men have been disposed to be wise above what is written. They frame in their own minds what they think is befitting the Creator—what they think he ought to do, and mould their views accordingly. To such spirits the Word of the Lord is of but little account. That a theory should be built on *assumptions* alone, is an evidence of the perversity of the human intellect: it is evident that they themselves first *will it should be so*, and then endeavor to torture Scripture to *prove it*.

WHY DID YOU LEAVE THE BAPTISTS?

I am frequently asked the above question in different parts of the country, by different individuals. A man said to me a few days ago—"You split off from the Baptists—you left the Baptists." I wish the following statements distinctly understood and remembered: First, I write for the information of such as do not know the reasons of our separation from the Baptists, und not to provoke altercation with the Baptists, with whom we wish to cultivate and cherish a Christian spirit. I write for the rising generation, who do not know the reasons of our separation; and for posterity, who may ask, Why did these people leave the Baptists? Secondly, I write in behalf of my venerable uncle, Jacob Creath, Sen., now of Kentucky, nearly four score years old, and brother John Smith, brother John T. Johnson, and the brethren who were associated with us at the time of our *excision* by the Baptists in Kentucky. I take this opportunity frankly

to state, that I regard all the parties of Baptists to be constitutionally in the kingdom or Church of Jesus Christ, according to the New Testament, and am perfectly willing to fraternize with all of them, so far as their characters are moral and Christian, notwithstanding their peculiarities and their difference with us. And I furthermore state, that I freely forgive them for all the injustice and injuries which they did me and my brethren. And I further state, that as I do not intend nor desire to provoke controversy with the Baptists, so neither do I wish to court their favor; nor do we fear them. We believe that the Baptists know by this time that we can keep house as well as they can—we can cook our own meat as well as they can—make as good coffee, and bake as good buiscuit, and eat them as heartily as they can. I proceed to state that we were living in full fellowship with the Baptists, we were unimpeached and unimpeachable in our moral character by them—we stood well with them, and we would have remained with them—we desired to do so—we strove to remain with them—but they would not permit us to do it.

At a *called* Association of the Franklin Extra Association in Frankfort, Kentucky, in July, 1830, there were certain allegations prefered by that Association against the Elkhorn Association, of which my uncle and myself were members, for retaining us. We were present and desired the liberty of replying to those charges, then and there, but we were refused the liberty of speech; we were clapped down, and not permitted to speak in answer to the charges alleged against us. Some persons present said we were worse treated than barbarians; that it was worse than the Spanish Inquisition. In August following (1830) the Elkhorn Association met at Silas meeting house, Harrison county, Ky. We were there cut off and thrown out of the Association most violently, without any other charge except that of heresy or Campbellism. We did all that men could do to stay with them; but no, they would not permit us. They excommunicated us and the Churches to which we belonged, against our wills and remonstrance. It would be as true to say that Jonah left the ship, that he split off from the crew, as to say that we split off from the Baptists. People had as well ask Jonah why he did not stay in the ship, or why he left the ship, as to ask us why we left the Baptists. We left them because they declared, by words and acts, that we should not stay with them; that we were unworthy to stay with them. People had better ask the Baptists, Why would you not permit these Christians to remain with you? Why did you expel such men from you? What were they guilty of? Were you not precipitate in your course? Did you not do these men great injustice in expelling them; in publishing them to the world as unworthy of your fellowship?

Were they not slandered and most injuriously treated? If we differed from them, it was because they had departed from the New Testament. We can prove that we, in our teaching and practice, are nearer the New Testament Baptists than those who expelled us. We can prove that in our teaching and practice we are more like Wickliffe, Tyndal, Huss, Jerome and Simon Menno—the Apostles of the English, Bohemian and German Baptists, than our persecutors are. If we had left them, they had left Jesus Christ and the Apostles before we left them—had left their teaching. I hope these few remarks may stop persons from slandering us, by saying, You split off from the Baptists. *We never did.*

MY VIEWS.

The above caption will appear strange to some persons. They will desire to know the reason of it. The reason is, it is made by preachers, especially, a kind of scapegoat word to carry off all the sins of the preachers, for refusing to believe and do what the Lord says. Did not the Lord say so? Yes, but then my views of the Gospel and yours differ. My views are the things which justify me in disobeying God. Words are things. I hope our preachers will cease to use the expression, our views. I have heard some preachers use it so often that I have been tempted to conjugate it thus, while they were preaching: I view, thou viewest, he views, we view, you view, they view, my views, our views, your views, their views, of the Gospel. A man's views of the Gospel, and the Gospel itself are as different as a man and his shadow. A man's shadow is sometimes longer and sometimes shorter, according to his position to the sun. So a man's views of the Bible, of Christianity, are according to his religious education, his prejudices, his interests, his party, his capacity, his opportunity, &c., &c. What is Catholicism but the views of the Pope, the Cardinals, Jesuits and Popish Clergy, about the Bible? It is not what the Bible says, but what they make it say. What are all sectarian views, but what each sectarian makes the Bible say? Paul defines the Gospel to be—Christ's death, burial and resurrection.—[I. Cor. 15.] There can be no different views about this. We either believe this or we do not. A true belief of this and obedience to it saves a man. We may have different sentiments about different verses in the Bible, but none about the Gospel of Salvation. It is these idolatrous views or opinions that keep the people of God apart. Which are the most important, our views or what the Lord says? Will our views justify our disobedience to God's plain declarations? Are we to obey God, or our views of what God says? When God says a thing we ought not to *view* it in any other light than in the fair interpretation of the words. Is every different view which a person has of the differ-

ent verses in the Bible a sufficient justification for partyism, for our non-fellowship of each other? I hope not. We ought first to believe the Gospel and obey it, then keep all the ordinances of Christianity, love each other, and then bear and forbear each other, and let the views go to the moles and to the bats. I subscribe myself,

Yours in the Gospel, JACOB CREATH, JR.

RELIGION.

Religion is sometimes defined to be "a binding back," meaning by this, I suppose, a binding back of the soul to God, a restoration of fellowship and union between the Spirit of God and the spirit of man. That the soul is estrayed from God by wicked works we know, and consequently needs this binding back. The thought, too, of the soul being attached to the throne of God, to the bosom of Eternal love, by some tie,—some golden chain is certainly sublime and truthful. I cordially embrace the thought—and pray to realize it. But I think in our reasoning we often place too much emphasis upon a single word, its etymology, etc. Thus it is maintained that religion means a binding back, and the argument to support this view is often made to rest upon the etymology of the word. The writer or speaker affirming that *re* means *again* or *back*, and *ligare* to bind. Some of our best Lexicons derive the word from *re* and *lego* which has no such meaning as to *bind back again*. The word religion as used among the Romans—and they ought to understand best their language—is seldom if ever used in the sense of *to bind back*. It sometimes meant a superstition, a religious scruple, conscientiousness, piety, &c. or it meant the forms and rites of the old Roman religions. But it did not convey to the mind of a Roman the particular idea of a binding back again. Again, if that were the true meaning of the word, and the Romans so understood it, it would still remain a question whether a word of this import is the best to express the meaning of the words used by inspiration. The word *religion* is found but a few times in the Bible, twice at least it means simply Judaism; and in the other instances, the particular thought of binding back is by no means expressed in the word used by inspiration. "The Latin word *religio*, says Mr. Knapp, is derived from the old word *religere*, and from the derivative *religens*, synonymous with *diligens*, careful, strict. It signifies, literally, strictness, punctual care, conscientiousness. Those

who exhibited zeal and earnestness in the service of God, as the most important concern were therefore called religiosi, and their conduct was called *religio*, (the name of the Deity being often annexed,) Dei, or erga Deum. The word *religio*, however, and especially the plural *religiones*, was most commonly used in reference to external worship, rites and ceremonies." I have written these few lines on the word religion, because I have often heard and read remarks on this word, and inferences from them, which seemed to me almost wholly without foundation. Some have said that angels could have no religion from the simple fact that the chain—the golden chain that binds them to the throne of God, has never been severed, and therefore they cannot be bound back again to God. If to bind back again is really the substance and idea of the word religion, of course, angels could not be religious beings. One more word: I want to know the authority for translating Holy Spirit, Holy Guest. What scholar or critic would translate *to Pneuma to hazion*, the Holy Guest? and if any would translate it so, on what is the translation founded? It is true that some Lexicons trace the word *Ghost* to a far off word which once meant guest, but who would contend that *Guest* or Ghost at the present time is a proper translation of the word *Pneuma?* I believe in giving to language all its meaning, all its sense, and no more. The idea that the Holy Spirit is given to the Church of Christ I most cordially embrace. I believe the doctrine. But I surely should never derive it from the fact that—the word Ghost may have had a common origin with the word *Guest*. But no more.

Yours in the hope of eternal life, N. DUNSHEE.

Hiram, Ohio, Feb. 23, 1854.

OUR SANCTUM.

Well, an Editor's Sanctum, is really a most singular place. Here am I after a long, cold, dreary winter's absence, in the company of dearly beloved contributors and correspondents, whose monthly visits in the Evangelist, are paid to our thousands of subscribers, Cheering on the soldiers of the Cross, in their "work of faith and labor of love." And here too, are the *stacks* of Exchanges with their sparkling pages crowded to overflowing with the intellectual and pious effusions of their gifted authors. The reminiscences of by gone days pass in swift review before us, while thus situated, and were it not for some *little* draw backs

in the way of complaints, I should perhaps be made too joyous while I sit by the side of my Co-Editor sketching these hasty lines. Every sweet has its bitter, and for every sip of the pleasant cup, an Editor has to taste the bitter.

Some good brother, who has spent much time in preparing an article, is mortified that the Editor did not deem his article of sufficient merit to go before the critical eye of the public. He takes it as an insult, and forthwith orders a discontinuance, and makes us pay postage on his insulting communication. Another, has propounded a query, which has been answered again and again, and forsooth because it is not answered the fortieth time, he becomes offended, and taxes us not only the reading of his complaints, but in some cases the postage also.—An agent writes, that Brother ———— only subscribed for one volume, and after we have sent 3 numbers on another, they are returned, a discontinuance ordered, and not a farthing paid.

But, it is necessary that we should have some *ballast* as well as *sail*, something occasionally to discourage, as well as to encourage, lest we might be lifted up with vanity. Could you now see us dear reader, seated at our window, in full view of the broad Mississippi, as its pellucid waters glide noiselessly on, and witness our calm composure, under the joys and sorrows of an Editor's life, I fancy you would willingly share with us our troubles and enjoy with us the exquisite pleasure which we take in trying, however feebly, to advance that *cause*, which cost the heart's blood of the Great Redeemer.

One source of great pleasure to us is, that with all our brethren of the quill we are on the best of terms, and naught that has yet occurred, has produced even a ripple on the smooth surface of our temper. True, some young and inexperienced writers unfortunately for themselves and the cause sometimes overstep the proper bounds of prudence; but we hope that a little more of that important article called common sense, with the addition of a few years experience, may cure all such of their foibles, lop off their excrescierces, and bring them out useful and valuable members of the Church and Society. We are on a flying trip to the City of Burlington, in company with our excellent brother J. T. Jones, to meet once more the dearly beloved brethren and sisters of that place. Every thing in nature smiles upon us, and to our kind Heavenly Father, we tender our most sincere and heartfelt thanks for his mercies! We shall soon renew our labors in evangelizing and endowing Christian University. We hope soon to join our beloved brother Creath, whose talents and piety, place him among the most useful men of the age.

But I must leave our Sanctum, and our good brother Bates, who presides in it with so much ability, and whose labors are great indeed, at-

tending to the increasing business of the *Evangelist*.—Did you only know the hours of hard labor, and troubled mind, which an Editor undergoes, for his patrons, dear reader, you would get another subscriber and send on for another copy of *Evangelist*. Who will try?

D. P. H.

Fort Madison, Iowa, March 18th, 1854.

QUERIES.

Bro. Milton Porterfield, of Camden Point, Missouri, asks for information touching the subject of withdrawing from disorderly members, and the authority of the Eldership in such cases.

1. In answer, I would say, that the Elders' duty is to examine the case thoroughly, and if the offender against the laws of Christ will not repent and confess his wrongs, the *Elders* report the case to the congregation, with the testimony; upon the hearing of which, the *Elders* read the law on the subject, and then the *congregation* withdraws itself from the offender.

2. The absolute authority of the Elders, independent of the congregation, in either matters of discipline or in any thing else, I do not find taught in the Word of God.

3. I do not understand the Apostle to teach us, that we must not eat a common meal with a brother who has been separated from the fellowship of the congregation, for we are taught to admonish him as a brother, and not treat him as an enemy. Oh! that we were more like the Savior, and would act with greater tenderness towards the refractory and weak! By so doing, we might save many from ruin. D. P. H.

Other queries now on hand will receive due attention as soon as opportunity offers. D. B.

CORRESPONDENCE.

Dear Bro. Henderson—By this you are respectfully invited to preach an Introductory Discourse upon the opening of our new house of worship in this place, on the 2nd Lord's day in May, at 10 o'clock A. M.; and you are further desired to remain over the 3rd Lord's day. There is room here

for doing a great deal of good. You will have large and intelligent audiences to address—I believe a goodly number can be gathered in.

Will you comply with the request? Please reply soon. Bro. Bates may possibly accompany you.

Hoping for a favorable response, I remain your brother,

A. CHATTERTON.

Oskaloosa, March 6th, 1854.

REPLY.

My Dear Bro. Chatterton—It would afford me peculiar pleasure to gratify your wishes, in reference to the delivery of "An Introductory Discourse," on the interesting occasion of opening your new house of worship in Oskaloosa. I feel thankful to you, as well as my brethren, for their kind invitation; but my duties and engagements in behalf of *Christian University*, will prevent me from being present on the occasion referred to. I am in receipt of numerous invitations to visit the brethren, and deliver *special* addresses, and I assure you that no one can regret the necessity which compels me to decline their invitations more than I do. I hope, however, that I shall enjoy the society and and fellowship of yourself, and my numerous brethren, ere long, in your respective vicinities. Hoping that your meeting may result in much good, and that your new house may ultimately be filled with Christians,

I remain your brother,

D. P. H.

Bro. Bates—In the last number of the *Evangelist*, I see you request the friends of the paper to make another effort to increase its circulation. I as one of its friends send you two subscribers. * * * *

Bro. B., if all professing Christians would abandon the use of tobacco, both chewing and smoking, and would appropriate the amount spent yearly for this useless article to the support of the gospel, do you not think that much good would be the result? I am of the opinion there would be. I have thought much on this subject within the last three months, and have put my thoughts into *practice*, by abandoning the use of the *weed*, and intend to give the amount heretofore spent for it to the support of the gospel. If all the brethren would do the same, I think we would have the following results: Fewer filthy stoves and floors, better natured sisters, and a fine Treasury for the support of the gospel.

Yours in the hope,

J. L. L. TERRY.

Washington county, Iowa, March, 1854.

[You make a good beginning, Bro. T., in two important things—getting subscribers for the *Evangelist* and providing a Treasury for the support of the gospel. Time and want of room both forbid a reply to your enquiry this month. We will offer a few thoughts on the subject hereafter. In the mean time let all our friends imitate the example you have set them—in both particulars.

D. B.]

MINUTES.

LEXINGTON, Mo., Feb. 3rd, 1854.

In pursuance of Resolution No. 3 of the series adopted at the State Meeting at Glasgow, held in October last, and in accordance with a previous appointment, a number of brethren, as delegates from a portion of the Churches of Christ in this county, as hereinafter named, met and organized themselves into a County Meeting, by the appointment of Bro. Benjamin Emison, Chairman, and I. E. Bascom, Secretary. Delegates were present from the following congregations:

Wellington, Bros. Benjamin Emison and Gideon Flournoy; Dover, Elders R. G. Campbell and Martin Vivion; Freedom, Bros. Samuel S. Benton and C. A. Tabler; Lexington, Elders H. M. Bledsoe, Levi Vancamp and Geo. W. Marquis, and Bros. Isaac Chanslor, L. V. Wernway and I. E. Marquis.

On motion it was,

Resolved, 1st. That eleven Delegates be appointed to attend the District Meeting in May, and to bear the contributions of their respective congregations to the same, viz: Two from Lexington, two from Dover, and one from each of the other congregations in the county.

Whereupon the following appointments were made, as proposed in the above resolution, viz:

Dover, Elders Martin Vivion and I. C. McGarvey; Lexington, Elders Levi Vancamp and H. M. Bledsoe; Wellington, Bro. Benjamin Emison, Greenton, Elder I. A. McHatton; Republican, Bro. J. Madison Taylor; Bone Hill, Bro. J. M. Cogswell; Waverly, Bro. Thos. S. Gunnel; Union, Bro. W. H. Stone; Freedom, Bro. S. S. Benton.

Resolved, 2d. That the Secretary notify each delegate of his appointment, by sending him a copy of the proceedings of this meeting, and a copy of Resolution No. 3, adopted at the State Meeting in October last, and request them to bring the subject of said resolution before their respective congregations, so far as it relates to the raising of contributions to put in operation an efficient system of evangelizing, and to urge upon them a compliance with the same.

Resolved, 3d. That we recommend Georgetown, in Pettis county, as the most central point for the District Meeting in May next, and that Brethren Allen Wright and J. W. McGarvey be, and they are hereby appointed a Committee to confer with the Churches in the District, and settle upon the place of holding said meeting.

Resolved, 4th. That the Secretary furnish the *Christian Evangelist* with a copy of the proceedings of this meeting for publication.

BENJAMIN EMISON, Chairman.

I. E. BASCOM, Secretary.

Did universal charity prevail, earth would be a heaven, and hell a fable.

CHURCH NEWS.

Bro. Bates—I have just returned from a tour of some 18 days. Bro. A. B. Murphy and myself held a four days meeting, including the 5th Lord's day of January, 14 miles South West from this place—had one accession. On Thursday Bro. Murphy returned home, and I went to New Lancaster, where I met Bro. J. M. Dodge on Friday evening, and commenced a meeting which we continued until night before last. Being much worn down by laboring night and day, we adjourned till Friday evening next, when we expect to resume operations again for a short time. The result of our labors so far is 22 additions to the congregation at Ellison (3 or 4 miles West of New Lancaster), 14 by immersion, the rest by commendation and from the Baptists and Methodists.

A. DAVIDSON.

Monmouth, Illinois, February 15th, 1854.

Bro. Bates—I have just returned from my montly visit to Red Rock. Our meeting was quite interesting. Four were added by immersion; and the prospects were great for more. At a former visit to the same congregation this winter, 3 were immersed. We hope, and have good reason to hope, for more additions upon another visit. A. CHATTERTON.

Oskaloosa, Iowa, February 16th, 1854.

Bro. Bates—I have lately baptized 3 persons.

L. FLEMING.

Drakesville, Iowa, February 18th, 1854.

The cause is progressing here some little. We have just closed a meeting in this place of some weeks, which resulted in 30 additions to the Church. Bro. W. W. Happy and myself were the laborers.

Yours, A. J. KANE.

Jacksonville, Illinois, February, 1854.

Bro. Bates—Bro. John Lindsay, our stationed minister, has just closed a meeting in this place of about a weeks duration—preaching only of evenings and Lord's day—during which 15 were received upon a profession of faith in Christ and were immersed. Four were received by letter; 2 who had previously been immersed, and 1 reclaimed—making in all 22.

S. P. GORIN.

Washington, Illinois, February 14th, 1854.

Bro. Bates—A protracted meeting was held at Sherman, including the first Sunday in this month. During the meeting 12 were added to the congregation, who are persons culculated to be useful members. Brother

Padon and our two evangelists, bros. Barrett and Randolph, were the principal laborers.

A. CROCKER.

Grayson county, Texas, February 13, 1854.

BRETHREN BATES & HENDERSON—I have the pleasure to inform you that the cause of our Master is constantly, though slowly, gaining ground in this region. Our evangelist, Eld. Chester Bullard, lately baptized 5 at this place. We have to join in the general complaint, "Too few proclaimers."

Your brother, JOHN CALFEE.

Reed Island, Va., Feb. 14, 1854.

BRO. BATES—Brethren J. D. McPherson and D. Hobbs held an interesting meeting at Union, in this county, including the first Lord's day in this month, which resulted in the edification and encouragement of the Disciples, and two added to the congregation by confession and obedience.

Your brother, E. G. RICE.

Scott county, Ill., Feb 14, 1854.

BRO. BATES—Since I wrote you last, I made enquiry and found a small congregation of Disciples in a settlement seven miles South of Glenwood, in this county, which meets regularly for the instruction and edification of each other. It was organized last spring, and the members seem to be very much engaged in the cause of our Lord. An evangelist is much needed here; and I think one could, in a short time, build up a large congregation. Do what you can in obtaining a laborer for this section of country.

Yours, &c., J. CHAMBERS.

Mills county, Iowa, Feb. 19, 1854.

BRO. BATES—The good cause is beginning to look up a little in this vicinity, and much prejudice is being removed. Bros. D. Howe and D. Parkinson held a meeting here in October last, at which 7 were added to the congregation by baptism. Bro. Parkinson closed a meeting here last week, during which there were 4 additions—2 by baptism, 1 from the Baptists, and 1 (who had previously been immersed) from the Methodists. One other, a lady, came forward, but her husband would not suffer her to be immersed.

Yours, &c., ROBT. ARTT.

Johnson's Creek, Carroll county, Ill., Feb. 25, 1854.

BRO BATES—I would inform you that Bro. Jas. W. Gill has been restored to the fellowship of the Church. He professed sorrow for the past, and has given satisfaction to the Church. It is the desire of the brethren that notice of this be given through the *Evangelist*.

Your brother, ISAAC METCALF.

Marion county, Iowa, March 1st, 1854.

EDITORS' TABLE.

☞ Our new correspondent, "*Adelphus*," has opened the subject of the Independence of the Congregations and the *Court of Appeals*. He writes with great strength. We ask all our readers to examine the article critically, and our pages are open for a review, if any wish to do it. We think the subject one of great importance, and by comparison of views and free discussion, we shall attain unity of sentiment, at least so far as faith and practice are concerned. In matters of opinion, we shall always differ, but in fact and faith, we ought to be one. The article will appear next month. We should be pleased to hear from Adelphus again.

THEOLOGICAL TITLES.—We have on file a very interesting communication from President Shannon, rejecting the title of D. D., which the State University of Georgia conferred on him. It will appear in a short time, and we sincerely hope that the example will be imitated by all our brethren, who are complimented with titles, purely of human contrivance. In some quarters there is manifested quite a disposition to be called "*Rabbi*," "RABBI," and to imitate the "*Man of Sin*," by using his titles. It seems to us, that the title *Reverend*, ought to be repudiated by our brethren. What is so supremely ridiculous, as to see almost a beardless boy, assuming the title Reverend or D. D.!! Let us, brethren, imitate Jesus and his Apostles, and not follow after the "*scarlet colored woman*" of abominations.

☞ The foundation of the new Christian Church in Canton, Missouri, is completed and the joists on the ground. The brethren there are making a vigorous effort to erect the building this season. The foundation is forty by sixty feet, and the height of story tweenty feet above the basement. When finished, it will be a splendid edifice.

☞ The town of Canton is improving rapidly. The workmen are busily engaged on Christian University, and from present indications, many large buildings will be erected during the present season. Prof. Grant's High School bids fair to exert a good influence on the taste and morals of the community. Students we understand are still going to Canton, and we rejoice at the prospect for this School, as well as all our Schools in the Union.

BRO. CHALLEN'S POEM.—We are anxiously looking for this work, and from the known ability of Bro. Challen as a poet, we shall expect a Poem just suited to the literature of the age in which we live. The work is gotten up in handsome style, and offered to the American public at a low price. We hope our readers will exert themselves in extending its circulation. We shall, as soon as possible, give a more extended notice of the work. By the way, don't forget that THE CHRISTIAN ANNUAL, if not the very best Religious Literary, is at least as good as any in the Union Increase its subscription therefore. Address, post paid, James Challen, Philadelphia, Pa. D. P. H.

☞ Will our friends please be particular to write all names in full, giving the post office, county and State of each person for whom they remit?—as also, if a new subscriber, place the letters N. S. after the name; if an old subscriber, the letters O. S. When a change in the address of any one is ordered, be sure to give his former post office. Among the *thousands* of names on our books, to find any particular one, unless we have some knowledge of his whereabouts, is almost equal to the task of finding "a needle in a hay-stack."

☞ In speaking of support from different States in our last, Iowa was inadvertently omitted. As a matter of course, Iowa does her best for us.

☞ Bros. H. R. Pritchard, of Indiana, and A. D. Fillmore, of Ohio, promise to visit us this month. We shall be most happy to see them in Iowa, and in reply to Bro. Pritchard's enquiry, if he could see us when he came, we answer: Yes, you can see us at any time, almost, by calling at the *Evangelist* office.

☞ Our readers, we are sure, will be delighted with the variety of Choice essays, &c., this month. Well, with our present corps of contributors, we can serve up such entertainments every month. There will be no necessity with us for *boring* our readers to death with monotonous, *lifeless* essays, that may, indeed, appear beautiful to the eye, but like the sculptured marble, wants *life*. *Our* contributors not only possess the ability of soaring beyond the reach of *small critics*, but, also, of infusing *life* into their compositions—something that will warm the soul as well as please the eye.

☞ The addition of 8 pages to the *Evangelist*, some 20 months past, makes quite a difference in the course of the year—no less than 96 pages. We furnish as much reading matter now in *four* months, as we did formerly in *five*, and at the same price, too. This, together with the fact, that much of the profits of the paper will be devoted to the support of evangelists, should induce every friend of the cause to aid in extending our circulation.

☞ A brother in Kentucky says he could get us many subscribers there, only the people fear to give their names to any publisher, lest the paper would not be discontinued, if requested. Although we dislike losing good subscribers, yet if any one orders a discontinuance before the close of the volume paid for, we always attend to it. But where they are in *arrears*, it is at our option whether or not we heed requests to discontinue. See RULES, &c., on cover.

☞ Several letters in relation to Bro. Chatterton's views on the Intermediate State, have been received. We would say to the writers, Wait until the series is closed; then if you have any objections to offer, or ask for information on any point, you shall have a hearing.

☞ Several communications postponed last month, have still to lie over. In addito these, much interesting "Correspondence" and "Church News," "Thoughts on Prayer," "The City of New York, by a Christian," "Can the Apostolic Action of Baptism be Ascertained," "Life a Journey," "Magic of Kindness," "Friendship," &c., &c., are unavoidably crowded out. "H. T." will be heard in our next. As Bro. Henderson chanced to visit us, we wished him to appear before our readers this month, and withdrew much of our own to make room for him. The series on Romanism and Protestantism, and the Intermediate State, will be continued.

☞ Bro. J. T. Gilfry, Lane county, Oregon, informs us that the Legislature of Oregon has granted a Charter for the Rickreall Academy, which is under the patronage of the Brotherhood in that Territory. The Oregon brethren have taken early steps to promote Education within their borders.

☞ The brethren in various quarters have promptly responded to our call to increase the circulation of the *Evangelist*. This was expected; and we shall strive to do our duty and leave no cause for them to regret the favor bestowed on us. Send in the names, brethren, and when our edition is exhausted we'll print more.

☞ A copy of the TEMPERANCE MUSICIAN, by A. D. Fillmore, Cincinnati, Ohio, has been received at this office. It contains upwards of two hundred Tunes and Songs, adapted to Temperance Societies, and is highly recommended by the press. Not having leisure to examine the work ourself, we placed it in the hands of the Daughters of Temperance in this place, but their report on its merits, which will be favorable, was not made out in due form before going to press. It will appear in our naxt. Single copies will be sent by mail, free of postage, to any part of the United States. Address A. D. Fillmore, Cincinnati, O.

☞ The GOSPEL BANNER, a Bi-Weekly Baptist paper, by J. D. Fulton, St. Louis, Mo., has been received at this office and entered on our exchange list. The *Banner* is

ably edited, and bids fair to render essential service to the cause of revision. But for the suicidal course of the *Western Watchman*, another Baptist paper published in the same city, we suppose the *Banner* would never have been gotten up. The Missouri Baptists wont suffer their views on the revision question to be *mis*represented by any paper, and the *Watchman* editor may now "set his house in order." But for us to strike him now, would be as cowardly as to strike a *dead body*. Success to the *Banner*. Call at our office and examine it.

☞ A notice of the LITTLE FORESTER crowded out—will come in our next. D. B.

DISTRICT MEETINGS.

The brethren in the State of Missouri will remember that the State Meeting, held last fall in Glasgow, districted the State into districts, and appointed *Thursday before the third Lord's day in May next*, the time for holding all the District Meetings.

The brethren in *District No.* 1, will meet in Bloomington, Macon county, Mo., and hold their first meeting. It is made my duty to notify them of the *time* and *place*, and I do hope that every congregation will send up their delegates, not only to Bloomington, but to all the points, where the District Meetings are to be held. Brethren, call County Meetings, *at once*, if you have not already done so, and let each congregration raise the means, and send it up by the delegates, so that we may have at least one evangelist in each District, traveling and preaching the Word of Life.

For your encouragement, let me say, that we have a most excellent evangelist now laboring in District No. 1, whose praise is in all the Churches, and whose labors are being greatly blessed of the Lord. We hope the brethren in District No. 1, will come up prepared to employ another, and thus unite their efforts in doing good.

Remember, then, that THURSDAY before the *third* Lord's day in May next is the *time*, and BLOOMINGTON, the *place*, for the Meeting of District No. 1. Not having been furnished with the points in the other Districts, where each meeting is to be held, I can not do more than announce for District No. 1.

D. P. HENDERSON, Cor. Sec.

Other District and State Meeting notices will oppear in due time. D. B.

OBITUARY.

Departed this life, at his residence in Van Buren county, Iowa, on the 1st of February, 1854, Bro. JOHN W. GALE, aged 48 years and a few months. The deceased was born in Kentucky, and about the age of 12 years emigrated with his father to Posey county, Indiana, where he resided until 1839, when he removed to Iowa. He had been a member of the Christian Church over 20 years. During his illness his sufferings were severe, but he bore all patiently, and died without a struggle, leaving numerous friends to mourn their loss.

A. H. McCRARY.

Fell asleep in Jesus, on the morning of January 14th, our beloved Sister NANCY PORTER, consort of Bro. F. M. PORTER, of this county. Her disease was lung-fever. The impression was on her mind from the time she was attacked, that her disease would prove fatal, but she bore up under the conviction with patience and courage that none but true Christians possess. She made a profession of Christianity in her 13th year, and from that time till her death, (which was in her 25th year,) I have never known or heard of any deviation from the path of virtue and humility. Although she had to part from a kind and affectionate husband and son, and numerous relatives and friends, yet she bade them all farewell as calmly as though she were but going a short journey. It is true that our brother is sorely bereaved, but he has this consolation, that those who fall asleep in Jesus, the Lord will bring forth with him; therefore, he sorrows not as those who have no hope.

H. Y. KELLAR.

Sullivan, Ill., Feb. 7, 1854.

BRO. BATES—I will inform you that we have lost a favorite child. Our little daughter, SARAH ELLEN, died on the first of this month, of scarlet fever.

Yours, &c.,

G. D. BERRY.

Sand Prairie, Iowa, Feb. 8, 1854.

THE

CHRISTIAN EVANGELIST.

VOL. V. FORT MADISON, IOWA, MAY, 1854. NO. 5.

CAN THE APOSTOLIC ACTION OF BAPTISM BE ASCERTAINED?

BROTHER BATES—

My mind was recently directed to the above query by hearing it asserted in the pulpit, that no one could certainly ascertain the manner in which the Apostles baptized their converts. Hence, it was argued, that each convert, at the present day, ought to be allowed to choose in what way he would be baptized. The following reflections and criticisms were suggested to my mind by the aforesaid assumption.

1st. That the manner of being baptized is as much essential to the validity of that ordinance, as the fluid or liquid in which, or with which, the baptism is performed. This proposition requires proof. In the Commission the Apostles are commanded to preach and baptize. But there is nothing said as to what persons shall be baptized with, or in; and it is to the solitary example of the Apostles that we are to look for an answer to the question, In what, or with what, are persons to be baptized? The Apostles selected water, it is presumed, in obedience to the will of Christ; yet no passage of Scripture asserts that *water* is essential to the validity of baptism. The notion that a person must be baptized in or with water, and not in or with any other fluid, is derived from the fact, that the *Apostles* of Christ *used* water, and not from any express injunction of the New Testament. The idea of baptizing a person in any thing else than water, is preposterous and absurd to the whole Christian world. Indeed *water* is deemed essential to the validity of baptism, as much as the name of God in which the ordinance is performed. The reason of this is apparent: we deem water essential, simply because the Apostles used it. If they had selected any thing else

than water, whatever it might be, we should consider what they used as entirely essential to the validity of the ordinance.

If, then, the practice of the Apostles gives to water essentiality in baptism, and that, too, in the absence of express precept, it follows that their *manner* of using water in this ordinance is as important and essential as the water itself. Because the mode of action, or manner of baptising is, beyond doubt, an Apostolic practice or example, as much as their selection of water is; and morally and religiously it is worth just as much. And in the absence of an express declaration to warrant it, how can any man presume to say that one Apostolic practice or precedent is essential, and that another is not, or that we may lawfully abolish one, but must preserve and *observe* the other? It seems to me that this amounts to a most irreverent and presumptious interference with matters sacred and divine, in which a human being has no more right to offer any alteration than he has to suggest to God changes in the government of the world. If it is written that the manner of Apostolic baptism is unimportant, as a precedent, and that it forms no essential element in obeying a positive institute, then may it be abolished. But if a mere man affirms the right thus to innovate on ancient inspired precedent, I beg leave to protest against it, as unauthorized and profane. The two precedents—water only is valid in baptism, and the ancient Scriptural mode of using that water, as precedents, stand on equal authority; or, rather, on the *same* authority. Now, if one may be innocently departed from, can any one show cause why the other may not? Of two Apostolic precedents, who, upon his own authority, can say of this, it is unnecessary, and of that, it is very important? If such innovation as this is to be tolerated, what authority has the Almighty over man? And what authority has the Bible, if the solemn precedents recorded in it may be set aside at the option of any speculator, who concludes that something else will do as well.

Why have any settled ordinances of religion, if they may be complied with, or changed in any respect, or in any item, to something else? If the ordinances of religion have no Divine authority; if they be the mere offspring of human reason, and can be altered in any respect, either in the material used, or the manner of using it, then is there no obligation connected with them, and they have really no higher claim to any one's attention than a human law or institution. Thus the same reason why water should be used in preference to any thing else in baptism, is a reason why the Apostolic manner of using the water should be used in preference to any other manner. And further, if departing from the Apostolic precedent of using water for baptizing would invalidate the ordinance, then it follows that a departure from the Apostolic

mode of baptizing will invalidate the ordinance, and to the very same extent.

But if it be true, that no one living can certainly ascertain the Scriptural mode of administering baptism, then it follows, 1st. That no one living can be *certain* that he has been baptized at all; and, 2d. That no one living is under any obligation to attempt to be baptized. For whatever the Apostolic action, named baptism, is, the manner of doing that act is essential to our being able to form a conception of the action. The mere knowledge that water was in some way used, can never give an adequate conception of the action of baptism, any more than a mere knowledge of the fact, that human language was used by Christ can impart to us his thoughts. To know what Christ preached, it is essential to know the precise words he selected, as well as the general fact, that he used words to convey his thoughts. So of the other. To know the general fact, that the Apostles selected water to be used in an ordinance, is to know nothing of the ordinance at all. In addition to this knowledge, it is essential to know how they used it. And in the absence of any knowledge of the mode of baptism, we can have no conception of baptism. It is quite a metaphysical task to separate form from substance, and exhibit the form by itself, and the substance without any form. The form of a thing, says a great philosopher, is the thing itself with respect to space. Without entering upon the speculation, let it suffice to say, that no one can conceive of an action without also perceiving the mode or manner of performing it. The thing is impossible. Here, then, is a startling fact, if it be a fact: If no one can certainly say what was the original manner of performing baptism, then there can be no accurate conception of baptism formed in any human mind. Then a part of original Christianity is lost in the waste of centuries. And though a thousand modes of applying water may be practiced, still no one can be *certain* that any one of them is baptism. It is all a mere matter of probability, or possibility, of which no one can be certain.

There is another fact. It is this: We baptize in *imitation* of an ancient action. But if we do not know the mode of performing that action anciently, how can we be sure that *our* action contains any points of resemblance to the ancient one? How can we be sure that we are imitating the ancient action at all? The mere *use* of water does not determine the question. The having and using, or uttering the same form of words can not determine it. Suppose a Clergyman utters the prescribed formula of words, and takes a glass of water, hands it to a candidate for initiation into the Church, and he, the candidate, drinks it. Is this action baptism? and a valid one? Who would subscribe to such a baptism; and if the mode of ancient baptism is irretrievably

lost, who can say that such an act of drinking water, associated with the name of the Trinity, is not baptism, and valid for every religious purpose? If we agree that the Scriptural mode of baptism is lost, then I hold that no one can certainly be baptized. For no one can do a thing which he does not know how to do. This is self-evident.

But, in the second place, No one is under any obligation to attempt to obey a positive religious action which he does not know how to perform. No law is of any force until after its publication. And a law that is unintelligible can not carry with it any moral obligation. If the institution of baptism is unintelligible, and it surely is so, unless the manner of performing it can be known, God, as a perfectly just being, will never punish any one for not being obedient to it; since in entire ignorance of the manner of performing it, no one can have any conception of it. It is as impenetrable as the things beyond the grave, in the eternity of God. And to attempt to be baptized, on this assumption, is a piece of recklessness, of which a man who seriously believes in God, ought to be both ashamed and afraid.

I know it is said, That it is unimportant how a man performs this service, so his heart is right. But who is this thus declaring? A man, a mortal and a sinner, ignorant of the mind of God, except as he learns from the Bible, giving it as his *opinion* that any mode of obeying a Divine precept will satisfy the Almighty! Could I be sure that God had told him so, it would be enough. Did the Bible say so, it would be enough. But I can be assured of neither. And to take such presumptious advice, in a matter so important, appears to me to be perilous indeed. In the absence of Scripture teaching man should be silent. Because the Christian religion is not a matter of reason but of Revelation. Wherever the Spirit of God presumes not to speak, no living man has the right to utter one word. No one save the Spirit knows the mind of God. I should be ashamed to preach a religious precept which I could not tell a man how to obey, and concerning which I could form no just conception. To hold up an unintelligible commandment, as of Divine authority, is monstrous. The glory of the ordinances of religion can not be made to consist in their incomprehensibleness.

But if this part of Christianity is lost, may not a great deal more be wanting? How can I help distrusting a religion thus defective? Reason teaches that God ought to be worshipped. But it can not tell with what sort of service He will be pleased. Now, if we have a Revelation, and that Revelation fails to teach how its own precepts should be observed, I can not see that we are any better off with the Bible than without it; since the mode of worship is left in deep obscurity after all its teach-

ing. Indeed, we are in a worse condition, for the Bible commands a certain thing to be done, but fails to tell how it ought to be obeyed. What dreadful uncertainty and agonizing suspense must hang upon that mind which recognizes in baptism a moral obligation, but feels at a perfect loss as to the manner of his obedience? If there is one thing of more importance than another, it is a clear perception of the proper manner of performing positive religious ordinances. This is not only essential to obedience, but to the confidence through which obedience is a delightful duty. To doubt at every point of religious duty, is to obey coldly, heartlessly, slavishly. Intelligence is the basis of both faith and virtue; and in ignorance there can be neither blessedness nor purity. What would the Infidel say to a religion of whose ordinances there can be no certain or accurate conception formed?

But how has it come to pass, that the ancient manner of baptizing is lost? Is the defect in the Scriptures? Then God is chargeable with it; a position that no one of much piety or intelligence will be willing to assume. Is it in consequence of any obscurity in the original language in which the New Testament Scriptures were written? Competent scholars say not. Where, then, is the defect? I undertake to say, that the defect lies in the fact, that the word baptize has not been rendered into its corresponding word in English. Every one knows that baptize is not an English word. What does this word mean in the ancient Greek language? This is the only competent or relevant question touching the vexed question of baptism. The word contains the true Apostolic action called baptism, and the obscurity which hangs over it at present, would be dissipated on giving a true and literal translation of the word.

It *is possible*, then, to ascertain the *precise* manner in which the Apostles baptized, as surely and as certainly as it is possible to find out the true teaching of Christ on any subject of Christianity. But it is a work of translation, to which none but Greek scholars are competent. Only let the Scriptures be faithfully translated into the current English, and there can be no longer room to doubt on this subject.

But it is thought by many, that to translate the Scriptures is equivalent to making a new Bible. But where is the difference between translating the Scriptures and explaining them to the people? One is teaching by the voice, the other is teaching by the press. And why not translate the word baptize as well as any other word? I would like to see one good reason for keeping this word in a dead language, and translating all the others. It surely can not be any more harm to translate the word baptize, than to affirm that it means to sprinkle or immerse, and so to practice. In point of fact, there have been two Bibles in the world

for a long time. The Pedobaptists have one, and the Baptists the other. The antagonistic practices of the two parties show that they are directed by two different oracles. Let them translate according to their practice, or abandon that practice as untenable. The present age demands a fair and correct translation of the Bible. And God is bringing it about, in his providence. The right motto is, Let God's Word be known, though every sectarian Church be uprooted. Too long have the people permitted the precious words of God to remain in the closets of priests, to be doled out in weekly portions from the pulpit. They have slept while their leaders have bound upon them the doctrines and commandments of men. The time has come when the people, so long led astray, *will* look into the ark of the Covenant, and *read* for themselves the wonderful words of God. Then will Christianity assume its ancient form and power, and bless the world with salvation.

Yours truly, J. W. COX.

THE ROMAN CATHOLIC CONFESSIONAL, No. 4.

The Spirit of God, says Revelation xvi: 13, 14: "And I saw out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits like frogs, go forth (they are the spirits of demons working miracles) to the kings of the whole world, to gather them to the battle of the great day of God, the Almighty." Wesley's translation: "These frogs are the Puseyite teachers, the Jesuits and the Catholic Priests now rapidly increasing in Europe and America. "It is stated on good authority, that 9,000 out of the 12,000 of Episcopal Clergymen in England have turned Puseyites—with scores of the laity—in other words, are Catholics in disguise. The Protestant writers must fall upon the Confessional with the club of Hercules, if they expect to check the Papacy.

These frogs (priests) are thus described by one who was one of their number twenty-five or thirty years: "There was at the back of our office a swamp, containing, if we may judge from the noise they made, myriads of frogs, ugly and filthy as the *slime* from which they sprung. As soon as the sun of Heaven retired to his home in the West, and darkness covered the face of the earth and the waters, these frogs set up a most *hideous chorus and croaking*—just as the Puseyites and Jesuits are now doing in Europe and America. The noise became a perfect nuisance to me. I was at a loss how to silence these frogs. I

purchased and borrowed every work I could find upon *frogs*, to see if any remedy had been discovered to abate this nuisance; but all to no purpose. On they went, night after night; nothing could be heard but *croak, croak, croak*. Finally I became impatient, when necessity, which is the mother of invention, suggested to me the following remedy: I procured a well lighted lantern, concealed it under a thick overcoat, went down to the pond, sat patiently upon its bank until the frogs commenced their evening chorus; but just as they were upon their highest notes, I uncovered my lantern and threw its full blaze of light over the whole surface of the pond. Instantly, as by magic, every frog was at rest, and I heard not a sound.

It occurred to me that a similar experiment, with equal advantage, might be made upon Popish Priests and confessors. I know of no living animal or creeping thing so closely resembling these frogs in *loathsomeness* as a Romish Priest who hears confessions. Every time I see one of them pass the streets, I say to myself, there goes one of the apocalyptic frogs. I resolved to throw light upom them, and to show them to each other, and the world, in their native *slime and filth*, and then to fall upon them with my club of Hercules. The Apostle says, Resist the devil and he will flee from you. If the reader will follow me in these essays, I think I shall overtake these frogs with my club in hand."

Puseyism is but another name for Popery. It is said there are among the creeping things of this earth, a certain noxious and destructive animal called Anaconda. It is recorded of this animal, foul, filthy and ugly as it is, that when he is hungry and seizes upon an object which he desires to destroy and subsequently to *devour*, he takes it with him carefully to his den or place of retreat. There at his ease, unseen and alone with his prey, he is said to cover it over with slime, and then and there to swallow it. There is not another reptile in all animal nature *so filthy, so much to be dreaded, shunned, loathed* by females, both married and single, as a Romish Priest or Bishop, who practices the degrading and demoralizing office of *auricular or ear confession*.

Let me give American Protestant mothers just a twilight glance at the questions which a Romish Priest puts to her daughter, from twelve to twenty years of age, who go to confess to him who is from 25 to 40 years old. There is no poetry, no fancy, no imagination about it; they are not *Protestant lies*. The following is as fair a sketch as I can give, with due regard to *decency*, of the questions which a Romish Priest puts to a young, beautiful and accomplished female. The young lady is on her knees, with her lips close pressed to the Priest's ear—(all are bound to confess, under pain of eternal damnation)—then the following questions are put by the Priest to her:

Confessor or Priest. What sins have you committed?

Penitent. I don't know any, sir.

Con. Are you sure you did nothing wrong? Examine yourself well.

Pen. Yes; I do recollect that I did wrong. I made faces at school at Lucy A.

Con. Nothing else?

Pen. Yes; I told mother that I hated Lucy A., and that she was an ugly thing.

Con. (Scarcely able to suppress a smile in finding the girl perfectly innocent.) Have you had any immodest thoughts?

Pen. What is that, sir?

Con. Have you been thinking of the men?

Pen. Why, yes, sir.

Con. Are you fond of any of them?

Pen. Why, yes; I like cousin A. or R. greatly.

Con. Did you ever like to sleep with him?

Pen. Oh! no.

Con. How long did these thoughts about the men continue?

Pen. Not very long.

Con. Had you these thoughts by day or by night?

Pen. By * * * * * * * *

In this strain does this Anaconda proceed, till his half gained prey is filled with thoughts and ideas to which she has hitherto been a stranger.

He tells her she must come again to-morrow. She comes accordingly—he gives another twist to the screws which he has firmly fixed upon the soul and body of the poor innocent victim.

Day after day, week after week, month after month, does this poor victim come to confession, till this devil incarnate, in the name of religion, has worked up this poor girl's passions to a snapping pitch, and then she is *debauched* in the name of religion? It is unlawful to state the process by which a Roman Priest debauches females in the confessional. Were I to detail the thousandth part of the *obscence, low, blackguard, vulgar questions* put to ladies, it would make negroes run out of negro quarters for shame. If any doubt it, let him read Antoine's Moral Theology, taught in Maynooth, Ireland; or Peter Den's Treatise-de-Peecatis; or Ligori's Theology, quoted by Bro. Campbell, in his debate with Purcell, in Cincinnati.

These questions are put to all women, married and single; young and old; by hundreds of Priests, while I am now writing, here in America—in our own towns and villages. Any woman who is so debased as to go to these demons on her knees to be blackguarded by these Goths and Vandals, *will never pass before that Anaconda without lowering*

her eyes. It should be written in large capitals over these Catholic Chapels, as Dante says it is over the door of Hell, DON'T COME HERE. And as King Solomon says, This is the way to Hell, going down to the chambers of death. Thousands and tens of thousands of virtuous women have been ruined by these fiends in human shape. I ask American husbands, fathers and brothers, how you can suffer your wives, mothers and sisters to be thus *debased, debauched and prostituted* in the name of Christianity. Wake up sentinels, wake up—stir up your lights. More hereafter.

J. CREATH, JR.

"THE PRICE OF LIBERTY IS ETERNAL VIGILANCE."

The truth is almost axiomatic, that we have no more right to change the government of the Church than its ordinances. With great unanimity our brethren and the Baptist maintain the independent, or congregational form of Church government. It is believed, that the history of the Church furnishes no record of any Church remaining pure in its doctrine and worship long after it had abandoned its independence. And it requires but a moment's reflection to show, that the "*Man of Sin*" never could have been born but for this abandonment—and that a universal restoration of the independence of the Churches would of itself *necessarily* effect his universal overthrow. This thought is highly suggestive. It is important, then, for Christians to be well established in this truth.

The accompanying document will explain itself.

ADELPHUS.

The Church of Christ at ————, to the Elders of the Churches at ———— and ————, sends Christian Salutation.

DEAR BRETHREN:

We have received your letter of the —— ult., and carefully examined its contents. You have politely favored us with a copy of your proceedings, as a Court of Appeals, sitting at ————, on the —— of ————, "*to re-examine*," and, if need be, "*reverse*" the decision of the ———— Christian Church in the case of ————. You have also requested us to prepare, and send on before the time of your "*next sitting*," all the documents in the case of ————, with several other requests unnecessary to be repeated. We regret, dear

brethren, to inform you, that we feel in conscience bound to refuse a compliance with one and all of the requests aforesaid; and we esteem it our privilege, in Christian courtesy, to give you a reason for this refusal.

We are fully persuaded, that Jesus Christ, having redeemed the Church by his own blood, has the exclusive right of legislating for its government. Whatever form of government he has enacted by his inspired Apostles, the *only infallible expositors* of his mind and will on this subject, we feel conscientiously bound to learn, and to obey. From the most thorough examination that we have been able to make of the Apostolic epistles, we are perfectly satisfied that the congregational form of Church government, is the only one Divinely authorized—or, in other words, that the individual Church is the highest ecclesiastical court on earth, that has any sanction in the New Testament. In the words of our highly esteemed Bro. Campbell, "As for associations, conferences, conventions, &c., presuming to act under the sanctions of a Divine warrant, or claiming to be a court of Jesus Christ, to decide on any matters of conscience, or to do any act or deed interfering with, or in opposition to the *perfect independence* of each individual congregation, or at all legislating for the Churches in any district of country, it is altogether foreign to the letter and spirit, to the precepts and examples, to the law and to the testimony of the Christian books."—See Christian Baptist, Burnet's edition, p. 419, about the middle of the second volume.

And again, "I have no objection to congregations meeting in hundreds, at stated times, to sing God's praise, and to unite their prayers and exhortations for the social good. But whenever they form a quorum, and call for the business of the Churches, they are a Popish calf, or *muley*, or a hornless stag, or something akin to the old grand Beast, with seven heads and ten horns."

"I can not give my voice in favor of *appeals to any tribunal*, but to the congregation of which the offended is a member; neither to a council of Churches specially called, nor to an association. The old book, written by the Apostles, has compelled me to hold this dogma fast. And I can, I know, show that it is superior to every other course. I will grant, however, that this plan will not suit a denomination, or a sect; but it will suit the kingdom over which Immanuel reigns."—See Christian Baptist, p. 531, first volume.

We quote these words, dear brethren, because none could possibly be more appropriate for the expression of our own well-established sentiments; but we would by no means have you to suppose, that we do not consider it *a high crime* to put any uninspired man, however good or

great he may be, in the place of Jesus Christ, or of an inspired Apostle. Be assured, dear brethren, that we have not so learned Christ. We know who has said, "Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren." And again, "Cease ye from man, whose breath is in his nostrils; *for wherein is* HE *to be accounted of?*" We are well convinced, that if we would serve God acceptably, we must do it with the understanding and the heart—must serve him for ourselves, and not *by proxy;* and that, if we are governed by the opinions or authority of any uninspired man on earth, in such matters, our conduct is no better than *man worship*, and abominable idolatry.

The foregoing exposition of our views on this subject might reasonably exempt us from all obligation to comment particularly on the various topics brought to view in your letter and "*proceedings.*" There are some points, however, which we think it our duty to notice.

You have, strangely enough, forgotten to inform us, from what source your Court of Appeals derives its authority, and how far its jurisdiction extends. With persons so profoundly ignorant on these subjects, as we profess to be, no omission could possibly be more fatal to the object which you profess to have in view. For so long as we remember our responsibility at the bar of God, we dare not, even if we would, give any countenance to your "*proceedings*," either directly or indirectly, unless we can be satisfied from the New Testament that our conduct, in so doing, would be acceptable to Him who bought us with his blood, and to whom, in soul, body, and spirit, we do most absolutely belong. You have not even intimated that you act with the concurrence or approbation of the Churches to which you severally belong, and whose servants you are; and, inasmuch as you would not, (we presume,) have us to conclude, that your court is self-constituted, we respectfully suggest that you should have informed us from what source it derives its organization and authority, and what are its sanctions.

Again, in order to reconcile us to submit tamely to the appellate jurisdiction, which you claim to exercise, you say, "We are fully aware, it is a very delicate thing to re-examine such cases as have been decided upon by others; but this may be done without the least censure of others, even should their decision be reversed—for the best men have erred. We mean not by this that you have erred, for as yet we have no evidence that you have."

We regret, dear brethren, that you should have formed so low an estimate of our piety, as to imagine for a moment, that the possible disgrace of having our decision reversed by a superior tribunal could weigh a feather in our minds, in the decision of this, or any other question of duty. We assure you, that we consider it a *a very small matter*, to be

judged by man's judgment. Desiring supremely to obtain that honor that cometh from God only, if we can maintain consciences void of offence towards Him, and towards our fellow-men, and should then be reproached for our attachment to the name and will of Christ, we trust, that we shall ever be enabled, through grace, even to rejoice on that account.

But dismissing this part of the subject, let us come to the other argument in favor of our submission to your tribunal, viz: "The best men have erred." We candidly acknowledge our confident persuasion of the truth of this sentiment; and as candidly confess that, owing to the obtusity of our intellects, or some other cause, we are wholly unable to discover the conclusiveness of the logic, that would make this an argument in favor of the appeal in question. If "the best men have erred,"—and "in the multitude of counsellors there is safety," what reasonable assurance can we have, that your council of *eight* may not, by some rare possibility, err, as well as our council of *two hundred?* We have more than two hundred members in our Church, possessing, at least, ordinary piety and intelligence; and in a very full meeting, where almost all our members were present, after having a full and fair report of the facts and the evidence, we were unanimously of opinion, that by the laws of our King, no discretion was left us in the case; and that it would be *a crime* not to exclude the individual in question. You can not possibly have as full and perfect a knowledge of the facts as we have; and, although we should not presume to compare ourselves with you for either intelligence or piety, nevertheless we think that those who know us best, will award us a sufficient measure of both these attributes for the decision of such questions.

Now, admitting that we, in circumstances vastly more favorable for the formation of correct judgment, may have erred, unless you are *infallible*, what reasonable assurance can we have, that the liability to error would be lessened by submitting our decision for re-examination to a tribunal admitted to be fallible as well as ourselves, and organized under circumstances vastly less favorable towards a correct decision. And should we thus submit to the jurisdiction which you claim, and be dissatisfied with your decision, (which is altogether possible, since, as you say, "the best men have erred"—consequently may err again,) we suppose you will not deny us the same privilege which you concede to ——. We would, therefore, like to know to what court, in such circumstances, we shall appeal? And where this matter must ultimately end—whether in a POPE, or an OCUMENICAL COUNCIL?

But, dear brethren, though we thus reason, we are well aware that it would be an insult to High Heaven, to decide any question of this sort

by the fallible reasonings of the greatest uninspired man that ever lived on earth. The authoritative question with us, and, so long as intellect and conscience remain, must ever continue to be—not, What thinkest thou? but—How readest thou? We desire never to forget, that however good, or great, or wise a man may be, "The *foolishness* of God is wiser than men."

Consequently, dear brethren, our grand reason for refusing to recognize your authority, or comply with your requests, is, that we find no authority for your proceedings in the Christian Books, and are compelled to regard them as directly subversive of the divinely established government of the Christian Church.

Beloved, as becometh saints, "we use great plainness of speech," fully persuaded that the honor of Christ and the ultimate triumph of his glorious cause is deeply involved in the present issue; and having confidence that the dear brethren, to whom we write, desire in all things to be found walking in the straight path. Beloved, although we regard you as not exempt from the liability to error, which attaches itself as you properly say, to the best men, and although we are confident, that in this matter you have seriously erred; nevertheless we are fully satisfied, that your error is wholly unintentional, and that, if you can be made to see it, you will in common with all good men, rejoice to be set right.

Done by order of the Church.

From the Christian Intelligencer.

JERUSALEM MISSION.

Bro. Coleman—*My dear sir*—I was not a little surprised this morning, on looking over my budget of letters, to find one from you unanswered! How it happens that I have thus procrastinated replying to a correspondent, whom I value so highly as yourself, I know not—unless my constant dispensary engagements, medical studies, and the dullness of the times, may afford a solution of the enigma.

After rusticating some five months on Mount Olivet in our former summer quarters, we returned early in October to the mephitic and malarious vapors of the city, deeming it not prudent to remain longer without, on account of the numerous petty troubles existing in the adjacent village. The first reception of the rumors of a war between Russia and Turkey, created quite a sensation, and it has since been deemed unsafe for European residents to venture far from the city wall, several robberies having recently been boldly perpetrated quite near the Jaffa gate!

The arrival of the various posts is most anxiously awaited by all—for

every one seems on tip-toe anxiety to learn how the war proceeds. The Austrian post direct from Constantinople, arrived this morning bringing the important information that the Russian gold had induced Persia to enlist in behalf of the Autocrat, and the latter had captured twelve of the Sultan's vessels of war! There is a flying rumor abroad that a large overland force is "enroute" for this city, which it is said, is to be the seat of hostilities! if so, we shall in all probability be compelled to pack up and be off in double quick time. So far we have been but slightly inconvenienced and shall try to hold our ground as long as possible.

On the occasion of a Greek village, near Bethlehem, about a month since, professing themselves Catholics, the Latin Patriach of Jerusalem immediately repaired thither, and erected a church at the expense of 70,000 P., but was glad last week to escape with his life. They threatened to pull down the building over his head, and actually commenced, but after much hard pleading on his part, they allowed him to vacate the premises, when he returned to Jerusalem, with an armed escort.

A terrible murder was committed a few days since, by a *woman* in a neighboring village, on the eastern spur of Olivet—the particulars of which were as follows: It seems that for several years past, she had refused to live with her husband, and recently, becoming very much enamored of another man of the village, they proposed to flee to the mountains of Moab, beyond the Dead Sea and Jordan, appointing "Aboo Dis" (a village now occupying the reputed site of the ancient Bethpage) as the point at which they should meet each other; but were there apprehended and brought back to their own village. A few days afterwards, however, she professed to regret her former course towards her husband, and promised for the future to live with him, at the same time requesting him to accompany her to a cave about a stone's throw distant, professing to have a private conversation with him. In the mean time, she had concealed a young man and girl, in the interior of the cave, who rushed out upon him, and by the assistance of his wife strangled the poor fellow! They were immediately arrested and lodged in the city prison, to await their trial upon the arrival of the new Pasha—the present one, an old man of some eighty years, having been recalled to Constantinople last week.

Should justice—a rare article in this part of the Globe—be observed in their cases, decapitation on the block (the usual mode of capital punishment in this country,) will very probably be their fate.

As father wishes to occupy a portion of this sheet, I must close, with our sincerest salaams to your lovely family, and all to whom it may be convenient to mention us. As ever, yours most affectionately,

R. G. BARCLAY.

Well beloved in Christ, and in thine own proper self:

Greatly do I thank you, my dearest brother for your two very kind and interesting letters, which I have had the rare good fortune to receive within the last few weeks. But lest you should imagine that I am about to offer in barter, what few inkmarks I can make upon the remainder of Robert's sheet as an equivolent for your valuable favors, just let me observe right here, that I am only scratching off these few lines, because I can not tolerate the idea of letting so good an opertunity pass by without availing of it to *some* extent—even though it were only to say—PRAY FOR US. A good, private and pretty direct opportunity will soon be presented, I trust, to write you a folio epistle, and also forward a few of Sarah's sketches, &c.

It is some consolation to reflect that these afflictions, whether grievous or

light (and in this aspect of the matter all are light) are designed not only to increase our happiness hereafter, but our usefulness *here*. Should we not regard them as indispensable to Christian probation? "To you it is given not only to believe but to *suffer* in behalf of Christ;" and for many a long year have you been set in the forefront of the ranks, as a sign to be spoken against; and in the defence of the gospel, to bear the heat and burden of the day.

What a shameful Lucifer-like tumble has poor Jesse Ferguson taken! I think you anticipated something of the sort, years ago. Do you remember a kind of cautionary letter you wrote Bro. Campbell about him years ago? Is it possible that any of the brethren countenance and uphold him in such a course! O, I pray with burning tears, that attest my earnestness and anxiety that our beloved Brother Jno. D. may not be beguiled and drawn away by him. The dear old *Intelligencer* containing your appointment of a day of fasting, humiliation and prayer, reached us just in time to allow us the privilege—for such we esteemed it—of joining you in the observance of the day—and we felt that God was with us of a truth. If you are a reader of the *British Millennial Harbinger*, you have doubtless been not a little surprised at a remark or two about this Mission, made by a temporary sojourner here—one, too, who seems to be far from inimical. But he has voluntarily written to Bro. Wallis, in whose paper the communication appeared—to correct the error into which he had inadvertantly fallen; and I therefore need not notice it any farther. The English mission is greatly lengthening its cords, and strengthening its stakes in this city, at Nazereth, Jaffa, &c. The archbishop of Canterbury having succeeded by *pious fraus* in firmly seating the mission and bishopric here, has lately fallen upon an expedient by which he has fairly outwitted his "Holy Apostolic brethren of the East"—solemn league and covenant to the contrary notwithstanding. It is rather a bad time for missionary operations; and I have nothing of special interest to communicate; there is a young Israelite, however, who seems to be quite seriously concerned; but he has been already tampered with, and I know not how he will endure. Prices have greatly advanced since hostilities commenced. Nearly all our members have been compelled to leave; and we are very feeble. Don't forget to pray for us. The news of the Autocrat's victories just received at the Austrian Consulate is carefully withheld from the Turks for fear of exciting them to acts of retaliation on the Franks. Don't let the children forget us. Love, love, love to dearest Sister C. and to them too—from all as well as myself—to the dear brotherhood and friends too, with sincerest affection,

Yours in Christ, J. T. BARCLAY.

RELIGIOUS STATISTICS OF ENGLAND AND WALES.

The population of England and Wales in 1851 was about eighteen millions. When the census was taken in that year, the collectors of the returns were instructed to ascertain the number of persons attending divine worship on Sunday, March 30, and the result has just been given to the public by the Registral General. That gentleman concludes that the full proportion of the people who always attend religious worship on Sunday, is 58 per

cent. of the whole population, or 10,898,018 out of 17,927,609. Practically, however, only about *one half*, perhaps less, of the population *regularly* attend the Sunday services of religion. The accommodations for public worship are thus enumerated:

	Places of Worship.	Number of Sittings.
Church of England,	14,077	5,317,915
Other religious bodies,	20,390	4,894,648
Total,	34,467	10,312,563

There appears to be some disagreement between the authorities on this subject, and another interpretation of statistics gives to the non-conformists of all classes, 17,105 Churches and the Established Church, 13,854. Respecting the total of attendance, however, morning, afternoon and evening —some of the same individuals being present at the different services—the tables are given with great accuracy, showing the attendance at the non-conformist Churches on the census Sunday to be 5,603,515; and in the Churches of the Establishment 5,202,551; excess of non-conformists,810,-964.

Among Non-conformists, the original connexion of Wesleyan Methodists stands first in number, the Independents next, then the Calvinistic (or Particular) Baptists, the primitive Methodists in the fourth place, and after these the Romanists, as follows:

	Morning.	Afternoon.	Evening.	Total.
Wesleyan Methodists, original connection,	492,714	883,964	667,850	1,544,523
Independent	524,612	232,285	457,162	1,544,059
Baptists, particular,	292,656	175,572	272,524	740,752
Primitive Methodists,	100,125	176,485	234,635	511,195
Romanists,	232,783	53,967	76,870	383,630

In addion to the above, we learn that 16,000 Mennonnites, 30,000 Unitarians, 17,000 Irvingites, 7,800 Plymouth Brethren; 14,300 Members of the Society of Friends, (which indicates a decline of the denomination) and 5,000 Mormons attended their respective places of worship on the census Sunday. With regard to the local diffusion of the principal branches of the non-conforming churches, it is stated that "the Wesleyan Methodists are found in greatest force in Cornwall, Lincolnshire, Yorkshire, Derbyshire, Durham and Nottinghamshire; their fewest numbers are in Middlesex, Surry, Sussex, Essex, Warwickshire and Hertfordshire. The Independants flourish most in South Wales, North Wales, Essex, Dorsetshire, Monmouthshire and Suffolk; least in Northumberland, Durham, Hertford, shire and Worcestershire. The Baptists are the strongest in Monmouthshire-South Wales, Huntingdonshire, Bedfordshire, Northamptonshire, Leicestershire and Buckinghamshire; and weakest in Cumberland, Northumberland, Westmoreland, Cornwall, Staffordshire and Lancashire.

The Church of England had the largest attendance in the morning, and yet she scarcely substantiates her claims to be called the *National* Church. Had all who attended church preferred her communion, there might have been present in her sanctuaries that morning:

Of the whole population of eighteen millions,	10,398,013
There were actually present,	2,541,244
Absent from the Church of England,	7,856,769

Of that loss of nearly eight millions to the National Church, how much had Nonconformity gained? There were:

Absent from the Church of England on Sunday morning, Mar. 30, (as above,)	7,856,769
Present in all other places at the same time,	2,106,238
Absentees from all religious worship,	5,750,531

Having compared the national Church and the national attendance, the next comparison is between the Established Church and the Nonconformists:

There were on Sunday morning, March 31, 1851—	
Present at the Church of England,	2,541,244
Present at all other places,	2,106,238
Majority for the Church over Nonconformity,	435,006

But the advantage is only on the morning service. In the afternoon and evening the balance inclines thus:

Present at all afternoon services,	3,184,134
At the Church of England in the afternoon,	1,790,764
Majority to Nonconformists,	1,393,370
Present at all evening services,	2,064,442
At the Church of England in the evening,	860,543
Majority to Nonconformists,	1,203,899

CHURCH GOVERNMENT—No. 2.

I will introduce another testimony of Paul to Timothy, 1st epistle v: 17th, in which he says, "Let the Elders that rule well be counted worthy of double honor, especially them that labor in word and doctrine." Here we discover the government of the Church is lodged with the Elders. But my object in this quotation is to note the fact that there are different grades of honor appertaining to the Eldership, but not grades of *office*. *Equality* and *plurality* go hand in hand in the New Testament—Episcopacy comes from *Rome*, not JERUSALEM. Degrees in honor is taught while degrees in office is not. This accords with justice—for instance: There are four Elders in one Church, they all rule well, take the oversight, feed the flock, &c. But two of them having strong minds and an ardent zeal for the cause, extend their labors in word and teaching to the surrounding country, and are the means, under God, of converting many who are added to the Church. Should they not receive double honor? Paul says they should, and so says justice. I conclude from the connection in which this passage stands, that the honor had reference to contribution, which all who "ruled well" were to receive, and that a just discrimination should be made in favor of those who had labored "in word and doctrine." Some assume, that if an Elder spends a portion of his time outside the bounds of the congregation, he is thereby disqualified to take any part in government—which is virtually making two orders of Elders which God's word knows nothing of. Others suppose that if an Elder travels he ceases to be an Elder and becomes an evangelist. To this I reply, An Elder may be out of the bounds of the congregation one day or one year and yet when he returns he is an Elder in

the Church where his membership is. It would be strange indeed, that because his presence was not needed at home, and because he had therefore performed an extra amount of labor, that he should on that account, loose his official station at home, especially so when he is not only responsible to the Church for his moral conduct, but for the manner and matter of his preaching while absent from the Church.

We sometimes hear it said, such an one was ordained to the ministry, or as an evangelist, but not an Elder. This is making two orders of administrators in the Church, or what is worse placing him outside of, or above the Church, Eldership and all. This can never be conceded, for "The *Church* is the pillar and support of the truth," and the whole authority is by God's word lodged in the Church, and to it all are amenable, and when a proclaimer comes to a congregation in any region, who is not responsible to some congregation, and is not by them commended to the brotherhood, unless he be well known he should not be received. If this was attended to, money that is often bestowed on unworthy men would be saved, much scandal to the Church avoided, Impostors exposed and God-dishonoring division often prevented.

I will now glance at the rise of the Evangelists in the primitive Church. The office is said to have been given by our Lord "when he ascended upon high," and in searching for them and their work we find the term but twice used, once in Acts xxi: 8, and there it is applied to Philip who was chosen at the instance of the Holy Spirit, Speaking through the Apostles, and who is said to be one of the seven. The second place where it occurs is 2nd Timothy iv: 5, where Paul enjoins Timothy to "do the work of an Evangelist." Now if we wish to know what the work of an evangelist is, we have only to recur to the labors of Philip, which we find was to preach and baptize. To conclude then with Scriptural testimony, I remark, that Philip though an evangelist was called to discharge the duties of a Deacon. Timothy though an Elder of Ephesus was urged by the Apostle to do the work of an evangelist, which leads me to conclude that evangelists are not a third order of ministers, as I find no record of these being reordained. An evangelist is like a Military Officer, who at the call of his country foregoes the comforts of his home and society of friends, and is led by patriotism to journey far, far away to the scene of strife, of mortal combat, where brave hearts beat, bleed and die in defense of their country's cause and honor. The victory gained the conflict ended, he returns again to the enjoyment of his home, his family, his friends and all the rights and blessings he had enjoyed as a citizen before going. We elect one of our citizens to congress; he returns after fulfilling the duties of his mission to the enjoyment of his previous rights and privileges. And when an evangelist or Elder goes out at the call or bidding of the Church, and returns home ladened with the spoils of victory, and covered with scars received in battle, he is an Elder, and only an Elder.

I have witnessed much evil from a confused and disorderly government.

About the year 1820 the Christian Church was spread over Kentucky, Ohio, Indiana and in many other places congregations sprang into being under the labors of warm-hearted young men, whose labors the Lord blessed to the conversion of thousands who were upon a profession of faith baptized.* These were loosely thrown together, when many from the different sects united with us. We had all been inveighing against salary-preaching since about the year 1805. This all had a wonderful effect, but when the first Preachers, were worn down and had to return to their farms and workshops to avoid starvation, many congregations became extinct. This caused many of our enemies to say, "If they only had government they would soon take the world." But alas! for want of this many promising congregations were overturned, scattered and annihilated. We organized with two Deacons in the Church, and they had *only* the name. About this time my mind was much troubled upon the subject of Church government, and after an examination of six months it settled down on the view I have now presented, with some very slight modifications. I had at this time the care of three or four Churches, to all of which I preached my views and resigned my charges, and urged them to appoint Elders which was done. I then published an article on the subject of Church government in the "Luminary," published in New York by Simon Clow. The Churches now came to New Testament order in some portions of Ohio, and more permanency was secured. About this time Alexander Campbell came out in opposition to all human creeds, and in favor of the *Bible* and the BIBLE ALONE as an all-sufficient platform on which all the lovers of Jesus could and should unite. We had long held this sentiment, and yet had overlooked the fact that Elders were essential to a New Testament Church as well as Deacons; for certainly the office and the qualifications necessary to eligibility, are as clearly revealed in the one case as the other, while the duty of Elders is much more fully set forth. Some persons argue that we do not possess men who have the qulifications; which is saying, "God revealed to the Church an office, and the qualifications to be possessed by him who would fill it, when he knew there would be none thus qualified; and therefore the office is useless—*is a nullity*. The grand secret is this: Persons coming into the Church then left behind them the spirit of the world. They prayed and exhorted in the assembly of the saints, and very soon the talent of all began to be developed to the Church. So now, if we had less pride, less conformity to the world, suitable characters to fill these responsible stations in the Church would come to light, and when called to office would be useful to the Church, a blessing to mankind and an honor to God.

I will now offer a few thoughts on the abuse of office, operating to the great injury of the Church and ruin of souls. I remark, then, that the confering of office on an individual is not done to compliment the recipient thereof, but to benefit the body, by its growth, harmony and edification in

*I wish to say that baptism then was considered unimportant, and many were received without it—this was confusion.

LOVE and UNION. Hence to the Brethren at Corinth the Apostle says, "There should be no *schism* in the body; but that the members should have the same care of one another. And whether one member suffer all the members suffer with it, or one member be honored all the members rejoice with it." Sometimes there is in some, a disposition to be considered greatest in the Church, and to have the preeminence. This is wickedly ruinous to the man and the peace of the body. When an Elder thinks of himself more highly than he ought, and begins to usurp authority, ruling as a Lord over God's heritage, he violates God's order and must eventually come down, even if the body has to be prostrated with him. A man troubled with this spirit is often offended at trifles. He feels so dignified that he supposes every one envies him, and is aiming to detract from his reputation. If his co-Elders do anything he will be apt to find fault unless he is first consulted. Jealousy dwells in his heart, and soon spreads through the Church. Now comes, "whisperings, evil surmisings, hatred, variance, wrath, strife, *divisions* and every evil work." What a picture for God, Angels and men to behold, and devils to exult at! May it not be said that such a Church has only a "name to live while it is dead?" And now if such Church would repent and *reform* the reformation must begin where the apostacy began. For if love and harmony and heavenly joy exist in the hearts of the Elders, it will soon be manifested in their actions, and being seen, will be felt by the body, and a healthy state of the Church will thus be induced, secured and promoted. This will attract the world, which, on beholding the union, harmony, and love of the Church, will fall down and acknowledge that God, of a truth, is in that congregation, and men will be subdued to the government of Jerusalem's King, Christ Jesus our Lord.

Much good or evil may result to the cause, from the actions of Evangelists. They are "Pioneers" in the cause of Christ. They break new ground. If then they have the glory of God, and the good of man in view, with the necessary capabilities, and burning zeal, having the "words of God as a fire shut up in their bones," by which Truth sown in the hearts of sinners, they are begotten to the Lord, and many precious souls are saved. I knew one man who enlisted twelve hundred in one year, besides many similar cases. This important work generally devolves on Evangelists, who should be "men of clear heads, warm hearts and clean hands."

With a sorrowful heart I have some times seen great injury done by Evangelists, who seemed to have been actuated by a sordid, selfish, wicked spirit—in seeking their own glory; and I have even heard some who sing their own praises, wealth or fame being their object. Such can never endure to hear any other preacher praised or favorably spoken of. Jealously takes hold of them, and they hate those who are their superiors in intellectual power and piety. Finally, an evil spirit, like that in which Saul indulged towards David, when the virgins sang that Saul had slain his thousands, but David his tens of thousands. Now when David gained a victory, Saul was not injured, but the welfare of Israel was promoted, and there-

fore, Saul had cause to rejoice. But no! that foul-demon, jealously, had taken possession of his heart. He was therefore forsaken by peace, comfort, and by his God.

This spirit seemed to control him in all his actions, until finally, the kingdom and his glory depart, and are given to the man whom his soul hated. Now, if David's victories reflected honor on himself, they certainly added to the glory of Saul, at whose command he went forth to the wars, and for the defense of whose kingdom and honor he fought. I sometimes think preachers who are thus contending about who shall be greatest, are like officers in an army, who have one commander-in-chief, one common cause, having one object in view, filled with one spirit. But alas! when just upon the eve of going into battle, they become jealous of each other; they begin to reproach, revile and assail one another. The whole brigade is seized with the same infectious spirit, the arms of each are turned against his fellow. The sword is raised, and brother slays brother, their ruin is effected by themselves, and all their enemies have to do is to laugh in triumph at their folly. It would have been far better to have fought the battle in union, and when the victory had been gained, it would have been easy to determine, and give each his honor due. But alas! alas!! how often do preachers engage, Haman-like, in efforts to drag others down in order to exalt themselves. Such should turn to the 6th chapter of the book of Esther, and there trace the end of wicked designs. Haman was exalted next to the King's throne. This made him think too highly of himself, and because Mordecai, the pious Jew, would not bow to his dignity, and honor him as a God, he sought his ruin. But while Haman planned, Mordecai and the Israelites prayed in sack-cloth. And all Haman's wickedness fell on his own head. He was hung on the gallows erected through malice, and Mordecai was exalted at the command of the King, who delighed to honor the true merit of Mordecai for past services which he had rendered him. True merit will meet its proper reward.

And now, my brethren, a few words from your old brother in conclusion. You are all engaged in fighting in the army of King Jesus. Stand shoulder to shoulder. Lead on the cohorts of Mount Zion, clad in armor of burning brightness, animated by the love of God, and when Jesus Christ comes to earth again, having followed him through evil and through good report; having lived holy and harmless—separate from sin, humbly and devotedly, we shall all receive a crown of immortal splendor and undying glory. No jealously then. No fault-finding then. But all will then ascribe the honor and glory of victory to Him by whom we overcome. "He who burst the bars of death and triumphed o'er the grave" will bear us conquerors through, if we only do our duty, yea! though we die, the gnawing worm and corroding canker can not deprive our blessed Lord of a complete triumph in raising our dead bodies from the dust. Then will be brought to pass the saying, "Death is swallowed up in victory." "Oh!

death, where is thy sting. Oh! grave, where is thy victory." And now, bretheren, seeing you have purified your souls in obeying the Truth, through the spirit, unto unfeigned love of the brethren, see that you love one another with pure hearts fervently. Finally, brethren, farewell. Be perfect, live in peace and the God of love and peace shall be with you—once more farewell. GEORGE ALKIRE.

Barry, Illinois.

ADDRESS TO BRETHREN IN DISTRICT NO. 3, IOWA.

BRO. BATES—Permit me through the *Evangelist* to inform the brethren in the 3d co-operation District, Iowa, that agreeably to adjournment, the next District Meeting will be held at Mt. Pleasant, commencing on Friday before the 4th Lord's day in May next.

It is greatly desired that that meeting will be attended by brethren from all the congregations in the district, and it is further desired that they come prepared to act—to do something—to set an example worthy of the high position we profess to occupy—worthy of those in whose hands is entrusted the advancement of the cause of eternal Truth—the cause upon which hangs the happiness of unborn millions. Can it be that the brotherhood will fail to realize their obligations to God and humanity, to truth and righteousness, to morality, spirituality, sociality, and all that belongs to the dignity, honor and glory of man? Can it be possible, I say, that in view of the much we have to do, we shall fail to do any thing? Shall we still pursue the course we have pursued for years gone by, the history of which can be written in a few words, which is: We have met in State and District meetings, passed resolutions but never carried them out; made pledges but failed to redeem them, vowed but never paid? Is such a course worthy of, "an elect race, a royal priesthood, a holy nation, a purchased people," appointed to "declare the perfections of him who has called us from darkness into his *marvellous* light?" Who will say it is? No one surely who has understood his relation to heaven and earth, to God and man. But what is to be done? We answer much. Let every brother open his Bible and there discover the claims against him in favor of heaven and earth; the claim that the Lord has levied upon his time, his talents, and his purse. Then let him remember that a failure to discharge such claims may, perhaps,

cost him the price of a refined, dignified and well cultivated circle of life, and an inheritance in "the unsearchable riches of Christ."

I would say to the brethren, come to the meeting prepared to *say*, and prepared to *do*. If the field is too large for one district, make two of it. If it is too large for two, make three. Then put Evangelists in each and sustain them well, and we may reap an abundant harvest.

Brethren, you are prepared to appreciate the mission of your Master. You have an illustration of its value in the labors, sacrifices and sufferings of the apostles. Their example should be a lesson to us. Let that lesson be well learned, appreciated and approved by our actions, and not by word alone. Remember, the blessing is in the deed —he that reaps must sow—he that would enjoy the fruit must labor for it. This is the law of nature and the rule of favor. God has ordained, and no one can disannul. Though the effort to disannul has been a thousand times made, it has as often proved abortive. 'Twill prove so with you, and me, should we attempt to make it.

Brethren, we have a comfortable house of worship, and a hospitable brotherhood. Come on, then, and your wants shall be cared for while you are with us. Let us make another effort for the cause of our Redeemer. Remember the time, Friday before the 4th Lord'sday in May.

A. MILLER.

Mount Pleasant, Iowa, April 5, 1854.

MAGIC OF KINDNESS.

"We live to love" is a noble sentiment. Over all the moments of life, it throws a charm, and imparts a beauty from the first lineaments of virtue, to perfect holiness.

We see the tokens of God's goodness, in all the range of creation. Man, stamped with the impress of his author, and linked to angels by the faculties with which he is endowed, rises the crowning work of his hands. But we live in a world of sin; and often amid joy and peace, the billows of affliction roll in upon the soul, and wrap in gloom a once beaming hope; and the pensive heart would pine away in sadness, but for the words of love, that fall like reviving dews upon the "joyless spirit,"

"Night dews fall not more gently to the ground,
Nor weary worn-out winds expire so soft,"

as the words of *kindness*, the speech of love upon the grief-worn heart; which wake the deep eloquence, purity, and pathos slumbering there; which blended with the sustaining power of our divine religion, transforms the threatening clouds into angels of mercy. The law of kindness, is the law of love; and under its magic sway, mortality seems to put on the garments of fadeless beauty and purity; and it brings a panacea to soothe, to elevate, to enrapture. It is thus virtually an attribute of God, who, though he guides the marchings of the universe, does not overlook his afflicted creatures; and blest is he who strives to attain this divine perfection, and to enroll his name among the inheritors of Heaven.

In life we have much of sunshine, and of clouds and anxiety. We are ever in the pursuit of new fields, desirous of reaping sheaves of happiness, to fill the vacant garners of the soul. Exulting in youth's bright morn, and flushed with hope, we turn to the sons of pleasure to fill our urn, and stay our thirst. Robed in the rich garniture of beauty, the halls of fashion, lift their flood-lights of splendor upon our eyes. We enter and make one of the giddy throng. The heart is warm, and the bounding bosom full of ecstacy; but the sacred altars of pure virtue are forgotten, and a stream of depravity mingles in the cup. The *finale* of the hour brings disappointment.

From the exterior world, let us look to that within us, and listen to what is passing there. No pathway opens it to view; but silence reigns not there; for memory, the electric wire of the soul, is busy in her office, and twines the tones of kindness and love round the domicil of the heart, and we enjoy a rapture unknown to pleasure's votaries; and a flow of soul, even in sad remembrance. There is a happifying power in every kind act. How cooling to the passions is the limpid stream of love. The angry lip assumes a smile,—the beclouded brow becomes serene,—"A soft answer turneth away wrath: but grievous words stir up strife." And oh! when adversity, and the ills of life come upon us, and the feelings have been touched by the blasting storms of false friends, that chill the heart and madden oft the soul, then "A word fitly spoken is like apples of gold in pictures of silver." Who does not feel the heaviness of the heart lightened, and life made bright by the magic touches of kindness? when all the feelings are wove into one emotion, that "lies too deep for tears," for silence is the language of the heart, when words are inadequate to express its impressions. Who has not felt the spirit stir while listening to the story of the cross? The acts of Christ were all kindness. In the melting tones of mercy, that played with lambent sweetness over the broken heart, he gave his behests, and couched his promises, that

flashed light into the darkened soul, and pointed to the dwellings of felicity.

Who can estimate the power of kindness in promoting good, repressing ill? The effect is seen, not only in time, but tells in eternity; for this will be the greeting to the Redeemed on their triumphal entry upon their promised rest, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. * * * Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then shall the ecstasied soul join in the songs that roll over the fields of bliss; and if a blush could tinge the immortal cheek, it would be excited by the recollection of opportunities to do those things, but neglected.

Not alone on the tented field can deeds of sublimity be achieved. The memories of such men as Howard, are associated with all that is beautiful in kindness, and sublime in mercy; and their beatified spirits have left a heavenly brilliancy on the horizon of benevolence, and

> "Remind us
> We can make our lives sublime,
> And dying leave behind us,
> Foot-prints on the sands of time."

Who has not felt the power of kindness? When bowed by affliction, when oppressed by care, when lacerated by burning wrongs, and the world seems dark, a word in friendship's tone, can warm the bosom; a stream of peace will flow round the withering heart, and a flood of radiance come tiding in upon the soul; the stormy passions become as tranquil as the rolling sea after the words "Peace, be still" fell from the lips of the immaculate son of God.

Oh, the power of kindness! When summer friends have turned away, it steals into the soul of the outcast, and brings back the sunshine of life's rosy morn, which brightened under kindly offices, and grew under the eye of affection. It is the sweetest attribute of our nature. "Be kindly affectioned one to another with brotherly love"—"love one another as I have loved you," says the blessed Savior.

Reader, are you old? God is bearing you across the desert of time. He says, "even down to old age I am He; and even to hoary hairs will I carry you." His bosom is your resting place; love dwells there. "I have made, and I will bear; even I will carry, and will deliver you."

Parents, be kind, especially mothers; for who can imitate the tones of *her* voice, the tenderness of *her* expressions, full of pathos, of glowing desire, of holy love. No sigh escapes her, but it touches the heart, the first to live, the last to fade.

Reader, are you young? Could you look out on coming years, and read the history of your twilight days, and see the effects of your actions among men, *you would be kind.* The glowing path of the lowly Jesus is before you. His acts were kindness, and his words were love. When his enemies hungered, he gave them bread; when affliction's waves broke over them, his lofty heart furnished the oil of consolation. Often his words were tears, the language of sadness, but his acts ever sent a glow of joy into the gloomy heart. Imitate him. If such be the morning of life, you will ascend to the meridian with steps of splendor, and a flood of purity will mingle with the twilight of life, and you will sublimely fade away in death, to "summer high in bliss on the mount of God." L. P. F.

Saline, Mo., Feb., 1854.

GLORIOUS FUTURE.

How many persons there are, whose minds are wholly occupied in contemplating the *fancied* glories of the future. How many are neglecting the *present* precious moments, and are feasting themselves with the vain expectation that "by and by," in the *future*, their state and condition will be greatly improved. Oh! yes, the future is all bright and beautiful to them. But the present, oh! how dull, how cheerless, how gloomy. No charms belong to the present; no beauty, no loveliness to be seen, felt, realized or enjoyed by these Day-dreamers. They live only upon borrowed means, and if they were cut off from the false hope of a "glorious future," a state of bankruptcy would certainly ensue. Now, the certainty of our being happy in the future, depends upon the use we make of the present,—the "golden moment" NOW. The present moment, was once future. Reader, did you not then fancy much pleasure to yourself when 1854 should arrive? It has come, but where is your much desired and fancied happiness? has it arrived? have your expectations been realized? You answer no. From whence are you now looking for happiness? Are you still looking to the future, while you are not improving the present? If so, allow me to tell you, bright-eyed maiden,—hearken to me young man, when I tell you the future will dawn upon you with many heavy, soul-piercing sorrows, upon the sad remembrance of "golden moments" thrown away—the time then

present was not improved, and what was then future, is now present. Would you be happy in the future? Certainly you would. Then improve the present. The only guarantee of a happy "future is a well spent present." Remember this.

The "future" will come full time enough for you, therefore, you should be doing, and doing *now*. "What ever your hand finds to do, what ever is worthy of being done, that do. Do it with all your might," and do it now. The future will be to you a bright, a "glorious future," if you only virtuously enjoy the present, which can be done by doing your duty to God and humanity day by day, and in no other way. Young man, are you a christian? have you faithfully performed the solemn vow you made to that sainted mother? Do you remember how her soul swelled with hope and joy as she looked away to the "glorious future." "Oh yes," say you, I recollect it all. Well, what was it that made her so happy in view of the future? 'Twas this dear friend. "She had faithfully improved the moments as they passed, and now she passes away as a summer cloud." Yes, the golden coast of immortality is all transparent brightness to him who dwells in the light—"and walks in the light," improving the present. Young lady, one sad, one solemn event awaits you and I, we shall soon die. Yes, lady! the grave will soon be our only earthly possession; this will be the case with all in a few short days. Think of this, think of the solemn silence there, all will be quiet then, in the cold, the cheerless grave. The howling winds of winter may nightly chant a requium to the dead. 'Twill neither gladden nor annoy. We'll sleep in silence there. But if on earth we do God's will, as Jesus gives command, then may we surely hope the angels voice to hear, and rising from the tomb, ascend to God's right hand, and sing our sorrows o'er. 'Tis peace and pleasure now, and when the future comes, "'Tis pleasure, pleasure, still." E. L. C.

Barry, Illinois.

PAIN.

Delay not, sinner, till the hour of pain
To seek repentance: pain is absolute,
Exacting all the body and the brain,
Humanity's stern king from head to foot:
How canst thou pray while fevered arrows shoot
Through this torn target, while every bone doth ache,

And the seared mind raves up and down her cell
Restless, and begging rest for mercy's sake?
Add not to death the bitter fears of Hell;
Take pity on thy future self, poor man,
While yet in strength thy timely wisdom can—
Wrestle to-day with sin; and spare that strife
Of meeting all its forces in the van,
Just at the ebbing agony of life. J. C., JR.

THE DEAD.

I love the dead—
The precious spirits gone before,
And waiting on that peaceful shore,
To meet with welcome looks,
And kiss me yet once more.

I love the dead—
And fondly doth my fancy paint
Each dear one, washed from earthly taint;
By patience and by hope
Made most gentle saint.

O! glorious dead!
Without one spot upon the dress
Of your etherial loveliness,
You linger round me still
With earnest will to bless.

Enfranchised dead!
Each fault and failing left behind,
And nothing now to chill or bind,
How gloriously you reign
In majesty of mind.

I bless the dead!
Their good, half-choked by this world's weeds,
Is blooming now in heavenly meads
And ripening golden fruit
Of all those early seeds.

I praise the dead!
All their tears are wiped away,
Their darkness turned to perfect day—
How beautiful be they. J. C., JR.

RELIGIOUS PAPERS.—May it not be properly inquired if there is any way in which Christian men and women can effect more good, by a little pains, than by introducing good religious papers into families now without them? —*Chris. Reg.*

THOUGHTS ON PRAYER.

BY MRS. MARY R. HALL.

How charming, how elevating to the soul is the voice of prayer, when ascending like sweet incense from that heart which feels the heavy burden of its woes, and trembling, seeks to lay it down at the Redeemer's feet. Have we not often felt our hearts grow warm, our eyes moisten, while listening to the fervent prayer, breathed forth with simplicity and meekness, from an aged man, whose thin, white locks and palsied frame told that his days on earth were numbered? Were not our spirits borne aloft, as on seraph's wings, while his trembling voice ascended to the throne of the most high, invoking such blessings as none but God can bestow? The words of the aged saint were few; his laboring breath was too precious to be spent in unmeaning phrases or ostentatious acclamations. He prayed in faith, not wavering; and ere his voice died away in silence, we felt sure that his petition had found favor with him who sitteth upon the Throne of the Universe, and would receive an immediate answer.

The prayer of childhood is also touching and sweet. The little cherub kneels by a fond mother's side, its tiny hands are clasped, its eyes are turned toward heaven and the words, "Our Father," are gently breathed from the parted lips. Methinks angels pause in their onward flight, and stoop to catch the Savior's prayer as it lingers sweetly upon the lips of infancy! Blessed, inimitable prayer! most perfect in all its parts! Words, though multiplied can not add to its efficacy; and a single sentence blotted therefrom, would mar its perfect symmetry and leave a chasm which no mortal could have power to fill. And yet how concise in its construction; it lacketh not *one* word, nor hath it one to spare; still, how well adapted to our wants.

Why then should finite beings depart so far from the model which our Savior bequeathed as a rich legacy to all his followers? Why attempt to rear a fabric by inefficient aid of human wisdom, not calculated at best, to secure those blessings essential to the present enjoyment and future happiness of our race? Our blessed Redeemer, when upon earth condemned long prayers; and by his own example manifested that such were not acceptable to the Father. Behold him at the grave of Lazarus! No long and formal petition preceded the wonderful miracle of raising the dead to life. No one but the Father witnessed his agony as

he prayed in spirit; the astonished multitude heard nought from his lips save the voice of thanksgiving that his prayer had been answered. Then follow him to the garden, where, with the bloody sweat trickling from his throbbing temples; with Calvary and the Cross perceptible to his mental vision, behold he prays! Not with a multiplicity of words; for how short the petition, how fervently uttered and repeated, ending with an expression of entire submission to his Father's will. And thus should mortals pray. Yet how unlike those of our great and Divine leader, are many of the long, Pharisaic prayers of the present day! "All knees grow weary," while listening to the extravagant petitions of those who can not fail to know that they have no faith within themselves that their requests will be granted. It is by no means uncommon to hear divines pray with seeming fervor, in the presence of a large assembly, that every person present may be converted to God before they leave the house! Do they who utter such petitions *believe* that they shall receive the boon they crave? Most assuredly not! Neither they who express such desires, nor those who listen, *believe* that they will be grantied. How unmeaning then, how fruitless are *such* prayers! Breath thus wasted, is worse than spent in vain; for God is mocked, while an impression is left upon the minds of the unbelievers that our Savior is not true to his word, that he hears not, neither does he answer prayer.

What a happy change would soon be wrought in the visible Church if all true believers would adhere strictly to the example of the Lord Jesus in this respect, if they would but obey his injunction; "After *this* manner pray ye!" Let it not be understood that the writer would employ no other words than those made use of in the Lord's Prayer, though it be true that *that* matchless petition covers the whole ground of our desires. But let that ever be our model; and with accompanying faith we may be sure of finding acceptance with the Lord of Hosts.

Keokuk, Iowa, 1854.

CORRESPONDENCE.

DEAR BRO. BATES—You have claims on me for a few lines from the *home* land, the loved, natal and oft remembered sunny slopes and blue hills of the Old Dominion.

I wish I could tell you that the Old Dominion, from the Eastern sands to the most distant Western mountain crest, with all her

Piedmont hills and vales, had become the *dominion* of our Lord and his Christ. But it is not so, even in profession. Very many do not pretend to any higher title than Rebel; and of the thousands who admit the right of Christ to reign, and who have taken his name upon them, many are secretly dissatisfied with his government. Some of them will not so much as wear his name without some prefix or affix, to take away the reproach! It distresses me to say that some of the most solemn mandates of the great King are regarded by some of his professed followers with more aversion than any thing the Devil has ever been known to say. They do not express this aversion in so many words, but grow angry when those mandates are announced, and, by disobedience to their requisitions, arraign the wisdom and goodness of their author. Indeed, there are four times the talent, time and money expended in Virginia, by the so-called christians, to defeat the will of Jesus Christ, the union, obedience and purity of his flock, and in the proselyting of the world, than there is in distinct subserviency to Christ's plans.

The above is not only distressingly true,—nay, less than the whole truth, but, bro. B., there is not a people here whose garments are *white*. No, we of the Christian Church, with whom you would associate should you visit the land of your fathers (which I hope you may,) are not all for the Lord, in all things. Some of us have a sectarianism, as restrictive, despite our Bible and name (Christian or Disciple) as the man who prayed for himself, his son John and their wives *and no more*. Some of us are splendid traders, love a good bargain, and know how to get it. Some are as fond of gold and pearls and costly array; of a splendid equipage, fine mirrors and caskets, &c., as any child of Belial. Some of us spend many hours reading novels when our "helps" are left to live and die without knowing how to read the Bible. I have known a few members of our Church visit the theatre and circus, unrebuked by a slumbering Eldership. And last and worst, my wife received a letter yesterday, saying that a professed Disciple has a daughter at a *dancing school*. Thank God, I know no man who has the hardihood to seek consort with us, while manufacturing or vending ardent spirits.

From all the above, it would be ridiculous to say that we had restored christianity in Virginia to its primitive purity. Only in an accommodated sense could we, I presume, claim one christian in the whole State. The venerable Thomas Campbell or, as I believe, my not less excellent mother, were only as good as the times and the lights of the age allowed them to be. I can conceive of nothing so fatal to our hopes as to indulge the delusive dream that what we see is christi-

anity—the christianity that should be. Nay, we had better fear and earnestly ask, whether we fall not below some of the sects in *liberality*, in *spiritual musings* on the Lord's day, in *family worship?* I know several men who, though they have been baptized, never prayed in their families! And I have long since discovered that to understand baptism for the remission of past sins, or a good conscience, is many leagues short of the measure of the stature of the fulness of Christ.

Do not me believe a croaker, bro. Bates. That is not my character. I am hopeful, and expect to die in *arms*, and to shout *onward* to my survivors when the clammy sweat of death is on my brow; and while I candidly confess that we have done so little, yet, in my next, I may speak of that little with gratitude—that the day spring has illumined the darkness. The Lord grant you to see the fruit of your doings. Your Brother, CHESTER BULLARD.

Humility, Virginia, March 3, 1851.

RESPONSE.

We could say much in reply to your letter, bro. Bullard, but as our readers can not feel such a lively interest in what pertains to the "Old Dominion" (except so far as the cause of Christ is concerned,) as we do, I must be brief.

Although I am now located in the midst of one of the most fertile portions of the far-famed West, so renowned for its beautiful and fertile prairies; its salubrious climate and pure water; its noble rivers and inexhaustible mineral resources, &c, &c; even where I now write, the foundation of our office is, as I may say, laved by the waters of the majestic Mississippi, on whose bosom, in splendid steamers, is borne the rich products of our country; in short, although surrounded with almost every temporal blessing and advantage of which we can well conceive, yet all this is not sufficient to make me forget my native State, nor the scenes of childhood. I have an earnest desire to visit once more the many cherished spots in Virginia. It would afford me exquisite pleasure to behold her cloud-capt mountains, her minature Niagara's and lovely vales; and more than this, the dear friends and relatives who still reside there. Besides, I fain would have the melancholy satisfaction of beholding once more the spots that contain the mortal remains of my parents, and many other near and dear friends. But alas! I fear that it is not to be so—that all this is denied me. I am now fully *dedicated*, as it were, to a work that requires my whole time and means; and although it is confining and laborious, yet the assurance that my labor is not in vain, destroys the irksomeness and renders it pleasant. But selfishness must not

cause me to pass unnoticed the leading items in your letter. The cause we plead is paramount to all personal considerations.

Your picture of christianity in Virginia is by no means flattering. Perhaps when the other side is presented to view, it may, in a good degree, counterbalance its unfavorable appearance at present. It is needless to say to *you*, *nil desperandum*. Oh! when will *christians* learn to adorn their profession by a godly walk and conversation! Too many in the present day, instead of measuring themselves by the Divine standard, are content to measure with some of their *neighbors*—one Protestant party with another, and these again with the Papists, and can they but find themselves as good as those around them (and often partial to self at that,) they seem to feel quite safe. But what does it signify, bro. Bullard, if I *am* as good as my neighbor, if "he is no better than he should be?" In the great day of reckoning, we shall all be rewarded according to our *deeds*, and not as they may compare with those of others. But I am admonished that my limited space will admit of no more. Remember me affectionately to cousin Mary (your companion) and all your children. Mrs. B. joins in love to you and yours.

Yours affectionately, D. BATES.

REWARDS AND PUNISHMENTS.

Bro. Bates—Your answer to my first query, in the February number of the *Evangelist*, I must say is not altogether satisfactory to my own mind. You are bound, according to your views, to take the ground that persons are not rewarded or punished in this life at all, or if so, not in full. Either of these positions seem to me objectionable.

But let me here, before I go further, state emphatically that I believe the wicked will be punished in hell, and the good rewarded in Heaven, and that in future; but whether the Heaven or Hell here spoken of is in another world instead of this, is very much doubted in my mind.

The Scriptures plainly teach that every transgression shall receive a just recompense of reward, and that every man shall be rewarded according to the deeds done in the body whether good or bad. Now we know that the very best of men commit many bad deeds, and the worst of men sometimes good ones; so if they are not rewarded in this life, nor in the intermediate state, and the good man is shut up in Heaven

(after he dies) never to be damned for his bad deeds, and the bad one in hell never to be blessed, pray tell us where the good one will be damned for his bad deeds and the bad one blessed for his good ones? But, say you, God has given a law for the remission of sins, and he that has complied with that law never will be punished for his bad deeds, and he that has not complied with it never can be rewarded for his good ones. Now, according to this doctrine, the most abominable being on earth is just as good in the eyes of God as the very best one, provided he has not complied with the aforesaid law. According to this doctrine, I might be a lad of twelve years old to-day and having never committed any sin I am a fit subject for the Kingdom of Heaven. My neighbor may be eighty years old and having sinned all his life is a fit subject for hell. To-morrow I am overtaken in temptation, commit one sin, die before night and go to hell. My neighbor hears a sermon, believes, repents, is baptized, dies before night and goes to Heaven. Thus, you see, the subject for Heaven yesterday, by one sin, is made a subject for hell to-day, and the subject for hell yesterday, by sinning for seventy years, is made a subject for Heaven to-day by serving God one hour. Again: Is it not strange that God should only reward us in part in this life and finish in Heaven, or partly damn us on earth and finish in hell?

Eternal life is certainly a gift of God, and we have no more agency in His bestowing it than we had in His bestowing our present life. Both are gifts, and neither of them are rewards for anything we done before we were born or can do afterwards. * * * *

Yours, H. T.

In our answer to the query of our correspondent, as alluded to by him in the foregoing, we endeavored to give the Bible view of the case —not our own—and since he takes no exceptions to the evidence adduced to prove future rewards and punishments, we know not why he should find fault. The texts of Scripture quoted by us can not bear any other rational application. But we never expect to remove all the difficulties that may present themselves to different minds. That would be an impossibility for a finite being. We are for facts—is it so, or is it not? What says the law and the testimony? This being produced it should, unless rebutted by counter testimony, or shown to be irrelevant, satisfy any one who regards the Bible as the standard of divine truth.

Our correspondent's difficulties in relation to rewards and punishments are not new. The minds of the Jews were filled with the same long before the coming of Christ, which caused them to say, "the ways of the Lord are not equal."

In the xviii chapter of Ezekiel, beginning with the 21st verse, we have the following:

"But if the wicked will turn from all his sins that he has committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he has committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel are not my ways equal? are not your ways unequal? Therefore, I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed: and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye."

(See also xxxiii chapter.)

Here we might rest; but that no room may be left to prolong the discussion, we take up a few other points.

If it be objected that the Scripture above quoted has reference to the temporal sanctions of the law, rather than the eternal sanctions of the gospel, we reply: The principle is what we are endeavoring to establish, and that is clearly taught in it. Any other view of the case than what is presented in this Scripture, must be on the principle of a debit and credit affair—*i. e.*, give a man *credit* for all his good deeds, and *charge* him with all his bad ones, and then foot up the account and see how it stands! But we argue the point no further.

The parable of the laborers in the vineyard* will meet the case of our correspondent's *one haur* Christian. Here, also, there was some complaining against the lord of the vineyard.

We feel some curiosity to know what kind of a hell it is to which our correspondent would consign men. There are three hells spoken of in the New Testament—*Gehenna*, *hades* and *tartarus*. Universalists say, the first of these means the vale of Hinmon; the second, (*hades*) the grave, and the third, they say, is merely fabulous. In which of these are transgressors punished? Is it in the grave? or must they be carried back to the fires of Hinmon? Verily, we opine that our correspondent will find greater difficulties in carrying out his theory, than in following the Bible plan. Why did he not describe his *place* of punishment as well as the punishment itself, and give us the places in the record where they are mentioned? Had he done so, we *might* not, perhaps, have been so wide apart after all.

*Mathew xx: 8–14.

We will not say that our correspondent is a fatalist, but certainly his assertion that man has no agency in obtaining eternal life, leans considerably in that direction.

The Bible teaches us that the sinner is made clean—purified by the grace of God through the atoning blood of Christ, but if we understand our correspondent, and we do not wish to misrepresent him, sinners are purified by punishment! As "the best of men commit bad deeds, and the worst good ones," he should not have assigned a hell for the bad and a Heaven for the good, since all, both good and bad, are subject alike, alternately, to both Heaven and hell. D. B.

CHURCH NEWS.

Bro. Bates—Through the labors of brethren King, Davenport and Lindsey, and the blessing of our Heavenly Father, we have been made to rejoice by the addition of 26 soldiers to the army of the Lord. Our meeting continued 17 days, during which we witnessed 22 confessions, 2 reclaimed, 1 from the Baptists, and 1 (who had been baptized) from the Congregationalists. We have had hard struggling here, but there seems to be a bright day dawning. To the Lord be all the praise.

A. G. LUCAS.

Toulon, Ill., February 28, 1854.

Brethren B. & H.—I have visited Kingston, in Adams county, since I last wrote you, where three were added to the little congregation at that place. The brethren are displaying a commendable zeal in the erection of a house in which to worship. They would be glad to have any of the preaching brethren give them a call. I yesterday preached at New Hartford, in this county, and have 6 additions to report, in addition to the 22 in a former letter, (the brethren at that place are building also, and solicit a call from any traveling evangelist who can come recommended,) and 6 added at this place, Barry, Illinois.

Yours as ever, E. L. CRAIG.

Barry, Illinois, February 29, 1854.

Bro. Bates—I returned yesterday from Big Woods, where I held a meeting of several days including last Lord's day. We had a good meeting. There were 5 immersions, 2 from the sects and 9 by commendation. The *United Brethren* were holding a *revival* meeting at the time in the same neighborhood. Yours as ever, N. A. McCONNELL.

Marion, Iowa, March 2nd, 1854.

Bro. Bates—*Dear Sir*—Since I last wrote to you, a meeting was held by Bro. Johnston in company with myself at Mt. Sterling which resulted in the baptism of 9 persons. From thence I repaired to Rushville where 4 were baptized. One has also been since added to the Church at Camp Point, Adams county, and another baptism also occurred at my last meeting at Rushville.

Truly yours, P. BUTLER.

Monmouth, Illinois, March 2nd, 1854

Bro. Bates—My occupation is farming through the week and I also labor in the gospel field on Lord's days. We have a hard field to attend to here. I attended a meeting at Big Grove, commencing the 18th of Feb., and had 6 additions—4 by letter and 2 by confession and baptism.

AARON HARLAND.

Wapello county, Iowa, March 2nd, 1854.

My Dear Bro. Bates—* * * In addition to all my other duties, which are neither few nor light, I have, since February dawned upon us, held four long meetings, almost entirely alone, in which thirty eight souls turned to God. * * * I still hope to see you, in the great wide *West*. The good Shepherd sustain you in all your labors of love, and make you a blessing to thousands. Truly in the love of the truth,

A. S. HAYDEN.

Hiram, March 24.

Messrs. Bates & Henderson—* * * Bro. Callerman informs me that there have been added 23 members to the Churches at Higgins' and Farley, where he has been laboring during the past year, mostly by immersion. Your brother in the Lord,

THOMAS M. CHEVIS.

Barry, Clay county, Mo. April 4th, 1854.

Dear Bro. Bates—I wish to inform the readers of the *Evangelist* of our prospects in this section. I have preached but little the past winter, but what I have done has been successful. I have taken the confessions of five promising young men. * * *

Fraternally yours, W. BOOZ.

St. Marys, Ill., April 4th, 1854.

Dear Bro. Bates—* * * I must tell you that Elder M'Kinny, an able proclaimer, has emigrated from Indiana and settled in Bloomfield, and we have a house of worship under contract, and a goodly number of young converts have been added through the labors of Bro. Elgin. * * *

Yours in haste, FEDERAL PITTMAN.

Bloomfield, Davis county, Iowa, April 5th, 1854.

DISTRICT MEETING IN DISTRICT NO. 1, IOWA.

The annual meeting for District No. 1, will be held at Dubuque, commencing on Friday before the 3d Lord's day in June, (proximo) at two o'clock, P. M.

This District embraces a vast region of country—some six or seven counties—and not *one* evangelist laboring in it. We have men practicing Law and Physic who *can* preach, and who, I suppose, *would*, if they could be sustained. We are few in number in this District and can not do much; but what we can do, let us do with all our hearts. Let every organised church and every little group of Disciples within the District, send up Delegates to the meeting. Brethren, remember that the present is the only time we can call ours, and what we do, must be done *now*.

JOHN MARTINDALE.

Delaware county, Iowa, March 14, 1854.

AGENT FOR BURLINGTON CHURCH.

Bro. Bates—The Christian Church in this city, on the 25th of March last, appointed Bro. Millican Clark to visit the brethren in Illinois, Indiana, Ohio, Kentucky and Iowa, to solicit aid from them to enable us to build a house of worship in this place. All the Churches in this city have been built principally by liberal contributions from their brethren abroad. We fondly indulge the hope, that our brethren will be as generous towards us as they have been to their brethren in similar circumstances. Bro. Clark purposes visiting the States named above during the Spring and Summer.

JAMES M. SHACKLEFORD.

Burlington, Iowa, April 16th, 1854.

[Christian Age and Millennial Harbinger will please copy.

☞ Bro. Clark will act as agent for the *Evangelist* in all his travels.

Editors.

ERRATA—On page 156, (April number,) 11th line from bottom, for "excrescierces," read *excrescences*. There are one or two other unimportant typographical errors.

EDITORS' TABLE.

☞ The brethren in many places have responded to our call to increase the circulation of the *Evangelist*. Many new subscribers have been obtained, in Iowa, Illinois and Missouri; but yet there is room for more, and the more we have the greater will be the amount applied to evangelizing purposes. Send in the names, brethren, you can't lose by it; for if we should be unfortunate, the loss falls on our shoulders; but if fortunate, then the Church will reap much of the profits. And in order that every thing may be properly arranged, it is necessary that our *old books be squared up immediately*. In view of what we are doing, every friend to the cause should exert himself to increase our list. Remember that we have borne privations and labored hard for years, to build up the paper, and now, just when we *might* reap some profit, we generously propose to devote much of it to the support of the Gospel.

☞ We have some of the best agents, we believe, that any publisher can boast of. They not only get all the subscribers they can, but collect all our dues in their respective localities, and remit promptly. In short, they attend as well to our interests as they could to their own.

☞ Occasionally we discover that we are sending two copies of the *Evangelist*—through mistake—to the same person. This happens in various ways, too numerous to mention. Those to whom they are sent should let us know immediately, unless they are willing to pay for all thus sent.

☞ The carelessness of mail-carriers has been a source of perpetual annoyance and loss to us, for several years past; but we now have hopes that the evil will be remedied. We had complained from time to time, all to no purpose, until the damage sustained last month—by having a large number of copies spoiled by getting wet in the mails—caused us to report the facts to the Mail Agent, H. J. Campbell, Esqr., whose promptness in investigating the case convinces us that the mail-contractors and carriers can not longer indulge in such carelessness with impunity. Let every act of neglect and carelessness be reported to Mr. Campbell, and we have no doubt but he will attend to them.

☞ Those enquiring are hereby informed, that we keep none of Bro. Campbell's books for sale. Bro. W. G. Fife, of St. Louis, Mo., we believe, keeps them on hand, at publishers' prices.

☞ Intermediate State, No. 4, Obituary, California, Texas, Ohio and other correspondence, came too late for this month. They will appear in our next. Other articles on file, named in our last, will receive due attention.

☞ Eld. J. R. Fisher informs us that in consequence of ill health he was compelled to quit traveling as an evangelist for the District in which he resided, and owing to his peculiar situation, to seek a clime more congenial to his constitution. Ere this, we suppose, he is on his way to Oregon. We have always regarded Bro. F. as a very good man, and regret to lose him. Still, as he deems it for his benefit, we can not object. May peace and prosperity—temporal as well as spiritual—attend him.

☞ Mrs. Hall's "Thoughts on prayer," convinces us that the reflecting portion of the "orthodox" are beginning to look into such things, and we may, therefore, expect a change. There is one thing, however, we will call Mrs. H.'s attention to. It is this: The "kingdom" alluded to *did come*, or was set up. in the days of the Apostles. This being so, we can not now, with propriety, pray, "Thy kingdom come."

Little Forester is the title of a neat monthly, by Howard Durham, Cincinnati, O. The *Forester* is designed for Children, and while it amuses the youthful reader, it also instructs. After a careful examination of the work, we cheerfully r[illegible] young readers. Terms, 25 cents per year.

Temperance Musician.—In our last we spoke of submitting this work to the inspection of the Daughters of Temperance. They have reported verbally, both in favor of the music and poetry. Send on your orders to A. D. Fillmore, Cincinnati, Ohio. Price 25 cts. per copy, sent by mail, free of postage. D. B.

OBITUARY.

Bro. D. Bates—Since my son married and left me, I have lost one of my daughters. My daughter MARGARET, aged 12 years, died on the 24th of this month, but I sorrow not as those who have no hope. I feel confident that she has joined her father and many other dear friends, who, through much tribulation, had washed their robes and made them white in the blood of the Lamb. ELIZABETH H. FISHER.

Vermillion county, Ia., March 29, 1854.

Departed this life, at her residence in Athens, Illinois, on yesterday morning, in her 29th year, JEMIMA, consort of Wm. G. Rodes, and daughter of Elder A. W. and Kezia Center. The deceased had been for many years an exemplary and pious member of the Christian Church at Athens, and has now gone to receive the reward of the faithful. She left an affectionate husband, two little children, and a large circle of relatives and acquaintances to mourn the loss of her. But we trust our loss is her gain.

A RELATIVE OF THE DECEASED.

March 31st, 1854.

Died on the 27th of March, in Des Moines county, Iowa, FRANCES DOWELL, wife of —— Dowell, and daughter of Bro. Hedrick. The deceased was taken from our midst in the bloom of youth, being only in her 21st year. She united with the Christian Church about four years ago, lived since that time a devoted Christian, and died in full hope of a blessed immortality. She left a child, an affectionate husband, and a large number of relatives to mourn their loss.

J. H. VIRGIN.

Died of typhoid fever, in Keokuk county, Iowa, Nov. 11th, 1853, EZEKIEL SAMPSON, aged 60 years and 7 months. The deceased had been a member of the Christian Church 24 years, most of which time he acted in the capacity of Elder. He had been a member of the Baptist Church previous to uniting with the Christians. A family and a large circle of friends are left to mourn their irreparable loss. But while the cold earth rests upon that bosom which has breathed so many prayers for us, oh! how consoling to remember that

"Dust thou art, to dust returnest,
Was not written of the soul."

E. S. SAMPSON.

Springfield, Iowa.

Elder JACOB CREATH, Sr., of Jassamine county, is no more. He came to Lexington, a few days since, in his usual health, to mingle again with his friends for a short time, little suspecting that his demise was so close at hand. On Tuesday night, the 7th March, he was seized with a severe chill, which rapidly destroyed his strength. And when the writer first saw him, on the next day, he said that his days were numbered; and last night, just ten minutes before 10 o'clock, he breathed his last, at his granddaughter's, Mrs. Wendover's, in the full assurance of faith, leaving an aged wife and three children to mourn his loss.

He was born in Nova Scotia, February 22d, 1777. In 1787 his parents emigrated to Virginia. When 12 years old he united with the Baptist Church. At 18 he began to preach Christ. In 1800 he moved to Kentucky and this county; and up to 1827 but few men were more prominent, or exerted more influence in the State as an able and efficient minister among them. Since 1827 he has been connected with the Christian Church. He was emphatically a man of peace; naturally possessed of a kind and amiable disposition, he was always ready to forgive any supposed or real injuries.

The above appeared originally in the Lexington (Ky.) *Statesman*, was copied by the *Western Recorder*, from which we now borrow. Elder J. L. Waller, of the *Recorder*, pays a just tribute to the memory of Elder Creath, which, were it not for the crowded state of our pages, we would insert entire. The deceased was an uncle of Elder J. Creath, Jr., of Missouri. D. B.

THE

CHRISTIAN EVANGELIST.

VOL. V. FORT MADISON, IOWA, JUNE, 1854. NO. 6.

ROMANISM AND PROTESTANTISM—No. 5.

Auricular Confession.

The word auricular comes from the Latin word *auris*, which signifies ear—and auricular confession means, that confession which poor dolts make in the ears of their Priests privately. The English noun confession, comes from the Latin verb *confiteor*, I confess—the word applied to a general confession of sins to Priests. This is the great lever to the Papacy; the pivot of the system; the hinge on which the door turns. Take away the confession from the Papacy and it would be like taking away the axletree from a wagon, or the engine from a steam boat, and it would be as powerless as a rattlesnake without his fangs, or as the devil would be without his teeth and claws. The Apostle James says, "Confess your faults one to another; and pray one for another, that you may be healed; for great is the efficacy of a prayer which a righteous man prays.—[The Legate James' Syriac Translation, chap. v: 16.] Is not this a singular confession one to another? Do these Priests ever confess their sins to the people? Are they not bound to confess to the people by this passage, as well as the people to them? Are they not bound by this passage to confess to women as well as women are to them? When was one of these great fat stall-fed sinners seen on his knees before one of the little sinners confessing his sins? Will not some person in St. Louis bring these hardened sinners to their knees before long? I wonder if that old sinner, Pius the Ninth, ever obeyed that passage of Scripture? Will not some American in Rome bring him to his knees once in his life? Auricular confession is the great secret of their suc-

cess. When Cornelius fell down before Peter to do him homage, Peter said to him, "Stand up, I myself also am a man.—[Acts x: 25.]

But these pretended successors of St. Peter can have these poor dolts down on their knees to them day after day, without ever saying to them one time arise, I am also a man: worship God. I wish I could raise the curtains behind which are concealed those secret springs by which the Papacy is moved. The most complicated part of the whole machinery—the part most difficult to be understood—is that which is called *auricular confession*. They are dens of infamy—the great machine-shops of Popery. I will quote from an admirable and beautiful French Catholic writer, M. Michellet, who is entitled to credit, as he would not bear witness against himself or his Church. The *Protestant Quarterly Review* quotes it, page 287. Michellet gives a *graphic portraiture* of a French wife. He says, "When I think of all that is contained in the words *confession*, *direction*, these little words, that great power, the most complete in the world—when I essay to analyze all that is in it, I am *alarmed*. It appears to me that I am descending by an infinite spiral line—a deep and dark mine. I have had pity heretofore for the Priest; now I dread him." We must not be alarmed; we must look it in the face. Let us frame with simplicity the language of the confessor. The reader must here suppose a Priest sitting in the *confessional*, with a young lady kneeling by his side, whose lips *almost press* his. I know by experience, having often myself heard confessions, that this is the exact position of the parties. The lady is supposed by Michellet, correctly too, to be addressed in the following words: God hears thee; hears thee through me; by me God will reply to thee; but thou tremblest, thou darest not tell to this terrible God thy weak and childish acts. (The penitent lady and the Priest are both young.) Well, then, tell them to thy father—a father has a right to know the secrets of a child—an indulgent father who wishes to know them in order to absolve them. He is a sinner like thyself; has he the right, then, to be severe? Come, then, child, come and speak. That which thou hast never dared to whisper in thy mother's ear, tell me; who will ever know it?

Then, among sighs from the swelling, throbbing breast, the fatal word mounts to the lips; it escapes and is concealed. He who has heard it has acquired a great advantage, which he will preserve. God grant he may not abuse it. He who has heard it, be careful—is not wood, the black oak of the old confessional—he is a man of flesh and blood. And this man now knows of this woman what the husband has never known in the long outpouring of the heart by night and day. That which a mother does not know—who believes that she knows her entire-

ly, having held her so often naked on her knees—this man knows; he will know. Do not fear that he forgets; if the avowal is in good hands so much the better, for it is forever. She also knows that she has a master over her inmost thoughts. She will never pass before that man without lowering her eyes. The day on which this mystery was made common, he was very near her; she felt his presence. Seated above her, he weighed her down by an invisible ascendency. A magnetic force conquered her, for she did not wish to speak, and yet she spoke in spite of herself. She was *fascinated* like the bird before the serpent.

Up to this point there was, perhaps, no art on the side of the Priest. The force of things did all; that of the religious institution and that of nature. As a Priest he received her at his knees, at the listening box. Then, master of her secret, her thought, of the thought of a woman, he was discovered himself to be a man; and without wishing it, without perhaps knowing it, he has placed on her, feeble and disarmed, the *heavy hand of a man.* And the family now! the husband! who will dare to say his situation is the same as before? Every one who reflects, knows very well, that thought is, in a person, that which most controls him. The master of the thoughts is he to whom the person belongs. The Priest holds the soul as soon as he has the dangerous gauge of the first secrets, and he will hold it faster and firmer. An entire division is made between the husband and wife, for now there are two; the one has the soul, the other the body. Note, that in this division, one of the two has every thing; the other, if he keeps any thing, keeps it by grace. Thought, from its very nature, is dominant, absorbing. The master of the thought, in the natural progress of his sway, will go on constantly subjecting the part which remains to the other. It will be already much, if the husband, widowed of the soul, reserves the involuntary, inert and dead possession. Humiliating thing, only to obtain your own but by permission and indulgence! to be seen, followed into the most intimate intimacy, by an invisible witness, who regulates you, and assigns to you your part, to meet in the street a man who knows better than yourself your most secret acts and weaknesses—who humbles, salutes you, turns aside and laughs. * * * * No one knows the power which a Romish confessor exercises over a woman. The woman who goes to confess to a Priest belongs to the Priest, and not to her husband. If my wife were to go to the confessional, I should request her never to return to me again—she might remain with these *reptile confessors.* She belongs to the Priest. He has placed on her, feeble and disarmed, *the heavy hand of a man!* This iniquitous system was invented in the following manner: The Priest first gained influence over females, who are one half, and the best half,

of mankind; they told them that their children had one sin called original sin; that baptism washed away this sin; that unless it was washed away they would all be damned—no baptism for children, no salvation, but inevitable damnation would be their portion. When they got the women to believe this, they then had all mankind on their side; because women and those born of them ultimately constitute all mankind. All infants are saved through Jesus Christ, without any baptism. Infant baptism is a Popish tradition, which has neither Scripture nor reason to support it. Let all mothers guard their daughters against the confessional as they would against a pit. Let all husbands keep their wives from the confessional as from the pit of hell.

Show this to your neighbors. JACOB CREATH, JR.

THE INTERMEDIATE STATE—No. 4.

BY A. CHATTERTON.

Objections can be, and are, raised to positions most plain and evident, and in regard to matters the least obscure: much more may we expect them to be urged upon a subject so abstruse as this is generally considered. I have not the vanity to suppose that I could afford satisfactory answers to all the objections that can be presented against the foregoing positions. But I am persuaded that no theory of the intermediate state will bear the test of criticism equal to this—that the difficulties awaiting any other theory are ten-fold. We shall now notice some of the objections which seem to present themselves to the different positions we have taken. To observe order, we will give the objections to each of the propositions in the order that the propositions were presented.

Objections to Propositions 1 and 2.

In these we affirmed that the spirits of the departed did not enter upon their final reward till the resurrection; and, that in the interim, they were consigned to *hades*, or the unseen world.

Objection 1. Solomon says: "The dust shall return to the earth as it was, and the spirit to God who gave it." How could this be, if the spirit did not then enter upon its final reward?

Answer.—Can not the spirit return to the Lord in some other sense besides into His immediate presence, to be rewarded? Is not the spirit, rather, in the Lord's hand, to dispose of as he thinks proper till the resurrection? and if it be the Lord's will to consign it to the unseen

world till that time, is the language of the text without meaning? We think not.

Obj. 2. The martyr Stephen, when about to die, said, "Lord Jesus receive my spirit."

True, he commended his spirit to the Lord; and saints in this life are exhorted to commit the keeping of their souls to Him in well doing, as unto a faithful Creator. What does this prove? The Lord Jesus commended his soul to the Father, yet it was in the *unseen world*, as we have already proved.

Obj. 3. The Apostle Paul says, "To depart and be with Christ is far better;" and, he adds, "While at home in the body, we are absent from the Lord. * * * I am willing, rather, to be absent from the body and be present with the Lord." How could this be, if he did not enter upon his final reward in Heaven at death?

Answer.—To come to Christ, or go to Christ, are terms not always used in the same sense. When the Apostle says to the Hebrew Christians, "Ye are come * * to Jesus the mediator of the better covenant," (and in consonance with which, the converted are said to have come to Christ,) he means something different from "Departing from the body, and being present with the Lord." And when he says, he shall be present with Christ when he leaves the body, he means some thing different from the scene of the resurrection, depicted by himself, when saints shall arise to *meet the Lord in the air, and so shall ever be with him.*

Persons can come to Christ in this world and be saved: in the intermediate state they are with him in a more exalted sense; but it belongs to the resurrection morn to *reveal the Lord himself*, whom saints will then arise to meet, ever to be with him, and enjoy his presence in a more exalted sense than they did in the intermediate state.

If there be three senses in which persons can come to and be with Christ, there must be three grades of bliss corresponding to these; for, "In His presence there is fullness of joy." While this thought is before us, let us dwell a little: The great Apostle to the Gentiles speaks of a *third heaven*, which implies a *first* and a *second*. We have, then, revealed, a first, second and third heaven; and these states are indicative of our approach to God in our conversion here, in death, and in the resurrection. We can come to Christ in repentance and baptism and be happy: if faithful, we will go to him in death and be happy; and in the resurrection we will have attained to the highest grade of man's bliss. The *first heaven* is the *Church*, where saints are made to sit together in *heavenly places* in Christ Jesus. The *second heaven* is the paradise of *hades*, where it is "*far better*" to abide than in the

Church. The *third heaven*, called the "heaven of heavens," where God resides, crowns this divine climax, and reveals to the conquering saint an eternity of perfect bliss. The first heaven presents a conflict between good and evil: the second heaven presents an absence of all evil; and in addition to this, the third heaven presents the addition of all good. "At his right hand there are pleasures forevermore."

The word paradise—signifying a place of joy, or garden of delights—does not always refer to the same thing. We have already seen that it is used to designate the state of the righteous after death; but it is used, (II. Cor. xii: 4,) as equivalent to the third heaven; and when the Savior says, "He that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God," he has reference to the New Jerusalem state.

Objections under Proposition 3.

In this was affirmed the consciousness of souls after death.

Obj. 4, Will consist of a conclusion drawn from a class of texts adduced by Mr. Storrs to prove soul-sleeping. They are among the first on which he relies, and are as follows:

Dust thou art and unto dust shalt thou return.—[Gen. iii: 19.

For now shall I sleep in the dust.—[Job vii: 15.

Many of them that sleep in the dust of the earth shall awake.—[Dan. xii: 2.

But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dryeth up; so man lieth down and riseth not. Till the heavens be no more, they shall not awake, nor be raised out of their sleep.—[Job xiv: 10–12.

They shall go down to the bars of the pit, when our rest together is in the dust.—[Job xviii: 16.

In the grave who shall give thee thanks.—Psa. lxxxviii; 12.

Mr. Storrs' *conclusion* from these passages is, unconsciousness after death, of course. Well, there is something unconscious; and that is defined to be, *what returns to dust*. Now, before soul-sleeping can be proved from such Scriptures, it must be proved that *spirit*, as well as *body*, returns to dust. Yea, it must be proved that spirit came from dust; for it is that which came from dust that returns there: "Dust thou art, and unto dust shalt thou return." Is Mr. Storrs, or any one competent to the task? But one of his texts teaches, that before man returns to dust, he "giveth up the ghost," or spirit. Does this prove that spirit and all go to dust? He proves soul-sleeping, from the fact that the body sleeps after the spirit leaves it!!

That the spirit does not repose in the dust is evident from the words of the wise man, that, "When the *dust* shall return to the *earth* as it was, the *spirit shall return to God who gave it.*" If Materialists, however, know better than this, and it is so, that spirit sleeps in dust, we

ought to know it, and in their presence exclaim, "Behold a greater than Solomon is here."

Obj. 5. Solomon says, "The dead know not any thing"—and—"There is no knowledge in *hades* whither thou goest."

These declarations are strong, we admit. But Scripture is not contradictory to itself; and any passage which seems to conflict with the plain declarations of Scripture—the general tenor of Scripture—must be so construed as to involve no contradiction, if it will admit of such construction. Without observing this principle, we may prove soul-sleeping in the body, as well as in *hades*. The Apostle said of a certain character, "He is proud, *knowing nothing*;" and the Savior once said to his disciples, "Ye *know nothing at all*." By these declarations, it is simply meant, that those of whom it is spoken were ignorant of some things, and not that they were ignorant of every thing. When Solomon says, "The dead know not any thing," he evidently alludes to their ignorance of the affairs of earth; or, to the extinction of their worldly desires.

Objection under Propositions 4 and 5.

In these we affirmed, that the righteous and wicked are separated at death, and that the intermediate state is not one of trial.

Obj. 6. If there can be no change of character in the intermediate state, then has God passed judgment upon those who have died; and if so, what need of a final judgment in the resurrection state?

Answer.—The final judgment will not set, that God may decide who shall and who shall not be saved. Even if the intermediate state were one of trial, He who knows all things would know, the moment the summons were given for the dead to arise, who should and who should not be saved, without their rendering an account. The final judgment is not one in which God *decides*, but one in which he pronounces *sentence*. Men are brought in review before him—not that he may learn their deeds, but that he may expose them to an assembled universe, and thus, "Justify the ways of God to man."

The foregoing numbers are submitted to the consideration of all Bible students. If they aid any one in understanding a subject generally considered obscure, the penning of these thoughts is not in vain. It is certainly wrong to speculate upon untaught subjects. This theme, we are persuaded, belongs not to that class. It is one upon which Revelation has spoken; and is, per consequence, ours to use for instruction; for "revealed things belong to us." Still our ideas of things beyond the vale are feeble, and human language is too weak to speak the glo-

ries of things Celestial. And when we speak of Paradise in its high and higher sense, our thoughts are too gross and earth-bound to take even a glimpse behind the veil. Heaven, indeed, has spoken to man; but He has spoken to him as he is, and not as he will be—He has spoken as far as man can understand and appreciate in his present condition. But the states beyond us contain new language, new alphabet, and infinitely loftier themes. When the man of God was taken for a short period to the "Heaven of heavens," and heard the converse of the Holy Ones, he heard that which was not lawful for man to utter—so much do the themes of heaven rise above those of earth. Still there is enough to create a sure foundation for "everlasting consolation and good hope" to spirits in the flesh. There can be, and is, enjoyment here; heaven is begun on earth. Jehovah, through his Spirit, dwells in his people, but with "earnest longings of the mind," the Saint desires to partake of Him more and more. Shall he be disappointed? Revelation answers, no—God is able to do for you above all that you are able to ask or think: let your course be righteous now, and God will abundantly provide for the future. The encouragement is great, the time of trial is short, and the reward certain. At death the conflict is over, the battle fought, the victory won, and the crown secured. 'Tis then that the swift angels, ever active, in their own sphere, in man's redemption, meet the purified spirit as it leaves its house of clay, and bears it away to its happy resting place, prefigured by Eden's garden of delights, till the fiat of the Eternal shall speak its union with a glorified body, and call it to higher degrees of felicity. Reader, aspire to this calling.

THE CITY OF NEW YORK,

VIEWED FROM A CHRISTIAN STAND-POINT.

BRO. BATES—Enclosed I send you the report of the Young Mens' Christian Association. There are 6,000 criminals in the city of New York. Three-fourths of these criminals are foreign Catholics. There are upwards of 7,000 liquor sellers: of these 5,597 are foreigners. What an awful comment these figures are upon Despotic governments, where the Priests debase, poison and tyranize over the ignorant minds of the masses, and Despots rule over their bodies! Is there no mental or bodily salvation in all this? Surely abolitionism is needed in these governments. These infidel, insolent and stall-fed Priests first deprave

and fleece these poor sheep of all their hard, honest earnings, and then ship them to America to control our elections, and overturn our institutions. What a terrible comment these figures are upon the *Holy Catholic Church*. These thousands of foreigners are members of the Holy Catholic Church. There are more criminals, members of this diabolical Church, sent to the State Prison of New York, from the city of New York, than were ever sent from the Baptist denomination since the settlement of America, in the whole United States. There are a greater number of the members of this infernal Church, sent from St. Louis to the Penitentiary at Jefferson City, than from all the Protestant parties in the State of Missouri, every year. Yet this nefarious mystery of sin must be palmed off upon the credulity of mankind for Christianity. Our Savior said, the tree is known by its fruits—its results. Its fruits crimes of every kind, and of the deepest hue, in great abundance. Can that be a good tree, which is laden with all sorts of crimes in great profusion? Can holiness produce unholiness, infamy and crimes? What an unblushing and barefaced falsehood to call that Church *holy*, which is the mother of abominations. What a lesson does these figures teach the cities and States of this Union upon liquor license and liquor selling. What a fruitful source of crime and misery is liquor drinking and liquor vending. What a noble band these young men are! Will not the young men in all the great cities of the West institute a similar Society for a similar purpose, viz: to furnish statistics for publication. What lessons do the ancient cities teach modern cities. What has been the fate of the once most famous cities in the ancient world for trade and commerce. Trade is a fluctuating thing: it passed from Tyre to Alexandria, from Alexandria to Venice, from Venice to Antwerp, and from Antwerp to Amsterdam and London, the English rivaling the Dutch as the French are rivaling both. Trade is a plant of tender growth, and it requires sun, soil and fine seasons to make it thrive and flourish. It will not grow like the palm-tree, which, with the more weight and pressure, rises the higher. Liberty is a friend to trade, as trade is to liberty. But the greatest enemy to both is *licentiousness*, which tramples upon all law and lawful authority, encourages riots and tumults, promotes drunkenness and debauchery, sticks at nothing to supply its extravagance, practices every art of illicit gain, ruins credit, ruins trade, and will, in the end, ruin liberty itself. Neither kingdoms nor commonwealths, neither public companies nor private persons, can long carry on a beneficial, flourishing trade without virtue, and what virtue teaches, sobriety, a habit of self-government, industry, frugality, modesty, honesty, justice, puctuality, humanity, the love of God and man, and the worship of God. The ancient Jewish prophets teach us how the ancient

cities lost their trade; and the like causes will always produce the like results. Who hath taken this counsel against Tyre the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth? The Lord of Hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth. Thus says the Lord God, O, Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of the seas; thy builders have perfected thy beauty. By the multitude of thy merchandise they have filled the midst of thee with *violence*, and thou hast sinned; therefore will I cast thee as profane out of the mountain of God. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth from the midst of thee fire, and it shall devour thee, and I will bring thee to ashes upon the earth, in the sight of all them that behold thee. All they that know thee among the people, shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more.—[Isaiah xxiii: 8, 9. Ezekiel xxvii: 3, 4—xxviii: 5 to 10.

Who does not know that Rome gave not merely *laws* to that gigantic empire, but that Rome was the empire; so, when by corruption, she sank under the weight of her own sins, the empire fell as if a shock of palsy had smitten every limb and fibre? Who does not know that in the great population of France, Paris is not only the Keystone of the kingdom, but that Paris is France, and the nation rushes into republicanism or into the Reign of Terror, or leaps into despotism, just as that city says? It is the mighty heart of that mighty nation, and throb as it may, it sends its own pulsations through all parts of the kingdom, and of the world. The government is there; the wealth is there; and the power concentrated there sends forth its decisions loud as mighty thunderings, and terrible as the voice of many waters.

What can prevent the great cities from becoming awful charnel houses except the Bible, and the religion of the Bible. When great cities, in modern times, throw off the authority of the Bible, the angel of woe does not now come as he came to Sodom, with the phial of wrath in his hand; not as he paused over Babylon, with the mill-stone in his hand; not as he stood in Jerusalem, waving the drawn sword; not in the shock of war, as he hurled Nineveh from her old foundations, and trampled Jerusalem under foot; but he comes *now* unseen, and cuts the cords which bind men to conscience; and the city is cursed by being only a wide gate-way into perdition.

JACOB CREATH, JR.

Palmyra, Missouri.

JERUSALEM MISSION.

To D. S. Burnet, Corresponding Secretary of the American Christian Missionary Society.

JERUSALEM, February 2nd, 1854.

MY DEAR BROTHER—You may readily imagine how highly I would prize a communication from your pen, when I assure you, that, though I have regularly addressed you, at least once a month, I have been entirely without advices from Cincinnati for more than six months. Nor have I been more fortunate in hearing from other friends in the United States. This I attribute solely to the derangement of the mails; and, if my communications have been equally unsuccessful in reaching their destination, I trust that any such apparent delinquency on my part will be ascribed to the same cause.

Notwithstanding the receipt of unfavorable accounts from the seat of war, the city and neighborhood have been comparatively quiet and safe, until the recent renewal of hostilities between the invincible Abu Ghosh and indomitable Laham. The country between this and Beirut is, also, in a disturbed state. A large party of travelers, amongst whom were Dr. Prime, of New York, Mr. Groesbeck, of your city, and two of the American Missionaries from Beirut, were attacked the other day near Nablous, and made a narrow escape—being hardly used and in rather evil case for several days. Having finally reached Jaffa, some of them embarked with all dispatch for Alexandria, and some returned to Beirut—Mr. G. being the only member of the party that had the requisite nerve to brave the danger and accomplish his pilgrimage to the city.

Abbas Pasha has lately sent to the Sultan the most princely succors, in the shape of men and money. The Effendis of Jerusalem and the Shiekhs of the neighborhood have also contributed very liberally, in money and horses, towards conducting the war; but no conscriptions have as yet been made in this Pashalic. A firman was lately read in the Mackemeh, (*i. e.* the City Council,) declaring that whoever should henceforth dare to say that there ought to be peace, should be forthwith decapitated. You will, therefore, readily conceive that the war fever has suffered no apparent abatement. Such is the process of manufacturing public opinion in th East! How much better can it be accomplished by your "indignation meetings" in the West, and other similar "demonstrations?"

All "the faithful" seem now to vie with each other in paying their levy of prayers in the Harem es Sherif, in compliance with the repeated commands of the Sultan to that effect.

The victorious career of the large Russian army on the South-Eastern shore of the Euxine, has induced the belief, on the part of some, that the Czar meditates a descent upon Aleppo or some other important post in this part of the country. And the rumor of an Egyptian army equipping for Jerusalem seems to indicate that the Sultan anticipates such a movement.

The much needed repairs of the "Church of the Holy Sepulchre" are at last undertaken by the Sultan, the Greeks and Latins being utterly unable to agree amongst themselves as to the style and extent of its reparation and adornment.

I dislike even to make mention of "His Lordship the Latin Patriarch of Jerusalem," but I can not well forbear mentioning that he has several times sent intimidating messages to one of our converts from Romanism, threat-

ening, that, unless he would return to his fold, he would take vengeance on him; and, finding all milder reclamation entirely unavailing, he yesterday formally notified him, that unless he recanted Protestantism within five days, he would *take away his wife*, (who is still a member of his Church;) and he will doubtless be as good as his word! This species of Logic is very poular and effective with "him whose coming is after the working of Satan, with all deceivableness of unrighteousness."

One of the persons, whom I believe I mentioned in my last, as knocking at the door of the kingdom, gladly obeyed the word, a few hours after I wrote. The other had been so badly warped and twisted by cabalism of the Talmud, that two or three weeks elapsed before his doubts were removed, but he has, at last, yielded a hearty obedience, despite all opposition. Another Roman Catholic pilgrim seemed quite concerned and determined for some days, but, was finally so intimidated by the priests, that he informed us it would be dangerous either for us to visit him at his lodgings, or for him to come to us; and being completely in the power of the prieshood, he has gone away without yielding to his convictions. One of his brethren, however, who had the boldness and honesty to attempt his rescue from heresy, into which he then supposed him about to fall, became himself suddenly convinced of the Truth, and wishes to be baptized, a few days hence. He is a German by birth, and appears to be a man of considerable intelligence and moral worth.

I have had much intercourse, of late, with many of the Mussulmen of the highest rank, and, with some of them very interesting conversations; and, although nothing special has grown out of such intercourse, yet, it gives great reason to believe, that though, heretofore so unapproachable on account of their bigotry and intolerance, they can soon be made the special subjects of direct missionary effort, without endangering the tenure of our position here.

The small pox is is now consideradly on the decline, but, during its three months' ravages, has nearly decimated the population. We have had much to do with it, but, through a kind Providence, have thus far escaped. There have been seven or eight cases of it in the families of the English Missionaries, but, I am glad to say, that only one case—that of an infant—has, as yet, proved fatal.

All fear of famine is now dissipated by the late copious rains.

The path of duty is beset with many dificulties and perplexities, from which however, we hope to be delivered by the kind providence of the Lord, in answer to prayer for direction. But as I shall write more fully and definitely in my next communication, at the close of the present mission year—a week or two hence—I shall detain you no longer at present.

Believe me, dear brother, with highest esteem, most sincerely and affectionately yours in Christ,

J. T. BARCLAY.

Villainy that is vigilant will be an overmatch for virtue, if she slumber on her post; and hence it is, that a bad cause has often triumphed over a good one; for the partisans of the former, knowing that their cause will do nothing for them, have done every thing for their cause; whereas, the friends of the latter are too apt to expect every thing from their cause, and to do nothing for themselves.

From the New York Observer.

THE PAPAL NUNCIO, GONE.

And is it so that Monsieur, Archbishop, Gætano Bedini, with all his suffixes and affixes is gone? Yes, he is gone! Or as a Hebrew of olden times would express it, "he has turned his back; he has run away." His modesty led him to avoid all public demonstrations, and he sought to get out of the country between two nights; and now he is safely, as we trust, on his way to the foot of the Holy Father to render an account of his mission as Nuncio to Brazil, taking the United States on his way! And now that the farce is ended, and that Bedini has run away, it may be well to ponder a few matters and things concerning the man and his mission.

He came here with the high sounding title of Archbishop of Thebes, an old city in ruins on the banks of the Nile, which it is presumed he has never seen, and never will. The Pope knows the influence of titles over weak minds; and when he wants an agent, he seeks a man fitted for the duty and bestows upon him some high-sounding title, at once to gratify his vanity, and to gain for him credit and access amongst the people to whom he is sent. Bedini was sent here, as he was once sent to Bologna, as a spy; and, that he might the better and more readily perform his duties, he was made Archbishop of Thebes, and had bestowed upon him a little fillet made from the wool of holy sheep, by the withered runs of St. Agnes! Had he come simply as a priest, he would pass unnoticed; but *as the Archbishop of Thebes*, he rides in the Mayor's carriage, and sails in the Government Steamer, and flourishes his canonicals at Albany and Washington. And yet some foolish people say a name is nothing!

But he merely took the United States *on his way* as Nuncio to Brazil! Another piece of low trickery. If not, why did he not go to Brazil? A Nuncio is an ambassador from the Pope to an Emperor or King; when an envoy is sent to smaller States and with limited powers he is called an internuncio. And that he might loom up more largely on our Republican Country, the title of Nuncio to Brazil, is superadded to that of Archbishop of Thebes! And the facts in the case are, that he was made Archbishop of a city that he has probably never seen and never will; and that he was commissioned as the Nuncio to a country upon which he turned his back. And all for the purpose of exciting our veneration for a man, the object of whose mission is yet concealed, and whose person and character, his own noble countrymen being witnesses, are only worthy of abhorrence.

And who is the man on whom the Holy Father bestowed these titles for sinister purposes? The Italians that know him and his history being witnesses, who acted as a spy at Bologna to mark the friends of liberty, and who, when clothed with power there, because of the ferocity of his nature, gave up to death the most cruel and summary, the persons that he previously marked as a spy! He was first the spy, and next the Butcher of Bologna. And then when quailing before the indignant scorn of the civilized world, he sought to cast his crime upon Austrian soldiers; as if blood enough were not crying to Heaven against them! How rarely do we find such a compound of the dregs of humanity labelled with such high-sounding titles! Spy, Priest, Butcher, Coward, Archbishop of Thebes and Nuncio of the Empire of Brazil, taking the United States in his way!

And what is the moral charcter of this man? To those who know him,

it is enough to say that he is an Italian Priest with morals of his order. And to those who know not the lives of priests in Italy, we give in evidence the testimony of his own countrymen, who say that he was once sent to Brazil as an internuncio, but was recalled because of his shameless dissoluteness. And this is the man who has been consecrating Papal Bishops and Churches amongst us, and blessing the poor people; as if such bloody and unclean hands could be employed to dispense the grace and favor of God.

But he came with a letter from the Pope to our President, to congratulate him for his protection of our Papal citizens; and with a letter from Antonelli, cardinal Secretary of State, to introduce him, and praise him, and to ask kind official recognition of him! Did not the Pope know that all men were here equal before the law, civilly and religiously? If he did, what more could he ask? If he did not, how dare he to ask from us, what he withholds from our people who believe the Bible? He shuts the English out of Rome, and confines them, in their worship, to a barn or place without the walls; he drives the Americans, in their worship, under the flag of their country and to the rooms of legation; and one of his low, vulgar dupes here says that our minister there, if found successful in converting any Romans, would be kicked out of the city; and yet he asks our President for his kind protection of his religious vassals!!

And Antonelli! Mr. Cass, the Nestor of the Senate might know all about him; and might have known more about Bedini before his recent speech in reference to him. There is not in Italy a more cold, brutal, heartless tyrant than Antonelli. There is not in Rome a more debauched libertine, if the Romans speak the truth. And the man who put down the Republic with French bayonets; and the man who at this hour is using all the power of the Papal Church to extinguish every spark of liberty in Europe, and who is sending every Italian patriot on whom he can lay his hands to death, dungeons or banishment, commissions the butcher of Bologna to visit our country, on his way to Brazil, to congratulate our President on his accession to the Chief Magistracy, and to solicit his protection of our Roman Catholic fellow citizens! What a trio of Priestly tyrants, with their feet upon the neck, and their daggers at the heart of liberty in Europe, and seeking liberty for their people here, where all are at liberty to worship as they will! What unblushing effrontery! Need we wonder that the Germans and Italians are excited?

But what was Bedini's errand here? Why call him from the care of the Thebans here? There must be some pressing necessity. Why send him round here on his way to Brazil! Antonelli may be able to tell, so may Bishop Hughes. We are left to conjecture. There was some little difficulty about Church property in Buffalo—the same difficulty existed in other places. It is very hard to enforce the canon law here. The people here, either by contagion or absorption, imbibe some notions as to their rights and privileges, which Priests and Bishops find it difficult to manage. Then our school laws are papistically wrong. And multitudes of papists, young and old, are forsaking the Priests, Mary and the altar, for the Bible, the Savior and the pulpit. It was thought that a Nuncio might set these and other things all right. And Bishop Hughes himself is not regarded as the sharpest and wisest at head quarters. One was selected who had learned the trade of a spy in Italy, and who was thought to be able to spy out the true cause of the crumbling of Romanism here, and the true remedies to prevent it. But his wand would not work. He lifted it up, and called for the darkness, but it would not come. And before he got half through, God

gave a tongue to the blood of Ugo Bassi, and of the other martyrs of Bologna, which proclaimed the character of Bedini throughout the land. And from that moment the lock of his strength was cut, and the hearts of the people swelled with detestation for the monster. And the mobs, composed mostly of those from papal countries, and who felt the iron of tyranny in their souls, in Cincinnati, Baltimore, and other places, like the spitting of the volcano, only revealed the slumbering fires that lay beneath.

And the man who was toasted in New York, who rode in the Mayor's carriage, who was feasted at the Governor's table, who was paraded in the saloons of Secretaries at Washington, had to pack his vestments in a bag—to cover his skull with something that concealed his tonsure—to steal away to Staten Island, and to pass from the deck of a tug to that of a steamer for England, to avoid the hootings of multitudes whom the tyranny of Papal Europe has driven from their homes to our shores! Did ever any man so go up as an eagle, and so come down as a goose?

And where is Bishop Hughes at the closing scene, who figured so largely in the farce when the curtain first rose? The fox, he saw the storm coming, he very likely thought Bedini a spy upon himself, as he no doubt was—he laid his hand on his side and gave a few coughs, and found it necessary to go to Cuba for his health! Halifax would not do in mid winter.

We only want another Nuncio on his way to Brazil to complete the ruin of Popery in this land which Bedini has so largely promoted. The prestige of Popery is all gone. Its doctrines—its deceivings—its cunning craft—the character of its Priests, taken as a clan, the most heartless impostors on earth, are all understood. The system is in a state of dissolution every where; and were it not for the alliance there is between it and despotism to support one another, it would fall to pieces at once. If the free votes of the Romans could be taken at this hour, they would vote the Pope, his Cardinals, Bishops, and all the other inferior Clergy, at least to purgatory, if not a little beyond it.

And it is fondly to be hoped that our political men will soon be made to feel, that to court the vote of the Romish Priest and his people, is to forfeit the vote of the Protestant.

We have seen the first and the last Nuncio from Rome in the United States on his way to Brazil. KIRWAN.

DRS. ADAM CLARKE AND JOHN WESLEY WERE PREACHERS OF THE ANCIENT GOSPEL;

Or the Methodists in a Bad Fix.

BRO. BATES—Some person sent me, some time past, through the post office, a work entitled, "An Account of the Religious and literary Life of Adam Clarke, L. L. D., F. A. S. H.; by a member of his family; with an Appendix, by J. B. B. Clarke, A. M. April 24, 1831, at Colerain, preached this morning at the Methodist Chapel, to, as usual, a crowded and attentive congregation, from Acts ii: 24. They continued steadfastly in the Apostle's doctrine and fellowship, and in break-

ing of bread and in prayers." I threw this verse into propositions. (From that sermon I make the following extracts, for the truth of which I stand pledged):

1st. The Apostle's doctrine: this is to be sought for not in our creeds, or confessions of faith; nor indiscriminately in the New Testament, but in the chapter out of which the text is taken. Peter is the Apostle who teaches the multitudes in this place; and it is the doctrine which he taught on this occasion, by which the three thousand were converted, that these converts are said to have continued steadfast. Now the doctrines taught here are the following: 1st. The general influence of the Holy Spirit on the souls of men, to bring about the spiritual kingdom of Christ upon the earth: this God had intended from the beginning, and had declared it by the Prophets, by Joel ii: 28, 29, eight hundred years before which the Apostle here quotes; also by Isaiah xliv: 3, seven hundred years before; and by Ezekiel xxxvi: 26, 27, six hundred years before. This is the first point of the Apostle's doctrine. See verses 16, 17 and 18.

2ndly. The doctrine of general redemption, verse 21, which should be the consequence of this outpouring of the Divine Spirit: Whosoever shall call on the name of the Lord shall be saved.

3rdly. The vicarious death of Christ, verse 23.

4thly. Christ's intercession, verses 24 to 28.

5thly. His resurrection, verse 33.

6thly. Repentance: repent every one of you, 38.

7thly. Baptism: i. e. *without which they could not be saved.*

8thly. The remission of sins: It was in reference (*eis aphesin hamartine*), in order to the remission, or removal of sins, that they were to repent and be baptized, verse 38.

9thly. A ninth doctrine which he preached on this occasion was, that those who repented, &c., should receive the Holy Ghost, verses 38, 39; to purify their hearts and make them fit habitations for God; and thus the spiritual kingdom would be restored.

The Doctor proceeds to say the rites of the Christian are two only, and to both of these the Apostle refers, viz: *baptism* and the eucharist; the former mentioned verse 38, the latter in the text; they continued steadfastly in the breaking of bread; that is, eating bread and drinking wine, in commemmoration of the death of Christ for them."

Remarks upon this sermon on Acts II: First. Both Clarke and Wesley go for the New Testament against creeds and confessions of faith. Mr. Wesley says: "We have a plain, full and sufficient rule for Gospel worship in the New Testament, recorded in the Acts of the Apostles,

and in the Epistles." We and these two great and good men are together.

Remark second. I ask all the intelligent, candid and pious part of the Methodist brethren, if Dr. Clarke and we are not the same in our teaching on the second of Acts? If we are not together in our teaching on Acts II. will they point out the difference between Dr. Clarke and us? Is not the front of all our supposed heresies and Campbellism found in our teaching on Acts II. chapter? The marrow and fatness of all our heresies on Acts II. is baptism for the remission of sins and the Holy Spirit to the obedient, penitent believer? I ask you, brethren, as God-fearing men, has not Dr. Clarke taught this as plainly and as strongly as Brethren Campbell, Scott, Shannon, or any of our prominent brethren? Has he not taught it as plainly as the Apostle Peter? The doctrine of remission of sins in baptism, and the reception of the Holy Spirit, is Peterism, Clarkeism, and not Campbellism. Bro. Campbell began the Christian Baptist, July 4, 1823—Dr. Clarke delivered this sermon seven years afterwards, without knowing any thing of Bro. Campbell's sentiments. I ask you, brethren, how you can avoid preaching baptism for remission of sins, while you have any regard for the Apostle Peter and Dr. Clarke?

Dr. Wesley, in his notes on the New Testament, Acts xxii: 16, which says, Be baptized and wash away thy sins—Baptism administered to real penitents is both the means and seal of pardon. Nor did God ordinarily, in the Primitive Church, bestow this on any unless through this means. Here are the two great lights of the Methodist Church preaching the ancient Gospel, as rank Campbellism as any we have ever preached. Will the Methodist brethren renounce these two distinguished luminaries of their Church, or will they unite with them and us, and preach the ancient Gospel? Shall we ever meet with opposition from our Methodist brethren again? Certainly not while they have any respect for the Apostle's doctrine and for Drs. Wesley and Clarke. Will our Methodist brethren oppose baptism for remission of sins, (*without which Dr. Clarke says they can not be saved,*) simply because the Apostles and Drs. Wesley, Clarke and Campbell preached it? The Methodist Preachers are too conscientious and good men to do so, to act so unrighteously as this—be it far from me to charge upon them such unrighteousness as this. They have to do one of two things—from this time henceforward and forever cease their opposition to us; cease the cry of heresy, and preach baptism for remission of sins, or else declare nonfellowship with the Apostles, with Drs. Wesley, Clarke and Campbell. The former they can, they must, they will do; the latter they dare not, they can not, they must not do. What, declare nonfellowship with the Twelve,

Apostles; with these great, good and eminently pious and intelligent men! Never, no, never. Piety forbids such a course. Heaven forbids such a course. Self-respect forbids it. Public opinion says no—no. Methinks I hear but one voice from the whole denomination, and that is, We will preach the Apostle's doctrine; we will preach what Wesley and Clarke preached. Amen, so mote it be, so mote it be.

J. CREATH, JR.

LIFE A JOURNEY.

"We are on a journey," said a lovely bright-eyed little girl, in answer to a question from a fellow passenger on one of our Mississippi steamers. Those were solemn words, uttered in truthful innocence—truthful, ah! yes, truthful as ever fell from angel lips. "Journeying," said I, thoughtfully. "'Tis true indeed; yes, 'tis true; we are *all* on a 'journey,' a 'journey' to our quiet home;" and then I thought of the grave; yes! the deep, cold grave; and then a saddened gloom came creeping o'er my mind. Ah! how gloomy is the grave. But are we indeed journeying thither? "'Tis true, alas! 'tis true, we journey to the tomb," and so saying, I fell into a train of reflections that were of a melancholy sweetness, such as have been realized by many, but such as none can describe.

"We are journeying," as former generations have journeyed, and yet each traveler as he goes, is his own "pioneer" through death's dark dreary shades, for none have yet returned to tell of dangers there, through which the pilgrims passed to reach the golden coast of immortality. In fear and dread we travel on through doubt and darkness, shades and death, to reach our long sought home.

"Is such our case?" my spirit sighed. "'Tis not," my FAITH replied. Oh! no, 'tis said in Holy Writ, "You shall not walk in doubt. No, in the shadowy vale will Abraham's God attend the virtuous, faithful soul." Then let us "walk by faith" the straight and narrow road, and "journeying" onward go—onward, forward and upward too, till we arrive at home on high—in HEAVEN.

Are all "journeying?" Yes, all, all of earth's inhabitants must travel this road, so "dark and drear," for 'tis indeed the highway of all nations." All nations float upon the bosom of the swift-running River of Time. Behold the mighty mass of mortals, who, like fallen

pines, go drifting down to the fathomless Ocean of Eternity, into which this mighty river runs.

"I am journeying homeward," says the pious patriarch. Yes, Father, and your "journey" is nearly ended. Are you not glad of it? "Oh! yes," the saint replies, "right glad am I to know my troubles soon will end. By faith I now can see the lofty spires within the golden gates of the celestial city, to which I journey. Many long, long, tedious days of travel, toil and pain, have made up my wearisome journey—now almost concluded. Why should I wish to linger here? My early friends are gone, while I *alone* am left, as well as left *alone?* Long have I stood upon the margin of this mighty, rolling stream of 'Time.' Ah! yes, and often have the plaintive sighs of a bleeding heart been mingled with the solemn music of its chant of Time—ah! and bitterest tears have, too, been mingled with its rushing, maddened billows, as they have borne upon their bounding crests loved ones and dear, until their voices were hushed by the deafening roar of this turbid stream. Long have I listened to the sighing, solemn cadence of the ever melancholy chant over those who sleep in silence there, as it rolls onward—onward—ever onward. Roll on, thou mighty river, roll! Life's dusky eve with me has now arrived, but the soft, silvery light emitted by the '*Day-Star*' of Eternity, enables me to see in the dim distance the *Eternal City* to which I journey. There loveliest flow'rets bloom, in faultless beauty fair. There richest music swells in sweetest notes, to cheer the happy hearts in Heaven, while sweetest odors float in rich profusion there, to be enjoyed by 'those who washed their robes, and made them white in Christ's most precious blood." Hail! all hail! thou conquering Lord, 'for worthy is the Lamb,'" &c.

Dying mortals, we are journeying homeward. Are you, kind friend, prepared to accomplish the last lonely reach in life's rugged road? Are you prepared to die? If not, now is the accepted time. The Savior calls to-day to traveler's homeward bound, if they his face would see, to hear his voice, his law obey, and live with him in Heaven. May such your portion be.

E. L. C.

Barry, Illinois.

Voltaire's definition of a physician is: "An unfortunate gentleman expected every day to perform a miracle—namely, to reconcile health with intemperance." A better definition it would be impossible to give.—*Exchange paper.*

CORRESPONDENCE.

BRO. BATES—It has long been a matter of astonishment to me, why the sisters, generally, did not manifest a more lively interest in the promulgation and advancement of Christianity. I ask, Why is it that we can glide along so calmly and contentedly, as though it devolved not on us to aid in extending the cause of Truth and Righteousness. Has God created us without mental or moral powers? or has it become the prevailing opinion that duty requires nothing at our hands? I am persuaded that none will respond affirmatively to either of the above interrogations. Then, if our Creator has graciously endowed us with the necessary qualifications, does it not behoove us to improve the talents committed to our charge? Each one should fill her appropriate sphere in the work of human redemption. Had not such been the design of our Heavenly Father, the capacities to do so would never have been given to us. Let us, then, awake to our duty and to the interests of the Redeemer's kingdom. By meeting together once a week for prayer, would not only serve to bind us together by the indissoluble ties of love, but increase our zeal and knowledge. It should be our constant care to vist the sick and needy, and minister to their wants. And in our visits from house to house, Christianity should be the theme on which we conversed. We should always enquire after the spiritual welfare of each other, and try to strengthen each other in the faith. We should watch over the tender lambs who have been lately introduced into the fold.

O! that I had the power to impress upon the minds of the sisters the importance and necessity of living in the full discharge of their duty. I do not say *you*, but *we*, are too slack and lukewarm in the cause we profess to love. Let us, dear sisters, awake to a deeper sense of our obligations to our Divine Master, that we may be able to render our accounts with joy and not with grief. A SISTER.

Mahoning county, Ohio, 1854.

BRO. BATES—I was glad to receive your valuable paper, the *Christian Evangelist*, and have been circulating it among the Californians. It is received with much interest, though I have got only two subscribers as yet. As I am becoming somewhat acquainted, and have a chance to show specimens of the work, I shall take some pains to get subscribers for it. We have a reading community here—much more so than I expected. We have intelligence and enterprise, as well as dissipation and

vice. As I before told you, we have a mixed multitude—people of many nations, all congregated together—some mining, some trading, some farming—indeed almost every thing, even down to *gambling*. This is the best country to find out what a man actually is, that I ever saw. A man's true character is soon developed in California.

Female society here is scarce. The few females we have here are treated with great respect, as they should be, for you are aware that female influence has done much towards moralizing the world.

I am happily situated here, being surrounded by my family, while many are here alone, and their families in a far distant land. They are mining and living in anticipation of enjoying their earnings in a future day.

We have Methodist preaching here occasionally, and the people listen very attentively. This is Lord's day, and as I have not the chance of meeting with the brethren, I am seated writing to you. * * * *

Give my best respects to all enquiring friends. Tell them that I still have hopes of visiting the Atlantic States at some future day, and enjoy their society. Yours, &c., K. POOL.

Maraposa county, Cal., March 5, 1854.

Bro. Bates—* * * * We are in tolerable good health at present, yet we sometimes have a touch of the chills and fever. * * * * This is a very handsome country, and desirable to live in—especially for those who have to "strike out" and find homes for themselves. I have as handsome a place as there is in the country. We have an excellent neighborhood—clever folks and pretty thickly settled. Our School District numbers about 50 scholars. The last Legislature set apart two millions dollars as a school fund—the yearly interest thereon to be applied to the support of common schools. This, at 6 per cent., amounts to $120,000. Produce bears a good price. Corn sells from 75 cts. to $1,00 a bushel; wheat $2,00; bacon 15 cts. per lb.

We need more preachers here. We have an extensive field, and but few to labor in it. Bro. Sweet, (formerly of Sangamon county, Ill.,) held a meeting in this vicinity last Sunday, and at night at my house. He will be here again the 2nd Sunday in next month. * * *

We remain yours &c., J. L. THARP.

Dallas county, Texas, April 15 1854.

There are too many who reverse both the principle and the practice of the Apostle! they become all things to all men, not to serve others, but themselves; and they try all things, only to hold fast that which is bad.

LORD'S DAY WORSHIP.

Lord, by thy blessing, I to-day
Am here, with others met to pray—
To celebrate thy grace and love,
And speak of prospects far above.

And may our acts of worship be
Well pleasing, gracious Lord, to thee;
And may the sacred Gospel hope
Still bear our oft tried spirits up.

And as before thee we appear,
O! may a trustful, filial fear
Possess each heart, while we perform
Those acts that Christian life adorn.

Adieu to every carnal thing,
While we thy grace, thy goodness sing,
And view through the appointed sign
Such love as only, Lord, was thine.

To imitate thy life and love,
With all the meekness of the dove—
To close our day of toil in peace,
Full well prepare for endless bliss.

So may we pass each coming day,
As time is hasting us away,
The thrilling welcome to receive,
To joys on high, with Christ to live.

W. R.

Matrimony Under Difficulties.

The *Christian Times* of this city, a Baptist sheet, says the *Chicago Journal*, is responsible for the following story:

A young man connected with one of the Evangelical denominations of Dubuque, Iowa, but not a member of the Church, had engaged to marry a young lady belonging to a respectable Catholic family in the place. She, as was natural, when the appointed time for their union was near, intimated her wish that the ceremony might be performed by his Right Reverence, "the Bishop of Dubuque." Her lover expressed his willingness that it should be so, providing nothing be required of him in connection with the marriage service to which he could not conscientiously assent. He subse-

quently visited the Bishop, and asked to be made acquainted with the form of marriage used in the Catholic Church, giving at the same time his reason for the request. The Bishop read to him the service appointed for the sacrament of matrimony. The young man found nothing in it to which he could make serious objections, consented that the ceremony should be performed by the Bishop, and in the Catholic Church. The day for marriage having arrived, the bridegroom and bride, and their numerous friends repaired to the Church. The ceremony commenced, but had not proceeded far, when a manuscript was handed to the groom, with the request that he would sign it. The expectation doubtless was that he would sign it without reading it. But he was not so to be caught. He read the paper, and found it to be a solemn obligation to train up his children in case any should be given him, in the faith and order of the Catholic Church; whereupon he refused to set his name to it. The Bishop informed him that unless he should do so, the marriage could not take place. He then turned to his bride and asked her if they "should henceforth be two?" She said "No!" He asked her if she would go to Galena, (some fifteen miles below,) and be married?" She said "Yes." He then turned to the spectators present and told them he regretted to disappoint them, but was compelled to do so, and immediately the bridal party left the house, took a carriage and started for Galena. Having reached there they applied to a Catholic Priest for his services, and found that the Bishop had headed them off by a Telegraphic dispatch, directing the priest at Galena not to marry them. The young man then asked the lady if she would be married by a Justice of the Peace. She answered in the affirmative, and straightway to a Justice's office they went, and the knot was tied just as her brother rode up in hot haste to prevent, if he could, such a consummation.

Stopping Papers.

When will men, women and postmasters learn that it is of no use to return papers without designating the place from which they come? "Job Ficklemind wishes his paper stopped," says the marginal reading. And does this Mr. F. live in Nova Scotia, Texas, or in some corner of New England? We might find out in four or five hours, if we had the time to throw away. And perhaps not then; for it is likely there are several of the above named on our books. So the paper continues to go, and the publisher gets a scolding once a week.

Worse still; many order their paper stopped, after it has run four, six, or eight weeks over the time, and not a word said about arrearages. This might be borne now and then, but such a leakage the year through would sink a bigger ship than ours. A business that depends on small sums must take care of small sums; and at the risk of being thought unfair and unaccommodating we must conclude to send the paper until full payment is made. Those who are not willing to pay little sums, can remain on our books till the subscription amounts to a sum they consider worth noticing. —*Boston Post.*

We should have all our communications with men, as in the presence of God; and with God, as in the presence of men.

THE YOKING OF CHRISTIANS AND INFIDELS IN MARRIAGE.

The Spirit of God says, Become not discordantly yoked with infidels; for what participation hath righteousness with wickedness? And what intercourse hath light with darkness? And what agreement hath Christ with Satan? or what portion hath a believer with an infidel? or what agreement hath the Temple of God with that of demons? For you are the temple of the living God; as God has said:

"Assuredly I will dwell among them, and walk among them; and I will be their God, and they shall be to me a people. Wherefore, come out from among them, and be you separated, says the Lord, and touch no unclean person; and I will receive you; and I will be to you a father, and you shall be to me sons and daughters, says the Lord Almighty.—[Syriac Translation, II. Corinthians, vii: 14 to 18 verse.

While these passages remain on the pages of the New Testament, it will be disobedience to Divine authority for a Christian to intermarry with an infidel, and a total disregard to the command of the Almighty. Whoever does it will assuredly pay the penalty, which is often great injury to the piety of the pious person, vexation from the infidel party through life, opposition and contrariety of interests, desires and conduct, infidel and disobedient children, and often *total apostasy of the religious party*, and consequent damnation. Thousands are this day paying the penalty of their disobedience to the above decree of the Almighty, in broken hearts, in desertion of the religious party, in dissipated and squandered estates, in poverty, in crimes, and various other things which are every where to be seen. If there was not another reason in the Bible, or out of it, the above prohibition is enough to deter all who fear God from taking such an unwarrantable course.

I will offer the subsequent, infallible and Bible arguments or reasons against it. First, the intermarriage of the pious part of mankind with the infidel part, brought the flood upon the world.—[Gen. vi chapter throughout. The sons of God married the fair daughters of men.] Secondly, it is against the practice of Abraham the friend of God.—[See Genesis xxiv chapter throughout—Gen. xxviii: 1 to 9—Gen. xxix throughout.]

God repeatedly and emphatically forbid the Jews to form such marriages. *Neither shalt thou make marriages with them;* thy daughter thou shalt not give to his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly. Here is the command, the

reason for it, and the punishment threatened.—Deuteronomy vii: 1 to 6. This is the third reason against such marriages. The fourth reason is, what Sampson suffered from such a marriage.—See Judges xvi. The fifth reason is, Such marriages invariably led the kings of Israel and Judah into idolatry.—See the Books of Kings and Chronicles throughout; especially King Solomon's case. The sixth reason is, Such marriages caused the Babylonish captivity of the Jews 70 years in Babylon. Nehemiah and Ezra had all the pious Jews divorced after their return from Babylon.—See the Books of Ezra and Nehemiah throughout.

The flood and captivity were two of the heaviest judgments that befel God's ancient people; both effected by unlawful marriages. The seventh reason against such marriages is, that the eminently pious men of both Testaments had pious parents. It is said of John the immerser, that his father and mother were both righteous before God. All the great and renowned men under the Christian Dispensation had pious parents. The ancient Jews and Christians excommunicated all who married infidels. The present race of Jews owe their distinct identity and preservation, under the providence of God, to Jews marrying Jews. If they had intermarried as the Gentiles do, they would have been extinct before this time. It is wrong for Protestant sects to intermarry with each other; one or the other of the parties has to go over to the other—or they have to compromise the matter, or have jars and inconveniences all their lives. When a Christian marries a Catholic or a Jew—it almost invariably ends in the apostasy and ruin of the Christian, for both Jews and Catholics are equally infidel in Christianity. No person of good sense would assert that Judaism and Christianity are the same religion. And it is equally absurd and untenable to maintain that Catholicism and Christianity are the same religion. It can be as easily proved that the Pope and Jesus Christ our Lord are the identical same person, as that these two religions are the same.

That such marriages are contrary to the Christian law, the passage quoted from II. Cor. 7, abundantly and clearly proves. So that for Christians to become unequally yoked with infidels is in direct violation of the Patriarchal, Jewish and Christian laws; to experience, observation, to the best interests of piety, and against the example of the wise, pious, good and holy persons of all dispensations. God is in the generation of the righteous, says David. When the healthy, virtuous, good and pious persons intermarry, by all the laws that govern animated existences, their offspring will be of the same character. The father and mother of Nero, the murderer of Paul and Peter, and hundreds of the ancient Christians, said that nothing but monsters could proceed from them. Nothing but monsters in wickedness can proceed from some

marriages, till God changes his laws, or till the laws of man's nature are changed. Nothing but infidels can proceed from some other persons. Nothing but dwarfs and pigmies in body and mind can proceed from some other marriages, while men are men and women are women. It is impossible. That some persons are stronger and more healthy, and have better constitutions naturally, bodily and mentally, than others, all must admit. There is a reason for this. They are born of healthier parents is the reason. Some persons have naturally better talents and minds than others—the reason is, their parents or families, or ancestors are talented. It is equally clear and indisputable that some persons are from birth, naturally and inherently better disposed, morally and religiously, than others—the reason is, generally, they are descended from moral and pious parents. Paul sustained this position when he said, that the same unfeigned faith that dwelt in Timothy's mother and grandmother dwelt in him also. God is in the generation of the righteous. Great family traits, and ancestral characteristic marks descend to many generations—family features, family dispositions, family lineaments. The impiety of Ham is yet to be seen in his sons. Infidelity runs in certain families, so does piety, and pious traits, and pious dispositions run in other families. There are national, tribeal and ancestral features and characters.

Let me admonish, warn, pray and entreat my young brothers and sisters to heed what God and all good men say on this subject. Certain vices run in certain families, as drunkeness, theft, fornication and murder. Advise with your parents and friends. The curse of God generally pursues disobedient children. See Ham's case. May God bless you. See Ruth's case for a blessing.

JACOB CREATH, JR.

"NONINTERVENTION."

Some four years since, we expressed our unqualified disapprobation of Ecclesiastic intermeddling with State affairs. Since then, so far from our views undergoing a change, they have become *fixed.*

We would not deprive Ecclesiastics of any privilege or immunity granted by the Constitution and laws of our land to *citizens*—but we *do*, and ever *shall*, vehemently protest against *clerical* dictation to Legislative bodies; and any clergyman who manifests a desire to have

Governors and Legislators bow to his mandates, because he wears clerical robes, is, in our eye, a *miniature* Pope.

History proves that the most serious injury the Christian cause ever sustained, has resulted from clerical intermeddling with the municipal affairs of governments. Much of the infidelity imported into our country from foreign climes, is, directly or indirectly, traceable to this cause; and if the same cause does not produce the same effect in our land, it is because the masses are more enlightened and do not reject the Christian *Institution* on account of improper conduct of some of its professed advocates. But if its effects have not been so serious, it at least greatly lessens the respect the public generally entertains for those professing to be Ministers of the Gospel of Christ. Alas! alas! that those professing to be commissioned by Heaven to preach the unsearchable riches of Christ, should overlook the example recorded of Him, of leaving the management of Caesar's affairs to Caesar's servants.

"Let us dare to assert the truth in the face of a lying world, and, instead of pleading for our Church at the bar of State, *summon the State to appear at the bar of the Church, its divinely constituted judge*"—says Brownson in his *Review*, the accredited organ of Bishop Hughes. But what favor did his suggestion meet at the hands of enlightened freemen? Why, both the writer and his suggestion were universally execrated, except, perhaps, by his own party.

Time has been when kings declared war or concluded peace at the bidding of a prelate; and let the precedent of clerical dictation to legislative bodies be established in our country, and such will be the case here.

We have never known an instance in our lives where Ministers of the Gospel, as such, dabbled in the turbid pool of politics, but what it brought more or less reproach on the cause of Christ. But with these few crude hints we close this article, and leave the subject with the reader.

D. B.

A QUESTION OF VERACITY.

Bro. Bates—What you published in the *Christian Evangelist*—No. 3, page 306—purporting to be extracts from Roman Catholic papers has been called in question by an intelligent and respectable Roman Catholic. You will, therefore, be so good as to inform me what volume and page you quoted from. *The end is not yet,* S. H. B.

Supposing that the writer meant *Volume* 3, page 306, we will say to

him, We quoted from different papers, as may be seen by reference to our remarks; and we must add that we feel no little astonishment to hear that "an *intelligent* Roman Catholic" calls the truth of our statement in question. Surely this intelligent man never reads Catholic (?) papers.

Well, all we have to say further, at present, is: If this intelligent man will get Bishop Loras of some one of their editors, or any other influential man among them to put his finger on either of the extracts then and there published, and pronounce it a forgery, we'll soon convince all unprejudiced minds how the matter stands.

But it is unnecessary to add more—no Romanist Editor, Bishop or Priest, dare stake his veracity on it. D. B.

From the Millenial Harbinger.

DESCRIPTION OF A TURKISH WEDDING.

Jerusalem, October 18, 1853.

My Dear Bro. Burnet—Presuming you would be interested in a description of an Oriental wedding, as celebrated in the Holy City, I with pleasure avail myself of your kind invitation extended to any of our family, and send you an account of the curious and novel nuptial ceremonies I lately had the satisfaction of witnessing, at the house of the Bash-Castil, (whose office you are perhaps aware ranks next to that of the Pasha;) father's professional services having secured for us an invitation, which we could not otherwise have had the honor of receiving.

On Saturday last, mother and myself accordingly repaired thither, accompanied by their servant, whom the harine sent for us, with a pressing invitation to attend the "Phantaria," (the gentlemen portion, as a matter of course, being excluded the honor of a like insight into the tabooed cloisters of these secluded beings.) After wending our way through a few dark archways, the servant halted at rather a loftier door than is usually seen in Eastern dwellings, and we were here met by a half-a-dozen black slaves, who conducted us up several flights of gloomy stone steps, and through as many walled courts, into a spacious apartment, where a perfectly Arabian right-entertainment soon presented itself. On the divan, which extended all around the room, were gracefully lolling about a hundred Turkish ladies, of the *elite* of Jerusalem, each one sipping at an exquisite little finjan of coffee or smoking a chibouque, gilded and mounted with amber mouth-piece. Several dancing women were moving in undulating, and, but for their trailing robes and trousers, even graceful steps, in the middle of the floor, rattling little bells placed on the forefinger and thumb of each hand as they danced, while two or three more sat on a rug playing the tamborine, and a red morocco drum like instrument, producing anything but music. On our entrance, each one politely saluted us in Oriental style, and we were again welcomed by the only daughter of the Bash-Castil, who, for having performed the meritorious act of a pilgrimage to Mecca, is looked up to with the most profound awe and respect, and is considered as a re-

ligious prodigy. Her dress I noticed as extremely chaste and simple, in contrast with the gorgeous costume and profusion of jewelry worn by the others. It consisted merely of white merino trowsers, and tunic spangled with small specks of gold, a light gauze turban, and the usual yellow slippers; her hands wanting the almost indispensable henna, with which those of the rest were dyed in curious and fantastic figures. We were not long seated before the everlasting finjan of piping-hot coffee was served, which we swallowed down philosophically, notwithstanding we knew, from sad experience, that a burnt tongue would be the inevitable consequence. The loud peal of muerrim was soon heard calling "the faithful" to prayers, and several of the elderly ladies, after washing their hands and feet, immediately commenced their various bowings and kneelings, in the Mohammedan prayer; the dancing, singing, tamborine music and clapping of hands going on during the whole time. Prayers being over, a stool inlaid with pearl was set before us, on which was placed a large round copper tray, filled with a great variety of little salmagundi dishes, around which the „pilgrim," several of the ladies, and ourselves, squatted *a la* Turk, to partake, while the rest did full justice, no doubt, to other tables in an adjoining apartment. A napkin, fringed with gold, was handed to each, and we, being Franks, were allowed the luxury of a coarse wooden spoon. The others, *sans* knives, *sans* forks and *sans* spoons, as a matter of course ate with their hands, and it was curious, to say the least of it, to see their jeweled and henna-dyed fingers dabbling into a greasy dish of rice, and, with the greatest nonchalance, cramming their mouths to an extent almost incredible! The dishes, notwitstanding their excessive richness, were quite palatable; one consisting of paste, composed of gum arabic, sugar, and a variety of nuts, was extremely pleasant. Another rich repast was served, when the muerrim again cried at 4 o'clock, P. M., after which I noticed each one equipping herself in her white sheet and yellow boots, and on inquiring the reason of such a bustle, found that they were all going in a procession to Neli Dand, the residence of the bride, to conduct her from thence, by torch-light, back to the dwelling of her future husband; one of the ladies offering to lead me by the hand the whole way, if I would only accompany them; to which kind proposition I readily assented, and soon found myself in the midst of a long string of ghostly white sheets, winding through the innumerable dark alleys and archways of the Jewish quarter. The Pilgrim, being in delicate health, rode a horse splendidly caparisoned, and led the train. Nelli Dand, (the tomb of David, which is just outside of Zion gate,) was at last reached by the procession, and we were conducted into a large upper apartment, where, on a raised throne, the bride sat like a statue, completely enveloped in a large red sheet. An altar with silver censers, fuming with incense, and tall candlesticks, ornamented with gilt leaves, stood in front of her, while a sheathed sword hung over her head.

Soon after we entered, coffee, chibouques and sherbet, were handed, and we were sprinkled with rose-water, and fumed with incense. The women kept up a constant clapping of hands, and shrill singing, or rather screaming, about the "arroos," (bride,) until dark, when, fortunately for my aching head, at the approach of thirty or forty of their lords and masters, they ceased. In the midst of this train the bridegroom walked under a canopy accompanied by torch-bearers, and a fantastically dressed clown. On their arrival, the little groom was led up stairs to the bride, whose veil he raised, and suddenly extinguished the only lighted candle, afterwards making a mock endeavor to re-light it. In total darkness the whole company, bride, groom, and all, rushed down stairs. The little pair were plac-

ed under the canopy, the torches were lighted, and amid the shrill screaming of the women, the beating of the tamborine, and a large kind of tom-tom instrument, accompanied by the blowing of a loud whistle, the procession again moved on, the torch-bearers and clown leading a long string of turbans, and the canopy next, two or three hundred white sheets following on behind. At last they halted at the door of the Bash-Castil's house. The bride and groom were conducted into separate apartments, where each was gorgeously attired. The bride in a perfect blaze of gold and jewels, and cloth of gold, with a gilded mitre placed on her head, covered with diamond stars and crescents. Her hands, face and feet, which before had been dyed with henna, were stuck over in curious figures, with gold foil; her eyebrows and eyelids stained with kohl, and a gauze veil spangled with gold, thrown over the whole. She was then set on a raised throne, her hands placed on her knees, her eyes closed, cautioned not to move, while a slave held a drawn sword over her head. She was a little wax-doll like creature, of ten years of age, and rigged up as she was, looked as much unlike a human being as possible. The little groom, (twelve years of age,) was, in the meantime, equipped in royal purple and ermine, and with his eyes also closed, placed on a small wooden throne, at the upper end of a spacious court, over which a large tent was erected for the occasion. One or two women danced before him, with a tall wax candle in each hand, while a few crusts of bread were burned under his nose. The bride was now conducted to the middle of the court, two attendants supporting her train, a slave bearing the sword before her, and she bowing her head slowly from side to side, holding her hands before her face. Here the groom met her, again drew aside her veil, and the august little pair were together led back to the throne.

The "pilgrim" made way through the crowd with a chair, and placed it directly in front of the little couple for me to sketch them, exclaiming to the people to make way for the "lint el Hakim!" (daughter of the doctor). During all these quaint and unmeaning ceremonies, the women kept up a constant clapping of hands, beating of tamborines, and loud, shrill screaming, about the "aroos and arees," (bride and groom), whose noisy nuptials, we now had the extreme satisfaction of hearing, were completed. Suffice it to say, that with a slight headache and terrific roaring in the ears, we returned home, about 9 o'clock at night, notwithstanding the earnest entreaties of the ladies to remain all night, and partake of two or three more suppers.

At a Jewish wedding I attended some time since, the ceremonies were quite similar to, but much more unmeaning and complex than these. The little Jewish couple, (the groom about thirteen years of age, and the bride eleven,) sat under a canopy of brocade gold, and on a much loftier and more splendid throne than that of the Turkish pair, and the little groom, in lieu of extinguishing a light, dashed to pieces a goblet of wine at his feet. The ceremonies of these Oriental weddings, although sadly altered, still remind one very much of those spoken of in the Bible.

As a letter from father will accompany these lines, I need say nothing about the mission, as he will doubtless apprise you of every matter of interest connected with it. Believe me, dear sir,

Yours most sincerely, S. M. BARCLAY.

Human foresight often leaves its possessor only a choice of evils.

WHERE IS YOUR POST OFFICE?

We inserted a short article on "stopping papers" in the present number. Since the form was made up, a copy of the April number was returned from some office, with the following written on the inside of the wrapper:

"Please discontinue the *Evangelist*. I sent the communication (what sort of a communication—Ed.) some time since, but I suppose you did not receive it. Yours respectfully, * * *"

Now, reader, you have the whole, with the exception of the name, which we suppress. And can you tell from it whether the writer lives in California, Canada, or New York? We have no less than four mail-books the present year—all pretty well filled—and we know not in which one of them to find this persons name. Nor do we know whether or not "all arrearages are paid;" consequently the paper must be continued, for the present, at least.

We much fear that President Pierce has been sadly imposed on, and appointed a goodly number of Postmasters, whose stupidity disqualify them from filling the office as it should be. If they were smart enough to fill the office, they would know better than to return papers without informing the publisher what P. O. they were returned from.

The postal law makes it the duty of Postmasters (see 49 p. Rules and Regulations of the Department,) to *write* to publishers, in all cases where papers are not taken out of the office, giving the reasons, if known. (These letters the law says shall be franked, but we have, in three instances, been taxed with postage by verdant Postmasters. They had better not violate the law a second time, if they do not wish to be reported to the Department.)

It is quite refreshing to know that there are many excellent officers among the present set of Postmasters, who spare no pains to please; but then there are others who are either great *greeneys*, or else of a vicious, lazy disposition. D. B.

Romanism.—The Rev. P. Mason, City Missionary in Boston, stated as a fact, that a few days since, on visiting the House of Correction in South Boston, out of forty-eight boys confined there for crime, but two were from under Protestant influence; the remaining thirty-eight were Roman Catholics.

What a Dying Man said to his Friend.

Lavater mentions the last visit he paid to his most intimate friend. All present having left the room, the dying man said, "Let me tell you in a few words that I have not led the life of a Christian.

"I have not been a hypocrite—not what the world calls a hypocrite—but I have not been a Christian. And I trust you will thank me in the next world for this wound I must inflict on your heart.

"*We have not been Christian friends.* The love of Jesus has not dwelt in us. Our friendship was not founded on Him. How many hundred hours of our short life have we killed by useless conversation, with plans of ambition! What the world calls noble ambition is abominable in the sight of God; an ever-destroying poison to the soul; a bane to all virtue; a hell to the heart which perceives it is at the gates of death, which begins to be sensible of the eternity of God, of Christ's unspeakable majesty, and His incomparable humility. O! my friend! that passion has caused me a thousand burning tears of untterable grief. Unspeakably have I been afflicted by every impulse of that monster, now I am on the brink of eternity! O! how Heavenly true are those words of my Savior, 'Whosoever shall exalt himself shall be abased!' Jesus Christ was humility itself. It is enough that the disciple be as his Lord. O! friend! Heaven and Earth shall pass away, but not the words of Christ. How my best actions dwindle away on the brink of the grave! How horribly are my faults and foibles, which I formerly thought *little*, towering up! Alas, how little do we know ourselves, though the bustle of life be ever so gentle! O! how dreadful is the stillness of death! how terrible the heavy load of our own heart! Creator! Father! what name shall I give to thy mercy, which will forgive forever those enormous acts of thoughtlessness; and destroy, through Jesus Christ, all the bad consequences they produced to me and others! THOU ART—YES! THOU ART—LOVE."—*Exchange.*

The Karen Bible Completed.

The gratifying intelligence is received that this great achievement is consummated. The Karens, who thirty years ago were an unknown people, without a written language, degraded and oppressed, are now brought in large numbers under the instruction of Christianity, and several thousands of them are consistent and reputable members of Christian Churches. They have the germs of a literature, and are rising in the scale of civilization. To all they have hitherto received from Christian missions, is now added the incomparable blessing of a complete Bible in their own tongue, the fruit of the ripe scholarship and indefatigable industry of that veteran missionary, the Rev. Francis Mason, D. D. May it please God to spare him long to behold the blessed fruits of this, his great life-work.—*New York Recorder.*

PROF. TURNER'S LETTER.

JACKSONVILLE, ILL., April 3, 1854.

REV. D. P. HENDERSON—*Dear Sir*—On my return from the North, after an unusual absence, I found your esteemed favor of Jan. 18 on hand for some weeks.

I am happy to hear from you again, and also from our old friend J. T. Jones, Esq. It revives old associations, and reminds me of the respect and esteem which you both won from a large circle of friends in this place in days of yore, among whom, as you well know, I have ever claimed a place.

I rejoice in your success with your new University, and especially in the practical wisdom of the plan which you propose to pursue.

You will see by the accompanying report of the Illinois Industrial League, that we adopt substantially the same leading principles, as regards concentration of resources, in our efforts, which you propose for yours.

CONCENTRATION—that is the true watch-word, in my humble opinion, for all American Universities in the present age, in opposition to that miserable dispersion of resources, which has been the bane and the ruin of so many Educational enterprises. This is a fast age, and a rail road age. If you will but launch your noble steamships, full rigged and well manned, courting the sun light and defying the storm, others will soon dig out all the canoes and barges and smaller craft needed to carry the cargo on board.

Begin at the other end, divide and disperse your resources, and all your miserable and unsightly craft must lie rotting and useless upon the shores, or attempt to do what neither God or Nature will ever let them do. But both your Universities and your steamships must be *well* rigged and well manned. A naked and unsightly hulk can never cross the oceans, either of Commerce or of Truth. This costs money—and money can be had only by concentration of effort.

There are some miserable quacks in Education, who can not either perceive or profit by this plain principle. They want a University in every county, or even more. This is the same sort of wisdom that would require a State capitol on every corner lot, or a naval armanent in every mill-pond.

One great Sovereign, like the Emperor of all the Russias, can com-

mand money enough to do great things by himself alone: but we Western farmers and working men must be content to put a GREAT MANY of our heads and our purses together when we would do a great thing—(and the founding of an University worthy of the name is a great thing even for a Monarch)—and if we do thus wisely we can beat in practice even the Czar himself. But if not, we shall most miserably fail, as so many others have done before us.

Again, this bringing University Education to every man's door, by erecting there such an Institution, is, in this age of rail roads, sheer nonsense; the same sort of folly that it would be to attempt to cart or ship Western potatoes to the starving Irish, instead of bringing the Irish to the potatoes, and the prairies too. Get your store house of intellectual food at Canton well filled, and my word for it, our starving prairie boys will contrive to get at it, with rail road speed too, whether 5 or 50 or 500 miles distant; while at the same time they would shun half a dozen empty stalls nearer by as they would a grave yard.

For these and similar reasons I highly approve of your plan, also favored by the State meetings of Illinois and Iowa, of concentrating all the efforts of the three States at first, upon one University located as yours is, rather than to attempt the practical impossibility of erecting three Universities instead of one. The only doubt is whether you are all together strong enough for the effort. I should hope it would prove so from present encouragement. But that there is not strength enough for more than one such effort is perfectly plain; and I rejoice as the friend of general Education, that you and your friends have had the wisdom given you, both to perceive and act upon the fact. As many would view it, I say this against all my own personal interests. For an attempt to build up another University in this State, or in this town, as some have proposed, would evidently tend to increase the business here, and the value of my property, as well as that of my friends. But still I would much rather see one good strong University in Canton, than two weak, and therefore worthless ones, one there and the other here. By all means, therefore, adhere to your policy, and make one good one there first; then if another is needed here or elsewhere, take hold with us and make this too; but do not attempt to cut three coats apiece for all our prairie boys, out of cloth hardly sufficient to make them one. A population of much less than 100,000 never did and never will build a University worthy of the name, and it is foolish for them to try.

I approve also of the Female Department and the general benevolent character of your plan; and am rejoiced that the enterprise has fallen into so good hands, and is so prosperously conducted. I can not but hope and believe that great success will crown your truly laudable efforts.

I shall be happy to see you and confer with you face to face on this great subject at any future time.

In haste, yours truly, J. B. TURNER.

REPLY OF D. P. H.

PROF. J. B. TURNER—*Esteemed Sir*—I snatched the earliest opportunity to acknowledge the receipt of your very welcome and interesting Epistle, which has been perused again and again. I am sorry that you have not received the *Evangelist* regularly, as we have devoted much of our space to the great subject of education, a subject, on which you have bestowed much thought and labor for many years.

I am now in receipt of the "*Report of the Illinois Industrial League*," in which, I find that we have substantially adopted "*the same leading principles as regards concentration of resources in our efforts.*" I trust that your views, so clearly set forth, and forcibly illustrated in your letter will do great good. In theory, all admit that *concentration* is of the utmost importance, in carrying out any great enterprize. Hence, in building rail roads, the concentration of the intellectual and pecuniary resources of a large number, are absolutely *indispensable* to the accomplishment of those important and useful works. When the masses are required to aid in any great work, *concentrated* effort *must* be obtained to guarantee success.

While Steamers on the Ocean, on our rivers and on our roads, are accumulating with such rapidity, it occurs to my mind, that a moment's reflection will satisfy the most skeptical, that it is our *imperative duty*, to prepare educated men to keep up with the rapid improvements which are increasing with rail road speed.

To build and endow Institutions of learning suited to our wants, a large amount of money is required. To raise money, it requires *concentration* of effort, *concentration* of means, and it seems to me, that every true Patriot, Philanthropist and Christian would rejoice to see Institutions of learning going up in every part of our great country. The *narrow*, *contracted*, *selfish*, *spirit* entertained by some, that Literary Institutions are necessarily antagonistical, unless within some certain geographical circles, either of *terra firma*, politics or religion, is better suited to the days of Cotton Mather and New England Witchcraft, than to the advancing march of the nineteenth century.

We need Universities adapted to the wants of the laboring classes, as well as for those who design entering into some one of the professions, and the energies of your mind, with your long experience, I trust, will ultimately gather to your standard the Legislative wisdom and patronage of Illinois. I hope to live long enough to see *Christian University*

amply endowed. I also hope that your great "*Industrial University*" designed especially for the working classes may speedily, *concentrate* the strength of the nation, and that its walls and spire may ascend, to meet the Sun in his rising, and that his departing rays may linger and play upon its summit. I shall be pleased to hear from you often.

Sincerely your friend, D. PAT. HENDERSON.

ELDER S. WILKINSON.

Eld. Spottswood Wilkinson was a member of the Christian Church for about 30 years. So soon as the principles of the current Reformation were presented to him, he embraced them with all his heart. In 1829 and '30, he resided in Cadiz, Trigg county, Kentucky. Being the only Disciple then in Cadiz, by his piety, intelligence and zeal in the cause of his Master, a most excellent and large congregation was formed there by Isaiah Boone and Wm. Davenport. His great benevolence, springing from a heart wholly consecrated to God and the Redeemer's Kingdom, gave him a popularity with the Church and the world such as few men attain to in this life. He was the uncle of Bro. Geo. Street, one of Kentucky's best and most devoted proclaimers. Through Bro. Wilkinson,s efforts his mind received its first bias in favor of the truth as it is in Jesus.

The foregoing brief history of Bro. Wilkinson was kindly furnished by Bro. Wm. Davenport, with whom he was on the most intimate terms for many years. D. P. H.

CHURCH NEWS.

Bro. Bates—We had quite an interesting meeting here this month. Bro. Elgin came the first day, (Friday,) commenced a meeting and continued till Wednesday, and then visited the little congregation at Elm Grove. He then returned to this place where he has labored ever since. Some have been baptized, among which is a cousin of mine.

M. S. TRULLINGER.

Drakesville, Iowa, February 14th, 1854.

Bro. Bates—The good cause is progressing here although the country is

new. Our Church numbers about 70 members. We have had some 20 additions the last fall. There is but one evangelist (Dr. N. O. Polly,) for some 8 Churches. If some of our preaching brethren would come this way they would be well sustained. Our house has been occupied by the Baptists one Lord's day in each month for some three years. During that time we have had about 40 additions, while the Baptists have had 1 by immersion and 3 or 4 by letter. A. M. LAVENDER,

Dallas county, Texas, March 8, 1854.

Bro. Bates—The Christian congregation at this place is on the increase. During Bro. Elgin's last visit, including the 2nd Lord's day in this month, there were 3 immersions. J. W. DEUPREE.

Davis county, Iowa, March 19, 1854.

Bro. Bates—The cause of the Lord is gaining ground here, and the call for laborers to labor in the vineyard of the Lord is great. I am still engaged in farming, but preach on Lord's days. J. C. REED.

Mahaska county, Iowa, March 28th, 1854.

Bro. Bates—Since my last to you there have been added to the Christian Church as follows: In Clark county, Mo., by immersion 1; at Vernon, in this county, 1; Black Hawk, 1— besides these some were added by letter. I don't think I informed you of four that I immersed in Clark county, Mo. last October. Could the necessary help be obtained, much good might be done within the bounds of my labors. Members of other denominations seem ready to hear and receive the truth. S. KNIGHT.

Van Buren county, Iowa, March 29, 1854.

Bros. Bates & Henderson—I closed a meeting at Freedom, in this county, with 14 additions—ten of which by confession and immersion. The brethren were greatly refreshed. When the meeting closed—which was on the 12th inst.—the prospect was good for a number more; but in consequence of being unwell, I had to close it. On the succeeding Lord's day I met a large concourse at Wellington (where I attend once a month,) and had 7 additions. On last Lord's day I visited a flourishing Church in Jackson county, about 9 miles North-west of my residence—where I also speak once a month—delivered two discourses on the same day and had one worthy person unite.

JAMES A. McHATTON.

Lafayette county, Missouri, March 29, 1854.

Bro. Bates—I wish to announce to the readers of the *Evangelist* that Dr. J. W. Cox and A. H. F. Payne held a meeting at this place, at which 3 persons confessed the Lord and were baptised in His name.

JEROME FRANKLIN.

Smithville, Mo., April 1, 1854.

Bro. Bates—I preached but little the past winter, but that little was at-

tended with some success. I took the confession of 5 promising young men.

W. BOOZ.

St. Mary's, Ill., April 4, 1854.

Bro. Bates—Bro. Williams has been laboring in this part of the vineyard a few weeks, the result of which has been 11 additions to the congregation at Old Man's Creek, and 9 at English River. The prospect ahead is still bright. The congregations, also, have been much edified and encouraged.

S. H. BONHAM.

Johnson county, Iowa, April 13, 1854.

Bro. Bates—The good cause is beginning to look up a little in this vicinity. Bro. A. Johnson held a meeting here, commencing Thursday before the 4th Lord's day in February, which lasted two weeks. 14 were added to the congregation. The prospects are favorable for much good being done here by a proper effort. We meet every first day to celebrate the death of Christ, and our Sunday School is in a prosperous condition.

J. B. ROYAL.

Vermont, Ill., April 15, 1854.

Bro. Bates—Brethren J. Creath and D. P. Henderson are holding a meeting at this place. There were 6 immersions to-day, and the meeting still continued.

R. O. WARINNER.

Bloomington, Ill., April 18, 1854.

[The above meeting closed with 16 additions.—D. B.]

Bros. Bates & Henderson—The congregation at this place was organised near three years ago, with 19 members. The evangelists in attendance at that time were Bros. Wm. Morrow and Wm. Ryan. Bro. W. P. Bowles has preached occasionally since our organization, but Bro. Morrow has been our regular preacher. There have been additions to the congregation, from time to time, till we now number between 50 and 60.

W. KARR.

De Witt county, Ill., April 14, 1854.

Bros. Bates & Henderson—The Church at this place is in a prosperous condition. Bro. A. H. F. Payne is our regular preacher for this year. On last Lord's day there were 3 additions to the Church.

PRESTON AKER.

Smithville, Mo. April 24, 1854.

Bro. Bates—You are aware of the visit made us by Bros. Henderson and Jones a short time since. We continued the meeting a few evenings after they left. It resulted in 18 additions.

JOSHUA SWALLOW.

Burlington, Iowa, April 25, 1854.

EDITORS' TABLE.

☞ The letter from Jerusalem found in this paper, should have been credited to the *Christian Age*. "Description of a Turkish Wedding," has been on hand some months, and we now insert it by special request.

☞ The prospects for the *Evangelist* are still pretty fair, though we should not object to having them fairer. The largest number of subscribers received any *one* day since our last, was 56. But, then, *lifetime subscribers* are getting so thick on our books that we confess we feel no fears that the *Evangelist* "will go down soon!" Many of the friends of Christianity have responded to our call to increase our circulation; and when they can not readily (on account of being in places which have been thoroughly canvassed,) obtain at least one more, they order a copy sent to some friend or poor widow, at their own expense. Doubtless they will be blessed for the deed. If each one of our patrons would do likewise, it would greatly strengthen our hands to carry on the work, and they might have the consolation of knowing that through their means the eyes of some relative or friend had been opened to the Truth.

☞ Bro. J. March, near Sand Hill, Scotland county, Mo., requests traveling preachers to call on him and hold meetings, and thinks the prospect is good in that vicinity for many additions to the Church.

☞ It appears that some Postmasters charge our patrons more postage than the rates named on the first page of cover. The late postal law fixes the rates, and if any Postmaster charges more, he is liable to a heavy fine if the case is properly reported to the Department or Mail Agent.

☞ Occasionally we receive money from distant places which is uncurrent here, and we are forced to return it. *Individual* Banking establishments in distant States, do not pass well far from home.

Eld. W. H. Wyckoff, Corresponding Secretary of the American Bible Union, informs us that he can not tell what time the revised editions of the Scriptures will be ready for the market He says the revisors say the work is so much greater than they expected that they found it impossible to fill their contract *as to time*. He adds, that the Board of officers will make every effort to urge on the work. Much as we desire to possess a copy of the work, yet we will try and wait patiently, and let the revisors have ample time to correct wherever correction is necessary. We'll keep our readers posted in regard to the progress of the work.

☞ Bro. A. D. Fillmore failed to visit us according to promise. He met with some detentions on the way, and was afterwards prevailed on to instruct a class in music, aud by that time he would have to return home. He promises to visit Iowa next fall without fail. He is now engaged getting up a Tune Book, as recommended in the *Harbinger*, suited to all the Hymns in our Hymn Book, and requests all the singing brethren to send in any tunes and suggestions that may be apposite. Bro. Fillmore is known far and wide as an author and a teacher of music.

☞ We acknowledge the receipt of a Report of the deaf and Dumb Asylum, Danville, Ky. This Institution appears to be in a very flourishing condition; and since the utility of such Institutions is no longer problematical, we trust that a sufficient number will be erected, in suitable places, to accommodate all of this unfortunate class.

☞ The reports from the State and District Conventions of the Churches in Ohio, have also been received. From these, we should conclude that there were from 20 to 23,000 brethren in that State.

☞ A large number of worthless publications, filled with the so-called "light literature," mostly marked with a "Please notice," have found their way from time to time to our *sanctum*. As we know the publishers would not thank us for such a notice as we should feel bound to give—if we notice at all—we will let them pass for the present.

☞ Ten numbers—in one package—of the BIBLE INDEX, a monthly of 16 pages, published at Buffalo, New York, has been received at this office. The editor, J. Stevens, judging from the work before us, is a pretty fair scholar, and possessed of considerable writing talent. He will, we presume, make the *Index* a useful paper.

☞ THE SOWER, a weekly sheet, published at Pittsburg, Pa., W. W. Eaton, Editor; C. L. Loos and —— Pettigrew, assistants, has also been received. Brethren Eaton and Loos are both well known as scholars and writers, and, therefore, to say the numbers of the *Sower* come filled with well written articles is wholly useless. Terms, $1,50 a year.

☞ **The Cave of Machpelah,** and other Poems, by James Challen, has been ready for the market a month or two. The notices of the press, generally, are very favorable —indeed, more so than usual for such works, and we doubt not but the lovers of pure literature will find this book quite a treat. Address J. Challen, Philadelphia, Pa.

☞ **National Temperance Songster,** by S. W. Leonard and Rev. J. Young, is now on our table. The book contains some 250 pages of Tunes and Songs. The Songs appear well adapted to the use designed, and the long experience of S. W. L. as an author and teacher of music, qualifies him to get up a good work. The copy before us is well printed and handsomely bound. See advertisement on cover. D. B.

OBITUARY.

My wife's brother, TURNER F. J. McCUBBIN, died on the morning of the 14th of February, in full hope of a blessed immortality. Before he died he called his friends around him, and addressed them suitably to their several positions, and with great knowledge for one of his age. He was in his 17th year. W. BOOZ.

St. Marys, Illinois, April 4, 1854.

BRO. BATES—This will inform you of truly a sad accident, which occurred in our midst recently. On the 4th instant the eldest son of Elder MORVIN BAKER of this place, was riding upon the hinder part of a loaded wagon, and the horses jumping suddenly, he was thrown from the wagon and received a mortal wound. He was struck by the wheel about the short ribs, and then fell on the ground upon his back. He got up and walked to the house without assistance, but he grew worse, and finally died about half past 12 in the night, some twelve hours after falling. The physicians thought that his bladder was bursted, which made death certain. His name was FREDERICK L. BAKER. He was a boy of much promise, 12 years old the 10th day of February last. This is truly a great affliction to his parents and friends, and a warning to all, of the uncertainty of life. How often, when we are least expecting it, some accident befalls us! And how very careful should we be to be at all times prepared for an exit from Time! Let us remember that He can't come to us, and so live that we may go to Him!

Your brother in Christ, P. H. MURPHY.

Henderson, Knox county, Ill., April 14th, 1854.

It becomes my duty to record the death of our aged and beloved brother, JOHN MILLER, who departed this life on the 8th instant, in the triumphs of faith. He bore his protracted illness with Christian fortitude and patience. His sufferings were caused by a *cancer* on the face. But they are over now, and he rests in peace.

ALEX. DAVIDSON.

Monmouth, Ill, April 15th, 1854.

Died in this place, of cholera, on the fourth Lord's day, inst., at 10 o'clock A. M., Bro. SPOTTSWOOD WILKINSON, of Tennessee, after an illness of about 10 hours. Bro. Wilkinson was a Christian gentleman in the full acceptation of the term. He leaves a wife and eight children to mourn their loss; and the Church is deprived of one of its most useful members.

The deceased was at St. Louis on business, and hearing that brethren Creath and Henderson were holding a meeting here, came up on Saturday, and died in about 24 hours.

R. O. WARINNER.

Bloomington, Ill., April 24, 1854.

THE

CHRISTIAN EVANGELIST.

VOL. V. FORT MADISON, IOWA, JULY, 1854. NO. 7.

ROMANISM AND PROTESTANTISM—No. 6.

In Revelation, IX chapter, from 1st to 12th verse, we have from the the Spirit of God a most awful and terrific description of locusts and scorpions, and of the devastations that followed in their train. I ask the reader to turn to the verses and read them. The following account of the migratory locust is extracted from Bingley's Animal Biography:

"Syria, Egypt and Persia, and almost all the South of Asia, are subject to a calamity almost as dreadful as volcanoes and earthquakes are to other countries, in being ravaged by those clouds of locusts, so often mentioned by travelers. The quantity of these insects is incredible to those who have not witnessed their astonishing numbers; the whole earth is covered with them for the space of several leagues. The noise they make in browsing on trees and herbage may be heard at a great distance, and somewhat resembles an army foraging in secret. The Tartars themselves are a less destructive enemy than these animals. One would imagine wherever they have been seen, that fire had followed their progress. Wherever their myriads spread, the verdure of the country disappears, as if a curtain had been removed; trees and plants are stript of their leaves, and are reduced to their naked boughs and stems, so that the dreary image of winter succeeds, almost in an instant, to the rich scenery of the spring. When these clouds of locusts take their flight, the heavens may sometimes literally be said to be obscured by them.

"Happily this calamity is not frequently repeated, for it is the inevitable forerunner of famine. The inhabitants of Syria have remarked, that locusts are always increased by two mild winters, and that they constantly come from the desert of Arabia. The annals of most hot countries are filled with accounts of the devastations occasioned by locusts. We are told nearly as much damage is done by what they touch as by what they devour. Their bite is thought to contaminate the plants, and either to destroy or greatly to weaken their vegetation. To use the expression of the husbandman, they burn whatever they touch; and in some countries they leave the marks of

their devastation three or four years afterwards. When dead they infect the air in such a manner that the stench is frequently insupportable."

Orosius tells us, that in the year of the world 3800, Africa was infested with a multitude of locusts. After having eaten up every thing green, they flew off and were drowned in the sea, where they caused such a stench as could not have been equalled by the putrifying carcasses of a hundred thousand men. The land before them is as the Garden of Eden, behind them it is as a wilderness, as if it had been laid waste by a fire.

See a description of their ravages by the Prophet Joel, 2d chapter. The locusts were one of the plagues of Egypt, Ex. x: 12, 15. Their numerous swarms, like a succession of clouds, some times extend a mile in length and half as much in breadth, darken the horizon and intercept the light of the sun. These locusts formed a part of the food of John the Immerser.—Mark i: 6.

What lessons did the Spirit of God intend to teach in these symbols in the IX chapter of Revelation? Do these symbols refer to Mahomet, or to the anti-Christ, the kingdom of the Romish Clergy? Most assuredly to anti-Christianity—the sealing in the forehead, the sealed and the unsealed prove that it refers to the Christian profession, and not to Mahometanism. If I had time and space I have reasons to offer why these symbols can not apply to Mahomet, but to Romanism. The greatest heretics the world ever saw are the Catholic Clergy. The vilest corruption of Christianity that ever appeared is to be found in that sink of iniquity, the holy, Roman, Apostolic Church, as she impiously and falsely calls herself. For a description of the locusts and their destructive character, see Joel i: 5, 6, 7—from whence the imagery is taken to describe the kingdom of the Clergy, chapter ii: 1 to 11.

Here we have the original from which the Prophet drew the hieroglyphical language of the fifth trumpet in Revelation IX chapter. Let us collect its leading characteristic features into one point. *Their shapes were like horses prepared to battle; faces as men; hair as the hair of women; teeth as of lions; breastplates as breastplates of iron; wings sounding as the sounding of chariots of many horses running to battle; and tails like scorpions, with stings in their tails; for the torment inflicted by them is as the torment of a scorpion, when he stings a man.* This beggars all description. It exhibits a strange composition of the greatest violence united to the most consummate deceit; of grandeur and baseness; of effeminacy and obstinate hardiness; of tenderness joined with fiereceness and cruelty the most terrible; a monstrous mixture of contrary qualities. Of what could all this stand as the type; the symbol; hieroglyphical repre-

sentation? I answer, the Holy Apostolical Court of the Inqisition. A court to punish all who are guilty of the enormous crime of thinking differently from the mother of abominations. Millions of our fellow creatures have been tortured to death by this infernal engine. Never were two systems more diametrically opposed to each other in their spirit, their maxims and their effects, than Primitive Christianity and that of Rome; nor do Heaven and Hell, Christ and the Devil, present to our view a more glaring contrast. The cunning, artful inquisitor, trying to fix a charge of heresy on the prisoner, first fawns, then he frowns; now soothes, then looks dark and angry; sometimes pretends to pity and pray; at other times insults and bullies, and talks of racks, flames and the damnation of Hell. One while he lays his hand on his heart and sheds crocodile tears; and protests he desires not the death of the sinner, but that he would turn and live; and all that he *can do*, he will do for the poor imprisoned heretic. Anon he discovers himself as deaf as a rack, false as the wind, and cruel as the poison of asps.

This is a true picture of the Papacy; a delusion, a falsehood—it issued out of the bottomless pit, and it leads to the same infernal regions. Look at it you that send your sons and daughters to their schools. The more closely we consider these locusts as symbols of the anti-Christian Clergy, the more we shall be struck with its aptness. In the locust we have an insect that can either *crawl or fly*, as its necessities may require; an insect remarkable for its voraciousness and destructive qualities; yet this crawling insect comes forth with *a golden crown upon its head:* a fit representation of a worm of the dust, inflated with pride, and arrogating to itself divine honors. What a heterogeneous mixture of discordant qualities; a compound of terrifying and alluring; of deceit and violence; delusion and persecution; hardiness and softness; deformity and baseness. Such a monstrous compound never before had a *fac-simile*, except in the Romish Clergy, and there it is found to perfection. Well may Catholicism be called purgatory, for it is the very next thing to hell to be enslaved and entangled in such a *mesh and net*. It is a system of *curses*—let him or the heretic be anathema, is at the end of almost every sentence in the decrees of the council of Trent, which sat 18 years to put the heresy of Luther down.

Let any man compare the moral and religious condition of these countries under the devastations of these locusts—such as Italy, Austria, Sardinia, France, Ireland, Spain and Mexico, with Great Britain and the United States—and he will be convinced of the voraciousness and devastations of these locusts. These countries are like burnt mountains compared with America. America is like the Garden of Eden, these countries are like a parched wilderness, like the deserts of Sahara, where these Jesuits have ravaged and foraged the people.

J. CREATH, JR.

A STRONG THEOLOGICAL TEAM IN ST. LOUIS.

DEAR SIR—In traveling over the country I occasionally see a number of the different political newspapers, and among others, the St. Louis *Republican* of January 10, fell into my hands the other day. My attention was drawn to a piece headed "Lectures, by the Editor." From this piece I gathered that Drs. Brownson, Rice, Dewey, Finney and McDowell had all been hitched to the sectarian car of isms. I also learned that Dr. Finney was the champion of Spiritual Rappingism, Dr. McDowell of anti-Jesuitism, Dr. Dewey of Unitarianism, Dr. Rice of Trinitarianism, and Dr. Brownson of Catholicism. I thought from the editor's remarks that this was one of the strongest and finest looking teams of isms hitched to the car of sectarianism that I had heard of for a long time. From the gaiety, caparisons, and fine appearance of these theological steeds, I should have feared to have been a passenger in this car. If they had taken fright the consequences must have been most disastrous to society; but fortunately they were hitched to different parts of the car, and thus they counteracted the efforts ef each other; they pulled against each other, and thus saved the car of sectarianism. As I did not see the team, I am unable to say how they were coupled, which one was under the saddle, which one was on the off side of the tongue of the wagon, which two before, and which was the lead-horse. I am also unable to describe the color of these steeds, or their forms, or their comparative strength, or speed. I am also unable to say how they were harnessed, snaffled, bitted and bridled; whether richly or meanly, or who was the charioteer I can not say; or which of them attracted the most attention, or which was the most unmanageable I can not say. I find one of these theological steeds thus delineated by William Hogan, Esq., in a work entitled "Popery as it was and as it is." He says, "Brownson is fresh from the anvil of Popery. To take that miserable man Brownson by the hand and raise him from a state of utter destitution, to which his own follies and imprudence reduced him, had in it much apparent philanthropy."—page 60, part 2. Every religious society shunned him as if the *brand* of Cain was upon him. Both theologians and politicians raised their hands against him, and pointed the finger of scorn at him. The changeling Brownson, unfortunate Brownson, why prostitute thyself to the base purposes of Popery? Like the great Mr. Shandy, he has been so long dancing his white bear forward, that he must soon commence dancing him back again. But Brownson will stick

to the Jesuit (Fenwick) as long as he gives him bread, and the Jesuit appreciates his value too highly not to supply him plentifully."—page 62, 93.

The Jesuit knows well that the little smattering of theology which Brownson possesses can be useful to him. It is of the German School. Brownson is no scholar; he has taken great pains to make himself acquainted with those Sequipidalia, or long legged words, which most mixed audiences mistake for learning. This is the man for me, says the Jesuit. The Infidel soon closed with the Jesuit. The Jesuit has made a bad *trade*, he is an unprincipled Infidel, and a kind of monomaniacal rhapsodist on subjects which he does not understand.—page 65. He is sent as a Popish missionary throughout the United States—now the Jackal of Popery in the United States. Consummate hypocrite.—page 78. His *insolence* is unequalled, his ignorance of history is *unpardonable:* this modern Esau. You contemptible cat's-paw of Popery. 80. The great changeling Brownson, &c. The mouthpiece of Popery, &c., &c.

As for Popery itself a man might as well look into the New Testament for Mahometanism as for the present system of the Papacy. We had as well expect to find the name Sultan as Pope in that book. One bone of contention is thus disposed of. As to the bone Tritinarianism and Unitarianism, the learned Mosheim thus speaks—vol. I: page 314, century IV: part ii: section 9:

"In the year 317 a new contention arose in Egypt, upon a subject of much higher importance, and with consequences of a yet more pernicious nature. The subject of this fatal controversy, which kindled such deplorable divisions throughout the Christian world, was the doctrine of three persons in the Godhead; a doctrine which, in the three preceding centuries, had happily escaped the vain curiosity of human researches, and had been left undefined and undetermined by any particular set of ideas. With respect to the mental relations of these persons to each other, and the nature of the distinction that subsists between them are matters that were hitherto neither disputed nor explained, and with respect to which the Church had consequently observed a profound silence."

Thus is the bone of contention between two of these theologians disposed of if we are to credit the facts stated above by the learned Mosheim. These two isms are as useless and as anti-Scriptural as the Papacy. I ask, What does any mortal know more upon this subject, since the dispute began in 317, than was known before it began? What new truth has been elicited by the 1500 hundred years' warfare? The part which God our father took in the redemption of man, is in the Old Testament; the part which our Savor took in the redemption of man, is in the four Gospels; the part which the Holy Spirit took in man's salvation is in the Book of the Acts of Apostles. Beyond the simple state-

ments in these books, neither men nor angels know any thing. During the three first ages of Christianity there was neither Catholic nor Protestant; neither Trinitarian nor Unitarian; no Episcopalians nor Presbyterians; no Methodists nor Baptists. These last named sects have all originated since the Lutheran reformation in April 19, 1529. These isms are as useless as a fifth wheel to a wagon. A man may believe any one of them and be damned, disbelieve them all and be saved. They are not the Gospel, nor any part of it. They are untaught questions. All of them together never saved a soul—they never will. They are as useless as Rappingism and Jesuitism. These opinions are the wine in the golden cup of the mother of abominations, which has intoxicated all nations—they are mad. These are the idols of these parties, and of the nations. It is the abuses of the simple Christianity of the New Testament, which has caused the Almighty to scourge the nations; it is these idols which have set all Europe in a blaze at the present time. Every sensible man ought to avoid all such idolatry. These isms are very appropriately coupled together; they are equally divine, equally nonsensical, equally mischievous; though not equal in age. The tree is known by its fruit.

What is the effect of these isms upon society? Just such as the editor states in his remarks upon these lectures. What are the fruits of Rappingism? Suicides in abundance, confinement in hospitals, infidelity in the Bible, apostasy, immorality. What are the fruits of Catholicism upon the human mind? Look at Spain, Portugal, France, Ireland, Mexico, and all the countries of Europe, from the sixth to the sixteenth century. If the fruit of Jesuitism be good, why have 33 civil governments thought it necessary to suppress it, for selfpreservation? What angel in Heaven could narrate half the evil which that oldest son of the Devil, the Pope, has done to Christianity and to mankind? The *Republican* please copy. Hoping that all isms may die, I subscribe myself yours, WILLIAM HOTCHENS.

Near the Grand Prairie.

Expenses of thought is the rarest prodigality, and to dare to live alone the rarest courage; since there are many who had rather meet their bitterest enemy in the field, than their own hearts in their closet. He that has no resources of mind, is more to be pitied than he who is in want of necessaries for the body; and to be obliged to beg our daily happiness from others, bespeaks a more lamentable poverty than that of him who begs his daily bread.—*Lacon.*

THE BAPTISTS, THE CHRISTIANS AND THE "CAMPBELLITES."

The word Baptist designates one who believes in God our Father, the Almighty Maker of Heaven and Earth; and in his Son Jesus Christ our Lord; and in the Holy Spirit, and who professes to repent of all his past sins; and is then immersed upon a profession of said faith, and repentance in the name of the Sacred Three. It is a generic term, or a general designation. There are various sorts of Baptists, such as Freewill Baptists, Open-Communion Baptists, Seventh-day Baptists, Separate Baptists, Calvinistic Baptists, the Six-Principles Baptists, the General Baptists, English Baptists, American Baptists, &c.—yet one and all of these different sorts of Baptists require faith and repentance previous to immersion. And it is faith and repentance *before baptism*, which distinguishes them from all other people, and not simply the action of immersion. Faith is the strongest feature in the kingdom of Christ, and not immersion. The word Christian is also a general designation. Hence we have National Christians, Nominal Christians, Genuine Christians, Eastern Christians, Western Christians, Greek Christians, Catholic Christians, Protestant Christians, Episcopalian and Presbyterian Christians, &c.

As the above named sorts of Baptists are different from each other, so do these different sorts of Christians differ from each other. There are those who have nothing of Christianity about them save the name. Jesus says in the Revelation, I know the blasphemy of those who say they are Jews and are not, but do lie, and are the synagogue of Satan. Paul speaks of *inward* and *outward* Jews. James speaking of oppressors, says, Do they not blaspheme that *worthy name by which you are called.* So there are some called Christians, that are the synagogue of Satan. There are *inward* and *outward* Christians—Christians in name and nothing more—they blaspheme that worthy name by which they are called. This sacred name is sadly abused when applied to such denominations or persons as are governed by the traditions and commandments of men who walk according to the course of this world; who pursue the lusts of the flesh, the lusts of the eye and the pride of life. We may say of all such as Christ said of the Jews of his day, You are of your father the Devil, and his lusts you do; and that they are under the dominion of the wicked one. No one can be a Christian, according to the New Testament, by country, birth or parentage—nor by sprinkling a few drops of water upon the forehead of an unconscious babe.

That chatechism is diabolical in its tendency, which teaches the child to say, that being sprinkled in my infancy, I was made a member of Christ, a child of God, and an heir of the kingdom of Heaven. No—truly this is a delusion. To be a Christian in the New Testament sense of the word, a person must believe in the Lord Jesus Christ, as he is held forth in the Sacred Scriptures, as the Word Incarnate; Immanuel; God with us; God manifest in the flesh, who came into the world to save sinners, that he died for our sins, and was buried, and arose from the dead the third day: we must forsake all sin, and hate sin, and flee from it as from the face of a serpent; we must receive Jesus Christ as our prophet to teach us; our priest to expiate our sins, to offer up our devotions, and to bless us. We must then be immersed into his name according to his direction, in Matthew xxviii: 19, 20—Acts ii: 38—Romans vi: 1 to 4—Gal. iii: 27. We must, in short, do all the commandments and ordinances in the New Testament. We must love the laws of Jesus Christ supremely, above gold, and we must obey all that he has commanded us to do. We must take up our cross and follow him; we must suffer with him; we must deny ourselves; we must count all things loss for the excellency of the knowledge of Christ Jesus our Lord. As a Jew differs from a Mahometan, and a Pagan from a Christian; and as a Papist differs from a Quaker, and a Methodist from a Presbyterian; so a Christian differs from all these sectarian names. A Roman Christian sounds as strange as an Italian American, German American, &c. If a man is an American, that is enough. If he is a Christian that is enough, let him say so, and let him neither be ashamed nor afraid to say so when asked what he is. When asked, are you a Christian, to answer no, I am a Catholic, and to suppose a Catholic and a Christian are the same being, is as great a mistake as to suppose that a horse and a house are the same thing, because they both begin with the letter h. As all sectarians differ from each other, so a Christian differs from all of them. The name Christian is derived from Christ; sectarian names are derived from persons, as Lutherans, Calvinists and Wesleyans; or from countries, as Romanists from Rome; Church of England from England; Church of Scotland from Scotland, &c.; or from their opinions, as Campbellite means one who believes in Campbell; that he is a great and good man, but who at the same time will not obey our Savior; he will do nothing the Lord tells him to do. A Christian is one who obeys our Savior—a Campbellite is one who believes in Campbell and obeys him. Our enemies are trying to stigmatize us as Campbellites; but we reply, we are not the followers of Campbell but of Christ; we were not immersed into Bro. Campbell's name, but the name of Christ; we do not believe, hope nor trust in Campbell for salvation, but in Jesus Christ. Bro. Camp-

bell is not our God nor Savior. But if we be asked whether with our heart and lips we profess and believe the New Testament, which through his instrumentality has been restored to light, we neither hesitate nor are we ashamed to be called Campbellites. In this sense we are Campbellites, and I hope will remain such as long as we live.

Bro. Campbell is not the mark that we run or shoot at, it is the precious Word of God. We neither affirm nor deny any thing because Bro. Campbell said so, but because God said so; because the Word of God does so teach, determine and conclude. We do not take Brother Campbell for an author that can not err; we think that he can and may err in certain points, but not in such as concern salvation or damnation; for, blessed be God, in all these both he and we do agree very well. We do not allow any thing because he said it, but because the Word of God does teach and sustain such a sentiment; because both reason and Scripture so declare.

We have never responded to the name Campbellite by any document put forth by ourselves. We have a right to call ourselves by Scripture names. The Baptists and some of the Protestants have done the following things: 1. The Papists have renounced the name Christian for that of Roman Catholic—Protestants have renounced the name Christian for sectarian names. 2. The Papists have made laws of their own, so have Protestants. 3. The papists have mysteries; on her forehead is written Mystery, Babylon; so have Protestants mysteries. 4. The Papists baptize infants, so do Protestants. The Papists have shed the blood of God's servants—in her was found the blood of 50,000,000 of Christians—40,000,000 did she butcher in 40 years' time, immediately succeeding the Lutheran reformation. God intends to make inquisition for this blood. These souls cry from under the altar, How long, O! Lord, holy and true, ere thou dost judge and avenge our blood upon those who dwell on the earth? Protestants have shed blood too, the blood of heretics. God says with a voice of thunder, come out of her, O! my people, and partake not of her sins, lest you partake of her plagues.—Revelation 18.

J. CREATH, JR.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in Heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth.—*N. Test.*

From the Christian Intelligencer.

JERUSALEM MISSION.

JERUSALEM, February 20th.

BRO. COLEMAN—*Dear sir*—It has not been long since I last wrote to you, but I fear you may not receive my letter, owing to the irregularity of the posts, at this critical state of affairs in the East.

The elements around are becoming very dark and squally, and the perpetration of a general outrage on the part of the Mohammedans, upon the persons of the Christian portion of the population of the city, is, by many, expected to occur during the coming festivities!

Had it not been for the timous interference of the Consuls and Effendes (Turkish Lords) about a month since, on Friday the Mohammedan Sabbath, the city of Jaffa, would soon have presented a scene of riot and blood-shed —the fanatic, superstitious Mohammedans having enmasse determined upon the destruction of the Christian portion of the citizens. Scenes similar to the above, I am informed have occurred in Nabloos and other large cities. The country is now, and has been for some time in a very disturbed state, being molested with numerous petty feuds, amongst the various tribes of Arabs around—several skirmishes having recently occurred quite near the city walls.

We are not in receipt of any very recent information respecting the Turko-Russian war—the latest intelligence being to the effect that signal victories had been achieved on either side, and the English, French and Turkish fleets had entered the Black sea for the purpose of destroying the Russian Navy, etc. Also an English paper of quite recent date, printed in Smyrna, states that an English steamer went up from Constantinople to Sebastapol, and demanded of the Russian fleet, two engineers—English subjects—and being told in reply that the Admiral was not there, and they knew nothing of the prisoners in question; she steamed back with a sketch of their fortifications, etc., and reported the affair to Her Majesty's Fleet, which immediately heaved anchor and set sail, and on being descried, the Czar's ships struck with terror, hoisted sail and bade adieu to the city, leaving it and its strong fortifications in the possession of the English!

I must tell you of a wonderful cave under Jerusalem. The Nases Effendi (a Church and State dignitary, only a few grades below the Pasha) while admiring the fine view from our terrace, not long since, remarked that the ancient Jerusalem was several strata below the superfices of the present city, and that it would be very interesting to explore the splendid subterranean remains of the gorgeous palaces of King David, Solomon, and the various monarchs of former times—could an entrance but be effected. And having had some intimations of the existence of an entrance to a very extensive cave near the Damascus gate (entirely unknown to Franks), we resolved upon its exploration, on the strength of the Nases's acquiescence.

Accordingly on Thursday last, father, John and I repaired thither, and after scratching and prying several hours with a "Jackson" cane, in vain endeavoring to open the mouth of the cavern, and finding there was no possibility of effecting an entrance in the open light of day, unperceived, (for though we had received permission of the chief authority, we never-

theless thought it best not to excite the suspicion of the canaille,) we concluded to return in the shades of the evening, resolving *to spend the night under Jerusalem in making a thorough exploration.*

Having provided ourselves with all requisites—such as candles. matches. compass, tape-line, paper and pencils—a little previous to the time of closing the gates of the city, we sallied out at different points—the better to avoid exciting suspicion, and rendezvoused at Jeremiah's pool, near to which we secreted ourselves within a wall inclosing the whited tomb of some departed Arab Shiekh, until the shades of darkness would allow us to approach unperceived, when we issued from our hiding place amid the screeching of owls, the whistling of hawks, and the chirping of nocturnal insects.

The mouth of the cavern being immeditely below the city wall, and the houses on Beretha, we proceeded very cautiously in the work of removing the dirt, mortar and stones; and after undermining and picking awhile, a hole was made; though scarcely large enough for us to worm our way through the ten foot wall, which a former Pasha caused to be made, fearing lest an army should enter and undermine the city.

On descending the inner side of the wall, we found our way apparently obstructed by an immense mound of soft dirt which the Pasha had also caused to be thrown in, the more effectually to close up the entrance; but after examining awhile, discovered that it had settled down in some places sufficiently to allow us to creep over it in stooping posture, which having accomplished, we found an impenetrably dark vista before us.

For some time we were almost overcome with feelings of awe and admiration (and I must say apprehension too, from the immense impending vaulted roof) and felt quite at a loss in which direction to move *in such a maze.*

At the Southern extremity there is a very deep and precipitous pit, in which we received a very salutary warning from the dead—a human skeleton said to be that of a man, who not being sufficiently supplied with lights, was precipitated headlong, and broke his neck, or rather his *skull,* judging from the state in which we found it. There is also near this pit a bowl out of solid rock about one and a half yards in diameter, and three fourths of a yard in depth, into which the percolating water exudes; but it was in vain that we tried to quench our thirst with water of such bitter, disagreeable taste—a little, however, was bottled for analysis. There is a contrast, and in many places very rapid descent from the entrance to the termination—the distance between which two points in nearly a *direct line,* is two hundred and fifty yards, and the cave is upwards of one thousand yards in circumference, supported by great numbers of natural pillars.

We noticed bats clinging to the ceiling in several places in patches varying from fifty to one hundred together, which flew away at our too near approach, and for some time continued to flit and scream around our heads. Numerous crosses marked on the wall, indicated that the Crusaders had been there, and a few Hebrew and Arabic inscriptions (though too much effaced to be deciphered) proved that the place was not unknown to the Jew and Arab. Indeed the manner in which the beautiful white solid lime stone rock was everywhere carved by the mason's rough chisel into irregular pillars, showed that this extensive cavern, though in part natural, was formerly used as the grand quarry of Jerusalem. Also from the close correspondence in the strata of rock in this cave, and the opposite hill we came to the conclusion that this cavern and the grotto of Jeremiah (two or

three hundred yards distant) formerly constituted one immense cave—the intermediate hill having been used for the construction of the wall, Temple, &c.

Water was everywhere dropping from the lofty ceiling—which had formed many small stalactites and stalagmites, some of them very pretty, but too fragile to be collected and preserved. There are many intricate meandering passages leading to immense halls as white as the driven snow, and supported by colossal pillars of irregular shape, some of them placed there by the hand of nature—others evidently left by the stone-quarrier to prevent the intumbling of the city. Such echoing, I never heard before!

We entered the cave at seven P. M., with the intention of passing the night in its dark recesses; but after making a plan, were so fatigued that we concluded that were we to yield to the influence of Somnus, the Rising Sun would probably reveal the opened entrance to our nocturnal adventure. Therefore, at two A. M., we repaired to a vacated old oil mill, adjacent, in which we kindled a brush and grass fire, and passed the remainder of the night in a state of no little discomfiture; and like a certain "citizen of no mean city"—"longed for day."

I should like, had I time and space, to give you an account of our visits into the sacred enclosure of solomon's temple, now occupied by the mosk of Omer—a tabued spot to all except the great imposter—but I fear I have already trespassed too far upon your time and patience.

Providence seeming to indicate the propriety, if not necessity of a movement, we all purpose paying a visit to the United States during the ensuing summer, if indeed we are not *driven away* sooner. It may, therefore, not be many months ere we shall have the pleasure of seeing each other face to face, and enjoying sweet converse together—what an unexpected privilege! Messages necessarily excluded for want of space. Please accept for yourself and Mrs. C. a great deal of love from us all.

In haste, yours truly, ROBERT G. BARCLAY.

From the Christian Age.

DEATH OF OUR MISSIONARY.

BEAR BROTHER—I have just received the enclosed, and send it the first chance. Yours in the truth, JAMES HESLOP.

Johnston, Cambria county, Pa.

The following is the enclosed sad intelligence alluded to above:

MONROVIA, WEST AFRICA, Feb. 20, 1854.

MR. JAMES HESLOP—*Dear Sir*—This letter is intended especially for you, and for your Church members, not that I am going to give you any spiritual advice. But supposing that you and yours would feel an interest in the result of your Missionary effort in this country, I have ventured to drop this to you.

Mr. CROSS, your *Missionary*, arrived on the very same day that we did—the 19th of November. But I am sorry to inform you that his Christian

reign was of but short duration. He died on the 15th of this month, after an illness of only four or five days.

Brother Cross was much of a gentleman, and I believe a real Christian, but had zeal beyond his judgment, which was the cause of his sudden and unexpected death.

After he came to this place, he went up the St. Paul river, and after looking round, he came to the determination to settle in what is called "Kentucky." And he was very anxious to get to his work. He commenced to build his house, and to do this, he had to be present a great deal of his time, and his family were in the city. He, one day, to get up to his work, in conjunction with a friend, got into a canoe and rowed it up himself, a distance of about twelve miles, which overheated him and threw him into a fever, which caused his death.

I very much lamented his decease, because I had made his acquantance, and found him to be a pleasant companion, and quite a pattern of piety. He was the very man this country needed. But he has gone to a far better country than this. His son also, a lad of about 13, died the day before his father, which perhaps was one cause of the father's death. The boy had got through the fever, and in the absence of the father, being rather imprudent, he was out in the sun too much and caused a sun-stroke.

The widow is now in the fever, and how the Lord may deal with her, time only can tell.

I hope that your people will not let this one effort deter them from further operations, but let them try again and give us another Cross, with a little more prudence, and you will succeed. This country wants just such men as he was. Think not that men will not live here. We had in our emigration fifty-four in number, and every one is yet living, and nearly all have had the fever and have recovered from it.

Give my respects to Mrs. Constance and family, and to all that may inquire for me. I am, sir, your friend,

SAML. WILLIAMS.

CAN A ROMANIST BE A PATRIOT?

This question we feel obliged to answer in the negative; so far at least as the United States are concerned. Romanism and Republicanism are the antipodes of each other. They can not dwell in the same mind; nor can a dominant Papal polity, and real civil and religious freedom occupy the same soil.

The fruits of a Romish faith are exhibited in the sentiments of the notorious Orestes A. Brownson, who, in a recent course of lectures in St. Louis, endeavored to prove that Spain and Portugal are model governments, that the success of Russia and Austria is essential to human liberty, and that England is low in freedom's scale.

In the April number of the *Quarterly Review*, the Pittsburg *Gazette* quotes him as saying of our own country:

"We are a mixed Protestant, Infidel and Catholic people. The non-Catholic element, however, predominates; and owing to our vast extent of

cheap and fertile lands, we are free from many of the material evils of older countries. But *in real well-being, in the refinements of life, in the culture of the soil, in the higher civilization, or in true national or individual virtue and happiness*, WE ARE FAR BELOW THE LOWEST CATHOLIC STATE. We can only boast of our industry. Our literature is not worth naming; our newspapers, for the most part, are a public nuisance; our common schools amount to little, and *can not be named with those of Austria;* we have not a respectable library or University in the country; and the liberty we boast is *merely the liberty of the mob*, to govern as it pleases. There is, perhaps, no people on the earth that has less moral and mental independence, or less individual freedom and manliness. We are slaves of committees, associations, caucuses, and a public opinion formed by ignorant, and fanatical, and lying lecturers, preachers, newspapers, and demagogues. A man can be a free man here, and speak and act as a true man, conscious of his individuality, only at the expense of becoming a Pariah—an outcast."

We can not but wonder that a man of such sentiments will continue to abide with us. Why not go to Austria, or Spain, or Portugal, or Italy? If he would answer, that he and his co-religionists abide here that they may change our religion and our laws, then let us beware of their doings.—*Presbyterian Banner.*

Victor Hugo and Romanism.

In a speech recently delivered by Victor Hugo, over the grave of a fellow exile, he says:

"At this moment Roman Papism startles the human conscience. Yes, I say it—and my heart is full of bitterness when I think of so much abjectness and shame: these priests who, for mitres, for the love of temporal goods bless and glorify perjury, murder and treason—these Churches, where *Te Deums* are sung in honor of crowned crimes—yes, these Churches, and these Priests would be enough to shake the strongest convictions in the firmest souls, if beyond the Church we did not see a Heaven, and above the Priest a God. And here, citizens, on the threshhold of the open tomb —in the midst of this thoughtful throng which surrounds this grave—the moment has come to sound a solemn word, that may take root and spring up in every conscience.

Citizens! At this present hour which will be marked in time to come—the principle of absolutism, the old principle of the past—triumphs all over Europe. It triumphs as it should triumph, by the sword, the ax and the cord; by tortures and the scaffold. Despotism, that Moloch surrounded by human bones, celebrates her fearful mysteries in open sunlight, under the pontificate of a Haynau, a Bonaparte and a Redetzky; in Hungary, the gallows; in Lombardy, the gallows; in Sicily, the gallows; in France, the guillotine, transportation and exile.

In Papal States alone—I cite the Pope, who calls himself *le roi de douceur* in the Papal States alone, in the last three years, sixteen hundred and forty patriots (the figures are authentic) have perished by shooting or hanging, without counting the innumerable many who are buried alive in dungeons."

These are the views of a man of intellect, raised a Papist and acquainted with its deeds of darkness.—*Western Recorder.*

RELIGIOUS LIBERTY ABROAD.

On Monday there was a discussion in the Senate on the above subject. Gen. Cass made a long speech in favor of securing the right of religious worship to Americans abroad; after which the following conversation took place about the views of our neighbor, the *Shepherd of the Valley*:

"Mr. Badger, (whig,) of North Carolina, asked if the Senator had seen a paragraph going the rounds of the newspapers, purporting to have been taken from the *Shepherd of the Valley*, a Catholic magazine in St. Louis, published under the authority and supervision of a Roman Catholic Bishop of the diocese, in which it was stated that as soon as the Catholic population of any State in this Union should get the supremacy, religious toleration would be at an end in that State.

"Mr. Cass said he had seen such a paragraph imputed to that paper, but had not seen the paper itself.

"Mr. Badger suggested to the Senator the propriety of amending his resolution so as to direct the committee to inquire and report such measures as would secure to American citizens religious toleration at home.

"Mr. Cass. I think the Government has nothing to do with religious toleration at home; that belongs to the States.

"Mr. Badger asked the Senator to suppose a case—that one or more should happen to fall within the case put by this paper, an eventwhich he feared was not an improbable one—would not this Government occupy rather an awkward position in asking foreign Governments to grant to American citizens a right which confessedly this Government can not secure to them at home?

"Mr. Cass. The Senator supposes an improbable case.

"Mr. Clayton, (whig,) of Delaware, hoped the subject would now be referred. He proposed to discuss it himself at some suitable time; but, before doing so, he preferred that the committee, of which he was a member, should consider the matter. Reference was agreed to."

The next day Mr. Mallory, of Florida, rose and said:

"In relation to the *Shepherd of the Valley*, I am happy to state here, and I state it as an act of justice due to over two millions of our citizens, that the paper called the *Shepherd of the Valley* is not an organ, a mouth-piece, or an exponent of the opinions, religious or otherwise, of any Catholic Church or creed in the United States, but that the Bishop of St. Louis himself has condemned, and, in a circular letter, cautioned the Catholics of his diocese against its dangerous ultraism."

In response to Mr. Mallory *we* have to state, that there is not a word of truth in his information, and his remarks are calculated to impair the the "*Shepherd's*" proper standing among the Catholics of the United States. Whatever sentiments the *Shepherd* may have uttered in times past, it still maintains, ably and boldly; and so far from the Bishop of the diocese condemning the paper, every number that it issues carries at its head the Bishop's *official endorsement.—St. Louis Intel.*

TRADING IN LADIES.

Many rich Turkish ladies carry on a trade for which we have no name. They keep what may be called nurseries of wives and mothers, and find both pleasure and profit in training their young *proteges* to the duties of married life. Their agents go about collecting the raw material for their manufacture, picking up orphans, foundlings, or the children of poor parents; for, in the East, there is no prejudice of birth, and a lady is distinguished from her servant only by her education or wealth. The task is by no means difficult. Not much knowledge is expected from an oriental matron, and in this case, at least, neither the idea of virtue or sentiment is incalculated. We have already hinted in what way the flock of young maidens is made to contribute to the development of the young masters of the house. They are early ready to be sold as wives or mistresses.

Beautiful girls are often bought by these professional trainers in high life, for eight or ten pounds, and afterwards sold for five hundred. The profit constitutes the pinmoney of the harem. A number of sold women—bride-brokers carry on the trade, to which not the slightest idea of shame is attached. They discuss the price of their merchandise, and as openly as if they were selling a pair of slippers or a parcel of perfume. Sometimes they act as agents for some old gentleman, who finds his house lonely and his purse sufficiently full to enable him to indulge in the luxury of a companion; and sometimes they undertake the still more equivocal task of going about warming the imaginations of bachelors and others by luxurious descriptions of the caged beauties. They generally take money on either hand, and it must be admitted that many good matches are struck by their care.

There is no prejudice against partners obtained by these means. On the contrary, many Turks prefer damsels brought up in this way—perhaps because they are without the incumbrance of relations—especially when they come from the harem of a minister or other great functionary. The wife of Reschid Pacha, who, by the way, is no polygamist, has generally some forty young creatures to dispose of and finds no difficulty in getting rid of them. The demand is always equal to the supply.

From this class, and from the Georgian slave-market, most of the consorts of persons high in rank are taken. Such are the mothers of the Sublime Porte, ay, and all the sultans that have ever reigned on the shores of the Bosphorus; for the Sultan does not, in those simple countries, either beg the hand of the princess he has never seen, or, imitating a common man, choose a wife among the coquettes of ball rooms. The State provides the partner of his couch. At various periods of the year fixed by law, the council of ministers and Ulemas, in conclave assembled, vote as it were, a subsidy of girls bought at public markets, or at private sales, and send them with high solemnities into the arms of the Sublime Majesty. On these occasions the Sultan goes in pompous procession to the mosque; and, no doubt thanks Heaven for the large supply of Angels which have come to iluminate his solitary moments.—*Life in the East.*

Applause is the spur of noble minds, the end and aim of weak ones.

MEMORY.

That power of the mind by which we call up events that have lain buried beneath the lumber of more recent occurrences, is indeed a most wonderful power—a power capable of producing the most pleasing sensations, the most exquisite pleasures, or the most acute and excruciating mental anguish and soul-withering torture. The sensation produced in the mind will be either pleasing or painful in the same ratio that the action remembered accords with God's *code* of eternal Truth, Justice and Virtue. In like manner the pain or the anguish will be in the exact ratio of the discordance of the action remembered with these immutable principles. Now, admitting the correctness of the above conclusions, and admitting the indestructibility of the human mind, we admit the endless existence of the "memory."

If, then, pleasure or pain follow as the *effect* of actions remembered, must not those effects be commensurate in duration with their causes? In other words: Must not the cessation of the pain or pleasure thus produced depend upon the destruction of memory? We fearlessly answer affirmatively; for as memory is indestructible, the pain or the pleasure *caused* by actions remembered will be eternal—*effect* always follows *cause*—there is no exception to this rule.

But our object is not to argue a metaphysical question, but to notice some of the pleasing sensations produced in the mind by the remembrance of the past. Memory is the "telegraphic wire of the human soul." Along this wire comes a still small voice that whispers to the blood-stained hero of smoking battle-fields, and blood and death, and bleeding, broken hearts.

Along this wire pass anew the warning counsels of the fond father, given in kindness, in days of innocence, to that wayward boy, on whose account his parents are now mourning. But though that boy is "far, far at sea," yet this wire finds a *battery* in his soul, and thoughts of father, friends, home, and Heaven, cause his soul to throb with feelings of sweetest, purest pleasure; which, alas! too often, only endure while the image of home is before the eye, and then die away to be re-made and re-broken. Sad concession, but as true as sad—alas! too true. "Oft in the stilly night" have whispers of scenes long passed, come rushing o'er my mind. Yes, by memory's magic wand have I been carried back to the day when that kind sister called me brother for the last time, and then like a rose, with its opening petals, torn from its parent

stem, so she fell under the shock of the storm-cloud of death. But the remembrance of hearing that one word—brother—affords me pleasure still, and will, I trust, until we meet where angels will witness our happy re-union. Sleep on, sweet sister, sleep! and though not canonized in Notre Dame or St. Pauls, yet your image shall be embalmed in the memory of your brother, and in the inmost chambers of his soul shall your gentleness find place of record, to be obliterated—never! no, never!

'Tis sweet, though sad, to stand by a mother's grave, while the grateful remembrance of a mother's kindness comes rushing back and fill the soul. Oh! who would not linger, and in contemplative silence, think on that mother's virtues, and there ask God to enable him to remember, only to admire and imitate? Shall we, in Heaven, remember the conflicts of Earth? Oh! yes, and remember the dying throes of Him to whom all praise is due. Glory to God on high, and honor to the Lamb, the reigning Son of God. E. L. C.

Barry, Illinois.

A CHAPTER ON PAPERS.

Of all the religious communities known to us, none can boast so many papers to the number of members, as ours can. In our last, we noticed two new ones—the *Sower* and *Bible Index*—and since then we have received another. In addition to these, we are in daily expectation of receiving the first number of another new one about to issue from Paducah, Kentucky. Nor does it seem likely to end here. If reports be true there is another in *embryo* (not so far off,) but as the plans &c., are not fully made known to us, we forbear giving names and places.

From the many enterprises of the kind, it would appear that, in proportion to numbers, zealous, self-sacrificing brethren are becoming as plenty in our ranks as patriots were in the Democratic ranks about the time of the Presidential Inauguration. As to zeal for the cause, they are the best judges of that; but if they are not self-sacrificing at the commencement, our word for it, ☞ they will become so before their papers run through many volumes ☜. But it is not our intention to find fault with any one for publishing papers. Ours is a free country, and it is every man's prerogative to choose what business he may like. Besides, if we desired any one to desist, a monthly lecture on the inex-

pediency of the thing, the probable failure of adequate support, would do no good. But little value is attached to *gratis* advice, especially where the party giving it may be thought to be influenced by personal motives. Lessons learned in the school of experience and well paid for, are more deeply engraven on the memory than those received *gratis*. Besides, should any of those enterprises prove ruinous (pecuniarily) to their projectors, they will find lt out soon enough without having it foretold—thereby causing much anxiety of mind. On the other hand, should the prospect be every way favorable, it will be needless to say any thing about it—all (perhaps more too,) has been anticipated that can possibly ever be realized. So, upon the whole, we conclude that it is about as well for a publisher to offer no advice to those who feel like embarking in the business. Moreover as "competition is the life of trade," commercially speaking, may it not exert a salutary influence on our publications? We think so; and for that reason the large number now in existence (and soon to be) may prove beneficial, instead of being detrimental, to the interests of our community. Every publisher knows full well that if his paper is inferior in size, quality of matter, or mechanical execution, to others that cost no more, he can not expect his support to *continue*. Thence he strives to the utmost of his ability not to be outdone, *if he can prevent it*.

The foregoing is chiefly in allusion to the *personal* interests of publishers. Whether the interests of the *cause* would be promoted by a greater or less number of papers, is a question upon which there seems to be some diversity of opinion; otherwise there would be no likelihood of an increase. (*We* raise the neutral flag, so far as this question is concerned.) Suppose we determine that the number is too large, who has authority to say to this one, You must stop, and to that one, You may go on? No man or set of men. The authority is not only wanting, but uncalled for. If a superabundance of papers is an evil, it is an evil that soon works out its own remedy—all that are unworthy of support will soon *die out*, or linger along till the publishers find it to their interest to discontinue them.

Our "Chapter on Papers" is longer than we intended, but as it is the first of the kind from our pen, (if we recollect aright,) our readers will excuse us for detaining them so long on the subject.

In conclusion, we say to all now publishing, or expecting soon to be, You have *our* consent to "go ahead." D. B.

Levity is often less foolish, and gravity less wise, than each of them appear.

ADDRESS,

On the Mode of Instruction in Sunday Schools.

BY DR. B. H. WASHINGTON.

My Friends—As others will address you on the *importance* of Sunday Schools, I shall confine myself to the proper mode of instruction in them, and for what I have to say, I ask your calm and careful attention, for the subject is one of deep and vital importance, and must touch the hearts of all who have a due sense of their responsibilities. "And ye, Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Before we can properly obey this command, we must first know the nature and faculties of the beings we are to educate; and to become acquainted with them, we must seek the light the Creator of man has given us, for he would never give us a command and leave us in darkness, as to its mode of execution. I therefore propose to see what light the Scriptures give us on the suject of man's nature and faculties. In I. Cor. ii: 14, we read as follows: "The animal man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." I say *animal man*, instead of "natural man," because it is the correct rendering of the original. It will then be perceived that man has an animal nature, incapable of appreciating spiritual truths, and that the things of the Spirit presented to the spiritual nature of man, can be spiritually discerned. These two natures of man, the moral or spiritual, and the animal, have their appropriate stimuli and spheres of action, and there is a constant warfare going on between them, unless one nature or the other obtains the ascendency, so as to reign with supreme power. The proof of this fact is beautifully presented by St. Paul in Rom. vii: 21, "I find, then, a law, that when I would do good, evil is present with me, that is, the promptings of the animal man, all the fleshly lusts that war against the soul, present themselves and call for gratification; then is evil present." Again he says, "For I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, and bringing me into captivity of the law of sin, which is in my members." His Heaven-aspiring spiritual nature properly appreciating the glorious spiritual truths presented to it, is filled with delight, but ever and anon the animal man, like Antæus of old, gaining new strength from contact with

Mother Earth, rises in fierce vigor, bears down all opposition and binds him a captive to the law of sin which is in his members. In Rom. viii: 5, the contrast is drawn more strongly still, between our animal propensities and spiritual yearnings: "For they that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit." "For to be carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be: so then they that are in the flesh (or those whose animal natures are allowed to predominate) can not please God."

In Gal. v: 17, this same warfare is alluded to, "For the flesh lusteth against the spirit and the spirit against the flesh: and these are contrary, the one to the other." And in the 19th verse we have a full description of the animal man, drawn with the pen of a master, so that it stands out in bold relief in all its repulsive deformity: "Now the works of the flesh are manifest, which are these—adultery, fornication, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresy, envyings, murders, drunkenness, revelings, and such like."

That we may view the fearful contest between the animal man and the spiritual, let us in the silent watches of the night, when there is naught to disturb our meditations, when the creeping of the night winds will calm our souls, as though we heard the wings of Father Time himself, rustling in our ears, in his flight from that long by-gone day of the foundation of the earth, when the morning stars sang together, and all the sons of God shouted for joy, to that day when the angel shall declare Time shall be no longer; then let us go forth untrammelled upon the wings of the imagination, to view the innumerable battlefields. Should we visit Mount Ararat to hold converse with the man of God, the Preacher of righteousness to the antedeluvians, lo! we find him prostrate, the animal man has conquered, and we find him degraded by the intoxicating juice of the grape. Or on mount Pisgah, we see the meek and spiritual Moses—he who was allowed to commune with God, we see him dying in sight of the Promised Land; the animal conquered and prevented his entrance into the glorious Land of Promise. Should we, in our flight, hover over Jerusalem, the voice of lamentation is heard: the people are falling fast before the pestilence, and cries of woe arise because the animal man has conquered, and the sweet Psalmist of Israel, he who can fill the hearts of all spiritually minded persons with the sweetest emotions of which man is capable, has fallen a captive to the law of sin.

Listen again! what sounds arise to our ears? The spiritual man has

caused to be built the most splendid temple the sun ever shone upon, and dedication songs arise from the joyful hearts of thousands. But hark! from other thousands, hoarse demoniac shouts arise, the animal man reigns supreme, and the clank of arms, the shriek of despair, the crackling of flames, the falling of walls, give tokens of his fearful sway, by the entire destruction of that beautiful Temple.

But ah! the scenes are too saddening. Let us turn from them: the fearful ravages of the animal man have caused the scalding tears of bitter sorrow, and the warm life-blood of the heart to flow over the whole earth, and it would surely need the renovating effects of *fire* to render it a fit dwelling place for that exalted spiritual state, which is the happy lot of the just made perfect.

Why was the world destroyed by water first? and why will it be destroyed by fire again?—"the heavens shall pass away, and the elements shall melt with a fervent heat, the earth also, and *the works that are therein*, shall be burnt up"—why will this be so? Because, in the providence of God, all things are done appropriately, the earth being still destined for the abode of man, water was sufficient to obliterate all traces of the deeds of men from *his* eye: the descendants of Noah, the physical man, could not see with their eyes any traces of the fearful deeds of wickedness, but in that glorious spiritual state to which we will be exalted, the horrible traces of wickedness, and suffering would be legible to the spiritual eye, and would therefore render it any thing but an agreeable abode, hence the earth and *the works that are therein* will be destroyed, and we shall have new heavens and a new earth, a glorious resting place for the spiritual man.

Let us turn, then, to the spiritual man, and, guided by the clear light of revelation, there will be no difficulty in finding suitable food for our sustenance. "And Jesus answered him, saying, It is written that man shall not live by bread alone, (for then he must be altogether animal,) but by every Word of God." That is suited to his spiritual nature, and will sustain it.

Man is naturally a religious being, ever prone to worship a superior being, and where he can not obtain the Word of God for his sustenance, he will worship stocks and stones, cats and dogs; or even worse still, so utterly animal will he become as to deify the vilest passions, and erect temples to Bacchus, Venus and Mars.

There breathes not a nation on the surface of the whole globe, without some religious sentiments. The researches of travelers show that not even in the wildest isle of the Pacific, can a nation be found destitute of some religion. What then would be a legitimate deduction from this remarkable fact, that we should teach our children to worship the true

God, teach them to pray to Him, and give them food from the Word of God, that they may live and thrive; and this we should do betimes, before the world, the flesh and the devil have had time to corrupt or deaden their spiritual yearnings; before the animal man can gain the ascendancy, and having cast down the altar of the true God in their hearts, lead them blind and devoted worshipers of his own fierce ruling passions. Feed them on the Word of God; make known unto them the attributes of the God of Love, and we will find the warm emotions of their spiritual natures as promptly responding as the strings of the harp to the touch of the musician. Again, man is a conscientious animal, but his conscientiousness must be fed from the Word of God, or it will sicken and die for want of proper nourishment. This conscientiousness is a blind instinctive desire to do right, or as it is beautifully expressed by our Savior, blessed are they that *hunger and thirst* after righteousness, for they shall be filled; it is a real hungering or longing desire to do right, and will always lead the individual to seek its gratification, and the moral health and vigor of growth will depend on the amount of food derived from the Word of God: where that does not support them, error is inevitable; but when that supports them, a race of spiritual giants is seen towering above their fellow men like the sons of Anak.

[Two or three sentences, just here, were suppressed on account of (as we conceived) their inappositeness.—D. B.]

We often mourn over the indisposition of our children to become religious; we grieve because they seek the things of the flesh, instead of the spirit. Now my friends, if the truth and the whole truth must be told, we are more to blame than they are, we do not feed them with appropriate food, and of course, they can not thrive. Examine the catechisms, books of questions and the ordinary modes of instruction in Sunday Schools and at home, and we will invariably find that, instead of giving them suitable food, some abstract, theoretical, hairsplitting, religio-doctrinal view, *intellectual food merely*, is presented to their moral nature, and proves as repulsive as ipecac to the physical system. We cram them with bad food week after week, year after year, and yet are astonished that their moral health is not good. We gorge their physical systems with sickening, inappropriate food; the whole organism is deranged, fretfulness, suffering and premature death result. We feed their spiritual natures with inappropriate food; repugnance, disgust, devotion to worldly pleasures and a premature moral death result, and such must ever be the case while we continue such a mode of management. As well might we expect a fine crop of fruit, from a tree planted in a bed of gravel, as to expect the moral or spiritual

nature of man to produce fine fruit, when sustained by *merely intellectual* food. Now, having ascertained what light the Scriptures throw on the nature of man, let us see what is the proper course to pursue to educate our children. All we have to do is to follow the example of the Great Teacher. When we would instruct their benevolence, the parable of the Good Samaritan would serve as a model: if we would touch their love, "A new commandment give I unto you, that ye also love one another." Again, "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have eternal life." To excite their faith and hope, we have, "I am the resurrection and the life; he that believeth on me, though he were dead yet he shall live; and whosoever liveth and believeth in me, shall never die." "Eye hath not seen nor ear heard, neither have entered into the the heart of man, the things which God hath prepared for them that love him." Let us thus address their spiritual natures, and we may confidently expect a rich return for our labor: but while we undertake to make their spiritual natures thrive on pure intellectual food, our children will always be spiritual dwarfs, utterly powerless to cope with the animal man, and though it may pierce us to the hearts-core we must look on and see the animal man bind them in hopeless captivity.

We pay too much attention to the intelletual and physical systems, and too little, entirely, to the moral. Go wherever we will, we always hear parents boasting of the smart things their children have said, or they call our attention to their physical systems—"see what a likely hearty boy I have, sir, examine him, and see how strong he is." Every week we hear such exclamations, but how seldom do we hear parents speaking of the first budding forth of their moral natures. For one who watches and speaks of the development of the moral faculties, we will hear hundreds, aye thousands, who overlook them altogether, and never seem to think their children have any such faculties. The devil comes along, and with a thorough knowledge of human nature, whispers in our ears, "Such little things can't understand the Bible, just wait until they are seven or eight years old, then they can understand better." And when they are seven or eight years old, he is ready again with his seductive whispering—"they are too young to join the Church now; you had better wait until they are sixteen or eighteen, then they can join the Church and be good consistent Christians." But by the time they are sixteen or eighteen, he has his own chains fastened on them, and securely riveted. While *we* are neglecting them, *he* is busy searing their consciences and hardening their hearts, so that the animal man will have undisputed sway over them. These things ought not to be so. We should watch the first budding forth of their moral natures,

far more carefully than we do the mental or physical, and when we behold the first steps of that spiritual nature, through which alone can we expect them to be fitted for a home on high, then will we have a pure source of pleasure, which none but parents can feel.

We all know with what pleasure we watch over them when the physical man first begins to walk; how carefully do we guard their tottering steps, remove all obstructions, and encourage them by our voices. Let us do likewise with the spiritual man. Let us carefully watch the tottering step, remove all obstructions, encourage them by our voices, and when we see them walking steadily, then will our hearts be filled with joy unspeakable, and will pour forth gushing streams of gratitude to the Great Father of mercies who has so richly blessed us.

Some, no doubt, will think I am traveling beyond the record, and intruding into the domain of home management, when I ought to be speaking of the management here in school. But my friends, I do not like to labor in vain; and full well I know, that if children are neglected six days in the week, one hour on Sunday will not suffice to remedy the evil; and if there is no cooperation between parents and teachers, our labors will be in vain.

Now for the practical working of this plan: I would propose to have, as far as practicable, parents for teachers, and their children for scholars. Let them bring their children here with them, see that the Scriptures are rightly divided, feed their intellectual natures with intellectual food, their spiritual natures with spiritual food, and on their return home, the physical man will be fed and the *whole* man will thrive vigorously. My friends, there is a great deal more in that phrase, "rightly dividing the Word of Truth," than a cursory examination would indicate: there is not on the face of the globe a word that will present more work for the intellect, no, not all combined can give as much food for meditation; and we should avail ourselves of its ample intellectual stores: and as for the spiritual nature, the works of men would weigh but as a feather against the world. Nor does it neglect the animal man. Full and clear information is given how to train that, and bring it in subjection; and if we will but rightly divide the word of truth, we will find under such guidance, our children growing up in the teaching and admonition of the Lord, and not departing therefrom when they are old.

When we thus train our children at home and at Sunday School we may confidently expect, and in fact we will see them growing up so as to meet the fondest desires of our hearts. But when we neglect them, or stunt them by inappropriate food, we need not be surprised to see them devoted to worldly pleasures: in fact, we might with just as much reason

expect to gather grapes of thorns, as to expect them to become religious.

Allow me to allude to another very serious objection I have to the ordinary mode of instruction in Sunday Schools, and I will cease to weary your patience. This objection I have found in all the Sunday Scools that have fallen under my observation, and in my opinion, is a very serious one because it effectually bars improvement. The objection is this: That in reading a chapter, each scholar reads a verse and then stops, whether the sentence ends there or not, leaving the next scholar to read the next verse; the consequence is he only gets a *fragment of a thought* instead of a whole thought, and that fragment soon fades from his memory because there is nothing tangible for him to grasp. The scholars are often noticed to count their verses, keep their thumbs on the proper verse, and when the time comes they read away, and the very moment they have finished, their eyes are roving over the house, and their minds wandering still more than their eyes. Under such a mode of instruction, I assert without fear of contradiction that a century thus spent would not suffice to make them intelligent in the Scriptures. The division of the Bible into verses, and thereby the thoughts into fragments, has done more for the advancement of the Devil's kingdom, than any other single measure that can be mentioned. We have fragmentary schools, fragmentary teachers, and fragmentary Christians, until the whole Christian world resembles some vast volcanic field, the piercing rocks heaped in wild confusion, here a sharp angular piece presenting its keen edge, there a rough ugly mass barring any progress; every thing helter-skelter, standing at every angle, twisted and turned, or upside down, the whole presenting an inexplicable mass of confusion; and such must ever be the case, as long as we take fragments of thoughts, instead of whole thoughts. The inevitable result of such a careless mode of instruction is, the scholar is not here fitted. Such an apathy is generated that he takes not the slightest interest in the lesson, never knows where it commences, goes through the exercises mechanically, because he is obliged to do so, and as soon as he gets old enough to find out he can have his own way, instead of being attracted to the Sunday School, he lounges around town with idle companions. This objection can be easily remedied by making each scholar read to the end of the sentence, wherever that may be, and it will have a two-fold advantage: It will give him a whole thought instead of a part, and his next neighbor will be compelled to read with him, so as to take it up at the right time, and there will be no counting of verses.

Such, my friends, are briefly my views of the proper mode of educating our children. That they will meet with opposition I doubt not, as do my views of educating the intellectual man. Yet they are found-

ed on the immutable principles of truth, and will ultimately prevail, for truth will prevail, though error and prejudice may retard its progress for a time. These thoughts will bear investigation, and I challenge it. Search the Scriptures, and if I am right, let us all pull together, and do what we can to discharge the fearful responsibilities resting upon us for the proper training of our children. If I could see a School thus organized, and carefully conducted, I should feel encouraged to hope for profitable results; but as matters are ordinarily conducted in Sunday Schools, they are so utterly repugnant to my views of propriety that I do not feel disposed to retain my office. My loss of time is, to me, a heavy tax, and to be taxed so heavily by laboring in direct conflict with the teachings of the Bible and reason, is more than I can bear with patience. My loss of time would not be regretted if we were laboring in accordance with the teachings of the Scriptures, but if I am required to jog on in the same old spirit-dwarfing, animalizing way, I will cheerfully give place to another.

OUR MISSIONS.

From the two letters we publish this month, it will be seen that our African Mission is cut short by the untimely death of the Missionary, and that the one at Jerusalem has been, or will have to be soon, abandoned, at least for the present.

We suppose another man will be procured and sent to Liberia as soon as practicable; but it is very doubtful in our mind whether Missionary operations can be resumed in Palestine short of a quarter or half century. And by that time, we fear, that all traces of Bro. Barclay's indefatigable labors will be obliterated. We fain would hope for better things, but we frankly confess that at present we have no just grounds on which to build such hopes. Eminent Statesmen are predicting that the Eastern war will, in all probability, continue fifty or one hundred years. How this may be we pretend not to say; but the present aspect of European affairs would seem to indicate quite a protracted struggle. Even should the war close within a few years, it will require considerable time thereafter for the country to become quiet enough for Missionary labors.

It may not be amiss to state here, that Dr. Barclay had previously

been instructed by the Missionary Board to leave Palestine in case of war. He, however, thought, until recently, that he might continue with safety; but late events have satisfied him that he can not, and we may now look for his speedy return to the United States. D. B.

DEATH OF AN INFANT.

Hushed is thy voice, sweet innocent,
And motionless thy brow;
The pangs that late thy bosom rent
No more disturb thee now.

No more thy tortured body heaves
With agonizing start;
Nor quivers like the aspen-leaves,
Thy palpitating heart.

But all is calm within thy breast—
A marble-like repose
Tells of the spirit gone to rest,
Escaped from Earthly woes.

As the fond mother o'er it hung,
To catch its latest sigh,
It seemed the passing spirit sung
The body's lullaby.

How beautiful the infant dead,
No trace of passion there,
To tell th' unwilling spirit fled
In doubting or despair.

But all is holy, calm and mild,
So placid does it seem,
As though 'twere but a sleeping child,
And death some pleasing dream.

Happy its fate in guiltless hour,
Ere it had learned to stray
From virtue, by sin's withering power,
Thus to be called away.

Without regret, or fear, or pain,
At leaving earth's abode—
The happy spirit hastes to gain
A resting place with God. A. C. B.

Barry.

CRITICISM.

DEAR BRO. BATES—I have read the pages of the *Evangelist* with a good deal of interest, and find a great many things in it which are praiseworthy, and I would be glad if I were capable to become one of your contributors. But as I am only a fault-finder, my contributions will only be to criticise. This I claim as my privilege. Being old, I take it upon myself to criticise our young preachers and writers; for I have been in the field upwards of half a century.

I find on page 88 of the present volume, in a piece written by a person who signs his name "Lucas," something which we can not find in the Bible. That book is silent on the subject. He says, "The Holy Spirit was visibly manifested, and in the hearing of thousands of astonished spectators attested the Divine character and authority of the Son of God—This is my beloved Son, in whom I am well pleased." Now, that Jesus was baptized in Jordan by John, and that the Spirit descended in a bodily shape, and abode upon Him, are truths of the Bible. But that it was in the presence of thousands of spectators is very questionable; and the reason is, the Bible is silent on the subject. To advance ideas that the Bible does not support is risking too much; hence writers ought to be more cautious, lest some evil-disposed persons might think they did not read it correctly. Many reasons might be assigned why Jesus was not baptized in the presence of a multitude, but the silence of the Bible on the subject ought to be sufficient.

Before the Savior made his appearance in the world, it was prophesied of him that he should not lift up his voice in the streets of the cities, nor proclaim himself to be the Son of God. He was always very cautious on that subject, for he knew very well that without a miraculous interposition of Heaven, the wicked Jews would soon accuse him of blasphemy, and take his life. This is the charge or plea they had against him for crucifying him at last. Thus he would have been prevented from finishing his ministry on earth.

We find when he cast out devils he would not suffer them to make him known; he would not even let them acknowledge him to be the Son of God. After John was cast into prison he sent messengers to enquire of the Savior if he was the Messiah, or look we for another. Jesus did not give a direct answer, but in the presence of John's disciples he performed many cures, and sent them back to tell John what they had seen and heard, as a sufficient answer to his inquiries. When he was to be transfigured, he chose three of his most confidential friends to accompany him up to the top of a solitary mountain, separate and apart from the rest of the world, and

coming down he charged them to tell the vision to no one until the Son of Man should rise from the dead. Thus he kept it a secret that he was the Son of God. John says, "He that sent me to baptize, the same said unto me, upon whom you shall see the Spirit descending and abiding, the same is he." That Jesus might be manifested to Israel, therefore, John was sent to baptize with water, and he bear record that Jesus of Nazareth was the son of God—was the Messiah, the Lamb of God that taketh away the sin of the world. This was he that was to baptize in the Holy Spirit. From these premises we think it very evident that there were no thousands at his baptism.

Again I see something on page 128, same volume and by the same writer, which I think to be somewhat objectionable. It is on the subject of punishment. I see he has slid into the old exploded dogma of Calvinistic punishment. His God, not the God of the Bible, is so inexorable that punishment must light somewhere, even on the head of the innocent Savior himself. Yet he talks of forgiveness to be extended to the penitent. He says that God will vindicate the majesty of His law and preserve unimpaired his supreme and absolute authority, though at the expense of every created intelligence. Then, as a proof of his position, he brings forth the case of Adam, and Angels, and the sacrifice of Christ. Hence, then, according to this scheme, the death of Christ was designed to vindicate the supremacy and dignity of the Divine law. For he ranks the sacrifice or the death of Christ with the fate of sinning Angels and the fall of Adam. So the design of the death of Christ was a vindication of the dignity of the law of God!! This is, undoubtedly, a new discovery in theology, that the Savior of Sinners was taken by wicked hands, and crucified and slain to vindicate the hand of God's law!!! It is the first time I ever knew that God's law was honored or vindicated by a wicked action!!! This I think shows that the writer of the piece does not understand the design of the death of Christ. To place his death with the fate of fallen Angels, or that of guilty Adam, is, I think, as far from the truth as light is from darkness. There are no two positions in nature wider apart than a notion that Christ's death being a vindication of God's laws. No law, either human or divine, ever required to be vindicated or sustained by the death of the innocent. The idea that the law or government of God can not be sustained, or the dignity of His Majesty secured, without punishment falling some where, even on the head of the innocent, is certainly unsound doctrine. God is every where, in the Bible, represented as a God abundant in mercy, goodness and truth. There is no unrighteousness with him. Hence it would be unrighteous to punish the Savior as fallen man, and apostate Angels. Some persons have so much drank into, and imbibed so many crude and unphilosophical ideas, that they have overlooked the Bible, and are teaching for doctrines the commandments of men. God is always represented as rewarding the innocent and punishing the guilty. Hence, as a rewarder of Christ's obedience in the sacrifice of his life for a guilty world, God exalted him

at his right hand, and gave him a name which is above every name, that at the name of Jesus every knee should bow and every tongue confess that he is Lord to the glory of God the Father. Jesus Christ was made under the law, to redeem them that were under the law. Hence we have redemption through his blood, even the forgiveness of sin. By his death he broke down the middle wall of partition between Jews and Gentiles, and took it out of the way, nailing it to his cross, and made of twain one new man, so making peace.

Other designs are attributed to the death of Christ, which we have not time nor room to notice. But we think it is a perversion of the Scriptures to ascribe things to the death and sufferings of the Son of God, which the Bible does not support. One principal design of the death of Christ, was to show the love of God to a dying world, and thereby to reconcile the world unto himself. SENEX.

(We leave the care of the foregoing to "Lucas."—D. B.

CORRESPONDENCE.

Bro. D. Bates—I have set me down to pen my first communication to you. When your paper first appeared, I could not think that it would live long—so many were then stuggling for existence. But it lives and looks as *healthy* as its contemporaries, and as though it resided in the sunny plains of Texas. It is coming into favor, and by a little *pruning* might become quite a favorite here. The most objectionable feature in all of our papers now, is the great amount of *trash* published under the heads of "Minutes," &c., and "Reports of Meetings," for various objects, some of them *outside* of the Book. As these come from unscriptural associations, (at least *some* of them,) we know not what their duties may be. But I judge that before the close of this century, they will claim* *appellate jurisdiction*, and law-making power. * * * * *

Yours, &c., W. RAWLINS.

Dallas county, *Texas*, March 12, 1854.

[*Recent developments show that the fears of Bro. R. are not wholly groundless. Something similar to what he seems to fear has already occurred, in at least one instance. But from the tone of the press, and the pulpit both, we hardly think the attempt will be made again. D. B.

Editors Evangelist—*Dear Brethren*—In the January number of your valuable periodical I see a communication from our highly esteemed and much beloved brother, Livy Hatchitt, in which he expresses a wish to learn "what has become of me, and what I am doing." I have frequently thought

of writing to Bro. Hatchitt since my arrival in Oregon, but did not know his address, and as he only gave the *county* in which he resides,* I concluded to direct these lines to Bro. Bates, requesting him to forward to Brother Hatchit, or insert in the *Evangelist*, as he may think proper.

My place of residence (most likely permanent, too,) may be seen below; and I would be extremely well pleased to receive letters from any of my brethren, especially my former fellow-laborer in the Lord's vineyard, Bro. Hatchitt. In answer to his enquiry as to what I am doing, I will say, I am now, and have been, engaged in preaching, as much as times and circumstances seemed to allow. I have, also, at the solicitation of the brethren, assisted in settling serious difficulties which existed in several congregations. My co-workers in this were Brethren J. Rigdon, G. O. Burnett and E. Davidson. The Lord has blessed our labors beyond our most sanguine expectations—especially was this the case in reference to the labors of Bros. Burnett, Davidson and myself, at Pleasant Hill, Lane county. Serious difficulties that had long existed were entirely removed. After peace and Christian union and fellowship were restored, we preached there for three days, during which time some 17 were gained. There is much intelligence as well as moral worth in the Pleasant Hill congregation, and they have it in their power to, and I doubt not will, exert a saving influence on all around.

Although we have in Oregon a great number of excellent brethren, yet we are not doing as much to promote the good cause as we might.

Bro. J. Powell labored as an evangelist last year, and done much in awaking the Churches to a sense of their duty. Bro. J. Rigdon has taken the field this year, on the *West*, and Bro. A. V. McCarty on the *East* side of the Willamette River. May the Lord bless their labors. As it respects your humble servant, I did not come to Oregon as Jonah attempted to do—to run away from the Lord or shun the responsibility of "faithfully warning every man," but came in search of a healthier country and milder climate, in neither of which have I been disappointed. My labors, however, have been, and still must be, principally, near home during the present year. After which I hope to labor more extensively.

May the Lord bless the conductors of the *Christian Evangelist*, together with His faithful everywhere. J. E. MURPHY.

Luckimute, Polk county, Oregon, March 22, 1854.

[*Bro. Hatchitt's address is Middletown, Montgomery Co., Mo.—D. B.]

Bro. Bates—The condition of my eyes has been such as to confine me at home during the winter, but now the weather is so mild as to afford me the opportunity of prosecuting the work of an evangelist, to which the brethren have called me. I am directing my first efforts to the congregations, with a view of setting in order the things that may be found wanting, and although, owing to our proximity to the gold-mines, and other local causes, the standard of Christian morals is below what it should be, yet I

am greatly encouraged to hope that Oregon will not remain behind other portions of our country, in devotion to the cause of Truth.

I have obtained some more subscribers for the *Christian Evangelist*; a list of names, &c., you will find appended. Your list can be much increased here by proper exertions by your friends. I will do the little I may be able to accomplish as I travel among the brethren. * * * *

We are all in good health. You may expect to hear from me again soon, when I hope to be in a condition to write more in detail.

Your brother in the Lord, JOHN RIGDON.

Polk county, Oregon, April 1st, 1854.

D. BATES—*Dear Brother*—* * * * * * *

The cause of our Redeemer advances steadily in this portion of Texas. Two evangelists were employed in this District the present season, ending in July, during which month, including the 3rd Sunday, there will be a cooperation meeting held on South Sulphur, Hopkins county, for the purpose of making arrangements for preaching the gospel next season.

We are building up a permanent Institution of Learning at Mantua, Collins county. The President and Professors will be employed in a short time. Yours fraternally, ALLEN CROCKER.

Pilot Grove, Texas, May 8th, 1854.

DEAR BRO. BATES—I have returned home from my tour South. I started on Friday the 19 inst., met Bro. Dodge at Lancaster at 4 o'clock, preached there, tarried all night with Bro. Gilmore, and on Saturday, in company with Bro. Dodge rode to Bedford, which is in the South East corner of Henderson county, seven or eight miles North East of Laharpe. Here we commenced a meeting on Saturday at 5 o'clock P. M., and continued until Thursday morning following. The result was 15 additions to the congregation, and most of the following list of subscribers for the *Evangelist*. On Thursday morning we left Bedford for Blandensville, a distance of six miles. Here we met a large audience at 4 o'clock P. M., which we addressed on the great subjects of life and death. We had a very attentive hearing, and at the close of the services obtained 4 more subscribers for the *Evangelist*. We tarried over night with Bro. Langford, and on Friday morning repaired to Macomb, thirteen miles South East, to meet the brethren convened at the annual meeting of the Military Tract—arrived about 11 o'clock A. M., and found the brethren assembled. On entering the house we were much refreshed to see the faces of so many of our old acquaintances—veterans in the cause of Truth. Among the number were our esteemed Bro. Hatchitt of Missouri, and Bro. Osborne of Morgan county, Illinois. The meeting was well attended. No business of great importance was done except the delegates pledging themselves to support an evangelist for the Military Tract, to travel and preach the Word and stir up the brethren to a more thorough organization. A committee was appointed to

secure the services of one immediately. Great harmony and love prevailed during the meeting. Yours &c., A. D.

Warren county, Illinois, May 30, 1854.

BLOOMINGTON MEETING, DITTRICT No. 1.

I have never attended a business meeting of our brethren, in my life, that gave more promise of present and future good to the cause of Christ, than our May meeting in Bloomington. Some twelve counties were represented, by warm hearted, pious brethren, who came to the meeting, *determined to do some thing*. Unanimity marked our proceedings, and in matters purely prudential, there was a willingness and a readiness manifested to waive differences of opinion, that I have seldom, if ever, witnessed in so large a meeting. I have never known a congregation that tenaciously adhered to the policy of doing every thing unanimously, that was afflicted with any very serious troubles. Debates gender strife, and strife soon ends in division; hence, in our congregational meetings, as well as in our large meetings, debating on matters of expediency should be managed, if at all, with great prudence, and with great skill. In matters of expediency, let the minority *always* not only yield to the majority, but make every question of that character, *unanimous*, and my word for it, unanimity, of action, will always add to our strength, and make us love one another more and more. On this subject I have thought with intense interest ever since I became connected with the Church of Christ. The Bloomington meeting will ever be an *oasis* in the history of Christianity in North-east Missouri, and I trust the precedent set by the brethren will be stereotyped for the example of all subsequent meetings in the District.

About 40 congregations were reported, with an aggregate number of about 3,000 members, and the amount of money brought to the meeting, and pledged to be paid for Evangelizing and Educational purposes, amounted to near $550. This amount was raised by fifteen congregations, and individual brethren.

Our beloved young brethren, T. P. Haley and Jas. N. Wright, were selected as Evangelists to labor in the District until our next Annual Meeting, to be held in the month of May, 1855. These young brethren promise much, in the way of usefulness, and I do hope that their brethren will realize their anticipations of great good being effected by their joint labors.

The brethren and sisters in bloomington did all they could to make our visit agreeable. So did the citizens generally, if not universally. I heard of no exception. Every body seemed pleased, and each labored to render the other happy and comfortable. On Lord's day forenoon and afternoon

we occupied the Presbyterian as well as the Methodist Meeting house. Bro. Creath addressed the congregation in the Methodist house, on the Great Commission. I delivered a discourse at the same hour, in the Presbyterian Church, on the *Philosophy of Regeneration*. Both houses were filled to their utmost capacity, and great good resulted from the labors of preaching brethren during the meeting. I was introduced to Bro. Allen, the Presbyterian Preacher, whose kindness and hospitality, together with his accomplished lady, I shall never forget. May the Lord bless them for their nobleness of spirit. Although decidedly of the Presbyterian *dye*, with the firmness and decision which have ever characterized that zealous and persevering denomination, yet their hearts have been liberalized by education and refinement. Bro. Allen is a man of middle age, and is engaged teaching the youth of Bloomington and vicinity. I visited his school, and in conjunction with my fellow-laborers, Bro. Creath and Dr. Hawkins, delivered an address on the subject of Education. His school is of a high order, and destined to be a great co-worker in the cause of a liberal and rational education. I trust it will be well patronized. I also visited the District School, taught by Miss Stebbins, a very accomplished teacher indeed. Her pupils read very correctly, and I was much pleased with her manner of teaching. My best wishes attend both the schools in Bloomington, as well as the dear brethren and acquaintances which I made while there. Brother Creath, Hawkins, and myself, remained several days after the meeting adjourned, and during our stay we had the pleasure of adding 37, by confession and immersion, and recommendation. We also obtained from the members of that little congregation $2,500 00 on the endowment of Christian University. Without any disparagement to other Churches, I think it but just to say, according to numbers and wealth, that Bloomington has done more for Christian University than any place we have yet visited. The Lord reward them for it. As we advance with the work of endowment, we find hearts and purses both open, from almost every brother, and promptly they render us aid. We shall, the Lord willing, soon be able to announce one hundred thousand dollars raised. I am anxious to get up to one hundred thousand this summer and fall, so that I can have some time to rest at home with my family, while others, younger and more active than myself, may finish the balance of $150,000. We have started out for $150,000, and nothing but death will close our labors till this is accomplished. "*Nil desperandum.*" I am now at Canton, and just from the building. It is going up finely, and will be an ornament to the nation. It is not a State Institution, nor a National Institution. It is built for the whole wide, wide, world. All that may ever come to its doors will find that no *State line policy*, or geographical considerations, will ever make any difference. The dews of Heaven gently distill on all, and so ought education. But I am tired and worn down with fatigue. Let us all, brethren, be more pious, more like our Savior, and live to glorify Him while we live.

D. P. H.

THE CHRISTIAN REAPER.

Our brethren and friends from various States, have been urging us for the last two years to issue a weekly paper from our office, and so urgent have been the appeals, that we feel bound to reply to those who have so kindly promised us *pecuniary aid*, if we would start and carry on the enterprize.

When we associated ourselves in the publication of the *Christian Evangelist*, we announced that the arrangement into which we had entered, no unforeseen event hindering, was *permanent*. So many religious journals had been started by our brethren, and so many had failed to meet public expectation—so many had died prematurely, that great *distrust*, with reference to *our* success, was the necessary consequence. The circumstances, with which we were surrounded, were exceedingly embarrassing; and to remove the distrust, we have labored to the utmost of our ability, both day and night, to build up a paper that would be useful in spreading Truth throughout our favored land. Our success has exceeded our most sanguine anticipations. We have been blessed, greatly blessed, and we believe that the Lord has smiled with approbation on our humble efforts. We opine that, with a single exception, we issue more copies of the *Christian Evangelist* than are issued of any other monthly paper in the Reformation. Our subscribers are constantly augmenting from every part of the United States, which encourages us to renew our zeal, and labor on in the good cause.

In addition to our present labors and expenses, the question comes up, Can we do more for the cause of Christianity, Bible Revision, Education, General Literature, Science, &c., &c., than we are now doing? Our decision is, that we can. And holding, that *ability is the only rule of accountability*—that what we are able to do, we ought to do, and relying on the promises of aid from so many of our most able and self-sacrificing brethren, we now announce our intention to build up a good weekly paper, suited to the demands and spirit of the age. It will be a large double-medium weekly sheet, issued on the first Wednesday of January next, and on Wednesday of each week thereafter, for the sum of $1,50 per annum, invariably in advance. Its columns will be well filled with contributions from the pens of our most gifted writers, and will be a good medium for the early transmission of Church News, Obituaries, Notices of Meetings, Minutes and Proceedings of District and State Meetings, as well as a general Religious newspaper, giving early notices of the most important events that are transpiring in the world. It will also be a good medium for advertising for all our Schools, as well as a general sheet for such advertisements as are suitable for a religious paper.

"THE CHRISTIAN REAPER," is its name, and it will hail from the portals of CHRISTIAN UNIVERSITY, Canton Missouri, and will advocate the cause of Education, particularly that of the female. Although the "*Reaper*" hails from the State of Missouri, yet we discard the doctrine of State policy, as interpreted by some, regarding it wholly *unworthy* our countenance and support. The MASTER said, "*The field is the world*," and we eschew, as wholly incompatible with the genius and spirit of Christianity, the doctrine, that the brethren in each State should confine their labors of love exclusively within their respective States. Such a doctrine, practically carried out, is selfish, and would ultimately tend to the disunion of God's people. Jesus, tasted death for every one of Adam's posterity, and Christianity practically contemplated, blots out every line of division, pulls down every wall of partyism, and unites in one body, all the children of God, animated by one spirit, and causing them to love each other with pure hearts fervently.

The *Reaper*, therefore, will not be the especial organ of any State or *party*, either Geographically or Religiously. It will labor for the good of the whole human family. The WORLD being the field in which every Christian is called to thrust in his sickel and reap the whitened harvest of souls for whom Christ died.

The *Christian Evangelist* will continue to visit regularly its thousands of subscribers, and we shall labor to make it still more useful, and arrangements will be made with our best writers to furnish for the next volume, permanent religious literary articles. While the *Evangelist* will visit our patrons monthly, the *Reaper* will visit its patrons weekly, communicating the news of the day.

Never despair—never fail—are favorite watchwords with us, and now that we have ventured to incur another heavy responsibility, we shall the more firmly endeavor to meet public expectation, and contribute, in our humble way, to the advancement of the cause of man's happiness, and the glory of God. Our brethren and friends heretofore have stood firm, and sustained us—we fear not that they will desert us now, if we merit their countenance and support. If unworthy, we ought to be deserted. With our motto, *Nil desperandum*, we humbly look to our kind Heavenly Father, and invoke his aid, that we may not be "*weary in well doing, for in due season we shall* REAP *if we faint not.*"

Our present agents will please consider themselves authorized to receive subscriptions for the *Reaper* as well as the *Evangelist*. And, in conclusion, permit us to say, There will be no failure on our part, if the promises made to us are fulfilled. We feel assured that they will be, or we should not have made this announcement.

D. BATES,
D. P. HENDERSON.

CHURCH NEWS.

Bro. Bates—The cause is prospering here. There were 8 additions to the congregation the first of this month. J. A. WILLIAMS.

Richmond, Iowa, April 25, 1854.

Bro. Bates—Since I wrote you last, we have had 2 additions to the Church at this place. J. M. WATTS.

Columbus City, Iowa, May 1st 1854.

Bros. B. & H.—Since I last wrote you, I visited New Hartford to attend to the baptism of 6 persons who made confession at a meeting held by Bro. E. Rice. During my stay 3 others did the same. 7 were added to the Church here recently. E. L. CRAIG.

Barry, Illinois, May 1, 1854.

Bro. Bates—Since the protracted meeting at Elison, in February, 4 have been added to the Church at that place. The brethren there intend, if possible, to build a house of worship this season. The brethren on Smith's Creek, Henderson county, five miles East of Oquawka, wish me to say to the brotherhood, through the *Evangelist*—preaching brethren especially—that they have completed a comfortable house of worship and desire to have travelers call and spend some time with them. Do so, brethren; you will find a warm reception. ALEXANDER DAVIDSON.

Monmouth, Illinois, May 5, 1854.

Bro. Bates—The good cause is slowly but steadily prospering here, and the prospect is good. I. METCALF.

Marion county, Iowa, May 8, 1854.

Bro. Bates—We had a very interesting meeting in our neighborhood the 2nd Lord's day in May, which resulted in 46 additions. Brothers Prater and Holloway conducted it. Prospects are good here, and I think our preaching brethren in passing through the county would do well to call.

Scotland county, Missouri, May 20, 1854. J. STICE.

Bro. Bates—We have had 4 additions from the Baptsists and I have immersed 4, within the last month, M. PARR.

Bethlehem, Iowa, May 27, 1854.

Bro. Bates—I would say to the friends at large, that the Smith Creek Congregation meets every first day in their new house of worship 5 miles East of Oquawka, and would be glad to have brethren visit us.

Henderson county, Illinois, May 27, 1854. A. H. DAVIS.

EDITORS' TABLE.

☞ A Frankfort (Germany) correspondent of the London (England) *Times*, says that the Sultan has contracted a heavy loan of the Rothschilds, (Jewish Bankers,) and mortgaged the land of Palestine to secure payment. If this be so, the jews will probably be reinstated in their former possessions at an early day, as there is but little probability that the debt will be discharged in any other way than a sale of the country mortgaged.

☞ We learn from the *Gospel Herald* that one Church in St. Louis contributed $43,000 in one year, for Educational and Benevolent purposes. We can not say positively, but we think the Church alluded to is the Unitarian Church in that city. Be this as it may, their liberality surpasses any thing we have heard of lately. The number of members is not given, but it is spoken of as a new organization.

☞ Two or three young preachers who would be content with moderate salaries, and willing to travel and preach in Iowa, Illinois, or wherever desired, can find employment by addressing the editors of the *Evangelist*. There is also a call for several local preachers.

☞ No "official" report of the proceedings of the late District meeting, at Mount Pleasant, has reached us—consequently we can not say what business was done.

☞ Since the two Jerusalem letters which appear in this number were in type, we learn that another from some one of the Mission family has been received by some person in Virginia, stating that they only expect to remain in America long enough to regain their health, and then return to Jerusalem. But unless peace should be restored, it would be incurring an unnecessary risk to venture into a country so much under the control of lawless men.

☞ Will those who remit for themselves or others examine the receipts afterwards to see that all is done up correctly? We often have to ask for information in relation to remittances, and when it is not given we know not how to act. Please attend to this, and always name the post office of the person to be credited.

☞ We have used selections this month more freely than we were wont to do, but the larger part of them were inserted by request—the balance in accordance with our own judgment.

☞ We would say to "Bela," a part of your poetry is good; but taken as a whole, it would need considerable amending before it would do for the press.

☞ We would refer those enquiring for a Book-Binder, to the card of Mr. Pearce, on the cover. He has done several jobs for us, to our entire satisfaction, and we would say to our patrons, Have your volumes of the *Evangelist* bound. They make good books for a family library.

☞ The *Bible Union* announces that certain portions of the revised version of the New Testament are prepared for sale, to all who may desire a copy. We have just rereceived one, but have not examined it thoroughly. Their announcement came too late for this month.

☞ *The Presbyterian Banner*, a weekly paper published at Philadelphia, Pa., David McKinney editor—Terms, $1,50 to single subscribers. The *Banner* is devoted to the interests of the Presbyterian Church. It is ably conducted, and although we differ very materially with the conductors in religious sentiment, yet the *Banner* contains much that is quite interesting to us. We invite our Presbyterian friends to call and see it.

☞ *The Christian Philanthropist*, a monthly, containing 16 large double column pages, published at Palestine, Texas, C. Kendrick editor—Terms, $1 a year. Bro. Kendrick is a good practical writer. He was editor of the *Ecclesiastic Reformer* for several years, and as such became well known to the brotherhood. We think the South can and will afford ample patronage to the *Philanthropist*. Subscriptions received at this office.

☞ *The Gospel Herald*, a weekly, published at Yellow Springs, Ohio, is received at his office. From the slight examination we have been able to make of the two numbers received, we are not prepared to say much in regard to its merits. Some of the articles we have read we consider very good. But more anon. D. B.

MEETING IN FIFTH DISTRICT.

Bro. B.—This is to request you to give notice through the *Evangelist*, that the Yearly Meeting in District No. 5, which was to have been held at Middle Grove, will be held at Burr Oak Grove, in this county, (where it was last year,) commencing on Friday before the 4th Lord's day in August next. Preaching brethren are requested to attend.

ISAAC METCALF, Cor. Sec. Dist. No. 5.

Marion county, Iowa, May 8, 1854.

OBITUARY.

Bro. STEPHEN MAY departed this life January 23rd, 1854, aged 49 years. He was born in Kentucky, and lived there till after his marriage. Soon after which he became a member of the Christian Church, and maintained his integrity to the end of his life. He was a pious and devoted Christian; regular in his attendance at the Lord's house on the first day of the week, and always liberal in contributing to the support of the cause. The loss of such an one is deeply felt, not only by the Church, but his family also.

Columbus City, Iowa, May 1st, 1854. J. M. WATTS.

Dear Bro. Henderson—With feelings of deep sorrow I announce the death of our beloved sister, ROWENA TWOMBLY. She departed this life in the 25th year of her age, at the residence of her mother, in this place, on the 14th ult., after a protracted and painful illness, which she bore with the greatest patience and Christian resignation. She was the third daughter of our departed brother, H. L. Boon, and like him was possessed of those rare intellectual, social and Christian virtues which made her the light of every circle in which she moved, and constrained, by the force of her excellence, all to admire and love her. As her life was pure and spotless, so her death was peaceful and happy. She spoke often of Christianity and death, and always with confidence and resignation to the Divine will. Her life of faith, and hope, and love in the Lord, together with her frequent exhortations to all around her to prepare for death, made deep, lasting and useful impressions upon myself and others, by which we were admonished to greater diligence in making our calling and election sure, that we might meet her, with her dear Pa, of whom she often spoke, in Heaven. Since her death, her husband, taking her admonition, and following her example, has given himself to the Lord, in the glorious hope of the resurrection with her to immortality and eternal life. May the Lord make him a great blessing to the Church, in directing his talent, learning and piety to the good of His cause. Truly and ever yours in the Lord, W. C. B.

Fayette Mo., May 3rd, 1854.

Died at her residence in Hancock county, Illinois, on the 29th of April, 1854, MATILDA CARROLL, consort of Wm. Carroll, in the 45th year of her age. The deceased had been a member of the Christian Church for a number of years. She died as she had lived, in the full triumphs of the faith, anxious to depart and be at rest.

May 6th, 1854. WM. CARROLL.

Died at her residence in Vernon, Van Buren county, Iowa, on the 7th of May, 1854, Sister MARY M. HART, consort or Bro. Joseph Hart, aged 23 years. The deceased was immersed and united with the Christian Church last winter, since which time she has led the life of a devoted Christian, and left the world in the full triumphs of the faith. She left two infant Children, an affectionate husband, and many friends to mourn their loss. A. H. McCRARY.

Bro. JONA. BOZARTH died May 16th, 1854, in the 75th year of his age. He was a member of the Church for 20 years—united under the early ministry of Elder T. M. Allen, in Howard county, Mo. He lived and died the life of a Christian.

Fayette, Mo. W. C. BOON.

THE

CHRISTIAN EVANGELIST.

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THE MILLENIUM OF LABOR.

An Address to the Illinois State Fair, Delivered October 14, 1853.

BY PROFESSOR TURNER.

Fellow-Citizens and Fellow-Laborers:

My theme on this occasion is, by request, the Millenium of Labor. I can conceive no reason why your committee have conferred upon me this high honor, except that it is well known that by choice, in practice and profession, I am proud to be recognized as one of the working classes, and am now, and ever have been, however feebly, still heartily and earnestly devoted to all your industrial interests and pursuits.

But the multitude around me, and the importance and vastness of my theme, induces me now to wish that I could summon other and higher qualities than these—yea, even the highest powers of utterance and eloquence, that I might do justice to you, justice to your cause, and justice to that day that shall be ever memorable as the natal hour of our new born industrial State Agricultural Society.

I am well aware that on such a theme you ought to have a speaker here to-day who should do both you and your cause the jutice to make before you the greatest and the best speech of the nineteenth century.

But I need not say that you are equally aware that you have put the task upon one who is utterly incapable of any such results.

There is a good time coming; poets have sung of their golden era. The devout of all ages have clung to this hope, and their sages and prophets, in the hour of their darkest gloom, have ever fixed their eyes upon the future risings of this millenium dawn. God seems to have impressed the conviction of its approach upon the mind and heart of the race.

But when poetry and art, and philosophy and faith shall greet the first risings of this long desired day, labor shall be there—labor first in the primeval paradise before the fall—first companion of the Son of God; first at the cross and first at the tomb; first and almost sole to bear the triumphs of that cross abroad. LABOR, the source and producer of all else shall be there too, acknowledged triumphant, and crowned as the true glory and giver of all.

This millenium labor is fast coming. I see it in its errand-boys, born from the thunder cloud, outracing the Sun; in its horses and chariots of fire and of steel, that dart with lightning speed across every continent and over every mountain height.

The enraptured and almost incredible visions of prophets and seers of old, already begin to grow tame and common-place, when read along side of the existing realities of its progress and its triumphs.

I see it in the Crystal Palaces and the World's Fairs of either hemisphere, in which the pride, the prowess, the beauty, the chivalry, the glory, and even the sovereigns and monarchs of earth, congregate to bow the knee, and pay their homage to the rising greatness of this overmastering, all-conquering power.

The glitter of martial parade, the whole pomp and circumstance of antiquated glorious warfare, give way to this benign rivalry.

The doors of the great temple of Janus are suddenly closed by an arm stronger than the power of the throne. The Achilles of Homer, and the rough crusader of the middle ages, is suddenly transformed into the more justly admired artisan and plowman of our own fortunate era.

The enmity of national warfare has passed away, and the rivalry of universal labor and skill mounts the throne, seizes the crown of honor, and the sceptre of power, and from its resplendent palaces of art, gleaming like the visions of the apocalypse in the new risen light of the good day coming, gives the law to the most civilized realms and tribes of earth.

There is a good time coming; simultaneous voices from the field, the shop, the plow, the anvil, the loom, from the heights above and the depths beneath, all herald its approach, and betoken its character, its destiny, and its triumphs.

I see it in the congregated masses of free and independent artisans and yeomen around me, assembled here under nature's great Crystal Palace (which a few years since over-arched only the wigwam and the war dance) to take each other by the hand, exhibit the products of their toil and their skill, to plight their mutual faith and find their hearts anew by a reiteration even from this new land, of the peals of that anthem that already swells and resounds over earth and sea. Dandyism, sham and humbug crucified —labor, merit, worth, exalted, crowned—peace on earth, good will to man, and glory to God in the highest.

And over such scenes as these we may well fancy that the most illustri-

ous of olden time, bend from the heights above with beneficent and fraternal regard.

Socrates the sculptor, the wisest of the Greeks; Cincinnatus the plowman, the most illustrious of Romans; Washington, at once the model farmer, and model chief as well as the acknowledged father of this new hemisphere. Yea, even the tent makers and fishermen of Judea, withhold not from your work their approving sanction, while their Divine Master, the Son of God himself, whose hands here on earth were hardened with the saw and ax of the carpenter, as well as pierced by the nails of the Pharisees, has evidently crowned these varied efforts of labor with his divine blessing, and granted them a success and a power on earth which all their adversaries can neither gainsay nor resist, and against which neither the insolence of cockneyism, nor the jeers of idleness and vice, nor the gates of hell shall ever prevail.

There is a good time coming, and that time shall be the millenium of labor. But the souls of the toiling millions, like those crying from out of the altar, still ask, how long—how long before these things shall be.

Fellow citizens, it is now scarce a life-time since this great American Empire of Democratic industrial art, was born into the community of earthly powers; and whatever may be said of its capacities, or its renown in diplomacy, in arms, in finance, or the fine arts, even its enemies will admit its superior claims in all that relates to industrial and productive power, and that there has been greater real advance made in the dignity, power, and triumph of labor in this one fraction of a century, than was made in the whole fifty centuries before it.

The fact that we have already constructed more miles of railroad at less than one-fourth the cost per mile, than all the rest of the world together, and now have nearly twice their whole length of line in progress, and more than twice their whole length of telegraph line already completed, is in itself a significant and satisfactory index of our progress in industrial skill and power.

No longer ago than February 25, 1811, the celebrated Robert Fulton wrote from New York to his brother-in-law, Chancellor Livingston, in Albany, proposing to construct a locomotive that would run at the rate of *four miles an hour*.

The Chancellor replied in substance, that he thought so great speed for such enormous bodies EXCEEDINGLY DANGEROUS AND UTTERLY IMPRACTICABLE.

Now this learned Chancellor was par excellence, the prudent and practical man of his day, and his brother-in-law, Fulton, was only an insane and visionary enthusiast.

It took Fulton's letter, as the correspondence shows, thirteen days to reach its destination; while the compilers of our last census tables now seriously propose to send the mail from New York to San Francisco in four days!!!

Surely our ideas of progress, in some directions, at least, have improved in the last forty years.

But the boy in his teens may well remember when our own State first begun to assume its industrial rank in this great confederacy of States.

Receiving in itself from the hand of the Creator of the soil and productive resources of an empire, it already stood, three years ago, the THIRD in some of its productive products, and in none lower than the SIXTH in rank amid this proud confederacy of agricultural and industrial empires, and it is some question whether it does not now stand first in the Union in some of these products; but no question at all but it will in several of them before the very next census is taken.

I see but few grey heads before me; but even these few marks of wisdom and of age came from other lands. Those in their teens, with the down scarcely started upon their youthful cheeks, mark the era of the birth of a State that already stands among the first in productive power of all the States upon this vast continent; and I think that these youthful faces of our fair sons, and our daughters, still more fair, will be allowed by all our guests this day from abroad, to do good credit to their keeping at home—to the products and climate of our State in the present, and to our high hopes of its intellectual and civil, as well as industrial renown in the future.

With such a data before us, we may not only believe there is a good time coming, but we may also rest assured that WE possess a field for its development and advance, in rapidity of progress, centrality of position, facilities of railroad commerce and productive power, second to none in the civilized world. True, we are an inland State, but we should remember that oceans and sickles, and stage-coaches are all out of date, quite behind the times, and even the comets will scarce deign to come round to visit us without a locomotive, or at least the semblance of one, in their trail.

The millenium of labor is coming, and when it comes it will prance with its ten thousand chariots of fire over all these prairies and plains. The West is the great green ocean of that iron commerce, that is to mark its triumph, and of which our own State is to be the central point of entry and of exit.

Fellow-citizens, there is a good time coming for industrial labor and skill, and we have assigned us a noble part to play in the face of the world for its advance.

SHALL WE PLAY IT WELL? that is the only question.

It has been said that the aboriginal inhabitants who preceded us on this soil were the first men then on this continent. They were called the "Illini," which means pre-eminently "the men," and their country "Illinois," or "the land of the men." We have taken their name and their heritage; shall we show ourselves worthy of that name and that inheritance, and to bear down through all coming time the memorial of that once proud and noble, though now unfortunate and extinct race?

We thus call ourselves "the men," and our State "the land of the men"

—shall we be such in fact? Then great will be the labor, and great the good, and great the renown, that shall result from the part we play in ushering into the world the good time coming—the millenium of labor.

What shall that part be? Our swarthy predecessors maintained their pre-eminence, because on a barbarian continent they took a high rank as barbarian men; a higher civilization came, and they perished before it. But it is our duty, and I hope our destiny too, to show ourselves worthy to hold the same high rank in the midst of the broadest freedom and the highest forms of civilization the world has ever seen; and if we fail of our duty, the advance of that same civilization will inevitably throw us in the shade, or sweep us away as it did them, in spite of our soil and our climate, our stripes and stars, or our cries and tears.

What, fellow-citizens, has made the difference between the vast concourse of freemen, with all their multiform and varied products and the great councils of naked sachems and warriors that gathered upon these same plains not half a century since? The same sun and stars shone on them as on us; the same soil, and climate, and productive powers of nature were theirs, and had been for ages; while in bodily and musculsr strength and hardihood they were greatly our superiors. Where, then, lies the difference? You have MIND, which they had not, and this is the whole of it—*mind*, MIND, the great motive power of the universe, exists and works through you as it did not through them. This alone is the steam power of the eternities. It is the high prerogative of this mind to master and enslave all matter, and reduce it to a perfect subjection to its wants and its uses. Mind is the only freeman, and matter the only slave God ever made. That man, therefore, or that class of men who have most mind, will most nearly approximate the condition of freedom, and those who have least will inevitably sink to the nearest level with the slave.

It was the triumph of mind over matter that produced your products, and bore them to this fair with railroad speed, and I may add railroad gratuity too.

Thus much, then, this power of mind has already done for us. But all this, vast as it may seem to you, is but as a drop in the bucket compared with what that same power of mind is ready to do for you if you will but invoke its continued presence and aid; for its powers and resources are infinite and eternal.

There is one thing which you exhibit here to-day, fellow-citizens, of infinitely more value than all else, for which, strange to tell, your committee has offered no premium—it is that all-creating, all conquering power that has produced all else here, all else worth producing on the face of the earth, the power of mind. You have this day shown your fine stock and your fine products, but your finest stock is that which now sits by your side, or glides with form erect, and with angelic loveliness and power, around your threshholds and hearth-stones.

Your committee well know it to be priceless, and therefore wisely set no price upon its production.

How, then, shall we bring this power of mind to bear fully upon our industrial interests?

I answer simply and briefly, in the same way it has been brought to bear upon other interests.

It has been already intimated, that for the first time in the history of our world, in the person and mission of our Savior, labor became incarnate in the highest specimen of humanity, and seized upon the highest attributes of the human soul, the religious, and through working men bore their divine truths triumphantly through the world. Here was the first and greatest epoch of the world's advance—labor weilding the powers of faith and of God for the eternal salvation of man.

But it was reserved for this same labor, in a still later age, under the guidance of our immortal Washington, to seize hold of the powers of civil government, and bear aloft upon its huge shoulders, and with its Briarean hands the great interests of State, and in this second great drama of labor, was enacted the POLITICAL salvation of man.

But by the old adage, "the star of Empire westward wends." And shall it not also be said that it was reserved for the laborers in this great valley of the far west, to take under their charge the last great social and moral interest and necessity of man, THE CAUSE OF LIBERAL INDUSTRIAL EDUCATION, and thus prepare the way fully for the final triumph and millenium of labor; and as in other lands, and other times, this labor has already begun to wield the powers of piety and polity for man's eternal and civil salvation, shall it not here also begin to wield and control the powers of education and intellect for his INDUSTRIAL and SOCIAL salvation?

This question you are now called upon to answer. It is not enough that your illustrious predecessors have seized upon the faith, the piety, and the arts of the world. You must also take in charge the education of its coming teeming millions, or you fail at once of your duty, and your destiny too. You must teach earth's millions as the great apostle of the Gentiles directed, "How to study, to be quiet, to work with their own hands, that they may walk honestly and have need of nothing." (I. Thes., 4, 11.) For in this world of ours God has foreordained that ignorant and idle men must either be dishonest or lack many things. This is the only predestination of earth, to which we are all alike fated.

Do not imagine, Fellow-citizens, that when I speak of education, I have in my heart the malice prepence of designing to set you all, as industrial men, to jabbering Greek and Latin, or poring over the abstractions of mathematics and metaphysics, as though you and all your great interests, and the whole universe of God were all toungue or all cones and cobwebs.

Thank Heaven I have no such idea of industrial education, and I hope you have not.

I would have you look abroad upon the green earth, as God made it; and

view at one and the same glance with a true poet's and philosopher's eye, the fields and woods you range—the soil you till—the flocks you tend—the products you raise or produce—their highest adaptations or capabilities—the latent causes of their failure or success—the best means of evolving from the productive powers of the earth, the finest products and greatest amount of human weal, with the least amount of human toil—your personal rights and highest duties to your family, your neighbors and your country—to posterity and to God. These are themes that pertain to your business as industrial freemen—to your interest, and the interests of your race, to the development of each of you, your sons and your daughters, of that health and vigor of body—peace and serenity of mind—self-respect, and respect of the world in your vocations—so essential to your highest interests and the entire perfection of your manhood.

These are themes which shall give you that power of mind and enlargement of soul in your pursuits, which moves the world, that has this day exhited its products and its triumphs over our more savage predecessors on this same soil, and shall, at no distant future, achieve such miracles of wonder as the world has never before seen.

Fellow-citizens, for a twenty years' race, the whole world will admit that you have done well; but if you do your duty to your children, and to posterity, fifty years hence will look back upon this day, as we do now upon our swarthy predecessors, as being only in the barbarism of agriculture and art.

Wise and practical men still estimate that, from the lands we profess to cultivate, we do not obtain more than from one-half to two-thirds the crop the same labor ought to produce, while nearly one half of that half is utterly wasted by our careless, ignorant, and slovenly modes of expending it; and still the soil is evidently deteriorating every year upon our hands, so that our posterity is in danger of the same alternative our ancesters presented to us—starvation or emigration.

In all our mechanical arts and processes the case is no better—wasted material and wasted labor meet us on every hand. In all departments of our industry, there still lie latent principles and causes, diminishing the products of our labor, and affecting our daily and vital interest, as unknown to the wisest among us as they were to the savages who preceded us. Nor have we any efficient means of widely diffusing even the meagre items of practical skill we actually possess.

You will often find one man growing rich through a tolerable practical knowledge and skill in his profession, while his neighbor, not ten miles off, knows not a syllable of the secret of his action or his success; and though of the same profession, from sheer ignorance, would not be capable of successfully conducting his business for twenty-four hours together.

My brethren, these things ought not so to be. It is in the great body of industrial laborers, as it is in the natural body—if one member suffers loss,

all suffer with it—and it is only when all are prospering together that the individual can be prosperous in the highest degree.

What then shall be our remedy for these evils?

The answer is plain—the same power that has brought us up from the barbarism in which our ancestors lived, can bear us, with equal ease, still higher aloft—and that is the power of mind—mind applied not to barbarian mythologies, and still more barbarian abstractions, mystics and metaphysics—but mind applied to our daily avocations and pursuits.

A steam engine put under a November fog will not lift the adjacent mountains. We have a mountain of labor to lift, and we must put the engine of mind under it, and it will lift it. The locomotive, however strong, can not trail its burden, if attached to it only by a cobwed; nor can science, mind, knowledge, bear along the great burden of our industrial arts, if attached to them only by the gossamer threads that accidentally shoot out towards them, from institutions, however excellent, founded and used for totally different purposes.

We must awake to a sense of our own need, our dignity and our rights. We must respect ourselves and our professions, as God and nature designed that we should, and then we shall have no need to challenge the respect of mankind. We are not oppressed by our brethren of the professional classes; we are simply depressed for neglecting to do for ourselves what they have already wisely and properly done for themselves, and they now exhort us to do the same, and we must do it.

We must forge for ourselves and our posterity, our own grappling irons, and secure our own professions and interests firmly to the great locomotive power of science—mind, as it careers triumphantly through the world, and then we, and all our interests and pursuits shall move onward with it. We must do this for ourselves. Our brethren of the professional classes will do all in their power to aid us. But they have not studied science and providence so long and so vainly as not to know that in this world's affairs, at least, God helps only those who help themselves. He has given them their place of labor and duty to take care of, and in that respect they have done it. They have founded schools and universities, libraries and apparatus, for the application of knowledge to their several arts, and now, with all the advantages they have derived from this foresight and wisdom fully before our eyes, they call upon us to do the same for ourselves. Shall we do it? If not, they can not and ought not to do it for us.

Fellow-citizens, the moment you do this, and do it effectually, you have struck the next most needed blow for the proper dignity of your professions, the millenium of labor and the amelioration and civilization of man; and until you do this, you have done nothing as a class, effectual for your profession, your prosperity or your trade.

Until our fellow-laborers, the world over, arm themselves with this panoply of light and power, they can not be otherwise than the virtual servitors of those who do; for God has ordained that knowledge is power; and those

who will not take the needful steps to secure the knowledge, must live and die without the power.

I know full well the prejudices extant against book-learning and book-farming, and I know as well, too, that that prejudice has, to a vast extent, arisen from the simple fact, that ordinary modes of training do, in reality, more to unfit than to fit any man for practical industrial life; and that the books for most part put into the hands of our industrial classes, are totally unsuited to their avocations, their interests, necessities, and their wants. Demand, then, such books as you need, and demand at once the institutions indispensable to create them; and your tastes as well as your interests will improve, and this reproach will cease. The "*esprit de corps*" and the literature of the class, as in all classes, alike are indispensable to any high order of intellect or of taste. Unfortunately, that spirit and that literature is for you to be yet created. Demand, then, the indispensable means of creating it at once.

There was never a people on the face of the globe that would work with such indomitable and almost volcanic energy, as the industrial masses of the Great West, in any cause that thoroughly enlists and controls the energies of their social interests and powers. All we need is to direct this spirit toward a cause that is worthy of it. Only make them as genial as the sunshine and the dew, and they are by nature as resistless as the cataract and the thunder storm.

They are just the men for such an occasion and such a cause.

What, then, my friends, is your idea of a farmer or a mechanic? Is it merely a mass of meat and bones, six feet by two, that can hold a plow, fat a steer, feed a pig, or drive a jack-plane, or swing a trowel? I have met men who had about that high conception of the proper dignity of their calling, and I dare say you have.

Shall I then attempt to give the outline of the true farmer and the true mechanic, such as he ought to be and shall be, when the millenium of labor shall fully come.

It is the conception of a man who has such an intimate knowledge of all the hidden processes of nature; such a practical skill in combining all the laws and resources of the universe, meteorological, geographical, chemical and physiological, in the great art of production. Such fulness, breadth, amplitude and power of mind, on all practical subjects of industry, morals, policy and faith, as would cause all the school-men and professors of our day to hang their heads and blush for shame in his presence—a hard-handed, able-bodied, strong-minded, whole-souled, all-knowing, all-conquering man, worthy of himself, and of the God who made him such, (not a mere machine to hold plows and feed pigs.) This, and this only, is the true farmer, when the millenium of labor shall come as much above all other professions in the natural and necessary development and vigor of his intellect, as he now is in the natural health and vigor of his body, or as farmer Adam was before the fall above that same fallen farmer now.

Whenever the time comes that the real farmer gets abroad in the world, he will exhibit a loftier character than any other living man—man fully restored from the fall—and herald a brighter day than even when his antiquated progenitor, the school master, came.

The same in substance, too, may be said of the true mechanic. In that day all the humbuggery and the cant that now reigns in the books and the schools, about these pursuits being unfavorable to the development of the very highest order of intellectual and moral power, will all vanish away; for the living man will be there to give the lie to it all; and the whole world will find out at last that intelligent labor is the friend, not the foe of mind; and that Almighty God was not mistaken when he put the first man in the garden instead of the academy; and made his own son a carpenter instead of a Rabbi. It is our miserably low idea of agricultural and industrial art that is dwarfing, and crippling, and ruining us—and not the nature of these pursuits.

I would covet for myself and children no higher earthly distinction than the capacity, the knowledge and science requisite to cultivate, in the best possible manner, one hundred and sixty acres of our best prairie land, and discharge thereon all the necessary duties of an American free laborer. And if I had it, I should know more at this moment than all the professors and teachers, and scholars, statesmen, lawyers and divines, that have ever trod this continent, since Columbus first bowed his knee upon its Eastern sands.

But I have it not—and I see no certain causes in actual operation, adequate to secure it to me or to you, or to our children after us; and to urge you to create the means of ushering in the era of intelligence and power, for your professions, and for the world, is the object of my present theme.

Fellow-citizens, God made us all intellectual beings, and to do the work of intelligence and freedom, not the drudgery of ignorance and servitude. And when the millenium of labor comes, brute beasts will perform less real hard service than we and our children do now, and brute matter enslaved by free mind—iron, steel and steam, without weariness or disease, will become the bone and sinew of our industry, as God designed they should, instead of living flesh and living souls.

But to work this transformation, or rather complete it, we need more practical science and skill, and to get these we must apply the means and resources for creating them.

Doubtless you are aware that several conventions of farmers and merchants have been held in our own State and in other States, to secure this great end. You are also aware that the Legislature of our own State had the high honor to be the first in this great confederation of republics, to invoke our sister States to unite in a petition to the General Government, for an appropriation of $500,000 worth of our vacant lands, for the endowment in each State in the Union, of an Industrial University suited to their wants.

You are also aware that the same Legislature chartered an Industrial

League in this State, with a capital of $20,000, designed to secure the concentrated and organized action of all our Industrial classes for the same ends.

But while our Representatives and Senators have thus, with almost unparalleled unanimity, manifested a disposition to do all in their power to aid us, we must bear in mind that they can not help us unless we will also help ourselves. You must be first to move, first to resolve, petition and to act—talk—talk at home—talk abroad—and above all, talk at the ballot box—and then, and not till then, will your Representatives in Congress stand ready to execute your will.

You must do something as our friends in New York did. They reprinted our reports without honoring them even with quotation marks, and thus with our stolen thunder aroused their industrial population and called for magnificent endowments for an Industrial University.

And while a few old grannies and old fogies in other States, were whining over their usual chant about "humbuggery" and "radicalism," and "disorganization" and "visionary enthusiasm" and "impracticability," and the "mental imbecility and incapacity of our industrial classes," and the "impossibility of ever really educating them," the "necessity of castes in society," and the awful sin snd danger of disturbing the existing orders and classes, New York got her funds and her university in full blast, and is now calling upon her people on the same basis, for a second munificent endowment for the same ends.

Fellow-citizens, where you are sure you are right, there is nothing in this world like "going ahead."

I have been requested by members of your committee to give some general outline of the proposed scheme for an Industrial University—such as is deemed worthy of the working men of the West, of our own State, and our own age; but neither my time nor your patience would allow it. I must therefore beg to be excused, by only referring you to the last report of the Illinois Industrial League, published by their committee, which I hope evvery working man in the State will take pains to procure and to read, not only for his own sake, but also for the sake of the League, of which he ought to be, if not already, an active and honorable member.

Fellow-citizens, your Agricultural and Mechanical Associations and Fairs are noble and excellent institutions—but with the Hon. Marshall P. Wilder, and the lamented Downing, and many others distinguished for their talents and zeal in your cause, I do not think that these alone are adequate to meet all your urgent wants.

All this beautiful and efficient enginery with its State and county wheels, and its great and national balance wheel at the capital, needs the steam power of mind, the new kindled fire of practical industrial intellect to enable it to move with the requisite power and ease, all the ponderous masses of our industrial interests, gracefully and triumphantly forward to their ultimate goal of destiny and renown.

You have indeed done well—you have done well in organizing this State Society—you have done (comparatively at least,) more than well in showing to the world that you had the self-respect to officer and thoroughly man and equip it from your own industrial ranks.

The citizens of Springfield and Sangamon county, and the officers and friends of your Society too, have done more than well in the ample, tasteful and hospitable provision they have made for our reception, our gathering, and our comfort here.

But have you done enough? Are your energies and your resources for good to yourselves—good to your most noble professions—good to your posterity—good to your country—to man—and to God all exhausted?

Shall not the millions of free laborers, that are in all coming time to throng and till the vast plains of our Great Western green ocean home, rise up hereafter, and over your prairie graves pronounce your names blessed, and your very dust sacred and hallowed, for one more act of perishable beneficence done them and to theirs?

In your hearts, let this, this day be decided, and at our homes, and at the polls let it be enacted—and posterity shall declare you worthy of the name you have assumed for yourselves, and your State,

"ILLINOIS"—"THE MEN"—"THE MEN."

The Million Testaments for China.

It may be interesting to our readers to know what steps are being taken to accomplish this noble undertaking. The work is already in progress. the printing presses in China are busily employed. Letters have been recently received by the Bible Society from their corresponding committee, and plans are matured for printing 250,000 copies in China in eighteen months, dating from the 1st of January, 1854. The Bishop of Victoria guarantees to furnish from his stations 85,000; Dr. Medhurst, 115,000; Dr. Legge, 50,000. It is proposed that another quarter of a million should be printed in London in the same period, for which wooden blocks will be sent from China. Thus, half a million will be ready in eighteen months; and, if similar expedition be employed on the remaining portion of the work, the whole will be completed in three years, a much shorter time than had been anticipated. All English missionaries are working most heartily and lovingly in carrying out this gigantic scheme of Christian liberality. It will, no doubt, give great satisfaction to the public, when they are informed that the committee of the Bible Society have passed a resolution for for the printing of 50,000 copies of the entire Bible in Chinese at as early a period as practicable. The funds for the New Testaments have been readily supplied, nor can it be doubted that the Bible Society will receive prompt and generous aid to carry out this new feature of their plan for supplying China with a large instalment of the word of God.—*British Banner.*

ROMANISM AND PROTESTANTISM—No. 7.

The United States of America is next to Great Britain in importance to the Protestant religion. What people have ever been in such a happy condition as the Americans? *But what is the Papacy doing here?* I shall give a few statistics from the *Catholic Almanac*, for 1847, published in Baltimore:

In the United States there are Archbishops or Cardinals,...	2
Bishops,...	23
Apostolic Vicar,...	1
Priests,...	834
Churches,...	812
Accession of Priests in one year,...	98
Accession of Churches in one year,...	72

In ten years, from 1837 to 1847, the Dioceses have doubled. Bishops have doubled in ten years. The Priests have more than doubled, in ten years. Within the same time Churches have tripled in the ratio of 9 to 4, and of 27 to 10.

	In 1837.	In 1847.
Dioceses,...	13	26
Bishops,...	12	24
Priests,...	373	824
Churches,...	300	812

The Provincial Council, held in 1846, determined to give one Priest to every 1000 Catholics in the country, and estimated their deficiency of Priests at 2300. This number with the 760 then in the country will give 3060 Priests, and at the rate of one Priest to 1000 members, will make a population of 3,000,000—more than twice the above estimate. *The rapid advance and bold assumptions of Roman Catholic Bishops in the United States. We mean to speak plainly. Where do you live, Protestant reader?* I answer, in a province of Pope Gregory XVI, the present Roman Pontiff. You may smile at this, but a knowledge of the facts may change your minds. In the documents of the Pope and Cardinals at Rome, *North and South America are provinces of the See of Rome.* It is even so. We have bulls of indulgence issued for those who live in the ultra-marine provinces, *i. e.* in North and South America. These are the provinces of the Pope of Rome. Hence a council of all the Roman Catholic Bishops in the United States is called under the name of *Provincial.* This council recognizes the government of the Pope over this land. It is responsible to him.

The *Archbishops' Magazine* for June, page 343, says: "The *Ecclesiastical* affairs, in which the Prelates have been engaged, are such as have been most fruitful in producing revolutions in governments, in all ages since Rome came into power." They have passed decrees that thwart the laws and institutions of this land. They solemnly resolve to withdraw Roman Catholic Children from the Public Schools in the United States, because these schools *are places of proselytism, of infidelity and of immorality.* Protestants, Americans, *hear, hear,* I beseech you, these grave charges, made by the highest Roman Catholic authority in this country, against our Public Schools. These schools are the fruits of the wisdom and benevolence of our government—our forefathers. They are accessible to all classes. They are the most important institutions in our country; are destined to mould the future character of the citizens of this Republic. But they favor not the designs of the Beast, of the great Red Dragon. That power seeks darkness, not light. It *revels* in ignorance, and *withers* in light. Therefore, a blow must be struck at this system of public instruction. I ask, *Is there nothing bold and startling in this? Has it no bearing upon the States?* Would such a thing be done in France? Would the Emperor of Austria suffer Roman Bishops thus to infringe upon the system of public instruction adopted by the government? By no means. They would be compelled to fly before Austrian bayonets, or to groan in Austrian prisons, with some of our American citizens. We are to have 2300 Priests more introduced among us, who are to take charge of 1000 souls each. These Priests rarely become citizens of this country. Their oaths of allegiance are *vile perjuries.* What would the Emperors of Austria, and Russia, and France do if the Pope should propose to introduce 2300 foreigners into their dominions, and to each of whom he committed 1000 more to govern? Would it awaken no interest? Why should we be indifferent to such movements among us? Are we safer than other governments? Are we proof against those influences which have ruined others? Let those that think they stand take heed lest they fall. There is to be a tax of one pence per month on each Papist, which will yield over $200,000 per year. There is an *emperium in emperio*—a government within a government. Three millions of the inhabitants of this government are to be taxed by men subject to a foreign Monarch. Boston, Cincinnati and St. Louis are to be raised to Archdioceses, and Baltimore is to be elevated to a *Primacy.* These are high pranks in our plain republic, ill-suited to our primitive institutions. Think of it, Americans—we live in one of the Popish provinces. His legislature has passed laws for the province, sent them to a European Monarch for his sanction, when they will become laws in these

United States. This Monarch is to have 3060 tools here to teach 3,000,000 how to vote for these laws of a foreign Monarch. Wake up sentinels, wake up; trim your lights, stir up your fires, the foes are at your gates, and you are asleep. These foreign foes are already organized for political purposes; they hold the balance of power; they can turn the elections. Scores of Puseyite Episcopalians in Europe and America are falling into the arms of the old mother of abominations. Add to this, we have so many *sympathizers* with these foes of American liberty. They will pronounce these essays too severe.

If the number of emigrant Papists should continue to increase for 30 years, as they have for the last 10 years, they will be a majority of the population of the United States, and the Pope our supreme ruler. I will now give some idea of the amount of money they received from Europe ten years ago—and it is probably double that sum now—besides what they collect and raise in the United States. Money is power.

	1841.	1842.	1843.
To Mr. Lefevre, Coadjutor at Detroit,...	1,971,60	1,010,95	7,447,64
Bishop Purcell, at Cincinnati,.....	7,778,52	5,554,20	9,448,80
Bishop Fenwick, Boston,.....	3,700,28	3,063,32	2,886,40
Mr. Hiprich, Philadelphia,.....	3,660,48	2,968,56	1,145,76
Bishop Hughes, New York,.....	8,236,08	10,885,72	9,020,22
Bishop Miles, Nashville, Tennessee,....	4,575,60	4,452,84	4,005,16
Bishop Flaget, Bardstown, Kentucky,...	8,676,00	....	....
Bishop of Vincennes, Ia., Hailandicre,...	8,291,88	12,245,87	10,603,36
For the cong. in the Diocese of Vincennes,	3,720,00	3,463,32	1,860,00
Bishop of St. Louis, Mo., Rosati,.....	10,519,88	10,211,40	10,884,72
Chands, Bishop of Natchez, Miss.,.....	4,775,40	3,958,08	2,295,72
Mr. Blane, Bishop of New Orleans, ...	2,745,35	1,979,04	4,583,04
Mr. Portier, Bishop of Mobile, Ala.,....	1,835,82	3,958,08	6,259,60
Mr. England, Bishop of Charleston, S. C.	7,440,00	4,452,84	2,864,40
Whelan, Bishop of Richmond, Va.,.....	4,575,60	4,947,60	6,235,68
To the Priests of Mercy in the U. States,	4,575,60	2,720,00	8,556,00
To the Lazarists in the United States,...	6,510,00	....	....
To the Jesuits in Missouri,.....	7,513,69	5,580,00	5,752,00
To the Jesuits in Kentucky,.....	2,790,00	3,348,00	3,720,00
	104,891,75	85,799,82	97,745,50
Amount,.....	287,437,07		
Double that sum in ten years, to 1854,	574,875,04		

These sums are collected from their poor slaves, for pardoning their sins or crimes, or for getting them out of limbo or purgatory. The object of the Propaganda at Rome, of the Leopold Foundation in Austria, and of the St. Charles at Lyons, in France, is to reduce America to the Pope. In 1840 the St. Charles Society sent to the United States $163,000, and 1842, $177,000, to reduce America to the Pope.

J. CREATH, JR.

VISIT TO ILLINOIS.

I took the packet at Marion City for St. Louis. I spent the night at the Hotel, in company with Bro. George E. Taylor, of Rocheport, and Bro. Bryan, of St. Francis county, Mo., who were in this great Western mart for the purpose of merchandize. In the morning at six o'clock we left on the Alton packet, and arrived at the city of Alton time enough to take the morning cars for Springfield. At this latter place we met our old acquaintance and brother, Dr. Hughes, formerly of Pike county, Mo , and also with Bro. Mallory, both of whom are intelligent and useful proclaimers of the Word of Truth. I preached some three or four days in this metropolis of the State, before the arrival of Brethren Henderson and John T. Jones—after their arrival we delivered a few discourses and then took our departure for Bloomington. Here we were met at the depot by our kind Brethren W. P. Bowles and Didlake, formerly of Clark county, Kentucky; and were conducted to his house near Bloomington, where we were most hospitably entertained by his amiable and kind family during our sojourn at that place. We also visited the families of Brethren Majors, Warinner, Wagoner and Dr. Crothers, and were courteously treated by them all.

Soon after we arrived our esteemed Bro. Spottswood Wilkinson, of Tennessee, came to join us in the exercises of the meeting, and to visit some relatives he had in Bloomington; and he was at the meeting on Saturday at 11 o'clock and heard Bro. Henderson preach, and at night he heard me preach, and went to his brother-in-law's, Dr. Miller's, who lives in the town of Bloomington, and in the night he was taken ill, and on Sunday morning we were sent for to see him about 10 o'clock, which we did, and as soon as we entered the room I said death was upon him. We engaged in reading the Word of God and prayer, and then departed for the meeting house, and before our services closed intelligence came to us that he was dead. He was buried that afternoon at 3 o'clock. His funeral was well attended. I spoke at the grave, and also a Methodist brother, whose name I have forgotten.

I first became acquainted with Bro. Wilkinson in the autumn of 1846. I was on a tour of preaching in the Southern part of Kentucky and in Tennessee, and he met me at some point on the Cumberland river and carried me to his house, where I staid during my labors in Cadiz, Trigg county, Ky. He had a high reputation among the brethren and community of that part of Kentucky. His labors are ended, his sufferings

are over, and he sleeps in Jesus till the resurrection morning. We sincerely and deeply sympathize with his bereaved and afflicted family and friends. May God be a father to his fatherless children, and a husband and friend to his widow.

While at Bloomington we renewed our former acquaintance with Father Lindsay, with whom we became acquainted in the Southern part of Kentucky, while traveling with Bro. Campbell to and from Nashville, Tenn., in the years 1830–31. He is full of years and experience, and Christian piety, and good works. We also made the acquaintance at Bloomington of Bro. Minier, a popular and zealous brother, of whom the brethren spoke in the most flattering terms. Fourteen persons were added to the congregation, by the labors of Bro. Henderson and myself, in Bloomington.

From Bloomington we were conveyed by private carriage, throught he kindness of our estimable Bro. Didlake, to Walnut Grove, Woodford county, Illinois, to the house of Bro. Fisher, one of the Preceptors of the flourishing Academy at Walnut Grove, founded originally through the instrumentality of our excellent and benevolent brother, John T. Jones. At the house of Bro. Fisher we were introduced for the first time to the venerable and fatherly Palmer, whose labors and success have been abundant in that part of Illinois, and whose praise is in all the Churches in that section and in other States. I had long and often heard of him, and that most favorably, but untilthen I had never enjoyed the pleasure of communing with so holy, so beloved, and so good a man as Father Palmer is deservedly reputed to be.

At Walnut Grove we renewed our acquaintance with our worthy and zealous Bro. Davenport, who is one of our early and thorough-going pioneers in Kentucky and Illinois, in the cause of Reformation and Truth. He still continues faithful to his trust.

The Academy at Walnut Grove is under the supervision and instruction of Brethren Fisher and Neville. Bro. Neville is a graduate of Bethany College, Virginia, and is one of her brightest ornaments; and he is another jewel in Bro. Campbell's crown, and every way worthy of his Alma Mater. Bro. Fisher is also a graduate of Bethany College, and is an amiable, modest and devout Christian, and with the aid of his Christian and lovely lady, and Bro. Neville's science and industry, the Academy could not fail to flourish and succeed, as it is doing, most admirably. It certainly merits the liveliest interest and patronage of all the brotherhood in the State.

We had a pleasant and, I hope, a profitable meeting at Walnut Grove. While there we visited and spent a short time in religious conversation with a pious old disciple and his partner, Father Moffitt. He has passed

his three score and ten years, and seems to be ripe like a shock of corn, ready to be gathered into the garner of eternal life. Like Simeon of old, he seems to say, Now Lord, let thy servant depart in peace, since my eyes have seen the salvation, which thou hast prepared for all people. From that place we visited Chicago, and then we turned our faces homeward. My sheet is full. May peace and favor be multiplied to the fraternity.

J. CREATH.

ELDER JACOB CREATH, SENR.

BRO. HENDERSON—At your request I send you a short biographical sketch of my venerable uncle, Jacob Creath, Sen., who, I learn from the papers published in Lexington, Kentucky, died on March 13, 1854, ten minutes before ten o'clock P. M., in Lexington, Kentucky, at the house of Major Wendower, who married his grand-daughter. On the sixth day of May, 1851, while at his house in Jessamine county, Kentucky, I obtained from him the following facts in relation to himself. I thought his memory was as accurate and as tenacious as I had ever known it to be, as it regarded events that had long since transpired, when he narrated these matters to me.

He was born Feb. 22d, 1777, in the Province of Nova Scotia, near the Bay of Fundy, about six miles from Cumberland, the County Seat. He was the youngest son of Samuel Creath and Susan Creath his wife, who was Susan Moore before her marriage. My grandfather Creath was living in Nova Scotia at the commencement of the revolutionary war, and when war was declared he said he was a friend to America. For this he was declared a rebel. He was bayoneted, carried two hundred miles, to Halifax, and thrown into jail. His property was confiscated, a part of which was five hundred acres of land, on the river St. Lawrence, and he was imprisoned seven years, the period during which the war lasted. After the cessation of hostilities, he was released from prison, and allowed twenty days to make his escape from the province, or be hung—all for his friendship to American Independence. He lost all his property, besides his seven years' imprisonment. My uncle was born shortly after he was imprisoned.

From Nova Scotia my grandfather came to Cherry's Valley, in Pennsylvania, where he remained two years, and when my uncle was about two years old my grandfather moved from Pennsylvania to Grandville county, North Carolina.

He was baptized by Elder Thomas Bass, at Grassey Creek meeting house, Grandville county, North Carolina, in February, 1795, and began to preach in June, 1795. He married the daughter of Job Carter, in Lancaster county, on the Eastern shore of Virginia, January, 1799—her name was Mildred Carter. He was licensed to preach and was ordained to the ministry at Round About meeting house, Louisa county, Va., April, 1798, by John Poindexter, of Louisa, and William Basket, of Fluvanna county, Va. He had the care of Kingston's Church, in Matthews county, Va., which Church contained 600 members, and three others at the same time. He was a member of the Dover Association in Virginia. He emigrated to Kentucky in May, 1803, and not in 1800, as stated in the Lexington papers, and he settled at Tacon Fork, in Fayette county, Kentucky, and took the care of that Church, which had formerly been under the care of Elder John Gano. He was for many years a member of the North Elkhorn Association—until August, 1830, and not 1827, as stated in the Lexington papers. The minutes of that Association will show that he and his brethren who co-operated with him were formally expelled from that body at Silas meeting house, Harrison county, Kentucky, August, 1830—as hundreds yet living in and out of Kentucky will recollect. We had been gradually discussing, canvassing and developing the principles of the Current Reformation, from the time they were first propagated by Bro. Campbell, in July 4, 1823, to the time of our expulsion from the Association, in August, 1830—but we were not expelled in 1827. There are three mistakes in the Lexington papers as regards dates.

My grandfather never settled nor lived in Virginia. My uncle moved from Virginia to Kentucky in 1803, and not in 1800, and he was expelled from the Elkhorn Association in 1830, and not in 1827. Few men in Kentucky or out of it ever turned more men to Christ and righteousness than he did. I heard him say, that during the great revivals among the Baptists, in 1827, he immersed and was present at the immersion of 1400 persons in Kentucky, besides the vast numbers that he immersed before he left Virginia, in the last century, and the vast numbers he turned to righteousness before and since 1827. He was among the most successful and eloquent preachers of the nineteenth century. He had natural gifts and endowments which all the Colleges and Universities in Christendom could never bestow. His colloquial powers were unsurpassed. He was naturally and eminently humane, affectionate, amiable, affable and sociable in his disposition, and he had as kind, as noble and as benevolent a heart as ever fell to the lot of man. His devotion and attachment to civil and religious liberty was ardent, constant and uniform. He took an active and conspicuous part in all the

great questions which concerned Kentuckians and the race of man in his day. His zeal in his Master's cause was fervent, flaming and unabated to his last hours. His faith in God was implicit and unbounded. He was strong in faith, giving glory to God. He was emphatically a lover of peace. He was a Christian philanthropist. He loved God and man. He was totally blind for the last six years of his life. He was in his 78th year when he died. I never think of his blindness without the lines composed by John Milton, in his old age, coming forcibly to my mind:

"I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind,
Yet I am not cast down.

I am weak, yet strong—
I murmur not that I no longer see:
Poor, old, helpless, I the more belong,
Father Supreme, to thee!

O! merciful One!
When men are farthest then thou art most near
When men pass by—my weakness shun—
Thy chariot I hear.

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognize thy purpose clearly shown—
My vision thou hast dimmed, that I may see
Myself, Thyself alone.

I have nought to fear—
This darkness is the shadow of thy wing—
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling, where feet of mortals ne'er have been,
Wrapped in the radiance of thy sinless land,
Which eye hath never seen.

Visions come and go—
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now;
When Heaven is opening on my sinless eyes;
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine;

Within this bosom glows unearthly fire,
Lit by no skill of mine."

Father Creath died a Christian Preacher. His last words were, I am happy. May a double portion of his spirit rest upon us all.

J. CREATH, JR.

PROGRESS IN REVISION.

AMERICAN BIBLE UNION, June 2nd, 1854.

ELDER D. BATES, EDITOR CHRISTIAN EVANGELIST—*Dear Brother*—Please accept from the Board of the American Bible Union, the accompanying Revision of a portion of the New Testament. It has been executed by one of the scholars in the employ of the Union, but it is not final. The portion now published embraces *Second Peter; First, Second and Third John; Judas and the Revelation.* It is presented to you for such notice as you may regard proper; and to the public, in the expectation that it will be subjected to a thorough criticism, in order that its imperfections, whatever they may be, may be disclosed and corrected. Whatever criticisms may be offered, we shall be glad to receive and place before the College of Revisers, when they shall be prepared to meet for final deliberation.

The reviser of the present work, in his notes, has collected numerous editions of the Scriptures, and placed before the reader, in a narrow compass, the views of the most eminent translators, revisers, commentators, and other Biblical scholars of all denominations. The book is printed on choice paper, in quarto form, and extends to nearly 300 pages.

The price of the work varies according to the binding:

In cloth,	$0,75
In cloth, morocco back,	1,00
In cloth. gilt,	1,25
In cloth, gilt, morocco,	1,50

The usual discount is allowed to the trade. Orders for the work should be addressed to WM. H. WYCKOFF, Cor. Sec.,
350 Broome Street, New York.

God is on the side of virtue; for whoever dreads punishment, suffers it, and whoever deserves it, dreads it.

ABSTRACT OF MINUTES,

Of the Third Annual Meeting of the Military Tract, Illinois.

Met pursuant to previous notice in the Christian Chapel at Macomb. Elder J. E. Gaston in the Chair, and P. H. Murphy Secretary. After the usual exercises, the names of Delegates were called for and given as follows:

District No. 1, E. V. Rice; No. 2, G. H. Kinkade and G. R. Phelps; No. 3, H. W. Osborne and R. Garrett; No. 4, J. Black; No. 5, J. B. Royal, James Fulton and Job Combs; No. 6, S. Leiurence; No. 7, J. E. Gaston, J. C. Reynolds, P. H. Murphy, A. S. Bonham, S. H. Ritchey, J. Thompson and W. Maxwell; No. 8, M. P. King, A. N. Harris and D. McCance; No. 9, P. B. Garrett and D. L. H. Peden: No. 10, J. Clark, W. H. Franklin, B. F. Martin, W. H. Phelps, J. L. Anderson, Thomas Danley and J. Vawter. Also, all brethren in attendance, in good standing in their respective congregations, were invited to participate in the deliberations.

Committees were then appointed as follows: To arrange business for the meeting—H. W. Osborne, W. H. Franklin, J. C. Reynolds, A. Johnson and A. G. Lucas. On Districting the Tract—D McCance, J. L. Anderson and W. Maxwell. On Education—J. C. Reynolds, A. G. Lucas and W. H. Franklin. On Statistics—W. Maxwell, M. P. King and J. B. Royal.

Adjourned till 8 o'clock Friday morning.

FRIDAY, 8 o'clock A, M.

The Business Committee presented the following for the action of this meeting:

1. Receive reports of Delegates as to the situation of the different Districts and congregations, and what has been and is now doing for the spread of the Gospel in the Military Tract. 2. Devise ways and means for the further evangelizing through the different Districts. 3. The further Districting of the Tract. 4. Take up and consider the subject of Education.

A Committee of three on Evangelizing, viz: J. C. Reynolds, D. McCance and Livy Hatchitt, was appointed.

The report of the Committee on Evangelizing was handed in, but after much investigation and many alterations, was referred back to the same.

The report of the Committee on Statistics shows the number of congregations in the ten Districts to be as follows: 1st District, 10 congregations; aggregate No. of members, 909. 2d Dist., 3 cong.; agg. number of members, 249. 3d Dist., 3 cong.; aggregate number members, 215. 4th Dist., 6 cong.; aggregate number members, 228. 5th Dist., 5 cong.; agg. num. members, 215. 6th Dist., 8 cong; agg. num. members, 755. 7th Dist., 4 cong.; agg. num. members, 350.

8th Dist., 5 cong.; agg. num. members, 255. 9th Dist., 4 cong.; agg. num. members, 420. 10th Dist., 4 cong.; agg. num. members, 316. Total, 2,828.

Adjourned till 1-2 past 7 o'clock Saturday morning.

SATURDAY MORNING, 1-2 past 7.

On motion of J. E. Gaston, it was,

Resolved, That this meeting is highly gratified with the establishment and publication of the *Christian Sentinel*, at Springfield, Illinois, and that we regard it as well calculated to advance the cause we plead; and as a valuable medium of communication among the brotherhood throughout the State, and as such we bid it God speed in the noble enterprise.

A preamble and resolution in relation to building up and endowing a School of the highest order by the brethren of Illinois, was then passed.

A part of Marshall county, West of the Illinois river, was incorporated in the 8th District.

The Committee of Education recommended Abingdon Academy, at Abingdon, Illinois, to the brethren of the Military Tract, as worthy of their patronage. 2. That we favor, as soon as possible, the building up of similar Institutions in different parts of the Military Tract, to suit the convenience of the brotherhood.

Adjourned till 1-2 past 1 o'clock P. M.

Half past 1 o'clock—Met pursuant to adjournment.

A resolution in favor of all the Districts in the Military Tract organizing was passed, and a committee of three—consisting of W. H. Franklin, J. L. Anderson and B. R. Hampton—was appointed to procure an evangelist to serve the Tract till our next Annual Meeting, and that we pledge ourselves individually to pay him. J. Clark, J. E. Gaston, S. H. Ritchey, D. McCance, M. P. King, A. G. Lucas, E. V. Rice, G. H. Kinkade, P. B. Garrett, J. M. Dodge, A. N. Harris and Thomas Danley came forward as vouchers for the funds.

The propriety of establishing Sunday Schools, in all places where none are now established, was recommended to the brotherhood.

A resolution was passed requiring the President to prepare a short address, apprising the brethren of the time of holding the next Annual Meeting, and some items of business which will probably come before it, and the same be published in the March number of the *Evangelist* and *Sentinel*.

A resolution in favor of the brethren purchasing Hymn Books from Bro. Campbell was also passed.

Ten Delegates were appointed to attend the next meeting of our State Missionary and Bible Societies, to be held at Jacksonville, on Thursday, August 31, 1854. J. Atkinson, G. H. Kinkade, Levi Lusk, Wm. Bray, Cephas Toland, A. Davidson, J. E. Gaston, M. P. King, D. L. H. Peden and J. Clark were the Delegates chosen.

The following brethren were chosen as officers of the Evangelizing Society for the Military Tract, viz: President, J. E Gaston; Secretary, P. H. Murphy; Managers, 1st District, E. V. Rice; 2d, G. H. Kinkade; 3d, Richard Garrett; 4th, H. P. Crawford; 5th, J. W. Hopkins;

6th, J. M. Dodge; 7th, J. C. Reynolds; 8th, M. P. King; 9th, H. Bowles; 10th, W. H. Franklin.

The following resolutions were then passed:

1st. That the thanks of the meeting be tendered to the brethren and citizens of Macomb for their kindness and hospitality.

2nd. That the next Annual Meeting of the Tract be held at Macomb, at 4 o'clock P. M. on Thursday before the fourth Lord's day in May next.

3rd. That the *Sentinel* and *Evangelist* editors be requested to publish the minutes.

J. E. GASTON, President.

P. H. MURPHY, Secretary.

[Through necessity we have somewhat abridged the foregoing minutes, but, as all *business* portions were retained, we trust that this lengthy abstract will give satisfaction. EDITORS.]

Meeting in District No. 1, Iowa.

The Annual Meeting for District No. 1, was held in Dubuque, Iowa, June 17th, 18 4. Organized by the appointment of Brother William Haggard, Chairman, and James G. Mitchell, Secretary. Prayer by Bro. Mobley.

Delegates present from the following congregations:

Sugar Grove, Wm. Haggard, David M. Haggard and Martin Sutherland—Dubuque, William Gilliam, M. Mobley, James G. Mitchell and Norman Clark.

On motion of Bro. Mobley, the following delegates for the congregations of this District were appointed to attend the State Meeting in October next.

Eads' Grove, Bro. Martindale, Job Odell, John Grant and Bro. Sullivan—Dickson's Settlement, E. T. Grant—Sugar Grove, William Haggard and Martin Sutherland—Dubuque—M. Mobley, William Gilliam, James G. Mitchell, Norman Clark and Platt Saunders.

On motion of Bro. William Haggard, the next meeting of the District to be held at Eads' Grove, on Friday before the first Lord's day in March next.

On motion of Bro. Martin Sutherland,

Resolved, That we recommend to the brethren composing the different Churches in this District to take into consideration the propriety of raising, in accordance with the Divine arrangement, as given by the Apostle to the Gentiles, II. Cor. viii: 12–15, 9: 6, 7, and I. Cor. xvi: 1, 2, the necessary means to support the Gospel of Christ throughout this District.

Resolved, That the proceedings of this meeting be sent to the editor of the *Christian Evangelist*, with the request that he publish them.

On motion of Bro. Mobley, adjourned.

WILLIAM HAGGARD, Chairman.

JAMES G. MITCHELL, Secretary.

DAVENPORT, IOWA, June 12th, 1854.

The regular Annual Meeting of the 2nd District occurred at De Witt, Clinton county, on Friday before the 2nd Lord's day of this month. Though not present, I learn it was a pleasant and harmonious meeting.

The Delegates from most of the Churches did not arrive until late on Saturday, which rather retarded the progress of business. At meetings of this kind it is desirable that those representing the different congregations associated in co-operation should be on the ground as early as practicable; this would enable them to go through the deliberative part of their duties with more ease and satisfaction to themselves, and to give the various topics brought under consideration more mature reflection than it is possible for them otherwise to receive. Bro. McConnell and Bro. Jackson, from the adjoining District, and Bro. Butler, residing in our own, were the preaching brethren, and their efforts on the occasion seem to have given general satisfaction.

The meeting was called to order by the President, John Cotton, Joshua D. Patton acting as Secretary *pro tem.*

Delegates from the Churches.—John Cotton, De Witt; James Anderson and David Cassady, Maquoketa; G. D. Berry and David Branscom, Sand Prairie; James Brownlie, Long Grove; Samuel Lyter and Joshua D. Patton, Davenport; Le Claire not represented, but a good letter, from William Gardiner, one of the Elders, was read, explaining the cause, and expressive of the interest the brethren felt in the co-operation.

Reports of the Churches.—Some of them were not prepared to report the amounts to be contributed to the District for the current year. There were, however, $300 reported, and it is probable there will be $100 more contributed and reported to the Secretary and Treasurer shortly.

Officers for the present year.—John Cotton, of De Witt, President; Charles Lesslie, of Davenport, Secretary; G. D. Berry, of Sand Prairie, James Quinn, of Long Grove, J. D. Peterson, of Allan's Grove, Committee.

In reference to the election of the Executive Committee, the words "same locality" were stricken out of the 5th act of the Constitution. No report of the proceedings of the past year was presented by the Executive Committee. The reports of the several Churches, required at the Annual Meeting by our Constitution, were very imperfect.

Meeting adjourned to meet, the Lord willing, at Maquoketa, Jackson county, on Friday before the second Lord's day in September next.

CHAS. LESSLIE, District Secretary.

District Meeting in Missouri.

BRETHREN BATES & HENDERSON—Our District Co-operation Meeting came off at Georgeton in May. We had a tolerable fair representation from the Churches, all things considered. The brethren assembled were of one heart and soul in the great work of pushing forward the cause of our once humbled, but now highly exalted King. There were between three and four hundred dollars sent up to the meeting. We formed a sort of Constitution, appointed Officers and an Executive Committee. That committee, several of whom were present, unanimously agreed to to call Bro. G. W. Longan into the evangelizing field. He was not present, but we hope he will serve. There were pledges made, *and will*

not be broken, to raise the amount that will amply sustain him for one year.

There were 7 additions during the meeting; three by confession and immersion, and 4 by letter.

Our next Annual Meeting for the District will be held again at Georgetown, commencing on Thursday before the 4th Lord's day in May, 1855.

In November last Bro. James Henshall, of Kentucky, visited our city, (Lexington,) and delivered several discourses on the *great topic*—our holy religion. He made a good impression on those that heard him.

Bro. G. W. Elly, also of Kentucky, has just closed a few days' meeting, which he held in our city. He was heard by a large, attentive and deeply interested audience. We had but one confession and two united with the Church by letter.

These brethren have made a favorable impression on our community, and we hope much good will result from their labors among us. They are both men of talent, piety and great moral worth, and are both firm and true for the New Testament order of things—a plurality of Bishops or overseers in the Churches—and as such are opposed to what some people denominate the "one man system." More anon.

Your brother in Gospel Bonds, ALLEN WRIGHT.

Lexington, Mo., June 15, 1854.

Report from District Meeting—Call for Evangelists, &c.

Bro. Bates—Our District Meeting was held last Saturday. I have engaged to labor for the brethren in this District another year. They have agreed to pay me $400, and not require me to travel so much as formerly. They have likewise engaged Bro. Jackson for a part of the time. There is more labor to perform in this District than four good men could perform. Linn county, alone, ought to have two evangelists, and I verily believe that two might be supported, if they were the right kind of men. But where are they to be had? District No. 2 is still wanting an evangelist. Do you know any good man who can be had for it? One would be well supported there. * * * *

N. A. McCONNELL.

Marion, Iowa, June 6, 1854.

REQUESTS.

We would esteem it a great favor if all who make remittances would examine the receipts and see that everything is done up to order; and if not, inform us and let it be righted while fresh in the memory. Often in our list of receipts we ask for information, and in but few cases has it been given. For instance—some bro. writes, "I send you $1 for ———," and names no Post Office. We fail to find the name, but publish the receipt

and inquire, "What Post Office?" but, in most cases receive no reply. Thus it passes on 6 or 12 months until we send the account for collection, and then the patron becomes offended. We therefore urge upon all making remittances to write the names in full, giving the Post Office, County and State of each; and, if old subscribers, please inquire how their names are written by us, on the paper. This is important, for if the name be spelt differently to the way we have it on book, we might take it to be a new subscriber. Dear friends, if you please attend to those requests.

D. B.

MUTUAL FORBEARANCE.—That house will be kept in turmoil where there is no lenity shown to failings, no meek submission to injuries, no soft answers to turn away wrath. If you lay a single stick of wood upon the andirons and apply fire to it, it will go out; put on another stick and they burn; add half a dozen and you will have a grand conflagration. There are other fires subject to the same conditions. If one member of a family gets into a passion, and is let alone, he will cool down, and possibly get alarmed, and repent. But oppose temper, pile on fuel, drag others into the scrape, and let one harsh word be followed by another, and there will soon be a blaze which will enwrap them all in its lurid splendors. The venerable Philip Henry understood this well, and when his son Mathew, the commentator, was married, he sent these lines to the wedded pair:

Love one another, pray oft together, and see
You never both together angry be,
If one speak fire, t'tother with water come;
Is one provoked? be t'tother soft and dumb.

[*Golden Rule.*

"BORN OF POOR BUT HONEST PARENTS!"—This is one of the occasional libels of the poor. Nothing but a purse-proud and money-honored intellect would be guilty of such nonsense. It would answer when the reading of the world was confined to the rich. But when the poor as well as the rich, constitute a large proportion of the readers, it is a direct insult, as well as miserable falsehood. Who does not know that a community made up mainly of the hard sons of toil, and gentle daughters of industry, is quite as honest, as virtuous, as manly, as lovely and as noble as the cions of bloated wealth, or boasters of a noble heritage of name and blood?

How would it appear to the rich, if a writer should speak of his hero as having been "born of *rich* but honest parents?" It would certainly be quite as near the point as the converse.—*Anonymous.*

They who will abandon a friend for one error, know but little of the human character, and prove that their hearts are as cold as their judgments are weak.—*Ex. paper.*

THE THREE DISPENSATIONS, "ILLINOIS," &c.

BRO. BATES—With pleasure I comply with your request, expressed in the April number of the *Evangelist*, relative to the controversy between "Illinois" and myself; and as I perceive that my anonymous brother does not understand my position, I deem it proper to state it again, and state it in full. The words he has quoted, and to which he takes so much exception, were taken from a reply to Bro. P. Butler, on another point; and in order to approach that point properly, I hastily threw a great amount of matter into a small space, without attempting to illustrate or dwell upon that part of the subject. Our brother, finding it thus, without stopping to consider the object of the writer, and his nerves being very sensitive on the subject of infant membership, he thought that it savored of Presbyterianism, and hence the productions that followed. Before proceeding to my position, I wish to notice a few points in his last reply. He says that I accuse him of misrepresentation and ignorance of Revelation, when he says that I teach that the Jewish Church was entered by birth and circumcision. Now, without assuming this ground, I say that this was not the ground of that accusation. He said that I made circumcision the DOOR into the Jewish Church, and on that assertion rests the accusation. He, however, backs out of that position, as it is evidently untenable.

That word *Church*, as connected with the patriarchal dispensation, still seems to trouble him a great deal. Well, I told him all that I meant by it, but he seems entirely to forget that every man has a right to explain his own language. I used the word, instead of using a long paraphrase, and saying, The people who worshiped God under the patriarchal dispensation. We agree about the *thing*, but differ about the *name* by which to *call it*; and consequently a debate on this subject would be a mere logamachy, would develop no principle, and so would probably be unprofitable. I will, then, in order to come to more important matters, for the present yield him the use of that word, and, also, pass over what he says about my "blunders," and his explanation about not calling me brother, and some other similar things.

He seems to be waiting now, to see if I still say that "the horse is sixteen feet high!" *If saying what I then said, and meaning what I then meant, is saying that the horse is sixteen feet high, then I still say it;* but if, in order to say that the horse is sixteen feet high,

I must adopt his interpretation of my language and meaning, I beg to be excused! I will state my position and leave it for him to come out *in propria personea*, and decide this point.

I have just carefully perused both his pieces, and I will here venture an assertion, and ask my readers to examine and see if it is not so. *In his first essay there is but one attempt at an argument*, and that is to show that I, by the infantile, childhood and manhood of religion, meant the Patriarchal, Jewish and Christian Dispensations, ; *and in his second there is not even one argument.* Yet he thinks that he has *moved* me —*moved* me from what?! Convinced me of my error and induced me to abandon my position?!! Nay, verily; but his essay had such powerful reasoning that it *moved* me to reply!1! But of this enough:

In approaching my position on the subject upon which I have been accused of Presbyterianism, I wish to make my stand point the fact, that the same God who made the universe is the author of the Bible and the system revealed therein. And that according to the laws of nature, established by him, every thing is developed, and that the same is true of the system of salvation. Does God Almighty wish to produce an oak, give it power to withstand the tempest, and remain unmoved for centuries, he permits an acorn to fall from another oak, become embedded in the soil, pours down the early and latter rain, until the germ, the miniature oak that is folded up in it, springs up in weakness, subject to be crushed by the antelope's hoof; a hundred winters and summers pass, and the work is done. Does he wish to present to the world a full grown, a developed man, he permits him to be born a weeping infant, the most helpless being on earth. By the assiduous care of an affectionate mother, in a few years he passes to childhood, and thence to the stature of a man. The work is then merely begun. By exercise of a proper character his physical organization becomes robust and capable of great labor. He then enters the world of science, stores his mind and expands his intellectual faculties forty years. Meanwhile he hears the story of the Cross, becomes a spiritual man, a babe in Christ, and arises "to the measure of the stature of the fullness of Christ." He was once weak, but is now almost invincible to any force. But sixty years are consumed, and still he is susceptible of great advancement, were it not that his head is blossoming for the grave. No martin Luthers spring up in a day. No Isaac Newtons are of mushroom growth. Time must be allowed for their development, if nations perish for the want of them. When God made a habitation for man, I am aware that he spoke and it was done; he commanded and it stood fast; but even here we find progression. When God came and found old chaos wrapped in darkness, he did not first create man. The six days' work is as good a specimen of develop-

ment and wisdom as can be found. One day's work prepared for another, and if, at the conclusion of either day's work, he had rested a thousand years, nothing would have suffered. The crude mass was first prepared for the introduction of organized, living bodies. Then is introduced the lowest orders of the vegetable creation. From these he proceeds in regular gradations, until near the close of the sixth day, when he breathes into man the breath of life, and the climax is attained. Man finally violates the law of Heaven, and both forfeits his title to Paradise and becomes subject to death. God in his infinite goodness devises a plan by which he can be saved, and he has seen fit in his infinite wisdom to spend four thousand years in the development of the scheme.

The Savior is first promised to forsaken, desponding man as a conquerer: "The seed of the woman shall bruise the serpent's head." Then as a blessing, "In thee shall all the families of the earth be blessed." Oft the Father deigns to speak to man, and reveal some new and endearing characteristic of his coming Son, until finally the angelic "Isaiah breaks forth," For unto us a *child is born;* unto us a *son* is given, and the *government* shall be upon *his* shoulders; and his *name* shall be called *Wonderful Counsellor*, the *Mighty God*, the *Everlasting Father*, the *Prince of Peace.* Of the *increase* of his *government* and *peace* there shall be *no end* upon the *throne of David*, and upon his *kingdom*, to *order* and to *establish* it with *judgment* and with *justice*, from henceforth even *forever.* And finally a celestial host descend and announce to a fallen world the birth of the Redeemer. All things coming before his crucifixion being performed, Jesus dies, is raised again, and ascends to Heaven. The Day of Pentecost has fully come, and the Holy Spirit, through the mouth of Peter, announces the terms of reconciliation, and the God of Heaven has completed his spiritual house, and inducts three thousand souls into the Church. Thus we have a Savior promised, a Savior come, a Savior slain, a Savior raised, and a Savior crowned—His kingdom established and man saved.

Now let us look at this subject from another angle. Individuals associated together make a family; families associated together make a nation, and nations grouped together make a world. First in order, then, stands the family relation, and God first addressed himself to families; first adapted his religion to them, and became the God of the distinguished heads of families, "I am the God of Abraham, Isaac and Jacob." During this Patriarchal dispensation, all that was necessary in order that men be prepared to worship God acceptably, was to be born a natural birth. No gorgeous temple was erected at Jerusalem, in which to offer sacrifice, but wherever the father heaped up his rough stones he

had a right, through faith, to offer his sacrifice. This does not say that all under that dispensation actually did worship God. It is only saying, that any person that was on earth, without circumcision, baptism, or any public institution—without belonging to any particular nation or fraternity—was a fit subject to worship God acceptably. If "Illinois" thinks that there was any other institution to which they must come, let him cite us to "a thus saith the Lord" to sustain his position.

Next, as families naturally make a nation, when amid terrific thunders God stooped to trembling Sinia, he wrote and delivered to Moses a constitution for his *chosen nation*. He no longer addresses heads of families as such. His institution is now adapted and addressed to his *nation*, and he is now called the God of the Hebrews—the God of Israel. And now, in order that a man may worship acceptably, it is necessary that the offering be made at the proper place, and by the national priesthood. It is, moreover, indispensably necessary that he belong to the chosen nation, and this he can not do unless he is both born and circumcised—"Every man child among you shall be circumcised." "If a man on the Sabbath day receive circumcision that the law of Moses should not be broken," &c. "No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter my sanctuary," &c. I am aware that circumcision was introduced prior to the law of Moses, as a token of the covenant between God and Abraham; but this affects not the argument, since it was adopted as God's mark under the Jewish economy, as shown above. My position, then, on this point is, that no person under the Jewish economy could worship God acceptably unless he was born and circumcised.

But I said that nations grouped together made a world. So after the personal mission of the Messiah to the Jews was completed, just before he mounted the chariot to return to his Father's side, he gave a commission to his chosen Twelve. When he calmed a troubled ocean, raised a dead Lazarus, or drew aside the dark curtain of futurity, to tell of coming events, it was not necessary to tell his reasons, but here for the first time he pauses and says, "All power in Heaven and on earth is given unto me—go ye, therefore, and teach all nations, &c." He does not address the Patriarchs as such, neither does he send them to the Jewish or any other nation particularly, but to the world. And he is going now to make of all nations one people, to serve the living God. And now, in order to worship God acceptably, it is not necessary to belong to any particular family or nation, but to a common fraternity—a spiritual kingdom. And in order to do this a man must first be born of the flesh, and then with the proper prerequisites be born again, according to the directions of the New and Everlasting Covenant. Moralists may pre-

sume to worship God, who have never entered his spiritual kingdom—Jews, who are of the seed of Abraham, and circumcised on the eighth day, may presume to worship God without bowing to Prince Messiah. But my position is, that no person of any family or nation can worship God acceptably, under the Christian economy, until he legally enters the Church of Christ. Here I stand, and here I expect to stand, until I am convinced that the Truth of God teaches otherwise.

Hoping that I will now be understood, and begging your pardon for writing so long a piece, I remain your brother in Christ,

P. H. M. *alias* P. H. MURPHY.

Abingdon, Illinois, April, 1854.

CORRESPONDENCE.

Brethren Bates & Henderson—I have been thinking for some time past of writing to you, to let you and the brethren generally know how we are getting along in this far-off-land. The Church at Pleasant Hill, which numbered 27 members in '52, now numbers about 100—15 of the same added by immersion, and the others by letter. Our meetings last fall were held by Brethren Burnett, Murphy, Powell and old father Davidson. We have some able proclaimers and many warm-hearted brethren and sisters in this country, but a large portion of it is destitute of preaching. We have two evangelists employed for this region this year, to wit: Bros. Rigdon and McCarty. * * * * *

May all your efforts for the advancement of the cause of Christ be blessed.

G. CALLISON.

Lane county, Oregon, April 12, 1854.

Bro. Bates—I am happy to be able to inform you that we are all yet in the land of the living, and that your valuable paper still finds its way to my place of abode.

On last Lord's day we had a fine congregation assembled, and our beloved brother Sweet, formerly of Illinois, to address us. There were no accessions, but so far as I have learned, the people were well pleased. Some say, "If any preaching is true, his is."

Bro. Bates, the only thing in the way of the complete success of the present Reformation, is the want of proper conduct on the part of those who embrace it; but, alas! I often fear that the god of this world has blinded the eyes of some till it is hard for them to view Christianity in its proper light. We are all too much engrossed with earthly interests, and let

the best of all causes be the least in our thoughts. Oh! if we would only strive to be as wise in the things that most nearly concern us, as we are in the transitory things pertaining to this world, methinks we would all be better Christians than we are.

May we all strive to be more like our Heavenly Leader, doing all the *good* we can and no *harm;* and then as our days decrease our light will shine brighter and brighter. J. L. THARP.

Dallas county, Texas, May, 1854.

P. S. You have so many abler correspondents than your humble servant, that it seems I need not fill up the pages of your valuable paper.* I wish I could pen such an article as I would. There is one thing we all need. We need being stirred up to a more thorough *practice* of Christianity. The love of the world is all the time on the increase, and the more persons get the closer they are with their means, and the less willing to contribute to benevolent purposes. J. L. T.

*We shall be pleased to insert whatever you may send, Bro. T.—D. B.

Brethren Bates & Henderson—I see in the May No. of the *Evangelist* an article written by our esteemed and gifted brother, Jacob Creath, Jr., on the Roman Catholic Confessional. I rejoice that he has taken this subject in hand. His extensive and critical researches into History, Ecclesiastical and Profane, Ancient and Modern; his rare abilities as a writer, peculiarly fit him for the work of demolishing this Moloch of crime, upon whose altars countless souls have been immolated to the beastly lusts of Priestly Confessors. It seems strange at first view, that in opposing and exposing the insiduous and corruptive arts of Paul's man of sin, our Protestant Divines have not more tenaciously laid hold of those gluttonous anacondas, all befouled though they are by their deeds of lust, and drag them forth from the recesses of their iniquity into the light of day, that their loathsomeness might be seen and shunned by all. Upon the Confessional, in my humble opinion, depend both the prosperity and perpetuity of the Roman power. Annihilate the Confessional and you annihilate Romanism. The grossly obscene character of the developments made touching the Confessional are truly appalling; but repelling investigation has contributed no little to its security. Even the most resolute of Protestant assailants have, from motives of delicacy, been forced to leave many of its enormities veiled in the obscurity of the Latin language. No one unacquainted with that can form any conception of the bestiality to be found in works treating of the Confessional—works of high authority among Catholics. Yet it is high time that this timid delicacy, hitherto observed on this subject, be somewhat abated, and that this frightful monster be revealed in all his hellish deformity. He needs but to be seen to be hated.

While examining last fall the Confessional in the Cathedral of Louisville, Kentucky, I was forcibly struck with the adaptedness of all its contrivances to damnable deeds. The privacy of the place, the position of the Confessor

and his victim, the bolts and bars, and sentinels to keep off intruders. I am satisfied the arch-enemy of God and man, in all the plenitude of his ingenuity, could not devise a more adroit mode of accomplishing his work than by this infernal Institution. How parents can suffer their children, or husbands their wives, to be closeted from day to day, and week to week, with those Priestly fiends, furnished with all the appliances for achieving their ruin—suffering them to be catechised as to their thoughts and desires, under the threatened penalty of eternal damnation—is more than I can tell. How wives and daughters, in an intelligent and virtuous community, can consent to associate with females who willingly enter such sinks of debauchery, I can not conceive. Would mothers and maidens associate with the inmates of a brothel? of a Turkish harem? or with the spiritual wives of Brigham Young? If females are so lost to a sense of propriety and self-respect as thus to subject themselves to well-grounded, reasonable suspicion, they should be avoided. "Evil communications corrupt good morals," is an admonition from Heaven; let all beware how they violate it. Were Protestant Ministers, matrons and maidens to do as do the Catholic Priests and the females of their charge, they would meet—reasonably and justly meet—the frowns of any virtuous community. Then why the difference? Why may Catholics do with impunity—do without reproach—what Protestants for doing would be covered with execration and shame? Is it because of their superior continence? because they are above temptation? or because they have a firmer virtue to resist it?

I hope our Bro. Creath will pursue, with the club of Hercules, and with unrelenting hate, through all its lurking places, this more than Nemean lion. And I hope, too, that the people will read and ponder well the developments he shall make. W. D.

Eureka, Illinois, June 3rd, 1854.

Twenty-Four Years in Missouri.

Dear Brethren Bates & Henderson—In the month of April, 1830, I moved to this State and settled in Randolph county, which had just been organized. The site where Huntsville now stands was then a "forest wild." I was then young, but had commenced pleading, the best I could, the claims of our great Messiah upon my fellow creatures. Churches, built upon the Bible alone, were, at that time, in our State, "few and far between;" and preachers pleading for the Bible alone as containing the religion of Protestants, were fewer still. The following named brethren composed the principal number, so far as known to me, viz: Thomas McBride, Sen., Joel H. Haden, Richard Cave and Duke Young. Bro. McBride constituted the first Church on the Western side of the great Mississippi that was ever planted upon the "Bible alone," as I have heard from his own lips; and if I recollect aright, I have heard him say that he at an early day had preached in Cooper's Fort, with his towahawk girted to his side. Bro. McBride spent his riper years in building up the religion of the Bible in our State.

A few years since he moved to Oregon, and at the last advices he was sowing the seeds of Bible Truth in that far-off-land; but his days are nearly numbered, and his earthly toils will soon terminate, and he cross the Jordan and enter upon that "rest that remaineth for the children of God." In June after my arrival in the State, I made the acquaintance of Bro. Haden, at that time the strong man of our State, and a terror to sectarians. I found in Bro. Haden a father, friend and brother. We have labored much together in years gone by—have enjoyed many pleasant and refreshing seasons together, and have seen hundreds bow to the government of our adorable Savior. Our great Apostle teaches us to bestow honor where honor is due, and I must say that I am more indebted to Bro. Haden than to any man in the State. Like a father, he watched over me, and reproved, rebuked and admonished me, in all faithfulness and kindness, and I now take this method of publicly thanking him for it. I feel that this much is due to my aged brother, who will have soon numbered his three score and ten years, and must, ere long, in the course of events, quit these mortal coasts for that invisible but Heavenly world, where his reward will be *great* and *eternal*. Bro. Cave has long since gone on a visit to Paradise. Bro. Young is rapidly descending the hill of life, but is still doing good service in the cause of his Master.

As I have already intimated, the brethren were few, and in a scattered condition, and as some of our leading brethren had preached down the "salary system," what the preachers done in this great and good cause, was done without fee, or the hope of earthly reward.

I will relate an incident or two in my own history. I once hired a young man to work on my little farm for one month, which time I spent from home on a preaching tour, and when I returned home I had to borrow money at twenty-five per cent. to pay that young man his wages. At the time to which I allude our country was newly settled, the seasons were difficult, and altogether, it was difficult to raise a support. It was common then to have to let our work animals out at night to feed upon the wild but luxuriant grass. On one occasion I had an appointment some 8 miles from home, and when the morning came I went out to look up my horse preparatory to filling my appointment; I walked round, hunting my horse till late breakfast time, but found him not; being full of zeal in the cause of Truth, I started on foot, met my appointment at the hour, preached, got my dinner, and then walked home before night. I pen not these items in the way of boasting—nay, verily—but for the encouragement of our young brethren who are now entering upon the Gospel field. I will further say, in the way of encouragement, that I have always been poor, and expect and *hope* to die so, but hitherto the Lord has blessed me and supplied my wants, so that myself and family have never wanted or lacked the necessaries of life. Praised be the name of God, whose tender mercies are over all his works.

Since the period to which I have alluded, many brethren have moved to our State—men of talent, piety and great moral worth, and others have been

raised up among us, all of whom have given a mighty impetus to the cause of Ancient Christianity, and now we have congregations planted from the Northern to the Southern boundary of our State, and from the extreme Western portion to the great emporium—St. Louis. And I presume that I am safe in saying, that the Disciples now number between thirty and forty thousand.

What great things the Lord has wrought. Last fall the Presbytery of the Cumberland Presbyterian Church met in our city, and on one occasion when I was present, one of their preachers said, that 34 years ago there was a Missionary Society formed in Tennessee, or the Southern part of Kentucky composed chiefly of females, and that that Society sent a young man, a preacher, to this State, since which time the Presbyterians had increased till they were now seven thousand strong; that there were three Presbyteries formed, and that they now had one hundred Preachers in our State. I have given the above from recollection, but think I am correct.

Brethren, let us take courage, fresh courage, and toil on in the work of the Lord. Much has been done, and much remains to do. We have greatly increased in numbers, and we now greatly need an increase of knowledge, of zeal, of devotion and piety. I have some things to say which I will reserve for a future paper. May the Lord bless *you*, my dear brethren, in *your* labor of love, and make you a great blessing to the Churches and to the world. For the present, farewell.

Yours in the one great and good hope,

ALLEN WRIGHT.

Lexington, Missouri, June 15, 1854.

Bro. Bates—*Dear Sir*—I am well pleased with the *Evangelist*. If that *Master Workman*, J. Creath, will continue to enrich its pages with *facts* concerning "*Romanism*," (the question for the people of this country,) he will confer a favor upon the world and the Church, and greatly increase the usefulness and circulation of the *Evangelist*. Protestants have been "*Know nothings*," "*Do nothings*," and "*Say nothings*," and seemingly, have been passed to the superlative degree of "*mum*," in reference to this despotic and intolerant system—this enemy to man, to liberty, to the Truth and the God of Truth—which now threatens the overthrow of our Government, and the destruction of Protestantism in this country.

But I did not commence this to write on Romanism. My object was merely to send you some subscribers for the *Evangelist*. * * *

Yours truly, H. R. PRITCHARD.

Columbus, Indiana, June 27, 1854.

[Bro. P. will accept our thanks for this and former favors of the kind.

D. B.]

There are no two things so much talked of, and so seldom seen, as virtue and the funds.

CHURCH NEWS.

Dear Bro. Henderson—At a protracted meeting which I held in April last, at the Lebanon congregation in Scotland county Missouri, District No. 1, there were added by confession and immersion 9 persons, and 1 by recommendation. Eld. John Holloway and myself also held another meeting during the present month, at the same place, which resulted in 44 additions, 17 by immersion and 27 by recommendation and restoration.

The cause of Christ is prospering where I labor. We need more preachers, who are devoted to the work, and are willing to sacrifice the ease and pleasures of this world for the good of souls.

Your *Christian Evangelist* is doing great good, and I will do all I can to extend its circulation. We would be pleased for you to come and preach for us. I also hope the congregations will all take hold of our *Evangelizing Society*, and by our next annual meeting at Bloomington, will come up with means enough to justify us, in employing at least four evangelists.

Your brother in the Lord, J. PRATHER.

May, 1854.

Bro. Bates—*Dear Sir*—We have had 8 or 10 additions to the congregation here during the last month.

Bro. Wilkes has just returned from a visit to his friends of several weeks. There were 13 additions at the meetings he attended during his absence. D. T. MORTON.

Hannibal Missouri, May 29, 1854.

Bro. Bates—I returned yesterday from Anamosa. We had a good meeting and 1 addition. I shall return this afternoon for the purpose of immersing 2 or 3 others. N. A. McCONNEL.

Marion, Iowa, May 31, 1854.

Bro. W. P. Torrence, in writing from Texas, April 25th, says: "The cause is prospering finely in this country." The District meeting lately held at Mt. Pleasant, Iowa, closed with 8 additions. D. B.

Bro. Bates—Since I reported to you last we have had 15 additions at a protracted meeting held at this place. I visited Fredom, in this county, again and had 1. I also visited a congregation at Bone Hill, Jackson county, and obtained 1 there, and at another point 6 came forward, some of them from the Baptists, Methodists and Presbyterians. 23 in all since my last. Praised be the Lord. J. A. McHATTON.

Lafayette county, Mo., June 1, 1854.

Bro. Bates—Since my last report to you there have been added to the Church at Anamosa, 12; Marion, 2; Davenport, 1; Le Claire, 1—in all, 16. N. A. McCONNELL.

Marion, Iowa, June 6, 1854.

Dear Bro. Bates—Our meeting closed last night, having continued over two Lord's days. Bro. Russell remained till the close of the meeting: Bro. Ross a part of the time. These brethren labored faithfully, and sowed, as I conceive, much good seed. Notwithstanding the evenings were short, a good audience was in attendance to the close. The visible results of the meeting were not altogether what we had fondly anticipated. Five, however, were induced to make the good confession, and were added to the congregation. Yours in the common cause,

A. CHATTERTON.

Oskaloosa, Iowa, June 13th, 1854.

Bro. Bates—I have just returned from Meridian Creek, near Berwick, in this county, where I commenced a meeting last Friday evening—continued until yesterday afternoon, and closed with 6 additions by immersion. We had a good hearing, and I think a good impression was made on the brethren and the community generally. It was thought that if the meeting could have continued over next Lord's day, many more would have obeyed, as the interest was still increasing. But other engagements compelled me to adjourn. A. DAVIDSON.

Monmouth, Illinois, June 8, 1854.

Brethren Bates & Henderson—I held a meeting at Dale's School House, the 3rd Lord's day in May—had 2 additions by immersion. I also held a meeting at the same place, including the 3rd Lord's day in March, and had 16 additions. Large congregations attended at that place to hear the Word. DAVID HOBBS.

Perry, Illinois, June 9, 1854.

AMERICAN BIBLE UNION AND REVISION ASSOCIATION.

Rev. Joseph Elliott, of Monmouth, Illinois, Agent for the above named Societies, called on us on the 13th ult. It is his intention to visit the Churches in Iowa, and individuals also, as far as practicable, for the purpose of presenting the claims of the above named Societies; and it is to be presumed that he will meet with that reception which the importance of his mission demands. He is also soliciting aid for revising and circulating the German Scriptures, for the express purpose of furthering the object of Rev. Dr. J. G. Oncken and his associates in the German Mission. Bro. Elliott went from this to Keokuk, thence West and North through Iowa. D. B.

EDITORS' TABLE.

☞ As will be seen by reference to page 305, a portion of the New Testament, revised by the American Bible Union, is now ready for the market. The grand object in sending out this portion appears to be, to subject it to the critical examination of scholars, that any improvements suggested may be considered by the College of Revisers. Through the kindness of the Cor. Secretary we have received a copy, and have given it two readings throughout. Some of the alterations made we have not fully considered; many others are, to the most casual reader, decided improvements, in removing obscurities; others again are symply in the syntax, and, lastly, dispensing, wherever practicable, with the *supplied* words of other translators. We can not see wherein any Protestant can object to the alterations, so far as made public; indeed, were it not for a *few* words, which will doubtlessly be rendered differentiy from the King's Translation, we believe the Protestant world would be unanimous in favor of revision.

☞ Some of our reasons for announcing our intention to commence a weekly paper, were, 1. To ascertain the probable number of patrons and lay in our stock before winter sets in—say October. 2. To have time sufficient to get returns from Oregon, Texas, &c. We wish it to be distinctly understood that the *Evangelist* will be continued, but not made up from the matter that goes into the *Reaper*. We may transfer some articles—choice ones—just as we borrow from the publications of others. Patrons can have their choice—by letting it be known in time—which they will take, the monthly or weekly. Many will doubtless take both—the weekly, so as to get the earliest intelligence, and the monthly to bind for their library. As we shall now embark in a new enterprise, it is best, for all concerned, that all old accounts be settled up.

☞ A Popish Priest, by the name of Krœger, was arrested in Cincinnati in June last, and held to bail in bonds of $2,000 to appear before the next Criminal Court, for an attempt to commit a gross outrage, *in the Confessional*, on a girl 14 years old. Let those who cry out "croakers" when any one raises the warning voice against these dens of iniquity, (Confessionals,) now hide their heads for shame; and let parents and husbands keep their wives and daughters out of them. Since writing the above we are told that Krœger is the editor of the Catholic paper published in Cincinnati.

☞ We have prepared even less matter this month, ourself, than usual. We were not in a proper state of mind for writing, as any one may readily judge by reference to the obituary notices. There were several subjects on which we should have written something, but for the reason hinted at. There are some queries and various other matter that will be attended to hereafter.

☞ Much interesting "Correspondence," "Church News," and notices of Exchanges, &c., was unavoidobly crowed out this month.

☞ The Annual Catalogue of the Palmyra Female Seminary, located at Palmyra, Mo., is on our table. This Institution continues to prosper. The Catalogue shows 101 pupils the last session. Eld. L. B. Wilkes is now associated with Dr. W. H. Hopson as one of the Principals. For particulars address the Principals, Palmyra, Mo. (The "Valedictory" came too late for this month.)

☞ Bro. C. Kendrick, editor of the *Christian Philanthropist*, has our thanks for his very flattering notice of the *Evangelist*. We have frequently spoken of him as a good *practical* writer, and he seems to have lost none of his energy. Subscriptions to the *Philanthropist* received at this office.

☞ We invite attention to Prof. Turner's speech, as found in this number. The subject is not religion, but any thing that conduces to the happiness of man and the good of the country is worthy of attention.

D. B.

OMISSION.

In the Minutes of the Macomb meeting, we inadvertently omitted a *resolution* which was introduced by Elder A. Davidson, and passed, recommending Bro. Wm. T. Haley to our State Missionary and Bible Societies, as a suitable person to enjoy the benefit of the Illinois contributions at Bethany College.

If it be desirable, we can hereafter give the names of Elders and Evangelists, and their Postoffices. EDITORS.

ILLINOIS STATE MEETING.

DEAR BRO. BATES—Will you state in the *Christian Evangelist*, that the next meeting of the Illinois State Missionary and Bible Society will be held in Jacksonville, commencing Thursday before the first Lord's day in September of the present year. A general attendance is requested; especially the preaching brethren of the State. A. J. KANE, Cor. Sec.

OBITUARY.

Died at her residence in McDonough county, Illinois, Sept. 22nd, 1852, JEMIMA, consort of STEWART PENNINGTON, in the 65th year of her age. Her disease was a cancerous affection of the face. For many years she had been impressed with the duty of obeying the Gospel; and in August, 1840, at a meeting held at her house by Elders J. Rigdon and P. Mulky, she was baptized, since which time she was a devoted Christian, beloved by all who knew her. She left behind her on aged and much afflicted husband, who, like Simeon, is patiently waiting to depart in peace and join her in the spirit land. She also left ten children, who sorrow not as those without hope. Through the influence of pious parents, six of them had embraced the Gospel. Her sickness though short was severe, but she did not complain. She died in hope of a blessed immortality.

Also, on the 12th of Feb., 1854, LEANDER W. PENNINGTON, son of the above, died at his father's, in McDonough county, in the 21st year of his age. His disease was inflammation of the lungs. Like too many others, he seemed to think but little of death, until disease had preyed upon his system. He was sick about 9 months, and although his affliction was great he never complained. During the first part of his sickness he expressed a desire to live, that he might set before his young associates a pious example. When death drew near he called his friends around him and gave them good advice, and quietly resigned himself and died without a groan. D. PENNINGTON.

[The foregoing was sent us only a few weeks since.—EDS.]

DANIEL WEBSTER, youngest child of D. and S. A. BATES, in his tenth year, was drowned just outside the limits of this town, on Friday, June 30th, 1854, about half past 1 o'clock P. M. He was bathing in the river in company with some other little boys, who were too small and too much frightened to render him any assistance. We had parted from him only about an hour before the accident, at the dinner-table—left him in good health and filled with pleasant anticipations, and words are inadequate to describe our feelings when the sad intelligence reached us. A *parent*, only, who loves his child, can rightly conjecture what they were. His body was not recovered for near an hour—too late to restore him to consciousness, although the Doctors made a long effort to do so.

He was a child of some promise, and we had hoped would be a prop to us in our declining years. But he now rests in peace; and although losing him under such circumstances was peculiarly painful, yet we endeavor to submit ourself humbly to the will of our Heavenly Father, and detain the reader no longer with the tale of our griefs.

Fort Madison, Iowa. D. DATES.

THE

CHRISTIAN EVANGELIST.

VOL. V. FORT MADISON, IOWA, SEPTEMBER, 1854. NO. 9.

REQUIREMENTS OF CHRISTIANITY PERSONAL.

The first thing to be noted in reading the Scriptures, is the importance they assign to every individual of the species. The Bible is the only book in the world that separates the individual from the race, and gives him a position and responsibility wholly personal and direct. In other works and systems, man, taken as a single being, is a mere means—a part of a whole, and his highest end is to contribute to some general result. But in the Bible, the individual is regarded as an end within himself, as accountable for his life, for the discharge of duty, as susceptible of forming a distinct, original character, and of unfolding a distinct individual destiny. In political philosophy the individual is lost in the multitude, and therefore the sense of responsibility is lost, or confined to so narrow a sphere, as never to quicken the mind, and make it act for itself. But Christianity separates the individual from the multitude. It places a man on an eminence altogether peculiar. It teaches that destiny, the greatest interests of eternity, depend on individual thought and action; and that a man is to work and form himself with a direct reference to this truth. It teaches that the Supreme Being is infinitely desirous for the moral perfection of every rational creature; that Christ died for the individual as much as for the race; and that every one has an unspeakable interest in the present dispensation of the Gospel. It teaches that God listens to lowly thought and is well pleased with the most secret devotion; that acts of humanity done in obscurity, are specially regarded in heaven, and that the secret thirst of the indi-

vidual mind for purity and righteousness shall be gratified by Him who searches the heart and tries the reins of the children of men.

The truth now stated is simple, yet by no means understood. The world has been accustomed so long to the contrary doctrine, society has so long practiced on the principle that a man belongs to the multitude as a limb belongs to the body, that he was made to serve others, and particularly to serve public opinion, that the real position assigned him by Christ fails to make its true impression. It seems to be almost impossible for us to shake off the biases of early education, to rid ourselves of the impressions of habit, and to resolve to act on our own individual responsibility regardless of the consequences. Still I love to contemplate the Bible view of man. When I look at history, I see the individual trodden down, held in bondage to kings and priests, robbed of self-control, debased in his own eyes, made a tool in the hands of tyrants, and forced to minister to others at the sacrifice of his own purity and virtue. But when I read the Bible, another view opens before me. I see the individual brought to sight, elevated in his own eyes as of more worth than outward nature, solemnly penetrated with the soul-quickening thought of personal duty, righteousness and immortality, inspired with a benevolence which can suffer joyfully in doing good to others, but who dares not serve others at the expense of the eternal law of justice and right-doing. In Christianity I see a supernatural and divine system, whose end is, to elevate the individual to think and act for himself; to make him superior to the great masses of his race; to liberate his mind from the bondage of outward conditions, from political restraints, from the force of habit and public opinion, to take him out of the hands of society and place him in his own hands, to be guided by his own best reason and his own conscientious perceptions of truth and duty.

Jesus Christ came to teach religion. He did not come to collect around him the rich, and idle, and curious, and of these to form a sect. He did not come to originate a speculative philosophy, or to found an outward empire. "My kingdom," said He, "is not of this world." Neither does it come "by observation, for behold the kingdom of God is in you." The kingdom of God consists "in peace, joy, love, righteousness, purity, and uncorruptness." It is a spiritual, moral empire of truth. It is the liberated soul, expanding under the comprehension of truth, growing in pure, lofty virtue, and holding fellowship with God through ties of moral principle and sympathy. It is the presence of the Divine Spirit of truth in the human soul, harmonizing the intellect and moral sentiments, giving not the emotion of fear, but the spirit of moral power, of a sound mind, and of unbounded love. Jesus Christ has nothing to impart to His disciples, except His own spirit, His own mind,

His own moral character. The gift of moral excellence, of virtue, of goodness, there is nothing else to be expected from the hand of God; because this is His own grandeur, and it constitutes the richness of the universe.

In the sermon on the Mount, that great epitome of the Gospel, I recognize the great truth now stated. There I learn that all happiness, all glory, consists in humility of spirit, in penitence, meekness, hungering and thirsting for moral perfection or righteousness, in a merciful disposition, in purity of heart, in peace-making, in standing up for truth, when truth is persecuted, in a solemn discharge of duty in the midst of peril and suffering. The same great truth is set forth in the conclusion of that great discourse, where every thing is made to depend on obedience to the words of Christ. God heeds not what we say, but what we do. He heeds not what we have, but we are in the inward parts. He searches the heart, and there He finds our true value. By the hearts of men, He ascertains who is His child. It is not by earthly church books that God knoweth the members of Christ's body. It is by what is in a man, by his thoughts, and spirit, and deeds. God's book of *remembrance* teaches who is good and who is bad.

The idea of the Church, has for many ages, tended to obscure the true religion of Christ—to merge it into forms and ceremonies, and rob it of all spirituality. Men began at an early period to form an outward kingdom of the converts of the Christian faith. They sought to give to the Church, a prominence, a distinctness of organization, a system of administration and an outward authority, that should awe and subdue the world. Men have strove to maintain the faith and morality of the Gospel, just as these United States maintains its identity—by outward power, by forcing obedience, by pains and penalties. In this attempt at what is impossible, the many were subjected to the few, the individual was lost in the multitude who composed the Church, and was forced to minister to the power and whims of those whose ambition had gained the supreme command. There is not a sadder page in human history than that which records the attempt to organize an outward kingdom of the disciples of Christ. Here it is that I see dungeons dug, fires kindled, engines of torture applied to the human body, and scaffolds erected to subdue the sense of individual responsibility, to restrain the right of thought, and the supremacy of conscience; to make tools of the less favored members of Christ's body, and to force them to serve man instead of God. For more than a thousand years, the ecclesiastical power of Europe was an instrument of oppression and tyranny, only equalled by the guillotine of France—that symbol of atheism and terror. The Church was a great empire of blood and crime. The few bright

spots that appear during one thousand years, are the feeble efforts of a few pure spirits who dared to stem the current, and to reassert their sense of individual duty in thinking and acting for themselves, in view of their final accountability to God. It is needles to mention their names, for what now are earthly names? They were driven from their homes, and their families loaded with epithets of depravity, excommunicated from the Church, so called, poor, naked, whipped, tortured, burned alive. But from the jails, scaffolds, flames, and torturing engines, their expiring voices proclaimed their solemn regard for the highest dictates of reason and conscience, for their own individual responsibility; and thus, in horrid deaths, they exhibited the fundamental truths of Christianity—"*It is better to obey God than man.*"

In later times, when political governments had taken from the Church the power to commit murder, a fierce sectarian spirit organized itself into a Church power, and whipped its victims with the public execration. It has long been the custom of ecclesiastical bodies to punish by rendering a man odious, by branding him with the name of heretic or "factionist," and by organizing public opinion, to destroy the character and influence of public men and religious societies. A large party, skillfully organized, commanded by talent to deceive and misrepresent, can as effectually destroy a man as the Inquisition. Only let a few leading men condescend to circulate simultaneously, in distant communities, a well gotten up slander, so as to brand a man with ugly names calculated to move the deep-seated prejudices and passions of a people, and he will find that his influence is destroyed and the ears of the public as completely shut against him, as though he were a criminal. How were the best men excommunicated from the different sectarian establishments only a quarter of a century ago, and by the united voice of a few leaders rendered as obnoxious to the public as the Mormons are now? The cry of the populace is dreadful. How many hypocrites has it made? How many murders has it committed? How many good men has it destroyed? I distrust a popular clamor, whether of the world or the Church. I dare not receive it into my mind, because generally such are the signs of injustice and oppression. I look back, and see Jesus expiring amid the vociferations of a frantic populace, and all along down the stream of time I see executions conducted on similar principles, and from so many historic facts, I am forced, except in a few cases, to sympathise with the weak and down-trodden. I had rather give the outcast my tears, than to mingle in a public festival of triumph over the fallen condition of him who had erred, but for whom there was no mercy. I had rather sympathize even with the wrong-doer, than join in exaggerating his faults, in robbing him of all friendship, of the

means of support, and thus to open wider before him the path of ruin, and light it more and more with the fires of hell. The public needs no sympathy—but the down-trodden, the erring, straying, dying soul, O! it requires sympathy to gain self-composure, to reflect, to repent, to seek the face of an offended God.

Thus the attempt to make an outward empire of the disciples of Christ, never failed to become an occasion of oppression and a means of persecution. The more I read the Bible, the more I observe human nature, the less I believe in Church organization, as that term is now applied. In the beginning of the Gospel, I do not read of the Apostles organizing a Church, and giving it a definite system of government. The disciples, at first, were of one heart and one mind, and they naturally flowed together ; and the Apostles appointed them teachers of the oldest and best informed, who ruled by humility, through truth and the spirit of love. The collecting of believers into a worshipping assembly, in primitive times was not effected by the Apostles. It was a natural result of their faith and piety. It sprung from a law of our nature. No one can lock up any strong feeling in his bosom. And least of all can the religious feeling be separated from society. It will seek expression, it will go forth in joyous sympathy and attach itself to others. In this way it gains strength, acquires confidence, and rises into absolute sovereignity over the life. By this means it sways others into harmony with itself, and helps to carry them forward in the truth and love of the Gospel. But yet there is no precise system of government, no exact form of administration sketched in the New Testament. In the Old Scriptures, I see a precise form of government, an exact administration, first through Moses, then by Judges, Priests, and finally through a line of Kings. But not so in the better covenant. Here I find that each member of the family is a priest, a king, and ought to be, a teacher of truth. I find a perfect equality—a simple brotherhood of equals, a simple association of believers, whose bond of union is the faith or facts of the Gospel, and whose end is moral improvement and the propagation of the Christian religion. The bishops of a primitive church, were simply teachers of the new religion, whose authority was exercised through truth and the spirit of love. They educated the converts in the morality of the Gospel. Their power was moral, not arbitrary and foreign. They cultivated acquaintance with the Church ; they sympathized with all, taught all, and by a law of our being, exercised a vast moral influence over the congregation. But still here is no organization, no definition of exact powers to be exercised by the Bishop. He is a teacher an instructor, only. He is not a king, a spiritual magistrate, a pope, nor an absolute ruler. His great duty is to teach, to reflect the moral

sympathy of the congregation, to aid and comfort those who are weak, or afflicted, to reform the imperfect by awakening in their souls contrition for sin, and a more fervent love of virtue, and to *lead*, not to drive the flock into green pastures. In order to rule, or what is the same thing, to guide the Church, he must be humble as a child, filled with the spirit of love, and must constantly exercise the warmest human sympathy.

It is most unfortunate that the idea of "ruling" suggests to our minds the thought of arbitrary sway. The idea of ruling in the New Testament, is only another name for moral or spiritual influence. This is the noblest form of power. It springs from an intellect illuminated with truth; from a heart, the depths of whose affections have been unsealed, and consecrated to the work of doing good. This sort of power, gives life and health to all minds on whom it operates, by bringing them into sympathy with itself, by breathing into them a new consciousness of duty, of the worth and dignity of right doing. And this is the only power legitimately known to the Church. The Bishop ought to be its representative. What a work does the office of a Christian Bishop present! What a task and responsibility does it enjoin! Let no one touch this position who is engaged in a secular enterprise, who is a trafficer in the wealth and merchandise of this world, whose farm requires his daily superintendence—who is thirsting for riches; for if he do, he can hardly escape moral contempt. A wordly minded Bishop, who studies thrift instead of the Bible, who is growing rich through the arts of modern business, who is better known by his talent to make money than his intelligence in the things of a pure religion, is unfit to touch the great moral interests of any brother or of any community. Such an one will never fail to be inflated with his office, to seek influence through the flesh, and make his power an instrument to resent private insults and personal inattentions, which his self-esteem may lead him to imagine have been offered him by his brethren.

But I cannot longer dwell on this topic. I say again, in the New Testament, I find no minute legislation, no arbitrary power, no exact form of government laid down for the Church The Church is the simplest form of association—an association of equals, knit together by the indissoluble ties of love and affection. I am aware that what I have written may subject me to censure. I beg only to be understood. I oppose a definite form of Church government, because such form is not laid down in the Scriptures—because in order to reach it we are compelled to proceed on speculative grounds to establish the foundation, by reason instead of the word of God. I do not oppose order in the House of God. I would cherish the thought, and urge it on all, as a solemn duty

whose violation is a monstrous sin. But I oppose making the Church an outward worldly empire, and lodging in it a power to crush even the feeblest. In every age men have sacrificed themselves to church power. It has been as universal an idol as any other, and it has drenched the earth in blood. It brought forth the Man of Sin, and filled the world with abominations. I fear and dread power when lodged in the hands of fallen, imperfect beings. I know its tendency, its disastrous and mournful effects on him who exercise it, and those on whom it is exercised; and consequently I cannot ask God for a better blessing on the Church than to ask Him to prevent His children attempting to lord it over each other. The very spirit of religion is opposed to any absolute sway being held by any man or set of men on this earth. The greatest man in the kingdom of God is he who is most childlike—more ready to obey than to command; whose power is in his intelligence and virtue, in his meek and quiet spirit—in his solemn consecration to works of piety and benevolence, in his unbounded love of goodness and truth. One such man is worth a thousand nominal Elders, whose one idea is to *rule* by arbitrary sway, their brethren.

Thus the idea of the Church for many centuries has operated so as to destroy the importance and responsibility of man as an individual. It has merged the disciple into a school, and made him an instrument, instead of an end. It has robbed him of his individuality, of his free agency, of the supreme dominion of his own conscience, and made him labor for a joint result, rather than for his own personal perfection in virtue. Hence his creed has been carefully written out for him before he was born; the precise government to which he must submit has been specially framed for him, and his religion made up for him like his clothes. If he demur, if he refuse, he is branded with heresy, and persecuted through life as a felon.

Nature is divine—is older than the Gospel, and the foundation of the Gospel. By creation man is an *end* and not a means. He is an ultimate being, made for his own true individual perfection. This is the grand idea of nature and revelation. Hence each one is addressed by the Bible as responsible to God. The Gospel claims the personal attention, faith and obedience of every man. Whatever, therefore, wars against man's true individuality, against the unconstrained exercise of his reason, his conscience, and his entire liberty to act in conformity to their voice, ought to be calmly yet resolutely resisted. It makes no difference whether this species of usurpation originates in society or in individuals, it ought to be opposed with every honest energy, because it is a deadly foe to religion and all real goodness.

All the claims of Christianity are personal, and must be met through

personal effort, through the action of an unbiased understanding, perceiving and choosing the right as sacred and inviolable duty. When I look into my own mind I find that I know right from wrong, that in spite of myself I approve what is right, that I have a thirst for what is perfect in morals, that I desire a better companionship than the earth affords, that I long for immortality and perfect blessedness. I find that I am in and of myself a perfect intellectual and moral system; and when I read the Bible I discover that those moral principles of my soul are addressed, fed, called out, developed, through the adaptation of the great moral agencies of the Christian religion. I find that God only requires me to become a good man; to attach myself to him through faith in his Son as my Savior and the great exemplar of all righteousness. I find that the Bible calls me, not to a mechanical, servile imitation of Jesus, but to a comprehension of his Spirit, to a rational sympathy with his mind, to feel as he felt the obligation of the immutable law of right doing. Christianity proposes nothing unnatural; but on the contrary proceeds in sweetest unison with nature, to develop and perfect the noble intellect and heart of man. It proceeds to make us share the Divine nature, by imparting the Divine Spirit of truth, integrity, fortitude, patience and a sublime trust in God, that triumphs even over death, and makes the soul superior to pain and terror.

Truth alone is the authority of God. He seeks no other sway over the minds of his rational offspring than that which springs from the understanding and choice of religious truth. And truth is not an arbitrary, foreign power. It is a power *homogenious* with the human mind and the human heart. It is an object of the soul; and when once comprehended, becomes a part of our spiritual being. Truth can not be forced upon a man. It can not be given him as a garment to clothe the body, or as water to quench the thirst. To receive it is to exert the best faculties of the mind—the reason and conscience. To feel its obligation is to acknowledge the authority of the living God; and to obey it is to serve Christ acceptably, and to be united in spirit with all pure beings.

But a man can only obtain religious truth through a careful and candid exercise of his reason. We have the Bible it is true, but the Bible must be understood through much patient study. Others may aid us in arriving at the truths of Revelation, yet the work is chiefly our own. Hence I again repeat the fact, The requirements of Christianity are strictly personal. To be a Christian implies a great deal. It implies that truth is enthroned in the understanding and affections; that it is moulding the thoughts and moral feelings after its own glorious image of perfection, and that the life is issuing in sound and beautiful forms of virtue. It implies that God has become a practical reality to the

mind, that from the sublime conception the mind is receiving perpetual aids to its enlargement and stability, and that it is joyfully resting in Him for the inheritance of immortality. It implies the reception of a new consciousness from the lessons of Jesus Christ; the inspiration of a lofty, unbounded sentiment of love, and the calm resolution to suffer in the defense of a righteous cause, and to follow the dictates of conscience at any price and at any sacrifice.

Christianity is a system of truth, and hence we are told we must worship in spirit and in truth. God is to be seen only through the operation of our own spirits exerted on the glorious traces he has given of himself in nature and revelation. He is not an object of the senses. Truth is the glorious presence of the living God—the image of his essense. Through it we approach and worship Him. We can not worship God by merely loading his name with epithets of greatness; by attempting to flatter him, or by presenting to his ear the cold, heartless admiration of religious cant. The name of God contains every thing that is great and glorious in the universe. It ought to quicken our minds to the most vigorous spiritual action; it ought to call forth our best and highest gifts in approaching as living realities all that is good and excellent. It ought to attach us to right doing in bonds never to be severed. It ought to give us inward freedom and power—power to subdue our lusts, power to stand erect in seasons of trial and peril, power to relinquish every object of pleasure, and even life itself, rather than swerve from the simple task of faithfully doing our duty.

But in order that the Gospel may have this effect, it is essential that a man separate himself, in thought, from his race, and contemplate his immortal destiny singly. He must be able to appreciate the end and aim of his being as a child of God, as a perfect intellectual system, made to be great and glorious. He must feel his individuality, his accountability, his capacity for virtue, for happiness and for suffering. He must look upon his own adaptations to the present state, and by the light of testimony trace among the intimations of his own spirit the germs of immortal growth. He must take his seat at the feet of the Great Teacher, and in the honesty of a virtuous intention, strive to comprehend the lessons of religion. Here on this lowly seat he must make a willing sacrifice of the pride of the human heart, of human approbation, of consecrated systems of Divinity, and following the light of his lesson, resolutely take up his cross and follow Christ in the service of Truth.

I close this essay with the same thought written in the first paragraph: The Bible is the only book in the world that separates the individual from society, elevates him to a consciousness of his real value, and im-

poses on him the restraints of a personal obligation. It is better to obey God than man; call no man on earth your Master, for one is your Teacher, even Christ, and all ye are brethren, this is the great fundamental, all-comprehensive truth of the Christian religion. I would teach the necessity of keeping this truth constantly before the mind, of studying it profoundly, knowing as I do its immense value in forming a great and excellent character. Let every one guard the thought of his individual being, of his personal responsibility, and while he mixes with society, religious and civil, as a member, keep from losing himself in the social compact, and thereby of becoming a mere instrument to accomplish the purposes of others. Let every one look to God and to himself, and fearlessly follow the light of his most deliberate conviction of truth. Let him estimate himself in the relation he sustains to time and eternity, by the Divine love for him in the gift of Jesus Christ. I read the value of a human being in the awful scene of the crucifixion; in the blood-sealed promises of immortality and imperishable life. In the sublime offices of the Son of God in Heaven, as man's High Priest and Intercessor, I see a noble and satisfying evidence of the worth and dignity of the human soul. What fearful testimonies has God given to man's importance, not in the few years of earthly life, but as an immortal being, capable of heavenly raptures and enduring delights! O! it is enough to make a man look up to the highest heavens, and rejoice with joy unspeakable and full of glory! It is enough to make a man cast away every restraint but duty, and with a faith gathering fresh accessions of strength as time rolls away, to stand nobly in the service of the eternal and immutable God. Man needs the quickening power of Christianity—he needs an Almighty Father, in whom to trust, and a better life for which to hope amid the sorrows and sufferings of the present state. He can not consecrate himself to so noble a work as that of developing his high capacity for pure, Divine virtue. It is a task worthy the struggles of a life time, because to gain virtue is to enjoy the best blessing of God, and to rise into fellowship and communion with Jesus Christ. It is to be pervaded with the life-giving Spirit of God—to be guided by the Divine Presence—to be qualified for companionship with Spirits who know no sin, no tears, no strife. In that land of delight the wicked cease from troubling and the weary are at rest—and the noble soul, redeemed from moral evil enters on an endless and blissful career of honor and true dignity. J. W. COX.

July, 1854.

Men often ask for advice, when they wish for approbation.

ST. PETER'S CREED.

Bro. Bates—Your readers have doubtless heard of the Creed of Ireneus, Tertullian, Origen, the Apostolic Constitution, the Apostles' Creed, Nicene Creed, and the Creeds of Catholics, and all the Protestant Sects; but probably have not heard of St. Peter's Creed yet. With your permission, I will attempt to give them some faithful idea of it. They will find it at length in Matthew, 16th chapter, from 13th verse to the 20th. "Simon Cephas answered and said—Thou art the Messiah, the Son of the Living God," 16th verse: "And upon this rock I will build my Church, and the gates of death shall not triumph over it;"—verse 18th: Syriac translation. This is the first edition of said Creed. The second edition is found, John vi.: 68, 69:—"Simon Cephas replied and said—My Lord, to whom shall we go? the words of eternal life are with Thee: And we believe and know that Thou art the Messiah, the Son of the Living God." These passages are the basis of the dividing line between the territory of Jesus Christ, and His rival, that oldest son of the Devil, the Pope of Rome. The congregation of Christians is built upon Jesus Christ himself, by faith in Him as the Messiah, and obedience to His word in the New Testament. The Mother of Harlots and abominations of the earth, is built upon Peter and obedience to the traditions of the Pope. I wish to prove that Christ is the rock meant in Matth. xvi., and not Peter. The Patriarch Jacob, when pronouncing his dying benedictions upon the twelve tribes, says—"Joseph is a fruitful bough, from thence is the Shepherd, the *Stone* of Israel"—Gen. xlix.: 22, 23, 24, to 27. Joseph was a type of Christ. David says, Psalms, 118: 22, 23—"The stone which the builders refused is become the head stone of the corner." This is the Lord's doing, and it is marvellous in our eyes. This passage is quoted, in the New Testament, oftener than any other passage from the Old Testatament. It is cited six times. It is invariably and infallibly applied by Christ to Himself. Here are the passages—Matt. xxi: 42—"Jesus said, did you never read in the Scripture, the stone which the builders rejected is become the head stone of the corner." Luke xx: 17—"What is this then, that is written, the stone which the builders rejected is become the head stone of the corner. The Scribes and Pharisees perceived that He had spoken against them."—19th verse. Peter says, Acts iv: 11, 12. "This is the stone which was set at naught of you builders, which is become the head of the corner; neither is there salvation in any other." These citations, with their application, by Christ, and Peter, prove unmistakably, that Christ is the rock on which the souls of men are built, by faith and obedience, and not Peter. This passage is an epitome of the whole Gospel. The Lord's peculiar work is astonishingly

manifested in the mission of Jesus Christ. He being rejected by the Scribes and Pharisees, became an atonement for the sins of the world. He was raised from the dead as a proof of His conquest over death and sin, and as a pledge of *immortality* to His people. He was constituted the foundation of union to Jews and Gentiles; of salvation, pardon, peace, righteousness, and a resurrection from the dead to all that obey Him. He beautifies, strengthens, and completes the whole building, as the head or uppermost stone does the whole edifice. He is hereby rendered the object of joy and admiration to all His followers. A man, murdered as a malefactor, became immortal, and the head of an immortal society. This is marvellous in our eyes. Again, an other divine witness says, Isaiah, viii: 14, 15. "But for a stone of stumbling and for a rock of offence to both houses of Israel." See Paul's application of this passage to Jesus Christ and the Jews, Rom. ix: 23. "For they stumbled at that stumbling stone. As it is written, (Isaiah 28: 16,) Behold, I lay in Zion, a stumbling stone, and a stone of offence." Also, see Peter's application of this passage to Jesus Christ, and not to himself, I Peter, 2d chap.: 4, 5, 6. "For it is said in the Scripture, Behold, in Zion, I lay a chosen and precious stone for the head of the corner; and whoso believes in Him will not be ashamed," see from verse 4 to 8, Mark xii: 10. Paul says, Ephs. ii: 20. "Built (the Christian Church,) upon the foundation of Christ and the Apostles, (not Peter singly,) Jesus Christ Himself being the (akrogoniaios,) angle stone." Again, Paul says, I Cor. iii: 11. "For any foundation can no man lay, different from that which is laid, which is Jesus the Messiah." Syriac translation. All the divine writers acknowledge that Jesus the Messiah, is the rock on which the salvation of men is reared by faith in Him. John, in Rev. iv: 14 says—"And the wall of the city had twelve foundations, and upon them the twelve names of the twelve legates of the Lamb. (Syriac version.) Here is Christ and the Apostles, (three of them.) testifying that the Church of Jesus Christ is built upon Christ and not upon Peter. In other words, these divines and infallible witnesses testify, that the Roman Hierarchy, (miscalled church,) IS AN ABOMINABLE FALSEHOOD. Either these divine witnesses have borne false testimony, (which is impious to suppose,) or else the whole clan and brood of the Catholic priests are liars, as John says in Rev. iii: 9. That the Church is built upon Peter is not founded in scripture, nor history, nor fact. They use the name of Christ as a *ruse* or blind; they have no more use for Him than a wagon has for the fifth wheel. They teach that we had better dispense with the laws of Jesus Christ, than with the laws of the Pope. This is the spirit of too many Protestants. All the congregations planted by the Apostles were built upon a confession of faith in Jesus Christ. Zion was in the city of Jerusalem, and was a type of the Christian Church. In the city of Jerusalem, on the day of Pentecost, the Apostles laid the foundation of the Christian Church in Zion, in preaching the Messiahship of Jesus, his death, burial, resurrection, ascension, and glorification. There were three thous-

and, one hundred and twenty stones laid upon this foundation, by faith in Jesus Christ crucified, repentance and baptism. The Ethiopian eunuch said, I believe Jesus Christ is the Son of God. Paul proved that Jesus was the Messiah, at Damascus, Acts ix: 21 to 25. At Antioch, Acts 13. At Thessalonica, Act 17. At Athens and at Phillippi. Peter at Ceasarea, Acts 10. Justin Martyr, who flourished in the middle of the second century, and who is the earliest expositor of the passage, says, "Christ bestowed upon Simon the name Peter; *because*, by the revelation of his Heavenly Father, he confessed Him to be the Son of God. Such is the oldest interpretation extant of this passage. Athanasius, Cyril of Jerusalem, Jerome, Chrysostom, Origen, who is a host in himself, and Augustine, all say Christ is the rock on which the Church is built. Augustine says the Church is founded on a rock, whence Peter claimed his name. For the rock was not so called from Peter, but Peter from the rock; just as Christ is not so called from a Christian, but a Christian from Christ. Upon this rock which thou hast confessed, He means to say, I will build my Church. For the rock was Christ, upon which foundation Peter himself was built. Other foundation can no man lay. Away with that Catholic fable.

J. CREATH.

DEBATE.

Dear Bro. Bates—Last week we had a very interesting debate, of three days' continuance, in this place, upon the following proposition:

The disputants being agreed that the Apostles practiced one mode of baptism, immersion is that mode.

This was affirmed by Bro. P. T. Russell, and negatived by Mr. Leonard Parker, of the Ohio Conference, M. E. Church. The debate grew out of a challenge given by Mr. Parker in this place a few weeks previous. It was conducted under the supervision of three legal gentlemen as moderators, and under the ordinary rules of controversy. The most perfect good humor was maintained by both the disputants, more than I ever saw on both sides on any former occasion. Mr. Parker has debated much, and especially upon the subject of baptism; and is, withal, the author of a book on that subject. He had not the argumentative strength that it was supposed he had, prior to the discussion. A Presbyterian Minister informed me this morning that he considered Bro. Russell the best debater, and such I think is a common opinion among the advocates of sprinkling, who heard the debate.

Mr. Parker's "one mode," which he agreed the Apostles practiced, turned out in the debate to be two modes, viz: sprinkling and pouring. As to the meaning of the word, it was never defined by him at all; nor could Bro.

Russell prevail upon him to say what this word meant. All he would say was, "It designates the ordinance." Finally Bro. Russell took this method to get him to take a position: Bro. R. had quoted the testimony of a number of learned Pedobaptist Divines, giving immerse as the meaning. Mr. Parker's offset was to quote a number of others from the same school to prove his side. After Bro. R. had showed the inadmissibility of *exparte* testimony, and how absurd it would appear in him to quote the testimony of Baptists to prove his position, he observed, "I now challenge the gentleman, out of all the witnesses he has adduced, to point out one whose definition he will take: if he will not do it, he stands before this audience guilty of having introduced testimony to them, in which he himself has no confidence." The appeal however was ineffectual, and the debate passed off without his having told what the word meant. He said it did not mean sprinkle, pour or immerse; for neither would fill the idea. Bro. R. responded: "If neither fill the idea, then when a man is sprinkled, poured, or immersed, he is not baptized, for *neither fill the idea.*

Mr. Parker deprived himself, near the beginning of the debate, of the most plausible hold of the Pedobaptists, viz: That *baptizo* means *wash.* He said that *wash* meant *more* than either sprinkle or immerse. As a consequence the arguments generally deduced from Mark 7th, Luke 11th, and Heb. 9th, where *baptismos* and *baptizo* are rendered wash, were rendered of no avail, and were not introduced in the debate.

Bro. Russell is a strong affirmative debater. The argument drawn from the use of the word in the Greek language, from Josephus and others, coupled with the language of Blackstone—"Words of law are to be understood in the most usual and received signification"—could hardly be said to have been attacked at all. The argument drawn from history, and from the admissions made from learned Pedobaptists, in regard to the practice of the Apostles and of the Christians of the first ages, and for thirteen hundred years, was made to tell powerfully upon unbigoted minds, if we mistake not. But I did not seat myself to give a particular account of the debate; suffice it to say, the brethren are gratified with the discussion, and anticipate much good from the same. Some of our Methodist friends think it will do harm. Is there not something ominous in this? So much for the debate on the action of baptism. Meanwhile we had a debate in a debate. The first evening after the debate commenced, Mr. Parker preached in the Methodist Church, on the design of baptism. His time, however, was mostly devoted in showing how much we made of water baptism, by quoting A. Campbell and A. Hall. Bro. Russell replied in the Christian Church, the next evening, showing from the standard documents of the M. E. Church, that they made much more of baptism than we did. This led Mr. Parker to another evening lecture, in which he endeavored to show, or at least he asserted, that "doctrinal tracts," (which Bro. R. had freely used,) was not a standard work, and consequently the Methodists were not responsible for what was therein written. Bro. Russell announced at the close of his, Mr.

P.'s discourse, that on the next (Saturday) evening, he would prove that the Methodist Church was responsible for that work. "If you do," responded Mr. P., "you will prove what is false." This of course would not suffer the interest to subside, and a still larger audience was present the next evening, to hear Bro. R. He proved that they were responsible for it, from the fact, that the General Conference had ordered it published, and had never repudiated it; and from the fact that the Discipline, (and he read from an 1854 Discipline,) imperatively enjoins it to be read in the course of study enjoined upon the aspirants for elder's orders. This was an end to all strife upon this point. For, although Mr. Parker, last night, delivered a discourse in reply to Bro. Russell's last, he never controverted this well established fact. Nor did he deny that it involved the idea of "baptismal regeneration."

This "evening discussion" was a literary curiosity. It was a literal carrying of the war into Africa; and we are much mistaken if Mr. Parker does not regret the attack upon us; for if Bro. Campbell does make too much of baptism, as a Church, we are not responsible for it, for he writes and publishes on his own responsibility; but when the General Conference publishes a document to "explain several important points of Scripture doctrine," and by law, make it a study for the ministers—it is a Church document—the Church is responsibible for it, and to get away from baptismal regeneration, is to get out of the M. E. Church. But why should they dread the tracts? The Discipline is equally strong. It is true, by its license, one may *preach* faith only, but he is obliged to *pray* baptism for the remission, and the new birth in connection with baptism, every time he performs the baptismal service, to infant or adult.

Our friendly disputants left this morning in the stage; one for Ohio, the other for Indiana. Bro. Russell expects to move to this State in September.

Your Brother, A. CHATTERTON.

Oskaloosa, Iowa, July 10th, 1853.

Bro. Oncken Proscribed.—We have just been shown a letter from an intelligent gentleman in Philadelphia, stating that application had been made to the Eleventh Baptist Church, Rev. Mr. Cheney, pastor, for Bro. Oncken to present to the friends of the Bible the claims of Germany, and it was refused him.

This is certainly significant and characteristic. He was refused, from the simple fact that he is in favor of pure versions of God's Word for the world. Bunyan said that Pope and Pagan were bound; that Pope could only mutter and: "You'll never mend, till I burn more of you." He is still muttering—but, O, shade of the dreamer! was it ever thought that he would breathe his vain mutterings from a Baptist pulpit in the city of William Penn! Well, thank God, they can do no *more* than mutter!—*Western Recorder.*

From the Christian Intelligencer.

JERUSALEM MISSION.

JERUSALEM, April 25th, 1854.

MY DEAR BRO. COLEMAN—I have lately had the privilege and rare good fortune (enjoyed by no Christian female since the chivalrous days of the crusaders,) of walking on the hallowed ground of the Temple Enclosure, of strolling 'mid its mournful cypresses and marble fonts and oratories, and of standing on the site of the Holy of Holies itself; and before these sacred scenes vanish from my memory, I sit down to tell you of them, and of my adventure. Being aware that this tabued spot is jealously interdicted to all but the "Faithful," on pain of death, or the alternative of holding up one finger and declaring there is one God, and Mahomet is his Prophet, which excluded all hopes of my ever being able to enter its sacred precincts. I was as much surprised as delighted the other morning, on receiving a most polite invitation from several Turkish ladies of my acquaintance, to assume their disguising mantle, and accompany them to their holy Mosque. As you may well imagine, I was not tardy in accepting so unexpected and welcome a favor. Suffice it to say, that with the combined efforts of the whole harem, I was soon equipped, *cap-a-pie*, in their curious and most unmanageable costume—to the delight and wonderment of all present, but to the utter discomfiture of myself. At so wonderful a transformation (from my Frankish appearance to that of a complete little Moslim,) the ladies set up roars of laughter, which increased in proportion to the number of times my slippers dropped off, in my vain essays to learn their shuffling gait, as an additional safeguard against detection.

My costume consisted of full silk trowsers, a trailing erle, whose ends were tucked up in a cashmere guide, a gauze turban, large yellow boots placed in the above mentioned commodious slippers, and thrown over all a white sheet—while my face was covered with a thick veil. These preliminaries being over, I was enjoined to preserve silence the most profound, by an ominous placing of their forefingers on their lips, lest any foreign accent should betray me. I must not dare at any time to raise my veil—and, in short, must copy their every action. But on descending the steps, new difficulties awaited me in the way of keeping on my slippers, which remarkable awkwardness increased the ladies' merriment tenfold—and I confess it was not without many misgivings, as to the feasibility of retaining these commodious appendages, that I hobbled along through a group of Effendi's, and another of the black guards, who, Argus-like, were guarding the Harem gate, as we entered, with their terror-inspiring clubs on their shoulders. Little did these worthies know that a "Christian dog" was concealed beneath the folds of one of those white sheets—else I dare affirm these clubs had not been so stationary! Just as I was congratulating myself upon having passed this guard safely, I suddenly found myself minus a slipper, and in stooping to replace it, my veil dropped, disclosing my face to several Effendi's, standing just in front of us, and who would have recognized me, had they not immediately turned their backs—the non-observance of this act of politeness being considered exceedingly rude, on an Effendi's meeting a lady in public! On ascending a wide flight of stone steps, and passing through an elegantly proportioned portal, we gained the platform from which the towering form of the Mosque of Omar rose up suddenly and majes-

tically. The sun was shining brightly on the variously colored porcelain with which it is covered, in intricate and exquisite patterns, and on the beautifully stained glass of the fifty-six windows with which it is pierced, which dazzled the eyes to look at it, while the cyprus trees were waving gracefully over the pretty little praying places which here and there speckle the green grass—the "*tout ensemble*" producing a most beautiful effect. This platform being considered very holy, we left off our slippers, which an attendant slave took charge of. At this moment, seeing some women approaching, we turned to the right to avoid them, and strolled liesurely to Mosque El Aksa, passing another graceful portal, and an exquisite pulpit and fountain, composed of variegated marble. By the fountain is an urn of the same material, and overhanging it is a cluster of cyprus, olive, and palm trees—the whole composing as enchanting a little spot as can be imagined. I lingered there, intent on gathering flowers, as mementoes of the place, until warned by a sudden jerk from one of the ladies, of the approach of an old Derwish, and even then was quite loth to leave. In Aksa, seeing no one near, I ventured to raise my veil, to enjoy the luxury of a snuff of wind, entertaining by this time serious apprehensions of suffocation, but was no sooner raised than pulled down by one of my companions, accompanied by the same significant pressure of her forefinger on her lips. On looking up to discover the cause of so unwelcome an intrusion upon the comfort of my respiratory organs, whom should I see but the same old Derwish, only with the addition of a jug, bearing very plain marks of antiquity, in one hand, and equally as ancient a looking bunch of keys in the other hand. His "reverence" passed on, however, without noticing us, and does not know, to this moment, that I was any other than one of the "Faithful!" This curious building is hardly describable. The exterior presents very much the appearance of a barn, with a dome surmounted with a crescent at one end, and a row of white pillars and arches, at the other, while the interior is a jumbled composition of Arabesque and gilding, and windows of stained glass and wicker work, and marble column and pointed arches. At the upper end is an elaborately carved bronze pulpit, and portions of the floors are tesselated with tessera "a la Mosaic." I noticed that the worshipping place for the men was covered with carpeting, while that alotted to the women, was spread with tattered matting! On leaving Aksa, we directed our steps to "Sedna Iesa"—the reputed cradle of our adored Savior, but it was unfortunately closed. Such a number of women were around the Golden Gate during the whole time we remained in the enclosure, that I could not enter it also—which I very much regretted. We next went to the Mosque of Mar, and entered by a graceful and very ornamental porch, supported by Corinthian pillars of several kinds of marble, and covered with porcelains like the Mosque. A "dim religious light" pervaded the building, and such a deep gloom the towering dome, that it was barely possible to distinguish through it the rich gilding and Arabesque with which it is covered. Just enough light penetrrted through the stained glass windows, which are of every color of the rainbow, to produce an indescribably soft, and at the same time grand effect. It being an unusual thing for females—(who, in Mahommedan estimation, are not better than brutes,) to pollute with their presence, so holy a place as this, we were questioned on our entrance by the keeper, who was lazily lolling on the marble floor, and whom my companions satisfied with a few words, said in so low a tone that I could not understand them. He supplied us with a few tapers, and we descended by a flight of stone steps into the cave of the Sakhra, which is the reputed site of the Holy of Holies. Half way down the steps is the bass-relief of

a colossal tongue in the rock, which my companions kissed very reverentially, and in the floor of the cave is a marble slab—which, on striking produces a hollow sound. The traditions that are connected with these, I need not repeat—so puerile are they. Over the Sakhra hangs a time worn red and green satin canopy. We lingered here about a quarter of an hour, and went out through a different doorway into a beautiful Lilliputian temple—a miniature of the large Mosque with which several traditions are connected about Solomon—more childish and silly, if possible, than the Romanish legends of the East. The floor of this pretty little Mosque is of the most beautiful variegated marble I ever saw—and the pillars are equally as beautiful. We then visited several other little fantastic, and airy templets, took another stroll among the cyprus trees, gathered flowers, hobbled along through a few dark archways; and I found myself at our own door, being saluted and invited in—in *Arabic*, so completely metamorphosed was I, by the white sheet and veil!

I have to regret that it was not deemed safe to use my pencil, while in the Harem, but this lack of opportunity is compensated by father's free access to every nook and corner of the enclosure. As his public admittance into the Harem has made such a noise in the world, I doubt not that you have heard of it. So much for knowing something of every thing; for this high privilege and honor was not conferred alone in gratitude for his medical services rendered the Mahmedas, (Effendi, acting as Architect,) but in consequence of his knowledge of chemistry, geometry, and hydrostatics, as well as other branches of mechanics.

And now, my dear Mr. Coleman, hoping you will give a great deal of love to dear Mrs. Coleman for each one of us—accepting a very large portion for yourself—and a thousand kisses to dear little Mida, Lizzie, Julia, and R. L. C., Jr. I remain, as ever, your devoted young sister,

SARAH M. BARCLAY.

AN ADDRESS TO THE BAPTISTS.—NO. I.

Brethren—The object of this communication is, to examine your teaching on the subject of Repentance coming before Faith. You taught me this doctrine, and I taught it to others, for some dozen years or more; and your preachers still teach it in this section of the country, and I am charged by them, as having a *system* to support, as the reason why we do not so teach. I propose to look at the subject calmly and scripturally, to see who is right—you or we. We teach that faith *precedes* or goes before repentance. The passages of Scripture on which you rely to prove that a sinner must repent before he believes, are the following: Matt. iv: 17. "From that time, Jesus began to preach, and to say, repent; for the kingdom of Heaven is at hand." Mark i: 14, 15. "Jesus came into Galilee, preaching the Gospel of the Kingdom of God, saying the time is fulfilled, the Kingdom of God is at hand: Repent you, and believe the Gospel." Acts xx: 21. "Paul testified both to the Jews, and also to the Greeks, repentance towards

God, and faith towards our Lord, Jesus Christ." I believe these are the principal texts upon which you rely to sustain your position, if not the only ones. It is admitted, that in these passages, Jesus and Paul preached repentance before faith. But to whom did they preach this doctrine? To Jews or to Gentiles? Most certainly Jesus preached to Jews. Now I say, that Jesus Christ was a minister of the circumcission for the truth of God, to confirm the promises made to the fathers. Rom. 15, 8. Christ never did in person preach to the Gentiles or nations.

Paul states, Rom. iii: 1, 2, that the peculiar advantage which the Jews had over the nations, was chiefly, that to them were committed the oracles of God. David says, Psalms 147: 19, 20. "He shows His word to Jacob, His statutes and His judgments to Israel. He hath not dealt so with any nation." Did the Jews, as a nation, believe in God or not? Answer, they did. As a nation, they professed to believe in and worship God, from the time Moses gave them the Law till now. Did the Jews, as a nation, believe in Christ, or did they as a nation reject Him? Answer, they rejected Christ, as a nation. Proof: Christ says, John xiv: 1, "You believe in God, believe also in Me." He came to His own nation, and His own received Him not. John i: 11—"They said, away with Him, crucify Him." When Christ said, "Repent, and believe the Gospel," he addressed believers—the Jews—professed believers in God, but infidels in Jesus Christ, in the Gospel, *then* and *now*. Then it was altogether proper for Christ, when addressing a nation of professed believers in God, but of infidels in Himself, to say—You believe in God—Repent of your sins—your infidelity, and believe in *Me*. Also, John xiv: 1. "Repent you Jews, and believe the Gospel." So said Peter, on the day of Pentecost, when addressing the Jews—"Repent and be baptized, every one of you, in the Name of Jesus Christ, for the remission of sins." This last passage is as strong in support of their position, as the three I first quoted from Matt., Mark, and Luke, but it is never quoted by our Baptist brethren to prove that repentance comes before faith; nor the one in Acts iii: 19, which says, "Repent and be converted, that your sins may be blotted out." Here Jesus and Peter preached the same doctrine to the same people—the Jews. Our Baptist brethren then, have three passages upon which they rely to prove that Jews ought, or were commanded to repent before they believed the Gospel. The reason assigned by Jesus, why they should do so was, for or because the Kingdom of Heaven is at hand—approaches. Independently of the above reasoning, if the above passages be taken absolutely, without any reasoning, then Christ said, He was the door, a vine. John, x and xv chaps., a way Scripture is to be intrepreted by Scripture. If Christ ever on any other occasion preached, or commanded others to preach faith before repentance, then He preached two doctrines; then He contradicted Himself; then His character as an infallible teacher is destroyed. Let us try if we cannot find three passages where Jesus put faith before repentance, which will make us equal to our Baptist brethren, and which, if their position be true, that

because Jesus preached repentance to believing Jews, before faith in Him, that therefore it is now right to preach the same doctrine to Gentiles, who have no knowledge of God, no means of knowing Him, no faith in Him, and which will neutralize His teaching, if not invalidate it. Matt. viii: 10, Jesus said, respecting the Centurian, "I have not found so great faith, no not in Israel." This is one passage where faith is named before repentance. Verse 26, "O you of little faith," is two passages. 3d passage, Matt. ix: 2, "Jesus seeing their faith." 4th passage, verse 28, "Believe you that I am able to do this." 5th passage, 29th verse, "According to your faith, be it to you" 6th passage, Matt. xiv: 31, "O, thou of little faith." 7th passage, Matt. xv: 20, "O, woman, great is thy faith." 8th passage, Matt. xvi: 8, "O you of little faith." 9th passage, Peter's confession, "Thou art the Christ, the Son of the Living God," Matt. xvi: 16. 10th passage, verse 18, "Upon this truth which you have confessed and believed, I will build my Church." 11th passage, Matt. xvii: 20, "Faith as a grain of mustard seed." 12th passage, Matt. xviii: 6, "Whosoever shall offend one of these little ones, which believe in me." 13th passage, Matt. xxi: 21, "If you have faith and doubt not." 14th passage, Matt. xxvii: 42, "Let Him come down, and we will believe Him." Mark's testimony, 15th passage, Mark v: 36, "Be not afraid, only believe." 16th passage, ix: 23, "If thou canst believe." 17th passage, Mark xi; 24, "But shall believe those, you shall receive them." 18th passage, Mark xv: 32, "Let Him descend, that we may see and believe." 19th passage, Mark xvi: 17, "These signs shall follow them that believe." Luke has the following passages—"The devil takes away the word, lest they believe which for a while did believe:" "O, fools of heart and slow to believe." These passages make twenty-two. John has the following passages, i: 7, "That all men through Him might believe." Verse 12, "Sons of God, unto them that believe on His Name." "How shall you believe if I tell you heavenly things." iv: 12 "Woman, believe Me, the hour's come" Verse 42, "Now we believe." Chap. v: 44, "How can you believe which receive honor one of another." Verse 47, "If you believe not Moses' writings, how can you believe my words?" vi: 29, of John, "This is the work of God, that you believe in Him whom." iii: 14, "As Moses lifted up the serpent in the wilderness." 16, "God so loved the world, that whosoever believes." 7: 5, "For neither did his brethren believe in Him." Verse 39, "this spake He of the Spirit, that they which believe" ix: 35, "Dost thou believe on the Son of God? Who is He, that I might believe on Him." John 10, Believe twice. John xi chap., "To the intent you might believe," 15th verse. Verse 27, "I believe Thou art the Christ, the Son of God." Verse 40, "If thou wouldst believe, thou should see the glory of God." 42, "That they may believe that Thou has sent me." Verse 48, "If we let Him alone all men will believe on Him." Chap. xii: 36, "While you have the light believe the light." xiii: 19, "When it comes to pass you may believe that I am *He*." John xiv: 1, "Believe in God, also in *Me*."

Verse 11, Believe twice. 29, "Believe." Chap. xvi: 30, "By this we believe that Thou comest from God." Verse 31, "Do you now believe?" John, xvii: 20, "I pray for them also which shall believe on Me, through their teaching or testimony." Verse 21, "That the world may believe that Thou hast me." Chap. xix: 35, "We know that He says true, that you might believe." Chap. xx: 31, "These are written that you might believe that Jesus is the Christ, and that believing you might have life through His name." *Here* are some thirty-four texts in John's Gospel, where believe is mentioned, and no repentance—which added to twenty-two, make fifty-six passages, where faith is put before repentance.

Now I ask every school-boy of ten years old, on which side is the evidence the greatest, on the side of repentance or faith? Which is the larger number, five or fifty-six? Then every school-boy knows that Jesus taught that faith goes before and produces repentance, and repentance does not produce faith. Faith is the cause—repentance is the effect. Faith is the tree, repentance is the fruit. Faith is the life, repentance is the action, or the result of life. Action only proves that there is life. There can be no action where there is not previous life. There can be no tree without seed. There may be seed and no tree, but there cannot be a tree without seed. The word of God is the seed, faith is the germ or stick; repentance is the blade that grows out of the stalk. How can A repent for killing B, until he believes he has killed him? How can C be sorry that he has sinned against God, before he believes there is a God, and that he has offended Him? How can you, my little brothers and sisters, repent that you have disobeyed your mother before she convinces you that you have disobeyed her? How can a boy, who is travelling to a place, turn about in the road, before you show him he is going the wrong course? Impossible, and it is equally impossible for a man to be sorry that he has sinned against God, before he first believes that there is a God, and that he has offended Him. Paul says, Heb. xi: 6, "Without faith it is impossible to please God." Suppose our Savior did command the Jews to repent before they believed, and grant that they did, yet Paul says it did not please God. If it did not proceed from faith it did not please God. And what is repentance worth that does not please God? Nothing. In the meantime, I hope our *green and modest* Baptist doctors will attend to these Scriptures and reasons, when they take us for their text. Christ never contradicted Himself, nor did the Apostles contradict Him by preaching a contrary doctrine. In our next number, we shall show the teaching of the inspired Apostles on this subject, in the Acts and Epistles. Christ never taught that repentance produced faith, or that it preceeded faith, except when addressing the Jews, who had faith, or professed to have it. I hope either that these our arguments will be answered, or that men will cease to preach that a man can repent before he believes.

J. CREATH.

[We have been requested by several of our readers, to write something on "Spiritual Birth." The following, we presume, will suffice. There are frequent allusions in the New Testament, to this subject—some of them rather ambiguous; but as all Theologians agree in two things, viz.: 1. That obscure passages must be understood by the plain ones, and 2d. That there is but one (kind of) New Birth taught in the *Book;* therefore, if we can ascertain from *plain* declarations of the word what that consists in, the question is settled. The following, we think, will answer that purpose.—Ed.]

SHORT DISCOURSE.

BY N.

TEXT.—"Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."—John III: 5.

The teachings of Jesus abound in similies, personifications, and indeed, in all the various figures of speech, common to the Oriental languages. The reason of this is given by Christ, in answer to a question propounded by His Disciples, and is thus expressed—

"Unto you it is given to know the mysteries of the Kingdom of God: but to others in parables; that seeing, they might not see, and hearing might not understand.—*Luke* VIII: 10.

From this language, it is evident, that parables are of doubtful interpretion, unless we have the explanation of Him who is the Author of them. The language of Christ, addressed to Nicodemus, and introduced as a theme of remark at the present time, although not a parable, is nevertheless, figurative, and consequently, liable to be misinterpreted and misapplied, without the aid of Him who used it, or some one authorized by Him, to give a literal translation thereof. In seeking for such an interpretation of this passage, I remark that two things are evident, viz.:—1st. Christ taught regeneration in the use of the language which stands at the head of this discourse; and secondly, He taught it as the only thing nececessary to admission into the Kingdom of God. With reference to these positions, we have no controversy with any of our religious neighbors. The only question being, What is the literal import of the Savior's language? To find a correct answer to this question, is the object of the present effort.

I am fully aware that some affect surprise at the position, here assumed, not because they are untrue, but because it has been reported that we, as a people, deny the necessity of regeneration or the new birth, in order to justification. To such I would say, that so far from ever having denied this, we have always been the unyielding advocates of it, and have on all suitable occasions, insisted, that except a man be born again, (regenerated,) he cannot enter into the Kingdom of God. But to return: We now invite your attention to the Savior's language, addressed to Peter, and re-

corded in Matthew xvi: 19. "And I will give unto thee the keys of the Kingdom of Heaven," &c. Here we are presented with an another figure, in connection with the Kingdom of God, or the Kingdom of Heaven. To understand this, it is only necessary for us to ascertain the use usually made of a key, which is to admit into. We unlock to permit persons to pass into. What are we, then, to understand by the Lord's saying? Why, simply this:—I confer upon thee, the high prerogative of opening the Kingdom for the purpose of admitting persons into it; or in other words, of submitting to the children of men the conditions of admission into the Kingdom of Heaven, which was about being established among men. This will be better understood, and more readily admitted, when we shall have progressed farther with our inquiries, touching the main point before us. We will now proceed to propound and answer some questions leading directly to an exposition of the figurative language of the Savior under consideration.

1. Did Peter present the same conditions of admission into the Kingdom of God that Christ did?

Answer—He most certainly did; for when Christ sent them, (the Apostles,) out upon their mission, He said, "he that heareth you, heareth me; and he that heareth me heareth Him that sent Me; and "Whatsoever you shall bind on earth shall be bound in heaven." Now, unless the Lord Jesus taught one thing at one time, and something different at another, it follows that He and Peter taught the same things, as necessary to citizenship under the reign of heaven.

2d. When did Peter use the keys, unlock the kingdom, or present the terms of admission?

Answer—Not until the kingdom was established, or the reign commenced; and for this very good reason: A proclamation to receive accessions, must have the sanction of the reigning monarch, and this could not be given until the kingdom went into operation, or was permanently established.

3d. When was the kingdom of heaven established with men on earth?

Answer—When the Holy Spirit was given.

Proof—"The kingdom of heaven is not meat and drink, but righteousness, joy, and peace, in the Holy Spirit;" Rom. xiv: 17. And Christ says, Mark ix: 1, "There be some standing here which shall not taste of death until they see the kingdom of God come with power." And again: "You shall receive power after the Holy Spirit is come upon you:" Acts i: 18. From the above quotations, it is evident that the descent of the Holy Spirit, and the setting up of the kingdom, if not one and the same, were simultaneous events. Again: We have no account of the coronation of Christ in heaven until the Holy Spirit was given, and it is certain He was not exalted to the throne, until after His resurrection. Peter says, Acts ii: 31, speaking of His resurrection, "This Jesus hath God raised up, whereof we are all witnesses. Therefore being at the right hand of God exalted, and having received of the Father, the promise of the Holy Ghost, He hath shed

forth this, which you now see and hear. For David is not ascended into the heavens, but he saith himself, "The Lord said unto my Lord, sit Thou on my right hand until I make Thy foes Thy footstool."

4th. When was the Holy Ghost given?

Answer—Upon the first Penetecost after Christ arose from the dead. This day then, is the day in which the reign of heaven was established with the children of men. At this time, Peter, for the first time proclaims to the world, the terms upon which men could be admitted into heaven. Now, if Christ taught regeneration, or the new birth, in His discourse to Nicodemus, as the only condition of admission into the kingdom of heaven, and if Peter preached the same thing, he must have preached regeneration, or the new birth. And if he preached it, he must have used the same language, or that which was equivalent thereto.

What language did he use?

That he did not use the same language, is evident. For the term, "regeneration," nor the phrase "Ye must be born again," does not occur in the book of Acts—the only history we have of the preaching of the Apostles: he must, therefore, have used language equivalent. Now, we ask, what language is equivalent to the figurative expression, "Except a man be born of water and the spirit, he cannot enter into the kingdom of God." We will now turn to the record, and ascertain the language employed by Peter in submitting the terms of admission to the world. In the 2d chap. of the Acts, we have recorded the first discourse preached, after the reign of heaven was established. From this, we learn that Peter, to whom the keys were given, stood up with the eleven, and after repelling the calumny of the wicked Jews, proceeded in plain, literal, and forcible language, and openly alleged that Jesus was the Christ, charging them with having sinned greatly in rejecting Him, declaring moreover, that God had made Him both Lord and Christ. But it was not until the multitude was convinced, and propounded a question of thrilling interest, involving the destiny of man, that Peter announced to them, the terms of admission, in language equivalent to that used by the Savior, in conversation with the Jewish Senator.

The matter stands thus: Peter established in their minds, the verity of certain facts named, which established the divinity of Christ, and as a consequence of their faith, they cry out, "What shall we do?" "Then Peter said unto them, repent and be baptized in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." And Luke says, that "As many as received His word were baptized, and the same day there were added unto them, about three thousand souls."

To whom were they added?

Answer—The one hundred and twenty disciples, or citizens of the kingdom of Heaven. If then, they were added to citizens, they were admitted into the same relation; and if they were made citizens, they were regenerated, for Christ says, none can enter who are not regenerated.

The question comes up once more, what language did he employ?

Answer—If Peter preached regeneration on this occasion at all, he did it in preaching Faith, Repentance and Baptism. Faith, Repentance, and Baptism, therefore, are equivalent to the language of Christ. To understand the subject of regeneration, or the new birth, it is only necessary to understand the import of these three words, their relation to each other, and to the kingdom of God.

SALUTATORY.

BY MISS JESSIE M. CARTER, OF DUBUQUE.

A Pupil of the Palmyra Female Seminary.—Read on Commencement Day.

The third session of Palmyra Seminary, with its toils and anxieties, has closed, and we greet, with great pleasure, the presence of its patrons and numerous friends, to witness the exercises of our commencement occasion. From different States of the Union, and from different sections of Missouri, have we come to Palmyra, attracted by the character of the Principal, and the reputation of the Institution. We have not been disappointed in our expectations or hopes. We are proud of our Alma Mater; and hope she will have no cause to be ashamed of us.

For ten long months, we have been struggling in the acquisition of knowledge. Occasionally we have been wearied from the toils incident to the road, up "the hill of science." But we have learned that nations are not born in a day, and that thorough educational attainments are not made in an hour. Hence with patience and diligence, we have labored on, encouraged by the knowledge and experience of the fact, that each honest effort had its merited success, and lightened the labors of the succeeding day.

In mathematics, for example, we first learn to add, to subtract, to multiply, and divide—the mastering of each sub-division facilitating our progress, until by regular arithmetical progression, we are prepared to encounter those stubborn troubles which come in the shape of fractions, ratios, cube-roots, &c. So has it been with *us*, in the pursuit of knowledge. Each idea, gathered, by patient toil, strengthened the mind for renewed effort; each fact added to our store of knowledge, increased the general capital to be employed at interest—and each *upward* step along the road of science, increased the horizon of our vision, and gratified us with a more extended view. In the providence of God, I may or may not return to become a pupil of Palmyra Seminary. Yet I take pleasure in bearing testimony to the competency and kindness of the Principal and Faculty, and in expressing the unanimous conviction of the pupils, that if we have not progressed as we should have done, the fault belongs to us, and not to our teachers. Here I may be permitted to speak of certain features of the Seminary, that should commend

it to the favor of all. The pupils are required to master each lower branch of the respective sciences, before they are permitted to enter upon the study of a higher one. This accounts for our having but few pupils in Algebra—which by the consent of all competent judges, should follow arithmetic. We begin at the foundation, and build upward; each addition to the temple of knowledge we are trying to erect, is submitted to the rigid inspection of the Principal, and must be approved by him before we are permitted to leave that part of the work. Our progress is slow, but when the work is done, speaking after the manner of architects, it will be a "finished job." Again: the pupils are taught to think for themselves in all things, and not to receive as wisdom the dogmata of the teacher, nor the doctrines and instruction of the text-book, without submitting them to a rigid mental analysis. By this course of discipline, we learn to weigh every proposition in the scale of reason, that is brought before us. Whether in our school-girl days we amass much or little knowledge, this discipline educates and expands the mind, and makes us in after life, women of reflection and thought. Lastly, the Bible is studied daily, in the Seminary, and while each pupil can testify, that no sectarianism is taught, or any effort made directly to convert the pupils to the peculiar views of the principal, yet he labors to instruct them in the facts and morality of that good and much neglected book, teaching them here, as elsewhere, to think for themselves, and to worship God according to the dictates of conscience—but a conscience enlightened by the word of God. While efforts are unremittingly made to expand the mind and refine the manners—a leading object is to improve the heart, and qualify us for the practical duties of life.

Again, we salute the audience, and in the name of the pupils, we bid you a hearty welcome, and would fain express the wish that our exercises may be as full of pleasure and interest to you, as your presence is encouraging to us. We will do our best to entertain and please you, and hope you will be satisfied with our well meant efforts. In conclusion, permit us to solicit for our Seminary your fostering care, and for our performances, your kindest indulgence.

A Proper Distinction.

Our Indian incidents are fruitful. This is not the worst we have had:

"Are you a Christian Indian?" said a person to an adherent of Red Jacket, at the settlement near Cattaraugus.

"No," said the sturdy savage, "*I whisky Indian.*"

He could see that whisky drinking and Christianity had little in common, and was honest enough to classify himself according to his habits. Not a few of our civilized "Whiskey Indians" lack the honesty or discrimination of the savage.—*Buffalo Express.*

CORRESPONDENCE.

DEAR BRETHREN BATES & HENDERSON—Presuming that any information we are able to give you of this distant country, would be received with some degree of interest, we have taken the liberty of addressing you a few lines, to acquaint you and the brethren generally, with the condition and prospects of the Church here. As yet, the country is new, and not very densely populated, though increasing rapidly. Our facilities for communication with the States is quite limited—the distance being so great, together with the uncertainty of the mails, renders our chances for information as to what is transpiring in the States very limited. We are like lost sheep wandering in the desert. A few members of the Christian Church have found their way here, and settled in various portions of this Territory. In Oregon, there is quite a respectable number. They have established Churches, in some places, and are in a properous condition. But in this Territory, we have not as yet any organized Church, nor any one to proclaim the Gospel to us regularly.

* * * * * * S. D. RUDDELL.

Olympa, Washington Ter., May 7, 1854.

[As we were scarce of room, and as the balance of this communication was designed for the Am. Chris. Missionary Society, we concluded to forward it to the *Christian Age*, for insertion.—D. B.]

DEAR BRO. BATES—I sit me down amidst the commotion of an encampment of movers, to inform you of our health, &c. I am happy to say, that we are all in the land of the living, and through the blessing of God, in the enjoyment of tolerable good health. I had an attack of *diarrhea*, about two weeks since, but not serious. I have now pretty much recovered from its effects.

We are traveling in a company of eleven wagons—all the persons *movers*, and nearly all Christian brethren. We find the trip contains its enjoyments as well as its sorrows. So far as I have yet experienced, I do not find the labor much harder than that on the farm, but some things of which we are deprived, leaves the mind unsatisfied—two of of which are, the services of the Lord's House, and the society of friends left behind. We try to keep the Lord's day as often as we can, but it is poorly done amidst the bustle and confusion of camp scenes. But the Lord has been merciful to us.

We have saved nearly all of our cattle, and they are in good condition.

Words can convey to you but a faint idea of the purity of the atmosphere in this region. Objects can be seen seventy miles distant as plainly as they can five miles in Iowa. We saw *Chimney Rock* at the distance of seventy-five miles. It then appeared about the size of a common sign-post. Its actual size is about that of a large chimney.

Platte River is one of the most singular streams I ever saw. It is about the width of the Mississippi, and its turbid waters roll over a bed of *quick-sand*, at the rate of some ten miles per hour. * * *

Oh! how I long to meet once more with the children of the Lord in His own house, where the songs of Zion arise as sweet incense. My dear Brother, be deligent, be faithful, and may the love, mercy, and peace of our Heavenly Father be with you and all the faithful in Christ Jesus. * * * * * JAMES R. FISHER.

Near Fort Laramie, June 6, 1854.

Dear Brothers Bates & Henderson—My engagements with the Brethren in Chariton and Carroll counties, has terminated; and I am again in the field, as an Evangelist. I had a pleasant sojourn with the brethren, and I hope not an unprofitable one. The immediate result was about sixty additions to the Congregations in the two counties. A great deal of prejudice has been removed, and *we* are *now* classed among the *orthodox*. During my last meeting in Brunswick, six persons were immersed; and at my last in Carroll, there were twenty-one additions, sixteen of whom were immersed, three by letter and two restored. Our meeting in Carrollton was truly an interesting one, and if I had been able to have continued the meeting, I believe the number of additions would have been doubled. May the Lord bless them, and help us all to be faithful. Yours, fraternally,

Paris, Mo., May 8, 1854. THOS. P. HALEY.

Brethren Bates & Henderson—I am truly glad to see that you have issued a Prospectus for the "Christian Reaper," to be issued weekly, beginning Jan 3d, 1854.

I have no doubt that it is greatly needed; and I sincerely hope and pray, that by the time specified, you may have received a liberal subscription, not merely in the West, but throughout the whole Union.

I confess frankly, that from what I have learned of the history of journalism, from some of our best brethren, I sometimes grieve rather than rejoice, when I see the prospectus of a new paper. The reason of this is, that I fear lest, for want of sufficient patronage, the editor may be involved in embarrassment, and his usefulness greatly impaired, if not wholly destroyed, from being involved in debt, which he is unable

to pay, and subjecting himself to the suspicion of not paying a proper regard to the claims of moral honesty. In your case, I am free from all such apprehensions. I am well aware of your ability to make the Reaper an excellent paper, suited to the wants of the Age, and to print it as well, and as cheap, as it can be done anywhere. I know you will not begin to build, without first having ascertained that you will be able to finish. And from the many and urgent calls, that have been made upon you by multitudes of our most pious, intelligent, and influential brethren in all parts of Missouri, and the West, I cannot allow myself to doubt, that the "Christian Reaper" will be greeted with a liberal and extensive patronage. Go on, then, in the fear of God, and in your laborious and honored career of extended usefulness; and may you henceforth, still more signally than ever heretofore, *reap* an abundant harvest of good fruit unto life eternal. Fraternally,

JAMES SHANNON.

Columbia, Mo., July 17, 1854.

Bro. Bates—The hard and barren soil of this country, requires a great deal of cultivation, in order to produce vegetation. Days of toil among the rocks and hills, in breaking up and pulverizing the fallow ground, are requisite before the seed will vegetate and grow to perfection; and even then, the crop is not to be compared with the almost spontaneous and luxuriant growth of our Western Prairies. The Gospel field here, too, is of similar character, quite homogeneous with the native soil. I have been here now six months, breaking up the ground, and sowing the seed of the Kingdom, and as the husbandman of the earth waited for the early and latter rain, so have we waited patiently for the seed to grow. We are just now beginning to reap. We have gathered in a few ripe sheaves, for a few weeks past, and appearances indicate a very fair harvest. My field of labor has been quite limited—I have been entirely confined to this town. The Church here, has purchased a very good house, in the centre of the town, and is now in a condition to exert a salutary influence on society. The original Gospel has not had a fair hearing here before, in consequence of their former place of meeting being quite contracted, and out one side of the town. A very good audience is now in attendance every Lord's day, and the truth is listened to with deep interest. One person immersed, is an old lady, over 70 years of age, and more than forty years a Presbyterian, and I have scarcely ever seen a person more enraptured with the truth.

J. M. YEARNSHAW.

Danbury, Conn., July 14, 1854.

TO OUR PATRONS.

Addressing you at this time, in regard to volume 6 of the *Evangelist*, to be commenced, no Providential act preventing—in Jan. 1855, may seem premature; but when it is taken into consideration that we have many patrons in Oregon, Texas, and other distant States and Territories, the time appears short enough to get returns before the commencement.

What we wish particularly to say to you, on the present occasion is, to solicit a continuance of the patronage of each one of you the ensuing year. But as such an event would be without a parallel in the history of publications, it would be unreasonable in us to flatter ourselves that we shall be more highly favored than all others. It would be truly gratifying to us to retain all now on our list, but if we cannot, we ask it as a favor of all who cannot be induced to continue, to let us know immediately. Don't wait, if you please, till the new volume commences, and then after we have sent the first number—thus spoiling the volume—refuse it. This, you know, is a loss to us which we cannot afford; and we trust that none will subject us to it.

Those in arrears who determine to discontinue, will recollect that it is optionary with us whether we heed their notices, until arrearages are paid.

Those who fail to notify us to the contrary, will be considered willing patrons for the coming year, and the paper sent accordingly.

EDITORS.

LETTERS OF COMMENDATION—DESIGN OF, &c.

MESSRS. EDITORS—I wish to call the attention of the brotherhood to the subject above indicated. I have long since been satisfied that many of our brethren and sisters mistake the design of Letters of Commendation from congregations. The point I wish to notice here is this: Is a person holding a Letter of Commendation from a congregation freed from responsibility to the Church, and consequently not a member of any congregation?

We frequently hear a brother or sister say, "I am not a member of

the Church now—I have not handed in my *Letter*," granted by such and such congregation elsewhere.

Now, I take the ground that a brother or sister holding a Letter of Commendation from a congregation, is no less a member of that congregation, while that letter remains in their possession, and, consequently, amenable to that congregation for their acts; and no where do I find it taught, that a member is released from responsibility to the Church, from the fact of simply holding a Letter of Commendation from a congregation.

I merely throw out these *hints* for the present, that brethren may examine the subject. More anon. P.

As our correspondent, "P.," indicates an intention to prosecute the investigation of this subject, we shall make but few remarks at present.

We, too, have bestowed some thoughts on this subject, and have come to the conclusion that many persons entertain erroneous views in regard to the design of Letters of Commendation.

A Letter of Commendation from a congregation can be legitimately designed for no other purpose than to gain for the grantee admission into some other congregation, where he may locate. (A removal is presupposed.) And it is his bounden duty, upon locating within the bounds of another congregation, to hand in his letter forthwith. Retaining it releases him from no responsibility to the Church whatever; and we *insist* that it is the duty of the Elders of the congregation within whose bounds he resides, to exercise the same watch-care over him that they would over those whose names were on the *Church-book*. Moreover, it is our humble opinion that the Elders should demand the letter, and if the holder refused to give it up, *without assigning valid reasons for so doing*, the facts should be reported to the congregation granting the letter, and let it be revoked. D. B.

CAMDEN POINT FEMALE ACADEMY.

This splendid Female Institution of Learning, H. B. Todd, Principal, closed its annual session on Saturday, July 1st. The event of the former building having been destroyed by fire is known to the public. Through the untiring labors of Mr. Todd, a more extensive and magnificent edifice has been erected, and since last November the Institution has been in most successful practical operation.

The annual examination of the students commenced on Wednesday,

June 28, and closed as before stated on Saturday, July 1st. There were *one hundred and sixty* students present for public exercises, and notwithstanding the apprehensions of the people concerning cholera, there were large crowds from day to day, and on Saturday the number must have been near four thousand. And although the intense heat rendered so large an assemblage somewhat disagreeable, yet the interest of the public was sustained to the last hour unabated; and I feel that I am saying no more than what is strictly true, when I say that the vast multitude separated on the final day with peculiar satisfaction. I presume to believe that Camden Point, as an Institution, made itself hundreds of new friends on the occasion, and made its old ones glad, and proud of the remembrance which recalls their attachment to it in the day of darkness and need. In mingling with the immense concourse, from day to day, I heard but one expression, and that was one of admiration and sincere satisfaction at the progress of the Institution.

The examination embraced all the studies of a finished Education. The manner of examination was sufficient to convince every one of the least ability to judge, that the systems of instruction pursued in the Institution is eminently elementary. It was not a show gotten up to blind, but the examination was critical and intense, and gave evidence that the students understood the sciences they had studied. During the four days I do not recollect a single failure on the part of any pupil to sustain herself.

Professor Todd deserves the thanks and gratitude of the public for building up so excellent an Institution. I feel it to be a simple act of duty to say, that in my opinion, he stands unequalled as a teacher, and I believe this sentiment has been impressed on the mind of every one competent to judge, who has become familiar with his method and skill in imparting instruction.

Camden Point Female Academy is located in Platte county, Mo., seven miles from Weston, in a fine community, and far removed from any natural cause of disease. It stands on an eminence, commanding from the ballustrade, an extensive region of country, dotted over with farms and hills, and prairie, and nooks of forest all slumbering in tranquility, beneath a smiling sky, as an elder planted in some glorious island of the sea. It is a happy retreat where education may be pursued amidst the most favorable circumstances, and where parents may leave their daughters without anxiety or apprehensions. And without disparaging, or seeking to disparage any other similar institution, I would say that parents would do well to give their daughters the advantages of this Academy—and it is surely their duty to give its claims similar attention, as they may involve interests to them exceeding dear.

The cause of Education is the cause of humanity. It is the cause of God. It is exceeding difficult to change the settled habits of a full grown generation. Therefore in childhood repose the hopes of the world. The young mind may be moulded almost into any form. And if anything is to bring about an era of truth and virtue—if anything is to give Christianity a complete ascendancy over the civilized world, and call into practical operation, the sweet charities of a pure and happy life, it is education. The first intellects of the world have perceived this truth, and hence, benevolence and philanthropy have chosen and sanctified education as the great object of their ceaseless efforts. The secret of happiness, virtue and success, is being discovered. It is not a mystery any longer; for experience abundantly teaches that knowledge is the true source of happiness and power. A mind elevated through truth, trained to classify the great appearances of nature, according to their order and character, enjoying the universe through reason, attached to God through the great truths and principles of the Christian religion, linked to other minds by a pure and lofty sympathy, and directed by an enlightened purpose of right doing, is as far above all wealth and conventional distinctions, as the heavens are above the earth. The universe was made to be investigated, explored, and enjoyed, by subjecting its agents to the comfort and good of man. Science leads to morals—that sublime field of beauty and perfection, and morals leads to religion, or a knowledge of that Great and Awful Being, who is at once the Maker and Ruler of all things. Matter, Mind, and God, these are the objects of all correct education, and man is poor, wretched, without being instructed on those grand and fearful objects of thought.

We live, not for ourselves, but for others. Our children are the real objects of our main exertions in acquiring property and comfort. We toil a few years, and are gathered to the great home of the dead. We leave our names and characters in the persons of our children. Shall we be remembered through our houses and lands alone? Shall we merely annex the names of our children to our homes, and give them naught but wealth by which to tell a distant posterity that we ever lived? Oh, shall an ignorant, uncultivated offspring, snatch from our trembling fingers, the accumulations of a laborious life-time, and rejoicing in the sudden possession, sing the song of folly around the tombs of dishonored parents? May heaven forbid. Who would not rather be buried by intelligent, loving sons and daughters, whose tender affections should mark our resting place with the rose-bush, or some evergreen, blooming and rejoicing through the changes of silent years, than to make ignorance rich, and put into the hands of folly the means

of mischief. Let me die in poverty and be buried coarsely. I heed it not if pious, educated daughters and sons sometimes walk around my humble tomb, and as twilight still hovers on the summer horizon, like the hope of heaven around the pillow of the dying saint, remember me as their father, with the hope of meeting me again in that abodeof common immortality, to which I have only gone before them. What are toils, expense, self-denial, to a Christian Father? He is training immortal spirits to dwell in heaven forever, amid companionships sweeter than earthly songs of love, and where farewells are unknown. Let him then look to the real interests of his children. What are those interests? I answer, knowledge, religion, a glorious inheritance of Divine virtue, that only imperishable treasure in the universe.

Every institution of learning ought to be fostered, cherished, and protected as a spring in the wilderness. They are our greatest means of regenerating the world, and of producing a wise and virtuous posterity. The interests of the Church, of the State, of the family institution, are suspended on the cause of education. Shall we not give of our substance to aid so good a cause? Shall we not avail ourselves of the opportunities of the age, to give our children the aids of the very best education? Shall we not spend our money in improving their minds, rather than clothing their bodies with an artificial splendor that is of no worth. Remember, there is a fearful responsibility resting on those who have the care of children. If any man withhold from them the key of knowledge, it were better had he never been born. There is a duty in this respect, whose violation is worse than death. May God give to parents wisdom to do their duty, so that future ages may be blest with a noble and virtuous race.

J. W. COX.

Plattsburg, Mo., July 8, 1854.

EDITORS AND THEIR PATRONS IN GENERAL.

Little do those unacquainted with the toils of an editor, especially the editor of a religious paper, know what he has to undergo. Among the *thousands* of readers he may have, there will be a great variety of tastes and sentiments, and to please all is an utter impossibility. Too many people seem to imagine that, if *they* patronise a paper, it should be conducted according to *their* notions of right and wrong, in every particular, or in other words, to answer *their* especial purposes. And then the fearful re-

sponsibility resting upon the editor of a religious paper! His legitimate work pertains not to the transitory things of time, but to ETERNITY; and only to think, that one false step of his might be the ruin of an immortal soul, is enough to make him shudder!

It requires but little judgment to know what *should* be inserted in a paper, but to know what should be *withheld*, cannot so readily be determined. And this is one of the most responsible acts an editor is called upon to perform. He is constantly receiving communications with urgent requests to publish them, and he knows full well that, in many cases, a refusal to do so gives great offence to the writer, and insures the loss of his patronage and influence; but he fears to comply, lest the cause he advocates should be injured thereby. But if an editor be of the "right stripe," he will not long hesitate between duty and personal interest, though he should suffer heavy pecuniary loss by the discharge of his duty.

OURSELVES AND OUR PATRONS IN PARTICULAR.

We hardly know to what *we* are indebted for our good fortune thus far; but, judging from what we see in our exchanges, we certainly have been more fortunate in this respect, than almost any others. Complaints are of rare occurrence with us, in comparison to what many others appear to receive; and unless it is owing to the fact that our patrons are more reasonable in their expectations and demands than those of other editors, we are, as before said, at a loss to know to what we should attribute our good fortune. Perhaps our patrons are satisfied we are *trying* to do right, and are therefore, disposed to overlook our imperfections. At all events, we have great cause to be thankful that we have succeeded so well, and we now say to our patrons, that we shall toil unremittingly to advance the cause of our common Master; and if possible, make each succeeding volume of the *Evangelist* better than the one that preceeded it. Our facilities to do this, next year, will be increased; and if our patrons have been satisfied with our effort thus far, we feel confident that they will have no cause to complain in future. But as we make no pretensions to infallibility, we cannot promise that our work shall be perfect in every respect. All we can promise is, that with the light afforded us by our Heavenly Father, and the aid of many good brethren, TO DO OUR BEST. D. B.

☞ The next Iowa State Meeting will be held at Du Buque, commencing on Thursday before the first Lord's day in October.

CHURCH NEWS.

Brothers Bates & Henderson—It may be gratifying to our Christian brethren to learn that the truth is being triumphant in our hands. Bro. Bledsoe and myself closed a meeting on the 2nd inst., at Brownsville, Saline county, with nine additions; five by confession and baptism—four united, one of which was in the 76th year of her age, and has stood identified with our Baptist brethren, between thirty-five and forty years. She came forward, took a stand on the Bible, and the Bible alone, to show that she was in favor of Christian union. An amiable young lady, the daughter of a widow, among those who were baptized, sent to her mother for a change of apparel, in which to be immersed, and her mother denied the request, sending her daughter word never to return to her paternal roof, at which, a noble hearted youth, her brother, called upon his mother for the key, entreating his mother, in behalf of his sister, although himself not a professor of Christianity. The mother still refused: at length the young man broke open the trunk, delivered the clothing to his sister; she obeyed, and is rejoicing in the Lord. In this is fulfilled the saying of the blessed Savior, that He came to set at variance those of the same House. For a few months past, Bro. Bledsoe and myself have been operating together at different points in this county, and also the adjoining.

Through the blessings of God, we have been instrumental in bringing some fifty-four into the kingdom of our blessed Savior; four of whom were from the Presbyterians—two from the Baptists—and one from the Methodist brethren. All of whom have taken a stand with us on the Bible, and the Bible alone, as the only ground of Christian union, and terms of Christian fellowship among Christians. Thanks and praises be to the Lord, that His blessings are still attending His word, in the union of Christians and the salvation of sinners.

And if our brethren, *public* and private, would only adhere to the inspired teachings of prophets and apostles, our cause would be triumphant in the land of the free. But, oh, the want of forbearance! what a crying sin of this age! Oh! that the good Lord would put it into the hearts of His people to read His word more—to practice its heavenly injunctions, and pray more—in order to the unity of the Spirit in the bond of peace. Dear Brethren, I would be much pleased to see the Christian Evangelist embellished now and then, with an article on this subject, together with its usual matters of abiding interest. The Christian is one that suffers long, is kind, tender-hearted, is forbearing; he is pitiful and courteous; he is just, temperate and sober. In short, he is one that takes Him for an example, "Who, when He was reviled, reviled not again,— when He suffered, He threatened

not, but committed Himself to Him that judgeth righteously." He who robes himself in this beautiful garment, shall see his God in peace, Jesus, his elder brother, and heaven be his eternal home. Pardon me for taxing your time. Your brother, in Christian love. J. A. McHATTON.

Greenton, Lafayette Co., Mo., July 4, 1854.

Bro. Bates—I held a meeting at Columbus city, Iowa, about the 14th of June. There were eleven additions—nine from the world, and two wanderers reclaimed, and the prospect good for more if I could have staid and continued the meeting. JOSHUA SWALLOW.

Burlington, Iowa, July 11, 1854.

Breth. Henderson & Bates—I spoke last Lord's day, at East Fork, Adair county, Mo., and obtained four additions; one by commendation and three by confession, to be baptized at our next meeting there, (2nd Lord's day in August.) O. P. DAVIS.

Macon county, Mo., July 13, 1854.

Bro. D. Bates—We have four small congregations in this county: one at Zanesville—one eight miles west of Hillsborough, on Long Branch—one eight miles south of Walnut Grove—and the other six miles north-east, at Independence school-house. The cause of truth is quite new here, but we are making a very fair start. Notify traveling brethren to give us a call, in passing through. We are quite scarce of laborers in this part of the "Vineyard." Much good might be done if some of those old and able congregations would send us some of the labor they monopolize.

W. T. LINN.

Hillsborough, Montgomery county, Ills., July 15, 1854.

Bro. Bates—At a meeting held at Kirksville, on the fourth Lord's day in June, by Elder Prather, ten were added to the Church; eight by confession and immersion, and two by commendation. Considerable interest was manifested by all. B. G. BARROW.

Kirksville, Mo., July 17, 1854.

Bro. Bates—We now have a meeting in progress here. Brethren Haley and Rogers are with us. Two have been baptized up to this time.

Hannibal, Mo., July 19, 1854. D. T. MORTON.

Brethren Bates & Henderson—We have just closed a very interesting meeting in this place. Bro. Parkinson, of Wisconsin, was the preacher Two confessed the Lord, and were baptized, and I have no doubt others will obey soon. D. R. HOWE.

Princeton, Ills., July 20, 1854.

Bro. Bates—We have had a two day's meeting here, including the 4th Lord's day in this month, conducted by Bros. G. Alkire, and G. H. Kinkade. A church of nine members was organized, and eight or ten more

will come in at our next meeting. Bro. Kinkade will preach for us once a month this year. We invite traveling preachers, who may pass this way, to call. We are known as the "Church at Golden's Point," seven miles south of Nauvoo. JOHN HORNBECK.

Hancock county, Ills., July 28, 1854.

D. BATES—*Dear Brother*—Since I last wrote to you, our hearts have been made to rejoice to see sinners coming home to Christ. At a meeting commencing on Saturday, before the third Lord's day in May, there were fifteen confessions and baptisms, and four by commendation. Since then four more—one by confession, and three by commendation. All the converts were in the morning of life. WALTER KARR.

Zavrisca, Ills., July 17, 1854.

D. BATES—*Dear Brother*—Old Bro. Palmer commenced a meeting designed to be a protracted one, at Independence, on Friday last, but the cholera broke out there on Lord's day, so alarmingly, that it broke up the meeting. It raged for some three or four days, and in every instance, proved fatal, carrying off, in all, so far as I can learn, twenty-five persons, among the number Bro. T. J. Hughes, a merchant of this place. He was attacked on Lord's day, and died in about 4 hours from the first attack. He leaves a wife and four little children, to mourn their loss, besides a large circle of friends and acquaintances. He was a man of high moral character, and much esteemed.

Bro. Palmer preached in Westport, on the second Lord's day in this month, and the Saturday before, and had quite an interesting meeting. We had the pleasure of witnessing the confession or five persons, and seeing our old friend and brother bury them with their Lord in baptism.

Kansas, Mo., June 22, 1854. I. M. RIDGE.

DEAR BRO. BATES—I held a meeting at La Grange, Lucas county, on the first Saturday and Sunday in this month—had nine additions by letter, and one by confession; on the second Saturday and Sunday at Peora, Wayne county, had nine by confession, and one by letter; on the fourth Saturday and Lord's day, in a Grove near this place, and had four by confession—in all twenty-four. My two youngest children were among the number who united.

There are some ten preachers of the different denominations, who labor in the same field that I do, and all unite in opposing me, or rather, the truth; but with the sword of the Spirit we fear no opposition.

MORGAN PARR.

Bethlehem, Iowa, June 30th, 1854.

BROTH. HENDERSON, in writing from Fayette, Mo., July 18, says—"I have just closed a meeting at Ashland, Howard county. Thirteen obeyed; and we got a fine subscription for *C. University*." D. B.

EDITORS' TABLE.

☞ Our proposed weekly, the *Christian Reaper*, meets with full as much favor in the eyes of the community, as we anticipated. A good many subscribers have already been obtained, and many encouraging letters, from various quarters received. We trust that all who are friendly to the enterprise, will be active in getting subscribers for it and the *Evangelist*, and send in their orders as early as possible, that we may know the probable number of copies of each we shall have to strike, and lay in our winter's stock of paper, &c., before navigation is suspended.

☞ A few typographical errors, and some slight omissions, are discovered in our last. They are attributable to the state of our mind at that time, and we trust our readers will overlook them.

☞ The Editor of the *Western* (Mo.,) *Pioneer*, has our thanks for favors, and we will repay them in some other way when opportunity offers. The *Pioneer* is well conducted, a good advertising sheet, and much better for a *family* paper than those rabid partizan journals of the day. The people of Grundy and adjoining counties should support it liberally.

☞ We must crave the indulgence of those friends who request us to write to them. It would be a pleasure to us to respond promptly to their friendly epistles—and we will write whenever we can—but our numerous duties often compel us to forego the pleasure, or postpone it longer than is desirable. In order to economise, we perform much of the labor of the office; but we trust, ere long, to be in a situation to have more help—then we can write whenever necessary.

☞ We are under obligations to Hon. B. Henn, for a copy of a new map of Iowa, by Henn, Williams & Co., Fairfield, Iowa. The constant improvements in this new State, in the shape of roads, town-building, &c., &c., renders it necessary to have a new map every few years. So far as our acquaintance with the State extends, we find this map to be quite correct, and we presume it is so throughout.

☞ Messrs. Fowlers & Wells, New York, have on hand, for sale, THE NEW HYDROPATHIC FAMILY PHYSICIAN—a medical adviser and ready prescriber, with reference to the nature, causes, prevention, and treatment of diseases, with nearly 300 plates. The whole to contain 820 pages. Price, delivered free, or with postage prepaid by mail, $2,50. Address Fowlers & Wells, New York.

☞ Some of our Baptist friends in New York, sent us a pamphlet purporting to be a letter from the Norfolk Street Baptist Church, New York, to the Stanton Street Church—same city—declaring disfellowship with the latter, and setting forth the reason for such action. It appears that the Norfolk St. Church found it necessary to exclude some refractory members, who were directly received into the fellowship of the Stanton Street Church without any examination of the causes that led to their exclusion. This is much to be regretted. The Baptists have always heretofore acknowledged the sovereignity of indvidual Congregations; but if this course is persisted in, anarchy must ensue. In the absence of testimony, we are left to conjecture; and our conjecture is, that the real grounds for this, was opposition to the Bible revision. Paul's directions for the treatment of Schismatics should be applied to the Stanton Street Church.

☞ Several numbers of the *Christian Banner*, a weekly sheet of medium size, by J.

R. Howard, Paducah, Ky., has been received at this office. Bro. Howard has been long and favorably known as a writer, and none will doubt but the Banner will be a good paper. Terms $1 a year in advance.

☞ The first number of *The Revisor*, a monthly of 32 pages, designed for the correction of errors in the translation of the Bible, by Dr. S. E. Shepherd, New York, is on our table. The editor is a good biblical scholar and ready writer. Terms $1 a year, in advance.

☞ The last catalogue of WALNUT GROVE ACADEMY, *Eureka, Illinois*, shows 160 pupils, at the close of the last session. Competent judges, who have visited this institution, speak of it in high terms. The location is said to be an excellent one, and the morality of the citizens unexceptionable. The next session commences in Sept. (instant.) For further particulars, see advertisement on cover.

ABINGDON ACADEMY, *Abingdon, Ills.*,—P. H. Murphy, and J. C. Reynolds, teachers, appears to be prospering finely. Although in its infancy, it numbered 131 pupils last session. It is also said to be located in a fertile and healthy country; and is of easy access from every point. Their *new* brick-building, now under way, will be ready for occupancy in December next. Address P. H. Murphy or J. C. Reynolds, Abingdon, Ill.

☞ We acknowledge the receipt of the Third Annual Catalogue of CAMDEN POINT FEMALE ACADEMY, but as we insert this month, a full notice, by Dr. J. W. Cox, more is unnecessary. For particulars, address the Principal, H. B. Todd, Camden Point, Mo.

☞ The *Gospel Herald*, published at Yellow Springs, Ohio, James Williamson, editor, is received at this office. The Herald appears to be well edited. The number before us contains some good articles, but not enough of *doctrinal* matter for us to ascertain fully the "peculiar" views of the editor. From a few remarks, however, we fear the Herald favors Unitarianism. D. B.

OBITUARY.

Died of Cholera, at his residence near Lone Jack, Jackson county, Mo., on the 23d of June, 1854, ELDER SAMUEL SWINFORD. Brother Swinford was in the 44th year of his age, and for a year or more past, had been engaged in the practice of medicine. It was my good fortune to make his acquaintance some ten years since, during which time I have been intimate with him—have known him well. He was among the best "teachers" of Christianity to which I have ever listened. Elder Swinford was greatly devoted to the cause of primitive Christianity, a *practical, pious, Godly man*. He was born in Indiana, embraced Christianity at an early age, and commenced preaching in his 19th year, "the unsearchable riches of Christ," to his fellow men. He continued to labor in the same glorious cause, up to the time of his death, as his duty to his family would permit. He was of that class of men that are seldom appreciated by the mass—an humble, modest man, possessing great originality, coupled with a practical turn of mind. But his voice is stilled in death,—his family and the churches will no more be cheered by his wise counsels and Godly admonitions. He has "entered upon that rest, that remaineth for the people of God." He has left an amiable Christian wife and six children, a large circle of friends, and many brethren that feel, and mourn his loss. Five of his children have neither father nor mother, as his late wife was his second.

The circumstances of his death, I will here relate: he was called to see a friend who had cholera—he waited upon the patient some 48 hours, and treated the case successfully—came home about 10 o'clock at night, was attacked himself about daylight; he suffered extremely, and died in 15 hours. Thus terminated the career of a *Christian man*, in the midst of his usefulness. "Blessed are the dead that die in the Lord." What a joyful day, when all the redeemed of the Lord, shall meet in Heaven. Thank the Lord for this glorious Hope. Your brother, in Christ, ALLEN WRIGHT.

Lexington, Mo., July 20th, 1854.

☞ "Christian Record," please copy.

THE

CHRISTIAN EVANGELIST.

VOL. V. FORT MADISON, IOWA, OCTOBER, 1854. NO. 10.

PRINCIPLES OF TEMPERANCE.

"Alcohol and the Constitution of Man; being a popular Scientific Account of the Chemical Properties of Alcohol, and its Leading Effects upon the Healthy Human Constitution—Illustrated by a beautifully Colored Chemical Chart—by Edward L. Youmans, author of the 'Class Book of Chemistry.'"—New York, Fowlers & Wells, 1854.

The above is the title of a very neat volume of 142 pages. It is a successful attempt at popularizing the real deductions of science on the properties and effects of Alcohol on the healthy human system. It is a book of *facts*. And it presents in a narrow compass an amount of information that has for a long time been scattered through many volumes, and therefore almost inaccessible to the common masses of mankind. The author, so well known to the scientific world, has almost excluded the hard technicalities of chemistry from this work, and in a plain, simple, yet excellent style, has grouped together a host of facts touching all organized bodies, indicated their relations to life and health, and demonstrated the fact that Alcohol, in all its forms, is a deadly foe to health and happiness. We have read the work with interest, pleasure and profit, and would commend it to every family as a most useful book. If every young man could be persuaded to read this work with attention and candor, before leaving the parental roof, to mingle with the affairs of the world, we think there would be fewer sad examples of ruin by intemperance, and that there would be better men and more wisdom in the next than in the present generation, touching the great subject of using alcoholic liquors as a beverage. And as we esteem it a duty of parents to educate their children and furnish them the means of sound information on the most practical affairs of life, we would urge the ne-

cessity of placing this little book in the hands of youth, and thus of furnishing truth as a guide over a sea where there is such immense peril. For a few cents every parent can procure, in this work, the most practical instruction for his sons and daughters; and, perhaps, save them from being drunkards, or the wives of intemperate husbands. The people need light, scientific facts on this subject. They require to be taught something more than that getting drunk is a vice. They need to know that the God of Nature has set his seal of disapprobation on the mere drinking of alcoholic liquors, in the immutable laws of organized life—that alcohol is a poison—that it inevitably changes the physical condition of health—that it works disease, destroys reason, and blights, as a breath of perdition, the Divine feelings of our spiritual being. And we know of no work better calculated to teach sound doctrine on this subject than that of Mr. Youmans.

But it is not our intention to speak more of the work. It will speak for itself, and needs not our praise. On the subject, however, of total abstinence from all beverages that can intoxicate, I have much to say, because it involves the present and eternal peace of mankind. And although this subject is unpalatable and disagreeable in certain localities, and to certain classes, yet I should be unfaithful to my deepest convictions of truth and duty were I to forbear telling my fellow mortals the simple truth, as it is connected with this subject. I am not now pleading the cause of Temperance as a *partizan*. I am not advocating the necessity or wisdom of moral organizations for the suppression of intemperance. It is as a Christian, as a teacher of sound morality, as a philanthropist, a citizen of the world, that I would take my stand on the doctrine of total abstinence, and defend it, and urge it on all as a matter of duty and virtue. And particularly would I defend this doctrine as an important item of Christian ethics, believing, as I do, that the New Testament, in its all-comprehensive principles, solemnly prohibits the *use* of all intoxicating beverages as such. There is a necessity, therefore, of investigating this subject, and of awakening the attention of the Church to it, that Christians may eschew it as a physical and moral poison, offensive to reason, to the Scriptures, and to common decency.

My first position is, that alcohol, in all its forms, is a poison, detrimental to the human constitution as a beverage in any quantity, and therefore to be abstained from. My first proof is drawn from the etymological meaning of the word intoxicate, and its kindreds. Every one knows that the meaning of the word intoxicate is simply to poison. When we say a man is intoxicated, we simply affirm he is poisoned. Intoxication means the state of being poisoned. The word is from the

Latin *toxicum*, which means to poison, and in our language can have no other meaning etymologically. The phenomena occasioned by the presence of a certain amount of alcohol in the human body are the certain indications of the operation of a poison. I am aware that very erroneous notions of poison generally obtain in society. Yet the confused, incorrect opinions of uneducated persons can not be taken in place of truth. What is a poison? "It is," says Webster, "any agent capable of producing a morbid, noxious, or dangerous effect upon any thing endowed with life." Do not alcoholic liquors produce "*morbid*" or unhealthy effects? Do they not produce *noxious* effects—*dangerous* effects? The great lexicographer's definition includes necessarily all sorts of alcoholic spirits; because experience abundantly shows that their effects are morbid and dangerous. That men kill themselves by drinking spirits is just as well known as that they sometimes kill themselves with arsenic and opium.

But the fact will appear still more clearly, when we consider that poisons generally affect particular organs of the system, and leave others untouched. Thus cantharides spends itself on the venal aparatus; strychnia on the spinal marrow; oil of tobacco on the heart; chomate of potash on the lining membrane of the eye; iodine on the symphatic glands; manganese on the liver, and lead fastens first upon the muscles of the wrist. These poisons indeed may produce disturbance of the whole system, yet they tend to certain organs, as though they had been attracted by a sort of chemical affinity. Now alcohol is a true Brain poison—that is, it works its mischief in that organ as surely and as certainly as iodine does on the symphatic glands. Such is its peculiar liking for the brain, that after death it is much more readily found in the substance of the brain than in the blood. Experiments on the brains of animals which had been killed by injecting alcohol into the veins, or causing it to be received into the stomach, have demonstrated the fact. Distillation has re-produced the alcohol from the substance of the brain itself. The brains of men who died from intemperance have been subjected to a like distillation, and the same result has obtained. It may be stated, also, when no alcohol can be obtained from the blood, it can be from the brain, showing that the alcoholic poison has a peculiar affinity for this delicate and sacred organ. It has been found, in the form of gin, in the ventricles of the brain after death, so little unchanged as to retain its peculiar smell, and to burn with its characteristic color when set on fire.

The foregoing facts clearly show alcoholic liquors to be real poison. They also point out the special and peculiar part of the system affected, viz: the brain. As a fruitful source of mental diseases, alcohol, in its

various forms of ardent spirits and fermented liquors, stands fearfully unparalleled. Not only delirium tremens, a disease of almost endless variety of form, attends on the *free* use of intoxicating drinks, even when drunkenness is not produced, but all the forms of insanity spring from the use of inebriating liquors. This has long been known to physicians, but as observation is more and more concentrated and extended, the facts multiply. Not only is the use of strong drinks fruitful of this form of disease. The physical ills, the organic changes to which it gives rise, are innumerable. It is needless to particularize the pains and sufferings induced by the senseless custom of pouring alcoholic beverages into the stomach. More than half the daily complaints of those who are called temperate or moderate drinkers, is produced and fed by the constant stimulation of the system with whisky and brandy. Headache, dyspepsy, ague and fever, chronic affections of the liver, stomach, kidneys and nerves, are the offispring of the mere temperate use of spirits. The unhappy sufferer, perhaps, never suspects that his ills and pains are all extracted from the bottle, which he thinks he attends in a very temperate way indeed. Yet the scientific and practiced physician will not fail to discern the fact; and although he may never hint it to the patient, yet is he prescribing all the time in view of the effects of liquor; and knows that but for this one thing health would be the inheritance of the invalid. The extent of suffering occasioned by what is termed the temperate use of spirits, is only now beginning to be appreciated even by the best informed, while the common people are almost entirely ignorant, and therefore faithless. They poison themselves fearfully, yet doat upon the liquor whose charms so inveigh their intellects and hearts.

These being the well-ascertained facts with respect to the mere use of ardent spirits, even when intoxication is not produced, I ask every one, who is not an atheist, if its *use* is not sinful, opposed to God and right reason? Is it not a sin to rebel against the laws of the God of Nature?—laws which govern our spiritual being, and by obedience to which we secure health, intellectual and moral vigor? The love of God is the great all-comprehending thought of religion. And it implies a harmony with the maternal, as well as with the spiritual Creation. Obedience to the great laws of the physical world is as necessary in its place, to a really great religious character, as obedience to the moral law. Self-murder is no less a crime when accomplished by gradually poisoning the system with brandy, than when done by means of arsenic or a dagger. Rebellion against the laws of health, for the sake of a momentary pleasure, as in the case of drinking alcoholic liquors, is of a piece with rebellion against the moral law for a like consideration. The preservation of health is a solemn duty imposed on every soul of man. And when it is known that

spirituous liquors destroy the health, and produce a host of physical ailments, the *use* of them becomes a positive crime against God and man. And he who persists in the midst of light and knowledge, seems to me to be a rebel and reckless sinner.

Besides the direct effect of spirits on the physical constitution of man, there is another evil of a physical nature, which shows in awful colors the iniquity of dram-drinking. I allude to the fact, that intemperate parents transmit to their children, not only an enfeebled, defective constitution, but a tendency to intemperance. This fact is now established by observation. That drunkenness belongs to families, as consumption, insanity, and epilepsy, no scientific or well informed man will deny. The unhealthy condition of the intemperate, and even of the temperate or moderate drinker, is, in various forms, inherited by their offspring; while the mental and moral loss of control, together with, perhaps, a ready made thirst for stimulants is also inherited; and thus from infancy a defective physical body and a natural tendency to get drunk are transmitted to the child as a patrimony of wrath. In the families of the lost and ruined through drink, this hereditary transmission of physical and moral evil is observed to exist as a law of nature. The records of hospitals, asylums, and houses of correction, are full of facts of this nature. And it is in harmony with the science of physiology, and therefore no more than what might be predicted on a tolerably large acquaintance with the operations of nature. But there is another fact which can not be reasonably doubted. It is this: If the law of physical and moral transmission of qualities and conditions applies to the grosser forms of intemperance, we may be sure that it applies equally to all the varying degrees of indulgence in alcoholic drinks, though such indulgence may not result in acts of complete intoxication.

It is enough that it be established that alcoholic drinks are a deadly foe to the health and sound condition of the body and mind of man. The law of generation fully answers for this result after the fact is once established. It is not to be expected that sound offspring will arise from parents poisoned throughout the great nervous center—the brain—whose minds are much alienated through this very fact; and where perverted physical, intellectual and moral action characterize the history of their being. If, then, moderate drinking of those poisonous, dangerous liquors, disturb the healthy action of the mind and body, may we not rationally expect that the evil, however slight, will be transmitted to posterity through the great law, that like produces like? Adam was created in the image of God, and he was good. His son was born to him in his own image rather than the image of God, and a fratricide he proved to be. Every where like produces its like. A mere constitutional

tendency to consumption often produces that disease in a man's children. And is it too much to say that a mere tendency to intemperance also produces the dreadful fact in the children of him from whom they spring?

What countless evils which no eye sees, which no mind but God's ever perceives, originates in the disgraceful vice of drinking spiritous liquors? The father who thus indulges gives to his children tendencies to disease as countless as those produced by the poison he drinks; he imparts to them the nervous condition out of which the appetite for drinking spirits arises; in a word, he gives to them in their physical organization the elements of guilt and of disease, to be held in check by circumstances, or by them let loose in active operation, to scourge the individual and society with the scourge of hell. Many are the parents who weep over the intemperance of sons, and think it strange that the motives of morality and religion are not sufficient to restrain them, who will have to answer for the vice of their sons in their own persons. Their own habits have been transmitted. In other days the parent indulged in drinking, perhaps only to a very little animation; he loved the grocery, and spent the evening hours there, amid its unnatural excitements, and now also he sees in his son only a fuller development of himself—he is a poor drunkard—and the father weeps, yet it is the fruit of his own doing. He has begotten a son in his own likeness, in his own image, and the curse is his own. Now, I ask, is it not a rank sin against God, thus to propagate disease and vice in posterity? O! you, whose hearts yearn over your children, whose interest in life is to raise and set forward your offspring to a position of usefulness and virtue, consider this subject, and if you have perpetrated an injury on the little innocent that smiles like an angel around the fireside of home, resolve that by sobriety, by removing from your children the use of spirits—by a proper education the evil may be mitigated or eradicated, through inflexible habits of total abstinence from the cup of poison and wo.

There is another argument for total abstinence in the fact that spiritnous liquors spend their poisonous effects on the brain. As before said, it is a brain poison. If it spent its force on the liver, the stomach, or spleen, though it would then be wrong to use it, the real mischief would be less, because those organs are not so essential as the brain. To say nothing of the physical uses of the brain, the fact that it is the organ of thought and moral feeling—the instrument by which the soul or spirit of man operates—is enough to establith the ethical claims of the principle of totally abstaining from those liquors which destroy its normal condition, and induce madness and folly. There is a condition of the brain essential to the right exercise of reason and manly deportment. When

this condition obtains and is preserved by ordinary prudence, we can count on the uniform effect which will be produced on the mind by outward and moral objects. The fact is well known, that spirituous liquors destroy this condition, and just in the degree of the effect produced by spirits, will be the irregular mental phenomena characteristic of it. The drunken man is incapable of reasoning correctly, of feeling correctly on any subject. But it is not generally understood that the same kind of mental derangement attends the varying degrees of drunkenness, from the animation of a single dram to the dreadful stupor of unconsciousness, in which for a time the soul is completely *oblivionized*. But it is true. The man who this moment swallows a quantity of brandy sufficient to exhilerate him, to enliven the imagination, or quicken the torrent of the circulation, is a changed man from what he was before. His brain is no longer in the same condition. Changes have taken place, and they are manifested in the altered action of the thoughts and feelings. The talkativeness is as unnatural as the quickened circulation; the excessive complacency, the thoughtless benevolence, or the vicious, morose or quarrelsome temper, all demonstrate an alienation of mind, and a most unnatural state of the brain. Here, then I arraign the practice of dram drinking as immoral, vicious and downright rebellion against the God of Nature. He who indulges in this practice says aloud: Nature is defective: the condition which God has established for health and the right exercise of mind is wrong, and I will change it, and seek through artificial stimulation a good which God never intended I should enjoy. I will seek for health and enjoyment by the power of my own genius; I perceive I ought to be happy beyond the promises of Nature, and I will seek it. This is the philosophy of dram drinking, and though persons may not intend it, still this is just what their abominable practice sets forth. What a fearful sin to invade the sanctuary of the Soul—to pervert its action, to put out its light, to prostrate its moral and religious appreciation, to degrade it into acts of folly and vice, and prepare it for untold suffering in regions of infinite woe! And yet this is the sin of drinking spirituous liquors. All intemperance is a unit. Its essential attribute is artificial *stimulation* by means of alcoholic beverages. The degrees of intemperance are infinite almost, running from the effect of a dram to the profound sleep of unconsciousness. Some love one degree, some another; and in the path of life all those degrees run into each other, and compose the dreadful series of downward steps in the history of intemperance, including an amount of physical and moral evil, at which the heart sickens, and over which at least the grave closes without hope or mercy.

There is another fact of immense import as connected with this sub-

ject. It is, That the effect of alcohol on the nervous system is so powerful, as to render it extremely perilous to every one who deliberately indulges in drinking it. The very *rapture* it produces is the awful peril with which it is clothed. Few men, can withstand its peculiar sensitive charms. The same is true of opium. Our susceptibility of pleasure is one of the profoundest mysteries of our being. It shows how fearfully we are made. There are some, many persons who lose all self-control so soon as they come under the peculiar influence of a gill of brandy. Their desire for this sort of pleasure becomes unbounded the moment they experience it, and so give themselves up to a life of intemperance and worthlessness. There are others, who retaining the power to resist shameful excess, are yet so far mastered as to be steady drinkers. They exist in a warm bed of brandy. The fineness of their intellect is destroyed; they live a mere animal life destitute of any other than sensitive pleasure, and gradually sink into the grave, burned up with their fiery potations. In the Scriptures such persons are said to be "mighty to drink wine, men of strength to mingle strong drink." "Wo unto them" saith the prophet of God. There are others who drink by fits or periods, and who when they die may estimate their sober years as being one third of the whole number. Yet over all in varying degrees of intensity, strong drinks hold a sway and influence productive of more physical wretchedness, of more sin and crime than any other one cause in the world. But the danger lies in man's peculiar susceptibility to this sort of excitement. Here is the peril, here arises the moral obligation to abstain, here the awful curse of the example of mere *using* spirits originates, here is developed the secret of so many thousands falling victims to this dreadful vice. If any man drink at all, there is no certain guarantee against his becoming a drunkard. The strongest and the best have fallen; and therefore a wise man will fear and avoid any unnecessary exposure to the cause of such calamity.

The principle of religion which applies to this subject is simple. "*Abstain from every appearance of evil.*" Any one of sound discrimination perceives in a moment that the application of this sound principle to this subject is correct. Is there no evil in drinking alcoholic drinks? Yes, because they are deadly foes to health and the right exercise of the mind. But again there is evil in it, because it carries a powerful temptation to give to the lower principles of our nature the dominion over the reason and conscience. It is evil, because it may lead others to ruin both in time and eternity. No mortal can estimate the ruin that has been wrought among the human family by the evil example of drinking spirituous liquors. We can never be sensible of this fact, unless we could know the sad records of Perdition and the

history of those whose destiny is shut up within its suffering abode. "Be not deceived, Evil communications corrupt good manners." A single example of this sort, a single glass of liquor drank at home by the father may be the cause of the eternal ruin of a child. "*Cursed be my father who held back my feet from the way of life.*" When one of Bunyan's Female Pilgrims heard this harrowing sentence coming up from the abode of the lost, we are told she turned pale, and with quivering lips and half formed sentences, beckoned to her guides to lead her away. O how many fathers may yet hear the same, slightly varied in allusion to the accursed liquor with which infancy and childhood have been cherished, and which brought on in maturer years the habits of loathful drunkenness!

But the idea of a *Christian* drinking intoxicating liquors as a beverage is an outrage on common sense and decency. What has the practice to recommend it? Nothing under the heavens but the *love* of *sensuality*. There is no nutriment whatever in any form of strong drinks. There is no curative property in any of them. All it can do, is to stimulate, to injure the true action and healthy play of the functions of the body, to injure the mind and the heart, and lay the foundation for future penitence and suffering when perhaps they can avail nothing. The mere *pleasure* of sense is all this general custom can claim to recommend it. Ought the Christian to be a *sensualist*? Ought he to tempt God by exposing himself to unnecessary danger, by encountering temptations which could be avoided, and by exposing others to the fearful influence of sin? Is he vain of his moral strength, of God's promise to sustain him, that he should experiment to show to others how near he can go to hell, and yet escape the flame? Should he carry into his family the means of intemperance, the provocative of almost every vice, for the sake of a little sensual gratification? and daily distribute to his children the drunkard's drink? The thing is too absurd and monstrous to be thought of for a moment. Such a course is directly opposed to the whole spirit and teaching of the Christian Religion; and they who pursue it give evidence, to my mind satisfactory and complete, that the gospel has as yet made but little impression on their souls, that duty, virtue and eternity have not come home to them in the light of awful realities.

I believe the Church ought to take hold of this principle and carry it forward into practical development in the life of her members. It is unquestionably a part of Christianity, a part of a sound beautiful morality, and as such ought to be looked to and practiced. There is no point in the argument so often urged against members of the Church joining Temperance Societies, on the principle that the Church is suf-

ficient for every moral purpose, so long as drinking in any amount is tolerated by the Church. From every source of reliable testimony it can be proved that in nothing has the cause of religion been more injured than by intemperance. If then the Church were indeed what it ought to be, a refuge against the delusions and iniquity of wine and strong drink; if youths who join the Church were taught the true claims of their profession, the absolute moral duty of abstaining from the use of inebriating liquors, and of thus presenting the light of a glorious example of true religious temperance on this subject, how much better would be the moral state of the great community of the professing world. The Church might then affirm she was sufficient on the subject of temperance, and able to restrain all her members from crossing the line that separates the temperate from the intemperate. The world may be expected to love strong drink, and my opinion is, that in nothing is the spiritual mind more manifested than in denying to the flesh its fashionable gratifications. Here is a theatre on which a practical Reformer may step forth with the prospect of really benefitting the Church and the world. I have never known the subject of temperance analized in the pulpit and enforced as a moral duty, as it ought to be. A few sentences of invective against drunkenness, a general principle of indulgence laid down to drink but not to get drunk, is about all the teaching that is given on this point by ministers. The source of the evil, the first insiduous steps of the sin which consists in dram drinking, in keeping the worthless soul-destroying article for every day use, this beginning of apostasy and death is not laid open and exposed as obligation and public virtue require. The consequence is, that thousands are ruined ere they are taught or admonished of their danger.

It is a fact that there is a want of moral tone, a want of a correct appreciation of the whole subject of temperance in religious society. True drunkenness is admitted to be wrong. But there is little appreciation of its enormity. There is an imperfect conception of its effects on the heart. It is regarded too much in the light of a hindrance to worldly prosperity, and not enough in the light of a great injury inflicted on the immortal soul. Its first incipient steps seem to be overlooked as peccadilloes, as matters of too little importance to disturb men's consciences about. Hence to drink is fashionable, polite, and in some quarters is indicative of freedom and independence, a symbol of a large and generous soul. I wish this obstacle to religion were removed. I would that the Church regarded it as it is, a great sin; as the living body of fleshly lusts which war against the soul; as a prostration of reason, that glorious image of Divinity, and a rejection of the Supreme Authority, of Conscience and of God. In this view, even its first steps, "morning drams"

would be regarded with disgust, as sin within themselves, as the buddings of unjust, unholy desire, as the dominion of Satan, as the instrument of death. When I see the Holy Spirit associating drunkenness along with lying, theft, whoredom, and unbelief, I cannot look upon it as a small matter. No, no, it is a great matter—it leads to almost every vice, and seems to stand as father to the countless tribe of human crimes, and hence it is, that its first steps ought to be circumcised once and forever.

Men need to be taught that any infraction of moral principle is the greatest of all misfortunes; that the degradation of the mind is the bitterest cup in human destiny, and that all other sufferings are light, which do not spring from wrong doing. The poverty of misfortune, of affliction, of persecution, of oppression, even that which springs from imbecility of mind, is nothing—is the mere temporary circumstance of a fleeting life, whose importance is to be measured only by the virtues it produces. The great English Bard in a hovel, sightless, friendless and disgraced in the eyes of all Europe, is still an object of glorious admiration and love. There, abandoned by summer friends, in the retreat of an almost unbroken solitude, he sang of Eden Lost, in strains so sublime and sweet as to consecrate his memory forever. But how different would be the scene, had he been brought to that condition through sin? through passion and lust? through casting off the fear of God and the love of virtue? The man whom we most honor is he who subjects himself most completely to principle; who places his passions and appetites under the law of reason and conscience, and who esteems no suffering too intolerable, when it arises from a faithful adherence to duty.

To understand the subject of temperance, to look beyond the drinking usages of society to the principle on which they are founded, (fleshly lust,) to perceive the truth of religion that applies to the whole subject, requires some thought, some time spent in honest inquiry. It requires, too, some nerve to stand up in the face of the customs of society and oppose them. He who does it will get in turn the opposition and hatred of liquor sellers, and liquor drinkers; and right keenly will those worshipers of Bacchus lay on him the marks of hot displeasure. He must, too, offend many fashionable professors of religion, if he surrender himself to principle, and follow its light to its farthest limit. But what of it? To him who is solemnly committed to the fear of God, what is opposition, arising either from ignorance or depravity? The question of, What is right? swallows up every other consideration; and it matters little to a good man, whether the few years of his earthly life be spent amid the approbations of society, or in a dungeon with the condemnation of earthly tribunals manifested in the chains which bind him.

I have now said what suggested itself on reading the interesting little work of Mr. Youmans. I commend the subject to the candid reader. There is one remark more that I wish to make. The great Temperance movement, now so thoroughly abroad, promises great blessings to the world. The political aspect which Temperance is assuming is the grandest principle that has been opened for many ages. The thought of prohibiting the liquor traffick seems to be a thought from Heaven. The social regeneration of a world is in it; and it commends itself to every thoughtful mind, as both true and just. That a traffick reared in sin and upheld solely by the depravity of the world ought to be abolished, no one of sound percipients can successfully deny. That it will be abolished may be safely predicted, from the general tendencies of society. But on which side of the question ought a Disciple of Christ to be found? For the present I leave the reader to his own reflections.

Plattsburg, 1854. J. W. COX.

OUR CORRESPONDENT, "H. T."

Some months since, "H. T." drew us out on rewards and punishments, by propounding certain queries; subsequently he raised a controversy on some of the main points urged by us, and he is now on hand again with a lengthy rejoinder. We have but faint hopes of converting H. T. from the error of his ways (views,) for as the poet says:

> "Convince a man against his will,
> And he's of the same opinion still."

Nevertheless, for his own sake, (lest he should conclude that his remarks were unanswerable,) and perhaps that of some others, we concluded to insert his article, and reply in *extenso*. Accordingly we commenced preparing our reply for this month, but having other matter of vastly more importance, we concluded to defer it till we have more room, even if we should have to wait till our *weekly* is commenced.

This controversy serves to confirm us in an opinion formed some years since—*i. e.*, that those who dislike to have the Scriptures treated irreverently, should use them but sparingly in debating with Universalists—it is like casting pearls, &c. But enough for the present. D. B.

So idle are dull readers, and so industrious are dull authors, that puffed nonsense bids fair to blow unpuffed sense wholly out of the field.

NEVER MIND.

Soul be strong, whate'er betide,
God himself is guard and guide,
With my Father at my side;
Never mind.

Clouds and darkness hover near,
Men's hearts failing them for fear,
But be thou of right good cheer;
Never mind!

Come what may, some work is done,
Praise the Father through the Son,
Goals are gained and prizes won;
Never mind.

And if now the skies look black,
All the past behind my back,
Is a bright and blessed track;
Never mind.

Stand in patient courage still,
Working out thy Master's will,
Compass good, and conquer ill;
Never mind.

Fight, for all their bullying boast,
Dark temptation's evil host,
This is thy predestined post;
Never mind.

Be, then, tranquil as a dove,
Through these thunder-clouds above
Shines afar the Heaven of Love;
Never mind. J. C.

Civil and religious freedom go hand in hand, and in no country can much of the one long exist, without producing a corresponding portion of the other. No despotism, therefore, is so complete, as that which imposes ecclesiastical as well as political restrictions; and those tyrants in Christendom, who discourage popery, have learned but half their lesson. Provided tyrants will assist her in fettering the mind, she will most readily assist them in enslaving the body.

BACCALEAUREATE ADDRESS

OF PRESIDENT J. SHANNON,

To the Graduating Class of Missouri University, July 4, 1854.

Young Gentlemen—In the middle of this nineteenth century, and in this favored land, it is no ordinary privilege to hold the rank of an American Citizen. And to come into this rank with minds liberally educated, is an honor which the despots of the old world might justly covet; but to which neither they, nor their down trodden vassals, as such, can ever attain.

To you however, this exalted honor belongs—involving a responsibility of corresponding magnitude. And now at the conclusion of your Academic course, as you are about to step from these classic halls on the busy stage of active life, in the full enjoyment of all the high privileges of American Citizens, a few random thoughts on this familiar topic, may, peradventure, be neither uninteresting nor unprofitable. Three score years and seventeen have elapsed since our immortal band, the founders of this "Model Republic," this great and growing confederacy, nobly resolved that they would shake off the shackles of British tyranny, and live freemen, or perish in the attempt.

In that short period more has been effected to elevate the masses—to refine, ennoble and bless mankind, than had previously been accomplishd in many centuries. The problem has been fully demonstrated, that intelligence and virtue are all-sufficient, and at the same time indispensable qualifications for self-government; and, that, in the language of the venerated "Father of his Country," "Of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable supports." No intelligent man now imagines, that ignorant and vicious communities *are*, or or that intelligent and virtuous communities *are not*, capable of self-government. The eyes of the world are turned upon us. Oppressors and oppressed alike, in breathless suspense, watch our progress, the former with dismay, the latter with hope. The intelligent and unprejudiced of all parties, and in all lands, now generally admit, that the social, moral and political regeneration of the world depends mainly on these United States. And when we contemplate the amazing velocity with which discovery follows discovery, and invention treads on the heels of invention—the telegraphic speed with which, in this progressive age, nature, to an almost boundless extent, is being pressed into the service of man, and made his willing slave to minister cheerfully to his wants, and do his bidding—what lofty genius will venture to calculate, or even conjecture the marvellous exploits, that may be accomplished within the present half century, in the practical redemption of the human race?

The thought is highly suggestive to American citizens; and especially to noble minded, patriotic, and well educated American youth.

But, be this as it may, an enlightened regard to our own interest requires, that nothing be omitted, that is calculated to perfect, or that is necessary to preserve and perpetuate our institutions. In view, then, of all that we are, and have been; of our high responsibility, and sublime mission, it may be well to enquire into the causes of our rapid progress in whatever constitutes social, moral and political elevation. Such an enquiry, though ever so brief, may aid you in forming a correct judgment with respect to great principles, by which your conduct as men, as patriots, and as enlightened American citizens, should ever be regulated.

That our republican institutions operating on *our* people, have a direct and powerful tendency to expand the intellect, energize the character, refine and ennoble the heart, will not be questioned, and need not be proved. The true source, however, of this creative energy, may not, at first glance, be so obvious.

It lies not on the surface of a mere form of government, as the superficial might vainly imagine, but is buried deep in man's nature, and in the fundamental principles wisely deduced therefrom, on which our constitutions, State and Federal, have been constructed, and our corresponding governments so happily erected. Even to the most casual observer, it can hardly fail to occur, that in at least one important particular, our institutions differ essentially from all that have existed hitherto, or do now exist, in other parts of the earth.

It would be difficult, if not impossible, to find any other country, in which the governing power completely repudiated the right to interfere, in any manner, with the subject of religion, and the rights of conscience. The union of Church and State, or the assumed right on the part of rulers, to legislate over the consciences, at least so far as to secure special privileges to the advocates of some favored creed, whilst dissenters from that creed, if not persecuted, were at least subjected to certain political disabilities, has ever constituted the grand blunder of almost all governments except our own. The language of our political systems is but a practical acknowledgment of the axiom, that Jehovah alone is Lord of the conscience, and, consequently, no human authority can properly interfere with its rights; and that no person, on account of his religious opinions, shall be subject to political disabilities, or entitled to special privileges.

That Civil Liberty can neither flourish, nor indeed exist, except where these principles are scrupulously maintained, is too obvious to be successfully disputed.

Here, however, at the very outset, we are met with an apparent paradox, an inability to solve which has led multitudes, even of philosophers and statesmen, into the grossest blunders.

They have readily discovered, that of every species of free government, religion and morality are indispensable supports, and that, in the absence of

these, a military despotism may be the best form of government of which a given community is capable. Reasoning from these premises, they have sagely concluded, that by these fundamental instincts of self preservation, any government has an undoubted right to maintain by law that which is admitted to be necessary to its existence. The error lies just here: Human authority has no power to make men either religious or moral; but on the contrary its interposition has a direct tendency to sap the very foundations of piety and virtue, by exiling the Lord of the conscience from his rightful dominion. Moral obligation most evidently lies at the basis of all free government; and the paramount obligation of man to his Maker is the source from which all other obligation flows, and in the absence of which it can not exist. Hence, in the nature of things, freedom of conscience, supported by the right of private judgment, in matters purely religious, is essential to the existence of moral principle; and without it neither piety, nor virtue, nor civil liberty can possibly exist.

Whilst, then, it is indubitable, that pure and undefiled religion is essential to the preservation of our liberties, it is no less indubitable, that it is absolutely impossible for human government—nay for man, or angel—to do more for the promotion of this religion than what is compatible with, and inseparable from, freedom of conscience, and the right of private judgment. Religion and morality must be preserved, or our freedom is inevitably subverted. And, yet, all attempts to build up, or pull down, any given form of religion by human legislation, or, indeed, *by any human authority whatever*, militate directly against true religion, and, consequently, in an equal degree against civil liberty.

Hence by an unavoidable necessity we are thrown upon the unbought and unforced piety of our citizens, as the only refuge from the scylla of licentiousness and anarchy, on the one hand, or the Charybdis of despotism, either with, or without an establised religion, on the other. From one or other of these fearful alternatives, in the absence of true piety no power can save any community.

Guilty Sodom was not more absolutely dependent for its Constitutional Salvation upon the existence of ten righteous men, than is civil liberty upon the morality and that again on the piety, and religion of its citizens nurtured (when alone they can be) in the genial soil of an unfettered conscience, and the unrestricted right of private judgment. It is to the practical recognition and general prevalence of these principles, more than to any thing else, that we are this day indebted for all that makes these United States the hope and admiration of the world.

To the matchless honor of the founders of our glorious Constitution it may be said—as it has been said with perhaps less justice about the Pilgrim Fathers.

"They left untouched"
"What there they found—"
"Freedom to worship God."

That the prevalence of civil and religious liberty contributes more than

any thing else to the prosperity and social elevation of a community, may easily be exhibited.

It is but a truism to say that he who is Lord of the conscience is Lord also of the man; and that no human being can rise to the dignity of a freeman, whilst his conscience is enslaved. But, although the body be manacled, if the conscience is free, the impotent rage of petty tyrants to the contrary notwithstanding, the man is free indeed. Whatever is effected, therefore, to enslave the conscience to human authority, is so much accomplished to efface, if not to eradicate, the noblest element in man's nature, and to degrade him from his high dignity as a moral agent. Besides although in given circumstances, religious bondage might not be made subservient to civil despotism, it has nevertheless a direct tendency to dwarf the intellect, and thus retard the progress of civil liberty, and social elevation, with all their rich and countless blessings.

In attestation of this most thrilling truth we might appeal to facts innumerable. Cast your eyes over the map of the moral world and over the pages of history. You will ever more find the masses ignorant, degraded and brutalized, in proportion as you find their consciences enslaved to crafty priests, and self constituted Spiritual advisers. This result is by no means accidental, but proceeds naturally from the immutable laws of cause and effect. No man can soar to sublime elevations of thought, without long continued and intense thinking.

And how can he think intensely on any subject, who dare not think for himself upon that subject which is the most inspiring in the whole range of human thought and human language—namely, his relations to God, and to the Sublime realities of an eternal State.

Hence, the shaking off of the shackles of Priest-craft, the assertion of religious liberty, the freedom of conscience and the right of private judgment have ever been found highly conducive, if not absolutely necessary, to intellectual progress, and the establishment of Civil Liberty.

Witness the Lutheran Reformation in the beginning of the sixteenth century. For ages, under the blighting influence of a fettered conscience, had the dwarfed intellect of man lain degraded and dormant. But no sooner does conscience assert its supremacy, and claim its heaven born prerogative, than intellect, as if touched by the wand of the enchanter, starts at once into new life, and stands out before the admiring gaze of the world in majestic proportions, and Divine beauty. The impulse thus given to pure morals, to social progress and civil liberty can not be denied, and ought not to be overlooked.

No man who is honest and well informed will question for a moment the powerful influence exerted by the Lutheran reformation in quickening the energies, galvanizing into new life the palsied intellects of Europe—and thus, in a thousand ways, contributing to the introduction of a better order of things, and to the establishment of civil liberty. Who should say that the peerless elevation of these United States in all that can constitute true dig-

nity, in all that can render them the present admiration, and future hope of the world, is not ascribable mainly to our religious liberty, and this again to the direct, and reflex influence of the Lutheran Reformation? Certain it is, that a fettered conscience militates directly against good morals, civil liberty, intellectual advancement, and the unnumbered blessings of social progress. He, then, who knowingly invades the religious liberty of the humblest citizen, or who opposes or circumscribes, or stigmatizes with opprobrious epithets the rights of private judgment, or condemns its free exercise, is in heart a monarchist, and a tyrant; and if disguised in the garb of an American Citizen, is a hypocrite, and a moral traitor to our Constitution.

From these brief hints, young gentlemen, you will perceive that enlightened patriotism calls for the purest virtue, and the cultivation of practical piety, to the utmost extent of your ability in yourselves and all with whom you stand connected.

In vain may that man claim the high character of a patriot, who is immoral, and profane—corrupt himself, and a corrupter of all with whom he stands associated. Eloquent, and highly educated physically and intellectually, he may indeed be. But it should never be forgotten, that without moral principle, superior intellect only qualifies its possessor to exert a more pernicious, and destructive influence over any community, that may be scourged with the contamination of such a moral pestilence. You will also perceive, young gentlemen, that, as patriots, you are obligated to frown indignantly upon all attempts to abridge the right of private judgment, or to subvert our liberty by the unhallowed union of Church and State. It is hardly probable that an open, and acknowledged attempt of this sort will be made within the life time of the present generation. But we should always remember, that the greatest departures from correct principles are often made by slow and imperceptible degrees. And we should also remember, that every man is contributing directly to the subversion of civil liberty, and to the union of Church and State, who even *alludes* to any man's religion as a reason why he ought, or *ought not* to be allowed, the unrestricted enjoyment of any privilege, that pertains to an American Citizen.

All such conduct is essentially intolerant, and persecuting—directly calculated to subvert our free Institutions—and, therefore, should meet with prompt rebuke, and unyielding opposition, from every lover of God, and of his country. To that God, and that country are you indebted for blessings greater than imagination can conceive or language express. Let your gratitude be seen in your efforts to preserve, and to perpetuate those blessings, and thus extend their influence as far as possible to the ends of the earth. And let all your efforts for this noble purpose be regulated by this unerring maxim, that "righteousness exalteth a nation" but sin is a reproach to any people. Should our priceless blessings of civil and religious liberty be preserved unimpaired, and should our progress under their benign influence, for a half century to come correspond with what it has been for the last

fifty years, how sublime the spectacle that America, and the world will present at the close of the present century. Imagine an intelligent and virtuous Anglo Saxon population of one hundred millions spread over our rich territory from the Atlantic to the Pacific, the Steam Car traveling the whole extent of that territory in three or four days, and the Steamships transporting passengers, thence to the Celestial Empire in as many weeks —and how much, or rather how little may then remain unaccomplished, in the great work of a worlds regeneration; at least, who can estimate, or doubt the power of such a population, with wealth and resources of all kinds indefinitely multiplied, to regenerate the world in a few years by giving to all nations, not merely Commerce and Civilization—Art, Science and Literature; but besides all, and above all, the Missionary, the Bible in its native purity, and with it, the religion of our Lord Jesus Christ, the only fountain of true liberty. In the contemplation of a prospect so thrillingly sublime it would be delightful to linger, but the occasion admonishes me to be brief.

My object, young gentlemen, is already gained, if these brief hints have inspired you afresh with the noble resolution, that you will go forth from these halls with a fixed purpose to show your gratitude to your country, and your Alma Mater for the exalted privileges of educated American Citizens, by sparing no pains to defend, preserve and perfect our institutions, and hand down their rich blessings unimpaired to generations yet unborn.

In this holy cause, you will be sustained by the sympathies and cooperation of all the wise and good, and opposed, if opposed at all, by traitors and tyrants only. May heaven bless you. Farewell.

LETTER OF D. PAT. HENDERSON.

STEAMER "PRAIRIE STATE," August 5th, 1854.

Dear Evangelist—I have long purposed to address a series of letters to the *Christian Evangelist*, as my time is so employed that I find it impossible to prepare such essays on the various topics of Christianity and Education, as in my judgment would be expected from my pen, such indeed as would be most useful in this progressive age. A few friendly and critical epistles, embracing sketches of my movements and observations, for the time being, will, I hope, be acceptable to your numerous readers. I am now gliding along on the bosom of the great Patriarch of Waters, some 10 miles above the city of Hannibal, *enroute* for Canton. Bro. Jacob Creath, Dr. M. C. Hawkins and myself have been on an important tour for the interest of

Christianity and Education. Bro. Creath preceded the Doctor and myself to Shelbyville, and immersed some four persons before we came up. We reached Shelbyville on Saturday evening—the next day I delivered three discourses on the subject of Christianity, to large audiences. We obtained a large list of subscribers for the *Evangelist*, and on Monday evening left for the Athens of the State, and was most hospitably entertained by our excellent Bro. and Sister Fox, at Paris. The weather being excessively warm we started early the next day for Columbia, and reached there in time to attend the exhibition of the Sophamore Class of Christian Female College. We were delighted once more to be surrounded with the youth and beauty of Christian College and Columbia, bright eyes, cheeks flushed with youthful ardour, and a noble emulation. Smiling countenances and warm hearts greeted us at our coming, we were delighted as we sat by the side of the accomplished Miss Neville, the chief female teacher, and heard the spirited addresses of the young ladies of the Sophamore Class. We spent a week or more enjoying the exercises of the various Classes in this Institution, as well as the Classes of Missouri University. The commencement of both these valuable Institutions of Learning was well attended and quite an impulse given to the cause of Education, both male and female. Miss Almira Williams of Quincy Illinois was honored with the valedictory address of Christian College, and W. Renfro Rothwell of the Missouri University, both of whom met the expectations of their friends and teachers. Mr. Rothwell's address was most eloquently delivered, and produced a thrilling sensation upon the hundreds who heard it. The reader is refered to the address, let him read it and judge for himself, it needs no encomium from me. Miss Williams' address has not been furnished us for publication, otherwise we should treat our readers with it. We shall perhaps procure it from Miss Williams at some future period.

After spending a most delightfull season in Columbia and enjoying the Christian hospitality of President James Shannon, we left for Ashland, Howard county. We staid about a week with Bro. Gerard Robinson, one of the excellent of the earth. We added 15 to the Church, and obtained $2,250 on an endowment to Christian University. An aged and venerable brother gave us $1,000, and another $500. We could not make a vigorous effort because of the oppressive heat.

We shall however at some future period receive a much larger subscription. Leaving Ashland and bidding the dear brethren and sisters adieu, we visited Fayette and enjoyed the hospitality of Capt. Watts, son-in-law of the lamented H. L. Boone deceased. We met our old brothers and sisters in Fayette and spent two evenings with them. Leaving Fayette in company with Bro. Dr. Walker, we rode out to his beautiful residence and dined with him. In the afternoon we rode to Bro. Maj. Burton's one of our most aged and Godly men who is now in the 75th year of his age. After enjoying his society and that of his wife we took the parting hand next morning and left for Middle Grove, in Monroe county. Before leaving however Bro.

Burton gave us $500 for Christian University. Upon our arrival in Middle Grove we met our excellent Bro. Davis and his lady, and we accepted his invitation to make his house our home. While at Middle Grove we obtained 55 additions and $5,950 for Christian University. Among the number added was a Presbyterian Minister of the name of Doran, a Scotchman by birth, a graduate of Princeton Theological Seminary N. Jersey, and also of the University of Nashville, Tennessee. He is a man of learning and deep thought, with a heart full of love to God and man, and nerve strong enough to dissolve party ties, and place himself on the Bible and the Bible alone as the only Creed of Christians—has four or five interesting children and an amiable wife. He removed from Natchez Mississippi, but formerly was from Pensacola, Florida. He has spent half his life preaching for the Presbyterians, but will spend the remainder advocating original Apostolic Christianity. He was introduced to the citizens of Middle Grove by Dr. McConnell one of the leading spirits of the Presbyterian Church. He was one of the *true blue dyed* in the wool Scotch Presbyterians. May the Lord bless him and make him useful in his new field of labor. We understand the brethren in Paris and Union will invite him to preach for them. We met many excellent brethren and sisters in the Grove, and staid with Bros. Noel, Conyers, Giddings, Snell and Bassett. May the Lord bless them all. We shall not soon forget these kind Christians. Among the number immersed was the daughter of Bro. Snell, who was honored with the Valedictory in the Female Collegiate Institute at Boonville. I have the Valedictory, and if the reader will wait we shall try and furnish it to him after awhile. Having finished our meeting and raised so much money for Christian University, we felt thankful and left them with the pleasing hope that the cause will prosper more than it has since our good Bro. H. Thomas left. He ought to come back among his old brothers and sisters. My paper is exhausted, I close for the peresent.

D. P. H.

CHRISTOLOGY.

Lovest thou me—Feed my Lambs.—JOHN XXI.

This speech occurs in a conversation which Christ held with Simon Peter. The instruction to be gained from it is, that it is the peculiar privilege of those who love Christ to feed his lambs—*i. e.* to instruct the young. To each response of Peter's the Savior enjoined the duty of feeding his sheep or lambs.

Jesus deeply loved Peter. He was among the first of the disciples called. He had entertained Jesus at his house; he had seeen him heal

his mother-in-law of a fever. But in the hour of trial his courage forsook him—when his master was in peril he denied him. In this Peter was guilty of great sin; but as great as was the sin, Christ had forgiven it. He was therefore expected to love much. As he had denied Christ through fear of the Jews, he is now assigned a work that will put his patience to the severest test. It is his especial mission to feed the young and feeble. It seems as though the Savior had said: "Peter, you have been weak; your love for me was not strong enough to enable you to withstand the trial. You denied me in an hour when, of all others, you should have confessed me. Your conduct deeply grieved my soul; but you are penitent, and you are forgiven. I forgive you because of your present love to me, and to show mine for you, I now place you in a situation where you will have the best opportunity of exhibiting your love to angels and men, and where you will be most useful to my cause. You shall instruct the young and tender lambs. The young are short sighted and imperfect; thou wast once so, and Satan desired to sift thee as wheat—yea, he did sift thee. Thou knowest well what it is to be tossed and buffeted by Satan. Now thou must be the guide and helper of those who are to go the way that thou hast gone. As I have rebuked thee, thou must rebuke them; as I have prayed for thee, thou must pray for them; as I have borne with thee, thou must bear with them."

The business of the Son of God on earth, was to correct the understanding and dispositions of men. He came to establish a new kingdom, wherein was peace and righteousness to dwell. And any one acquainted with human nature will perceive that this work has much to do with those of young and tender years. It is the duty of the older Christians to watch over and instruct the young and feeble-minded; and in so doing they co-work with their dear Savior. Those who have endured great affliction, who have passed through great temptations, who have had large and deep experience of human nature, who know well the corruptions of the heart of man—by these means, possess superior qualifications, and are bound, in an especial manner, to strive for the benefit of the young.

C. S. W.

Illinois.

Corruption is like a ball of snow, when once set a rolling, it must increase. It gives momentum to the activity of the knave, but it chills the honest man, and makes him almost weary of his calling; and all that corruption attracts, it also retains; for it is easier not to fall, than only to fall once, and not to yield a single inch, than having yielded, to regain it.

UNAUTHORIZED TESTS.

There has always been, in the minds of many persons, a prejudice against those organizations, which are popularly denominated, "Secret Societies." An association is determined to be good or bad by its object, and by the means employed to gain that object. The mere fact, that its meetings are held in seclusion from the rest of the world, determines nothing. But I do not desire to appear on your pages as the advocate or apologist of these societies.

This is a free country; and men have a right to think and act for themselves in this matter, as well as in others. If a man approves these organizations, and desires to connect himself with one, as a free man, it is his privilege to do so. He should never forget, however, that his neighbor, who may differ with him, is just as free to enjoy and act out the conscientious convictions of his own mind. Sensible men ought not to fall out and quarrel about any such questions. Kept in the proper bounds, these little differences could never do any harm. It is very unfortunate, however, that this has not always been the case. In some instances the opponents of these societies have gone so far as to introduce the matter into the Churches, boldly declaring non-fellowship with every brother holding membership in any such institution. This causes the matter to assume a very serious, and even alarming aspect. For if we allow the beginning of the agitation of this question, there is no telling where we shall be able to stop; and it is certain, if such agitation is permitted to proceed far, that the most disastrous consequences will result from it. This, it does seem to the writer, must be apparent to every one, whose eyes are not wilfully closed against the light. I therefore enter my solemn protest against the introduction of any such tests into our Churches. I denounce it as unauthorized by the Word of God, and fraught with incalculable mischief. I charge upon the agitatiors of such a question in the Churches, the guilt of all the evil consequences that legitimately follow, and honestly believe that God will hold them so accountable, in the day of eternity. I am aware that this is strong language. I have fully weighed, however, the import of what I am saying, and shall not shrink from the responsibility of defending my position before the brethren and the world.

Such a test, I repeat it, is unauthorized by the Word of God. No man can support it from the Bible. It is a settled point, in the estima-

tion of our brotherhood, (and therefore I shall not agitate it,) that the essentials of Christian character form the true and proper basis of Church and Christian fellowship. To believe in the Savior with the heart, and to obey him from the heart, constitutes one a Christian—introduces him into fellowship with God and his Son Jesus Christ, and ought to insure him the fellowship of the people of God, and all the privileges that a Christian may rightly claim. To go beyond this, and to require an agreement in matters of opinion, or an absolute conformity to the same standard in matters of *social* or *political* expediency, is to renounce a principle for which we have plead long and successfully, and throw ourselves back amid the mists and fogs of the "mother of harlots." The motto of this reformation has always been—In faith, unity; in matters of opinion, perfect freedom. On this foundation, the writer of this article, for one, intends to stand or fall. He holds himself as ready to make *sacrifices* for the good of the common cause as any one. No human organization, however wisely planned, is allowed to claim, in the affections of his heart, the place that is due only to Jesus Christ and his Church. But then I can not consent to stand by and tamely submit to see imposed on the necks of the disciples the same yoke which our fathers in this great movement were unable to bear. The spirit that prompts the adoption of such a test, is none other than the very spirit of sectarianism. To adopt and enforce it, however loudly we may talk about the Bible, and the Bible alone, is virtually to adopt and enforce a human creed. Have we so soon forgotten the lessons learned by our elder brethren, in the school of experience? Have we lost sight of our history? Have sectarian proscription and the tyranny of opinion so soon become harmless things? Is the iron bedstead of Procrustes to be revived? And are the operators in this movement to assume the task of stretching or mutilating, to the standard of their own puny conceptions, the free citizens of the kingdom of Jesus Christ? "Consistency, thou art," indeed, "a jewel." It is said, (and I presume there is no doubt of it,) that in some Christian Churches, (so called, at least,) the frenzy has become so great, that persons have actually been excommunicated for no reason in the world except that they were "Masons" or "Sons of Temperance." Governed professedly by the Bible alone, these Churches have committed a gross, if not wanton, outrage upon its teachings—claiming to be identified with the reformation of the nineteenth century, they have shamefully deserted its principles, and fallen back—so far as this action goes—into the ranks of sectarianism. Our brethren are wont to boast that they have no other creed book or book of discipline than the Bible. To the reproaches of our adversaries, who have foolishly asserted the impossibility of our getting out unruly mem-

bers by that standard alone, we have been accustomed to reply—"If the Bible will not turn out a man, why then he ought not to be turned out at all." But here we have men excluded by the Bible, (so I presume these brethren will contend,) who have violated no law that the Bible contains. They have not been charged with subverting the faith; neither is it alleged that they have violated any principle of piety or morality. And yet, forsooth, because they have dared to differ from the majority, on a question of *social expediency* merely, they are delivered over unhesitatingly to Satan, until they shall learn to entertain a proper respect for the superior intelligence of their more astute and discriminating brethren. The position of this reformation, the position of the Bible, is this: *The tests of Christian character and the tests or terms of Christian fellowship are the same.* Whoever, therefore, introduces other tests, is responsible for all the evil that ensues.

We charge upon the sects the sin of all the divisions in Christendom, for the manifest reason that these divisions have all sprung from the introduction of *unauthorized tests.* It is upon the same principle that I charge upon the leaders in this movement all the evil that follows the introduction of their new and unscriptural test. I reason against them just as they reason against the sects. The principle is the same. They are on sectarian ground. They are even more blameworthy than the sects. For in reference to the true ground of Christian fellowship, they claim to be enlightened. "They say, 'we see,' and therefore their sin remains."

If the ground here taken be the true one, (and where is the disciple of Jesus Christ that will deny it,) then the position of those who are leading off in this unrighteous war against a very large and respectable, not to say pious and devoted, portion of our brotherhood, becomes a very unenviable one indeed. They are engaged in building up a faction. Their foundation is not the *Bible alone*, but the Bible and opposition to secret societies—the *Bible and their new creed.* They are fomenting divisions in the Churches. Scripturally, they are heretics—factionists. And the law of the Lord in such cases reads as follows: "A man that is a heretic, after the first and second admonition, reject." Such is the position in which these brethren have voluntarily placed themselves. I am sure that they do not fully realize what they are doing. They have not thought of the consequences. Had they exercised a little sober thought upon the premises, before the rash step, surely they could not have ventured forward. If they can be induced, even now, to think of the vast weight of responsibility they are assuming, surely they will retrace their steps, and undo, as fast as possible, the wrongs that have already been committed.

But I need not enlarge on this subject further at present. I have

given my views frankly, *plainly*. I have been actuated, I trust, solely by a zeal for the cause of Christ, and a sincere desire for the peace of the Churches. For the persons implicated I have no other than kind feelings. I do hope they will not persist in a course so ruinous. I beg them to lay aside all their foolish questions, that do but gender strifes, and turn again to the good old paths of peace and unity. May the good Lord enable us all to act in such a way as to secure his approbation in the great day of eternity. CHRISTIANOS.

August 2nd, 1854.

We felt some misgivings as to the propriety of admitting the foregoing into the paper—not that the article was any other than courteous, dignified and free from personalities; but knowing, as we do, that angry discussions have ever followed the introduction of the subject into our papers or Churches, we feared that such might be the result in the present case, if a reply should follow. But as the remarks of the writer are general, no *person* can feel aggrieved thereby, and we can not admit any reply that would provoke an angry discussion.

We have never been a member of any such society; therefore, our knowledge of their doings is too limited to justify us in condemning or commending. We know many brethren, in whom we have the utmost confidence, who belong to one or more of them; but we know others, who became so captivated by them, that the services of the Lord's house were neglected to attend the meetings, &c., of the societies, and finally they were entirely lost to the Church. For this reason, and the fact that it wounds the feelings of many good brethren, we invariably advise young brethren to seek admission into no other society, or institution, than the Church.

As before stated, we are utterly ignorant of the doings of these secret societies, except so far as they make their acts known to the public; and until we are satisfied that they tend to unholy purposes, we should not feel like making the question a test of fellowship with brethren whose Christian deportment in other respects was unexceptionable.

The Apostle Paul expressed a willingness to give up his *meat*, rather than cause a brother to offend by continuing its use. Now although we claim the right of enjoying our private opinion unmolested, nevertheless, if approached in the right spirit, we should feel like acting on the same principle Paul did. D. B.

Times of general calamity and confusion, have ever been productive of the greatest minds. The purest ore, is produced from the hottest furnace, and the brightest thunderbolt, is elicited from the darkest storm.

From the Christian Intelligencer.

DR. BARCLAY RETURNING.

JAFFA, June 17, 1854.

VERY DEAR BROTHER—I discover from your very kind and interesting letter which we had the pleasure of receiving several days ago, that you are apprised of our intention of making a visit to the United States. You will not therefore be surprised that these lines are dated from this ancient city of father Japhet. We are here however rather earlier than we had intended, in consequence of threatened sickness at Jerusalem —having all of us been on the very verge of a regular attack—nor are we yet exempt from some of the prominent premonitory signs, though we have been snuffing the sea breezes for about two weeks.

There is now but little prospect of finding any sailing vessel bound from this port or Beirut to any part of the New World, and we therefore intend—Providence favoring—to take the next Steamer to Alexandria, where, or at Valetta, we may chance to find such a vessel. But we have great inducements to take the French line *via* Coast of Italy and France; and will doubtless do so unless diverted by some unexpected occurrence. The vessel which has been so long expected at Beirut has not yet made its appearance; and Consul Smith writes us word that its destination is not yet decided on, even should it arrive in time for us. I feel very reluctant to set my face Westward as the time for doing so approaches; but it is very important, if this mission is to be vigorously prosecuted, that we should soon be in place to avail of the Providential facilities about to grow out of the pending war; and I am therefore, the better reconciled to an early departure, in order to an earlier return.

Our time has been very pleasantly, and I trust not altogether unprofitably spent during this visit to Jaffa. There are seventeen Americans residing here, engaged in Agricultural pursuits in order to the restoration of Israel. Mrs. Minor, you know, is the pioneer in this enterprise; but the American Seventh-day Baptist Missionary Society has lately sent two very zealous missionaries to her aid—Messrs. Jones and Saunders. We find them all very kind and attentive, and have had much social intercourse with them. They are admirably well supplied with every facility for the prosecution of their labors and will doubtless make some converts from the Christian ranks—indeed Mrs. Minor received several from the Germans long before the arrival of her co-laborers. She has two establishments: The one within a mile of the city gate, and the other about three miles distant, where she is very successfully engaged in horticultural pursuits conducted by Jewish and German laborers. Miss Williams is very usefully engaged in teaching a school, mainly for the benefit of Jewish children. What foreign aid this self-denying sister gets is derived principally from a few personal friends in Philadelphia and London; but I trust she will be better sustained henceforth. At the suggestion of Mrs. B. (the very pious and intelligent lady of Major B. of the British Army,) I spent a large portion of two days in a very pleasant public controversy with Elder

Jones, on the Sabatic question. By the by this lady, who in company with her husband, has been spending some considerable time in Palestine, produced no small sensation in Jerusalem by her affiliation with us, in preference to the Anglican Church of which she was for many years a member. So anxious was "*the mission*" to win her back to Episcopacy, that all fair means and not a few *foul*, were diligently put in requisition for her recovery. You will be grieved to learn that I was constrained to apply the disciplinary knife and lop off several withering and bruised branches. The necessity of such action has been by no means unanticipated for some weeks past, and much allowance must be made for the peculiar circumstances of this poor persecuted and ensnared family; but in view of the great importance of exercising rigid discipline in such a place as Jerusalem, there was no alternative. But I have neither space nor time to enter into the details at present. I am persuaded, however that it will turn out to the furtherance of the cause. The dearness of living in Jerusalem and the long apprehended difficulties and troubles connected with the war, have long since dispersed most of our members, so that there are at this time only three in the city; and I have no hesitancy or fears in confiding the cause to them during our absence. Jehovah (the Lord will provide,) is still the city of his choice. Though at the same time I can't help thinking of Cromwell's reply to the British Parliament on a certain memorable occasion.

You seem to think that I had better not return to Jerusalem; but in this opinion I am sorry that I cannot concur with you, but more of this hereafter, when a gracious Providence shall permit us once more to see each other face to face. Did you think that I could find it in my heart to pass your hospitable roof, that you *urge* us to visit you? And is it possible that I shall again be permited to take counsel with those so beloved as my dear brother and sister! Providence seems already to devolve upon me the duty of preparing a work upon the "city of the great King," in special reference to the development of its baptismal water resources, from which I think some good may be fairly hoped to result. No one since the dark days of the Crusaders has enjoyed the opportunities for topographical investigation that have been accidentally or providentially presented to me. During my sojourn in this place, I have been much engaged in "furaging," (as the Arabs term it,) in quest of a suitable place for a kind of industrial retreat for poor disabled and persecuted converts; and have been perfectly charmed with the agricultural resources of this neighborhood. Oh that you could taste some of this delicious fruit just sent to us by some of our Turkish friends! Although our kind Consul had prepared lodgings for us in his own house, yet we deemed it best to take permanent lodgings on our own hook, in view of the uncertainty of our stay here. We are therefore domiciled in the Armenian Convent; but owing to incessant calls day and night have enjoyed but little quiet or comfort. But I am admonished that in order to send by the steamer now approaching I must abruptly conclude. Love, Love.

Dearest of Brothers, believe me, as ever, and if possible more than ever, your devotedly attached Brother. J. T. BARCLAY.

MINUTES

Of the Fourth Missionary District of Illinois, which is composed of the counties of Mason, Tazwell, Woodford, and that part of Marshall which is situated East of the Illinois river.

EUREKA, Woodford county, Ill., Aug. 12, 1854.

Delegates from various Churches and points within the District met pursuant to appointment. Prayer by Elder H. D. Palmer.

From the letters read, and verbal statements made, the following extract was made:

Church at Panther Grove, no representation, 86 members, 1 preacher, $23 pledged. Keefer's School House, —— Malony, ———, $41 pledged. Salem, Andrew Jackson, 91 members. Walnut Grove, H. D. Palmer, Joshua Jones, W. H. Davenport, A. S. Fisher, 190 mem., 3 preachers, $62 pledged. Mackinaw, Isaac Stout, J. G. Clark, 138 members, 3 preachers, $11 pledged. Little Mackinaw, T. F. Railsback, J. Summers, 83 members, 1 preacher, $20 pledged. Washington, John Lindsey, J. J. Harvey, —— McCorkle, 93 mem., 3 preachers, $6 pledged. Panther Creek, W. C. Poynter, W. C. Watkins, M. Richardson, 86 members, 3 preachers, $30 pledged. Antioch, by letter, 155 mem., $10 pledged. Vernon, Sam'l Ledgerwood, 46 mem., 1 preacher, $5 pledged. Brush Hill School House, Job Hodges, 5 members, $21 pledged. Quiver, William Adwater, 23 members, $12 pledged. Metamora, —— Delph and —— Kindig, 58 members, 1 preacher, $5,15 pledged. Groveland, —— McGinnis, ———, 3 members, $8 pledged.

At Keefer's School House, Quiver, Brush Hill School House and Groveland no Churches are yet organized.

On motion, by A. S. Fisher, John T. Jones, John Lindsey and A. N. Page were appointed a Committee to draft resolutions expressing the wishes of the meeting, with reference to the proceeds of the surplus endowment fund, obtained for Bethany College.

Resolved, That our Delegates to the State Meeting be instructed to give their influence in favor of continuing the recommendations of the Educational Board, as set forth in their report for 1853.

John T. Jones, Henry D. Palmer and W. C. Watkins were appointed to nominate Delegates to the State Meeting.

The Committee on Endowment Fund reported as follows, which was adopted:

WHEREAS, a fund is being raised by sundry members of the Church of Christ, in this State, to aid in Educating young men for the Ministry, therefore—

Resolved, That we think it expedient to recommend young men of undoubted piety, and who are sincerely devoted to the cause of Jesus Christ, and who have been so far advanced in our High Schools that they may be able to complete their Collegiate course in two years. But if the brethren of other Co-operation Districts shall decide that young men of more limited literary attainments should receive gratuitous instruction, we would recom-

mend to the favorable consideration of the State Board, at Jacksonville our beloved brother, H. S. Earl, who is a member of the Church at Metamora.

On motion, by John T. Jones, the following was adopted:

WHEREAS, it has been stated by Bro. Campbell, in his Notes of a Tour in Illinois, that the Church at Walnut Grove, Woodford county, in connection with the Walnut Grove Academy, was largely indebted, and desiring to have such mistakes corrected, therefore—

Resolved, That we are satisfied the Trustees had ample means subscribed to pay all their liabilities, which had been contracted at the time of said tour, besides more than two thousand dollars worth of real estate, independent of the Academy lot and the buildings upon it.

Resolved, That said Institution, now under the superintendence of A. S. Fisher and John H. Neville, merits the support, and is entitled to the confidence of the whole brotherhood.

Resolved, That the reported indebtedness of Walnut Grove Church, aforesaid, is an entire mistake, as it is not now, nor ever has been, indebted.

Adjourned to nine o'clock to-morrow morning.

AUGUST 13th, 1854.

Society met according to adjournment. Prayer by J. G. Clark.

The Committee on nominations to the State Meeting, reported the following, which was adopted:

Henry D. Palmer, James Robeson, John Lindsey, W. C. Poynter, William Davenport, A. S. Fisher, John H. Neville, A. N. Page, and Amos Watkins.

On motion, J. T. Jones was added to the number.

On motion, by John T. Jones,

Resolved, That the Corresponding Secretary be instructed to furnish the editors of the *Christian Evangelist* and *Christian Sentinel* with copies of the proceedings of this meeting, and request their publication.

Adjourned without day.

JAMES ROBESON, President.

A. S. FISHER, Secretary.

A WORD ABOUT QUERIES.

We ever felt willing to insert all important queries received, and answer them to the best of our ability. But we confess we have sometimes failed to do so, but it was not owing to disinclination. To answer some queries requires much time to examine authors, and it is not always that we have leisure to do so. When time is wanting, we lay them aside and it sometimes happens that before we have time to attend to them, they are misplaced.

But we receive many that it would be highly improper to notice, from the fact, that they are intended to have a bearing on some pending difficulty in the Church, and which are well calculated to widen breaches

instead of closing them. Others again are too personal, and would be the cause of much ill-will and contention.

A large proportion of the queries sent to editors, the querists themselves are at no loss how to answer. The following is a specimen of this class.

"Is it right for members of the Church to take property from those outside by unfair means?"

Now, the individual who is unable to answer this correctly, could never comprehend an answer given by another person. We give place to none such; and strange as it may appear our refusal to do so has given offense in one or two instances.

As to queries touching Church Discipline, we believe the greater part of them are improper for an editor to answer. It comes too near making him a Pope. We have never yet seen a congregation numbering 25 members, which lacked the intelligence to dispose of all cases of discipline coming under their notice.

Yet there are some queries propounded to editors that are important, and they should take pains to examine the subjects, and answer correctly if they can. But unless they are of this class, we think it would be much better to use the paper and ink consumed in answering them, for some other purpose. D. B.

VOLUME NEAR ITS CLOSE.

Two more numbers completes the present (5th) volume of the *Evangelist*; and preparations are already being made for the commencement of the 6th. We have also made known our determination to increase the number of pages to 48, which will make 576 pages, exclusive of cover, in the year. And we flatter ourselves that this will meet with a generous response on the part of the friends of the cause it advocates. Indeed it *should*, especially when it is known that, since we made known our determination to enlarge, there has been a considerable advance on paper and labor, which will materially lessen our profits. But as we have promised 48 pages, monthly, next year, we shall endeavor to comply, and trust to an enlightened and liberal brotherhood to increase our circulation.

We would be well pleased to retain all of our present patrons; but if there are any who can not be induced to continue, they still have our thanks *for past favors*. Only notify us in due time, and, if in arrears

settle up, and we shall never complain. But we trust that none will feel disposed to withdraw; but rather that all will continue and get all others they can to subscribe. We say it not in a boastful way, but we think that all will admit that the *Evangelist* is both creditable and useful to the cause. To our mind, it has steadily improved, and its ability for usefulness increased. And whilst making no great promises for the future, we will simply say, that our facilities for its improvement and usefulness, will be greater next year, than heretofore. Our correspondence from almost all parts of the United States—is never without interest to the brotherhood; and is of itself, in our estimation at least, worth nearly the price of the paper.

We said something on this subject in our last, and should not have alluded to it here, only for the fact, that the printer was in want of copy, and we closed quite abruptly, even before we said what we intended.

In conclusion we would say to our patrons: Please send in your orders soon, and remember, FORTY-EIGHT PAGES monthly, for $1,00!

EDITORS.

NO SURRENDER.

Ever constant, ever true,
Let the word be, No surrender;
Boldly dare and greatly do!
This shall bring us bravely through;
No surrender, No surrender!

And though fortune's smiles be few,
Hope is always springing new,
Still inspiring me and you
With a magic—No surrender!

Nail the colors to the mast,
Shouting gladly, No surrender!
Troubles near are all but past—
Serve them as you did the last—
No surrender, No surrender!

Though the skies be overcast,
And upon the sleety blast
Disappointments gather fast,
Beat them off with,
No surrender, No surrender!

Constant and courageous still,
Mind, the word is, No surrender, No surrender!

Battle though it be uphill,
Stagger not at seeming ill;
No surrender, No surrender!

Hope—and thus your hope fulfill—
There's a way where there's a will,
And the way all cares to kill
Is to give them, No surrender, No surrender.

CHRISTIAN UNIVERSITY.

I am at Hannibal, in company with Bro. Dr. M. C. Hawkins, closing an interesting meeting, which Bro. Creath commenced some two weeks since. We have had 11 baptisms. During the meeting we had the pleasure of a visit from Elder D. S. Burnett, of Cincinnati. He preached several times, and it was indeed a feast to hear his clear, lucid and eloquent discourses. He is a Model Preacher, and for the cause of Christianity, he is full of zeal, tempered by knowledge. He made an effort at Canton for the Bible, Missionary and Publication Societies. It was forthwith responded to by giving him six life memberships. Also at Palmyra he made a visit, and obtained quite a number of life memberships. At this point he also met with good success.

Having investigated the plan of the Societies, and ascertained that they were designed for individual effort in behalf of the cause of Christianity, and not an effort at consolidation of the Churches, I the more readily enlisted in their advocacy. It is my judgment that we have the proper organization now, in the independence of each individual congregation, and the idea of any Institution of Learning, or Society of the Churches or brethren, acting as an authorized exponent of all the Churches, is both ridiculous and absurd. The action of 99 Churches in favor of a College, or a Bible Society, could not by their action represent or bind the hundredth. So far, therefore, as either of these Societies are concerned, they can only represent those who are members of them. Thus far, and no farther, are they binding. And the question whether we shall have them or not, depends solely upon each individual, and not upon any decision of newspapers, periodicals or Churches. Let the brethren, then, in Cincinnati, and all others who wish to co-operate with them, go ahead in the fear of the Lord, and do all the good they can. Although not a member myself, yet I regard all these societies as good, and worthy the patronage of all who have the means of

doing good. But at some future time I will have more to say on the premises.

Prof. H. H. White, of Harrodsburg, Kentucky, also made us a visit during our meeting. I was much pleased with him indeed, and from him I learned that the Kentucky brethren are making another effort to endow Bacon College. I pray God that success may crown their efforts. Kentucky is my natal land, and for her I cherish a warm feeling. Our brethren there are rich in this world's goods, and in six months they ought to raise $100,000. They can do it easily, if they will.

Yesterday we commenced raising endowment for CHRISTIAN UNIVERSITY, and now find on our books $4,000,00, raised from nine brethren. We have just commenced, and although the weather is intensely hot, yet we think we shall raise at this point some $10,000. Now if the brethren in Kentucky will take hold of Bacon College with the same zeal that we take hold of the cause of Education in the West, then Bacon will soon be endowed. The Orphan Asylum, at Midway, also, will be richly endowed. We are holding on to our meeting here, and shall hope to reap a harvest, worthy of Hannibal and vicinity, to the cause of Christian University. In my next I may mention some details.

D. P. H.

Hannibal, August 31, 1854.

CORRESPONDENCE.

Singular Inscription.

BRO. BATES—This is quite a romantic and interesting place, a beautiful town containing some 5000 inhabitants, the Main Street of which, is about two miles long, and is lined on each side with beautiful shade trees, mighty Oaks and Elms, with branches extending over some six or seven rods, looking as though they had stood since time began. Old mansions in antique style, erected before the revolution, are here and there interspersed among buildings of more modern architecture; and among the number is still standing an old Episcopal Church, in which was stored provisions for the Army of the Revolution, and which escaped the fate of many less *sacred* edifices, while the stores it contained were rolled out into the street, by the invading British Army, and consumed by fire. Here stands a monument of General Wooster, who fell near that place in defense of the liberty of his country. There is nothing however which has attracted my attention more than an inscription upon a tomb stone in one of the old Grave Yards, which, on account of the religious association connected with it, I will

transcribe. It shows what absurd opinions some good men entertain, while they understand and enforce with clearnness, truths upon the matter connected with the religion of the New Testament; and how deeply such men impress their opinions upon their admirers and disciples. A small remnant still remains in this town, of the Church raised up by that distinguished man, who cling to his peculiarities with all the tenacity imaginable, and meet regularly for religious worship, believing that God will, in his own good time, bring the religious world to see the truth of Sandemanianism. The inscription will show for itself:

"Here lies, until the Resurrection, the body of Robert Sandeman, a native of Perth, North Britain, who in the face of continual opposition from all sorts of men, long and boldly contended for the ancient faith, that the work of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God.

"To declare this blessed Truth as testified in the Holy Scriptures, he left his country, he left his friends, and after much patient suffering finished his labors at Danbury, April 2nd, 1771, aged 53 years."

If the above is a correct relation of the ancient faith, Bro. Bates, we have made a sad mistake, we must have studied the "Wrong Book"

J. M. YEARNSHAW.

Danbury, Connecticut, July 14th, 1854.

Bro. Henderson—I subscribed for the *Evangelist* when you were at Houston * * * * *. My father resided at Houston at that time, but has since moved to Newark. I wish you to continue it, and send it to the latter named place in future. The *Evangelist* has been the means of bringing my sister and myself to Christ. May it be instrumental in bringing many more to a knowledge of the Truth.

Brethren Haley and Wright held a meeting here recently, and baptized 6—four besides my sister and myself. In the last discourse, the advice given to young converts was, "Let the Bible be your counsellor, a lamp to your feet and a light to your path." The prayer made by Bro. Haley at the water, was most beautiful and affecting. May the last words never be eradicated from our memories. We would all like for them to visit us again soon. * * * * *

Yours in Christian Bonds, ANN E. FIELDS.

Newark, Missouri, July 22nd, 1854.

Bro. Bates—I got home a few days since, from the "Co-operation Meeting for Texas." It was one of much interest, being the second meeting for evangelizing in this portion of Texas. The report of our two evangelists was satisfactory, and their success more than equaled our expectations. More than 100 were immersed on confession of their faith in the Lord during the season, and about 75 were added who had previously been immersed. Ten more were buried with our Lord during the meeting, one restored and one from the Baptists united with us on the true foundation of Christian Union.

The number of brethren represented in this district was 504. We employed our former evangelists, Brethren Barret and Randolph, and also Brethren Titsworth and Matthews, to labor the present season. During the meeting we organized "The N. E. Texas Missionary Society," and invited the brethren in every congregation to form an Auxiliary, whose delegates are to compose the Missionary Society. The brethren in the district are invited to contribute as much for the spread of the gospel, as they pay into *Ceasar's Treasury.*

The cause has been much built up the past season, by which we are constrained to take courage and press forward.

The meeting was characterized by the utmost love and unanimity. There was not a negative vote given during the deliberations.

The Society will meet, as the co-operation meeting has heretofore, on the Thursday before the 3rd Lord's day in July of each year.

ALLEN CROCKER.

Pilot Grove, Texas, July 26th, 1854.

Bro. Henderson—*Dear Sir*—I have just returned from a vacation tour to Iowa. I held meetings at Dubuque and Davenport. At the former place I had four additions—at the latter eight. The Davenport congregation requested me to invite you to that place to hold a meeting. They say you are under promise, and that now is a favorable time to fulfill it. I am confident you would have an interesting meeting. I am equally confident you could obtain a handsome endowment for Christian University. Permit me to congratulate you on your recent success. Let me hear from you soon.

Your brother in Christ,

W. H. HOPSON.

Palmyra University, August 13th, 1854.

I am glad to hear of the success of Bro. Hopson. The Lord be praised for the success of His Truth. I shall, the Lord willing, visit the dear brethren and sisters in Davenport after a while. I have so often heard of that congregation, their order and piety, that I anticipate a feast of love among them, should I ever have the opportunity of visiting them.

D. P. H.

My Dear Bro. Henderson—I reached this place on Tuesday last, from Frankford. Our meeting there closed on the evening previous, with 55 additions—24 of the number were of the stronger sex, and a goodly number of these were advanced beyond middle age. In the additions were comprised some of the best citizens of Frankford and its vicinity. Many of the young were enlisted, and altogether it is regarded as the greatest triumph of the Truth ever witnessed there. Thanks be to the Lord!

A short time previous to the Frankford meeting, I was at New Hope, in Lincoln county, where we had 15 additions. Under all the circumstances, this was regarded by the brethren as a glorious result. Such seasons are

indeed refreshing, and compensate for all the labor and sacrifice we are called on to make.

During my tour to the East last winter, we had several fine meetings, and, as well as I now recollect, some 72 additions. Since my return home I have suffered from repeated attacks of chills, and have not been qualified for much active service. I have succeeded, however, in meeting all my regular appointments—I am feeble, though, and can not expect to regain my strength until cold weather comes. I have more to do than my strength will allow of. My family, too, have all been sick, with but little intermission, during the last five months. When I last heard from them they were all about. * * * * *

In response to your solicitation for a report of additions at meetings, &c., I have to say, that I never liked to see my name in print, attached to such documents. I have seldom ever reported to any paper, and when I did so report, upon a few occasions, I had to write on business matters, and merely added these reports as items of news. I have no objection to seeing an abstract of additions; but my mind has been disgusted so often with the air of vanity and egotism which such communications sometimes display, that it has given me a great distaste against engaging in making reports.

* * * * * My kindest regard to sister H. and all the brethren who know me in Canton. Write to me as often as you can, and I will try and respond. In Christian affection.

Your brother, J. J. ERRETT.

Louisiana, Mo., August 25th, 1854.

We take the liberty of publishing a part of Bro. Errett's letter, which contains so much cheering news. With this dear brother I have labored much, and I commend his sentiments to those who have an *itching* for notoriety. We have had many scribes and letter writers, who have puffed themselves into notice on the credit and labors of others. But now, I think the number is diminishing, and would suggest to Bro. Errett, and all others, who are so modest and diffident of their own abilities, that they need not fear such results as he anticipates. Let us hear from all such meetings. D. P. H.

United States Journal,

A monthly quarto of 32 pages, devoted to Science, Art, Manufactures, Agriculture, Commerce and Trade, by J. M. Emerson & Co., New York, we regard as an excellent practical work, free from those sickening, disgusting tales that disgrace too many of the so-called literary publications of the day. Terms, $1 a year. We invite those who may wish to subscribe for any of our exchanges, to call and examine specimen numbers. D. B.

CHURCH NEWS.

My Dear Bros. Bates & Henderson—I have just received the last number of the *Christian Evangelist*, and a most interesting number it is. I feel like trying to do more to promote its circulation among our brotherhood. My examination has just closed, and I have a vacation of some two months before me, during which I will try to add an hnndred or two to your list. I will endeavor too to collect and send on what is due you in this region.

I am happy to learn that you have determined to issue a weekly. We much need such a paper as you propose to publish, and all I can do to promote its interests I will. I am pleased with its name and the subjects of which it proposes to treat, as well as the place from which it proposes to hail.

I am much pleased to learn that the prospects of Christian University are so good. It *must* and *will* succeed! May the Blessed Lord, my good brethren, smile upon and bless you both, in all your laudable undertakings.

Brethren T. M. Allen, Wyatt and Cox were with us a few weeks since. We had a most interesting and happy meeting. Some 28 enlisted for Heaven. Nearly 100 have been added to our congregation within the past year. Oh! that we all had more zeal and more devotion to the cause of Christ!

May kind Heaven bless you both.

Your brother in hope of Heaven. H. B. TODD.

Camden Point, Female Academy, Platte county, Mo. July 10, 1854.

Bros. Bates & Henderson—Brother Parr, of Wayne county, and myself held a meeting, commencing on Saturday before the 4th Lord's day in this month, on White Breast, in this county, which lasted till Monday, and resulted in 9 additions—5 of the same by confession and baptism.

SAMUEL FRENCH.

Clark county, Iowa, July 27th, 1854.

Dear Bro. Bates—I have just returned home after an absence of eleven days, during which time I held two very interesting meetings. The first was at Lone Jack, in Jackson county, where I preached five days, and gained 12 confessions, and 4 united with the congregation by letter, making 16 additions. Bro. Parker was with me and aided in exhortation. The congregation was large, considering the excessive heat, and very attentive.

From that place I made my way to Hazel Hill, in Johnson county, where I preached 3 days, and gained 4 others, who confessed the Lord Jesus as their Savior, and put him on by immersion. Bro. Burnett met me here and

participated in the labors. The brethren at this point organized themselves into a Church last summer, and determined (though they were few in number) that they would build them a house in which to worship. They now have up a tolerable capacious frame building, in which we worshiped during the meeting. They deserve much credit for their efforts in this matter, and I hope the Great Head of the Church will abundantly bless them.

We are now suffering a severe drouth—six weeks have passed since we have had any rain—there must be an almost entire failure of the corn crop. How is it in Iowa and Illinois? Will some brother answer?*

May God bless all who love and fear his name.

Your brother in Christ, ALLEN WRIGHT.

Lexington, Mo., August 2, 1854.

*About the same.—D. B.

Bro. Bates—We held a Co-operation Meeting in this county, on last Saturday, to regulate preaching tours through the county. The brethren from almost all parts of the county were present, and after the arrangements were made, we continued the meeting till Monday noon, which resulted in the addition of 4 to the Church, by confession and baptism.

S. FRENCH.

Oceola, Clark county, Iowa, August 15, 1854.

Bro. Bates—Our Annual Meeting of Columbiana county, held at East Fairfield, closed August 24th. There were 37 persons confessed the Savior, and submitted themselves in obedience to his commands.

Yours in the good hope, P. A. McCOY.

Youngstown, Ohio, August 30, 1854.

OBITUARY.

Bro. JOSIAH WHEELIS is no more. He was killed by lightning on the 1st day of this month, aged 40 years. For upwards of one year he had been an Elder of the Church of Christ at Elm Grove. He was brought to submit to the claims of the Gospel through the labors of Bro. Jordan, since which time, till his death, he was a pious and devoted Christian. But his labors of love are over, and he sleeps, we trust, in peace. He leaves a large family to mourn their loss. M. S. TRULLINGER.

Drakesville, Iowa, August 5, 1854.

[COMMUNICATED.

Died on the 12th of August, 1854, after an illness of three days, of congestion of the brain, WALLACE NAPOLEON, infant son of F. B. and C. Lowry, aged 8 months and ten days.

Lee county, Iowa.

Died at the residence of G. B. Meadows, Knox county, Illinois, Aug. 20th, 1854, ANDREW J. MEADOWS, in the 20th year of his age, after a long and painful illness, which he bore with patience and resignation. He was a member of the congregation at Meridian Creek, Warren county, Illinois. He was my brother-in-law, and leaves a very large circle of relations to lament his early demise; but their loss is his eternal gain. May we all be admonished by his early departure to be always ready.

J. C. REYNOLDS.

Abingdon, Illinois.

EDITORS' TABLE.

☞ Courtesy requires us to acknowledge the receipt of many letters of condolence, from our friends, since June last. They are worthy of publication, but not wishing to occupy so much space in relation to our own afflictions, we forbear their insertion. The writers, however, have our sincere thanks for their kind, consoling words.

☞ Since the letter from Dr. Barclay, which appears in this number, was in type, we have received another of later date. The last one gives an account of his visit to Rome and other places famous in history; also, his intention to take France in his route to the United States. We expect, if he meets with no detention, that he will be at home by the time this notice circulates.

☞ We received a lengthy piece of Blank Verse some weeks since, bailing from no place, and minus the author's name. We can not say whether it would be acceptable or not, as we seldom take time to give any anonymous piece a critical examination. Were we to examine it, and find it exactly to our taste, (of which we have some doubts from the hasty glance we took of a few lines,) we could by no means consent to print it without knowing the real name of the author.

☞ We learn from the papers that Eld. Walter Scott has purchased the Baptist College, at Covington, Kentucky, for $25,000, and has already opened a Female School in it, of the first class. Some of the Kentucky brethren, it appears, who have contributed to Bacon College, propose selling that concern, and transfering the proceeds to the Covington Institution, and make it a College for males as well as females.

☞ The address of Mr. Rothwell, of which Bro. Henderson speaks, will appear next month.

☞ We have been blamed, as we learn, occasionally, for not inserting articles which never made their appearance at this office. If they were mailed they miscarried.

☞ The Fifth Anniversary of the American Bible Union will be held in the city of New York, commencing Thursday, October 5th. Many distinguished speakers will be in attendance.

☞ On page 396, we spoke of 48 pages monthly for $1—*i. e.*, $1 a year.

☞ In Texas and various other places, the brethren have adopted the plan of voluntarily taxing themselves as much for the support of the Gospel as they pay for county and State purposes. This is an equitable plan, and if it obtains generally, there will be no lack of funds to sustain evangelists.

☞ Eld. W. Scott has sent us another copy of his pamphlet, "*Union of Christians on Christian Principles.*" We have read this work with profit. It is worthy of its author. Already we have given it a favorable notice, and we would now say to those who have not obtained it, send on and get a copy. Address Elder W. Scott, Covington, Ky.

☞ Messrs. Fowlers & Wells, New York, kindly forwarded us a series of pamphlets containing about 200 pages each, titled "*Fruits and Farinacea the Proper Food for Man.*" The work contains numerous engravings illustrative of the subject under consideration, and may prove useful in opening the eyes of many who subsist chiefly on animal food. Price 25 cents.

☞ *Dye's Bank Mirror*, Cincinnati, Ohio, and New York, comes to this office regularly. We regard this as one of the most reliable works of the kind. A Coin Chart and Magnifying Glass is furnished each subscriber. Terms—monthly, $1,50; semi-monthly, $2.

☞ *The Crusader*, an anti-Jesuitical weekly paper, published in New York, has been received in exchange for some time. The *Crusader* is ably edited, and as both the editors have been Roman Priests, it may be supposed that they are capable of exposing the iniquities of the Confessional, &c., &c. Terms, $2 a year. D. B.

THE

CHRISTIAN EVANGELIST.

VOL. V. FORT MADISON, IOWA, NOVEMBER, 1854. NO. 11.

VALEDICTORY ADDRESS,

DELIVERED BY W. R. ROTHWELL,

Of Missouri University, July 4th, 1854.

Life is but a succession of events—some of minor consequence, and others of more marked importance. Some of these events, standing out in bold relief, form *eras* in our history, deeply impress the memory, and exert no small influence upon the future. Of such a nature, ladies and gentlemen, is the present occasion, to those who are now about to dissolve their long continued connection, not only with this Institution, and its gifted Faculty, but with this community, with their fellow students, and with each other.

As a class, we came here, not a few months since, but years ago, for the purpose of obtaining a finished, scientific and classical education; for the purpose of acquiring those qualifications requisite to success in the career of future usefulness, which, in the early aspirations of our boyish hearts, we had marked out for ourselves; and for the purpose of so training our faculties that we might do honor to ourselves by accomplishing good for others. Our race here, such as it is, is run. Our Collegiate course is completed. The long awaited day, in the course of revolving years, has come at last. With joyous anticipations have we looked to this day—looked forward to it as the end of our Collegiate toils—as a day when, stepping forth from the confinement of our study rooms, and the dull tedium of successive daily recitations, we shall launch our barks, well trimmed and outfitted, upon the rough current of

busy moving life, try our fortunes amidst the scenes of activity and change, and make useful the information and mental skill here so laboriously acquired.

"*Laboriously acquired?*" methinks some one asks surprised. Aye! laboriously acquired; for the life of the student is a life of intense labor. 'Tis true, I grant you, he wields not the hammer of the blacksmith, and the anvil resounds not to his sturdy blows. 'Tis true, the plow and the hoe may be none the duller for his exertions, nor the obtrusive weeds made fewer. 'Tis true, commerce may not be enlivened by his industry, for the time being; but still he labors—labors most intensely, too. His is a labor of the soul—a labor which, in its wearing effects upon the body, as well as in the profitable results to which it may ultimately lead, far surpasses the merely physical labor. Yes, the student labors. Mark his window at midnight's silent hour, glaring with a sickly light from within. While others give to sweet forgetfulness the cares of the day, in sleep, he alone must drive from him the importuning embraces of Morpheus. He is poring over a volume of seeming enigmas, surrounded by the works of science, the massive lexicons of several languages, and the classical dictionaries of antiquity. His temples are fevered, his countenance is prematurely careworn, and his eye gleams with that anxious, nervous expression, which marks the overtasked brain. He is thinking of the recitations of the morrow—he thinks of the requisitions of the unfolding future—of the day when those now in authority having passed from the stage of active life, he must take their place, and assume responsibilities, which eternity shall never fathom. The student's toil is a labor that not every one can endure. Many, fainting by the wayside, leave it off. It calls for no little energy and perseverance to complete a regular Collegiate course of study. And, hence, one known to fame has said, that the persevering, successful student, in the very fact of his perseverance and success, gives an earnest of disposition and capacity for future distinction.

We have been here, thus striving to become the inspired inmates of the great temples of Science and Literature. And while we have been so long toiling for knowledge, that has no tangible form, and, in the eyes of some, no value in contrast with the *almighty dollar*, so freely expended to obtain it, many of our young friends and former companions, turning their attention to business, have been laying up wealth, and boast, it may be, of superior success, and would have dissuaded us from a toil, in their view, so profitless. But our efforts have been to obtain that wealth, which can not be bought. Rich man, count your hoarded pelf, and boast it buys you all things. It may buy you bread, which, 'tis true, the literary man has sometimes lacked; it may buy you gaudy

clothing, silks and jewels; it may buy you the admiring gaze of the rabble, and the vain praise of fawning sycophants, who can find more to admire in a little foot, neatly booted, than in a massive brain, well stored and disciplined. The scholar, happy in the resources of his own cultivated, immortal mind, envies you not your wealth-bought honors, and your wealth-bought pleasures. His wealth is a knowledge of Man, of Nature, and of God—a knowledge, a wealth, of which the world can not rob him, and which eternity will but exhibit to better advantage.

I have said that this is a day to which we have long looked forward with joyous anticipation; but its arrival causes feelings of solemnity to commingle with those of joy. Aye, I am mistaken, indeed, if yet deeper emotions are not active now—emotions not merely solemn, but even painful—those emotions which throng the soul when about to take a step, which breaks off former happy connections, and forms an era of change in its history. This is not only to us a day of exultation and triumph, but one, also, of sadness, because of our approaching separation from scenes and friends that we hold most dear.

To-day we behold, the last time, perhaps, for years, this stately edifice, so long the place of our daily assembling. Its walls, its recitation rooms, its literary halls, wear to us the smile of old familiarity—a smile that not soon may welcome us again. And the old bell, with its pealing notes, shall summon us no more to morning prayer, and reluctant recitation. Yet, long hence, doubtless, possibly in old age, shall we hear its clear ringings in our ears, in the sportive imaginings of the mind, in moments of revery, or of pensive reminiscence.

And now, too, we go forth from under the care of our respective instructors. But we shall not go forgetful of them. One we shall remember at the head of that honorable body, inseparably associated in our memory with the discussion of morals, with the principles of social organization, with constitutional law, and the law of nations. His lessons of instruction, so entertaining at the time, will be recurred to with gratitude in the far off future, whenever events in the social or national history of our country shall bring before our minds the broad and comprehensive principles, based in eternal truth, which he has ever made it his pleasure zealously and impressively to inculcate. His interest in our welfare, his ardent love of truth, his close adherence to law and order, his strict discipline, combined with the mildest urbanity of manners, has won for him an attachment that shall not cease with our present connection. And, as one of those "precious to memory," we shall oft love to think of him who has led our long way through the labyrinth of Mathematical Science—whose very idea is, in our minds, indissolubly linked with equations, with triangles and circles, with difficult demon-

strations and analyses. And when at even's holy hour our eye shall catch the effulgence of the starry hosts, that begem the azure vault of Heaven, we shall remember him as having made us acquainted with the theory of the vast universe, and unfolded those laws which keep in orderly motion and dependence, system after system of revolving worlds, which know no limit to their extent and number, but the infinity of their great Creator.

And every phenomenon in terrestrial nature, every towering cliff or stalactitic cave, or strange fossil, will remind us of another of our instructors, to whom we are so largely indebted for a knowledge of the internal structure of the earth, and of the minute composition and nature of all surrounding substances. He, taking us by the hand, has led us into the arcana of nature, pointed out her secrets, developed her mystic forces, and made plain the apparently conflicting laws of chemical change, that keep up undisturbed order.

Other instructors, too, not of the present number, merit our gratitude to-day—the one associated more particularly with our recollections of English Literature—the other with the Natural Sciences. Other fields of usefulness called those gentlemen away; but their places here have been ably filled.

And our Professors of the Ancient Languages we can not forget. One, chiefly, we shall remember, as having been mostly associated with him in classical study. With him we have familiarly handled the wrathful thunderbolts of Jupiter, *Deorum hominumgue Pater;* sportively combed the mane of Pegasus, and with the Muses wandered o'er Olympus and Parnassus, and Helicon, and gathered roses in the beauteous vale of the Thessalian Tempe; scaled Heaven with the giants; reviewed the wondrous labors of Hercules; and even gone down amid the *manes exiles* across the Styx into the shadowy home of Pluto. When we forget the Odes, Satires, and epistles of Horace, the Odyssey of Homer, or the Œdipus Tyrannus of Sophocles, his wit, his humor, his sharp temper, and his engaging sociality may pass out of memory too, but not till then.

Yes, Gentlemen of the Faculty, we shall remember you all—remember you with sentiments of the highest esteem—with an affection almost filial. May the elevated morality, the urbanity and dignity of manners, the refined feeling, and the lively sociability which you have ever exhibited in your connection with us, enter largely into the forming characters of your pupils, now about to be graduated. Should ever distinction or exalted station crown our efforts in this life, we shall proudly refer to your instructions here as the foundation of our usefulness.

Gentlemen, we shall ever remember you with the warmest gratitude;

and we now beg leave thus publicly, and formally, to return to you our thanks—our heartfelt thanks—for your past efforts in our behalf, as well as your personal kindness. May your future lives individually be prosperous and happy, as your past have been successful, and as your present is full of promise. Aye, may your labors be successful; for on them must depend the success of this noble Institution, henceforth embalmed in our memories as our loved *Alma Mater*. Our thoughts will oft love to cluster around it, and our spirits, however far absent our bodies, will return to it, as the swallow to the home of its early nestling. And we shall often return in person, and pride in its success, and glory in its prosperity. And with the curling lip of scorn and contempt will we put to shame him, whosoever will dare to calumniate its fair fame. May its course be proudly, as it has ever been, upward and onward, shining brightest of all the Literary Temples springing up around it—shining not to the eclipsing of these lesser lights, however, but to their enlightening.

And, Fellow Students, what shall we say to you. We have been together long, and talked together much. Shall we give you advice? It would seem our prerogative, as those who have gone before us. But, no—we leave you our examples for the four years past as our most impressive advice. And, while we have not the vanity to say, follow our *examples*, yet we have confidence in you to believe that you will leave no black marks in the footsteps of your "illustrious predecessors." Pardon, gentlemen, seeming egotism—I speak, you know, on the part of others. We bid you, fellow students, an affectionate farewell. Remember us, as we shall not cease to think of you. And bear in mind that this is an age when distance is no barrier to sociability. Though rivers, mountains, seas, should come between us, yet these now sociably offer their agency to promote mutual intercourse among men. Let us converse frequently and freely, though far away.

And this community, to which we are bound by warm social ties and varied sympathies, we must leave. Columbia, the delightful village, for four years our home, must be our place of sojourning no more. Its walks, its places of public assembly, its groves, scenes of our fondest musings, where we have learned sweet lessons not to be learned in books—its people ever kind to us, we leave. But Columbia can not readily be forgotten. Forget Columbia?—forget its social joys, its friendships, its scenes of gayety and pleasure?—forget the generous host, the kind matron?—forget its fair daughters?—NEVER! What is linked to affection within shall live while the heart lives. Among the sunniest and most flower-grown spots of our former days, shall ever stand your beautiful village. Within it we have received hospitality the most marked.

Within it we have enjoyed every means and facility for the cultivation of our moral and social faculties—no small part of a proper education. Within it we leave many a friend, kind and true. From its citizens we have received affection, favor and honor; many of whom we shall remember with imperishable gratitude. Aye! I remember some of those citizens now, that early took me by the hand, favored me with advice, and exerted over my forming character and expanding feelings, a genial influence. Would to God I might to-day thus publicly return to them personally my thanks. Of them I shall think with gratitude too big for utterance, even in the hour of dissolution; and the opening wonders of eternity shall not drive their smiling shades from my dying visions.

But I should do injustice to my own, to our, feelings, did I leave the impression that all in Columbia are with us objects of affection. There are antipathies as well as attachments. There are those whom we can not esteem; but, thank Heaven, they are few; some whose warmest friendship is but calculating selfishness; some who would rather involve, ensnare the young, impulsive student in difficulties, than help him up the rugged hill of science; some who look upon this glorious Edifice, that makes their town the "Athens of Missouri," with the gaze of the basilisk—a gaze that its proud walls unharmed reflect back with bedeadening influence upon themselves. Them we can not love but in the sense of the Scripture precept. Them we shall forget, if so fortunate as to be able to erase their tortuous lines from the tablets of memory. Yet Columbia! (even the sun will have black spots upon its surface,) Columbia! with all thy faults, we shall love thee still.

But, *Fellow Members of the Senior Class*, the most sad to me of all the reflections, which this occasion springs, is, that to-day closes our long association with each other. But while the occasion causes regret, and while the heart may feel a momentary pang at parting, we have no girlish tears to shed over our seperation; since with that expectation we came together. But you will indulge me, I hope, in a few thoughts that rush up for utterance at this solemn moment. Many may look idly on a scene like this, and imagine, that to a class of graduates this were but an occasion of mere show and form. But they mark not the deep emotions and lofty aspirations that give to each heart unwonted feelings. Gentlemen, my thoughts, following those noble aspirations which warm your bosoms, rush into the future. I behold you struggling, as soon you must, with the currents of depravity and prejudice, of envy and malice, that would keep you down. Armed, gentlemen, armed as you are with truth here acquired, disciplined, as your mental faculties are, for the great fight of life, but ONE thing essential to success can you ever lack. That you possess now; but

amidst the corruption and deceitfulness of mankind, it is so liable to deterioration—I mean moral principle—unflinching adherence to the dictates of enlightened conscience. Full well you know, that moral principle is the only rudder with which you may safely steer your barks laden with your designs and hopes into the port of success. Leave it behind, and you will not have been wafted far on life's ocean, ere you are wrecked on the dread rocks of vicious indulgence, or of disregarded rights; rocks which, like coral reefs in Southern Seas, lie barely concealed beneath a sparkling surface. And by a natural association of ideas the Chistian Religion just here thrusts itself upon our attention as the only safeguard to a pure morality. Its joys far surpass all lesser pleasures—its consolations, all other comforts—its hopes, its ambitious hopes take hold on eternity and make earthly disappointment a small consideration. It needs not, however, my commendation. I know you will so regard it.

I am persuaded, fellow Classmates, that none of your number feels so little conscious of his immortality, or the noble purposes of his being, as to be content to grovel throughout a blank life, ending no higher than he began. As you have here, step by step, ascended from class to class, so may you continue through life to increase in usefulness, and grow in the esteem of your fellow men. But the pathway to excellence is not bestrewn with flowers. No, gentlemen, instead of being fanned by gentle zephyrs from spicy isles, the worthy aspirant is ever and anon saluted by rude storms of vexatious opposition; and, too often indeed does the moth of disappointment threaten its gnawings at the heart. Such trials are the ordeal through which all must pass who would attain to honor and preferment. Meet them "*rectes oculis*" and with a bold heart, and they prove but the harbingers of a bright destiny. Turn to the pages of American History—those noblemen of nature that stand out prominently there—passed they not all through such trying difficulties? 'Twas not theirs in early life to recline upon the sofa, and lounge away precious hours in the parlor, and glide softly and easily to eminence. No! the study, the desk, the tumultuous arena of public life, the wild excitement of social change and political convulsion gave them courage and skill to seize and hold the rein of influence and government. Such obstacles, instead of being shunned, are rather to be sought as the stepping stones to distinction.

Gentlemen, we will now go forth in the various avocations of life—some to the profession of Teaching—some to the Healing Art, divinest benevolence—and some, it may be, shall proclaim the words of eternal wisdom from the pulpit—and some shall nobly till the soil, man's first pursuit—and others will seek usefulness and dis-

tinction in our courts of justice and legistive halls. May success attend you severally. Much that I would say, time does not permit. In one thing, however, we shall all be agreed. However diverse in our pursuits, however widely scattered over the States, we shall all be of this Great Union, *American Citizens*. And your leaving College on the very day that celebrates your country's independence, seems suggestive. Look to your country. Never in past ages did others enjoy your privileges. The Nation's highest honors are yours, if you deserve and seek them. Clay, "the mill-boy of the slashes," never possessed your advantages; Webster and Calhoun enjoyed none superior. Yes, gentlemen, ours is now the land of millennial favor. On our country shines brightest and most unchangeably, the smiles of propitious Heaven. Had we not already heard so much, to day, of our nation's glory, I would love to speak of it now. I would love to speak of its History—every page of which is bright, gleams brilliantly with the recorded deeds of honor and philanthropy. I would love to point you to her flag honored in every land—on every sea. Not a single stain of disgrace darkens its ample folds; but the stars and stripes of freedom float out full upon the breeze refulgent with glory and unsullied by dishonor. On our national success hangs the future liberty and fate of the world. Let us all at least be jealous of our country's honors, happy in its fame, and ever found among those striving to promote its prosperity by performing unexceptionably all the duties of citizens. With a Roman's spirit live for your country. Who would—who could seek for a higher earthly title than AMERICAN CITIZENS?

And now, gentlemen, I have done. The moment—the solemn moment has come, when our hearts, knit together by long association and fraternal love, must respond with aching throbs to the word, adieu. As a class, we have clambered together up the steeps of science, and oft regaled ourselve in the spicy groves of literature; as a band of brothers, we have mutually assisted each other, and became endeared by the warmest emotions of frienship. But, as a company of the youth of our country, prepared for active life—duty calls, and we must seperate. A thousand reminicences of our connection with this Institution, of the kindness of our beloved instructors, of our fellow students, and of our own joys, labors, and difficulties together, rush upon me now. But they must all be suppressed with the one sad word—FAREWELL. Language is impotent to express my emotions at this moment. I bid you, my fellow classmates, an affectionate adieu. May we so live hereafter, as to win the esteem and favor and honor of our fellow men here, and the smiling approval of our Heavenly Father in the end.

THE SOWER—THE CONFESSIONAL, &c.

BRO. BATES—Some time in May last I wrote to the *Sower*, a weekly periodical, published in Pittsburg, Penn., by brethren Eaton & Loos. The object of said communication was to expose the Roman Confessional, and to induce some wealthy brother to offer a reward for a prize essay on the abominations of the Confessional; and I gave, as a specimen of the *obscene*, vulgar and blackguard questions which Roman Priests ask females, some five or six questions, one of which was, "Have you been guilty of adultery or fornication, and how often? I left home some time in June, and was absent two months. During my absence some person called my attention to the remarks of the *Sower* upon my piece, and said that the remarks of the editors were very disrespectful to me, and were certainly intended as an insult to me. I have been constantly engaged since that time, so that I have not found time to notice the remarks of the *Sower* until now. The *Sower* admits the truth of all my statements, or questions, which these blackguard Priests propound to females in the Confessional; but then uses the following language in regard to those questions: "We placed it in the compositor's hands unchanged, unabridged. Since the outside was worked off we have regretted that we did not 'score out' those very questionable questions. 'Tis true, they are the germ of the article, and are doubtless *questions which Roman Priests propound to virtuous females every day;* but the propriety of giving them publicity may well be questioned. On this point there will doubtless be a diversity of opinion; but we resolved, when we first sent forth the *Sower*, to prune off all such excrescences. There are morbid minds and impure imaginations that will gloat over this kind of scandal. Indeed, we question the moral tendency of even 'Hot Corn' stories. Tales of seduction, theft, robbery, assasination and murder, instead of beacons to warn the innocent, too often pollute the mind and blunt the sensibilities." And gives as an oracle, that, "Vice seen too often becomes familiar; we first endure, then pity, then embrace." From this quotation it is certain that the editors of the *Sower* are *skeptical*, if not confirmed in the faith, that it is better for these stall-fed and brazen-faced foreign Priests to continue to draw into these sinks of iniquity our American wives, mothers and daughters, and *daily* propound these *obscene*, *insulting* and blackguard questions to them, under the sanctity of religion,

than it is for me to attempt to expose them. These serpentine Priests can daily and secretly, under the garb of Christianity, use language to our American females, and perpetrate acts of lewdness, seduction, debauchery, fornication and adultery, which we, as Americans, must not, through a false modesty, ever speak of. These servants of the devil can, in open daylight, before our eyes, use language to American females, and commit acts with them, which, if an American gentleman uses or does, he is either killed in a duel, a fracas, or cowhided, or loses his standing and character in society. What becomes of a Protestant Minister, who speaks and *acts* towards females in the way and manner which the *Sower* admits that these heathenish Priests do towards our females? According to the logic of the *Sower*, these foreign, lecherous Priests *can do acts daily and secretly*, in the name of religion, which it is *unlawful* for us as Americans *to name*. Can these wolves in sheepskins ask or claim more of us Americans than is here granted to them? God forbid that such a sentiment should ever have been believed by an American editor, much less spoken, and least of all, published to the world. God forbid that a Protestant editor should ever have conceived such a sentiment, much less have given publicity to it in a weekly periodical. And last and least of all, such logic as this should never have been published to the world by a Christian, by a man who professes to plead for the Christianity of the New Testament. If any class of men that God ever made are allowed to perpetrate deeds in the sacred name of religion, daily and secretly, which it is unlawful for other men to name, what is to become of Society? The glorious dark ages of Popery will return upon us with great speed—even railroad speed. The hallowed and halcyon days of the reign of Terror, and of the guillotine, will be ours very soon. Happy and privileged class of Priests, this! Is not this all they ask of us? Could they desire more? What is it? Could the devil himself desire more for the establishment of his black monarchy? But, "there will be a diversity of opinion on this subject." Not with true hearted Americans. The diversity will be between the Americans and these privileged Priests and their friends, whether they be open friends, or in the disguise of foreign Protestant editors.

Suppose our Savior and the Apostles, and all the Reformers, such as Claude of Turin, Arnold, Waldo, Wickliffe, Huss, Jerome, Luther, Tyndale, and many others, not excepting our own illustrious and extraordinary A. Campbell, had taught that it is better to let the monsters of sin lie snugly covered up, rather than to pull the cover off of their huge, deformed and misshapened bodies, what would have been the condition our race at present? Don't expose their sins for fear that people will

first pity them, then embrace their crimes! Why not carry this logic a little further, and apply it to all civil officers and crimes, and say, when you discover that the laws of God and man have been outraged and violated by theft, robbery, counterfeiting, drunkenness, rape, burglary, murder and the whole catalogue of crimes, don't disturb the perpetrators —don't bring them to justice—don't expose them—don't uncover them, for vice is infectious, the people will hear of it, they will pity, then embrace or perpetrate these same offences! Don't punish offenders—don't speak of their crimes, for if you do they will become familiar to the people; they will pity, then embrace! Let all the Preachers turn sympathizers with these foreign Priests, and not speak of their diabolical deeds.

I will say once for all, to all this class of sympathizers, both editors and others, that do not like my essays against the Papists, that I do not write for the benefit of Papists or their sympathizers, but to guard Americans from these dens of infamy, called Nunneries, Cathedrals, Confessionals, &c. All history and the Word of God testifies, that the Papacy can not be *reformed*, whether in the garb of Puseyism, or in the coarse homespun of Catholicism. All demagogues, many editors, politicians, preachers and others are sympathizers with the Papists, and will stick as close to them as leeches. Let all true-hearted Americans remember Mount Vernon, and the graves of our American sires. Things are rapidly approaching a crisis. Every true American will have to show his hand soon. Wake up, Americans, wake up, before it is too late.

J. CREATH.

LAST REPLY TO "P. H. M."

BRO. BATES—*Dear Sir*—I observe in the last *Evangelist* a query addressed to myself, by Bro. P. H. M. It is as follows: "*What institution was that which was above the Jewish religion, and entirely distinct from it, during the Jewish dispensation?* If he will tell us what that was, and show us the Scripture that teaches it, he will confer a favor upon us."

I reply: To the best of my knowledge, these are not my words. If Bro. P. H. M. will quote my words, and file his objections, I shall be most happy to consider them. But if we have come to a perfect agreement, (a thing uncommon for controversialists,) it is time we should shake hands, and go about our business; lest, peradventure, if we

should begin to talk the matter over, to find out who has yielded, we should fall out again.

Wishing Bro. P. H. M. much success in every good and honorable undertaking, I am, fraternally, P. BUTLER.

Rushville, Jan. 20, 1854.

☞ The above was mislaid; but coming to light again, we concluded to insert it, although many months have elapsed since it was penned. D. B.

BELOVED—I rejoice in saying, that no one periodical has manifested a more hearty and decided co-operation in exterminating the vile trash of the day, which is flooding our world, and ruining millions for time and eternity, than the one conducted by yourselves—thank the Lord for it—I therefore enclose this article for publication, with the hope of continued courtesy and co-operation.

In efforts to save a world *lost*,

I am truly and sincerely yours,

D. F. NEWTON, *Ed. Golden Rule.*

LITERARY SERPENTS, OR, POPULAR WORKS OF FICTION.

Testimonials Against Light Reading—No. 1.

Mrs. Swisshelm, of the "Saturday Visitor," unhesitatingly declares that Godey, Graham, Peterson, yes, the whole *batch* of fashion plate magazines, spread as much domestic misery and devastation over the human race, as all the rumsellers of the nation, yes, instigate more murders than the tyranical, bloody Nero.

2. The "Journal and Messenger," Cincinnati, alluding to the same publications, says:

"We confess, that to us, most of the staples of these magazines and weeklies, the tales, fashion plates, &c., are considered *trash*, not only unproductive of good, but have a decided tendency to positive evil."

3. *Judson, the ever beloved Judson*, the missionary, on his last visit to America, while passing from city to city, beholding center tables loaded with fashionable weeklies, monthlies, &c., "Godey," "Graham," "Gleason," "Shakespeare," "The Columbian," the "Couriers," "Saturday Evening Posts," &c., to the exclusion of the valuable and spiritual, wept tears of anguish! his righteous soul was vexed from day to day, while witnessing these sugar coated poisons, these Satanic transformations, these serpents of serpents! the fearful ravages of this light artillery of the pit, these stepping stones to the ball room, the merry dance, the gay and fashionable resort, the nightly revel, the lewd exhibition, the theater—yes, the

house of her whose "steps take hold on hell!" See Prov., chapters 2, 3 and 4. *

4. *Mrs. Vinton*, the consecrated missionary to Burmah, testifies to the same heart rending facts, while last in this country—on witnessing, with tearful eye, the low state of Zion, the seared consciences of children and youth, their impetuous *rush* to the gay, the foolish and fashionable. Why was it? Why produced the gospel so little effect? Even the melting strains of tender, pathethetic, angelic love, the most searching, arousing appeals on death judgment and eternity, of Heaven and Hell fell powerless? What was it that seared the conscience, rendered the heart callous, harder than the nether *millstone*? Why was it that children and youth could sit from Sabbath to Sabbath, under the most solemn and affecting sermons, wholly unmoved? "At first," says she "this appeared unaccountable, but when I entered their parlors and saw their center tables my wonder ceased." Her burdened heart was overwhelmed; she burst out in the overflowings of her soul: "O ye mother! be careful what your children read!"

5. Bro. Fee, a free missionary in Kentucky, writes thus:

DEAR BRO. NEWTON—You ask my opinion in reference to the "love stories," and the light, foolish, popular reading of our magazines. I answer:

1. I believe they engender and foster a vitiated and ruinous taste. As a general rule, those who spend their youthful days in idleness and dissipation, never afterwards have a fondness for patient, industrious, hard labor of body. So those who spend their youth in reading of light, trashy stories, have no fondness for close, consecutive thinking—no fondness for the investigation of the plain principles of science, morals or religion. The taste of such persons is like that of the epicure, who has long been fed upon highly seasoned and stimulating food; he no longer relishes plain diet, such as nature and health demand.

2. I have observed that those persons who spend much of their youth in such reading, are often disappointed, unhappy persons; whether companions or not. They have so long lived in a visionary, imaginative world—a world whose landscapes, whose dwellings, whose characters, whose pursuits, were so over wrought, so transcendently beautiful and lovely, that when they came to enter upon the plain realities of practical life, they were with it, wholly disappointed, and therefore unhappy; and as such, rendered all around them unhappy.

The work of such a writer is the work of Satan in the garden of Eden. Surrounded with flowers and beauties, he makes fair promises of good; but it is only to deceive and ruin. Then let not our children eat of the forbidden fruit.

And, instead of ceasing, my brother, only cry so much the more, and raise the notes of alarm so much the higher, as you see the enemy tempting the mothers of mankind. J. G. FEE.

These are only a few among many testimonials—we could fill volumes—of a similar character. Truly this evil is legion!

With all these facts, horrid, startling facts of misery, ruin and desolation of seared consciences and debased morals, lost virtue, lost time, lost souls and ruined females—the feverish rage for novels, love ditties, romances, to the almost entire neglect of the Bible, the standard works, the solid and the pure; religious editors continue to advertise and puff these sugar

* *What* first led the now degraded, lost, miserable wretches, ruined souls, to the numerous haunts of ill fame, in all our large cities? Novel maker, novel puffer, novel seller, can you tell?

coated poisons, these literary serpents. Reader, have you a heart to weep? *Can* you weep? Drop a tear now.

O! that God would rend the Heavens, that he would come down, that these mountains of iniquity might flow down at his presence. As when the melting fire burneth, the fire that causeth the waters to boil, to make known to his adversaries, that the nations may tremble at his presence.—See Isaiah, ch. 64.

Hear the N. E. Puritan, on

Religious Novels.

One of the points of greatest exposure of the morals and immortal interests of our children and youth, is now felt to be in their *temptation to the reading of corrupting literature.* Long have the alarms been rung in the public ear, against the enemy coming in from this quarter. But it has struck us as strange, that the religious public are so careless of what we regard as one leading facility for the extension of this mischief. In the Sabbath School Library, and in the books purchased for children, we furnish them with the means of cultivating a taste for novel reading, and so prepare them greedily to devour whatever fictitious trash may fall in their way; and then waste our breath in deploring their exposure to a corrupting literature. Parents and teachers seem not to know, that the thirst for novel reading is cultivated by novel reading; or they seem not to know that reading fiction with a little sprinkling of religion, prepares the mind to love to read fiction, though it may have a sprinkling of irreligion.

There is that in the character of fictitious writings, properly called novels, whether the subject be secular or religious, which forms a taste different from historical, or didactic, or any of the other classes of writing, and this taste is as readily formed by holding the child upon religious novels in his younger years, as if he were supplied with secular novels.

By our religious machinery, the child is piously trained to seek his gratification of mind amid elements of grossest corruption. If the enemy of all good should set himself to devise a scheme to take children out of religious families, and from them to rear a supply of victims of this form of ruin, he could, with all his cunning, hardly contrive a better way to avoid giving alarm and secure the result. If it be agreed that religious novels are a source of mischief, we shall find ample work in clearing out the old leaven. Our Sabbath School Libraries, and our book stores, are full of these introductions to the "Mysteries of Paris," and even our editors will be called to use their puffing apparatus, with a little more caution.

Novel Reading—15 Reasons Agaist It.

1. *Those who write novels,* especially the popular novels of our day, are known *to be lax* in principle, and loose in life. As is the tree, so the fruit, "Do men gather grapes of thorns or figs of thistles?" "Out of the abundance of heart the mouth speaketh."

2. If any good there be in novels, there is no good which can not be obtained elsewhere.

3. Their general tendency is to evil. They often present virtue and vice in *false colors.*

4. Novel reading is a wicked waste of time; which should be employed in the acquisition of useful knowledge. Precious hours, more precious than rubies, which God has given for noble and holy purposes, are wasted in ministering to the morbid appetite of a depraved heart. Will not he who has thus squandered time,

"That stuff that life is made of,
And which when lost is never lost alone,
Because it carries souls upon its wings,"

"Mourn at the last, when his flesh and his body are consumed, and say, How have I hated instruction, and my heart despised reproof?"

5. Their *cost*, is another objection. True, very many works of fiction and romance are put at a low price—but the cost of these, during a lifetime, amounts to a large sum. Miss W. paid $70, in one year, for novels, including the fashion plate magazines, Godey, Graham, Harper, &c. And whose money was this, expended to gratify a vitiated taste? hers, or God's? "Ye are bought with a price."

Is this laying up treasure in Heaven, with God's money? or heaping in fuel to feed the flame of immortal woe? Beware novel reader, BEWARE!

6. Novel reading begets a vain, volatile, trifling, frivolous mind. Are not most habitual readers of fictitious works, excessively fond of gay and expensive clothing—external decorations, ornaments of jewelry, of "gold, pearls and costly array" which God has strictly forbidden?

The imagination becomes wild and extravagant, like a ship in a storm without compass or helm. A distorted imagination unfits human beings to live, think and act, in this common-sense, matter of fact world of ours. Hence the many disappointments, the discontents, the misery, the broken hearts, the insanity, and the suicides among novel readers.

7. "The *knowledge* stored away in the minds of novel readers, *is nothing* more than a huge, unsightly mass of *errors!* The memory having nothing to do, must wear out in its indolence."

8. "The *judgment becomes weakened*, the reasoning powers unhinged, and all the perceptive faculties destroyed or greatly vitiated. More than this, all the generous affections of the heart, and all the noble sensibilities of human nature, become blunted and seared under the blighting and withering influence of novel reading!"

9 "It also *injures the intellect*, by creating a distaste for nobler and more solid reading. Men do not like to go from the splendid palaces of kings—from the soft and lascivious saloons and drawing rooms of dukes and counts, into the common walks of life—no, they would rather luxuriate amid the splendid castles and enchanted scenes of the novel writer!"

Who ever knew a novel reader, or one who spent, daily, whole hours, in pouring over the pages of Graham, Harper, Godey, and the like sugar-coated poisons, who was an ardent lover of God's book, a diligent student of the Bible! a devout Christian, a holy, self denying follower of Jesus Christ?

10. Novel reading unfits the mind for devotion.

11. "Novel reading produces indolent sluggish habit of thought. The habitual novel reader unfits himself for intense moral application, as the history of literature abundantly shows."

12. Novel reading poisons the soul in all her faculties. "The whole head becomes sicky, the whole heart faint." the native depravity is fed and fostered, and like the sickly plant of a hot house, rapidly forced to maturity. The Bible, that "dread, wondrous book, the author God himself, the subject God and man," that book which is a transcript of the Eternal Mind—that book which has "God for its author, truth without error for its subject, and heaven for its object," that book has no charms for the novel reader! No, it deals in truth and not in fiction! and he has no soul to enjoy the beauties of truth.

13. Novel reading destroys the principles of virtue, especially of female virtue. As evidence of this, look at the late Richmond, and other tragedies.

14. "It lays the foundation of mutiny and piracy. Look at the unfortunate case of young Spencer, and others."

15. *It lays the groundwork for gambling and stealing.*

Young men that have their minds vitiated, and their moral sensibilities perverted by novels, will not endeavor to procure wealth in the ordinary way, by labor and patience; this is too slow a process to satisfy the fevered and excited mind. Fortunes must be made at once. It drives young men to the theatre, the intoxicating bowl, and to the house of ill fame! No language can portray in colors strong and dark enough, the moral evils of novel reading—it is a growing and unmixed, and an enormous moral evil.

It is one of the most potent engines the devil has ever been able to plant upon our earth, to undermine the principles of virtue, and subvert the morality of the Bible. It drives the individual from the sanctuary, closes the Bible, alienates the heart from God, and plunges the soul into temporal ruin, and eternal death! The habit grows with our growth, and if permitted to run on, will pollute the soul, even in the world to come!

I would say in conclusion, especially to the young, *turn from them, shun them, fear them*, as you would the miasmata of the deadly upas.

Oh! that I had the pen of a ready writer; I would spread out in living and burning characters, on widely extended leaves, the physical, intellectual and enormous moral evils of novel reading! Novels are sharp rocks just beneath the smooth surface of the moral sea of life, around which float, in shattered fragments, the wrecks of lost and ruined millions! And yet others will still venture in that treacherous sea!

PARENTS, in the name of God we warn you, beware what your children read. A bad book, a bad periodical, is poison!

YOUNG GENTLEMEN, YOUNG LADIES, we warn you, we entreat you, we beseech you, touch not, taste not, handle not, these literary serpents—these popular works of fiction.

EDITORS, PUBLISHERS and BOOKSELLERS, in the name of God, as you

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NOTE.—The above are a few faint glimmerings of the awful, deleterious, ruinous, soul-destroying, consequences of the morbid appetite, this ruinous mania! Whence comes it—where the stepping stones to this artificial, unnatural craving for moral poison, deeply rooted in the soul? Where was the relish first acquired—from a corrupt Eugene Sue! a filthy, licentious novel? Or from the light popular readings, the fashionable literature, the religious romances, the miscellaneous, mixed, weeklies and monthlies which flood our land? We have never classed the fashion-plate magazines, the "Harpers," "Godeys," "Petersons," the "New York Monthly," and others of similar cast, with the *rotten* literature, the vile, disgusting, polluting trash of the day. Far from it—but are they not *infinitely* more dangerous? Wherefore? Many articles in these popular works are of an elevated character, highly commendable, contain valuable precepts, good theology, strains of ardent piety, correct "portraits of living ministers,' &c.; while far the larger portion of them is made up of romance and romantic love tales, imaginary scenes, transporting the reader into the ideal world, gradually and imperceptibly vitiating the mental taste, relaxing its grasp on the pure, the holy, the infinite! The mind is thus prepared for stronger meat, larger and deeper draughts of the impure and visionary. The snare is concealed, the sweet is mingled with the bitter. Here the danger, here lies the serpent coiled. Beloved, the path is smooth and slippery. These steps also take hold on hell. Once taken, we are gone! gone!! *forever* gone!!! How is it with the intoxicating bowl? Do we most fear the brothel, the low, dirty, filthy grogshop, where bloated cheeks, greasy coats, and red noses congregate? where nightly oaths and blasphemies *ring*? Will our amiable youths enter these hell of hells? Nay, but the genteel restaurant, the popular hotel, where sit the polished decanters of cordials, the sparkling, tempting wines. Drunkard making commences in the fashionable circle of honor and polite etiquette. So with novel reading—Satan is "moveable."

Satan was the first author of novels, and his followers have been quite successful in carrying out the principles of his school. It was he who first addressed the imagination and passions of Eve in the garden of Paradise; and was it not a deceptive and unfounded tale, that "brought death into the world, and all our wo?"

value the soul immortal, on our bended knees we implore you, put up your swords, sheath your daggers.

MINISTERS of the sanctuary, will you cease to cry aloud! spare the Agags! Nay, lift up the voice like a trumpet! save the rising youth from the serpent that biteth, the adder that stingeth! Heed the word and counsel of the Lord. "It is not a vain thing for you: because it is your life." Deut. xxii: 47.

EXEGESIS.—I. COR. XII. 13.

Professor Stuart has said that, "The design of the speaker or writer of any portion of the Scriptures of Divine Truth, gathered from the general scope, will go farther in explaining any particular passage contained therein, than the philological principles of interpretation, deduced from the nature of language themselves." I shall, therefore, proceed to enquire into the design of the Apostle in this letter to the Corinthians, and will remark, in the onset, that from the face of the record, it is evident that there were some dissensions in that congregation. First, on account of the predilections of both Jews and Gentiles, each supposing themselves superior to the other. The Jews, because unto them were committed the oracles of God; and the Gentiles, because of their superior attainments in science: and, 2nd, on account of the distribution of spiritual gifts. The brother who had the gift of prophecy supposed that he was more useful, and, consequently, a *greater man* than he who spoke with tongues. The brother who spoke with tongues thought he was superior to those who had the gift of healing, &c. This spirit of self-importance was producing most disastrous results in the Churches.

To remove this spirit, and restore peace in the congregation, seems to be the leading design of the Apostle in writing this letter; and most philosophically does he proceed to accomplish the end.

In the first chapter of this letter he reminds them that they had all been baptized in the name of Christ, and that Christ was not divided; consequently there should be no division among them. In the second chapter he assures the Gentile brethren that they were indebted wholly not to philosophy, but to Divine revelation, for all they knew or enjoyed of salvation, or the things of the Spirit. Hence they should not seek to impose upon their Jewish brethren the speculative philosophy of any man or set of men, and thereby disturb the union, harmony and peace of the Church. When he reaches the 12th chapter he proceeds to

correct the abuses of Spiritual gifts, into which they had fallen, with a view to the same end. This he does by informing them that they were all indebted to the same God and the same Spirit, for all the supernatural powers which they possessed; and that they were not favored with these gifts for personal aggrandizement, but for the edification of the congregation. Thus far we see that the effort of the Apostle was to show them that while one gift might be relatively more important, personally all the members of the "one body" were upon an equality. At the 13th verse of this chapter he tells them that they had all been constituted members of the body by "the same Spirit," in the same way, and were all partakers of the one Spirit, and therefore no difference existed either in the means by which they were made members, or in their obligations and enjoyments as members of the "one body;" consequently there should be no schisms.

We have now before us the leading design of this epistle, and also the specific design of the 13th verse, which was to show the brethren that no difference had been made in introducing them into the Church of the Living God. In the next place I remark, that baptism is named as the act in which they had all entered the "one body."

I will now endeavor to ascertain whether this baptism is Holy Ghost baptism, or a baptism in water, as the element, into the name of the Father, Son and Holy Spirit.

And, 1st. If this was Holy Ghost baptism, we are presented with this singular occurrence, viz: *The Holy Spirit baptizing persons with himself!* "For by one Spirit are we all baptized," &c. Now, did the Spirit baptize with himself, or did Jesus Christ baptize with the Holy Spirit?—[See John, 1 c. 33 v.]

2nd. As there was no difference between the members in the Corinthian Church, so there could be no difference between the members of that and other congregation, consequently if we can determine how, or by what means, the members of other congregations were introduced, it will at once settle the question at issue, with reference to this passage.

In the 2nd chapter of Acts, then, it is recorded that about three thousand were added to the Church constituted there. How were they added? Answer: "They that gladly received His Word *were baptized*, and the same day there were added unto them about three thousand souls." In what baptism were they added? Answer: The same that Peter commanded in the answer he gave to the enquiry—What shall we do? Was that Holy Ghost baptism? No. Now if the answer given to this last query be correct, the question is of course settled. That this answer is correct, I verily believe, and will proceed to give some reasons why I believe it to be so.

1st. The baptism of the Holy Spirit, where ever it is certainly known, is presented as a *promise*. Baptism in water is presented as a *duty*. This baptism is a command, and not a promise: and, therefore, is not Holy Ghost baptism.

2nd. In the commission, as recorded by Matthew, (xxviii c: 19 v.) under which the Apostles were to introduce men and women into the Church, Christ commands them to *baptize*. Peter was acting under this commission at this time; it is therefore evident that the baptism commanded in this instance is the same which the Apostles were commanded to perform. Christ, and not the Apostles, was to baptize with the Holy Ghost. Therefore, this was not the baptism of the Holy Ghost.

3dly. The Apostles were to baptize in the name of the Holy Spirit. Now, if this was the baptism of the Holy Spirit, we have persons baptized in the *name* of the Holy Spirit, *in the* Holy Spirit, in order to receive the *gift* of the Spirit!!

Again: I call attention to Acts viii: 12—"But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Now, concerning the kingdom of God, the Savior says, None can enter it, except he be born of water and the Spirit; and concerning the name of Christ, we know that baptism in water as the element stands intimately connected with it; and we further know from what is written in the 14th and 15th verses of this 8th chapter of Acts, that this was not Holy Spirit baptism. Says Luke, "Now when the Apostles, which were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John: who when they came down prayed for them, that they might receive the Holy Spirit; for as yet he was fallen on none of them, only they were baptized in the name of the Lord Jesus."

Now, if the three thousand on the day of Pentecost (Acts ii:) and the Samaritans (Acts viii:) were introduced into the "one body," in a baptism which was not Holy Ghost baptism, (and this we think is clearly proven;) and if there was no difference between them and others, it follows logically that the Corinthians were also; and if Paul refers to their introduction into the kingdom or body of Christ in the passage under consideration, it is certainly a necessary conclusion, that the baptism therein mentioned is not *Holy Ghost baptism*; and as there is but one other contended for, I deem it unnecessary to pursue this part of the argument farther. I will, however, before laying down my pen, say a word in reference to the phraze—"For by one Spirit we are all baptized," &c.

The preposition, *by*, expresses the relation between the agent (Spirit) and the action (baptism) which introduced them (the Corinthians) into the "one body. That relation I conceive to be simply this: The Spirit qualified and authorized the Apostles to instruct and then baptize the people; hence, what ever the Apostle did may well be said to have been done by the Spirit. With regard to the last clause of this verse—"Have all been made to drink into one Spirit," I will make one remark. Paul in his letter to the Ephesians, iv c. says, "There is one body and one spirit." Now if all are members of one body, and that body has but one spirit, it is evident that all are made partakers of that same spirit. N.

Linn county, Iowa, Sept. 6th, 1854.

REFORMATION NEEDED AMONG CHRISTIANS.

A reformation is needed among Christians, in the following things: First, More attention ought to be paid to family devotion, to family culture, to morning and evening reading the Scriptures, prayer, praise, catechizing the members of the family, instructing them in a knowledge of the Scriptures.

Secondly, Christians should not talk, nor whisper, nor laugh in the meeting house, when they have assembled for devotion, it argues an absent mind, a want of proper respect for the place and the occasion—the meeting house was not built to talk and laugh in, but it was built to worship God in, to preach in, to pray in, and to sing the praises of God in—it is not a theatre, nor a ball-room, nor a court house, it is a house to worship God in. Think of this, will you, you professed Christians. The occasion or assembly was not appointed for people to come together to talk, and whisper, and tell over all the chit-chat of the neighborhood, all the news of the last month, like many persons do—the day, the time, the hour was appointed for preaching, for reading the Scriptures, for prayer, for singing, for devotion and meditation. How sinfully do many professors act in this respect; they act like the dog in the fable, which would not eat the hay himself, nor would he allow the ox to eat it. These persons will not worship themselves, nor will they allow others to do it, if whispering, talking and laughing will prevent them from doing so.

Thirdly, Instead of so many sermons on "getting religion," we had better have some upon good behavior in the house of God. Too many

people have what they call religion, who are ignorant of the first principles of good behavior—to have what you call religion before good behavior, is like teaching a boy mathematics and the dead languages before he can read and spell. Good behavior *first*, religion *afterwards*. We have too much religion, *such as it is*, and no good behavior. Some times the heathenish practice of talking aloud continues even after the preacher rises to read and sing. The Presbyterian and Episcopalian congregations are many of them models of order, silence and good behavior, while many Baptist, Methodist and Christian assemblies are perfect Babels, models of disorder and confusion.

Fourthly, All dogs and cats ought to be kept away from all Christian assemblies. There ought to be a dog-killer appointed to kill every dog that comes to meeting. If persons will not tie, chain, house nor kill their own dogs, there ought to be some person designated to kill every dog as soon as he is found at a place of worship. I never saw a dog nor a cat at a Presbyterian nor an Episcopalian meeting in my life. Dogs only visit the meetings of Baptists, Methodists and Christians. Christ made a scourge of chords and drove out all such things and persons, and said, "Take these things hence, my house is a house of prayer, not a house for loungers, whisperers, talkers, cats and dogs. How often is the speakor disturbed by the barking, growling and fighting of dogs in a meeting house?

Fifthly, We need a reformation in the sleeping department. There ought to be some good couches and lounges fixed in a certain part of the meeting houses, to accommodate those gentlemen who bow so politely and frequently to the preacher while he is speaking, and especially for the young gentry, who lie down on the benches while the preacher is speaking, and put their feet on the benches before them.

Sixthly, Every tobacco chewer ought to be requested either not to enter a place of worship, or else to spit his ambeer in his hand or handkerchief, or else not to chew tobacco in the place of worship.

Seventhly, All cigar smokers ought to know that no gentleman will ever smoke a cigar near a Church door or window; nor will gentlemen ever sit outside of a meeting house, at the windows and doors, and talk while a preacher is preaching. Rowdies and ruffians do these things.

Eighthly, Gentlemen never leave a place of worship after they enter it, while worship is going on, unless compelled to do so; and then move cautiously, so that all persons can see by their manner that it is reluctantly done. Only ruffians, rowdies and ill-bred boys run in and out all the time of speaking—some times in cold weather those go out whose stocking feet are worn out to warm their toes, and some times topers go

out to get a horn of liquor, or to wet their whistle before the speaker is done speaking.

Ninthly, Christians should *always, without fail*, be absent from all circuses, theatres, balls, concerts, parties, shows and every thing of this sort. It is first a waste of time to go to such places—it is a waste of money that might be given to the Gospel, to education, to the poor, &c. —it is setting a bad example to others—it injures a Christian's moral sensibilities—it infuses profane ideas into his mind—it is supporting a band of vulgar, wicked, lazy, corrupt set of men, who are able to work, who do no good to society, who leave nothing behind them but profanity and obscenity and bad example. Paul says, If a man will not work, follow some useful and honorable occupation, neither shall he eat—a Christian shall not give him a meal of victuals.—[II. Thess. iii: 10, 11.] Do you hear that, Christians? You who go with your little son to the circus, or you mothers who have a little daughter who never saw the lions and monkies. You call this seeing the works of God. If you could see these creatures in Africa or Asia, *where* God made them, and *where* he put them *as* he made them, then they would be the works of God; but in a menagerie they are no more the work of God than a ship or a steamboat. God made the materials, but he never made a steamboat nor a menagerie, nor did he ever command you to go and see a menagerie of lions.

Tenthly, Neither gentlemen nor Christians should have out their knives in time of preaching, pairing their nails, whittling sticks, cutting the benches of the Church to pieces; these and all such persons as mark Churches with charcoal, and disfigure Court Houses and other public property, ought to be presented to the grand jury and heavily fined and imprisoned, at the discretion of the Court. By such acts as these upon public property we have gained the unenviable distinction of barbarians by European tourists and travelers, after we have feasted and worshiped them.

Eleventhly, Christians should stand aloof from cattle shows, fairs and Chrystal Palaces—nor should Christian preachers become judges of stallions, bulls, bucks and jacks. There are people enough of the world to attend to worldly matters, without Christians being judges of such things. Who made Christians judges and rulers of such things? Be not conformed to this world—when the salt has lost its saltness it is to be thrown on the dung-hill and trodden under foot. Such preachers are of no force in Christianty.

Twelfthly, Christians should not play cards, dice, checkers, and other games for amusement.

AN OLD METHODIST.

CORRESPONDENCE.

Bro. Bates—Being now over 2000 miles from you, I will, by the request of my husband, address you in a few lines.

When we came here, Dec, 1853, we found Bro. S. Briggs alone, as it were. No Christian brethren ever held a meeting here until the first of March. At that time Bro. Briggs and my husband appointed a meeting, for the first, in this little valley. The people were very attentive, and requested them to continue their meetings. They did so, and the result has been truly encouraging. The news of this spread abroad; and the Disciples in the different valleys have got together. On the 2nd Lord's day in June, Bro. Smith from Willamette Valley preached, and immersed 1 lady. Bro. Briggs then gave a warm exhortation on *Christian Union*, and 13 came out and united on the Bible *alone*. On the 3rd Lord's day "the Disciples met together to break bread." Since that time, they have kept up meetings regularly, and we have learned that there are some 6 or 8 more who intend uniting with us. May the Lord be praised, "for His mercy endureth forever."

Let me not weary your patience, my brother, but let me crave an interest in the prayers of the good brethren there, that we may lead lives worthy of imitation, and that sinners, by seeing our good works, may "take knowledge of us that we have been with Jesus."

I have just finished reading the "Editor's Sanctum," visited some of the sisters, and we concluded to send you $5,00 for the *Evangelist*. We have been doing all we could for it, and think by next year we will be able to get many more subscribers for it. *We* have been taking it ever since it had an existence, until we started across the "Plains;" and now, that we are settled again, I wish to take it while we live, and will do all I can to extend its circulation. * * * * * * I have now written you quite a long letter; and if you think the news concerning our little congregation is worthy of a place in your publication, you can use it for that purpose. * * * Prove faithful, my brother; reprove, rebuke and exhort with all long suffering, knowing that you shall reap if you faint not.

Your friend and sister in the gospel. MARY PRESTON.

Douglass county, Oregon, July 17th, 1854.

Bros. Bates & Henderson—I had flattered myself with the hope of having more leisure to write than falls to my lot; but I find I need not flatter myself with *sanctuary* ease, or even *common* leisure to digest, methodize, and embellish for the accommodation of literary taste. But as our Oregon

brethren are slow "to report the progress" of the cause on the *Pacific* Shores, I will write you a few items, in whatever angle, and in precisely the phases they may occur to my mind while penning them,

I was conversing with one of our ministers—whose chances for knowing were superior to mine—a few months since, in regard to the probable number of our brethren in this Territory. According to his opinion, there are about 1000. I must say, however, this was rather *guessing*, than statistical calculation. I can say, with much assurance, that the "Christians" number not less than 800 in Oregon. All the Churches were not represented at our Annual Meeting; and besides the regularly organized congregations, there are quite a number of brethren scattered promiscuously here and there over the Territory.

We have about 20 preachers in the Territory—some of whom are men of very fair talents and Biblical attainments. Others, as might be expected, are rather deficient, but, taking all together, a pretty fair *average*.

People in Oregon are much more open to conviction—have fewer prejudices wherewith to bolt the door of their hearts against us, taking them on an average, than I have witnessed in any other country, where, in the providence of God, I have been called to labor in word and doctrine. Notwithstanding, there is a portion of our sectarian neighbors who are not "a whit behind" any in any place; and a stern and fiery opposition is unremittingly displayed by the "clergy" thereof. But, as yet, the people are cut loose from their old prejudiced associations, by their new positions in a new country, and retain a degree of independence favorable to the interests of Truth, which, unless it is embraced in the proper season, will doubtless yield more or less to the organized influences of society.

But notwithstanding the Jewish, or Judaizing zeal of some of the Pedo-clergy, there are some highminded, honorable exceptions. And I am proud to say that our Baptist friends do not make a business of persecuting us. Occasionally we say something about joining the Church on a detail of *feelings* instead of joining on the faith "once delivered to the Saints"—(Matt. xvi 18—Acts viii 36, 37, 38—the one in Matthew containing the *doctrine*, and in Acts, both doctrine and a practical illustration of it, by inspired men.) Our notice of this excites a little temporary feeling; but their preachers, with whom I have had the good fortune to form an acquaintance, are men of too much magnanimity and Christian prudence to become snarlers, railers or revilers.

From reports, several of our preachers up Willamette Valley are baptising more or less constantly. The Valley now is very populous its whole length (200 miles).

I have recently baptized 7 in this vicinity, all of whom were attached to the congregation here. I attended a meeting near Hillsborough, in the far-famed Tualatin Plains, in connection with my venerable father in the flesh—77 years old to-morrow—and Bro. Hendrix. There were 4 additions—2 by confession, 1 who had formerly been a member, and 1 Baptist lady.

Bro. Hendrix preached at the same place again yesterday a week, and, as I am informed, immersed 2 others.

I would here say to BRO. SHOCKEY, should this ever meet his eye, that there is ample scope for his ministerial labors in those beautiful plains.

My father, above alluded to, has been preaching fifty-nine years, (this is the sixtieth). He abandoned all human creeds in 1810, while in the State of Tennessee, and has been pleading *the Bible, alone* doctrine ever since; and though too blind to *read*, he still *preaches*. I note this for the eye of his numerous acquaintances in Tennessee, Kentucky and Missouri.

More anon, J. McBRIDE.

Lafayette, Oregon Territory, July 24, 1854.

Dear Bro. Bates—We have recently been greatly delighted, and much edified by a short visit from Bro. D. S. Burnet, so long and honorably identified with the interests of our cause in Ohio and Kentucky and indeed throughout the entire country, both East and West. This was Bro. Burnet's *debut* on Missouri soil, but yet so closely has his history been interwoven with that of the great Reformation, that we all felt ourselves quite well acquainted with him. As his call at St. Louis was rather accidental, his stay was necessarily very brief. He remained long enough however, to make many warm friends, among those whom he had never before seen, and deeply impress us all, with his great worth and zealous devotion as a Minister of Christ. To those acquainted with him, it is not necessary to say, that his discourses were characterized by a combination of strength and beauty, chastness and vigor, logic and rhetoric, and at the same time enriched by contributions of Classic, Historic and Biblical lore rarely ever heard. It was indeed quite refreshing, to turn aside from the dry-beaten paths of controversy, and follow him through the cooling shades, the flowery meads and fruitful bowers of Practical Christianity—to contemplate the love of God—the life and immortallity which have been brought to light, through the gospel—and the final and universal triumph of the Kingdom of Christ, over all the Kingdoms of Earth. There were 3 confessions during his stay.

Bro. B. has been laboring for nearly twelve months, in behalf of the American Christian Bible, Missionary and Publication Societies, located at Cincinnati. We were delighted to hear of the success with which he is everywhere meeting, especially in his collections for the *Publication Society*. This institution seems to be a *favorite*. It is a prevailing sentiment among our brethren, that our literature is greatly defective, both in *quantity* and *quality*; and that what little we have is held at such prices as in a great measure to prevent its general circulation. Hence, it is not strange that an enterprise which has for its object, the elevation of the standard of our denominational literature, the encouragement of authorship, and the cheapening of publications, should meet with general favor. We hope Brother Burnet's efforts may be crowned with increasing success, and that the

brethren everywhere, may take hold of this matter, and push it forward with energy. During the summer, although our progress has been somewhat retarded by the excessive heat, and the ill health of our city, we have had frequent additions by confession and baptism.

Fraternally yours, S. S. CHURCH.

St. Louis, Missouri, August 31st, 1854.

Brethren Bates & Henderson—I have been living in this city about 7 months, and during that time I have never had the pleasure of hearing one of our brethren preach. There are some 3 or 4 brethren here, but they have become lukewarm. We want some good brother to come among us and stir us up. I think some of our preaching brethren might give us a call occasionally. I know of no point in Missouri where their labors are more needed.

Yours in the faith, FRANK. W. RUFFNER.

Jefferson City, Missouri, September 7, 1854.

Messrs. Editors—*Beloved Brethren*—By request of Bro. Haley, I now seat myself for the purpose of giving you a brief sketch of our travels and success, as the evangelists for District No. 1. We were both laboring in our proper field from the first of July; but we did not get together until the 4th Lord's day in said month, at which time we held a very interesting meeting at Newark, in Knox county, which resulted in 8 additions by confession and baptism, 3 of whom had previously confessed under Brother Shoot's ministration. While there, we enjoyed the hospitality of Dr. Davis and his very amiable, Christian lady.

From thence we proceeded to Shelbyville, in Shelby county, where we preached the 5th Lord's day and Saturday before, but with no success. Bro. Miller had just closed a protracted meeting in that place with several additions. The 1st Lord's day in August, and Friday and Saturday before, we held a meeting at Antioch, in Randolph county. We had large congregations, and good attention, but no accessions.

The 5th Lord's day in July, and the 1st in August we had to contend with the political excitement that was agitating the public mind. Great interest was manifested by the respective parties to secure the election of their favorite candidates. I would greatly prefer to be a candidate for Heaven, with all its unfading honors and unwithering joys, and secure my election there, than to be indisputably elected to the highest office of honor and trust in the gift of the Free, Intelligent, American People. From Randolph we proceeded to Bloomington, where we continued a meeting 4 or 5 days. We had 14 additions in all in this county. There were seven or eight by baptism, one restored and the the rest by commendation.

From there we went to Keytesville in Chariton county, where we delivered three discourses, but had no additions. We left the town, and went to Nebo School House, some 5 or 6 miles distant—preached 4 discourses

and had 1 confession—a gentleman, who got on his horse and rode with us on our way to Brunswick, as far as the Chariton River, in which we buried him with his Lord in baptism. On the 4th Sunday in August, we held a protracted meeting in Carrollton, Carroll county, which resulted in 17 additions, 16 by confession and baptism, and one by commendation.

In our travels, we have been sowing the seed of the Kingdom, "determined to make known nothing, save Jesus Christ and him crucified:" and we have found a few who were willing to make a noble and generous response to the calls of Heaven's King.

We desire an interest in your prayers, pray for our success—that "utterance" may be given us, that we may fearlessly publish "the unsearchable riches of Christ."

Fraternally yours,

THOS. P. HALEY. } Evangelists.
JAS. N. WRIGHT. }

Lexington, Missouri, Sept. 8th, 1854.

My Dear Brother—Permit me for the benefit of the friends of *pure versions* of the Sacred Scriptures, to report briefly the result of my recent labors of two months in Iowa, as Agent of the American Bible Union.

I traveled the whole length of the Valley of the Des Moines River as high as Fort Desmoines, was everywhere well received, and my lectures were attended by Christians of all denominations, and often the crowd was so great that many were obliged to stand outside of the house for want of room within. In all instances the most profound attention was paid by all to every idea advanced to the close of the longest lecture even. Great assistance was cheerfully rendered by brethren in the ministry, and by many who are not preachers of the gospel. I shall always remember with the warmest gratitude of heart, the names of Pickard, Knight, McKinney, Nash, Scholte, Chatterton, Elliot, and many others of warm hearts filled with "*brotherly kindness.*"

The *heat* and *dust* were very oppressive, but the God of the Bible granted me good health and success in my labors to the close. My heart was often cheered at the water side in seeing believers buried with Christ in baptism (*immersion,*) and in commemorating the death of our Lord at his table. I heard but few sermons, but they were excellent and delivered in the spirit of love and of a sound mind.

I was so happy as to receive, while in your young but growing State, in pledges to Life Directorships and Life Memberships, $2050, and on these pledges and collections after lectures, and in private donations, in cash $423. I am fully pursuaded, had I spent another month in Iowa, the result of the third would have equaled either of the two while there. I find the cause of Revision is embraced by most of those who understand the principle upon which the Bible Union is founded, and the immense labor it is employing in procuring a *thorough* and *faithful* version of the English Bible, and of all nations of the earth.

I start in a few days for Wisconsin to spend a few months in that new State. How I shall succeed, I can not tell, or how the people of that State stand on the subject of Revision, I know not. May the good Lord prepare the way before me and open the hearts of his people to receive the truth in love.

In the name of the Board of the American Bible Union I return most hearty thanks to the good people of Iowa for their kindness to its Agent, and their liberal support of the great and holy cause in which they are engaged.

Yours truly in the cause of faithful Revision of the Scriptures,

JOSEPH ELLIOT, Agent American Bible Union.

Monmouth, Illinois, September 16, 1854.

Bro. Henderson—I wish to stir up your pure mind by way of remembrance to your promise—made when in Mexico—that you would visit us and hold a protracted meeting, when our house of worship was finished. It is now done; and the brethren want you to come as soon as possible, for reasons that I will give.

On Saturday before the 4th Lord's day in August, our meeting began in the forenoon—Introductory by Bro. Douglass. Bro. Allen then commenced and held on till Tuesday night. Wednesday morning he left for home, with 15 additions to the Church—8 by confession and 7 by commendation. Bro. Wm. Douglass preached on Wednesday morning. Bro. Hopson then commenced and continued till next Monday night. Bro Davis was present several days, preaching and exhorting. Bro. Bush was also present part of the time. The principal labor was performed by Bros. Allen and Hopson. We had, up to the time Bro. Hopson left, 79 additions—15 the last night—some from the Baptists and some from the Methodists. I continued the meeting Tuesday and Wednesday for the purpose of baptizing the converts, and had 4 more the last two days, making in all 83. And now Bro. Henderson, if you or some other able hand would come soon, it would be said that "These men who have turned the world upside down, have come hither also."

Times are as flattering here now, as during any time of the meeting. Bro. Newton Hockady lives in Mexico, and says "come"—so say all the brethren.

As ever yours, JACOB COONS.

Audrian county, Mo., Sept. 1854.

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of Heaven is at hand; for this is he that was spoken of by the prophet Esaias, saying, The voice of the one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.—*New Testament.*

CHEER UP.

Never go gloomily, man with a mind;
Hope is a better companion than fear;
Providence, ever benignant and kind,
Gives with a smile what you take with a tear;
All will be right,
Look to the light,
Morning is ever the daughter of night,
All that was black will be all that is bright;
Cheerily, cheerily, then CHEER UP!

Many a foe is a friend in disguise,
Many a sorrow a blessing most true,
Helping the heart to be happy and wise,
With love ever precious and joys ever new;
Stand in the van;
Strike like a man;
This is the bravest and cleverest plan,
Trusting in God while you do what you can;
Cheerily, cheerily, then CHEER UP! J. C.

MINUTES.

According to previous notice, the Burbois Co-operation met at Buck Lick, Franklin county, Missouri, on the 1st of September, 1854, and organized by appointing Bro. Wm. L. Fenex, Chairman, and Bro. E. F. Judson, Secretary. Six Churches were represented, and the following preaching brethren were present—W. L. Fenex, E. Ferrell, Chas. Drennon, M. Childers and E. F. Judson. Bro. Drennon was employed as evangelist for the ensuing year. The proceedings of the State Co-operation were read by Bro. Fenex, and approved by this Co-operation. It was suggested that each Church at the next Co-operation recommend some destitute young man to be educated at the expense of the Co-operation, for the ministry.

The Secretary was directed to forward the proceedings to the *Christian Evangelist* for publication. The meeting held three days and closed with 2 additions, and on the Tuesday following Bro. Fenex and myself held a meeting with the Liberty Church in Osage county, at which time we had 9 additions, chiefly from the world.

Yours in the true faith, E. F. JUDSON, Secretary.

Lane's Prairie, September 11th, 1854.

FORMER, PRESENT AND FUTURE SIZE OF THE EVANGELIST.

Volumes 1 and 2 of the *Evangelist* was, as many of our readers will recollect, an octavo of 32 double column pages. We hired our printing then in different offices, and the composition monthly averaged 62,000 *ems*, exclusive of the cover. It was usually set in *long primer*—the size type mostly used for such works. At present, the numbers average over 8,000 *ems* more, and were we to use no *small pica*, would average still more. We have a superabundance of long primer, and as the cost of composition on a page of small pica is about the same as that of long primer, we should not have incurred the expense of buying small pica, had it not been at the special request, and for the benefit of many readers, whose eye-sight was impaired by age or disease. For their accommodation, we use some small pica each month. But, then, we average at least three pages monthly of *brevier*—for Editors' Table, Poetry, Resolutions of Meetings and Obituaries—which more than makes up for what the small pica (used) falls short of long primer measure. Besides, the difference in the quantity of paper monthly—for the same number of copies—is 1-4 more, and the press-work is 50 per cent more—*i. e.*, we have three forms now for the body of the work, whereas, when we printed only 32 pages we had but two.

Our object in making the foregoing statements is, not only to show that the *Evangelist* now contains more matter than it did when we printed 32 pages monthly, but also to let our readers know the additional expense we incurred. The present form of the *Evangelist* not only *looks* better than it did in double columns, but *is* actually much better for binding, and contains more matter than *we* could crowd in a double column octavo of 32 pages. If any person doubts this, let some printer *who knows his business*, and will act impartially, measure and report. Besides, with the commencement of our next volume we shall add 8 pages more, *without raising the price.*

As before said, we make these statements that the public may know, and we stake our reputation for truth and veracity on their correctness. We know a little about work, and measuring the contents of a pamphlet on this side of the water, and we say emphatically, that *we* can not crowd as much in 32 double column octavo pages, in *long primer* type, as the *Evangelist* contains at present.

In the above we have said nothing about the cover. That is the same as when we printed 32 pages. D. B.

PROGRESSIVENESS.

"Let not thy left hand know what thy right hand doeth," is an ancient injunction in regard to the manner of giving alms, and the same principle, we suppose, was intended to apply to the bestowment of favors of any kind, upon our fellow men. But the reader will remember that it was a g-r-e-a-t w-h-i-l-e ago when this was promulgated to the sons of men—at a time when *runners* (footmen,) and *riders on camels* and *dromedaries* were the speediest agents in use to convey important dispatches from place to place—and all other matters equally as far behind the improvements of this age, as are runners, &c., behind our Steam Boat, Rail Road and Telegraphic facilities. Nor had they any Printing Presses, as now, to "impress" thoughts on paper, to be scattered by the aforesaid facilities.

We might enumerate a thousand other useful inventions as common now as "household words," entirely unknown in the day the above injunction was given.

Seeing, then, that the Arts, Sciences, Agriculture and Commerce have progressed to so great an extent, would it be reasonable to suppose that no improvements should be made in our dealings one with another? and that we should now be governed, in all our acts, by an old musty code of ethics promulgated over 1800 years ago? Nay, men have become too smart for that—too smart to let their praiseworthy acts be hidden from view—too smart to let their honors "bloom unseen." To do that, it would have no "effect" on the public. It would not benefit them the least bit *in the world*. Whereas, by trumpeting forth their disinterested, generous acts, they not only stand a chance to receive much praise of men, but it may be the means of bringing some *dimes* into their pockets. A case in point.

It is *said* and *printed* too, that a signal service was rendered us some months since, (the particular time and place we have not been able to ascertain,) and had it not been *told* and *printed*, how should we have ever known the obligations we were under to our almoner? (We hope and trust, however, that this particular favor will not be repeated, or the weight of the obligation resting upon us will be greater than we can bear, to say nothing of our utter inability to discharge it.)

The foregoing *may* be taken for irony; and we confess it does bear some resemblance to it. And although we seldom indulge in that strain

when writing on grave subjects, yet it sometimes has a better "effect" than plain, didactic style. We shall conclude, however, in the last named style.

Reader, we are as much in favor of progression, *of the right kind*, as any other person; but too *old-fashioned* in our notions to think, for a moment, that progression in regard to the subject introduced in the commencement of this article is commendable. And whenever you hear a man trumpeting forth to the world some great service—(tho' an *actual* one—one of *doubtful* character is still worse)—he has rendered another, mark my words: His motives, to say the best we can of them, are PURELY SELFISH. D. B.

AN ADDRESS TO THE BAPTISTS.—No. 2.

BRETHREN—If you preach repentance before faith, because our Savior and Paul did so to the Jews two or three times, ought you not, for the same reason, to preach faith before repentance, when you have some fifty instances in which Jesus preached faith to the same people before repentance? for the reason that fifty examples or commands are mightier and more obligatory than three. If you still maintain that you must preach repentance before faith, you are bound to believe that Jesus preached two doctrines upon this subject—repentance before faith once or twice, and then faith before repentance some fifty times. You can take either horn of the dilemma. I hope you will attend to this reasoning, or else abandon preaching repentance before faith, as you taught me to do. I might apply Paul's reasoning, in the tenth of Romans, to this subject, and ask, How can we repent for sinning against a being in whom we do not believe? Impossible! Even if commanded to be done, it is impossible to do it, according to Paul's logic in said chapter.

Again—In the commission given by our Savior to the Twelve Apostles to propagate Christianity through the world, Matthew says—He told them to go and teach the nations the Gospel, and of course to believe it—and when taught to believe it, they were believers of the Gospel. In harmony with Matthew, Mark says—He told them to preach the Gospel to all mankind, and he that believed the Gospel which they preached, and was immersed, he should be saved.—[Mark xvi. 15, 16.]

Now the commission which he gave to Luke and John must harmonize with the Gospel which he gave to Matthew and Mark, unless he gave one

Gospel to Matthew and Mark, and another to Luke and John. If then he gave one Gospel, and not two nor four, to all the Apostles that one Gospel which the Apostles preached calls for faith before repentance. If Christ and the Apostles both preached faith before repentance, then they both preached the same Gospel. But if Christ preached repentance without faith, or before faith, then he preached one Gospel and commanded the Apostles to preach a different Gospel from the one preached by him in person. If this logic be good, then in every sermon preached by the Apostles in the Book of Acts, and during their life-time, both in their recorded and unrecorded discourses, they preached faith before repentance, unless they disobeyed Jesus Christ, or unless, like the moderns, they had a Gospel to suit times, places and sects—a whim or a dogma for every appetite. I do not know the number of recorded discourses in the Book of the Acts, but put them down at one hundred—then we have one hundred recorded discourses in which the Apostles preached faith before repentance, unless they disobeyed Jesus Christ. One hundred added to fifty makes one hundred and fifty recorded sermons, in which faith was preached before repentance, against two or three preached to Jews (who professed to have faith); and yet our Baptist brethren choose to obey and follow two commands or examples instead of 150. But should we add the *unrecorded* discourses of Christ and the Apostles, during the first century, or their life-time, to this 150, throughout the Roman Empire, then how many examples should we have against two or three sermons to believing Jews, by Christ and Paul.—[Acts xx: 21.] Did Paul preach the same Gospel that the other Apostles preached? If he did, then he preached faith before repentance. If he preached a different Gospel from the other Apostles, then they preached two Gospels—Paul preached one, and the other Apostles another. I hope our Baptist brethren will either preach the Gospel that the Apostles did, one item of which is faith before repentance, or else try their hand at the logic in these essays, and cease to charge us with having a system to serve, and cease to charge us with coming over to them or to their system, and cease to charge us with being the mere dupes or blind followers of A. Campbell. Reason and justice requires that they should do one of these two things. We have endured your reproaches in this section of the country long enough—now stand up like Christians and prove your system of repentance before faith, or else abandon it like Christians. We love and respect our Baptist brethren on many accounts—we therefore speak freely to them, and endeavor to point out their errors to them. The Revision part of the Baptists are *now receiving* the same good measure pressed down, shaken and running over from the anti-Revision Baptists,

which all of them together gave us some twenty-five years ago. We received much better measure *then* from all of you combined together against us, and far fewer and smaller offenses than the Revision party are *now* receiving from the anti-Revision party—and for much greater offenses than we committed. The contest *then* was between the Bible and the traditions and creeds of the sects, or their oral or mouth Gospel. *Then* our collection of the translations of distinguished Pedobaptists was burnt, and not simply opposed. *Then* it was maintained and taught by the Baptists that the Holy Spirit operated upon the infidel sinner's heart "*before faith*," in order to produce faith, without the Word of God, without knowledge, or any thing else—and I was called an apostate from the Baptist faith for denying this, by the *Baptist Chronicle*, published by Uriel Chambers, Georgetown, Ky. We were then taught that we were under the law of Moses—and I, in my experience, underwent a law-work, or in the more expressive language of old Father John Taylor, who published a severe book against us, I had my throat cut by the law, that I might have it sowed up by the Gospel. The main point in the conflict of those days was between the Bible, the written Word of God, and the traditions or unwritten Word of God. The old *outposts* of our enemies have all been taken by us from them; they have abandoned them to us, and covered their retreat or defeat by proclaiming that we have come over to them. How has it happened that our young Baptist doctors who have been born long since the first issue of the *Christian Baptist*, in July 4, 1823, now know more than their hoary-headed doctors knew in a life-time, such as the venerable W. Jones, of London; Semple and Broadus, of Virginia; Clopton, Brantley, Taylor, Noel, Vardeman, and many others? Have these young doctors, who have all given up the outposts for which their predecessors fought so valiently, received a greater degree of illumination in 30 years time than their predecessors did in 300 years time? or have they been illuminated by our writings and preaching, and then in return for the illumination slandered us from Dan to Beersheba, with denying the Holy Spirit, the Divinity of Christ, a change of heart, a Savior of water, baptismal regeneration, experience, &c., &c. Stand still, brethren—don't become restive—we have a little more for you yet. Be patient and take it.

J. CREATH.

The true motives of our actions, like the real pipes of an organ, are usually concealed. But the gilded and the hollow pretext, is pompously placed in the front of the show.

AN EDITOR'S TALK TO HIS PATRONS.

The editor of the *Christian Register*, (Baptist paper,) Zanesville Ohio, discourses to his patrons as follows:

"To our Subscribers. We have four classes of subscribers: The first class make remittances promptly, in *Ohio money*, pay postage and send us some items of local news, and a new subscriber—all at the same time—these are placed on the List of Honor. The second send us foreign notes under discount, and some times forget to pay postage, but they never overlook to mention the irregularity of the mails. The third never pay at all, but expect their papers to *come regularly;* and the fourth tell the Post Master to notify us to discontinue their papers, when they *know themselves in debt to this office.* The names of the fourth class are inserted in the Black Book, with the following words, '*Cowardly* and dishonest—glad he owes us no larger sum.' When an obituary arrives, our youngest apprentice—whose *official* name we dare not write—examines the Black Book, to learn the *true* character of the deceased, and if the name is there, he begins to *think* in his own way, and is fully prepared to write an Epitaph for the departed.

"It furnishes wonderful amusement to some of our visitors to look over our 'List of Worthies,' and, especially, to read the Epitaphs on the 'Black Book.' We are sorry to say that the names of three or four women may be found among the outcasts, for whom no 'mass' will ever be said in this office."

We, too, have *some times* met with rather bad treatment where we had a right to expect better things, but never bad enough to compel us to resort to such measures as the above. Out of the thousands of patrons which we have, it could hardly be expected but what we should, occasionally, meet with a *hard case.* But, taking them altogether, we doubt much whether we could better ourselves to exchange them for others. We have many who are perfect *models*, worthy the imitation of all paper patrons.

D. B.

COSTLY MUSIC.

"Music hath charms," but we confess that we should rather dispense with it altogether, than to have it at the following rates, as we have no faith in its efficacy, as in the case of Dr. B.'s Church, helping one on to Heaven. Pride, we fear, was the motive, and the only motive, that

prompted this Church to such an extravagance. As to those foreigners, we believe it to be absolutely *sinful* to squander so much money for—*almost nothing*, while thousands of deserving poor in New York are starving for the want of *bread*. D. B.

Professor Pond, of Cincinnati, has gone to Brooklyn, New York, to act as organist in Henry Ward Beecher's Church. He is to get a salary of $1,200 a year just for Sunday services, and through the week days he will doubtless make much more.

The price paid to Grisi and Mario, two foreign singers just arrived at New York, for five months' singing, is $85,000, and all their expenses, which, of course, will not be light.—*Ex. paper.*

CHURCH NEWS.

Bro. Bates—Our beloved brethren Wright and Haley (evangelists laboring in District No. 2,) have just closed a meeting in this place of four days' continuance. The brethren were much edified, and there were 12 noble additions to the congregation—one of the same from the Cumberland Presbyterians. They preached yesterday 8 miles from this place, on their way to Keetsville—had a large audience and 2 additions, one of them an elderly man, who exclaimed, as he came forward: "I *do* believe that Jesus is the Christ, and I wish to obey him." I have no doubt much good seed was sown* in genial soil. The brethren are much pleased with these evangelists. W. S. FOX.

Bloomington, Missouri, August 18, 1854.

*You will need a *Reaper*, then, ere long.—D. B.

Bro. Bates—We have been in a scattered condition here—occasionally visited by some traveling brother. On the 1st and 2nd of July, Brother Solomon McKinney and Levi Wright held a meeting with us, and organized a congregation of 31 members—4 by immersion. On the 30th of the same month 13 more were added—11 of the same by immersion. Bro. McKinney was the laborer. We now meet every 1st day for worship. There is a prospect here for much good to be done. Traveling brethren who will favor us with a call, will find a *home* among us while they remain.

H. B. A.

Hales Prairie, Iowa, August 18, 1854.

Bro. Bates—The cause of our Master is prospering in Northern Iowa. There have been 14 additions to the Church at Eads' Grove since last spring

—1 of the same from the Baptist. Elder John Martindale preaches three-fourths of his time for the brethren at Eads' Grove. He is a good speaker, a man of considerable influence, and should be kept in the field all the time.

THOMAS COBB

Delaware county, Iowa, August 24, 1854.

[Bro. Cobb—Please have your Postmaster be more particular in sending off letters. The one from which the above is an extract, after traveling over the State, as it appears, without proper direction, for more than a month, found its way to Iowa City, and was then forwarded to this place.

D. B.]

Bro. Bates—I immersed 3 persons in Lucas county, and 5 in Wayne this month.

M. PARR.

Bethleham, Iowa, August 26, 1854.

Bros. Bates & Henderson—Bro. Payne held a meeting recently at Ridgely—a small village in this county. The prospect was any thing but but encouraging, as the brethren have no house of worship there. The Methodist Church "South" refused to let Bro. P. have the use of *their* house, but the noble hearted brethren of the Methodist Church "North," tendered him *theirs*. The meeting continued three days. During the time 16 made the good confession, and have been baptized. The meeting closed with a good prospect for more.

Yours &c.,

J. M. MOORE.

Platte county, Missouri, August 27, 1854.

Bro. Bates—I have recently visited two points within the bounds of the Church at at Red-Rock. Our labors were blessed with the immersion of 7 persons. Besides these, there have been added to that Church—since I last reported—4 by baptism and 3 from the Baptists. And I may add, the prospects are good for more additions to the same congregation soon.

A CHATTERTON.

Oskaloosa, Iowa, August, 1854.

Bro. Bates—I returned home last Monday from Crooked Creek, Washington county. We had a good meeting and 5 additions—2 by baptism and 3 by commendation. Bros. Watts and Creswell were with me. In May I baptized 2 others at that place. I have been preaching at Pleasant Grove, Desmoines county, this summer. Bro. Swallow was with me at my last appointment. The result was 4 additions—3 by baptism and 1 restored.

The Church at Mt. Pleasant is gradually moving on. It is growing in grace and the knowledge of the truth. May the blessing of the Lord attend you and your labors.

JAMES GRANT.

Mt. Pleasant, Iowa, August 30, 1854.

Bro. Bates—Two weeks ago Bro. Dodge and myself commenced a meeting with the Smith Creek congregation, Henderson co. Result, 3 additions

by baptism. The prospects were still good, but we had to adjourn to meet our appointment for Lancaster, in this county, where we labored four days under very unfavorable circumstances—weather extremely hot and many people sick—notwithstanding we obtained 5 additions. We go to Smith's Creek again soon.

A. DAVIDSON.

Monmouth, Illinois, September 1, 1854.

Bro. Bates—We held a meeting near this, including the fourth Lord's day in August, at which we had 3 additions.

M. P. KING.

Toulon, Illinois, September 9, 1854.

Bros. Bates & Henderson—I have been preaching constantly for the last four weeks, in the counties of Franklin and Anderson, in connection with Brethren Thonrberry, McMillen, Whittington and Yowel. Up to Tuesday last, we had about 100 additions—78 by confession and immersion—9 from the Baptists—1 from the Methodist—4 reclaimed and some 10 or 12 by commendation. To the Lord be all the glory—pray for me.

Fraternally, J. W. WALLER.

Stamping Ground, Scott county, Kentucky, Sept. 14, 1854.

Bro. Bates—We have recently had an excellent meeting at this place. Some 35 were added to the Church, most of them young persons, and *some* of them young men of much promise. A large majority of them had been students in Abingdon Academy.

At Herman, 7 miles East of this place, we organized a Church last fall with 21 members. Since that time 13 others have been added. Bless the Lord. Yours &c.,

J. E. GASTON.

Abingdon, Illinois, September 18, 1854.

Bro. Bates—Bro. Dodge and myself commenced a meeting with the brethren at Smith's Creek, Henderson county, on the 3rd inst., and closed on the 18th. Bro. Dodge assisted four days. I then continued the meeting the balance of the time and had 28 additions—23 by immersion, 3 from the Baptists and 2 reclaimed. The bretheren there were greatly encouraged.

A. DAVIDSON.

Monmouth, Illinois, September 22, 1854.

A protracted meeting was commenced at Lost Creek, near this, place, on Friday last by brethren Ross and Bacon. The audiences have been large and some considerable interest manifested, but as Bro. Bacon was called off to Illinois, to visit a sick parent, and Bro. Ross was professionally engaged a part of the time, the meeting has not progressed so well as it might, could they have attended constantly. It is still in progress, with 9 additions to this time.

D. B.

Fort Madison, Iowa, October 4, 1854.

EDITORS' TABLE.

☞ Those who have ordered the present volume of the *Evangelist* sent to their friends, without instructions to continue or discontinue at the end of the year, should notify us immediately, if they wish it discontinued. We have some times discontinued such when the time paid for expired, and afterwards ascertained that it was contrary to the wishes of those ordering them. If no notice to the contrary is received before the commencement of our next volume, we shall continue all such, and charge those ordering them.

☞ Those making remittances will please send *current* Bank-bills. The country is flooded with counterfeit and uncurrent bills, and where we are forced to return them, it not only causes us considerable trouble, but annoys those to whom they are returned.

☞ We hoped to have responded to many queries on hand this month, but having some sick ones to attend to, and much *drudge* work to perform, were prevented. We will *try* and clear the "docket" next month.

☞ We have had some discontinuances this fall, but, with three or four exceptions, they were all honorable enough to pay up *in full*, and pre-pay postage on their letters. This is (the paying up, &c.,) as it should be; and so far from thinking hard of those who discontinued—where they paid up—they have our sincere thanks for their patronage. To those who order discontinuances *without paying* arrearages, we say emphatically, *We will not heed such requests*, where we ascertain that the persons are good for the subscription. We may as well add, that we have had many accessions in the mean time; and if accessions and discontinuances continue on in the same ratio, our list will not become small in a hurry.

☞ We must request a favor of our agents, and we don't wish their services for nothing. We are willing to pay them for the trouble. The favor is this: Try and see all of our patrons within the bounds of your respective post offices, and get them to continue, if possible. If any refuse to do so, please let us know; but should such be in arrears call their attention to the preceding paragraph. Many persons overlook the fact, that where one or two of the first numbers are sent out, it spoils the volume and is a loss of $1—in each case—to us. By enquiry at your post offices, the names of patrons may be ascertained.

☞ It may be as well to say, that the *pages* of our next volume (48 in number) will be the size of the *Millennial Harbinger*. It will require some more paper, than at present, to put up 48 pages in that form, but it will be a much more suitable size for binding.

☞ We discover that some editors, as well as other persons, often mistake our monthly reports of additions to the Church. For information on that score, they only look to the "Church News," whereas, if they would examine the "Correspondence," they would often find *hundreds* reported therein.

☞ What do our Baptist editors mean when they say, "*Baptism* by *immersion*?" Do they recognize, as valid, any other "mode" than immersion? We know they do not, and think strange that they should use such language. A correspondent of the *Western Recorder*, (Elder J. L. Waller's paper,) in speaking of a meeting at Hardin's Creek, Washington county, Ky., says: "Twenty-seven of these followed their Savior in the ordinance of baptism by immersion!" How will this language comport with the new version?

☞ Most persons conclude that, where an editor admits any thing into his paper—without comment at the time—that he endorses the views of the writer. This conclusion is

quite rational, but not correct in all cases. Editors often dissent from the views of correspondents, and may not, at the time, express their dissent, but leave the question open for investigation and discussion by others—*i. e.*, where no evil can result from delay. If the views are erroneous, and no other person examines them, then the *editor* should point them out. This is often better than for an editor to comment on them at the time of their insertion, from the fact, that it stimulates readers to investigate the subject.

☞ We acknowledge the receipt of a copy of Elder B. F. Hall's new Hymn Book—"Christian Songs." It is, certainly, an excellent work, containing some 570 songs, and about 100 pieces of choice music, printed on good paper and well bound. The work can be had at the American Christian Publication Society's Rooms, Cincinnati, Ohio, but of the price we are ignorant.

☞ We have received four numbers of the *North-Western Christian Magazine*, a new monthly of 32 double column octavo pages, J. Boggs, editor and proprietor, Cincinnati, Ohio. Terms, $1 a year in advance. The work is gotten up in good style, and both the editor and contributors seem to possess fair writing talents. Those who have not seen it, and desire to do so, are invited to call at our office. By the way, Bro. Boggs pays us quite a compliment, so far as the "mechanical execution" of the *Evangelist* is concerned, and has the candor to admit that it (the Evan.) "is larger than most of our dollar monthlies."

D. B.

OBITUARY.

Bro. Bates—You have doubtless heard of the severe affliction that has fallen upon the citizens of Brighton, by the recent visitation of the cholera. Of those who fell, I am requested to forward for publication in the *Evangelist*, the following obituaries:

Died, in Mount Pleasant, on the morning of the 5th of July, 1854, SAMUEL M., son of our beloved Brother John Garrett, of Brighton, in his 22d year. The deceased was a young man of promise, and bid fair to live many long years. With a party of his young friends, he went, on the morning of the 4th, to attend a celebration at Mount Pleasant, was attacked the same day with cholera, and ere the light of another day, was no more.

In Brighton, on the 13th of July, PHEBE GARRETT, wife of John Garrett, aged 50 years.

In Brighton, on the 9th of July, JANE P. GOODRELL, wife of S. Goodrell, Esq., and daughter of Elder William Israel, aged 37 years.

In the death of the last two the Church at Brighton has sustained a severe loss. They were worthy members, and, I may say, ornaments to the Church. A. C—n.

Oskalocsa, Iowa, August 30, 1854.

[On account of many acquaintances of the deceased ones, in Ohio, will the *Harbinger* please copy.]

Died, on the 23rd of June, 1854, Sister MILLY J. SELBY. She was a good wife, a good Christian and a good mother.

At his residence, one mile South of this place, on the 8th inst, Brother ISHMAEL DAIZEY, in the 68th year of his age. The deceased was a member of the Christian Church. He was buried by the Masonic order. There were supposed to be 1000 persons at his interment. THOMAS KILLAM.

Lima, Illinois, Sept. 27, 1854.

Brethren Bates & Henderson—It becomes my painful duty, by the request of a bereaved sister, to record the death of Brother AARON RICHARDSON. He died at his residence in Bloomington, Illinois, on the 10th ult., of flux, at the age of 46. I had the pleasure of knowing him personally for several years. We were members of the same congregation at Columbus, Ill., during the whole term of our acquaintance—I am, therefore, prepared to say, that in Bro. Richardson were combined all the qualities of a good man. His family, the Church, and his fellow citizens, will all feel that their loss is great. I would like to speak of him particularly in all the relations of life, but in saying *he was a good man*, I have said enough. He is gone to his rest in Heaven. May we all strive to follow him. T. J. MATLOCK.

September, 1854.

THE

CHRISTIAN EVANGELIST.

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POWER OF CHRISTIAN BISHOPS.

In a former essay, I attempted to ascertain the true relation of the primitive congregations to the Apostles and Elders, so far as the transaction of business is concerned. From five precedents it was shown, that the Church was always consulted by the Apostles and Primitive Bishops; that in every instance the congregation acted in connection with its officers; and that the exclusion of unworthy members was, at Corinth, effected by the will of a majority of the members of the Church. From all of which it was concluded, that every case of discipline, involving the reputation and character of a disciple, ought to be brought before the whole congregation, in the specification of the accusation, in the testimony by which such accusation is supported, and in the personal defense of the accused, thus fairly enlightening the Church, by which to secure rational and conscientious action on the part of its members, as a matter of individual duty.

Secondly, it was found that the fundamental principles of Christian Truth forbid the exercise of arbitrary power by any member or officer of the Kingdom of Heaven on earth. And that the claim of some modern Bishops to decide matters of discipline, without consulting the Church, and to make their decisions and Church acts, simply by reporting to the congregation, is opposed to the primitive form of ecclesiastical government as noted by the most credible historians. In the conclusion of our former essay, an objection was anticipated, and stated, to which I now beg leave to invite the candid attention of the reader.

It is said that the Bishops *rule* the Church, and that if the congregation is the final and Scriptural tribunal, that the authority of the eldership to rule, is destroyed. And here is supposed to be an opposition between the views presented and the Scripture.

I believe that this whole objection is founded on a transfer of political ideas to the term Ruler, as applied to the Teachers of the Christian religion. The relations which obtain in the Kingdom of Christ are represented by those which obtain in political and civil society. Yet we must be very careful not to make those relations identical; else the religion and Church of Christ will be so secularized as to lose their distinctive character. Now when we read of rulers of the Church, or of those who have the rule over us, and watch for our souls as those who must give account to God, we must not hastily apply to the term rulers, the exact ideas of the political import of that term. We will suppose that this is done. The question then arises, of all the forms of political authority that have existed from the Christian Era to the present century, which particular one shall be chosen and applied to the Magistracy of the Church? Shall it be derived from Pagan Rome? from Modern Europe, or from the American Republic? In reason, Ancient Rome would have the preference, being the form of government under which Christ and the Apostles lived, and the Christian religion grew up to a permanent existence. But who would be willing to mould the form of Church government after Pagan Rome? The very conception is impious; and in entertaining it, the mind reverts to the Papacy which did the very thing to a great extent; and to those years of crime and wretchedness that succeeded, in dreary succession, to an alliance so unnatural and absurd. The State religions of Europe might be evoked, to show how little better would be the attempt to take from any of the constitutions of the old world, a model for the Church.

But the limited number of officers in the Christian Church, would, of necessity, make the choice between the views I have presented in my former essay, and absolutism. We can not make a republic of the Church. It must govern itself through its teachers and members acting conjointly as a society of equals, or else its teachers must be absolute in authority. Now Christ has condemned the arbitrary sway of the ancient governments of the Gentile world, and has solemnly prohibited that form of power from being exercised in his Kingdom. "Ye know" said he "That the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you," Matt. chapt. xx. Here is an explicit denunciation of arbitrary power. Such authority can not be exercised in the Church without a palpable violation of a fundamental

principle of the gospel. If in the interpretation of the Scriptures, the essential and primary principles of Christ's teaching are to be disregarded, then there is an end both to argument and the Supreme Authority of Revelation. I hold that the general teaching of Christ is never to be lost sight of in the interpretation of the writings of the Apostles; but on the other hand, it is by the primary general principles developed in the oral discourses of Jesus, that we are to expound much of the contents of the epistolary books of the New Testament.

Here, then, in the passage quoted from the xx chapter of Matthew, a principle is settled by Christ, which forever bars the Bishops of the Christian Church from exercising arbitrary power. It also clearly forbids the application of political ideas of ruling to the transaction of the simple affairs of a religious society founded on the essential equality of all its members as the Church certainly is.

Again: I am commanded not to call any earthly being my Master. Now if I am bound to reject the principle of absolutely subjecting my mind to the teaching of any man, may it not be safely affirmed that I am bound to reject the same principle in the administration of the affairs of the Church? That the Bishop is as much a teacher as he is a ruler no one can deny. If then by virtue of his office he is absolute in power to decide all matters of discipline, is he not absolute to the same extent in the power to decide for the congregation what is Truth? The very argument by which he gains supremacy in the one action will give him supremacy in the other. And what is the result? Why that the Bishop is the vicegerent of Christ, absolutely swaying two rods—*one of discipline and the other of orthodoxy*. If this is not the very essence of Popery, I know not what is; and so it turns out, that every plea to separate the congregation from the Bishops in the government of the Church, is a plea for the very life-blood of Catholicism, as established in the authority of His holiness—the Pope!!

Having seen that we are not warranted in applying political ideas of authority to the rulers of the Church, let us now attempt to ascertain from the Scriptures, themselves, what sort of authority is identified with the office of Christian Bishop.

This object is attained at once by examining the qualifications necessary to that office. Turn then to the letter of Paul to Timothy. I find the following qualifications laid down as a positive requirement to the office. Blamelessness of behavior; the husband of one wife; vigilant, sober, of good behavior; given to hospitality, aptness to teach; not given to wine, [*a tetotaler*,] no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous; a correct ruler of his

own house, not a young convert, and possessing a good reputation in the world. 1 Tim. iii chapter.

Now on these qualifications I remark: A finer portrait of an excellent Teacher of the Christian religion can not be drawn. And I think, no one of good sense, would ever receive any other impression from this Scripture, than that the Bishop was a Teacher of a Christian Church, if he brought to the passage an unoccupied mind. His general virtues, composing a venerable and amiable character, joined to intellectual ability to impart truth to other minds, would, in the very nature of things, impart to him such moral influence as would enlighten and purify others, and make them obedient in heart and life to the principles of Christian Truth. In Paul's address to the Elders of the Church at Ephesus, he charges them to "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Acts, xx: 28. Here the simple relation of Teacher is stated, and explicitly maintained throughout the passage. Those Elders had the oversight of the Church, and were responsible for its intelligence in Christianity. Therefore they were to feed it—that is teach it the Truth, so as to enable it to avoid wolves, or false teachers, through their own clear understanding of the gospel.

But, says one, those Elders were "overseers"—which indicates that they had the right to command the congregation with authority. Now this is another instance of identifying secular with religious relations. It is true, their position to the congregation is indicated by the word overseer; but to suppose these Elders held a relation identical with an overseer of a Southern estate, of a hundred slaves, is a monstrous error, to say the least of it. This is a conclusion as far from the truth as to suppose that these Elders were compelled to furnish physical subsistence to the whole Church, because they are commanded to *feed* the Church of God. The object of their overseership was to feed, teach, instruct, the Church, not to drive it as a gang of bondmen. Their right is to impart the principles and precepts of Christian truth, to form the religious mind of the congregation under their superintendence, and to perfect it in the knowledge and virtues of God's science of purity and happiness. In this relation there is not the least shadow of arbitrary power.

In like manner the expression of Paul, in describing the character of a Bishop, that he must be one that rules his own house well, having his children in subjection with all gravity, is seized upon as conveying the right to rule arbitrarily in the Church. It is asked, Does not a father have the right to command his children, to punish them, to extort obedience? Well, suppose he has this right, does it follow that a Bishop

has the same identical right? Then if the Church will not obey him, he ought to provide a rod and give them a genteel basting, literally or physically. This would be a sad example indeed. But what is really meant by this allusion to the parental relation? Now I affirm that the fundamental conception of the parental relation is not that of arbitrary, absolute authority. The idea of parental authority is that which respects the intellect, the reason and the conscience of the child, and which commands obedience by reason and love, not by threats and austere power. The stern, absolute father, who with frowns and dictations marches among his children like a king, never can rule his house well. The father who instead of unfolding truth in the reason and moral feelings of his child, by means of instruction, makes arbitrary commands, backed by physical punishment, the only standard of authority, is unworthy the relation he sustains to his family, and never can succeed in establishing order, and harmony, and reverence for himself among his children. The judicious father, who really deserves that sacred name, rules by reason and love; he informs the minds of his children; unfolds in them the sense of duty, that most kindling of all thoughts; teaches them to act from a principle within their own breasts, and not from some frowning authority, exterior, with which they can, from the very nature of their being, have no rational sympathy. And the more of the spirit of love and gentleness is possessed by a father, the more he is intelligent in the great matters of religious truth, the less need will he have for threats, for rebuke, for the rod. His very presence is like the inspiration of some better power; and in the affable and affectionate demeanor, and the noble countenance of a noble soul, in the voice of earnest instruction, the child reads lessons and obtains inclinations to dutiful behavior, which he could never gather from a glaring eye of rage, nor from the pains of physical stripes. Our parents are our first teachers. It is this great fact which led the Apostle to identify with the Bishop's office the qualification of teaching well in the family, and by this means of subjecting his children to dutiful obedience. He does not mean that, like a father, a Bishop may inflict corporeal punishment on his brethren; that he may simply issue commands, without ever giving a reason for them, and treat the members of the Church as dependents and inferiors. The man who by instruction has subjected his family to the rule of right doing, gives indisputable evidence that as a religious teacher he will prove efficient in enthroning holy truth in the minds and hearts of the brotherhood. And this is all that is meant by reference to the ability of the Bishop "to rule his own house well, having his children in subjection with all gravity." The grand idea of the Apostle in giving the qualifications of a Bishop, is to develop the character of

a great and powerful Teacher of the Christian Religion; who by his unreserved consecration to Christ, to truth, to virtue, and a heart-felt utterance of truth in the spirit of eternal love, should be able to penetrate the minds of his hearers, to form in them right conceptions, a right spirit, a clear perception of duty, which would control their lives, and perfect them in the knowledge and accomplishments of the glorious gospel. The power of the Bishop is, therefore, the power and majesty of eternal Truth, unfolded in the understandings and enthroned in the hearts of the congregation, and not a power of arbitrary authority. He sways the Sceptre of a richly cultivated mind, of a lofty virtue, of the Spirit of Love and active benevolence; of an unassuming piety, rich with all the glorious imagery of Prophets and Apostles; he instructs the ignorant, admonishes the indifferent, strengthens and confirms the weak and wavering, infuses into the faint hearted a new courage, inspires the despairing with new hope, and comforts the sorrowful and unfortunate by sympathizing with their sorrows and injuries, and bidding them look upward to Heaven, in whose tranquil bosom the weary shall soon find rest. Around the bed of the sick and dying Christian, where pain and broken hearts blend in one deeply moving scene, is the appropriate place of a Christian Bishop. There let him diffuse the triuphant faith amid the agony of mortal strife, by holding up in additional clearness the testimony of Jesus, or bringing in brighter vividness the exceeding great and precious promises of the gospel. And then when the strife of death is over, let him take on his noble heart the cares and burdens of the weeping widow and lonely orphans. To them let him become a ministering spirit, diffusing Truth and faith, hope and virtue; and thus quickening their minds to endure without fainting, and to walk as seeing the God who is invisible. What a glorious position is that of an excellent Bishop? The grandeur of Thrones and Sceptres, and of those who occupy them, seems, to me, to dwindle into absolute meanness, when compared to the simple sovereignty of moral and religious Truth. The grandeur and power of a well regulated mind, of happily balanced moral sentiments, acting in harmony with the reason, who can estimate? In the eloquence with which it pleads the cause of Truth, in the tenderness which it imparts to its moral impressions, in the Angelic fervor with which it attaches itself to the suffering and oppressed, the indignant flash of its hearty disapprobation of injustice and fraud; and in its clear conceptions of duty, and the undeviating fidelity with which it keeps to the line of right doing, I see a glory brighter than earthly or Heavenly magnificence. The power of one such spirit is beyond computation. Its power is as much above physical or arbitrary sway, as Jesus Christ is greater than Socrates and Plato.

To form one mind aright, to unfold in it the solemn claims and sanctions of Truth, to open upon it the light of duty, thereby making it a law unto itself, to link it to God and immortality through the imperishable bonds of faith and love, and a growing virtue, is to attain more true glory than ever was conceived by Alexander or Napoleon, along their blood-stained way. It is to participate with the true glory of God, who leads all who can repose confidence in Him, to the richest knowledge, and connects them with empires of unbroken moral harmony, through the moral excellence of the gospel of his Son. And those who sway others through the exercise of intellectual and moral gifts, are the true nobility of the earth. They are united with Christ in power, dignity and happiness. They share in his divine grandeur and imperishable greatness. They wield his spirit. They are co-workers with him in the affairs of Providence and Redemption. Their power is invisible except in its effects, but in these the Universe rejoices. Their power is silent, unostentatious, but in this consists its glory. It is like the subtle law of gravitation, which though unseen, unfelt, preserves the whole Universe in order and beauty.

It is strange that our minds can not pierce through the coverings of physical things, and lay hold on the power of truth as the noblest attribute of rational and moral natures. It is wonderful that nothing but material forms can move us. Arbitrary power is something that strikes the senses, that carries with it the badge of outward greatness, of visible elevation; and hence in every age the possession of this sort of sovereignty has been thought a prize worth all others. Thrones and Sceptres are its symbols, but moral desolation is its legitimate fruit. To reign, to give laws, to subject the will of the masses to a single master, this has been thought to be greatness and glory; and the history of ages is but the recorded efforts of ambition to seize the prize. But what are the results of this absolute power? Go among the serfs of Russia, and the downtrodden of the Continent of Europe, and behold in the degraded minds of rational beings—the results of absolute power. Go through the immense populations of Roman Catholic States, and witness the ignorance, the superstition, the crimes, and the idolatry of men to a bloated priesthood, and you will see the results of arbitrary power in the Church; the effect of making the Bishop absolute and supreme.

And why is this? I answer, there is a natural connection between absolute power and moral degradation. A man is an ultimate being—a perfect intellectual and moral system of himself. He is an end, not a means. And he can attain his full development, only by the exercise of the free powers God has given him. By his nature, on account of

his mental arrangement, he can not sympathize with any thing foreign and arbitrary. The truth that enlightens him, however it may be presented, must, to do him good, be unfolded in the living action of his own soul. He must actually perceive it for himself—and feel in his own conscience its claims and obligations. The highest and best of all good, religion, must arise from the depths of his own mind. The mere assertion or dictates of another he may revere through fear, but ere they can benefit him they must become realities by being made convictions of his reason and conscience. The name of God contains everything that is grand and glorious. But how is that name made a means of moral or spiritual regeneration to a man. Is it by imagining an outward throne, occupied by an Almighty Being, clothed with material grandeur, and guarded by swords of lightning and bolts of thunder? No, no. An antiquated Theology, attested through many years the powerlessness of such a representation. It is by perceiving the love and truth, the mercy and justice of God, by comprehending the mind of Christ in its Celestial purity and moral grandeur that, the name of God becomes the most quickening of all instruments in subduing and reconstructing human thought and feeling. When a human being lays hold of God by perception of his attributes and moral perfections, when through the unfoldings of his own spirit, he gains a view of Him who is the Father of all spirits, and through spiritual sympathy *understands* that the worlds were framed by the Word of God, he has in himself the brightest of all lights and the surest means of all improvement. Then it is that God is no longer a foreign, unapproachable Being, but an object of sympathy, of communion and fellowship; and in adoring Him he feels attracted and assimulated to the very greatness and goodness which it is so delightful to worship.

The same is true of all obligations of duty. They must be unfolded in like manner in the interior spirit of man, and must arise warm and fresh from his own moral impressions, or they are of no worth. The moment, therefore, you bring arbitrary power to bear on a man, the moment commands are issued for which he sees not the reason and moral necessity, and by an appeal to his fears or hopes he is made to obey, he is robbed of self-direction, of his reason and conscience; and no language can describe the degradation both moral and intellectual, that is brought upon him. Under arbitrary authority, moral beings are degraded into tools, instruments with which others subserve their own purposes, mere beasts of burden who live for others not for themselves. They can not exercise their own minds, for this implies the absence of arbitrary power. The moment the Papist begins to think for himself—to read the Scriptures and to subject himself to the

light within, he is ready to cast off the yoke of Popery. The devotees of every form of false religion on earth, are held in bondage by the sway of arbitrary power. What is the object of a Creed? It is to prevent the masses from breaking over the party lines; and to hold them in subjection to their leaders. Hence the sin of receiving a new thought more or less than is contained in the Creed, is heresy; and the artificial terrors of this word are made to restrain mental action, to him in thought and investigation; and to keep the human mind in bondage to arbitrary authority. And who are they, who presume to regulate the faith of men? Uninspired mortals, whose only security against error in themselves lies in the very principle which they refuse to others; and whose power over the minds of those whom they rule, arbitrarily, is a rank usurpation before Heaven and earth.

Thus throughout all the ramifications of religious society, as it is at present organized, the principle of arbitrary authority produces the worst evils that afflict the people of God. Men have yet to be taught the duty and importance of casting off foreign sway; and of acknowledging no authority but that of Christ—of revealed truth. They have yet to perceive that when they give up their intellects and consciences to a human being, to be dictated to as he pleases, that they become Idolaters, bestowing upon a creature the honor and obedience which are alone due to God.

The object of Teaching of Christian Bishops is to qualify the Church to do its duty as individuals and as a society. It is his duty to teach the Church how to act, not to act for it. This is a truth which shines by its own light. It needs no proof, being self-evident. But when Bishops assume to themselves the prerogative to transact and decide all matters of Church business themselves, they undertake in addition to their own duties, to discharge those of a whole community. The folly and absurdity of such an undertaking must be manifest to every rightly informed mind. And vain must be the attempt, on the part of any, even of the most gifted, to discharge the social duties of a whole community. Growth is the fundamental idea of the Church. By steady, progressive degrees of improvement, its members are to grow up to full grown men and women in the knowledge and virtues of Christianity. But how is this grand object to be attained, unless the members are duly exercised in acting out the lessons of their religion in all the social matters that arise out of their relations to each other and the Lord? If their duties as a society are done for them by another, how shall they increase? You might as well undertake to perform for others their physical as their moral acts. In point of fact, neither can be done for others. When attempted it is a mockery.

I believe I have now said all that I desired on this subject. The position which our opinions give the Eldership is one of power and strength, far above all arbitrary sway or Kingly grandeur. In point of honor and dignity, there is nothing on earth with which to compare it. If I desired to degrade the Bishops, I would seek to soil them by the mantle of arbitrary authority. Nothing on earth can so soon work intellectual and moral ruin, as this sort of power.

In speaking on this subject, and illustrating the principle of arbitrary power in the Church, as I understand it, while I have expressed myself strongly, I have done it in the utmost calmness, and in the spirit of love. I claim the right to utter my sentiments and opinions fully. I cheerfully give to others the same right—indeed I would advocate this right as a most precious gift of God, which he has bestowed on all his rational creatures. If I shall succeed in calling the attention of abler minds to this principle of Church government, if I shall awaken attention in the brotherhood to the interests of the Church in this paricular, I shall have gained my end. To God, in whose fear I have written, I commend my labors. May the truth stand at any and all hazards.

J. W. COX.

The Summer is Past.

Another summer has past, and a hard and hot one it has been. Fires, failures, diseases and death have brought losses and mourning to hundreds of thousands; and the calamity of short crops make the poor man look anxiously to the coming winter. In our city, men who ranked as millionaires when the summer opened, have seen their riches suddenly take wings and fly away; and some, by dishonest effects to retain or increase their reputed wealth, have wrecked their honor and sunk to rise no more.

Many of our citizens who began the season in the fulness of health and and beauty, have perished with the early flowers, and thousands who went abroad decked in the gay colors of joy and hope, are now robed in the sombre attire of grief and mourning. Autumn has come to many a heart even in the spring time of life; and the earth has become to thousands of its pilgrims literally "The Valley of the Shadow of Death." They who have passed through this trying season unscathed by sickness and misfortune, whom the Death Angel has not even brushed with his wing, should make their lives an hymn of thanksgiving to the infinite God who had dealt with them so gently and so graciously. Instead of looking on the dark side of the future, they should look up in grateful confidence to the Reaper whose sickle has left them to flourish a little longer in the field of time, while thousands as full of health and promise as they, have been cut down and withered in an hour.—*New York Mirror.*

THE PRAYER MY MOTHER TAUGHT ME.

More than fifty years ago my Godly and sainted mother, who now sleeps in Jesus Christ our Lord, till the resurrection morn, taught me to repeat the following prayer every night, before I closed my eyes:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

A PART OF MY RELIGIOUS EXPERIENCE.

For the last 37 years I have traveled from Maryland to Texas, and preached in 16 States, and have slept in a great variety of situations in that length of time; and when I have laid myself down, and have endeavored to compose my thoughts for sleep, these lines have generally recurred to my mind before balmy sleep has come to restore the rest nature had devoured. At night, when the candle is blown out, and all is still and quiet, then do I look back upon, and search all the day past by, measuring and running over all I have said and done. I hide nothing from myself—I overlook and pass by nothing. I say to myself, Thou hast said and done so and so—that is wrong—you must do so no more. Again I say to myself, What good have you done to-day? what evil have you healed? what evil have you resisted? what passion have you modulated? what lesson have you learned? and, oh! what a sweet sleep follows, after this recognition of one's self, when one is conscious of his impartiality and seriousness in the review and censure of his own conduct. I then repeat the above prayer,

"Now I lay me down to sleep," &c.

I was taught to keep the Lord's day holy. I had either to read a chapter in the New Testament to my mother, or to memorize so many verses, or one of Dr. Watt's hymns, to repeat to her at night, to keep me out of mischief. My mother kept a Sunday School in her own house in the country, before the present Sunday Schools were heard of by me. When I would evade the course marked out for me by my mother, and spend the Lord's day in playing marbles, in fishing, and in other juvenile exercises, when night approached, my conscience would lash and tear me unmercifully. I felt miserable and condemned. I was afraid to go to sleep for fear I would wake up in torment, like the rich man, calling for water to cool my tongue. I remember a dream I had on one occasion, which horrified and almost frightened me out of my reason. I dream-

ed the day of final retribution had come; we were all assembled in breathless silence before the Judge of all men, who stood before us in all his majesty and glory; and he had a snow-white ball in his hands, which he delivered to all which were to pass into the gate of Heaven. Those who did not receive this token of his approbation sunk to everlasting perdition. I had a sister, older than myself, with whom I had been to school for two or three years. We were devotedly attached to each other. Our hearts were knit together in love. I thought the Judge gave her a token of his approbation, and bid her pass into Heaven, and refused me one. I awoke horrified and screaming. I had sensations beyond the power of language to express, or the imagination to conceive. When I thought of my separation from my sister forever, and of my eternal doom, I am sure I could not feel worse if I had to experience the awful reality. From that day forward I set about making my peace with God in good earnest, and never did I cease till I found a hope in the mercy of God, as we were wont to speak in those days. The idea of an eternal separation from a sister whom I loved as my own soul, and of having my doom eternally and irretrievably fixed, threw me into agonies and *inexpressible* despair and horror. And although nearly fifty years have passed since I had that dream, yet the impressions are vivid upon my memory. My beloved sister has long since passed into the invisible world, but I still linger behind her in a world of sin and trial. I have reason to believe she died a Christian, and if I should be so fortunate as to reach that happy land, I hope to meet her there, and so my dream will not be realized by me.

J. CREATH.

Conversational Powers.

Fluency in conversation must not be ascribed as a test of talent. Men of genius and wisdom have often been found deficient in its graces. Adam Smith ever retained, in company, the embarrassed manners of a student. Neither Buffon nor Rosseau carried their eloquence into society. The silence of the poet Chaucer was held more desirable than his speech. The conversation of Goldsmith did not evince that grace and tenderness that characterize his compositions. Thomas was diffident, and often uninteresting. Dante was taciturn, and all the brilliancy of Dante was in his pen. Descartes seemed formed for solitude. Cowley was a quaint observer; his conversation was slow and dull, and his humor reserved. Hogarth and Smith were absent minded; and the studious Thomas Parker said that he was fit for no communion save with the dead. Our own Hamilton, Franklin, and a host of others, were deficient in that fluency which often fascinates a promiscuous circle.—*Exchange.*

FRANKLIN COLLEGE.

Among the various Institutions of Learning which have grown up under the conduct and patronage of our brethren, perhaps none is more deserving, and at the same time, less generally known, at least in the great North West, than that whose name stands at the head of this article. *Franklin College* is most beautifully and conveniently situated in Davidson county, Tennessee, within five miles of Nashville, one of the most elegant and enlightened cities in all the South. It was organized about ten years ago, by its present able and accomplished President, TOLBERT FANNING, to whose enlarged philanthropy it owes its existence, and who has ever since faithfully stood at the helm, and guided it through a career of gratifying and encouraging prosperity. It has been a maxim of settled policy, adopted, and with unusual consistency adhered to by PRESIDENT FANNING and his coadjutors, that Literary Institutions ought not to expect success, except upon the ground of the solid advantages they afford for the acquisition of knowledge. They have consequently depended more for their commendation to public favor, upon their students and *Alumni*, than upon flaming advertisements and flattering news-paper notices. As a result of this policy, so singular in this age of humbugs, Franklin College, as intimated above, is not very extensively known in the North Western States; but in the South where it *is* known, and where it has been *thoroughly tried*, it is highly appreciated and liberally patronized. The success which has hitherto attended this Institution, not only in making scholars, but in imparting to its students a sound and healthy moral tone, and thoroughly equipping them for the practical realities of life, not only places it upon a permanent basis, but affords to parents, guardians and young men seeking an education, the most satisfactory guaranties that Franklin College will do for them, all that can be done by any school of learning in the West or South.

To secure that good government, order and discipline, for which this College has become so justly celebrated, it has been necessary to adopt, and practice a system of mild and kind, yet rigid and stringent rules. No student can matriculate, who does not furnish satisfactory evidence of gentlemanly deportment and good moral character; and any insubordination, intemperate and unbecoming conduct is soon brought promptly to the notice of the Faculty. But for the protection of the reputation of the student, an interest, by the way, not always sufficiently cared for, he is permitted to appeal from the decision of the Faculty to the judgment of the Board of Trustees.

Not the least commendable feature of these College regulations is, that those who are preparing themselves for the Ministry, if they are unable to

pay, are taught without charge; and *any* young man of good moral character, who is destitute of available means, may obtain not only his *tuition*, but his *board* and all other benefits of the Institution, by securing payment to the Faculty, at any time within *six years* after the date of entrance. This regulation, so far as known to me, adopted by no other unendowed College in the West, is a most valuable one, and deserves the attention of young men of limited means who may be desirous of acquiring an education. Such opportunities rarely present themselves, and it is very desirable that this feature in the management of Franklin College, should be extensively known. There are many ambitious and aspiring youths, who are anxious to obtain an education, but are unable to pay College expenses, and at the same time, are unwilling to become *beneficiaries*. To such, *President Fanning* and his colleagues extend a helping hand, and offer a most admirable arrangement. A credit of *six years* upon the cost of an education, is a rare advantage which many will be glad to embrace.

The last Annual Catalogue shows that one hundred and twenty students matriculated during the Session of 1853 and '4. Of this number, between sixty and seventy were from the States of Alabama, Georgia, Kentucky, Louisiana, Mississippi, Texas and N. York; the remainder from Tennessee. The degree of A. B. was conferred on six young gentlemen at the close of the Session. In every respect, Franklin College seems to be in a prosperous, flourishing and healthy condition. Retiring, modest, noiseless and unpretending as it ever has been, we confess we feel *proud* of it, not only as one of the great agents in the education of American mind, but as a valuable auxiliary of the cause of Truth. *President Fanning* is not only characterized by sound learning, comprehensive attainments and extensive researches, but is withal an eminently practical, industrious, energetic and persevering man. Gifted with a most excellent judgment, a clear insight into human character, quick discrimination, admirable self-possession and unusual dignity of character combined with courage, firmness and resolution, tempered with great benevolence of heart, and a keen sense of honor and justice, he is, in a very high degree, qualified for the exalted position he has so long filled with honor to himself and usefulness to others.

To those who may be selecting an Institution of learning to which to send their sons, we can with great confidence commend Franklin College, assured that as many facilities for attaining an education will be fonnd there, as at any School in the West. C.

And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them, saith, With men *it is* impossible, but not with God; for with God all things are possible. —*New Testament.*

DREAMS.

We are often asked what we think of dreams, in traveling through the different sections of the country. King Solomon said they came through the multitude of business. There is often as much superstition in *disregarding* dreams altogether, as in *attending* to them too much. Some are prophetic, such as Pharaohs and Nebuchadnezzars, in the Book of Daniel. Most dreams are idle. They have been divided into six kinds. 1. Those which spring from the perplexities of the mind, through the business of the day, as King Solomon said. 2. Those which spring from a diseased state of the body, occasioning startings, terrors, &c. 3. Those which spring from an impure state of the heart, respecting those acts of pleasure, riot or excess which form the business of a profligate life. 4. Those which proceed from a diseased *mind*, occupied with schemes of pride, ambition, grandeur, &c. These, as forming the characteristic conduct of life, are repeatedly reacted in the deep watches of the night, and strongly agitate the soul. 5. Those which come from Satan, which instil thoughts and principles opposed to *truth* and justice, leaving strong impressions on the mind, suited to its natural bent and turn, which, in the course of the day, by favoring circumstances, may be called into action. 6. Those which come from God, and which lead to him again, whether prophetic of future good or evil, impressing holy purposes or resolutions on the mind. The Lord informed Abimelech in a dream that Sarah was Abraham's wife.—[Gen. xx: 3–6.] He showed Jacob the mysterious ladder in a dream.—[Gen. xxviii: 12–14.] Joseph was favored with a dream, which his father Jacob interpreted for him.—[Gen. xxxvii: 4–7.] The dreams of the butler and baker, and of Pharaoh, were interpreted by Joseph.—[Gen. xl: 12–18.] The Lord revealed himself in dreams to the Prophets.—[Numbers xii: 6.] In the New Testament the Angel of the Lord appeared to Joseph several times in a dream.—[Math. i: 20; ii: 19–22.] It is among the signs and effects of the promulgation of the Gospel, prophetically said, Your sons and your daughters shall prophecy; your old men shall dream dreams; your young men shall see visions.—[Joel ii: 28—Acts ii: 17.] The Egyptians, Chaldeans and Jews paid great regard to dreams.—Job xx: 8— Job xxxiii: 14–29.]

We dream most in the latter part of the night, when our sleep is the most unsound. My sheet is full—I say no more now.

J. CREATH.

The most ridiculous of all animals is a proud priest; he can not use his own tools without cutting his own fingers.

THE FRANKING ABUSE.

The clerks in the City Post Office, at Washington, ask of Congress an increase of pay. In their memorial, the clerks state:

That during the month of January last, there were sent from this office, franked by members of Congress, 78, 727 letters, weighing 3,446 pounds, the postage of which, at prepaid rates, would be $4,663 62.

That there were sent in the same month, 693,508 pounds of public documents, the prepaid postage on which would be $110,961 20.

The exhibit thus made of January may not be taken as an indication of a general average, for at the commencement of a new Congress, the amount of public documents sent away, bear but a small comparison to the number that are sent at a later period of the session, and indeed, through the whole year, the recess included.

Taking the month of January as an average, the whole amount for twelve months at prepaid rates, would be:

For letters,	$55,963 44
For documents,	1,331,543 40

This statement shows clearly that the franking nuisance should be at once abated. It never ought to have been tolerated by a free people. The effect of it is to burden the mails with tons of trash that is never read, and causes a higher rate to be exacted for letter postage than would be necessary were the franking dodge abolished.—*Exchange Paper.*

With this *wastefulness* of the public money staring him in the face, how any member of Congress can vote to increase the rates of postage, and then confront his constituents, we know not.

We hold ourselves aloof from political questions, but this is a matter in which our patrons and ourselves are deeply interested, and we regard it as our duty to call attention to it.

Lest some reader might not be fully acquainted with what this "trash" consists in, we will say that it is speeches of members, (for home effect,) Patent Office Reports, &c., &c.

If we add to the cost of transportation, the cost of the "Documents," it would run largely into the millions. And these Public Documents, which the members are mailing to people, (who care not a farthing for them,) are not paid for by *themselves.* Oh! no. They are too smart for that. In addition to their $8 per day and mileage, they have managed to *cheat* the government out of enormous sums for books—taking such as they want for their own library, (wagon loads of them,) and mailing the residue to their acquaintances.

Most of our readers, we presume, have received more or less of them, but some of them may be ignorant of the fact, that *they* are now paying, and likely to pay high, for what comes to them in the shape of a *gift.*

In conclusion we would say, As the time for Congress to meet is near at hand, and as there is a probability that the rates of postage will be increas-

ed—unless a stop is put to the abuse of franking, let all editors—let *every body*—speak out in terms not to be misunderstood. Have the franking privilege altered or abolished, and the system of *cheating* (the mildest name we can give it) the government out of millions, in the shape of books to members, and the present rates of postage will, we believe, be amply sufficient to defray all expenses of the Department. D. B.

CORRESPONDENCE.

BRETHREN BATES & HENDERSON—* * * * * I have nothing of great importance to write. We are just done harvesting. Our wheat crop proved to be heavier than common. The price is $1 per bushel. Beef sells from 8 to 10 cents a pound; cows, with calves, from $50 to $75; horses, from $150 to $200. We had a very wet spring. The rains lasted till about the first of July.

Reports of the discovery of new gold mines often cause a general stampede here. However, the last one, discovered a few days since at the head of this valley, proved to be *very rich*. There was a general rush to the place, but on trying the metal it proved to be—*copper*.

L. MAXWELL.

Linn county, Oregon, August 7, 1854.

TO MY FATHER-IN-LAW, PETER ROGERS—*Dear Sir*—We received your very kind letter, dated the 16th of June last, a few days since, which gave us much pleasure. It always affords us pleasure to hear from our friends, and more especially those that are bound to us by the endearing title of parents. It seems but a very few years since we took the parting hand, never, in all human probability, to meet again in time; but even in that short space of time what mighty changes have been wrought—civilly, politically, and, we may say, religiously—and many trying scenes we have passed through! Well may we say, What a world of trials and temptations this is; and last, but not least, how unceasing has been that stream of Holy Mercy from our Heavenly Father, following us through all our shiftings, and sustaining us in all our troubles; giving joy and consolation to the contrite heart; who can measure the super-excellency of our God.

I sometimes look back to scenes that sleep in eternity, and will only be brought up again when the trump of God sounds to call us to judgment. *With what thrilling interest will we all look forward as each item*

is read against us, in that book of remembrance; and to remember, too, the word of the Lord Jesus Christ, when he said we must give an account for every idle word. O! what a fearful account is registered against the family of the earth! But thanks be to God, through the Lord Jesus, who hath abundantly pardoned all our sins, and will call us by the endearing name of sons and daughters.

Doubtless you would like to hear how the cause of Christianity is prospering in this far-off portion of the world. We have many Churches in Oregon, and quite an army of Disciples, with a score or more of preachers—but that is a generic term, and would apply to others than preachers of righteousness and ministers of mercy. Still I think our preachers would compare favorably with those of my acquaintance in Missouri. One cardinal error I find amongst some of our proclaimers, especially the younger class—it is their zeal to proselyte, more than preponderates with their anxiety to cultivate a Heaven-born piety among the discipled; hence, in many places, weekly meetings are hardly thought of, and the house of prayer seldom visited. But after all I think we are emerging from the mists and worldly mindedness brought about mainly by the gold mines of California. Our own congregation meets upon the first day of the week to break bread and for prayer, &c. Occasionally I and others preach to the people that meet with us. On yesterday I preached to a neighboring Church, after which we had the pleasure to see three noble persons buried in baptism, in the Yam Hill river. We went there because there is much water in the stream, and very pure. We have to contend with scores of well disciplined opposers in this country; but I think, so far as we are concerned that is an advantage to us. Be this as it may, of one thing I am well assured, that is, with faithfulness to the end of our lives we may expect to enjoy eternal life; and to escape the lust of the flesh, we must put on the whole armor of God, and stand firm upon the foundation, of which Jesus Christ is the chief corner stone.

May mercy and peace attend you and mother-in-law until the setting sun of your life may close your earthly career, and then joys immortal be yours. Amen. G. O. BURNETT.

Spring Valley, Polk county, O. T., Aug. 13, 1854.

[BRO. BATES—The above letter I have written to my father-in-law, and as I have many friends in Missouri, where your paper circulates, please publish, and all can hear from me by the same letter.

G. O. B.]

BRO. BATES—*Dear Sir*—After my respects to you, I will say that I inclose $2,50, due you. * * * * * The cause of our Master is

still on the increase in this part of Oregon. Bro. Hendrix is still preaching in this county, and has added a considerable number to the Hillsborough congregation. There is still much to do, but the laborers are few—only one or two in the county. * * * * * Credit me with the above amount, and I want you to send me the *Evangelist* as long as I can raise the *dimes* to pay for it. Z. S. BRYANT.

Washington county, Oregon, August 14, 1854.

BRO. BATES—Your paper, the *Christian Evangelist*, is read with much interest by the Californians. I have sent copies of it to many persons, and they seem to appreciate its value, as they should; but as *gold* is the staple commodity of this country, and is so fascinating, it seems to engross the mind so much that nothing else has much influence over it. However, I have been much gratified by having a chance of throwing the *Evangelist* in the way of a Methodist preacher, who preaches in this place once a month. He, on one occasion, took for his text a part of the 7th chapter of Romans, (we think our correspondent is mistaken in regard to the chapter. It was, perhaps, the 4th instead of the 7th,) and from it preached up justification by *faith alone*. In his remarks he said: "Some of the audience might object to the doctrine of faith alone, in consequence of the epistle of James; but," said he, "the great Tertulion and Martin Luther both disapproved* of James' epistle, and I am obliged to acquiesce in their opinion!" This was strange to me, to hear a preacher disapprove of one of the epistles in order to establish his dogma! But many strange things happen in California.

I should like for some competent person to review his discourse†, and

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*We suppose the speaker meant, that Tertulion and Luther regarded the epistle of James as spurious. As to Tertulion, we do not recollect to have noticed any denial of the authenticity of said epistle, and feel disposed to question the correctness of his statement. *Martin Luther*, it is true, denied, for a time, the authenticity of the letter of James, mainly because he concluded it conflicted with Paul's writings; but after a thorough examination of the subject, and the discovery of the fact, that, although both these Apostles refered to the same individual as proof of their positions, they had in view entire different things—the one his faith in the promise of God, that he should be the father of many nations, where only faith or belief was required—and the other, the offering up his son Isaac, which not only required *faith*, but *works* also. But when he (Luther) discovered his error, he openly proclaimed it to the world. This Mr. Blythe knows, if he is conversant with Luther's writings; and had he been disposed to do justice to that great Reformer, and the cause of *Truth*, he would have so stated, and not tried to leave the impression on the minds of his hearers, that Luther remained unchanged to the hour of his death. Verily, he (Mr. Blythe) is "in the wrong pew" when he tries to bolster up such theories by Martin Luther.

There is no doubt on my mind but Mr. Blythe knows of Luther's recantation; and although, so far as Luther is concerned, his statement is correct, *as far as it goes*, yet I would ask him, What confidence he could repose in a witness who would, in testifying in an important case, *suppress a portion of the truth?*

As Mr. Blythe has cited us to Luther, let him, if he prizes Truth more than partyism, now imitate him, by a public recantation of his error.

†If the scrap you furnish is a fair specimen, *any* person, who has read the New Testament, is competent to review it. D. B.

let him see the review. A preacher who will condemn the epistle of James, and say that it is not entitled to credit, should be noticed by our editors, and sharply rebuked. He is a Presiding Elder, by the name of Blythe. Give him a touch of your pen.

We are all well. Times are good for making money in this country. The new diggings discovered on Corn River are creating considerable excitement.

You will find inclosed $5. Send the *Evangelist* to * * * *

I expect to visit the brethren at Stockton next month, and will exhibit specimens of your paper, and get some more subscribers. I am told there are a goodly number of brethren there; and after visiting them you shall hear from me again. * * * * * This is, no doubt, the best country in the world to make money in, and equally as good to spend it. There are thousands who have been here ever since 1849, and have handled tens of thousands of dollars, and now have not enough to bear their expenses home, for the reason that they spend it as fast as they get it. Men here think nothing of spending 10, 20 or $50 a day. There are many persons here who spend from $3 to $5 a day for watermelons, and from $10 to $20 at *fandango houses*. These are some of the reasons why they are out of money. No industrious man can fail to make money in California, if he has his health and is economical. Tell me that a man can not make money at $4 a day, for common labor, when it does not cost him more than 75 cents a day to live! Nonsense. The reason is, they don't take care of what they earn.

You, no doubt, learn, from the California papers, how times are here. We have, taking all together, a desperate community. Scarcely a man can be seen without a *six-shooter* belted around him. In fact, nearly every body carries them; and it is not uncommon to hear of persons being shot or stabbed. People think nothing of these circumstances; and when it will be better, the Lord only knows—never, I think, till other persons than gamblers are the law-makers. Moreover, it is not uncommon to hear of men being taken and hung up to the limb of a tree, for some petty violation of law; and nothing done about it—all appear satisfied, and pronounce it right.

Such is the spirit of times in California; but I live in anticipation of seeing better times. Yours truly, K. POOL.

Mariposa county, California, Aug. 15, 1854.

DEAR BRO. HENDERSON—Often have I thought of you and our venerable and much esteemed Bro. Creath, since our short and casual acquaintance at Bloomington, Missouri; and I as often resolved to write you, and just as often failed, until now. If we are never permitted to

see each other's faces in the flesh again, may our short acquaintance on earth be remembered and perfected in Heaven, "our home." You will recollect that when I saw you, my wife was in very feeble health. Her health continued bad for several weeks, but through the goodness of our Heavenly Father, she again enjoys good health. Owing to her ill health, and having to manage my farm without any assistance, I have been able to preach but little, except on Lord's day, since I saw you. I met with the brethren in Kirksville, Adair county, on the 4th Saturday in August, and spoke at half past 3 P. M., at candle lighting, and at 11 o'clock on Lord's day, at which time there were 9 additions to the congregation—5 by confession, and 4 by commendation. I was then compelled to leave for home. Bro. J. Prather stayed and spoke at night, and the next morning at Elm Mills, on the Chariton river, and immersed 4 of the above named persons, one lady's husband refusing her the privilege of obeying the *King*. Oh! what a shame! Such men, if they persist in such a course, will certainly have a hard account to settle in the Great Day.

On the 2nd Lord's day in August I immersed 4 willing souls at East Fork congregation, Adair county; and 4 more at the same place on last Lord's day, and took the confession of 4 others, yet to be immersed. I expect to be in Kirksville again on Friday before the 4th Lord's day in this month, with brethren J. Prather and H. Lawson, to hold a protracted meeting. How glad we would be to meet with you and Bro. Creath. Bro. Henderson, we need efficient proclaimers in this country. I do not know of a preaching brother in several counties around here, who is situated to give himself wholly to the work; consequently there is very little doing here in the good cause, compared with what might be done. Yet, thank God, there are a few faithful heralds of the Cross, who are willing to endure the toil of providing for their families with their own hands, and then devote the balance of their time to breaking the bread of eternal life to perishing sinners. Oh! that the brethren every where could be aroused from their lethargy, to a full sense of their individual responsibility to the Lord of the Vineyard—to their responsibility to contribute of their abundance to the spread of the Word of Life.

No more at present, but remain your affectionate brother in Christ,

O. P. DAVIS.

Macon county, Missouri, Sept. 11, 1854.

BRETHEEN BATES & HENDERSON—I wish to continue a reader of youl excellent periodical. It is doing much good, I think, and no harm. That is the kind of a paper for me.

I am still laboring, though under many discouragements, as an advocate

of the "Ancient Order" of things. The sects are hard at work within the bounds of my labors to keep (as I am compelled to believe) their members from hearing me. Sometimes their preachers cover my stated, monthly appointments by appointments of their own, published 2 or 3 weeks after mine. They come in and take both time and congregation, arbitrarily, and I sitting in the stand within a few minutes of the time to commence worship. Query: How much of the spirit of the Divine Master is there exhibited in this?

Still my labors are not unrewarded. Some two months since, I was called to assist in organizing a congregation in Scotland county, Mo. They only numbered 7 or 8; one added since. There was 1 added by baptism in Clark county, Missouri, and 1 at this place, some four weeks since.

I commenced a protracted meeting in Vernon Township Friday before the 4th Lord's day in September, spoke ten times. Our meeting closed Wednesday following with 11 additions—8 from the world, 2 from the Baptists and 1 from the Methodists—an amiable lady who had been *sprinkled*. First Lord's day in October, I came to Farmington. Addressed the people four times, and ended Tuesday evening with 5 additions by baptism. So you can gather a hint why their respective congregations are guarded. This makes 21 additions since my last report.

Oh! how I do need help. But alas! none comes, even when promised. Could some able brother visit us and move the Ark, and let me hold the staves, could I be allowed to fill so honorable a station, much might be effected here. When I hear the many calls for help in this district, and none to be had, I feel bad. Perhaps the right kind of a call has not been given yet.

We are building a house of worship in this place, 30 by 40 feet of brick. If the brethren and sisters abroad could help us in our undertaking—either much or little—it would be gratefully received, I am sure. I have been appointed traveling and collecting committee by the congregation, and any donation for that purpose can be sent to me.

Yours, &c., SAMUEL KNIGHT.

Farmington, Iowa, October 6, 1854.

To be continually subject to the breath of slander, will tarnish the purest virtue, as a constant exposure to the atmosphere will obscure the brightness of the finest gold; but in either case, the real value of both continues the same, although the *currency* may be somewhat impeded.—*Lacon*

QUERIES.

1. In Church trials, is the testimony of witnesses who are not members of the Church admissible?

Ans. In establishing a fact, *competent* testimony should be received, whether it comes from the Church or the World. To say that competent testimony should not be received, or to say that all outside of the Church are incompetent to testify, involves, in either case, an idea too absurd to be entertained for a moment.

2. Should the parties and witnesses be brought together for the purpose of investigating matters of difficulty?

Ans. Most unquestionably. The accused, the accuser and the witnesses should all appear face to face—so says Common Law and Common Sense.

3. Would it tend to the peace, health and prosperity of the cause of Christ, in a given District, for the co-operation meeting to appoint a special Eldership to visit, by their consent, such congregations as are in confusion, and labor from house to house, as well as publicly?

Ans. We can find neither law nor precedent for such. We read that Elders were appointed "in every congregation," but no where do we learn that the same set officiated in *many* congregations. To our mind, it would too nearly resemble the "muley"—*animal.*

4. Is it obligatory on Christians to fast, as laid down in Matthew 9th chapter?

Ans. Yes. And for proof we refer you to the passage named.

5. What constitutes the "sin against the Holy Ghost?

Ans. The sin against the Holy Spirit consisted in denominating the works of the Spirit, the work of Satan. "He casteth out demons through Beelzebub the prince of demons." Those who made this charge, the Savior said, committed blasphemy against the Holy Spirit.

6. How should Elders and Deacons be set apart; and how many should there be in each congregation?

Ans. They should be set apart by prayer, fasting and laying on of hands, say we; and our proof in support of this is, the instances of their ordination in the New Testament. And in answer to the latter part of this (6th) query, we would say: There was, evidently, a plurality of Elders and Deacons in all the congregations in the primitive Churches. So should it be now, and the number should be regulated by the wants, or size of the congregations.

7. Has the Church the right to exclude members, or does it belong solely to the Elders?

Ans. We, as a community, profess to be governed by the *Book*; and if it contains any directions for the Elders to "withdraw" or "separate" the *Congregation* from disorderly members, we have never been able to find it. But we can easily find where the *Congregation* was instructed to "put away" or "withdraw" from such. The Book regards the incumbent of the most exalted office in the Church, as a *servant*, rather than a *lord*. Like many others, we, in our youthful days, were taught differently. Within the past few years, we have settled down on something like the above.

The above queries were forwarded by different persons; but to save time and space we have omitted the names (of writers,) dates and places. Each Querist will recognize his own, although the phraseology of some is changed.

This disposes of all in our possession, except two or three which are, or would be unprofitable.

D. B.

MINUTES

Of a Co-operation Meeting in the Northern portion of District No. 4, Iowa.

Pursuant to previous notice, a part of the congregations of the Northern portion of District No. 4, by their delegates, met at Lancaster, in Keokuk county, Iowa, on Saturday, Oct. 14th, 1854.

On motion of Bro. Samuel Downey, Bro. William Landers was appointed Chairman of the meeting, and Bro. A. H. Smith Secretary.

On motion of Bro. John Hasty, the delegates were called on to report the number of members, and the amount of money promised by the different congregations for employing an evangelist to labor in said District; whereupon,

Brethren Wm. Brunt and O. Tharp, delegates from Lancaster, reported 75 members and $51,50; Wm. Landers and John Hasty, from Delightful Prairie congregation, 90 members, $46,50; A. H. Smith, from Richland, 29 members, $50; Samuel Downey, Abingdon, 65 members, $30. There being no delegation from Big Grove congregation, Bro. Wm. Brunt gave the following report, 28 members, $25. Total number of members, 257—total amount of money promised, $203.

On motion of Bro. A. H. Smith, Brethren Wm. Brunt, Wm. Tingle and John Hasty were appointed a Committee of Correspondence, to try to employ an evangelist, and to report at a meeting to be held in Lancaster, on Saturday before the third Lord's day in December next.

On motion of Bro. Samuel Downey, the minutes were ordered to be sent to the *Christian Evangelist* for publication. Also, publish a request of the brethren here, to evangelists living at a distance, who can come properly recommended, to come in among us.

On motion, the meeting adjourned to Saturday, Dec. 16th, 1854.

WM. LANDERS, Chairman.

A. H. SMITH, Secretary.

CHURCH NEWS.

Bro. Bates—Bros. John S. Smith of Bethany, and B. H. Smith of Trenton, held a meeting at Trenton including last Lord's day, and obtained 10 additions, 6 by confession and baptism, and 4 by commendation. Bro. Wm. Reed of Mercer county held a meeting also at the same time near the head waters of Little Medicine Creek, and obtained 10 additions, 7 by commendation and 3 by confession and baptism, making 20 in all, including both meetings.

Brethren A. Proctor, J. N. Wright and Thomas P. Haley will commence a protracted meeting in Trenton next Wednesday, the 20th inst. A favorable result is anticipated. D. T. WRIGHT.

P. S. Since writing the above I have obtained 2 more additions at Lindley (*alias* Stringtown). D. T. W.

Grundy county, Missouri, September 16, 1854.

Dear Bro. Bates—We had an appointment at Pleasant Grove, in the West part of this county, commencing on the 2nd Saturday of this month, with the expectation of Bro. Porter, of Independence being with us. From some unknown cause he did not attend. I conducted the meeting myself until Monday 9 o'clock, when my strength failed. There were 7 additions from the world, all young persons, and the prospect good for more if the meeting could have been continued. The harvest is great and the laborers few. I would rejoice to see some faithful laborers emigrate to this neighborhood. We have a fine healthy country.

Yours, M. PARR.

Bethlehem, Iowa, September 24, 1854.

Bros. Bates & Henderson—I have just returned from holding a protracted meeting at Independence, Decatur county, in company with Bro. Porter of that place. We had truly an interesting meeting, which commenced on Friday before the 4th Lord's day in this month, and closed on Monday night following. The result was 5 additions by baptism. A general interest seemed to prevail, and the prospect there is good.

SAMUEL FRENCH.

Oceola, Iowa, September, 16, 1854.

Dear Bro. Bates—We have just closed a meeting at Smyrna, in the Southern part of Miller county, Missouri, of near two weeks duration, which resulted in about 80 additions to the Church of Christ, 15 of whom were from the Baptists, several from the Methodists, 2 from the Presbyterians. One had been a Universalist, 1 a Catholic, and 2 had been skeptical.

When we began the meeting we expected to continue but one day. At the close of preaching in the forenoon, we gave an invitation, when 4 came forward. "Now when this was noised abroad, the multitude came together;" and so they continued for almost every day and every night for more than a week. During this time we continued to preach the Word of God to large and attentive audiences, who indicated their great interest by their continued coming. The feeling extended more deeply and widely, with each succeeding day. And a multitude both of men and women were obedient to the faith.

Like those of old, we "continued daily in the Temple, and breaking bread from house to house, did eat our meat with gladness and singleness of heart, praising God, and having favor with all the people." And the Lord added to the Church daily, "the saved."

Seeing the effects of the gospel upon the world, in turning them from darkness to light, and from the power of sin and Satan unto God, we were encouraged; and seeing its effects upon the Church, in causing the brethren to be filled with glad hearts and rejoicing spirits, we said in our hearts, while yet our tongues were silent, "Blessed is the man whose God is the Lord."

One night at the close of preaching an invitation was given to persons to confess their faith, or unite on the Bible, when 1 of our Baptist brethren came forward and urged the Baptists to come and unite with the people of God, and fight the battles of the Lord together; and insisted that the people of God should be of one mind and of one heart, speaking the same things. One from the world, came and demanded baptism immediately. We went "straight way" to the water. The Moon shone beautifully, spreading her silvery light over natures quiet rest. The Stars were shining forth their twinkling splendor, "adorning night's blue arch," and causing the heart to say, in reverence and adoration to its Creator, "great and marvelous are thy works, in wisdom hast thou constructed them all."

The long procession started of. All was still save the footsteps of men and horses, or the low hum of human voices, except only the bark of the solitary watch dog, or the lonesome scream of the forest owl. We reached the place for baptizing. The people collected. A death like stillness ensued, indicative of the burial that was about to take place. And there, at the lonesome hour of mid-night, in the pure, free outer court of Nature, did we raise our voices to Nature's God for his blessing, support and protection. And then, and there was our brother "buried with the Lord by baptism into death," and like as Christ rose from the dead, so he arose to walk in newness of life.

There was a man in that community who was somewhat skeptical, as he informed us. He said he could see no sense in the systems usually taught as Christianity, in this community. He had therefore advised his family not to join a Church. His wife came to our meeting and confessed her faith in "the Lamb of God that taketh away the sin of the world." When he learned this, he became, as we are informed, angry, and objected to her

going to meeting the next day. His daughter went, however, and soon by the goodness and mercy of the Lord, was persuaded to become a Christian. When the father heard this, he resolved that he would go and learn for himself, of those people that were turning the world upside down with their doctrine. He came. He gave ear to the word spoken. And when he heard "concerning the faith in Christ," he trembled; and although he said with Felix, "go thy way for this time," when I have a convenient season I will call for thee," yet the convenient season came, he obeyed from the heart the form of doctrine which was delivered him.

On the 8th day of the meeting, many who had previously confessed, were immersed. The multitude that was present, standing on the banks of a beautiful creek, besides the large number to be baptized, reminded us of the language of the historian when he said, "And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the River of Jordan, confessing their sins." Many of our Baptist brethren who had united with us on the foundation of Apostles and Prophets, came forward and were baptized in the name of the Lord Jesus. The brethren were much strengthened, being built up in the faith, their spiritual srength being renewed, having "waited upon the Lord."

Whereas they were weak in number, and despised, now they are strong and will be respected.

We impressed it upon them that, "now being made free from sin, and having become Servants to God, they should have their fruit unto holiness, that the end may be everlasting life."

We then commended them to God and to the Word of His Grace and left them.

J. STUBBLEFIELD.
N. DAVIS.

Pleasant Mount, Missouri, Sept. 26, 1854.

Bro. Bates—Bros. White, Prather, Baker and H. Lawson, held a protracted meeting, 8 miles South of Bloomington, (of 6 days,) commencing on the 15th day of this month. The result was 76 additions, 53 by confession and 23 by commendation. Brethren Lawson, O. P. Davis, Prather and Scobee, commenced a protracted meeting on the 22nd, (last Friday,) at Kirksville, Adair county. I left on yesterday (Wednesday) morning; there were 29 confessions and 7 others added, some from the Baptists and Cumberland Presbyterians. The meeting was to end on Wednesday evening.

Bro. Lawson just stepped in, reports 14 more additions, making 50 in all at Kirksville.

All that the good cause lacks of triumphing in all this region, is faithful laborers. Let us pray the Lord of the Vineyard to send forth more of them, and let the brethren do their duty, and the gospel will triumph.

Yours in the good hope, W. S. FOX.

Bloomington, Macon county, Mo. Sept. 28, 1854.

Bro. Bates—I am still preaching, and have some additions to the Church.

We have some difficulties in the Church at this place. Some brethren will sell Alcoholic Drinks to those who use them. Some are in favor of Temperance Societies, and others opposed to the brethren joining them.

The Lord bless you, L. FLEMING.

Drakesville, Iowa, October 13, 1854.

Elder A. Chatterton visited this place on the 6th of October. On the day following (Saturday 7,) he commenced a meeting, and continued to preach each day and night until Wednesday the 11th. Brethren Ross and Bacon continued it until Thursday night. During the time Bro. Chatterton remained, there were 14 additions by confession and baptism, and 7 afterwards; as also, 1 from the Baptists—making in all 22. The youngest daughter of the undersigned was among the number of converts. D. B.

OBITUARY.

BRETHREN BATES & HENDERSON—It is my painful duty to inform you of the death of Sister WRIGHT, wife of Bro. BRYAN WRIGHT, of Carrollton, Mo. She was taken ill on the morning of the 13th inst., about 4 o'clock, and in six or seven hours her spirit took its mystic flight. This was a short notice, yet she was prepared to take her exodus from time to an endless eternity. She fell a victim to that scourge of nations—cholera—which is still ravaging some portions of our country, and has thus far baffled medical skill; and for which the Materia Medica has not yet found a successful antidote. Sister Wright was an active member of the Christian Church, and was greatly beloved by all her acquaintances. She was an affectionate, dutiful wife, and a devoted Christian. Her daily walk and conversation corresponded with the profession she had made. She has left a kind husband, large family and numerous friends to mourn her loss. She died in the triumphs of a living faith. "Blessed are the dead that die in the Lord. They rest from their labors, and their works do follow them." J. N. WRIGHT.

September 18th, 1854.

Dear reader, a second time this year, and not four months intervening, have we been called upon to follow to the grave a beloved child. MATILDA G. BATES, daughter of your humble servant, died, in the 22nd year of her age, after a protracted illness, on Monday morning at 2 o'clock, October 16th, 1854. She died of an affection of the lungs, (not pulmonary consumtion, as was erroneously supposed,) which, as I am firmly persuaded, was caused by over-exertion and heat. On the day (June 30th) that my little son was drowned, the intelligence was conveyed to my house, and there being no male person present, she ran to my office to let me know, and then up to the steamboat landing—a distance of near 3-4 of a mile. The day was intensely hot, and in her great exertion she was overheated, and the heat and exertion caused some injury to the lungs, from which she never recovered. To part with such an affectionate child was a severe trial, and the more so under all the circumstances. But we have the consoling reflection that she is where no sickness, sorrow nor pain can enter. She had been a member of the Christian Church more than four years, and while on her death-bed, and still in her right mind, expressed her entire willingness to go, if it was the Lord's will to take her. Death had no terrors for her. She looked forward with confidence to a glorious immortality in the land of the blessed. D. B.

The *Western Recorder*, of October 11th, announces the death, on that day, of Elder JOHN L. WALLER, senior editor of that paper, and President of the Bible Revision Association.

In the death of this great and good man, the Church of Christ, (to say Baptist is too narrow) has sustained an irreparable loss. Although we never had the pleasure of a personal interview with Elder Waller, yet his manly, upright course, his untiring devotion to the cause of Truth, won our love and esteem, What he conceived to be *Truth*, come from what quarter it might, ever found in him a zealous supporter; while error received no favor at his hands, though advanced by his own brother. But he is gone to reap the reward of the righteous. D. B.

EDITORS' TABLE.

☞ The communication from "KENTUCKY" is replete with interest, and will appear in our next number. Will that dear brother furnish us another article soon?

☞ The Proceedings of the Missouri State Meeting will be printed in pamphlet form, but in next number we will give a synopsis of what was done. The meeting was intensely interesting, and augurs well for the cause in Missouri. Brethren Henderson, Creath, Hawkins and Smith continued the meeting for some days, and closed with 20 additions.

☞ Elder B. H. Smith, of Trenton, Mo., has taken the field with Bro. Henderson to preach the unsearchable riches of Christ, and aid in endowing Christian University. He is a young man of superior talents, and will no doubt be of great service to the cause. He was a lawyer of great promise, and has left the law for the Gospel. The Lord bless him.

☞ Elder Peter Donan,* the Presbyterian Preacher who was baptized by Brethren Henderson and Creath at Middle Grove a few weeks since, has been invited to preach for the Church in Paris, and has accepted the call to preach once a week. He is a splendid scholar, and of most urbane manners. We congratulate the Paris brethren on this acquisition to that interesting Church. D. P. H.

☞ Elder Jacob Creath is doing great service in the cause. He is one of the most talented and useful Preachers and writers in this Reformation. His labors, with those of Bro. Henderson, are now doing great good, and from the continued and complimentary notices of their meetings by the press, we feel cheered, and hope by October, 1855, they will have the endowment of Christian University completed.

☞ We would say to all, that we shall be compelled, after publishing what is now on hand, to divide long articles, unless in some particular cases. Our object is to give as great variety each month as possible. Long articles are passed over without reading by many persons. Besides, many public houses—taverns—patronize us for the benefit of the traveling public, and we frequently furnish steamboats with reading matter. Of course travelers on boats or stopping a few hours at a tavern, can not take time to read long articles. To insure careful reading, short ones are much the best.

☞ Review of Elder A. Chatterton on the "Intermediate State," will appear in our next. The writer appears to be candid and courteous, and we intend to give him a fair hearing. "H. T." will be attended to, also.

☞ The article on "Novels and Novel-Reading," published in our last, was published by request of the author, D. F. Newton, editor of the *Golden Rule*, Cleveland, Ohio. The note preceding it was addressed to us, but our name was inadvertently omitted. We state this for the information of our readers.

☞ "The Power of Bishops" will be thoroughly investigated by our scribes, but in a Christian spirit. An article containing views somewhat dissimilar to Dr. Cox will appear in our next, and, perhaps, when others are done, we may have a few words to say on the subject. But we must crave the Doctor's pardon for a blunder of ours. His pieces were not numbered, and being much confused in mind, attending to a sick family, and various other duties, we, through mistake, handed his third piece instead of the second to the printer, and never discoverered the mistake until too late to correct it. Had the pieces been numbered the printer would have discovered it. As it is, we can do no

*Some spell this brothers name D-o-r-a-n; others D-o-n-a-n; which is right.—D. E.

better than to give the piece next month, which should have preceded the one in the present number. We trust that when the Doctor learns the state of our mind at the time, he will overlook the error.

☞ After mature deliberation, we have concluded that our terms for next year will be as follows: $1 per year in advance; $1,50 if payment is delayed six months from the time of subscribing; clubs of seven, $6; fifteen, $12—advance payment on clubs will be required in all cases. Old subscribers can avail themselves of the benefit of the club rates, as well as new ones, provided they have or do pay up all arrearages beforehand. These rules will be rigidly adhered to by us from this time forward.

☞ The number of additions reported this month, in the "Correspondence," "Church News," &c., amount to 327. This is not an unusual number for us to report monthly, as may be seen by reference to our issues. We have omitted many who were added to different congregations by commendation; and although the numbers are large, yet we think it would be advisable to report only those who are added by confession and baptism, and from the Baptists. By this means we would be enabled to make correct calculations of our increase.

☞ We earnestly hope that every one who feels an interest in the cause we advocate, will make an effort to increase our circulation the coming year. We think the *Evangelist* is well worthy of liberal support, and our terms are such that every one can afford to take it. Will each one of our present patrons endeavor to raise a club of 7? or, if they can not get so many, send all they can, if but *one*?

☞ The first (October) number of the *New Western*, by Howard Durham, Cincinnati, Ohio, is on our table. It is a monthly literary publication, of 32 large octavo pages, well printed, on good paper, with a neat cover, and filled with well written articles. Terms, $1 a year in advance. Mr. Durham has gained quite an enviable reputation as a publisher, and the fact that he has, by his own native genius and exertions *made himself* what he is, should entitle him to great respect. Several years since he took hold of the *Western Gem and Musician*, a small quarto, and improved it and extended its circulation until it became a work of considerable importance, called the *Genius of the West*, which bade fair to remunerate him for his years of toil and expense. Being desirous of furnishing if possible, a still better work, he, "in an evil hour," took in Coates Kinney and a man by the name of Abbott, as partners. Pretty soon, however, he found he had "made a bad bargain," but could dissolve the connection in no way but by giving up his paper. This he did, and has now started the *New Western*, and we bespeak for him a liberal patronage from the readers of literary works. He will send a specimen to those who have never seen his paper, and desire to do so. Address HOWARD DURHAM, *Cincinnati, Ohio.*

D. B.

MEMOIR OF ELDER FREDERICK PLUMMER.

AS the labor of writing the Memoir of this distinguished Minister of the Gospel of Christ, (whose name has been familiar to the Christian Church for almost half a century,) has been committed by him to my hands, I take this public method of requesting all persons who may have letters from him, in their possession, containing his views on subjects of importance to the Christians, as a people, and the world at large; who may have recollections of his labors in different sections of the country; knowledge of any interesting incidents connected with his history, or reminiscences of conversations, which would serve to give freshness, vigor and life to such a work, to forward the same to me as soon as may be convenient. By so doing you will not only oblige me, but render a good service to mankind. Address

CHARLES HENRY PLUMMER,
Taunton, Bristol county, Massachusetts.

Editors of the secular and religious papers will confer a favor by copying the above.

[If you send us a few thousand of your circulars, we can distribute them as you request.

D. B.]

CONCLUSION OF VOLUME V.

Another year has nearly performed its ample round; another twelve-month is about being added to those that have gone before. And oh! what changes have been effected during that brief space! Many, very many of our fellow mortals, who were in the full enjoyment of all the faculties of both body and mind, and bade fair for long life, when we appeared before you with our fifth salutary, (in January last.) are now sleeping beneath the cold clods of the valley! A bare allusion to broken family ties, to the loss of those who mingled with us around the cheerful fireside and the festive board at that time—whose faces we never more shall see, and whose loving embraces we shall never feel again, in this world; I say, when we allude to this subject the chords of sympathy in many bereft hearts will vibrate as the eye glances over these lines. Yes, reader, within our widely extended acquaintance; within the bounds of our widely extended circulation, the feelings of but few, very few will fail to be aroused by the recollection of some dear one who is lost to them, so far as this life extends. Many a lonely heart, which in January last was blest with a fond and affectionate companion, whose sympathies cheered and whose smiles gladdened, will, in perusing these lines, be constrained to feel the bitterness of its lonely and bereft condition. Many a youth will remember the loss of some dear brother or sister, who, at the time before alluded to, was radiant with youth and loveliness, and buoyant with hope and expectation. Many mothers and fathers will remember a dear son or daughter who, in January, 1854, was their pride and delight, but who now sleeps the sleep of death. Yes, many domestic ties, many dear associations have been severed within the short space of twelve months. Many dear friends who went forth with us, in all the vigor of youth and health, to welcome the incoming of 1854, are now the tenants of the dark and silent grave, where the fierce blasts of the North, as they sweep o'er hill and dale, sing their requium.

Kind reader, we would not thus dwell on subjects calculated to open afresh the slightly healed wounds of lacerated hearts, were it possible to take a retrospective view of the past year without encountering them. But the contemplation of such subjects is not unprofitable, if they have the effect of convincing us of the uncertainty of human life, and the importance of being ever ready for our exit from earth and earthly things.

Although the cup of affliction, from which many of us have drank during the year, now so near its close, has been bitter, very bitter in-

deed, yet we should not be unmindful of the fact, that our Heavenly Father has still continued to pour out upon us many of His choicest blessings. And although most of us have been bereft of friends, yet, we trust, that most of those whose eyes scan these pages can look forward with joyous anticipations to a happy reunion, in a land where no sorrow, sickness nor pain will be felt, and where parting is no more—and blessed is he who hath this hope.

'Tis true that, within the past twelve months, we have chronicled the death of a number of persons—the loss of many useful members of the Church—yet, on the other hand, we have recorded some thousands of additions thereto. For this we should feel most grateful.

In accordance with the custom of the age, it behooves us, in this article, to speak of ourselves—of our labors as editors during the past year—yet we shall merely glance at them in the fewest words possible. That we may have erred in many things, we pretend not to deny. But we trust that no serious consequences to the cause of Truth has resulted therefrom; and as we hold ourselves, at all times, ready to correct any and every error we commit, as soon as we become sensible of the fact, a discriminating public will regard them as *unintentional*, and not pass too severe censure on us therefor.

Those unacquainted with the responsibilities devolving on an Editor of a religious journal, can not justly appreciate the anxieties he feels, and the trials he undergoes. The following from the Memphis and Arkansas *Christian Advocate*, may serve to throw some light on the subject:

"The moment an American citizen becomes the conductor of a religious journal, it matters not to what sect he belongs, or what his political creed may be, he drops the sectarian and partizan, and his duty is to defend truth, combat fanaticism, expose error, to give a healthful tone to public sentiment, and to cause a prudent supervision over the morals and taste of his fellow-citizens. For, let it be borne in mind, that Protestant Christianity is, and it ever has been, the public sentiment of the American people—and that their Republican Institutions are based upon it."

How far we may have succeeded in acquitting ourself in the manner above stated is for the public, and not us, to say. But at all events, in whatever we may have seemed to come short of our duty, is owing to a want of ability rather than inclination.

In conclusion we would repeat, that this artcle closes our editorial labors for the present year, but should no unforeseen event hinder, we shall salute our readers next moon in a new form and dress, and, as we expect, under more favorable auspices, and with greater facilities for furnishing a good work, than any previous year; and we trust that we may be able not only to retain our present patrons, but to add some thousands of *new ones* to our list. D. B.

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