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### The Christian Luminary, Volume 2, Numbers 1 and 2 (January and February 1863)

John Boggs

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WHOLE No. CXLV.

VOL. 2.

New Series.

No. 1.

JANUARY.

THE  
CHRISTIAN LUMINARY;

A MONTHLY PERIODICAL,

DEVOTED TO

THE TEMPORAL ADVANCEMENT AND ETERNAL WELFARE

OF

THE WHOLE HUMAN FAMILY.

CONTAINING

Sermons, Essays, Correspondence, Religious News, and Editorials.

JOHN BOGGS,

EDITOR AND PUBLISHER.

TERMS: ONE DOLLAR A YEAR, IN ADVANCE.

CINCINNATI:

PRINTED FOR THE PUBLISHER.

1863.

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 THIS No. was kept back, partly to give time for an expression from the Brethren, but still longer than we intended, by circumstances over which we had no control. It is *one of the best Nos.* we have ever published.

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# THE CHRISTIAN LUMINARY.

He that doeth Truth cometh to the Light, that his deeds may be made manifest, that they are of God.—*Messiah.*

VOL. II.

CINCINNATI, JANUARY, 1863.

No. 1.

## SERMON. \*

BY PROF. A. R. BENTON.

"And by it he being dead, yet speaketh."—Hebrews 11. 4.

To-day, there is devolved on me the sad service of speaking a few words as a tribute to the memory of one who stood so recently in our midst, a beloved brother and esteemed pastor. A few weeks since, Bro. Perry Hall stood upon this very spot, which I now occupy, and from this very volume before me, made known the way of life and salvation. So full of promise for longevity, and apparently so endowed with vigorous vitality, it taxes the imagination to conceive that no more shall we listen to that tread, no more hang with delight upon the accents of his tongue, and no more exchange the cordial greeting, expressive of sympathy and love, until we meet on that farther shore.

The opportunity and the invitation to dwell upon the instructive elements in the character of our dear departed brother, is a service too grateful to be declined. And it seems to me that if aught worthy of admiration and imitation, in his intellectual and

\*Preached at Christian Chapel, in Indianapolis, on the 2nd Lord's day of Nov. last, in memory of PERRY HALL late Pastor of the church, who died of typhoid fever, contracted while serving as Chaplain in the 97th Regiment Indiana Volunteer Infantry.

moral character should be delineated be any hand, that labor of affection and respect most properly is mine.

His whole scholastic, and nearly the whole of his ministerial labors were performed under my immediate observation.—Hence whatever of imperfectness may appear in my estimate of him as a scholar, a preacher and a man, must be charged, not to partial acquaintance and to limited observation, but to a want of comprehension of his true character and its teachings.

Furthermore, in the remarks which I intend to make, I recognize the necessity of calm and dispassionate statement, if not a judicial severity, in treating of those elements of character for which our brother was respected and beloved. I cannot but feel that all exaggeration and extravagance of expression would be greatly offensive to him who loved Truth so well, and who lived so true a life—true to home, true to school, true to the Church, true to his country, true to mankind, and true to God.

But, knowing the confidence and esteem which he enjoyed, while occupying a conspicuous station in this church and community, I shall give utterance, with unmeasured freedom and liberality to my admiration and affection, with the confidence of finding a full response in the warm sympathy of those who hear me.

Death has been styled by one as a great teacher. A great conqueror he is, the trophies of whose prowess, and the symbols of whose power are signally displayed in every tenanted part of the globe. But life is really the great teacher of mankind. How little do we know of Death except as a dread reality, and how immeasurably small in the amount of knowledge which we gain from Death contemplating it as the final fact of our earthly existence. After all its so called teachings, Death yet remains a mystery, unsolved and even unrelieved by the momentary repetition of deaths for six thousand years. It is a singular and striking fact that those who die in our presence, who pass through all the stages of a gradual decline, down to death's portals, can do absolutely nothing to lift the intercepting veil, or to teach us what is that final and hidden experience, i. e. to die. Here all is blank, torturing ignorance. No glimmer of light, no faint report of the whispering tones of affection have transmitted from the spirit land this knowledge.

The profoundest philosophy of all times has been unable to extort this secret, this incommunicable experience of what it is to die. All are in the dark upon this point, as much as was Abel, who was the first to tread this dark, mysterious way.

Not only do we know but little of death, but also from it how narrow and circumscribed the teaching.

To us all, it is a profound and impenetrable mystery with respect to what sensations and peculiarities of being are immediately consequent upon our departure from this condition of being. We go with our friends down to the very border of this dark, mysterious realm, and there consign them to the strong arm of God, and henceforth all offices and utterances, back and forth are interrupted as forever, as far so this world is concerned. How near to contact with Deity and life beyond the grave have we come, and how little have we learned of the future by the teachings of death.

Death is a solemn warning, a mighty alarm bell, to arouse the apathetic and to awaken

the slumbering consciences of the dead in trespasses and sins. To-day it is pealing in our ears the alarm of Heaven, "be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

The Scriptures, with great frequency and emphasis point to eminent lives, and to the general results of character, in order to instruct and to stimulate the virtues of the living. Thus the apostle affirms that Abel, though dead, even in spite of that mandate which consigns mortals to the silence and seclusion of the grave, yet speaks. So in the case of every true life. Its voice is not hushed though the mortal tongue is palsied. Its accents linger on the ear like the cadences of remembered music.

As the perfume that steals over the garden wall speaks its presence, by embracing all in its atmosphere of fragrance, so the life of a true man sheds its odors on the virtues of the living, and thus speaks its presence and its power. But was not our departed brother too young to leave behind a lesson to the living? Abel, too, was young, and like him whose memory we to-day commemorate he was a youngest son—both cut down in morning's prime by the spirit of wickedness—yet Abel is destined to read a lesson of fidelity to duty and to God for all time.

So our young brother, engaged early in the battle of life, not for a long campaign, but for rapid success and an early victory. He, too, in spite of death, yet speaks. Will we listen to-day to the words most plainly pronounced by his life and character?

His life may be considered as peculiarly instructive to young men. His whole character, so far as it was open to public view, bears the strongest testimony to the value of the restraint, and guiding light of morality and the Christian religion; and it is especially valuable, as a commentary upon the powers and capacities of youth, when rightly directed.

In him may be seen the possible distinction of youth, how much of honor, love and influence may be heaped upon a young man, and how attractive are the graces of

the Christian life, even in the age when the restraints of religion are supposed to be most irksome, and little needed.

No doubt, there have been cases of early profligacy changed by the grace of God to patterns of purity and Christian excellence. But in the multitude of cases it will be found that the harvest is as the sowing, they who sow to the flesh, of the flesh reap corruption.

And should not the young entertain the wholesome dread, that even forsaken vice will leave in the mind an ulcerated wound, that is slowly healed, or will leave a scar that will deform the moral beauty of its nature forever?

But the example of our dear brother, so honored, so beloved, is a practical commentary upon the value of early piety, and consecration to God.

Do you say his life was short, too short to evince the practical value of the principles upon which his whole life was gauged? In an important respect his life was long.—If we adopt the sentiment of the wise man, that, "honorable age is not that which standeth in length of time, nor which is measured by number of years; but wisdom is the grey hair unto men, and an unspotted life is old age," then must we accord to our departed friend much of the privilege of age. To have been the subject of so many experiences, to have inspired through so large a circle sentiments of esteem and love, to have exhibited the beauty of religion when blended with youth, to have adorned a conspicuous position in life with the graces of Christian manhood, and to have lived in the hearts of multitudes who waited on his ministry, and to die regretted and lamented by all; these surely are evidences of a long, as well as of an honorable career.

But under what propitious circumstances were his virtues fostered and matured thus early, and what were the processes by which at the age of twenty-five he was conspicuous for symmetry of intellect, force of moral principle and dignity of character.

Of his early life we know but little. The family Record will tell us that he was born Jan. 4th, 1837, but the record of his ways and habits during his earlier years until he entered college is written only in the hearts of fond parents, who, I am assured, contemplated with fond delight the early promise of their son. That their tender solicitude was requited by the strongest filial attachment is evidenced to my mind, by a single incident.

On the evening of that day in which he had graduated with the highest honors of his class, at the festival given in honor of the graduates, when the heart of every one was bounding with happiness, with unusual consideration and forgetfulness of self, he devoted himself, not to the young, the gay and the beautiful, but to his mother. His assiduous attention to her, who was quite unused to such displays, and to the conventionalisms of fashionable life, made him gracefully conspicuous in the eyes of all those who discover the beauty of honoring the father and the mother. At the time he little knew the effect produced by this seemingly unimportant incident. Therefore as a prophet looking backward, with the strongest assurance, I can pronounce upon his filial obedience, modesty and affection.

It was my fortune to become acquainted with him in the Spring of 1855 when he entered the Preparatory School of the University, which was then under my direction. Then was inaugurated a friendship between the pupil and his teacher, never interrupted, or marred by a single unpleasant occurrence. As a scholar, he held a high, but an unenvied rank at school. Endowed with a quick perception, a retentive memory, and with a power of analysis somewhat rare, it is not wonderful that attention was soon attracted to him. In addition to those liberal gifts of nature, the conscientiousness with which they were improved is deserving of our admiration. In him we have an instructive example of the influence of an enlightened moral sense over the intellect.—All his studies were undertaken and prosecuted in the interest of truth, and hence

whatever he said or did in his public life, betokened the clear, warm moral atmosphere in which he lived. All his nature seemed redolent of moral principle, and here, in the church of the living God, to whom and to duty his life was unreservedly given, it is most fitting to commemorate it.

His tastes were evinced in the purity of his speech and in his love for the society of the cultivated and enlightened. His manners were bland and courteous without any intermingling of acrimony or unkindliness.

But by most of those who hear me, he will be long held in affectionate remembrance as a minister. In this field his triumphs were confessedly many, and of him in this character we now propose to speak. We stand in a place devoted to the worship of God, and we desire not to use the terms of indiscriminating praise and adulation, but to speak of our brother as he was, with calm and dispassionate words.

1st. The first characteristic deserving of mention, in his ministry, was his earnestness.

The earnestness of our brother was exhibited, not in tones of thunder or in vehement gesticulations, but in the utterance of truth, as if it were truth. His was the heart stirring energy, springing from the deep conviction that religion is an important concern. The life and feeling that pervaded his ministrations, were at war with everything like a professional air, and seemed to well up from deep convictions and strong religious sensibility. Where these are wanting, there may be tricks of oratory, but no unfailing source of religious earnestness.

The life and energy of a preacher must come from the depths of his own soul.

All else will sound superficial and hollow. Tried by this test, the earnestness of our brother was of the genuine sort. His inward life, his force of thought and feeling inspired whatever of eloquence he possessed, and the chastened and subdued impression left on the minds of those who heard him most, will long be held in grateful remembrance. He was earnest in every fibre

of his soul, when he spoke of the transcendent worth of religion, of its author, its virtues and its rewards.

2nd. In the next place his preaching was with great plainness of speech.

In his farewell discourse to this Church he alludes to this point in particular as prominent among his aims as a minister. It would be difficult to designate a preacher in any denomination, more free from obscure and technical phraseology, from subtleties and unmeaning religious commonplaces than our brother. He spoke manifestly in order to be understood, and hence in a great measure he discarded that professional cant, and that sonorous terminology—the pulpit's heritage of dullness. Believing that the Gospel was adapted even to the wants of the most illiterate, he aimed to address us in the common language of men. That mysticism and religious free-masonry which none but those acquainted with the proper countersigns may understand, were never obtruded on our attention. His style was plain, incisive and practical. and because it was plain, it often, like the sword of the spirit, pierced the very joints and marrow of individual or social and organized wickedness.

The affectations of the pulpit were unknown to him, and his style was plain as simplicity herself.

3rd. Again, his preaching was eminently practical.

This, I doubt not, he would regard as the most important feature of his ministerial labor, and that he succeeded in this, he would regard as the highest praise. By practical preaching I do not mean such a clear statement of truth to the intellect, that all see it to be the truth, but such an enforcement of it, as that it will become the practice of men's lives. There are multitudes of men who hear with satisfaction, if not with positive delight, the praises of meekness, gentleness, humility, love, and the other Christian virtues. So long as teaching upon these subjects is merely objective, and an intellectual plaything, they are content, but let the practical applica-

tions of truth be pointed out, they are at once offended. Our brother was constant in season and out of season in holding up, not merely for your admiration but for your imitation the ideal of a Christian life. Concerning himself but little with the theological subtleties and bickerings current in this age, his whole force was expended in rearing up in the mind and heart of his hearers, a more perfect conception of the true Christian's life. This, in my estimation, was his predominant characteristic as a preacher.

The son of the Rev. Mr. Tyng, of New York city, a few years since was deposed from his pulpit in Philadelphia because of this practical kind of preaching, and a little later falling sick, to his father standing at his bedside of death, he said "Father, don't be ashamed to stand up for Jesus." What an urgent need there is of men to stand up for Jesus.

There are thousands of preachers who are not ashamed of the historic reality of Jesus; who maintain that he taught great and novel truths; that he suffered and died; that he rose from the dead and ascended into heaven. Eulogies upon his life and teaching are not uncommon, and it would seem this is thought by some to be the chief end of the Christian ministry.

But adversely to this view it is the proper business of the preacher to stand up for Jesus, being neither ashamed of him or his words; to stand up for him not merely as a historic person, but in his personal relations to us as the perfect pattern of a Christian manhood, and not to be ashamed of his words in their living operative qualities. It is a hindrance to moral growth, that men have conceived of the words of Jesus as mere truths, and not as practical, moral qualities. Men are not ashamed of the truths, couched in his words they are only ashamed of the practice.

Humility, purity, forgiveness of enemies, justice, love to mankind, are words of Jesus not as doctrine, but as practices, and when they are preached in any other way than as practices, his words are not preached in any

proper sense. Preachers and hearers are very often ashamed of the very best things about them. Because a scrupulous regard to the rights of other men, because justice to our fellow-man, because mercy and comprehensive benevolence are sometimes stigmatized as mere sentimentalism, sympathetic and pliant natures renounce the practice of goodness and are content merely to praise it.

This is not simply weakness, but it is also wickedness. No man has any permission to be ashamed of any good disposition or good practice, with a view to conciliate the favor of the wicked.

I dwell on this point for the sole purpose of distinctly setting forth the ground and reasons for practical preaching, especially in its ethical aspect.

With these views before us, it is the highest encomium to pronounce on our brother that he was a practical preacher. He stood up for Jesus as our true life, and for his words as our practice.

His warm, earnest and practical words seemed to gush up from a deep experience of this high spiritual life. As Michael Angelo is said to have had an heavenward look acquired by looking up for many years, in executing his paintings on the ceiling of the Sistine Chapel at Rome, so our brother, by gazing up at the high practical import of Christ's words and life, reflected in all his ministrations the influence of his soul-union with these spiritual conceptions embodied in the life and words of our Savior. Such thoughts seemed to come to him not on compulsion but by elective affinity. His nature was toned to harmony with a pure spiritual life. I do not mean to speak of our friend as perfect. He no doubt fell below his own ideal standard of perfectness. He was subject to the infirmities common to humanity.

In the presence of God he now pleads not his own merits, but the mercy of Christ.

But did he not bear the cross, and give up all for duty and for God? Did he not practically exemplify the religion of Christ, as well as teach a practical religion, with

respect to the higher departments of spiritual life. To-day—on this calm Lord's day morning, methinks his life and his words speak to us of the ineffable blessedness of a life thus practically consecrated to God.

From these considerations we pass to speak of the spirit in which he exercised his ministry.

1. And first I would observe that it was a Catholic spirit. By this I mean that he had nothing of the narrow mindedness and illiberality that belongs to the bigot. If there was one thing which stirred his resentment more than another, it was that captious, illiberal spirit which would guage everything by its own mustard seed dimensions. He was singularly alive and devoted to every enterprise that looked to bettering the condition of the human race.

It was not in his nature to stigmatize with opprobrious epithets the earnest and well meant efforts of others in any work of reform.

Hence in no sense was he a religious partizan, flaming with inordinate zeal to promote the interest of sect. His seemed to be a ministry at large, large in its adaptations and large in the comprehension of its objects. On this account he may be thought by some to have diverged from the true line of his ministerial duty. But to his enlarged view, the moral precepts of the word of God were leveled at every form of wrong in which individuals or confederate men might intrench themselves. Believing that if we ascend into heaven God is there and if we make our bed in hell, God is there, with him there could be no neutral ground, or condition of men beyond the domain of God's government. Hence he contemplated every measure of private or public life as it stood related to the Divine will, with a breadth of view which no doubt seemed to some visionary and impracticable.

2. In the next place, he exercised his ministry in a spirit of reform. This to my mind is one of the most engaging aspects of his labor among us. With present attainments he was not content, but his aspirations

and labors, were for something better. Indeed I can not conceive of any public man, possessed of large capacity for good in whom this spirit is not predominant.

This is the vestal fire that warms and expands the human heart towards every good work, and where this spirit has died out, a public man becomes like an extinct volcano, prominent but powerless. His method of reform was that of radiation. It commenced with self, and worked outward. Hence, that tame and frigid manner which cleaves to some others in their public ministry, in him became animated diction, and a free, and natural elocution, in the style of men who handle vast concerns. This reformatory spirit, too, was seen in the many improvements he aimed to effect, in the Sunday school, in music, and in the order of church services, so as to adapt them to the wants of our society.

In carrying out these objects, it seems hardly necessary to observe that a nice sense of propriety marked all that he said or did.

I was never afraid that a blush of shame would mantle the cheek of any one, on account of any awardness or ill considered remark of his. All about him was appropriate, chaste and adapted to the matter in hand.

But his spirit of reform is seen best, and in its most attractive light by the whole course of his public life. I do not know that our brother regarded the present age as more corrupt than its predecessors, but he did believe it as grossly defective, when compared with the Christian standard, and the privileges of the present age.

He was not content when witnessing the evils that oppress humanity merely to deplore, and to commiserate the case. He was not only pained at these evils, but he burned to advance the moral renovation of the world.

He did not, as do many, deem it romantic to look and labor for a better church and a better organization of society, seeing that we live in an age lustrous with Christian truth, and advanced in civilization. It

is a lamentable mistake made by public men, when they suppose that evils of society are incurable, or that it is romantic to expect that any changes can remove them.

This is not a whit more kind than for a physician to congratulate his patients on their comfort and general healthfulness, when in torturing pain or in the throes of dissolution.

No, this language of complacency with respect to the miseries of mankind is neither the language of religion or philosophy. Both spit upon and spurn it. The most striking fact about mankind, is their susceptibility to improvement and it is the least romantic and impracticable work for a minister to engage in this kind of moral revolution. The religion which he is ordained to preach was designed to work widely, deeply and mightily, until the whole of society is permeated with the leaven of its influences.

And as the greatest of all Reformers, the immaculate Savior cared first for the physical maladies and then imparted his soul renovating truths, so the moral teacher of the present day has no dispensation to ignore the social and physical ills that burden mankind. As a remedy for the latter, he preaches temperance, sobriety and self control; for the former, justice and equity between man and his neighbor.

Christianity was not in preparation four thousand years, did not inspire the tongue of enraptured prophets, nor was heralded from the skies in anthems of angelic songs, nor preached by the hallowed lips of martyred apostles, for the sake of proud pagentry or being a stupendous show. No. No.

It came down from heaven as the life and power of God, to transform the wilderness and make it glad and blossom like the rose, to make all things new, and without spot or wrinkle to present an innumerable company before the throne of God's glory with exceeding joy.

Then, so long as the present jarring, beligerent condition of the Christian world is regarded as the ultimate, in attainable per-

fection, and the evils of society as the predestined and immutable conditions of our present being, so long will the ministry be unvisited by the anxious desire for reform and will be partially paralyzed, if not practically dead.

These views are offered because we as a people have inscribed on our banner of progress the watchword, Reform; and even if we should become practically recreant to the first principle of our profession, we have borne noble testimony to its worth and heavenly parentage.

This, in my conception, was a leading and a growing characteristic of the spirit of our departed brother. For this, we should honor him, and ever hold this in grateful remembrance as the chiefest legacy of his life to us.

3. Intimately connected with this spirit of reform, was a heroic spirit. I do not now speak of heroism in its grosser aspects, but of that moral Christian heroism and fortitude that draws its life from justice, from the benevolent principles of Christianity— from a reverence for human nature and the rights of man. I do not say that this firm conviction of duty will secure a man from crude or rash notions; but it is his moral power after his convictions have been prayerfully and deliberately reached. Then he should abide by his convictions at all hazard, not waiting to be backed by a crowd or applauded by the multitude. So far as my observation goes, our brother in the exercise of his gifts, like the apostle to the Gentiles, "conferred not with flesh and blood" in determining the measure of his duty but spoke fearlessly and trenchantly, according to the light that was in him. And though he may occasionally have given offense, who does not respect his spirit of candor and that self sacrifice which impelled him to part with friends, if need be, sooner than to sacrifice his conviction of truth and duty.

Respect that comes from faithfulness to principle, is far better than mere personal attachments. Moral obliquity and faithlessness to principle, even bad men despise,

while all men look with tenderness or compassionate regard on the imperfections of the judgment.

Thus did he speak frankly and boldly that he esteemed great and vital truths; and with a conscientiousness that challenges our admiration, conciliating the favor of none by base compliance, he was an unswerving advocate of what he deemed to be the truth. His moral purpose was clear and unmistakable. His Christian manhood with its precious birthrights were never bartered away for a mess of potage. Thank God for Christian nobility—a nobility that will survive the ephemeral interests of this world, and outshine the splendor of the richest diadem.

4. In the last place, contemplate, with me, the value of that faith, by which he lived and in which he died.

Every one who has considered his own experience, or that of others, has observed the discrepancy between the plenitude of his desires and the means of satisfaction in this life. Here is a great shasm that needs to be bridged over. Feeling the barrenness and fragmentary condition of the present life, we need to round it out and complete its fulness by a faith in a life to come, an eternal life.

Instinct and the desires demand only a pretence, not the proof for believing in a future life. The heart demands this continuity of being, life here, life there, life forever. No scepticism, however hard or repulsive, but believes in the immortality of love when the body of a loved one is followed to the grave. No one who has followed to their last resting place a wife, a husband or a child, remembering their flaming intelligence, their blossoming love and their divine beauty of soul, can say gone, all gone forever. No. Then it is that the yearnings and faith of the soul take us up to the very gate through which the light from heaven glistens. We lose nothing by death; we only send our friends before, to draw us upward by the chain of love. As the birds at this season of the year are meditating a passage to more genial climes, so the soul

in the autumn of its year has a presage of its own migration to the delectable fields beyond the Jordan of death. As Christ lives, we believe that we shall live also, that when Christ, who is our life, shall appear, then shall we also appear with him in glory. Of this the resurrection of Jesus is both a proof and a pledge. Rooted and grounded in this faith, we grow up and blossom for eternal life.

This faith returns with us from the tomb from which no voice of comfort or consolation is heard. Imagination sees bodies dissolving and mingling with the clods that cover them, and the winds sigh a mournful dirge through the trees, waving in sullen majesty over this realm of eternal silence.

But faith comes to repeople these deserts, to reanimate these regions of forgetfulness. The tombs are burst. Mothers take to their arms their children, for they are alive again. Fathers come forth in their vigor of rejuvenated age. The generations of men that slumber are awaking and come forth from the East and the West, from the North and the South, to sit down together in the kingdom of God. Thither our faith follows our departed friend, who, in the radiancy of the transfiguration, and with the beatitudes of heavenly joy, are crowned forever and forever.

“Blessed are the dead who die in the Lord.”

#### DEATH OF THE AGED.

The death of an old man's wife is like cutting down an ancient oak that has long shaded the family mansion. Henceforth the glare of the world, with its cares and vicissitudes, fall upon the old widower's heart, and there is nothing to break their force or shield him from the full weight of misfortune. It is as if the right hand were withered; as if one wing of an angel were broken, and every movement that he made brought him to the ground. His eyes are dim and glossy, and when the film of death falls over them he misses those accustomed tones which have smoothed his passage to the grave.

## THE HOLY PLACE.

Oh Thou Eternal One  
Whom highest Heaven of heavens cannot contain,  
Of the vast Universe, the central Sun  
Filling its Temple with thy glorious train;—

Thou, whom thought's loftiest flight  
Can faintly reach, and gaining glimpse of Thee  
Recoils all blinded by the o'er powering light,  
As doth the eye, when the noon sun we see:

How can weak mortal's cry,  
Uttered with stammering lips and faltering tongue,  
Pierce through the Halleluiahs swelling high  
And gain Thine ear, amidst the angelic throng?

Yet Thou hast bid us dare  
This solemn audience, Thou hast crowned the head  
Of man, with the high dignity of prayer—  
Man—little lower than the angels made.

And Thou in days of old,  
When Israel's sons were yet thy chosen race;  
To whom Thou didst by terrible signs unfold,  
Full oft, thy messages of truth and grace.

Hadst Thy most Holy Place,  
These, where the outspread wings of cherub meet,  
E'en upon earth Thy manifest Throne of grace  
Was the all-visible, burning mercy seat.

Oh, awful was the hour,  
When, clad in sacred garb, the Priest went in,  
Atoning blood before that seat to pour—  
Blood of the sacrifice for Israel's sin.

How must his human heart,  
With solemn awe and dread have bowed down,  
When, while th' mute hosts of Israel wait apart,  
He, reverent, entered where th' Shekinah shone.

Not now as thus of yore,  
Standeth a visible, earthly Throne of grace,  
For a Divine High Priest hath gone before,  
Leading the way to the most Holy Place.

Behind the awful veil,  
(That darkened earth and heavens) he entered in,  
Lo! types and shadows in fulfillment pale,  
As he presents his sacrifice for sin.

Therefore was rent in twain  
The earthly veil, no more High Priest alone,  
Can enter there; He did the privilege gain  
For each meek-hearted, truly humble one.

No more the Holy Place,  
Shines with the dread Shekinah's awful light,  
But every spot, becomes a throne of grace  
When we, Thy creatures, call thy name aright.

Oh, when with humbled heart  
And tearful eye, I would approach Thy throne,  
To Thee each fear and grief in prayer impart,  
With mine own soul and Thee, my Lord, alone,

Oft seems that spot to be  
Thy very audience chamber, Heavenly King,

And a sweet dread and holy awe, o'er me  
Doth Thy invisible Presence softly fling.

Then, while Thy pardoning grace,  
I humbly plead, all prostrate at Thy feet,  
I thanking Thee, do praise Thee most for this,  
Free access, always, to Thy mercy seat.

H. M. E.

Xenia, Jan., 1863.

REVIEW OF HARTZELL'S ESSAY ON  
WAR AND CHRISTIANITY.—NO. 7.

"But I say unto you, Love your enemies,  
bless them that curse you, do good to them  
that hate you, and pray for them that arraign  
and persecute you."—Matt. v: 44.

This portion of our Lord's instructions to  
his Disciples, has ever been regarded by  
non-resistants as proof positive of the cor-  
rectness of their theory. But if the pre-  
cept. "If thine enemy hunger feed him, and  
if he thirst give him drink," fails to sus-  
tain that position, (as I cannot but think, to  
the unprejudiced reader was conclusively  
proved in the last number,) it is fairly pre-  
sumable, that the two precepts which are  
so similar in import, should be interpreted  
on the same principle, and as having the  
same extent of meaning.

Bro. Hartzell assumes, that the word ene-  
mies in the text, embrace all kinds of ene-  
mies; or at least that public enemies are in-  
cluded; but as our Lord was not discoursing  
on affairs of State; it is not reasonable to  
conclude, that enemies in the text referred  
to public enemies. The audience which he  
addressed were private persons, developing  
to them the principles of his kingdom; and  
as private persons do not constitute a prop-  
er antitheton to public enemies, he could  
not have intended to be thus understood;  
nor would his hearers interpret his words  
as conveying that idea. I admit that the  
precepts are expressed without limitation;  
but in interpreting the moral precept of the  
gospel, we should ever keep in mind, that  
although they are delivered in general and  
unlimited terms; yet limitations and condi-  
tions are very generally implied: Such as,  
"Children obey your parents in all things."  
"Servants obey in all things your masters  
according to the flesh." "Obey them that

have the rule over you," &c. These injunctions are expressed in the most absolute form; but he would be a very unskillful interpreter who would not admit that these precepts had limitations understood; because they are not expressed. What Christian moralist would contend, that the command of parents to children, to lie and steal should be obeyed?

Some contend, that if the precept, "Love your enemies," was not intended to be understood in the most absolute sense; that our Savior should have told us so. If the language used, and the circumstances of the persons addressed should not sufficiently define his meaning, some explanatory word would be necessary, but not otherwise. If a military officer in addressing his army under his command should say, we must vanquish our enemies; no one would misunderstand his meaning. Or if he should use the singular form, and say, *the enemy*; none would understand him to mean *the devil*; although in a theological sense, that is its meaning with the article prefixed.

In a legislative body, if the affairs of state were being discussed in a time of war, the word enemies occurring in their speeches would mean enemies to the government or nation; and not private enemies; unless there were some circumstances mentioned, which would otherwise direct its application. So also, on the same principle of interpretation, when a teacher of religion addresses an audience of private persons, on the moral duties of life, without any reference to government affairs, and enjoins upon them to love their enemies as our Lord did; the enemies would be personal or religious. In all these cases, the subject matter inculcated by the speaker, and the circumstances of his hearers would immediately suggest to their minds, the correct application of the word.

The annexed precepts which are: "Bless them that curse you; do good to them that hate you; and pray for them that despitefully use you, and persecute you," show conclusively that the enemies in the text were all persons in private life—members

of the same politic body with the persons addressed. Besides there is not the slightest hint, or allusion in the whole premises to public enemies.

I shall conclude this part of the review with Webster's just definition of the word *enemy*; and as Bro. Hartzell frequently cites him as authority, he will therefore respect his testimony.

"Enemy—1. A foe, an adversary. A private *enemy* is one who hates another, and wishes him injury, or attempt to do him injury from his own malice or ill-will. A *public enemy* or foe, is one who belongs to a nation or party at war with another.

"I say unto you, Love your enemies."—*Matt. 5 Chapter.*

"Enemies in war, in peace friends."—*Declaration of Independence.*

The reader will observe, that the first quotation from Matthew is given, as an example of *private enemies*; and the other from Declaration of Independence of *public enemies*.

In the 6th Essay, page 183—Bro. Hartzell places a soldier in a very unenviable position, according to his interpretation of the foregoing precepts; but he does not seem to perceive that his interpretation places a civilian in the same position. If a secession raid should be made into his locality; his exposition of the precept; "Love your enemies; do good to them that hate you," would imperiously require him, according to his ability to voluntarily furnish the invading rebels with supplies to prosecute the war against his country; giving them all possible "*aid and comfort*;" for love admits of nothing less; and "do good" positively demand it. This course of action would make the doer a traitor to his country, and I cannot think that Christianity rightly interpreted was intended to make men traitors.

The attentive reader will observe, that the foregoing is a continuation of my review of the 6th Essay. I have been the more particular to give proofs and examples to determine the meaning of those Divine precepts, under discussion; because they are

always regarded by non-resistants as their "strong hold."

The 7th Essay is introduced, by advertising to the fact, that there are some passages in the epistles on civil obedience which are adduced as evidence of the lawfulness of Christian's bearing arms. But the Essayist observes; "If these do not enjoin the duty, then is the act without a Divine warrant." But if they do enjoin the duty, then the conclusion is reversed. Having satisfied himself that the teaching of Christ is incompatible with the soldiers calling; he says; "We may with propriety ask, are the epistles against the testimonies?—Are the apostles against Jesus? I answer no. He further observes; "If the personal instruction of Jesus Christ forbid war, and the epistles of the apostles command war, either in express terms, or legitimate implication, the contradiction must be fatal to both." But *if* the reviewers interpretation of the instructions of Jesus Christ be correct, no such fatal consequences would follow. I have no hesitancy in admitting that the teaching of Christ, and of the apostles also, forbid the acts of at least one of the parties in war; for it requires two parties to make war; and one of them is always condemnable. Many a specious fallacy is founded on the word *war*, and Bro. Hartzell is by no means sparing of its use.

Before he gives us his exposition of the first ten verses of Rom. 13th chap. he premises that they "are one unbroken connection;" and "that the first seven verses command unlimited subjection to the powers that be." "This (says he) is not admitted by those who rely upon this, as the main fighting text." That is true for this valid reason. The subjection is expressed in the same general form, as that of wives to their husbands; children to their parents; and servants to their masters. But no respectable expositor interprets those verbs as commanding unlimited submission, or obedience. After quoting the first seven verses he says, "whatever the 'subjection' here commanded may refer to, it is an unqualified submission. There is no liberty of choice ex-

pressed or implied. Language can not express unlimited obedience in stronger terms. The will of the ruler is the measure of the Christian's subjection, &c. This sounds very much like the almost obsolete doctrine of passive obedience, and the Divine right of kings to reign. If Bro. Hartzell had not had opponents in his eye, whom he is laboring to put in an indefensible position, his natural good sense would have suggested a more accurate interpretation of the apostle's instructions.

Jonathan Diamond an English author of some note—a non-resistant, on this Scripture says:

1st. That it asserts the general duty of civil obedience, *because* government is an institution sanctioned by the Deity.

2nd, That it asserts this duty *under the supposition*, that the governor is the minister of God *for good*.

3rd, That it gives but little other information respecting *the extent* of the duty of obedience.

And Dr. Paley who is on my side of the question says of those passages of Scripture: "They inculcate the duty of obedience, they do not describe the extent of it."

The reader by referring to the first number of the review will perceive that the argument deduced from this portion of Scripture, was not founded on unlimited subjection being taught; but that the duties of the government to society, as defined by the apostle, would necessarily require an armed force to discharge them; and therefore, that the Christian could not be exonerated, from aiding his government to execute what the apostles' approved.—Whence it follows, that the incongruities, and deplorable consequences which Bro. Hartzell fairly deduces from interpreting the subjection to the civil power to be unlimited, do not emanate from our interpretation. The misapprehending of our views was a *sad blunder*.

If the first ten verses are not "one statute," or if there be a very loose connection between the last three verses, and the first seven; then the unlimited subjection

which Bro. Hartzell argues the apostle taught, would be obligatory on himself; and those consequences which he deplors would necessarily follow.

It seems clear to my understanding, that in the first seven verses, the apostle defines the general duty of obedience which the Christian citizen owes to the government; and indirectly the duty of the government to the citizen; accompanied with various reasons to enforce the injunctions; and having finished his instructions on the relative duties which the parties owe to each other; he then proceeds to inculcate the duties which the Christian owes to all men, which is evidently, and distinctly another class of duties, and not necessarily connected with the former.

A few remarks on the probable design of the apostle in this portion of the epistle may perhaps assist us, in correctly understanding his instructions. When the epistle was written, the civil government practically, was tyrannical, oppressive, persecuting, and idolatrous; and under these circumstances it would become a question of great importance in the minds of the early Christians who had received the Lord Jesus Christ as their king. Whether in their new relation as citizens of Christ's kingdom, they were not freed from all obligations to support and obey the governments of this world from a conscientious sense of duty—or in general terms: Whether (as Christians) to obey government be a moral duty, and obligation upon the conscience at all. I regard that this was *the question*, on which the Apostles Peter and Paul declared the mind of the Lord, and that *the extent* of the obedience was not the subject of inquiry, or treated of by the apostles.

The seven verses is interpreted by Bro. Hartzell to refer to "four classes of government officials." Two classes of tax collectors, the executive that "bears the sword," and the legislator that makes the laws. "This (says he) summarily embraces all the departments of government." The judiciary department is entirely excluded in this summary. The legislative, the execu-

tive, and the judiciary departments are integral parts of all free governments. Tax collectors are simply subordinate officers of State. See Constitution of United States.

The essayist having assured that the first ten verses of Rom. xiii, are one statute, that the first seven command unlimited subjection to government, but that the 8th, 9th, 10th verses of this Divine statute remove that unlimited subjection commanded in the first seven verses, and exalt the principle of love to all men above the principle of fear—the fear of him that "bears the sword." Now I very cordially admit, that if government commands a Christian to do an act which is clearly repugnant to the revealed will of God; that he is bound to obey God rather than man. But Bro. Hartzell adduces the instructions contained in those verses to prove, that their practical observance is incompatible with a *Christian's bearing arms*, if commanded by the civil authority to defend, or enforce the laws of the State. In this we disagree. The apostle having quoted four, (or perhaps five) commands of the decalogue, adds: And if there be any other commandment, it is summed up in this precept, namely, "thou shalt love thy neighbor as thyself." "Love works no ill to one's neighbor, therefore love is the fulfilling of the law." Our first inquiry shall be: Did the Jewish Legislator understand those commandments as incompatible with the profession of arms? What intelligent Biblical student will answer in the affirmative? Did Joshua, Samuel, David, and all the renowned men of Israel understand those commandments as Bro. Hartzell does? Will he himself answer in the affirmative? Whoever has any doubts on this question may read Deut. xx, commencing with, "When thou goest out to battle against thine enemies," &c. May I not then ask: Can that possibly be the correct interpretation of those commandments of the Most High, which is essentially different in meaning from what the inspired Legislator himself understood them to mean? And certainly the Apostle Paul had no intention to add to, or take

from the true import of the laws of God which he quoted, and which he declared in the same epistle to be "holy, just, and good."

The review of the seventh essay will be further continued in the next number.

GEORGE POW.

ERRATA.—Vol. 1, page 338, for "In (ev) men, of good will." read, In (ev) men, good will;" page 340, 4th line, for, dividing, read divulging, for bosom 19th line, read honor; page 386, 2nd col. 42nd line, for worst read moral.

—♦♦♦—  
**"A THING OF BEAUTY IS A JOY FOREVER."**

I have watched the sun sinking, slowly sinking to its death-couch, and, as its dying beams lit up the tinted sky, the moon came forth with her attendant star to gaze upon the world. The little flower closed its blue eye; the mother-bird with swift wing sought her nestlings where the apple blossom flings its sweets upon the evening air—all was peace, loveliness and beauty; and, while memory lasts that scene will ever remain to me—for, "A thing of beauty is a joy forever."

I saw a painter touching the rough canvass with his brush, and lo, lake and mountain and distant woodland grew beneath his hand; the trees seemed flushed with sunsets gold; mist enwrapped the mountain base; shadows crept beneath the arches of the bridge, and one could almost fancy they heard the murmur of the cool waters as they wandered o'er the white sands below—Genius had made that rough canvass "A thing of beauty is a joy forever."

I saw a gentle child playing amid the flowers, singing with the birds, talking to the stars; and, with wonder, asking of God and Heaven, of our dear Redeemer's death, and of the happy angel-band that sing his praise. In a few short months, he, too, had joined the angels, his voice had hushed its earth-song and sweetly joined the heavenly choir; but the beauty of his short life is to me "A joy forever."

I saw a man whose step was slow, whose hand trembled as he grasped his staff; his hair was white as the frost that

gathers on the pines when winter reigns in the wild forest glades. Old age had claimed him; and his feet wandered close beside the banks of the "river of death." Yet was his life "a thing of beauty."—Following the footsteps of the Redeemer, his eye fixed far beyond this world of toil and pain, and he saw, with an eye of faith, the home prepared for the redeemed—"that great city the New Jerusalem whose light is like unto a stone most precious, even like a jasper-stone, clear as crystal. And the city hath no need of the sun, neither of the moon, for the glory of God doth lighten it and the Lamb is the light thereof." M. M. B.

—♦♦♦—  
**LETTERS TO MY REVIEWER.—NO. 1.**

BRO. POW:—My dear brother, I have now closed my regular series on "War and Christianity," not because the subject was exhausted, nor yet because it was unimportant, but, because I do not wish to be prolix on this, or any subject.

I have just now finished a second, and a more careful reading of my articles, and your elaborate review, up to this time. This reading has led me to this conclusion that but few minds can be trusted with important investigations. Our different understanding, and application, of seeming plain scripture lanuguage, has led me to suspect my own position. When the wise, and the good take issue, a decent respect, suggests, caution. But then, must we abandon all self-confidence? Is not a degree of self-reliance essential to individual, and not social progress?

You have not forgotten that we once differed controversially on slavery and Christianity, as widely as we now differ on "War and Christianity."

Both my faith, and my experience teach me to ignore all current complications. To bear aloft principles founded in nature, or in mutual interest, truths, which give an impulse in the right direction, elementary thoughts whose aggressive, reformatory, power nothing can check but an overthrow

of Christianity. Society, being once waked up to its own secular interest will not soon become a dormitory. True Christianity, is the promoter of free thought and free speech. It will keep its subjects awake and active. It will suggest to those only under its replex influence great secular advantages, and the secular world will take care of its present secular interest. A wiser than Solomon said "The children of this world are wiser in their generation (the management of their affairs) than the children of light." You say Ch. Lum. p. 339, "And if Bro. Hartzell is in possession of the secret of governing the nations as they exist at present on the earth, without military force, he would confer great favor on humanity by devulging it."

If I understand you *then*, the nations can not be governed without military force.—Governments can not be sustained without the war power. The present wholesale destruction of life, and property may recur again, and again, *even*, in our own country.

Is it so? Must our own boasted government be sustained at such a price? And the liability, for an other, and another offering, still upon us. I ask again my brother is this so? And you a Christian minister have identified yourself with this government. You are a part of its active machinery, and responsible for all its wars.—Perhaps you glory, in the glorification, "*We the people rule.*" If such are the inexorable necessities of human governments, as a servant of Jesus Christ, you would be quite as happy, and perhaps more useful if you would take your place with the women, the children, and the slaves. Take heed how you encourage war, how you pledge the honor of Jesus Christ in its defence. Those who look up to you will follow. And all who shall be led by you may not be as discreet as you are. They may not discriminate between war in the aggregate, and war in the abstract. Popular movements should be carefully watched sometimes, *even* doubted—else the Christian is liable to become drift-wood. War has ever been popular in the world, but let it be divested of its pop-

ularity and its indispensibility will cease.

Slavery was once as general, and as popular as war. Then you might have said with equal propriety, "if Bro. Hartzell is in possession of the secret, by which the needful business of life can be conducted "without" slavery "he would confer a great favor on humanity by devulging it." This would have been the question in the Auguston age, it has too, been the most exciting American question. The latent "secret" of the question neither sage nor savage could reveal. But the dumb cannon opened her mouth, and revealed the madness of the question. By a fiery inspiration, she uttered the awful words slavery is not essential to the business of life. And as the parlance goes, this short, thundering sermon, gave birth to a nation of abolitionists in a day. Who would have supposed, ten, or even three years ago, that two thirds of this nation would agree in the sentiment, that the slaveholding states could exist without slave labor.

The simple fact sir, that nations, and statesmen, have considered war essential to the existence of the nations, does not prove it to be so, nor yet, that war is in harmony with the teachings, examples, and spirit of Jesus Christ. Would you rest so *grave a question* as the coalescence of "War and Christianity," or such equivocal testimony. Have not nations, and statesmen believed and practiced the most monstrous absurdities—the most shocking immoralities? Is not our own nation with its many wise statesmen, a notable illustration of this fact. Has it not passed judgment upon its own *faith* and practice? Has it not condemned its own morality and politics. War, like slavery is primarily a moral question, Christianity has its morality, and its piety. The morality of Christianity is seen in the civilization it promotes, and may exist independent of its piety. The morality of Christianity will commend itself to the most secular conscience, because, it suggests great temporal advantages to the wise and prudent.

This accounts for the fact, that Christian civilization is in advance of Christian

piety, cast about and, and see, how many of your neighbors, are in the daily practice of the ethics of the New Testament, who, are out of the pale of the church. The progress of our social order is in the right direction.

"We need go back but a little, to see many great evils once universally prevalent, which are now abolished. Lunatics were loaded with chains. Prisoners of war were mutilated, or kept as hostages, or released only by a great ransom, or made slaves for life. Armies, did not respect private property. The slave trade and piracy were honorable professions. Foreigner and enemy were synonymous. Resident ambassadors were not allowed by any government. No man could travel without a passport. Death was the penalty of nearly two hundred kinds of offence, even in enlightened England. Licentiousness, drunkenness, drilling and wearing a sword, to be always ready for a bloody broil, were marks of gentility, supposed witches were burned. To possess a Bible was a felony, and to hold a prayer meeting incurred the pillory. The holiest of men were executed, and martyred, while the established clergy were pampered monsters of idleness, ignorance, and profligacy." The most virtuous furnished the means of intoxication to their visitors, guests and laborers. Time would fail to name all the abuses that have been corrected, and the reformations that have been effected within a few centuries. But we would not overlook the great American reformation, now in progress. This great movement began in discussion, and for the want of more honorably and equitable, means of adjusting national difficulties had to progress in war, but, can only be consummated by the *up hill tug of moral force*. All these healthful changes mark progress in civilization. The discovery of old errors, leads to the discovery of new truths, and the abandonment of a wrong, to the establishment of a right—the abolition of slavery to the establishment of liberty—and the abandonment of war, to the establishment of a permanent peace among the nations.

Whether the nations and statesmen of which you speak, shall ever be so far civilized as to abolish war as an element of government I presume not to say, but, the past, and present reforms, make *even* the abandonment of this barbarous custom hopeful.

The most important acquisitions of human governments, are population and wealth. War is destructive of both. Will not the worldly wise learn this fact. Is not America at this time taking a lesson from the fools master—experience? Is it not to say the least, highly probable that our present training will bring us to "see that a custom which has slain twenty times the present males on earth, destroyed thirty times the present value of all the property in the world, and produced more misery, than any other evil, is *intolerable*?" And you my brother would make your readers believe that all this is essential to the "government of the nations as they now exist." If this is so, I beseech you to resign the government to others. Are you willing to share the responsibilities of our present fraternal strife? You say "as they exist at present on the earth," &c. I see in this a suppressed conviction, that "the nations" do not now "exist" as they should. Why than lay the gospel of peace upon this altar of sacrifice? Will not some infer from what you have said in your review that the peace loving Redeemer is not wholly unlike some angry Moloch who delights in seeing human blood flowing. True, you have spoken cautiously on this subject, for which you shall have credit hereafter. Still, I am persuaded that no man, however respectful his speech may be, can advocate war on Christian principles, without compromising the purity of the gospel.

You have said, that "Christianity destroyed those passions that generate war." This concession is neither strange nor novel. Long have men sung songs of rejoicing to peace in the abstract, and justified war in the concrete. A pure humanitarianism has always been on the side of peace. The better sentiments of the human heart, are in

the direction of the gospel, and even now the abolition of war has more advocates than the abolition of slavery had fifty years ago.

Have you forgotten the existence of peace societies, which have celebrated their twenty-fifth anniversary, in which some of the best men of the nation are both members and officers, as Francis Wayland, Charles Sumner, John Tappan, &c., and the call for a peace Congress to adjudicate national difficulties, on the principles of peace and justice. These are significant facts, and like floating straws show the tendencies of the times.

Permit me sir, to call your attention to the language of the most distinguished General of the present age. Garibaldi in an address to the English Nation, says: "Arise with your undaunted brow, and point to the people the way they must tread! With a congress of the world to decide between nations, war would be an impossibility. No longer would there exist those standing armies which make liberty impossible. What weapons! What defences! What engines of attack and defence! And then the millions squandered in implements of destruction, would be employed in fostering the industry and diminishing the misery of the human race. Begin then O people, &c.—New-York Weekly Tribune, October 20th, 1862.

No longer would there exist those standing armies which make liberty impossible. Please give this extract a careful consideration. And let me ask respectfully, is not the General in advance of the Divine. The sentence examined in this letter is the only issue you have yet formed with me. In my next I will call your attention to the fact that I am discussing one question, and you are discussing another.

Yours in hope that war, and slavery, will soon come to a perpetual end.

J. HARTZELL.

Davenport, Jan. 8th, 1863.

THE love of truth is the root of charities. The trees which grow from it may have thousands of distinct and diverging branches, but good, generous fruit will be on them all.

#### A FRAGMENT OF THOUGHT.

The night of war has darkened all our land, and the thick gloom of black despair has spread its pall over many a home, where once peace, love and joy alone were inmates. But, dim and distant, through the veil that hides the future, *faith* bids us see a beam of coming light—the light of freedom—freedom for *all*.

No more shall slave-ships walk the waters, that swell and heave in angry billows, as though they felt the weight of guilt and agony which they were bearing, and only awaited the word of Omnipotence to sink the oppressor and the oppressed in one deep grave, and thus to give what man denies—freedom to the prisoner, rest to the weary-hearted slave, and retribution to the hell-taught dealer in human blood. The white bones that the ebbing tide bears to the ocean caves may be loaded with chains, and, to the eye that searches the depths of the deepest sea, stand forth as witnesses against the nation.

In the coming time we long may seek, and seek in vain, the mart which now rears its foul head beneath the sun's pure light, where man, with his undying soul, with his fair hopes and earnest love, with faith which reaches far beyond this earth and grasps eternity, is sold—sold like the soulless brute. God grant the time is close at hand when the blood-smear'd mart, haunted with groans, and shrieks, and wailing cries and thrice cursed with children's tears, shall pass from earth forever.

We weep for friends laid where the white magnolian and orange flowers fill the air with fragrance, where dew, distilled from the Southern roses, falls softly on their graves; alas, it cannot hallow them as would a mother's tears. We set the chair beside the festal board; no soldier son may come to fill the vacant place, for his life, in manhood's dawn, was fiercely wrenched away by the sullen blast of war. Comrades beat the muffled drum, looked on the pure white face and smiling lips, whose last words was a prayer; fired the volley o'er the grave, and left him to his rest.

The din of civil war goes on. The wail of broken hearts smite on our ears. But, we hush our choking sobs to listen; for, with the mourning wail comes from afar the swelling notes of joy—chains have fallen from fettered limbs, and FREEDOM enthroned sits in the capital; and lo, we see, far, far down the stream of time, through the blood-veil that's o'er the land, the coming of a day when peace and love shall drive injustice and rebellion to the dark place from whence they came, and make our nation a fit offering to the Most High—a place of holiness.

M. M. B.

CHARDON, Ohio.

## LINES ON A SKELETON.

Behold this ruin!—"Twas a skull  
Once of ethereal spirits full!  
This narrow cell was life's retreat—  
This space was thought's mysterious seat!  
What beauteous pictures filled this spot—  
What dreams of pleasures long forgot!  
Nor love, nor joy, nor hope, nor fear,  
Has left one trace of record here.

Beneath this mouldering canopy  
Once shone the bright and busy eye.  
But start not at the dismal void;  
If social love that eye employed—  
If with no lawless fire it gleamed,  
But through the dew of kindness beamed,  
That eye shall be forever bright  
When stars and suns have lost their light.

Here, in this silent cavern hung  
The ready, swift, and tuneful tongue:  
If falsehood's honey it disdained,  
And, where it could not praise, was chained—  
If bold in virtue's cause it spoke,  
Yet gentle concord never broke,  
That tuneful tongue shall plead for thee  
When death unveils eternity.

Say, did these fingers delve the mine,  
Or with its envied rubies shine?  
To hew the rock or wear the gem  
Can nothing now avail to them:  
But if the page of truth they sought,  
Or comfort to the mourner brought,  
These hands a richer meed shall claim  
Than all that waits on wealth or fame.

Avails it whether bare or shod  
These feet the path of duty trod?  
If from the bowers of joy they fled  
To soothe affliction's humble bed—  
If grandeur's guilty bribe they spurned,  
And home to virtue's lap returned,  
These feet with angel's wings shall vie,  
And tread the palace of the sky.

## THE TREE OF LIFE.

The tree of Life is shrouded with mystery—mystery which cannot be fully solved until man, as an immortal being, shall be admitted into the New Jerusalem and to that tree. But from a little which is recorded in the Inspired Volume, we may glean a few facts a little of the darkness is dispelled.

1. *The term Tree of Life, is applied to a species of trees, and not to a single tree.* In the first paradise, there may have been only a single tree; but in the second paradise, or paradise restored, there will be more. So of most species of trees, at their creation, there may have been but a single tree. The expression in Genesis, is a tree, and not the tree as it is rendered in our version. We are told that when man was expelled from the garden, Cherubim and a flaming sword turned every way to guard a way of a tree of lives, Gen. iii: 24.

That there will be more than one tree on the restored earth, and in the New Jerusalem, is evident from Rev. xxii: 2. On this verse, a note in the Comprehensive Bible says: "Rather, the definite article not being in the original, a tree of life; for there were three trees; one in the street and one on each side of the river." If there will be three trees of life, there may also be many more.

2. *It is a tree of lives and not merely a tree of life.* Moses never uses the singular, life, but always the plural, lives. As the Spirit of Inspiration always uses correct language, and needs not man's corrections or emendations, it is safe for us to infer, that there was a good and valid reason for his using the plural. It must therefore have been a tree, which, in some way or other, was productive of more than one kind of life. It is said in Gen. iii: 22, 24, "And the Lord God said, Behold, the man is the same as one of us to know good and evil: [or, as it has been translated, "Behold, the man was as one of us, to the knowledge of good, there is (added) also evil,] and now, lest he put forth his

hand, and take also of the tree of lives [chajim] and eat and live forever. So the Lord God drove out the man; and placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way to keep a way of a tree of lives [chajim]" Gen. ii: 9. "The tree of lives [chajim] in the midst of the garden," or, more literally, a tree of the lives.

The inquiry may therefore arise, has man more than one kind of life?—even in this world, has he lives? According to the testimony of Moses, he must—yes—according to his testimony, the lowest rank in animal kingdom has lives, Gen. ii: 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives." [chajim] and man became a living soul." Other passages of like import might also be quoted, but the above suffices.

Can similar language be used with safety to the brute creation?—have they lives? Yes. It was even true of the serpent—not the old serpent. "And dust shalt thou eat all the days of thy lives [chajim]" Gen. iii: 14. In the flood, we are told that God destroyed all flesh, "wherein is the breath of lives," Gen. vi: 17. What then is the difference between the lives of man, and of that of the beasts which perish? Man has more lives than the beast, and he has a life which does not expire in death. The life of the vegetable is a unit, the lives of the brutes are a duality, and those of man a trinity. We learn from 1st Thes. v: 23, that man is a trinity. In every sense he is a trinity. As a trinity, he was created in the image and likeness of his Creator. As a trinity, he is possessed of a body, soul, and spirit; or a soma, a psuche and a pneuma.—Other passages in the Old, and the New Testaments reveal to us the same truths. Also a great many passages show that the lower orders of creation are a duality, but nothing more. It is plainly shown that they are possessed of the soma and psuche, but, properly speaking they have not

the pneuma. I believe the term spirit, is applied to them in only one place, and then in a restrictive sense. The vegetable has the soma or body, and therefore it has only the life of the soma. The brutes have the soma, and psuche, and therefore the lives of the soma and psuche; and hence a duality of lives; but man has the lives of the soma, psuche and pneuma—a trinity of lives. In the soma, man is allied to the vegetable, and to the brute. In psuche, nephish, anima or soul, he is allied to the entire animal kingdom. He is himself, in consequence, an animal; that is a being possessed of an anima or psuche. Indeed our English word animal is derived from the Latin anima, which is synonymous with the Greek and Hebrew words psuche and nephish, words which are translated soul. An animal is a soul-being, that is a being possessed of a soul. But because man is also possessed of a pneuma or spirit, he is allied to all the higher orders of creation—to the intellectual inhabitants of all worlds. Indeed it seems to ally him to the Holy One; and therefore he was said to be created in his image and likeness.

As life can be predicated of each of these three essences, therefore man may be said to have a trinity of lives. Hence it is just as appropriate to apply the plural chajim, lives, to him, as it is to the Elohim. The life of the beast is also a duality, and is therefore appropriately expressed by the plural. As the tree of life was a sustainer or perpetuator, or seal of life of every kind, in man, therefore there was a propriety in its being termed the tree of lives. And when all lives shall be restored, and permanently restored to man at the resurrection, it will be proper that the tree should be restored.

3. *Man is not forever excluded from the tree of life.* When those who are redeemed through Jesus, shall be restored to that state, from which they have fallen, that tree will also be restored. Hence we learn that the inhabitants of the New Jerusalem will have the right to the tree

of life. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14. "To him that overcometh will I give to eat of the tree of life; which is in the midst of the Paradise of God." Rev. ii: 7. But it will be observed that it is only the conquerors of the world, the flesh and the devil, that will have the right to that tree. A thought may here occur, will any of those who are all their lives subject to bondage—who are more frequently overcome than conquerors, have a right to that tree? Or may that be one of the losses which they will sustain? 1st Cor. iii: 15. I often fear that among the great company of the saved, there will be many who will not have the right to the tree of life.

Great as will be the blessing, the tree of life will not be restored, until the second Adam shall have repaired the ruins of the first. Then it will emphatically be, *times of restitution*. Acts iii: 21. The holiest and the best of all the dead will not be perfected—will not be completely restored without us. Heb. xi: 34, 40.

4. *As in the first Paradise, the tree of life was under God, in some sense a sustainer and perpetuator of life, so it will be in the second Paradise.* That Adam might not eat of the tree of life and live forever, he was expelled from the first Paradise, and every way of approach to that tree, was guarded by Cherubs and a flaming sword, Gen. iii: 22, 24. So that the restored man eat and live forever, he will be admitted into the Paradise of God, and have the right to the tree of life. Rev. xxii: 14, ii: 7. "And the leaves of the trees were for the healing of the nations." Rev. xxii: 2. It appears evident from the language used, that the continued use of the tree in first Paradise, would have caused the continued existence, of man and would, perhaps, have rendered an atonement an impossibility.

5. *Who have the right to the tree of life?* We have already anticipated this question.

It is promised to him that overcometh." Overcometh what? All his spiritual foes. Also it is promised to those who keep God's commandments, that is keep them with all their hearts—those who delight to obey God. Those who not merely serve him, but who have a heart in his service.

JAMES BOGGS.

#### PROPHECY--NO. VIII.

"And out of the throne proceeded lightnings and thunders and voices, and there were seven lamps of fire burning before the throne which are the seven spirits of God." In this portion of the vision we have a representation of the splendor, glory and majesty of that throne upon which the great eternal *I am*, sits. Which John saw guarded by lightnings—with thunders and voices—doubtless most terrific to those who would dare intrude upon its sacred sanctity.

"And before the throne are seven lamps of fire burning. We are not left to imagine, or guess, what these lamps of fire signify. When we turn and look at the close of the first chapter of this book, where Jesus made known to John the mystery of the seven golden candlesticks here called *lamps*, meaning the congregations (Churches) as these terms are used by the Lord himself to represent the same thing. As in Matthew 5th chap. 16th verse where Jesus speaks of his disciples, "*Ye are the light of the world.*" And speaks of them as a lighted *candle*, to give light to all that are around. And in the 25th chap. he speaks of the foolish virgins as having let their *lamps* go out. Thus showing conclusively that the light shining from the Lord's people (the Church) is in one place called a *candle*, and in another place called a *lamp*. This one proof that the lamps here spoken of, are the Churches of Christ—plain and positive as it is, we deem sufficient although many other arguments might be introduced to strengthen this view of the subject. Now as John saw the Churches as burning lights before the throne, all

the Congregations of God letting their light shine, he must refer to a time we have never yet enjoyed, and the world has not yet been blessed with. Certainly this was not the case in the time of John's exile to Patmos, when he wrote his letters to the seven Asiatic Churches. For they were in a fallen, idolatrous, cold, lukewarm, wretched, poor, miserable, blind, and naked condition (at least a part of them) and could not all of them be called burning lamps before the throne. As the number seven is a sacred number—a *full number*—and in God's account stands for *all*—as we think will be abundantly clear to every Bible reader before we are done with this subject. We are encouraged to look forward to a time when all the congregations of God, (in Christ Jesus) will be as burning lamps before the throne, although for more than one thousand years they have had their light obscured by more than midnight gloom. And a prominent and very important idea dropped for our instruction, is, that the Churches, in the midst of which Jesus walks—and in which He designs to dwell—are the light of the world, and the sum of his power, for the conversion and sanctification of poor fallen humanity. O that this truth may be impressed upon the heart of every disciple and arouse them from their sloth and slumber, and cause them to realize the responsible station which they occupy before God. That they may trim their lamps and the Churches become burning lights before the throne that the world may be converted, by seeing their good works, and then the four quarters of the world will give glory to Him that sits upon the throne. For surely if the seven spirits of God (the Churches) do not convert, and save fallen man from his sins, we need not, we cannot expect any other *means* to be exerted upon him. "And before the throne there was a sea of glass, like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first

beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying holy, holy, holy, Lord God Almighty which was, and is, and is to come. And when these beasts give glory and honor and thanks to him that sat on the throne who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne and worshiped him that liveth forever and ever and cast their crowns before the throne saying, thou art worthy O Lord to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are, and were created."

By the sea of glass like unto crystal, which John saw before the throne, some conclude is signified that large vessel called the brazen sea which was placed in the first temple by Solomon, which they suppose to be emblematic of the purifying efficacy of the blood of Christ—thus confounding the things which John said should come to pass in after time with things which were a thousand years before his day. Others think it may mean the earth, which is like a troubled sea—slippery and brittle as glass, but clear as crystal, to the eye of God, who sees through all the councils, and actions of men, (Berkitt's comments) thus again confounding that which has always been, and is common to any, and every period of time, with the things the Lord speaks of as yet to take place. In truth, if the earth, or human family were alluded to, it seems to us that in their unregenerate state they would be more fitly represented by a sea of *mud* or *pitch*, than by a sea of *glass*. A troubled sea casting up mire and dirt would be a fit emblem of the human family, up to the present time. Having noticed these views of the learned, and, as we think, in a few words shown their inconsistency, (indeed in that they

are at variance with each other they cannot all be right,) we proceed to give our views in as brief a manner as possible.

While, then, John has seen and just described that part of the family of the Lord which is on earth, (the Churches all lighted up, like burning lamps before the throne) he proceeds to describe that other part of the family of which Paul speaks in the twelfth chapter of Hebrews, 23d and 24th verses. "An innumerable company of angels and the spirits of just men made perfect, represented by a sea of glass, as clear as crystal. This would be natural, after having given a description of a part of the family on this side of the grave, to immediately give a description of that part, which is on the other side, for there is but one family of the Lord in heaven and on earth, (Eph. iii: 15. Now as the Lord has said, (Rev. xvii: 15,) "the waters which thou sawest are peoples and multitudes and nations and tongues." Then if literal water represents men in the flesh, what could so fitly represent that part of the family which have put off this tabernacle, and washed their robes and made them white in the blood of the Lamb. As a sea of glass as clear as crystal and these pure spirits are just where John saw this sea of glass. But more of this in its proper place.

J. L. MARTIN.

Jan. 16th, 1863.

#### ARMY PASTORATE.—NO. 2.

DEAR LUMINARY:—The Regiment in which I am laboring, is still detailed on the Central Kentucky R. R., between Demossville and Paris; and I am, therefore, unable to entertain your readers with the recital of "hair breadth escapes," or the horrors of "bloody battles." Still, I have found enough to do in my department, and have had an opportunity to study many of the varied phases of depraved humanity. Our Regiment (118 O. V. I.) might, with some degree of propriety, be termed: "The Army of the Licking River." The princi-

pal business has been to rebuild the R. R. bridges at the half dozen crossings of this stream, and to defend them from the *burning propensities*, of the secessionists, both resident, and foreign. Under the general superintendence of Col. S. R. Mott, "stockades" have been erected at all the bridges, which serve the double purpose of forts, and lodging rooms, for the soldiers. They are invulnerable to the attacks of both infantry and cavalry, and make warm and comfortable quarters.

Falmouth, where our Head Quarters have been located, is a remarkably disagreeable place; and as destitute of enterprise, and industry, as a village can well be. The chief mode of subsistence during the fall and winter has been, *preying upon the soldiers*, by the adoption of various artifices. One tavern keeper, a member of the Christian Church, and, I believe, what is usually denominated an elder! has had several balls at his house, in order to get the "green backs" from the officers and soldiers. But the most general and most successful method of raising the wind, is by selling what, in Kentucky, is known by the general name of "Bourbon Whisky." It is lamentable, to see the infatuation of men of all grades in society, in reference to intoxicating beverages. Those who are engaged in the sale of alcoholic drinks, are entirely destitute of principle, and regardless of legal restrictions, they usually sell to everybody that can raise a dime to give in exchange for the "liquid damnation." A few days since, I was sitting in a "bar room," (the only accommodation the house afforded,) waiting for the cars; when a man came in, with a bag of corn meal upon his shoulder, which he succeeded in selling to the landlord. During the half hour I remained there, that man went to the bar and drank *four times*. I then spoke to the landlord in reference to the impropriety of making his neighbors drunk, and taking money he had just paid him, for that which was probably needed to make bread for his children. He *promised* not to sell him any more.

There has been no school of any kind in

Falmouth, since last October, and how long before I am not advised. With the exception of circuit preaching once a month, I have done all the preaching, for both the citizens and army. But, unless slavery can be abolished, there is very little use in trying to build up churches in Kentucky. The debasing influences of it upon all classes, are such, that it is next to impossible for a person to live out Christianity *practically*, where slavery gives tone, and character to everything else; as is the case in Kentucky. It is the great institution of the State, to which everything social, civil, political, and religious, has to succumb; and, in many instances, even the *military* powers are held in check by it. A great deal of Kentucky religion, is only a "sounding brass and a tinkling cymbal," utterly destitute of that "*charity*," which lies at the foundation of all true godliness.

We are, at this time, in a kind of transition state; or, in military phrase, "changing our base." The Head Quarters will hereafter be in the town of Cynthiana, some 27 miles further towards Dixie proper. Several reasons have led to the change. One is, the scarcity of forage in the vicinity of Falmouth. Every secessionist within ten miles has been relieved of corn, hay, and other kinds of feed. The policy of our officers is, to make the rebels *feel* the effects of the war, they have so ruthlessly brought about. Another reason is, the better provision for accommodating the sick soldiers. The military authorities have taken possession of a large three story brick building, which has heretofore been used as a hotel. It belongs to a good secession sister, who has a son in the rebel army; and who will not hear me preach, because she has been told I am an abolitionist—an name greatly abhorred in Kentucky, and one, which includes everybody except Vallandigham Democrats. In my next, I will say something in reference to our new location; but must close for the present, only adding a word in reference to my manner of preaching to the soldiers. I don't preach "war sermons," as some good brethren erroneously

suppose. I preach the same gospel that I have always done, salvation through Christ, as the divine Savior; by faith in his name, and obedience to his authority. I also endeavor to enforce, by all the motives of the gospel; its hopes and its fears; the practical Christianity; the godly walk and conversation, necessary to form the character, that will make us meet to be partakers of that rest which remains for the people of God; to prepare us for the society, and the employment, of the heavenly host. I admit, that the prospect for success is not flattering. The masses in the army are desperately wicked. Still, there is "good ground," upon which to sow the "good seed," even here. Christ, says he did not come to call the righteous, but sinners to repentance. J. B.

#### IMPROVEMENT OF TIME.

Time is winging us away to an eternal and unchangeable destiny. What that shall be, the final judgment shall determine. Were it not that the oracle with which are treasured up all the fiat of the Almighty, had revealed that that destiny, through his mercy and by his aid, is subject to our control, we might fold our arms, sit down and leave it to the decision of fate.

But as heaven in her amazing love and condescension, has decreed that as our conduct is, so shall our future condition be, it behooves all who have any choice in her alternatives to make their selection, and regulate their lives accordingly.

And this should be done without delay, as what time establishes in reference to the character of our future condition, is irrevocable. Every moment with its realized and unrealized influences, tends unalterably to fix the character with which we shall pass the bourn whence no traveller returneth, and which shall determine our happiness or our misery beyond that limit. We know that persons are not wont to attach so much importance to any particular period of their lives; but nevertheless we are inclined to believe that in reference to another state of existence, the crisis of every

person is now upon him; that is, if we consider remote as well as immediate causes. The reason persons look with so much indifference upon the events now transpiring with them, is, that they are wholly regardless of the chain of causes that may follow upon a given cause. Causes are not alone. One produces another, and another, another; and so on we might almost say *ad infinitum*. So one may think, say, or do something at a given time, that may produce another thought, word or deed; and that other thought, word or deed, another; and so on.

O how vastly and unspeakably important it is then that decided, manifest improvement be stamped upon the wings of time—that every period of ones life be so employed as that it can originate nothing but a chain of causes the most favorable to his happiness here and hereafter. But methinks my reader is ready to accuse me of straying off into metaphysics.

Not only do we think that time, or the fruit it bears in our lives, establishes the broad difference between happiness and misery; but that it has to do with fixing perhaps innumerable shades of future enjoyments and future punishments. Were this not the case, what propriety in the teaching “they were judged every man according to their works.” Rev. xx. 12.

What an extended field here for ambition—ambition compared with which, that of commerce, politics or battlefield, is nothing. All the honors of worldly ambition are generally as perishing as the body that pursues them—when it dies they die; and not unfrequently before. But the honors of the world above, are as imperishable as is the spirit that is to enjoy them—so much then as the latter are above the former in glory, is the ambition that builds its home in the skies, superior to that that contents itself with things of earth.

O what an ambition, to imitate those holy, God-loving, and heaven-consecrated men who have in the different ages of the world most nobly distinguished themselves as the friends of God, and the advocates and sup-

porters of those eternal principles of justice, holiness and purity with which he preserves the order and harmony of the moral universe. Methinks that the most noble spectacle that the earth affords for the admiring gaze of angels, is a man advocating and supporting the principles of God’s government by speech and action. Such a one is a co-worker with God, a co-laborer with Christ, a companion of angels, and the spirits of just men made perfect Heaven but give me the privilege and the office of holding up before men the principles that Christ came to teach, and confirm by his mighty deeds and his death, those principles for the propagation of which, the apostles yielded themselves up as most willing martyrs, then am I satisfied, then is my cup of joy full. O to know that one is working for God! is working with God! The thought of this should fill the soul with unutterable ecstasy! A. P. R.

#### THE PROVIDENCES OF GOD.

That God provides for his creatures, is just as true as that he created them. This Providence is as general as all creation. Vast as the Kingdom of Jehovah is, with its millions of suns and their attendant planets, each of which is as large as our earth in a general average, having, in all probability, as many *genera* and *species* of animated beings on them as our planet has—covered with hair and feathers as a portion of our tenantry are, and yet so cared for and provided for, that not one hair or feather can fall from one of them unheeded or unobserved by Him.

Such are our conceptions of the sublime, the awful, the incomprehensible grandeur and majesty of Him who inhabits eternity, who fills immensity, and who can bestow as much attention upon any one animated atom, as though it were the solitary tenant of the universe. “Do I not fill heaven and earth?” says He who inhabits eternity. What house can you build for me, and where is the place of my rest; has not my hands made all of these things? But says Christ—“Are not five sparrows

sold for two farthings, and yet not one of them are forgotten before God." No one, well-read in the suggestive dialect of the Holy Bible, can for a moment doubt that there is one eye to which every atom of the universe is as visible as our brightest sun in a cloudless sky.

Let us, then, place our hand upon our lips and be still. Let us humbly thank God for the Bible, which is but the primer of the library of heaven, and patiently wait for the university above, in which we may yet "see as we are seen, and know as we are known!" But there is something consoling in just and adequate views of Divine Providence, over the affairs of men and nations, as suggested in the lessons of Holy Writ, of which it would be well for the people of this nation, at this time, to avail themselves.

Take, for instance, the promise made to Abraham of the Land of Canaan.— Under what special guidance did the family of Israel make their way to the covenanted inheritance of Abraham, Isaac and Jacob, heirs of the same inheritance. Leaving out of our premises these three renowned patriarchs, let us, with some attention, consider the apparent contingencies upon which the fortunes of Joseph and his people depended. The variegated garment bestowed upon Joseph; and then his telling his dreams, and the consequent envy of his brothers, was the beginning of all his misfortunes. When wandering in the plains, a certain man found and directed him to Dothan; on seeing him approach, his brothers, with one exception, conspire to kill him: Reuben, hoping for his escape, intercedes, and they cast him into a pit. Providentially, while they were yet eating together on the premises, a company of Ishmaelites appeared. Ten of the brothers conspire and sell him.

But, providentially, Joseph got a respectable master, a Captain of Pharaoh's Life Guard. Joseph being a beautiful man, the faithless wife of Potipher sought to seduce him; but she failed, and this

sterling virtue was the cause of his imprisonment. Providentially, Pharaoh's chief baker and his butler were his prison mates. But had they not been troubled with dreams, and had not Joseph been an interpreter of dreams, by a special gift, we should have heard no more of Joseph, save that he led the life of a slave in Egypt. By some *incident*, as we call such things, but sometimes links of a chain that girdles the world, the chief butler was restored to his office.

Pharaoh, too, providentially dreams, and is perplexed. The court hear it, and are perplexed. The chief butler's treacherous memory, that had forgotten Joseph, becomes now a prominent link in a long chain. He recommends Pharaoh to send for him as capable of interpreting his dreams.

Joseph appears before his majesty, and reads to him his visions to the letter. It is enough; he is virtually made King or Governor of Egypt, and only in the honors of the throne, was Pharaoh his superior.

But we need not tell all the story.— Jacob and his sons, in brief, are carried down into Egypt, and placed as beneficiaries under the wings and smiles of Joseph, once a son, once a brother, once a slave, but now virtually King of Egypt.

Is not this a moral demonstration of a special Providence, and how much of the world's destiny depended upon it? Had not Joseph been sold into Egypt as a slave and not inspired as he was, what would have been the consequences of a seven years' famine in the very granary of the civilized world? And if Jacob's sons and families had not been sustained in the years of famine, as they were in Egypt, how could the covenants of God with Abraham, Isaac and Jacob, have been consummated?

Were we to calculate arithmetically all the items of these Providences, and compute the contingencies involved in them severally, we should find scores of links, on the failure of any one of which, the

Children of Israel might never have reached the Promised Land.

But we hasten on with the history, and find that about the time that the four hundred years which they were to serve in a "land not their own" were fulfilled, we see that Providence is at work to bring them out; and, notwithstanding the mighty efforts of Pharaoh and his hosts to keep them, *out they came*, while Pharaoh and his mighty army, chariot and charioteer, sink to a premature grave beneath the waves of the Red Sea. And so we follow on with the history of a forty years' journey in the wilderness, and its various incidents of Providence, until the turbulent waters of the Jordan are rendered, as it were, but a shadow, and the blest of Israel were thus enabled to cross and enter upon the inheritance vouchsafed to Abraham hundreds of years before.

Let us ponder well upon these incidents, and consider the various judgments that were sent upon the disobedient; and, above all, the certainty of the fulfillment of the promises and prophecies of God, and in our next will endeavor to bring out something relating more particularly to our times, and our own nation.

#### EXCEPTION.

#### EXISTENCE OF GOD.—NO. 1.

Because that which may be known of God is manifest unto them, for God hath revealed it unto them. For his invisible attributes, his eternal power and divinity are clearly seen from the foundation of the world, being made manifest by his works, so that they are without excuse—Romans i: 19-20.

Mankind, in reference to their belief of the existence of a God, may be divided into three classes.

I. Atheists or those who either theoretically or practically deny the existence of a God. These may be subdivided into:

1st. Those who deny the existence of a first cause. Some of these assert that the world is the work of chance, or that creation is the result of a fortuitous concourse of atoms.

Some assert that the present order of things is eternal. Some assert that the uni-

verse is a development in accordance with the eternal laws of matter, and so far from spirit originating and controlling this development, spirit is originated and developed by this course of development of matter. This class or these classes may be called Theoretical Atheists.

2nd. Those who by their Godless philosophy divorce God from all control of his works.

3rd. Those who live as if God did not exist. The last two classes may be named practical Atheists.

In general, any belief, or doctrine or system of philosophy, code of morals, or laws, that does not recognize, or in any way impairs the belief of God's direct, personal and continual overruling power and providence is atheistical in tendency.

II. Pantheists or those who assert that all nature is God, or that He is merely the life principle of the universe, thus destroying his personality. There are two classes of these:

1st. Those who, as did Spinoza, avow the system.

2nd. Those whose views will ultimately lead to it.

Most of our modern philosophy is Pantheistic in tendency, and most all Pantheists become Atheists, for as soon as you destroy man's belief in God's personality, he might as well have no God; and in fact, he soon sees this himself, and assumes that position. Spiritualism, and all modern Germany, and in fact, we might say all modern philosophy is materialistic and atheistic in tendency.

III. Those who believe in the existence of a personal spiritual, First Cause or God.

In reference to how man obtained or can obtain his knowledge of God's existence and attributes, men also entertain different views, and may be divided into:

1st. Those who assert that without special revelation man would have no idea or knowledge of God's existence or character.

To this position aside from its contradiction of our text we urge; two other objections:

1st. It destroys the immortality of the soul. If the soul has no knowledge except what it obtains through the senses, then when the senses are lost by a separation from the body, it has no further communication with the universe, or it ceases to exist.

2nd. It destroys all human responsibility, except where access can be had to this direct revelation. If God has so created man that he can have no knowledge of him except by revelation, and as four fifths of the human race have no knowledge of this revelation, they are in no way responsible to the being it reveals.

In another place we shall show that this position is in direct antagonism to our text.

2nd. Those who assert that God may be fully understood by reason alone, and one need no revelation.

To these we reply that we need revelation to prevent our running into idolatry.—Man in his fallen state is prone to dislike the idea of an absolutely pure God, and he strips him of these dreaded attributes and falls into idolatry. As the apostle says, "And even as they did not like to retain God in their knowledge, so God gave them over to a reprobate mind." The germ of atheism and idolatry is the same, a fear of an absolutely holy God who can look on sin with no allowance. The atheist endeavors to shake off this fear by persuading himself that there is no such being, the heathen, by persuading himself that he possesses no such attributes, as he fears.

Another reason why we need a revelation is, that we can not attain a perfect knowledge of God's moral character without it.—As said Cicero, "Man can only attribute to God such traits of character as he himself possesses, and feel their reflex influence in his own degradation arising while worshipping such a being." We need revelation also to place before us the truths of the atonement, resurrection of the body, and a general judgment; also our duty to God and our fellow men.

3rd. Those who believed that all men have from nature some knowledge of God's existence and of his attributes exhibited in

creation, but also believe that they need revelation to give them clear conceptions of his moral character and of their duty to him and their fellow men; and above all of how he can save them from their sins. This we understand to be the teaching of the Apostle in the epistle from which we selected our text. The apostle states his proposition in the sixteenth verse, when he says that "the Gospel of Christ is the power of God unto salvation to every one that believeth." The apostle then designs to prove that men can be saved only by the gospel of Christ. How does he do it? Our friends who assert that man is naturally an atheist, would attempt it by asserting that man can have no knowledge of God without revelation, or without this gospel. Suppose Paul had done so. How promptly would the philosopher have replied, "Very well sir, since we can have no knowledge of God without revelation, and as you say, 'where there is no law there is no transgression,' then, since we have and can have no knowledge of God or his law, we can not sin against him, and will all be saved anyhow. Then sir, your revealing to us his existence and law is no kindness, for we may then be guilty of sin and perish. In this case ignorance is bliss and it is not only folly, but madness to be wise."

The apostle asserts in the seventeenth verse that the righteousness or moral character of God is revealed in the gospel. In the eighteenth, that his wrath is also revealed against all unrighteousness of men and who hold the truth in unrighteousness. But how are men unrighteous, and what truth do they hold in unrighteousness? The truth they thus hold is their knowledge of God; and he proves that they, both Jew and Gentile, do thus hold the truth in unrighteousness or are sinners, and need some such provision as the gospel. He first tries the Gentile, and proceeds in the nineteenth to say "that which may be known of God is manifest unto them for God hath showed it to them." How? By revelation? So our opponents would reply; but Paul, knowing its fallacy, proceeds in the twentieth verse:

"For his invisible attributes, even his eternal power and divinity are clearly seen from the foundation of the world being made manifest by his works, so that they are without excuse," without excuse in their idolatry and disobedience of this knowledge of God that they thus obtain from nature.—

He then shows that they changed worship of God from the worship of the uncorruptible or pure God to that of the corruptible or impure creature. He also gives the reason, and does not say that is because they were naturally atheistical creatures and had no idea of God, but he says it was because, "they did not like to retain God in their knowledge." He finally disposes of the Gentile by saying in the twelfth, fourteenth, and fifteenth verses of the second chapter, "As many as have sinned without the law, (the Jewish ceremonial law,) shall perish without the law. For when the Gentiles which have not the law do by nature the things which are contained in the law, these, not having the law, are a law unto themselves, which show the marks of the law written in their own hearts, their consciences also bearing witness and their thoughts the mean while accusing or else excusing one another."

CLARK BRADEN.

### CONVENTION AT ALLIANCE, O.

ALLIANCE, Jan. 27th, 1863.

BRO. BOGGS—

Dear Sir:—There is to be a convention of Ministers and Elders of the churches of Christ at Alliance, Feb. 25th and 26th, commencing at 1 o'clock P. M. One design of the meeting is to introduce a more perfect system of co-operation among the churches in this locality. Bro. A. W. Green, of Ravenna, Ohio, will deliver an address upon our posture and relation to other denominations. Bro. S. McBride, of New Philadelphia, will speak upon the necessity of a more perfect system of co-operation among the churches of Christ to prevent imposition. Bro. Joseph King, of New Lisbon, Ohio, will discuss some appropriate theme for the occasion. Bro. John F. Rowe, of Wadsworth, Ohio, is requested to deliver an address, selecting his own subject. A cordial invitation is extended to all.

A. B. WAY.

## Editor's Table.

THE PRESENT STATUS OF SLAVERY.—Notwithstanding the devastation and desolation, caused by the great pro-slavery rebellion, the friends of liberty and a disintegrated country have reason to rejoice, that the cause of all our national troubles, is rapidly being removed. On the 31st day of Dec. last, the southern oligarchy, by and with the consent of our national government, was in possession of over 4,000,000 slaves. The States, that had seceded from the Union, were importuned to come back and take their former places as slave-states, with all the power of the government, pledged to protect them in their rights! To hold their fellow-men—even their own children in bondage. But, on the 1st day of January, this gigantic aggregate of human chattels, was reduced to little over three-fourths of 1,000,000. Thirteen-sixteenths of all the slaves in the United States, were, in one night, changed from *chattels* into *persons*. Consequently, but three-sixteenths of the former 4,000,000 now remain in bondage of this comparatively small remnant, about 250,000, or one-third of them are in Missouri, Maryland, Delaware and Western Virginia, all of which states are on the high road to voluntary emancipation, and may be set down as prospectively free. The only real hold that slavery now has in our country, is in the states of Tennessee and Kentucky, and the *fractions* of the states of Louisiana and Virginia, which, unfortunately for the progress of the age, were excepted in the proclamation of the 1st of January. The influences in Tennessee are such, that we think the day of emancipation can not long be delayed. The pro-slavery enormities inflicted upon Union men of that state, and, especially, upon the liberty-loving citizens of East Tennessee have caused a re-action; and the leaven of anti-slaveryism, which has lain dormant heretofore has been set to working. The masses will never again allow themselves to be governed by the aristocrats of Middle

Tennessee. The seven Counties of "Old Virginia," yet allowed to hold on to the system, which has brought upon her all the desolation now characterizing that unhappy country, can not *support* the institution of slavery without a market for their slaves. Being a part of the great slave-breeding state, the masters must have buyers for their children, born of slave-mothers, or the spectre of poverty will do for them, what the President should, in mercy, not have left undone.

The most enterprising men of New Orleans, have long since felt that the want of free institutions was paralyzing their business, and causing their city to fall behind the progress of the great natural outlets of the country, and when surrounded by such institutions on every side as they will be at the close of the war they will not consent to be an exception to the general rule and continue under the blighting influence of slavery. The most inveterate and apparently most incurable type of manomania on the subject of slavery, is that which is developing itself in Kentucky. Still it is evident that "manifest destiny" has determined the ultimate overthrow of slavery even in the great *neutrality* state. The most ultra-friends of the institution see, already, that their state neutrality will not save slavery, when all the states around it will become free. The Kentuckians will hold on the longest; but, eventually, and in a comparatively short time to, even the "dark and bloody land," will no longer be cursed by the tread of a slave upon her "sacred soil." Like their ancestors in Virginia, a *market* for their slaves, is a most vital consideration.

But, it may be asked: What guarantees have the emancipated slaves, that they will ever enjoy in *fact*, the liberty which is now theirs *legally*? The answer to that question, is one, that is of deep and abiding interest to every white man in the country, as well as to the black men, who are more directly interested. The emancipated slave of the south, has the same grounds of protection, that we, of the North, have, for the

perpetuity of our boasted and long enjoyed rights. The same government that is to *keep* us free, will, also, *make* them free. If the U. S. Government is successful in putting down the rebellion, the emancipated slaves will all be free in *fact*; if not, nobody will be free in the non-slave-holding states. The black man could not, at present, take possession of his freedom, without the aid of the government; and it is more than hypothetical, that the government can not put down the rebellion without the aid of the black man.

From all the data before us, it will be seen, that, although there is much to do, still there has been a great deal already accomplished. The very means which the slaveholders brought about, in order to perpetuate and extend their institution has, by Jehovah, been over-ruled and made to hasten its destruction. In less than two years slavery has been excluded from all our territorial domain; it has been entirely abolished in the District of Columbia, and in eight of the cotton-growing states; it has received its death-blow in Virginia and Louisiana, and is perceptibly on the wane in all the border slave states. However gloomy may be the horizon of to-day, and however many discouragements may surround us, let no friends of liberty forget that slavery stands to-day, shorn of at least seven-eighths of its former dimensions and consequently of its power. Let us thank God and take courage; and may He direct our way, until the whole country is well rid of the hideous monster, which has brought upon us so great sorrow.

UNCONSTITUTIONAL LAWS.—As no persons are more interested in just and righteous laws than the Christian, we hope, no one will suppose we are transcending the bounds of religious journalism, when we call attention to the recent opinion of Attorney-General Bates, in reference to the citizenship of colored persons. As a state-paper, it will take the highest rank, and we regret that its great length precludes the practicability of publishing it in the "Luminary." It is

gotten up with great care and fairness, reviewing all the decisions of the Supreme Court, and all other opinions bearing on the question. It shows most conclusively, that unprejudiced jurists and statesmen, have from the very commencement of our national history, considered colored men as citizens; and that nothing but the aggressive exactions of slavery ever brought into existence such a document as the celebrated "Dred Scott Decision."

But, if Mr. Bates is correct, and the colored man is a citizen of the United States, what becomes of the "black laws," which are disgracing the statute books of several of the free states? Illinois and Indiana have both passed acts prohibiting colored men from settling within their state limits. Ohio has tried the same thing, and only failed for lack of Democratic votes. But if the colored man is a citizen of the U. S., he can go to any state in the Union, and bid defiance to all such enactments, for he has the constitution on his side.

It is peculiarly gratifying, that just at this time, when the spectre of the freed negro is haunting the minds of the slavery worshipers of the free states; and they, in imagination, see them coming up from the cotton-states like the locusts of Egypt; that a man, hailing from a slave-state, born and raised among slaves, should unloose the state bars which the careful ones have been erecting to keep the colored man away from the rich prairies of the West. This is, undoubtedly, an age of progress; and no one step has been taken toward the temple of liberty, that will measure more, than the official opinion of the Att'y Gen. of the U. S. Only just establish the fact; that the colored man is a citizen, and he will begin to acquire his rights in a country which has published to the world, that it is a land of the free and the home of the brave. If some of our brethren, in the North do not get cured of their negro-phobia before the prohibitory acts of Indiana and Illinois are declared unconstitutional, as they evidently must be, there will be no place of safety left for them, on earth or in

heaven; no security, that they would not come in contact with an emancipated slave! There never has been any laws to keep colored persons out of heaven, and we hope there will soon be none to exclude them from any of the states.

ENDORSEMENT.—We do not often publish letters, or even extracts, speaking of us personally; but the following from an intelligent sister in the Lord, with whom we have not the pleasure of a personal acquaintance, is worthy of being read by all who take an interest in the *Luminary*, or the cause it has always advocated. The letter, from which we make the extract, was sent with two excellent manuscript pieces of poetry, for which the writer has our thanks:

I wish to say to you, that I have never offered any of my productions to the *Harbinger*, because it seemed to be *pro-slavery* in its tendencies. Bro. Boggs, do you know how I rejoiced when I first saw the *Luminary*? I am so glad, so thankful that there is *one* editor in our denomination, that has *principle* enough to take *Christian* grounds in relation to slavery. Why, my dear brother, nothing has happened for a long time that has given me so much pleasure as this knowledge, except, alone, the President's Proclamation. You don't know how it has troubled me, to see our people and ministers, a great many of them at least, using their influence to uphold this terrible, this hell-conceived sin of slavery. God bless you and prosper you! I never take up the *Luminary* without a feeling of thankfulness that you live, that you are a *Christian*, a Disciple, and above all a friend to the oppressed. God bless you, my brother, God bless you; and, oh, that he may give you a long life, to labor in the cause of humanity.

"PIONEER PREACHERS OF IND."—We have carefully read a new book, bearing this title, just published by Jas. Challan & Son, Philadelphia, for the author, Madison Evans, A. M. of Bedford, Ind. It contains the biographies, of some sixteen Indiana preachers, most of whom are yet alive, and several of them in the prime of life. There

are quite a number of the "pioneers" of Indiana preachers, who, we think, ought to have found a place in a book bearing such a title, whose biographies are not given. Still, we found it unusually interesting and we doubt not, it will be read with both pleasure and profit, by the great mass of our brethren in the North-west.

Bro. Evans, is a good biographer. His language is chaste and appropriate. He has, evidently, spent much time and labor in getting up his book. It is, at least, a favorable commencement, of what, as a brotherhood, we need—a faithful portraiture of the lives and times, of those, who, have spent their lives in the cause of primitive Christianity. But, Bro. Evans has also been at a heavy pecuniary expense, in getting out the present edition; and the great rise in paper, will make the next one, still more expensive. He, therefore, has been under the necessity of increasing the price of the book, *fifty cents* on each copy.

We cannot close this brief notice, without adding, that we deem the beautiful, life-like portraits which accompany each biography, one of the best features of the book. We know the most of the men personally, and can bear testimony, that they are faithfully represented by the artist.

"NEW YORK INDEPENDENT."—Our readers generally know, that we consider the Independent, one of the best weekly periodicals in the world, and that, had it not been for the rise in paper, we had made arrangements to furnish it to the readers of the Luminary, at extremely low figures. We most cheerfully publish the following note, sent us by the publisher, and, while we would not endorse every sentiment that may appear in its columns, yet, as a whole, we recommend it to our readers, as the best investment they can make of \$2, in a weekly newspaper. Few editors write as numerous, or as "independent" editorials, as Henry Ward Beecher; and, he has no superior in *practical* sermonizing. The contributors, are also, distinguished writers.

THE INDEPENDENT.—This weekly Religious, Literary, and Family Journal, edited by Rev. Henry Ward Beecher, Rev. Joshua Leavitt, D. D., and Theodore Tilton, having a circulation, it is stated, more than double that of any similar newspaper in the world, gives notice in its issue of the first of January, that its subscription price will not be increased, nor its size diminished—that the same terms, viz: Two Dollars per Annum, will be continued notwithstanding the great advance in white paper. The same array of distinguished contributors, including Harriet Beecher Stowe, Rev. Messrs. Hatfield and Cuyler, Horace Greeley, Whittier the Poet, and others, also, a Sermon by Mr. Beecher, will continue to enrich its columns.

THE ANTI-SLAVERY STANDARD:—This is the most purely anti-slavery, of any periodical that come to our office. It is less in size, and higher in price, than the Independent; still, it contains a vast amount of very valuable matter, to be found no where else. The type is small but clear, hence it gives more reading every week, than some periodicals embracing a much larger surface. As we have before said, we again repeat, as our settled conviction: No anti-slavery man can be thoroughly posted in reference to the slavery question without reading the "Standard" regularly every week. We frequently read every article in a No. which we could not say of any other of our exchanges. We have just one fault with the Standard, and that is its *form*. It should be published in a shape more suitable for binding; for ever No. contains articles worthy of preservation. Owing to the rise in paper, the price has been raised to \$2.50; but it is still a very cheap newspaper. We wish it was in every family, in the Union.

ARTHUR'S HOME MAGAZINE.—We have received the January No. of this deservedly popular monthly. It is fully equal to its predecessors. It is a particular favorite among the ladies, so much so that we can scarcely keep it on our table long enough to read it, which certainly is *prima facie* evidence of its intrinsic merits. No

man has used *fiction* to better advantage than its editor, T. S. ARTHUR. While pleasing the reader, he never fails to improve the mind, and impress a moral lesson upon the heart. While the artistic style is fully equal to its cotemporaries, its matter is, in our judgment, greatly superior. To all our friends desiring a "ladies book," we recommend the *Home Magazine*, as the *best* we have seen.

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 "THE JAMAICA CHRISTIAN PIONEER."—

A new monthly, advocating the views of the current Reformation. We understand that Bro. J. O. Beardslee, is the editor and publisher, although his name does not appear on the title page. It is small in size, but neatly gotten up. We doubt not, our worthy and enterprising brother, will make it an efficient auxiliary, in the great work in which he has been so successfully engaged. We wish Bro. Beardslee complete success, in his new field of labor.

—  
 "THE HERALD OF HEALTH."—This is the name of a new series, of that extensively known, and popular periodical, called the "Water cure Journal." It comes in an octavo form, and with Dr. R. T. Trall, as its Editor and Proprietor. The No. before us, (January) is fully up to the standard of the "Water cure Journal." A leading article, is one in which the Editor takes the radical temperance ground, that *alcohol* is not beneficial to the human system, even as a medicine. It is an able article, and we are inclined to the opinion, that, his positions would be hard to meet argumentatively. We are satisfied, that there is something radically defective, in the ordinary temperance warfare. The position of Dr. Trall, storms the enemy in his own fortress; and if he is successful, *temperate* men, will no longer have occasion to touch, taste, or handle the abominable liquid in any of its phases. We doubt not, the "Herald of Health," will be fully sustained by the former patrons of the "Water cure Journal" as \$1, cannot be more profitably invested.

"PHRENOLOGICAL JOURNAL, AND LIFE ILLUSTRATED."—We have received the January No. of this old, and universally known monthly. It announces a new system of Physiognomy, based on scientific principles, under the general title of "Signs of Character, and How to Read Them."—Also, a series of articles on *Ethnology*, the "Natural History of Man." *Physiology*, illustrating the Human Figure, with descriptions of temperaments. *Phrenology*, applied to Education, Self-Improvement, and to Government. Our *Social Relations*, including Love, Courtship, and Married Life. *Psychology*, the "Science of the Soul," and our relation to this life, and the life to come.—These subjects, ought to make the Journal both useful and popular. It is now, the only periodical published by Messrs. Fowler & Well's, and is richly worth the \$1, that it costs.

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 RELIGIOUS INTELLIGENCE.

LEVEL, O., Jan. 5th, 1862.

Bro. Boggs:—Since I last wrote to you I have had 6 additions, 3 by confession and baptism, 1 from the Methodist, 2 reclaimed. May the Lord be praised for his goodness. Yours in hope.  
 C. W. AXLINE.

—  
 Bro. Boggs:—We were with the Church at Mount Union, Lawrence Co., Ind., in November, and four were buried with the Lord in baptism. Since which time we have witnessed several additions at various places. May the "truth" prevail, is the prayer of your brother in the Lord.  
 J. L. MARTIN.

Martinsburgh, Ind., Jan. 16th, 1863.

—  
 Bro. Boggs:—The Church of God in this vicinity seems to be prospering. We have had no great revival or excitement. But since our arrival from Indiana last May we have had ten accessions, five by confession and immersion, two from the old Christians, (New lights) one from the Baptists, one from the United Brethren, and one who had previously belonged elsewhere. Two of those baptized were formerly Methodists. May God speed the day when Sectarianism shall fall. May you, Brother Boggs be prospered in your new field of labor. And may Sister Boggs be able to conduct the Luminary to the glory of God is the prayer of your brother.

GEORGE M. McREYNOLDS.

## OBITUARIES.

BRO. BOGGS:—Another of our division of the army of the faithful has fallen. On the morning of the 7th inst., Brother C. C. BUTTON son of Whitfield and Eliza Button, was called hence, calmly as he would lie down to a nights' repose without a word of regret, or a single struggle with death, he passed to his house not made with hands, eternal in the heavens. He had borne with Christian resignation and heroism his long illness, not even a murmur having escaped his lips. Perfectly conscious for weeks that he was rapidly approaching the end of his pilgrimage, and conscious to the last moment, with perfect resignation he stepped into the cold waters of the Jordan of death, saying, blessed be the name of the Lord.

Brother Button was born March 24th, 1833, in Barron county, Kentucky, whence he came to this State, with his parents in 1852. In 1853 he came to Abingdon, where, most of the time, for five consecutive years, we were class mates, and on terms of the most unbounded intimacy. To say that by his manly bearing, by his genial nature, by the extreme chasteness of his manners, he won the affections of all with whom he mingled, is not to say enough: he challenged the admiration of those who knew him best, and bound them to himself in the most indissoluble ties of brotherly affection.

In the summer of 1854, in the beginning of the meeting, held by Brother Gaston, in the Old Academy, without any excitement, but as the decision of a deliberate judgment, he professed his faith in Jesus of Nazareth, and bowed to his authority. His example was followed by a younger brother, sister, and many others.—From that day to the day of his death, his life was that of a devoted Christian. An incident or two of the last few days of his life will illustrate his interest and his confidence in Christianity. The Lord's day prior to his death, his wife communicated to him her design of being buried on that day in baptism with her Lord and his Lord, that she might be adopted into the same family of God with her husband before she should be called to bid him a long farewell. He was overjoyed, said he would give all his earthly possessions would they purchase him a presence with the congregation on that day. The evening before he died he called his wife to his bed-side, and gave directions concerning his funeral. He desired her to read aloud in the presence of the company, the 5th chap. of Paul's 2nd letter to the Corinthians. He requested

that I should read the same entire chapter when I preached his funeral, dwelling particularly on the 1st verse. "For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

He has left a father, mother, brother, sister, wife, and a host of ardent friends to mourn his loss, but not to mourn as those who have no hope. As he relied on the promises of God, so may they, and adopt the language of the Apostle which he adopted, and of that beautiful hymn sang at his funeral,

"We are going home, we've had visions bright,  
Of that holy land, that world of light,  
Where the long dark night of time is past,  
And the morn eternal dawns at last:  
Where the weary saint no more shall roam,  
But dwell in a happy, peaceful home.  
Where the brow with sparkling gems is crowned,  
And the waves of bliss are flowing round."

A. J. THOMSON.

Abingdon, Ill., Jan. 11th, 1863.

ELD. ISAAC PHILLIPS GONE TO REST—Of Consumption, at his residence near Antioch, Monroe Co, O., Eld. ISAAC PHILLIPS, in the 52nd year of his age, departed this life Nov. 21st, 1862.

He embraced the Christian religion in his youthful days, which he honored by a godly walk and a chaste conversation. For some twenty years he served as an Elder in the Antioch congregation, and his Divine Master with great fidelity, patience, and forbearance. Being ordained in the year 1860 to preach, he faithfully and honorably endured the privations and disappointments of the minister of the gospel of Christ. Though lacking eloquence, his judgment and goodness secured for him a high degree of regard from both the church and the world. In a conversation with him shortly before his death, he expressed himself freely relative to his prospects beyond the cold and silent grave. With no fears of death, a spirit submissive and meek, and a mind calm and serene as a summer's morning, did our beloved brother pass from earth away. Like the Apostle Paul he had a firm basis for his hope, and having in this life laid up treasures in heaven, he has assuredly gone to enjoy them forevermore.

Community, the brotherhood and a large circle of relatives now mourn their irreparable loss. May the good Lord comfort his much bereaved family, and let none mourn as those who have no hope, but may all be admonished by his death, and so live while here on earth as to obtain an abiding home with him in the spiritual regions of celestial joy and eternal glory.

J. A. WALTERS.

## TO THE FRIENDS OF THE LUMINARY.

DEAR BRETHREN:—After much hesitation and doubting, we have ventured to commence another volume of the CHRISTIAN LUMINARY, at the same *low price*; notwithstanding the price of paper has gone up *one hundred per cent.* We have made a calculation of the expenses for the present year, counting paper at its present high rates, and find, that if *two thirds* of those who took the LUMINARY last year, will take it and *pay for it*, this year, we can meet the cash expenses of its publication, which is all we require during the present times.

Most of the Newspapers and Periodicals have raised their subscription price, or cut down the size; and some have done both. The "American Christian Review" has greatly diminished its size, and raised the subscription price from \$1,50 to \$2,00, besides devoting a considerable space to advertisements. The "Millennial Harbinger, with twelve pages off of its former size, has raised its subscription to \$2; and almost all our exchanges, both secular and religious, have raised their subscriptions in about the same proportion. We might have done the same, and made some money on the LUMINARY this year, without any fault finding from our friends; but, we choose to hold the LUMINARY at \$1, a year, so that it would be accessible to all who desire to read it.

At the price fixed, the LUMINARY is, undoubtedly, the cheapest Religious Periodical in the world! Its pages are larger than any other octavo, and no advertisements, of any kind, are admitted, except on the cover. In point of cheapness it will, therefore, compare favorably, with any other Publication, in or out of the Reformation.

But, the special plea we wish to make, at this time, to induce the brethren to sustain the LUMINARY, is its *independent character*. It does not ignore any practical question. Some good brethren have found fault with it on that account, but we think the course the LUMINARY has pursued,

publishing without stint, *both sides* of all practical questions upon which the brethren wished to be heard, cannot fail to commend it to all consistent advocates of free speech, and a free press. It is emphatically the Free Press of the current Reformation.

Another consideration we wish to urge, in favor of the brethren making a strong effort to sustain the LUMINARY this year is, that we have always published it at a great personal sacrifice. It is true, we have had a few noble brethren, who, with pen and purse, have co-operated with us. Both individuals, and congregations, have contributed to aid in sustaining the LUMINARY, and its predecessor. Still, the great burden, both of money and *scandal*, has fallen upon us; and now, in this paper crisis, we call upon our friends to find us *paying* readers for the small edition we are printing. Every man, who feels any interest in the perpetuity of the LUMINARY, will, certainly forward his own dollar and do what he can to persuade his neighbors to do likewise.

Other Periodicals, are making special appeals to their patrons for assistance during the *paper panic*, and we are assured, that in some cases at least, a hearty response is being made. Will the friends of the LUMINARY make one grand rally, and send us paying subscribers enough to clear off our whole edition? We have confidence that they will, most heartily respond to our appeal; and that the LUMINARY will be made to pay its own expenses, even at the low price of *one dollar a year*. Remember that if the LUMINARY is not sustained, Anti-Slavery brethren will have no medium of communication. They could find no place in any of our Periodicals, with one *partial* exception. We ask our friends then, to make an *immediate* effort to secure the *renewal* of old subscribers, and the procuring of new ones. The price is far below any other similar Periodical. ONLY ONE DOLLAR A YEAR!!

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The primary object of the *Christian Luminary*, is to provide a healthy and cheap Literature for the Christian Family Circle. It will be independent in all things, neutral in nothing; and while it will teach Christianity without Sectarianism, it will, with an unsparing hand, expose all corruptions either in the Faith, or the Practice of those who profess to be leaders in the Church. It will advocate civil and religious liberty for all mankind; except, such as have forfeited it by personal crimes. It will also plead the cause of Temperance, as one of the great reformatory movements of the day.

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FEBRUARY.

THE

# CHRISTIAN LUMINARY;

A MONTHLY PERIODICAL,

DEVOTED TO

THE TEMPORAL ADVANCEMENT AND ETERNAL WELFARE

OF

## THE WHOLE HUMAN FAMILY.

CONTAINING

Sermons, Essays, Correspondence, Religious News, and Editorials.

JOHN BOGGS,

EDITOR AND PUBLISHER.

TERMS: ONE DOLLAR A YEAR, IN ADVANCE.

CINCINNATI:

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# THE CHRISTIAN LUMINARY.

He that doeth Truth cometh to the Light, that his deeds may be made manifest, that they are of God.—*Messiah.*

Vol. II.

CINCINNATI, FEBRUARY, 1863.

No. 2.

## THE MISSION OF NATIONS. \*

At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil I thought to do unto them.

And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight and obey not my voice, then I will repent of the good where-with I said I would benefit them.—*JEREMIAH xviii. 7, 8, 9, and 10.*

The time-honored custom of the pilgrim fathers has summoned us at this, the close of another Autumn, to recount the blessings of God and make grateful mention of his mercies to us. It is good for us thus to pause in the rapid whirl of business—the thoughtless pursuit of the cherished object on which we, each of us, may have set our hearts, and remember our dependence on that hand that has given us our daily bread, has maintained us in health, and blessed us with friends and all the endeared privileges of social life. No people have ever had greater reasons to be thankful to the “Giver of every good and perfect gift” than have the people of this State of Indiana, for none have shared more largely in His blessings. Within the memory of those now living and active, this ample territory was an almost unbroken forest. Its solemn silence was

disturbed only by the scream of the panther or the war-whoop of the savage. But the wave of civilization rolled westward, and the red man sought a home toward the setting sun. The forest fell before the strong hand of patient toil; the omnipotence of labor transformed the hunting grounds of the savage into fruitful fields and orchards blushing in the rich luxuriance of their Autumn treasures. On the scarcely cooled ashes of the Indian's Wigwam rises the comfortable farm house, the stately mansion or the busy village. The edifice dedicated to the worship of the living God lifts its spire heavenward, and the still air of the Lord's Sabbath is stirred by the music of the church-going bell. Hard by this, and no unimportant auxiliary to it, stands the Common School, and scatters its blessings, like God's sunshine, on all, without distinction; the high and the low, the rich and the poor, the noble and the ignoble share alike its rich treasures. Commerce spreads out her arms and along her iron channels flow, to foreign markets, the superabundance of our teeming fields and busy work-shops.—When I bid memory recall these rapid changes, which have all occurred under my personal observation, I am amazed, bewildered, and can hardly believe my own senses. Is this some fairy vision conjured up by the power of imagination, or do we really

\* A Thanksgiving sermon delivered at Greenwood, Ind., by Dr. R. T. Brown, Prof. of Natural Science, N. W. C. University.

stand in the midst of these surroundings to-day!

But while we enjoy these blessings and exult in this unparalleled prosperity, it is the part of wisdom to remember the hand that has sustained us, the wisdom that has guided us, and the rich munificence of the kind Providence that has sent us the early and the latter rain, and the dew from heaven, and all the genial influences of the seasons. But it is not alone, nor even chiefly for the replenishing of our "basket and our store," our overflowing barns, and our warehouses, groaning under the weight of a luxuriant harvest, that we should be thankful to our Father in Heaven. The social, civil, moral and religious privileges we enjoy are such as no other people have ever enjoyed. The privilege to form our social connexions without the restraint of caste, a birth or family descent; the protection of all our civil rights, and the prompt redress of every encroachment on these; the opportunity of educating our moral nature, and of cultivating all our better qualities, in the efforts to improve our race, that constitute the reformatory measures of the nineteenth century; and above all, the priceless privilege of reading the word of God—of studying the living oracles and moulding our hearts and lives by that divine standard, with no lordly pontiff or spiritual tyrant to dictate to us our creed, or prescribe for us a form of worship; these are the distinctive peculiarities that mark us as a nation favored above all the nations of the earth. In thus blessing us, and making us the conservators of these blessings for the benefit of generations yet unborn, God will hold this nation responsible for the safe keeping of this important trust. But war, dreadful and bloody, is on our borders, and threatens the very existence of the nation blessed with those special privileges and freighted with these priceless treasures. I envy not the head nor the heart of that man who can carefully examine the history of this nation in all its progress, from its helpless infancy, through its colonial youth, up to its mature and vigorous manhood, and fail

to see the hand of God leading it on to the accomplishment of some great purpose.—That God, in his Providence, holds the destinies of nations in his hand and rules them to the accomplishment of his purposes, is a truth that statesmen would do well to recognize. God, by the mouth of Jeremiah the prophet, declares, in the language of the text, "that He builds nations and plants them," and that "He plucks them up and destroys them," and the condition that governs his actions, in the one direction or the other, we would do well to heed in this our dark day of adversity. God has planted this nation and watered it with genial influences that have led to unparalleled prosperity; but he declares that if such a nation should do evil in his sight, then he would repent of the good wherewith had said he would benefit them. And if the mandate has gone forth for the plucking up and destroying of a nation, then if they turn from their evil deeds, his merciful hand will withhold the threatened doom. This doctrine clearly teaches that nations are the instruments by which God works out great purposes in regard to the progress of the race.

The Apostle Paul, in that inimitable discourse before the Athenian Arcopagus, declares that the division of the human race into nations is a Divine arrangement—"God made all the nations of men to dwell on all the face of the earth." In thus dividing humanity into nations, the purpose of God, as expressed by Paul, is that "they might seek after the Lord." To facilitate the return of our revolted race to that allegiance which every created intelligence owes to God, their Creator, was the ultimate purpose of the division of the human race, the creation of nations. But this ulterior end is to be reached through means, and prominent among these stands a *high civilization*.—Christianity is the religion of *civilized* man. No savage nation—no people who have not emerged from barbarism can ever manifest the social virtues of that system of practical life.

To educate and civilize the world up to

the point of receiving, appreciating and practicing a spiritual religion, with a pure and elevated morality, was the work of four thousand years. But civilization is a complex entity, made up of numerous elements, each filling its appropriate place, and performing its proper functions in the progress of the race. To solve the problem of human civilization, it is required that the several departments shall progress simultaneously and when one class of the elements has attained to perfection, then new nations spring up under the culture of Divine Providence, to assume new missions, in advance of what was before possible, while those nations who have fulfilled their mission and accomplished the work assigned them are removed to give room for the new laborer. He who dreams of the immortality of nations forgets the divine purpose that called them into being, or wholly mistakes their mission.—But while nations are necessarily mortal, they are nevertheless moral agents, and may choose to perform their part in the great drama of human progress with fidelity, and reap the reward, or they may prove unfaithful to the trust—recreant to their God-assigned duty, and suffer the just chastisement at the hand of an insulted Providence.

To trace the dealings of God with nations is the philosophy of history—nay, it is all of history that deserves the name. He who has read history merely to store his memory with the names and dates of reigning monarchs, their intrigues, debaucheries, wars and cruelties—their victories and their defeats, has been guilty of an unpardonable waste of time. Could we do justice to our theme—had we the ability and the time to enter this field and harvest all its facts, this discourse would grow to a ponderous volume e'er we had completed half our task. But this is not our purpose. Our present intention is to merely glance, in rapid review, at a few facts that lie on the surface of this mine, rich in the science of God's providence; and yet enough, we trust, to illustrate the principles on which God deals with nations.

Savages, living on the precarious supplies

of the chase, or bands of roaming shepherds, dwelling in tents, can never make progress in the direction of a high civilization; can never develop the useful arts—those instruments by aid of which alone man may ever hope to regain his lost dominion over this his original patrimony. Hence the earliest mission was that of constructing permanent habitations for man, thus breaking up his nomadic habits and localizing him. This first mission was entrusted to Egypt and Babylon. Here man found a dwelling place; he secured a home where the germ of civilization soon began to unfold its early buds of promise. While these nations remained faithful to this mission of localizing wandering hordes, by presenting the allurements of comfortable homes, and inviting to the cultivation of the domestic arts, God blessed them abundantly, and they seemed to be emerging at once from a rude barbarism into a polished civilization. But when they forgot their mission and prostituted their knowledge of the arts to the gratification of royal pride, or national ambition, then the rod of Divine vengeance humbled their pride and tamed their unbridled ambition. When this disciplinary training failed to bring them back to the accomplishment of the Divine purpose, then the hand of God scattered them among meaner nations, and gave their fruitful fields to be a wilderness, and their magnificent cities to be piles of ruins. But the progress they had achieved and the arts they had cultivated perished not with them. These became the patrimony of the Ionian Republics, and Greece was charged with the mission of perfecting the literature and arts of Egypt and Chaldea. In the faithful discharge of this sacred trust, the Grecian States made rapid strides towards the perfect development of a noble manhood. Wherever the language and arts of Greece were carried, there beauty breathed her living spirit on every thing they touched. The coarse, massive architecture of Egypt gave place to the light and graceful Ionic and Corinthian orders. The art of sculpture, which, in Babylon and Ninevah, had exhausted itself on the mon-

strous conceptions of a disordered imagination, now, under the chisel of Praxilites teaches the cold parian marble to assume the loveliest proportions of the human form; and the genius of a Homer breathes into the rude war songs of a barbarous people the living inspirations of poetry, that at once invests them with with immortality.— But when the mad ambition of Philip taught that people to forget the humanizing influences of their mission, and made them drunk with the spirit of conquest, then God visited them in his righteous indignation—broke their nation into fragments and made them humble dependencies of other peoples.

But there is one nation whose mission is more clearly expressed, and whose history is more faithfully written and carefully preserved than any other nation of antiquity. Israel was made the casket, in which was to be preserved that sacred gem so indispensable in human progress—the knowledge of the “One true and living God,” that made the world and all things that are therein. On the very title page of their Constitution, and anticipating all its other provisions, their mission was written, as if in letters of living light: “I am the Lord thy God. Thou shalt have no other gods before me.” To maintain this truth—to preserve this sacred trust, and faithfully to discharge their duties it imposed, the whole nation in the most solemn manner pledged themselves at the foot of the holy mountain. God gave them a goodly heritage, located on the great highway of nations, between the old centres of civilization on the Nile and the Euphrates, and the newer Grecian colonies. Now, when the dreadful night of paganism had settled down like a funeral pall on all the nations of the earth, one single star beamed forth to gild the gloom with its heavenly radiance. To guard this solitary ray of light was the sacred trust committed to Israel, and while they faithfully kept this trust they were blest with great prosperity. But when they forsook the altar of Jehovah, and burnt incense to Baal in every grove and on

every high place, then God desolated their land with war, starved it with famine, depopulated it by pestilence, or broke the nation's power by internal dissensions, till he brought it back to its original mission. When the land was purified from its idolatry—when the groves were cut down and the altars of Baal demolished, then again the smiles of a forgiving Providence would bless them with generous harvests and loaded vineyards.

But when Ahab, led on by the accomplished Jazebel, the wisest and the wickedest of all the women of antiquity—when he had succeeded in making idolatry the religion of the court—the national religion—and had driven out the worshippers of Jehovah to the caves and solitudes of Carmel and Tabor, then God determined to break the sceptre of his power, and make the nation captives to a people more idolatrous than themselves. A modern philosophist, with an equal display of ignorance and severity, criticises the Divine procedure in this matter. He can see no reason why God was continually chastising Israel for their idolatry, while the nations that were the rod of his vengeance were more guilty than they. But Idolatry in Assyria, in Egypt, or in Babylon was a personal crime, for which God will hold the idolatrous persons to a moral account in the day when he will judge the secrets of every heart; but it was not in them a national sin in the same sense that it was in Israel, because it was not a violation of their national mission. To roll back the flood of idolatry that was sweeping like a mighty deluge over all the nations of the earth was a *special mission* committed to the sons of Jacob, by a direct provision in the organic declaration that gave them a national existence, and unfaithfulness to that mission was rebellion against God. Seen in this light, the fates and fortunes of that remarkable people, as they are faithfully recorded in their own sacred books, become more intensely interesting and instructive.

But time will fail us, if we attempt to trace this principle through all the laby-

riths of history. Let us therefore hasten to a practical application of this philosophy; for the history of the past is useful only as a guide to our feet in threading the mazes of the intricate pathway that lies before us. Shall we venture to lift the veil from the causes that have led us into our present national troubles? Will we dare to look upon ourselves in the light of History, and read our duty, our destiny—perhaps our doom? If God has made nations that he may institute a division of labor in the great work of preparing the race to seek after the Lord, by the achievement of a high civilization, and if he has in his providence assigned to each a special mission, then the question will very naturally arise—What is our mission? Fortunately for our present investigation this question is one of easy solution. We inscribed our mission on the corner stone of the republic; we uttered it to the world on the nation's birth day. "We hold these truths to be self-evident that all men are created equal, and endowed by their Creator with the inalienable right to *live*—and living, to enjoy liberty and pursue happiness," was as clearly the utterance of our mission as was the thunder tones from the Arabian mountain the announcement of the Hebrew's mission. But perhaps I shall be reminded that these declarations were not original with the sages who proclaimed our national independence. I may safely grant you that, as abstract truths, they were not original. In a very crude and undigested form they constituted a part of the precious freight of the May Flower, when she bore the pilgrim exiles from the shores of the old world, to plant a higher civilization and a purer Christianity on the granite hills, amid the dark pine forest of New England, than those they left in the father land. Like a dim and ill-defined vision, they hovered around the old Anglo-Norman barons at Runnymede, when the great charter of English liberty was extorted from King John. Ages and centuries before this, one had stood on the lonely shores of the sea of Gallilee, and taught the rude fishermen this sublime les-

son—"Call no man on earth master, for ye are all brethren." But the world had never waked to the conception that these abstract truths were susceptible to a practical embodiment in civil society. In this aspect it was a new utterance in the ears of mankind, and as it rolled them from land to land, and was echoed back from distant shores and mountain tops, the crushed and down-trodden millions of earth woke at once to a new sense of their manhood. The event was hailed by the liberal, the enlightened and the good of every land as marking a new epoch in the civil history of the human race. It was a star of hope—aye, of promise, bursting through the dark clouds of despotism that had hung like a pall over the earth for the long and dreary centuries that had been worn slowly away, since the sun of Grecian liberty was extinguished in blood by the mad ambition of the Macedonian Philip. That star has cheered the hearts and lightened the labor of toiling millions, from the serfs of frozen Russia to the peasants of sunny Italy. Its holy light, like a spirit from the celestial world, whispered to their hearts the story of their manhood, and woke in each bosom a desire, a hope—yes, a determination to achieve that manhood.

But as a nation thus entrusted by Divine Providence with the keeping of this, the corner stone on which shall yet be reared the temple of universal liberties, how have we discharged that trust? Have we maintained with jealous care our primary declaration of the essential equality of all men in reference to civil rights? Have we not rather published ourselves to the world a *nation of hypocrites*? We are astonished that Israel, while the echo of the fearful voice that announced to them their mission had scarcely died away among the mountain gorges, should practically repudiate the obligations of that mission, and give to their solemn profession the lie, by making a molten image and bowing down in its worship. We are amazed and confounded when we read of the gross idolatry that was legalized in the court of Ahab, and are wont to denounce, in no measured terms, that wicked

prince and his no less wicked people. But would it not be wise in us to restrain our indignation while we enquire if all these monstrous absurdities have not found a parallel in this nation and in our own times, and whether we can escape the righteous doom of Israel.

After we had made our declaration of the great democratic truth of "human equality," and had, through Divine Providence, achieved independence, and assumed our place among the nations of the earth, did we then, with a great earnest heart, betake ourselves to the task of actualizing our declaration, and thus presenting to the world a living embodiment of the truths we had publicly professed and heroically defended through the dark days of a seven years war? Nay, verily! While our garments were yet wet with our national baptism, we began to make concessions to the unholy spirit of aristocracy—a spirit that stands in as direct antagonism to the mission we have assumed as the worship of Baal was to the mission of Israel. From this small beginning we have suffered an aristocracy of wealth, of indolence and worthlessness to grow up in our midst, until it has attained such alarming proportions that it threatens to overthrow entirely the democratic equality, so carefully planted and so assiduously watered by the fathers of the revolution. In the very sanctuary of one of the co-ordinate branches of this government we have tolerated the utterance of sentiments directly from subversive of the declaration of human rights which our fathers gave to the world, and which God in his Providence has committed to our keeping for the benefit of the whole race. We have heard it gravely uttered as an oracle that there are *persons*—yes, millions of men in this nation "who have NO RIGHTS that we are bound to respect!" Thus palpably denying and, without circumlocution, contradicting the "self-evident" truth that the Creator has invested *all men* with the inalienable rights of LIVING, ENJOYING LIBERTY, AND PURSUING HAPPINESS. And can we for a moment suppose that this unfaithfulness to our mission

will be overlooked by a watchful Providence, and we escape unrebuked and unpunished? Nay, verily! we must suffer. The justice of God, the good of humanity and the progress of the race all demand that this nation shall feel the rod of a wholesome discipline. The teaching of history is false and the light of the past a delusion, or this dreadful scourge that is now upon us will not be lifted till we, with repentant hearts and earnest purpose return to the faithful performance of our mission; and if we will not learn wisdom by the teachings of the past, we must learn it from the things we suffer. Every family altar will be draped in mourning, and blood will stain every hearth-stone in the land, till the hearts of the children are turned to the fathers, and we purge the republic from the false and pernicious notions we have borrowed from aristocracies of the world. This people have not yet appreciated the magnitude of their crime, nor will they wake up to the importance of the mission committed to them in the Providence of God.

I have already intimated that the Divine purpose in dividing the human race into nations was to develop a high, a pure, a perfect civilization, as a means to the noblest of all ends—the manifestation of the Divine character in humanity. Now there are four great truths that necessarily underlie any progress in the direction of such a civilization. For unless we have proper apprehensions of the character of God, and his relations to the universe, and each individual be equally free to work out, in his own proper sphere, such an humble imitation of that character as he may be able to attain to, there can be but a very imperfect civilization. In view of these premises, we venture to affirm that the *unity* and *supremacy* of GOD and the *equality* and *liberty* of MAN are truths that must be practically acknowledged, in order to the attainment of the highest civilization. Now, to actualize in the life of a nation the unity and supremacy of God was the mission of Israel; and before God and humanity we voluntarily assumed the task of exhibiting a liv-

ing embodiment of the equality and liberty of man. To God and humanity, then, we owe it that we return to a faithful, earnest, practical manifestation of the "self-evident truths" we uttered when we took our stand among the nations of the earth. More, perhaps, depends on this than any human being can now realize. The older civilization of the Nile and the Euphrates attained its zenith in the refinement of Greece, and no further advance was possible without the knowledge of the Divine unity and supremacy. India and China has made no progress for forty centuries, nor is progress possible while operating from a pagan stand-point. The advent of Christianity introduced a new civilization, and the struggle between the two antagonistic forms of society, the pagan and the Christian, was long, fierce and fearful—a battle of fifteen centuries; for civil society, before the Lutheran Reformation, partook more of the pagan than the Christian element. With that event, however, the protestant communities of Europe rose rapidly to a purer and higher civilization. But a point was soon reached beyond which further progress seemed impossible. The castes and grades into which society had divided itself—the hoary headed aristocracies of the old world, seemed effectually to bar all advance. There was a pause—a solemn pause, and its silence seemed to say "this is the goal of human progress." But a voice rolls across the Atlantic and breaks on this profound and portentous silence. It is like the voice of Jehovah thundering from the Arabian mountain the announcement of his own unity and supremacy. It is our declaration of human liberty and equality. It fell on the startled nations of the earth like a voice from the depths of eternity. But scarcely had the masses roused themselves from the lethargy of ages, and prepared to make a bound upward, when they were palaiized by witnessing our insincerity—shall I say, our *HYPOCRISY*. If, as an apostle affirms, "The name of God was blasphemed among the Gentiles," on account of the unfaithfulness of those who were of old the keepers of that sacred name, may we not say that our boasted

declaration of the equality and freedom of all men, so pompously paraded before the world, and so soon abandoned in practice, has become a thing to be sneered at—a by word and a derision among the inflated aristocrats of Europe, through our unfaithfulness to our mission. Nor does the parallel end here. When, in the days of Ahab, the worship of Baal was the religion of the court—the religion of the fashionable circles, the well-bred and the polite, then to speak of the covenant of Sinai—the promise and solemn pledge of the nation to have no other god before Jehovah, was very vulgar and unfashionable—indeed, it was odious in the ears of well-bred people, and especially, may we suppose, was it offensive to the cultivated taste of the ladies of distinction, who fluttered like butter-flies in the royal presence at the court of the accomplished Jezabel. The seven thousand men, the remnant of Israel, who had not bent the knee to Baal, were esteemed little clan of fanatics—men altogether destitute of liberal views and unfit for the associations of refined society, and were consequently driven out, and found a refuge in the gloomy solitudes of Carmel.

And when the scourge of God fell on the apostate nation; when want famine walked through the land; when the scorched earth gaped for rain, and thirsty winds drank up the brooks and fountains of water, the haughty and yet impenitent monarch met the prophet of Gilead, "the man of one idea," the fanatical Elijah, exclaiming: "Art thou he that troubleth Israel." In his estimation Elijah was the cause of all their troubles. Israel was floating along smoothly. The worship of Baal was a great convenience. Every man could plant his own grove, build his own altar, and employ his own priest on his own premises. True, the fathers acknowledged that "Jehovah is God and there is none beside him," but in this rhetorical flourish they did not mean to deny that Baal was a god, too; and to insist on a literal construction of the first precept of the first table of stone, is fanatical and the agitation of such questions

dangerous. Why, such a construction would be an insult to all nations of the earth; the universal sense of mankind is opposed to it; moreover, it is liberally unphilosophical and impracticable. This agitation has brought this dreadful famine on the land, and the agitators must be held responsible for it.

Such, we may reasonably suppose, were the arguments by which Ahab and the prophets of Baal satisfied the masses, and reconciled them to the shameless abandonment of the mission, for the accomplishment of which God had called the people out of Egypt and made them a nation among the nations of the earth. Now, the man of this age who has the moral courage to look facts squarely in the face, will not fail to see the reflection of these historic truths thrown across the abyss of thousands of years, picturing their image on this nation with the faithfulness of a daguerreotype. The man of this age who insists on the simple truth, and literal interpretation of our national declaration of the freedom and equality of all men, is not he fanatic—a most illiberal and incorrigible fanatic? But time forbids that we should attempt a delineation of the picture. He who dares to look with unperverted vision will not fail to see it. But lest the scope and bearing of these remarks should be misunderstood, I must be permitted to say that we have not alluded to this subject wholly, or even mainly, in reference to its bearing on the hacknied topic of American slavery. That is perhaps the most inexcusable, certainly the most palpable, violation of our national obligation; but it is not the only one, nor is it the one that should be singled out for a rebuke at this time and place. If our neighbors of the Southern States are guilty in this matter, there are perhaps few if any in this audience who have sinned after the similitude of their transgression. Yet even we have come far short of a full and faithful discharge of the nation's mission. The whole tendency of American society is towards aristocracy, and no where more than in those circles that boast of their democra-

cy. But our American aristocracy is not an aristocracy of birth or family descent, but a meaner form—an aristocracy of wealth and worthlessness, under the name of 'Respectable Society.' This tendency has invaded all ranks of society and polluted even the sanctuary of religion! It has thrown its penumbra over the legislation of all our civil and social institutions. The Constitution of this very patriotic State of ours contains to-day a palpable contradiction of the "self-evident truth" "that in their creation God endowed *all men* with the rights of life, liberty and the pursuit of happiness." We there affirm that if a man's ancestors were born in Africa, that fact deprived him of the right to live and pursue happiness within the bounds of this State; and if Indiana can say that any class of people shall not live within her borders, so may every State, which will be virtually denying them the right to live at all. That this particular caste of humanity is here the *misfortune* of that race—the *crime* of this. And do we forget that God avenges the wrongs of those who have no helper? The infidel Jefferson, as he is often called, had more faith in the Divine government of nations than is to be found in half the pulpits in this land. When discussing this subject, he exclaims: "I tremble for my country, when I remember that God is just." The rod of that avenging justice which he declared would not always slumber is now upon us, and if it leads us penitently back to the practical acknowledgment of the fundamental truths on which the fathers reared this goodly temple of Liberty, then will it be to us the greatest of blessings. At this point, a question of grave import presents itself: If, in their creation, God has placed all men on a broad equality of rights, is it the Divine purpose that there shall never be any inequality of condition.—We answer, without hesitation, IT IS NOT. With the same capital, not of moral, mental, nor physical endowment, but of *personal rights*, all start in the great race of life, with the road to elevation equally open to all, and to achieve that elevation is the per-

sonal mission of every human being. There is an ambition that God approves—there is an aristocracy that is not repugnant to the Divinely established order of human society. It is the ambition to be great by being good; it is the aristocracy of usefulness. "If any man will be great among you, let him be as he that serveth," is a maxim that embodies the whole philosophy of true greatness. The benefactors of their race constitute the only nobility which is recognized in heaven, and should be the only noblemen of the earth. To actualize the true philosophy of human society, an event indispensable to the attainment of a high civilization, is the mission of the United States of America. As we are faithful to this mission, we shall be prosperous; as we are unfaithful, we shall feel the rod of a righteous discipline. Nations live only in this life, and here they receive their rewards and punishments.

This war may cost us millions of treasure, and rivers of patriotic blood, yet if it be the means of bringing us back to the foundation on which the fathers built the Republic, it will be to the world a priceless blessing. Clouds and darkness now obscure the bright prospects, which so lately shone along our country's pathway to glory and greatness. But be of good cheer—"there is sunshine above the clouds." Blood, and tears, and sufferings have ever been the prelude to the great upward movements of humanity. Let us have faith in God, and dare to do right, and a brighter future is ours than ever blessed the most favored nations of earth.

Thy corrupt heart is like an ant's nest, on which, while the stone lieth, none of them appear: but take off the stone, and stir them up but with the point of a straw, you will see what a swarm is there, and how lively they be. Just such a sight would thy heart afford thee, did the Lord but withdraw the restraint he has laid upon it, and suffer Satan to stir it up by temptation.—*Boston.*

### ATHEISM.

"The fool hath said in his heart, There is no God." Psalms xiv. 1.

This is Atheism: the greatest extreme of infidelity; the most monstrous and absurd negation that was ever uttered by human lips. All other forms of infidelity concede some thing to Christianity. But Atheism concedes nothing. It dogmatically obliterates from the Bible, as a falsehood, every thing that is said in it respecting God and Christ, and the Holy Spirit, and the scheme of redemption.

It is true, there is one form of Atheism, now perhaps more commonly called Secularism, which does not go so far in its affirmations. It is rather more modest and unassuming in its pretensions. It is satisfied with doubting in regard to these matters.—It does not pretend to decide positively whether there is or is not a God. There may be, or there may not be. This is a matter that does not concern the Secularist. It is enough for him he thinks, to attend to the affairs of this world: to things of the present life. All beyond this, he regards as uncertain and unimportant. And hence his motto is the old Epicurean maxim revived: "Let us eat and drink; for tomorrow we die."

But the Atheist of which David here speaks, dogmatically affirms that there is no God; no Christ, no Holy Spirit, and no redemption from death and the grave. With him, nature is every thing; and every thing is nature. Whether the universe is eternal, as Aristotle taught; or whether it is the work of chance—the mere product of matter in motion, as many of the disciples of Epicurus supposed; or whether it is the result of an infinite series of developments from primordial and uncreated monads, as most modern, Atheists affirm, may indeed be a question. On this, and also on many other kindred subjects, some of the most enlightened of the school still entertain doubts. But that there is no God; no moral government over the universe; and no future state of rewards and punishments, are matters clear as sunshine, if we may believe

the testimony of such men as Diagoras, Bion and Lucion among the ancients; and d'Holbach and Comte among the moderns.

I presume then that I need not consume more time in explaining what Athesim is. It is all summed up and told in the affirmation of the fool; "There is no God." But as young persons particularly, are very liable to be misled by the mere authority of names, I wish, for their sake, to say a few things on the merits of this so-called system of infidelity.

And in the first place, I wish all my readers and particularly the young to consider how very reckless, and unauthorized is this assertion of the Atheist. How does he know that there is no God? Has he seen all the parts of the universe? Has he explored its infinite dimensions; and does he comprehend everything pertaining to its structure and organization—material and immaterial? You see at once, that nothing short of infinite knowledge can justify any one in making this assertion. And yet it is made by a creature that does not know himself: that does not know the powers and capacities of his own soul: that does not comprehend many things pertaining to the little clay tabernacle in which his spirit has its present abode:—a being, to whom every blade of grass, and every leaf the forest, and every particle of the earth is a mystery:—a being who does not know one in a hundred of the creatures that inhabit this world; and who knows almost nothing of the ten thousand times ten thousand other worlds that compose the vast empire of Jehovah.

What would you think of the man who would stand up in a court of justice, and testify that there is no gold, nor silver, nor iron, nor copper in the moon; though he has never set a foot upon its surface, nor examined a single particle of the vast masses of which it is composed? How much would such testimony weigh with the court and jury? And yet that testimony would be reasonable compared with the dogmatical assertion made by any man, however learned, that there is no God.

There is also another circumstance, which I think detracts very much from the force and credibility of this assertion. You observe that it is not given as a logical deduction from premises, either duly or unduly assumed. On the contrary, it springs from the common source of all infidelity, *the desires of the heart*. The fool hath said, not in his reason, nor in his understanding, but in his heart, "There is no God." He first wishes it were so; and then he believes it to be so. Such, I think, is the testimony of all infidel experience; and such is certainly the testimony of that Spirit that tries the hearts and reins of the children of men. In speaking of Gentile idolators and Atheists, Paul says, by the Spirit, Romans i: 28, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind—i. e. to a mind void of judgment—to do those things which were not becoming?"

It is not then because men are forced by any fair course of reasoning, that they become Atheists: but it is because, that *not liking* to retain God in their knowledge, and *loving* darkness rather than the light, God has given them over to believe a lie, that they all may be damned who obey not the truth, but have pleasure in unrighteousness.

And hence you see, in the third place, the bitter fruits and consequences of Atheism. "As they did not like to retain God in their knowledge," says the Apostle; or in other words as they desired to become Atheists, God gave them up to this disposition of mind. And the consequence was, that they became immoral and impious just in proportion as they advanced in Atheism. "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; being full of envy, murder, deceit, malignity;" and at the same time they became "detractors, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

It was a question of dispute among the

ancients, whether a community, leavened throughout with atheistical principles, could possibly, subsist. But as a majority of both statesmen and philosophers were always on the negative side of this question, the experiment was never practically made and fairly tested, till the time of the French Revolution. True, indeed, the natural and necessary tendencies of this form of infidelity, were very plainly indicated long before that ever memorable epoch. This was particularly the case, during the decline of the Greek Republics and the Roman Empire. But in A. D. 1793, the reign of Atheism commenced in France; and with it commenced, simultaneously, the reign of Terror. France was like the troubled sea: it was in fact a sea of blood. For a time, every species of iniquity prevailed to a most alarming extent. But in a little while, there was a re-action in the public mind.—The people soon recoiled from a system so impious and so horrible. And the very same convention that had publicly disowned the Most High, ignored his authority, and proclaimed death to be an eternal sleep, was compelled by the immense increase of crime, to revoke their edicts; acknowledge the immortality of the soul; and bow, though reluctantly, to the government of the King eternal immortal, and invisible. Surely then a system of such tendencies cannot be a system of truth. Let us either make the tree good, and its fruit good; or else, let us make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit.

How beautifully and how gloriously Christianity contrasts, in this respect, with this form of infidelity. Its fruits are all light, and life, and love. Its tendencies are all, "Glory to God in the highest; and on earth, peace and good will to all men."

I am aware that much wickedness has been committed in the name of Christianity. I know that "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like," have been practiced and tolerated within

the very pale of the so-called church of Jesus Christ. But I also know that these crimes have no proper connection with Christianity. They are the legitimate offspring of infidelity; and can never, with any propriety, be ascribed to the teachings and workings of that blessed Spirit, whose fruits are all "love, and joy, and peace, and long suffering, and gentleness, and goodness, and fidelity, and meekness, and temperance."—Let these virtues become universal, and the very highest state of civilization of which the human race are susceptible, will soon become universal. Man will cease to hate and to annoy his fellow-man; and all the kindreds, tribes, and families of the Earth will be united in one harmonious and delightful brotherhood.

My fourth ground of objection to Atheism is, that it is directly opposed to the evidence of design and contrivance so clearly and so abundantly manifested in every department of nature. If it is true, that every effect must have had a cause, that every design implies a designer, then verily this great universe must have had an Almighty Framer and Architect. Let any man, for example, carefully examine the structure and the mechanism of the human eye, and he will say with Newton, that the study of this one organ is a cure for Atheism, if indeed it is a curable malady. Or let him look up to these beautiful stars

— "that nightly roll,  
And shed their light from pole to pole,  
Forever singing as they shine;  
The hand that made us is Divine,"

and he will be constrained to say with David, "The heavens declare the glory of God, and the earth showeth forth his handiwork."

I do not say, that without the aid of Divine Revelation, any man could have derived a correct knowledge of the character and attributes of Jehovah from the mere works of nature. This is not the question before us. There is a difference as wide as the poles between the discovery and the proof of a proposition. And it is therefore enough for our present purpose, that the truth respecting God's existence and character, first communicated to Adam and Noah by direct

Revelation, and afterwards transmitted to their posterity by oral and written tradition, is now corroborated and sustained by the light of all nature: so that "God's eternal power and Divinity are now clearly seen, being understood by the things that are made." Rom. i: 20. This, it would seem, ought to be sufficient. If the heavens and the earth, the seas and fountains of water, with all their varied and multiplied tenantry, are opposed to Atheism, then what farther need have we of witnesses? Surely we might rest the matter just here, and allow the voice of nature, which is now distinctly heard in all the earth to proclaim its Maker's praise.

But after all, it is in the Bible, and from the Bible, and through the Bible, that we have most convincing and satisfactory evidence against Atheism and every other species and form of infidelity. Indeed the evidence is perfectly overwhelming. We need no other. And the man who is not convinced by this, would not be persuaded though one witness or one thousand witnesses should rise from the dead, to testify to the world the existence of God, and the gloriously realities of the spiritual universe.

How, for example, can the Atheist, or the Pantheist, or the Naturalist, or the Spiritualist account for the fact, that the promise made by God in Paradise, that the seed of the woman should bruise the head of the serpent, has been so exactly fulfilled in the person of Jesus of Nazareth? How can he account for the fact, that the prophecy of Noah respecting his three sons and their posterity, has been illustrated and confirmed by the history of more than 4000 years?—How can he account for the fact, that in and through the seed of Abraham, all the nations of the earth have been blessed? How or can he account for the fact, that Jesus appeared as the Shiloh or Prince of peace, just a little while before the sceptre departed from Judah, and that to him has since been the gathering of the people? How can he account for the fact, that every type of Moses has its exact counterpart in the Christian Institution; and that without the

latter, the former would be as empty, and as worthless, and as inexplicable, as a shadow without a substance? How can he account for the fact, that just at the beginning of the 70th week after the date of the decree to restore and to build Jerusalem, the Messiah appeared; confirmed the covenant with many for one week, or part of a week; and that in the midst of the week, he was put to death as a malefactor, though acknowledged by most modern skeptics to be the greatest and best reformer that ever lived? How can he account for the fact, that soon after this as predicted by Daniel, the City of Jerusalem was swept away as by a flood; that the Jews were then scattered among all the nations; and that their present condition, as well as their history for the last 1800 years, exactly corresponds to what Moses and Christ predicted concerning them? How can he account for the fact, that soon after the death of Christ, as has been acknowledged even by Tacitus and other profane historians, a new institution was founded by his few humble and despised followers; that this Institution has flourished despite the opposition, and hatred, and malice of Jews and Gentiles; that it now claims as its advocates and supporters the most enlightened, the purest, and the best portions of the human race; and that judging from the signs of the times, this institution or kingdom, which was at first indeed but as a grain of mustard seed, or like a little stone cut out of a mountain without hands, is itself likely to become a great mountain, and fill the whole earth?—How can he account for the fact, that the Bible, composed as it was by so many authors, and under so great a diversity of time, place, and other circumstances, should be perfectly harmonious within itself and correspond so exactly with the most recent developements of modern science in any and every department of nature to which it refers? And finally, how can he account for the fact, that when the doctrines and sentiments of this Blessed Volume, are received into the head and heart of any man, and developed in his life, they change his

whole nature, character, and disposition; filling his heart with love, and peace, and joy; and at the same time, inspiring him with an earnest desire to do good to all men as he may have opportunity?

Ah, my dear readers, there is but one way to answer these and ten thousand other questions of like import. And that is by conceding the fact that the Lord God Omnipotent reigneth, and that the Bible is a revelation of his will to fallen man.

And after all, this is just what every good man desires. To the morally impure and corrupt, the idea of God's presence and government, is of course full of terror and remorse. For to all such, God is a consuming fire. But to the pure in heart, nothing can be more delightful and consoling than this thought. To know that though we are weak, and erring, and helpless, yet that our Father is omnipotent; omniscient and omnipresent; kind, and merciful, and good; that if we are only faithful and obedient for a little while, he will cleanse us from all our sins, purify our hearts, and lead us safely through the dark valley of the shadow of death, to the joys, and honors, and pleasures of his everlasting kingdom;—this, I say is just what every child of God desires. And nothing short of this can ever satisfy the desires of the human soul. "Beware, then, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

R. MILLIGAN.

EVERY man in the Church of Christ is a commentator upon Christianity. Our epistle, read and known of men, should be a "living epistle." We may be nearer right, as Christians, than the world is willing to allow. Can we not constrain them to acknowledge that we have been with Jesus? That is the main point, for they read the Bible through us. Christianity is to the world what it is as seen in us. Would we have a revival? Let us, then, to our work. Break up the fallow ground, and subdue, under influences that sanctify the knot-weed and brambles and pigeon-grass that infest the garden of the Lord. Then if we need wisdom, we may ask and hear God's own reply.

#### MINISTERS AND THE WAR.

One of the strangest events of the war is the charge made against the ministry of being the cause of the war because they condemn slavery. Can it be that those who make this charge know that this anti-slavery sentiment was generally prevalent among Christians, even at the South, only a few years ago? Let me give two or three quotations:

The first is from the resolutions passed by the General Assembly of the Presbyterian Church in 1818. As these resolutions passed by a *unanimous* vote, at a time when the *whole Southern Presbyterian Church* was present by its representatives, I think it is safe to regard it as a fair expression of the sentiment of the Church South at that time.

The part of these resolutions to which I call attention is as follows:

"We consider the voluntary enslaving of one part of the human race by another as a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God, and *totally irreconcilable* with the spirit and principles of the Gospel of Christ." \* \* \*

After a brief summary of the wrongs of slavery, they continue:

"It is manifestly the duty of all Christians who enjoy the light of the present day, when the inconsistency of slavery is generally seen and acknowledged, to use their honest, earnest and unwearied endeavors to correct this error of former times, and as speedily as possible to efface this blot on our holy religion, and obtain the complete abolition of slavery throughout Christendom, and if possible, throughout the world." See Digest of Acts of Ass., p. 273.

Of the whole Church South, not a single man, minister or layman, could be found in the Assembly to say he did not believe slavery to be "utterly inconsistent with the law of God, and totally irreconcilable with the spirit and principles of the Gospel, and ought to be as soon as possible abolished."

Take another statement. I quote from a Circular published by the Synod of Kentucky in 1835, twenty-eight years ago.—They say:

"We all admit that the system of slavery, as it exists among us, is not right." \*  
\* \* \* It draws down upon us the vengeance of Heaven."

Then, after a brief summary of some of the evils of slavery, they continue:

"It appears manifestly the duty of every individual to aid vigorously and efficiently in the abolition of slavery. It is not enough to affirm, 'I have done all I could for the good of my own slaves.' This will not protect their posterity, nor secure the good of others. There are but three courses before you—immediate or gradual emancipation, or perpetuation of the system. The first you will, probably, not adopt. If, then, you refuse the second, there is no alternative but to lend your influence to perpetuate a system which God abhors—a system which exhibits power without responsibility, toil without recompense, life without liberty—law without security, wrong without redress—infamy without crime, and families without marriage. It places the whip in the hands of the master, to be used at his pleasure (provided only that he does not take life.) Slaves often suffer all that can be inflicted by wanton caprice, by grasping avarice, brutal lust and insane anger. Their happiness is the sport of every whim and passion that may enter the master's bosom. The tenderest affections are wantonly crushed. Dearest friends are torn asunder. Brothers and sisters, parents and children see each other no more. There is not a neighborhood where these heart-rending scenes do not occur. There is not a road or village that does not behold the sad procession of manacled outcasts, whose chains and sad looks do not tell that they are exiles, by force, from all that they hold dear."

It is also recorded that the ministry of the Presbyterian Church, at that time and prior to it, were almost to a man staunch emancipationists, and Elders and members, generally, equally opposed to the continuance of the system of slavery.

Now, as evidence that this is a fair representation of the Christian sentiment of the South thirty and fifty years ago, let me give the testimony of the Hon. A. H. Stephens, Vice-President of the C. S. A. In a speech delivered at Savannah, Georgia, just after the formation of their new constitution.—Mr. Stephens said: "The prevailing idea

entertained by Jefferson and most of the leading statesmen at the time of the formation of the old constitution, was that the enslavement of the African was a violation of the laws of nature; that it was wrong in principle, socially, morally, and politically. It was an evil they knew not well how to deal with, but the general opinion of the men of that day was, that somehow or other, in the order of Providence, the institution would be evanescent and pass away.—This idea, though not incorporated in the constitution, was the prevailing idea at the time. \* \* \* Those ideas, however, were fundamentally wrong.

"Our new Government is founded upon exactly the opposite idea; its foundation is laid,—its corner-stone rests, upon the great truth that slavery is the negro's natural and normal condition.

"Thus, our new Government is the first in the history of the world based upon this great truth. This truth has been slow in the process of its development. \* \* \* It has been so even among us. Many who hear me, perhaps, can recollect well that this was not generally admitted, even within their day. The errors of the past generation was still clung to by many as late as twenty years ago. Those at the North who still cling to these errors, we justly denominate *fanatics*."—Stephens' Speech, Daily Gaz., March 29, 1861.

Here it is distinctly stated by Mr. Stephens (one of the most candid and liberal men of the South) that Jefferson and leading statesmen generally, at the time of the formation of our constitution, regarded slavery as "wrong, morally, socially and politically," and that this sentiment was still generally prevalent, even at the South, until within the memory of many then present, and even up to within twenty years of that date, and that those at the North who still clung to these sentiments were now "*denominated fanatics*," or in other words, abolitionists.

Such are some of the records and confessions of slaveholders themselves, and the facts of history abundantly confirm them.

Until within a few years past, Christian people generally, South as well as North, have admitted that slavery was wrong, morally, socially and politically. J. C. Calhoun, if I mistake not, was about the first to advocate publicly any other doctrine. And he did it to avoid the inconsistency of standing before the world in the determined practice of an *admitted* wrong against both God and man.

And if these things be so, then the crime of the anti-slavery party of the North is, that they still cling to the faith of the fathers South and North. And for this it is that they are branded as abolitionists and aggressors upon Southern rights. And for this, too, it is that the ministry of the land are charged with being the cause of the war and all our troubles. It is because they have refused to wheel into line at the crack of the slave-driver's whip. And can it be that those who are joining the cry against the Church and ministry of the North, are aware of these facts? Can they expect a just God to prosper them in such a course? Remember "Except the Lord build the house, they labor in vain that build it."

Now do you ask how this great change of sentiment has been effected? It was a very natural process. Slavery was found to be both profitable and comfortable. Men consequently loved it and continued to practice it for its gains, just as they do thousands of other wrong things, because profitable. And loving it, they did *not* love the truth against it. "They loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." E. B.

The head and members are glorified together, with the same kind of glory. God has not one heaven for his Son, and another for his saints; but one and the same for both.—*Dyer*.

To be in Christ is heaven below; and to be with Christ is heaven above.—*Ib*.

If the very idea of having an hard heart, makes you tremble; it is a certain sign, that your heart is not hard.—*St. Bernard*

## LETTERS TO MY REVIEWER--NO. 2.

MY ESTEEMED BRO. POW:--I said in my last, I was discussing one question and *you* another. That was doubtless an unexpected remark, for, your caption, "Review of Hartzel's essay on War and Christianity" No. 1, suggests that you intended a direct, and palpable issue with me, which in logical accuracy is not true.

"War and Christianity," was my motto. My second paragraph begins as follows: "A truthful definition of this heading, will show the likeness between war and Christianity; and that will show their coalescence or antagonism." This broad, comprehensive heading embraces war in the aggregate.—All that is legitimately involved in the word "war." I was not discussing war as a political necessity—as an element of human government, in these aspects, I have not affirmed or denied. My position is a negative, namely, that there is no affinity between "War and Christianity." This you have virtually admitted. You say, Review No. 1., "Christianity aims at subduing the sinful passions from which all wars originate, through the potency of its glorious facts, its promises, precepts, threatenings, all its gracious influences." This concession is both full and emphatic. The four things named above, embrace the whole of Christianity. It consists of "facts, precepts, promises and threatenings."—Christianity all told, is found in these four items. Through these, its gracious influences are brought to bear "subduing the sinful passions," &c., you say then, that not a part, but the whole of Christianity is opposed to war, for you say, and very truly say, it "aims at subduing the sinful passions, from which all wars originate," &c. This concession you may explain as best you can, but your own text you cannot alter. That we have not misunderstood you, we will give another extract from the same page. "Christianity inculcates, on its professors the duties of love, even to enemies; and forgiveness to all men, as a condition of being forgiven." This is your own comment upon your text before cited.

The absence of love, and an unwillingness to "forgive" are the "passions" that "originate" "war." You have my unfeigned thanks, both for your text, and beautiful comment.

What a pity my *d'ar Brother*, that Christianity has not more extensively prevailed, at least, to an extent sufficient to have subdued in a majority "the sinful passions in which all wars have originated!" Then, you would not have had any occasion, even, to have apologized for war in the abstract or under some "circumstances," which, in my judgment, is all you have done to the end of your No. 6.

But I said before, I had a large credit for you. It affords me pleasure to give honor to whom honor is due. You say again in your No. 2, "It is true, that the gospel in its practical operations on the heart and consciences of men, is highly conducive to the blessings of peace; because, its power is exerted to subjugate the sinful lusts and passions, from which all wars have originated." This is another unmistakable concession, that war and Christianity are *antipodes*.

But my dear and conscientious brother, you was aware, that your defence of Christians engaged in war under some "circumstances" might mislead some of your readers, hence, your frequent admissions—suicidal to your general design. You sir, have too high appreciation of the Christian religion, to do justice to your logical powers, in the task you have undertaken. Let me call your attention, and respectfully ask your reconsideration of some things, you have in your Review No. 3.

"War," you say "is the effect of antecedent causes. What, then, are the antecedent causes? The apostle James answers in relation to those to whom he wrote: "Whence come wars and fightings among you? Come they not hence even of your lusts, that war in your members," etc. James, iv. You proceed, in general terms, the sinful lusts, appetites and passions are the promotive causes from which wars originate, and every one at all acquainted with the

gospel, knows that one grand design of it is, to subdue those vices in man. The originating causes of war can never proceed from a consistent Christian community under the government of Christian rulers. Christianity makes its professors non-aggressors, and peacemakers; and they should always constitute a conservative body of peace in a nation." This extract is worthy of a brief analysis. 1st, Wars come from sinful lusts appetites and passions. In proof of this, you have given apostolic authority. 2nd, You say one grand design of the gospel, is to subdue these vices in man. 3rd, You say war can never proceed from a consistent Christian community under the government of Christian rulers. That is all good. Would such Christian rulers fight? Surely not. For then war would proceed from a consistent Christian community, and a government administered by Christian rulers. It always takes at least two to fight. The aggressive, the challenging party can't fight alone. Burr, might have challenged Hamilton, every day of his life, and no duel would have been fought. The fight proceeded as much from Hamilton as from Burr. One nation declaring war against another nation, is only one half of the cause, the acceptance of the declaration is the other half. There can be no war without mutual agreement. The war proceeds as much from the one party as from the other among civilized nations. When the alternatives of war, or something else are submitted by the one party, the other has the right of choice. When the election is in favor of war, the contest is then inaugurated. The choice is based upon the anti-christian axiom of two evils choose the least. The choice is deliberate and voluntary. And on the principles of human advancement may be wise and good. But Christianity suggests of two evils choose neither. Choose the good and suffer the consequences. But enough. You say war can never proceed from a consistent Christian community." *Can never!* This is almost, if not altogether saying that war and christianity are antagonisms. It looks

that direction. My reviewer himself being judge. What follows gives additional strength to this view. 4th. Then you say Christianity makes its professors "non-aggressors, and peacemakers," and they should always constitute a conservative body of peace in a nation." A more truthful and important utterance never came from an uninspired pen. That you should after all these admissions, offer a single apology for war, is, to my mind most inexplicable. If you was not a master of language, I could account for that palpable contradiction between the several extracts from your Review, reproduced in this letter, and your efforts to justify war, even in the abstract, on Christian principles.

You say Christians are "peacemakers" and "conservators." "Peacemaker, one who makes peace by reconciling parties that are at variance." "Blessed are the peacemakers." &c. How lovely the work: how beautiful is the mission of the Christian; suppose all who profess to be Christians both North and South, had thrown themselves timorously into the breach. Had laid their mediatorial hands upon the parties in strife. Had used all their available influence to reconcile the belligerents, the work would have been done. Could the contending parties have withstood this *mighty, mighty host*? The millions of earnest days-men, praying for peace, would have been heard both on earth and in heaven. Then would the professors of Christianity have been just what you say they "always should" be "a conservative body of peace in a nation!" By their saving influence they would have preserved the peace, and saved the nation. They would have been light to this benighted land, and salt to this putred mass. Did you, my brother, advise this course? Perhaps you did. Did you with imploring hands say to your Christian brethren, don't fight! you are "Peacemakers," you must "conserve" the peace of the "nation," or did you say with the mass of professors round about you "to arms!" Be that as it may, my legitimate business at present is to give you

credit, large credit, for the many concessions you have made in favor of my pleadings, namely that there is no coalescence between war and Christianity.

Brother, let me understand you. You say Christians are "peacemakers." But they do not always succeed in making peace, even between contending church parties. When the brethren refuse that mediation, do they then take part in the strife? This is not the way you practice in your church, is it? But you are not discussing a church question, but what Christian "peacemakers" should do in the present national crisis. Now, if the parties reject their intervention, if they will not be reconciled, what then? "Pitch in." So I must understand you. For this, is the burden of your labored Review. I now understand what is meant by "conquering a peace." But when mediation has failed, why, take sides with one party against the other. If your "peacemakers" are resolved on forcing a peace they should fight on one side, and then on the other side, for, else, how could they "be a conservative body of peace in a nation." You see my trouble.

But you have brought me into a greater trouble. You have said again, and again, that Christianity destroys all those sinful lusts, passions and appetites, from which wars originate, that Christians are peacemakers, a conservative body of peace in a nation" &c, &c. But sir, where is the proof of all this? You say Melchizedeck the type of Jesus Christ gave his "highest approval" of a warrior. According to the doctrine of type and anti type Jesus Christ would now give his highest approval of a warrior in defence of the state, as you are pleased to call it. If this is not your suggestion, then, there is no meaning in your argument. Jesus Christ is then a peacemaker in the sense of the present federal army. There is some *hyperbole* in your frequent eulogies on the peaceful qualities of Christianity, or some erroneous application of that feature of the type. The latter, as I will show at another time and place.

Your review of what I said on prophecy

leads out this fact, if it is fact, that the several prophecies cited, have no past, or present relation to the subject of war whatsoever. The prediction in 42nd of Isaiah only means that Jesus Christ would not use the sword as a means of "propagating" his religion. With this exception, his character might be quite like that of a warrior. You admit that the 2nd of Isaiah refers to Pentecost in part. That the word of the Lord did then go forth from Jerusalem. But that part of the prophecy, which describes consequences resulting from the gospel which began at Jerusalem, is yet future, that is the sword is still a sword, and the spear is still a spear, and the nations still learn war as they did before. Your language is "When the fullness of the Gentiles shall have come in, and all Israel saved, then will the prophecy have its utmost completion: and implements of war will be converted into implements of husbandry, and nations will learn war no more." If these effects did not follow in the ratio of the prevalence of the gospel, what then becomes of your eloquent declarations of the peaceful tendencies of the gospel? Tell me then, how is it that Christianity destroys that brood of "lusts and passions in which all wars originate."

Very similar is your review of my exegesis of the prophecy in the 11th of Isaiah. You say "it is pertinent to observe that the words war and peace are not once named by the prophet." But are not warlike animals, and unwarlike animals named by the prophet? And do not the warlike take on the nature of the unwarlike? The "wolf" becomes a "lamb," etc. Again you say "the verbs *hurt* and *destroy* convey the idea of physical aggression," &c. True sir. But do they not with equal force convey the idea of physical resistance? But you proceed. "So you perceive the prophet has before his vision the subduing of the malevolent lusts and passions and consequently the causes of *hurting* and *destroying*. Here is the paradox christianity destroys the war passions and as you say in another place, there is not one precept that "inhibits war." The prophecies which refer to gospel times do not

inhibit war. The teachings, and examples of Christ do not. The instructions to the disciples, to be peacemakers, to love their enemies, to feed their enemies, to recompence to no man evil for evil, do not they have no relation to the subject at all.— Christianity destroys the war passions, that is all. But having destroyed the passions, always active in successful warfare, it requires them to fight, for it is written "Rulers are a terror to evil doers." Not always. Sometimes evil doers are a terror to rulers. But if your logic on the 11th of Isaiah, is sound, it will apply with equal force to the 13th of Romans. "It is pertinent to observe that the words war and peace are not once named by the apostle." If the words "war" &c. "proves that Isaiah ignored the question, does it not prove that Paul did the same in the 13th chap. to the Romans, for the "words war" &c, are not there. I will not now insist upon the parallelism between the 11th and 2d of Isaiah, it is sufficient for the present that you have admitted that Isaiah had before his vision the question of "war and peace" in the 2nd chap. of his prophecy, but, according to your interpretation the sinners converted by the "word of the Lord, always have, and always will hold the sword by the hilt until the fulness of the Gentiles shall have come in, and all Israel saved;" then, when there shall be nobody to fight with, will the saints carry their swords to the plowmaker, and their spears to the cutler, the prophecy will then have its completion, and the nations shall then "learn war no more."

I will close this letter already too long, by an extraordinary passage from your text, Review No. 3. "Brother Hartzel portrays truly and forcibly the causes promotive of war; but, it appears surprising to me, that he does not perceive that if christians decline to bear arms in defence of their government against aggressors actuated by these motives, that the greater probability of success would of itself be a promoting cause of hostile attack; and a stimulus to the causes which he enumerates.' Here is

another consideration for Christians to "bear arms."

They should "bear arms" for the sake of christianity itself. That christianity may exert its intended influence against the causes "promotive of war." This looks in the direction of propagating christianity, by the means of the sword. If this is good theology, for the times, I fear it is bad morality both for the present, and future of the church.

J. HARTZEL.

Davenport, Feb. 2nd, 1863.

### THE INFIDEL PHILOSOPHER.

My soul inquisitive aspires  
Its history to know,  
It asks the question, whence came I?  
And whither do I go?  
Oh! would I could comprehend  
The stern decree of fate;  
And bear my destiny beyond  
This transitory state.

I fain would lift the veil that blinds  
The vision here below;  
And penetrate deep ravines,  
Of spheres *incognita*.  
The monster death compels our race  
His mandate to obey;  
I know I must restore to earth,  
The compound of her clay.

Resolve into her elements  
Decomposition's prey,  
The spirit freed from bondage here,  
Oh! whither will it stray?  
Will it ascend unmeasured heights,  
In sport upon the wing?  
Traverse the great immensity,  
And perch on saturn's ring?

Or when it bursts its prison doors,  
Will it not transmigrate?  
And then some ugly form of beast,  
Or hideous reptile take?  
Ye sages all your powers combine,  
Unbar the mystic door;  
That holds within its close confines  
This *psychologic* lore.

The complex dogma trace where'er  
Its subtle branches wind;  
Pursue its dark menderings,  
Its *ne plus ultra* find.  
The sages say we've sought to find  
Spirit identity;  
The work proves naught but volatile  
Intangibility.

The mystery Plato could not solve,  
Nor sapient Socrates;  
It baffled the gigantic skill  
Of old Demosthenes.  
It mocks the penetrating ken  
Of *literati* great;  
The ancient worthies staggered long  
Beneath its ponderous weight.

What is the soul? the inner man,  
The indestructible?  
What constitutes its ghostly frame?  
Touchless, imponderable.  
'Tis said 'twas moulded by the hand  
Of Deity or God;  
A sublimated substance grand,  
Exempt from flesh and blood.

Oh, science aid my research do,  
The theme explain to me,  
Unfold the mystic labyrinth  
Of pneumatology.  
The great phenomenon expound,  
And I'll no more complain,  
Oh! can you not once satisfy  
This mediative brain?

But science answers, ask me not,  
I'm unprepared to teach;  
A branch so metaphysical,  
Is far beyond my reach.  
Oh! nature tell us why hast thou  
The secret thus concealed?  
On thy expansive wide spread plains  
Is it no where revealed?

I've turned to dame philosophy,  
And kneeling at her shrine;  
Implored of her to satiate  
This raging thirst of mine.  
She heeds no pleading nor essays  
The empty cup to fill;  
"A still small voice," now whispering says  
Rebellious heart be still.

'Tis inspiration's voice alone  
Can quell those slavish fears;  
"We walk by faith, and not by sight;  
In this low vale of tears."  
Pursue the Saviour's tragic life  
His deeds and miracles;  
To know the spirit's doom, consult  
His living oracles.

Look through this telescope and learn  
The soul's intrinsic worth;  
'Twill elevate the mind above  
The groveling things of earth.  
It points the heavy laden heart  
To the city of the blest;  
Where the wicked cease from troubling,  
And the weary are at rest.

LIZZIE REDMON.

Georgetown, Ill.

## EXISTENCE OF GOD.--NO. 2.

Those who have carefully read our first article on this subject as published in the January number of the Luminary have no doubt become convinced with us that the apostle positively contradicts and controverts this assertion that man is an atheist by nature, and that revelation was given to impart to man the idea of a God or even much of his character. He asserts all these to be sufficiently evident from nature, and thus gives the true mission of revelation, to bring man back to a clear knowledge of God's moral character, his hatred of sin, and how man can be saved from it. We might here rest our argument, for certainly every believer of revelation will be willing to receive its testimony; and, as our article may meet the eye of others, we will attempt to sustain the position taken by the apostle in our text by an appeal to God's works or nature. Men have differed as to how men obtained this knowledge of God they have independent of revelation. Some assert that it is intuitive or self evident. Some that it was first obtained by personal intercourse with God at creation, and has been kept alive by tradition. Others regard it as an affirmation of universal reason, reasoning from self-evident truths apparent to every intelligence. The latter we believe to be the correct position. True, the course of reasoning is so obvious and so short and so patent to every mind, that it seems to be an axiom almost, but we think however, that a course of reasoning has to be gone through with, (unconsciously it may be,) before we come to such a conclusion. Also in many cases the mind may be impelled to such a course of thought by tradition, and very much aided by it, but since this truth survives all other traditions, or rather is found where all tradition has perished, being found where the people had not even traditions reaching back to a third generation, we hold that it is not dependent on revelation for existence or continuance.

Then, as a basis for our argument and a reply to Bro. Campbell's position, we will premise:

That no system can be wholly established by the senses, or the brutes would be wiser than man, for they certainly possess the senses in a higher degree of acuteness than man. That no system can be wholly revealed, for man learns by comparison, and there must be in the mind certain ideas or truths to which revelation appeals and on which comparison it rests.

That no system can be wholly demonstration, for there must be a basis on which demonstration rests, to which it appeals, to convince the mind.

We assert also that there exists in the mind at birth, certain powers which develop with growth in accordance with established laws, and that education may modify but cannot change them radically or destroy them. Further, there exists in the human mind certain ideas or truths which are there independent of sense, revelation or demonstration, and which serve as a basis, to which sense, revelation and demonstration must appeal, on which they must rest.—The mind is not a *tabula rosa* or a blank tablet, but there are certain truths which enable the mind to reason on the phenomena of sense, to understand the truths of revelation, and to comprehend and give assent to the deductions of demonstration. It is as plain as an axiom that if there is nothing in the mind to be influenced by sense, revelation or argument, they can have no effect on it, for a nonentity cannot be changed into a reality. When the senses furnish occasions by their phenomena, the mind, reasoning on these by means of self-evident truths and in accordance with its own laws, arrives at conclusions entirely beyond and above what was revealed by the senses. Not one tenth part of our knowledge is derived from the phenomena of sense directly, only the basis is thus obtained. This is especially the case with our mental and moral systems of philosophy. We say then that though God may not be directly apprehended by means of the senses, yet the senses give us data on which we reason and invariably arrive at a satisfactory belief of his existence.

If it is denied that man would ever commence investigation that would lead to such a conclusion, we reply that man everywhere recognizes his dependent condition—that he is subject to the action of powers and influences he cannot control; and he feels his need of a superior power or mind to shield him from these influences when they become adverse. Not only this but he everywhere desires such an overruling being, and he, as the apostle says, “feels after him if haply he may find him.” He thus commences the search and arrives at and demonstrates God’s existence in accordance with certain self-evident truths. The first of these is that for every effect there must have been a cause. Should it be denied that he would regard the universe as one effect, we reply that he would conclude that it is an effect from the infinitely greater difficulty of supposing that it is not. As a reply to the atheist and to show this, we will point out a few of these difficulties. We would have to assume to commence that matter was eternal, and by so doing we would assign to it self-existence eternity and independence, and there are the very attributes of God at which the atheist stumbles. If we can assent to God’s self-existence, eternity and independence, all other attributes follow as a necessary consequence. This would leave mere chaos or matter without form or law.

We must next suppose that motion, attraction, repulsion, heat, electricity, affinity and crystalization are eternal as properties of matter. This would merely produce agglomeration and mineral arrangement, but no life, not even that of the humblest vegetable.

We must next, then, suppose that organization, growth, development, and power of reproduction, as seed in the plant, are eternal; and still we have no animal life; and nothing that will produce it.

We must then, in ascending our chain of difficulties, suppose or assume that sensation voluntary motion or locomotion and all the phenomena of animal life are eternal; and still we have no cognition or thought, no

spiritual phenomena, no rational spirit.—

We must then assume that a spirit or a life principle capable of reason and moral action is eternal. This is all we have to do to believe there is a God. If we do this at first, we have no greater difficulty than we have at last, and we avoid all the following difficulties. Also it is much easier to suppose mind which is so superior to and so independent of matter to be eternal, than that dependent and gross matter is eternal. Then we are compelled to assign to mind self-existence, eternity and independence and these include all the other attributes of God.

Even if we assume all these which we have enumerated to be eternal, we have not the present condition of things, unless we assign to spirit control over matter to originate, begin and bring out the present order, in accordance with law, established by intelligence. And as the universe must be infinite in extent, such a spirit must be infinite or God. The universe is not a result of chance, or why this established law?

The present order of things is not eternal, for nature, though infinite in extent, is finite in detail, as an organization of finite things. Finite things or an infinite number of them are not self-sustaining, nor can they give any support to each other. Then to suppose that nature as we now see it is eternal, or that we have had an infinite series of finite things, self-sustained, is absurd.— Since, then, nature has been and is sustained in a regular order, there must be a power adequate to do this, and as this order demands intelligence, we must assume the existence of an overruling mind. Creation is not a development in accordance with the eternal laws of matter independent of mind, for as we have seen, the results of the development are such as demand the eternal existence of mind. Not only that, but the nature of the development is such in its orderly and law-controlled character, that it demands mind to originate and direct the development from the beginning.

Another objection to the development theory is, that, as is evident to any one who

has carefully studied the phenomena of matter and spirit, intelligence is not a property of matter, nor can it by any course of change or modification of matter, be developed from it; but when we find it acting in connection with matter, we find that there is joined to such matter, a spirit or mind in which this intelligence inheres. Even if it could be evolved from matter by development, there must be a previous course of long sustained, orderly and law-controlled development which demands the origination and direction of intelligence or mind.

CLARK BRADEN.

#### REVIEW OF HARTZELL'S ESSAY ON WAR AND CHRISTIANITY. NO. 8.

I shall now proceed to prove, that a Christian is under obligation to aid his government by force of arms in discharging its legitimate duties; according to Bro. Hartzell's principles in the 7th Essay.

In his "brief analysis" he says:

1st. "The municipal order of society is by the Providence of God committed to the civil magistrate. This is the limit of his jurisdiction."

2nd. "In things secular our obedience is unlimited."

As the Essayist regards the collection of taxes a legitimate act of the secular government; we will assume, that a formidable opposition against their being collected exists in the State. The malcontents alleging, that they are oppressive, and grievous to be borne, (although constitutionally levied, and not more than the exigencies of the State required;) that the civil process has not only failed to collect them, but that the civil officers were driven off by armed resistance of the insurgents. The secular government would then be compelled to call out an armed force to execute the civil process. The insurgents are desperate, and fire on the military; and by force of arms, the insurgents are over-powered; some are slain; the balance captured, and delivered over to the judicial authorities to be dealt with according to law. In a case of this kind, the Christian could not be exempted

by the gospel from bearing arms, if commanded by legal authority; because the government would be acting within its proper sphere; and because "in things secular our obedience is unlimited."—J. Hartzell.

If our beloved brother were an importing merchant at present, in one of our maritime cities, and largely interested in the mercantile marine; and had suffered extensively from the depredations of the privateer Alabama; he would have perplexing doubts in his mind, whether the secular government ought to send out vessels of war to capture, or destroy the Alabama; or not. For this reason: the act would be properly secular, and legitimately belongs to governmental duties, and the obedience of Christians in such cases being unlimited according to his views; they might be commanded to take part in the enterprise. But this would conflict with his general theory, viz. that it is inconsistent with the profession of a Christian to bear arms under any supposable contingency.

I will state another case—the suppression of the African Slave-trade. The whole civilized world condemns it; except the Southern Slaveholders. I know Bro. Hartzell would rejoice at its complete suppression. But how is that desirable object to be attained? The most profound statesmen and philanthropists have not yet discovered any means so effective as armed cruisers to capture the slavers, and to mete out condign punishment to the guilty; in connexion with vigilance in the government officers to prevent slavers from leaving ports for that purpose. (If our brother has any effective, bloodless scheme to recommend, that could be put in immediate operation, he ought to make it known.) The suppression of the detestable traffic comes properly within the approved duties of government, the punishment of evil-doers, as taught by the Apostles. It is secular; and according to our brother's theory of unlimited obedience; Christians would be discharging gospel duties in rendering assistance to the secular government by force of arms, if ordered to do so by legal authority. It would certain-

ly violate no moral principle, or gospel precept to suppress by weapons of war, an outrage on humanity so atrocious, as that of making merchandise of God's image.

I trust, I have now proved my proposition; but the reader will of course judge of that matter for himself.

The 7th Essay concludes: "Wars do not originate in government, but for the want of government, or bad government. Such government as Paul defines would be the promoter of peace; it is therefore vain to look to Paul for a divine warrant to bear arms." It is here affirmed, that wars originate from the want of government or bad government, and distinctly though unintentionally marks out the culpable party in war. Good government though "a promotor of peace" would be compelled to defend itself against a bad government, or cease to exist; and therefore as obedience in things secular is unlimited, it would be the duty of Christians to sustain by force of arms a good government against wicked assailants.

The 8th Essay is a digression from the subject of discussion, and does not well accord with its caption, War and Christianity. It is rather a dissertation on the delinquency of our past rulers, from the origin of the government till the installation of the present administration; for the latter are partially excepted. There is a good deal of truth in the Essay; with occasional exaggerations; and a tendency to ultraism is sometimes manifested. But in reality I have no dispute with Bro. Hartzell on those questions. We both belong to the same school, religiously and politically. There are some expressions, and ideas which I deem exceptionable to which the readers attention is invited.

The apostle's instructions to the Church at Rome xiii ch. are claimed by Bro. Hartzell to contain a "model" of secular government—"the only plan of a purely civil government, God has vouchsafed to man." Now to my understanding the apostle simply defines the legitimate object of government, which is, the exercise of its power to be a terror to evil-doers by punishing them;

and the praise of well-doers: but this is not the model of a government, or any thing like it. I regard a government to consist of its integral parts, by which all its legal functions are discharged. He further observes: "And in this we find every thing that is valuable in any form of government, namely, the moral qualities of the rulers." It is always very desirable to have rulers with good moral qualities; especially in an absolute monarchy, where the ruler's will is law. But in constitutional governments, moral qualities are not so indispensable in the rulers, as a sacred regard for the constitutional laws of the nation.

To judge fairly and charitably of the members of the Convention which formed the constitution of the U. S. we should enlarge the sphere of our vision beyond that document. In an evil hour, the colonists permitted the element of slavery to be introduced into their social system; it grew with their growth, and the whole mass of society was implicated in it. During the colonial state, there were no legal prohibitions against the slave-trade. The mother country rather encouraged it than otherwise. The Articles of Confederation ignored it. The traffic had full sweep without opposition. The fixing of a period of time in the Constitution, when it would be lawful to prohibit it by legislative action, showed a strong pressure in the Convention to arrest its hitherto uninterrupted course. It is well known that some of the delegates stated, as their conviction that the states they represented would not ratify the Constitution, if the slave-trade was immediately interdicted in that instrument. And it would be deemed highly important, that its provisions should meet the approval of as many of the states as possible. Nine out of the thirteen was the minimum. If the Constitution had been wholly free from those exceptionable sections, and not ratified by the states; it would have had no more legal force than a piece of blank paper; and the slave-trade would have been prosecuted as usual. So the 20 years permission, simply left the subject as it previously existed, with

this difference, that a period being named when it should not be prohibited, implied that after that time elapsed; it might, and in all probability would be legally suppressed. And this was accordingly done.

There was then a choice of evils before the Convention. Either to frame the Constitution according to the strict principles of political rectitude, with the strong probability of having it rejected; or in some particulars to deviate from that rectitude, to adapt it to the imperfect state of society, in which great social evils existed, with the reasonable certainty of having it ratified by the states. The Convention (as statesmen in such cases would generally do) chose the latter. We may regret the circumstances which determined their choice; but it remains a problem unsolved, whether any other course would have promoted in a higher degree the general well-being of humanity.

The Jewish Legislator on the subject of divorce, deviated in like manner to adapt the law to that perverse nation.

I am far from admitting, that the members of the Convention ever thought of "invading the divine prerogative;" or intended to "dispute with the Former of our bodies, and the Father of our Spirit: the exclusive ownership of man.

I have never been able to discover, that the Constitution of the U. S. recognizes *slaves as property*. Wherever they are referred to, in that instrument, they are always spoken of as persons. I know the laws of the Slave-States account them property; and slaveholding courts have adjudged them so; but citizens of free states never were under constitutional obligation to regard them otherwise, than as persons. Even in the rendition section the claimant's right to their "service or labor" is expressed *dubiously*. "But shall be delivered up on claim of the party, to whom such service or labor *may be due*. If it had read *is due*, it would have been expressed positively.

Each state reserved to itself the right of legislating for its own domestic affairs, and the Constitution inhibited any counter legislation by any state affecting the status of

the bond-man. It appears to have been the design of the Convention to leave as far as possible responsibility of slavery on those states which sustained it; and by many of our best statesmen (before the rebellion began) was still regarded a state institution, with which the general government had no constitutional authority to interfere.

Bro. Hartzell rather commends the present administration for its efforts to put down the slave-trade. He says, "Anti-slavery men will accredit this small demonstration of justice to our present rulers with thankfulness." But if we had not had ships of war, Gordon would not have been made an example of terror to evil-doers. Again he observes: "This would be admitted by a large majority of our present rulers, who are now advocating what the martyrs of former years advocated, and recommending, what these said should be done—emancipation. Then what a pity it is, that Bro. Hartzell's theory will not permit him to strengthen the hands of the administration by word or deed, in their efforts to accomplish by the only efficacious means what he so ardently desires. Indeed, his course is directly calculated to counteract their efforts. A proclamation of emancipation alone, would be entirely futile. A strong military force is absolutely requisite to give it efficacy.

I am happy to find that Bro. Hartzell does not regard civil government, as "the power of darkness" from which the Christian is delivered. As the first part of 9th Essay is a continuation of the digression in the 8th, I shall review some part of it in this.

The Essayist commences with the fugitive slave bill, affirming that "the constitutionality of the fugitive slave bill was decided by an act of Congress," &c. A legislative body is always supposed to act in accordance with the constitution; but it belongs to the judiciary department to decide on the constitutionality of acts of Congress; and not the legislative.

Mr. Seward and the "higher law" is again introduced. As it is entirely foreign to our discussion, I did not at first intend to notice it; but perhaps a few remark may no

be inappropriate. When Mr. Seward used the expression "higher law," he had no allusion whatever to any law of God in the volume of inspiration. The subject he was discussing was the proper disposing of our territorial domain; and not the fugitive slave bill. He said; "The territory is a part—no inconsiderable part of the common heritage of mankind, bestowed on them by the Creator of the Universe." And by a rhetorical figure spoke of the constitution of things established by the Creator as a higher law than the Constitution of the U. S., but not that he regarded the one, as conflicting with the other. Mr. Seward was opposing the introduction of slavery into the newly acquired territories, on the ground that slavery requires a much larger amount of space, according to population to subsist upon, than freedom does; and that its introduction would curtail the general rights of mankind in their common heritage, bestowed on them by the Creator. By misapprehending (as I conceive) the import of Mr. Seward's "higher law," Bro. Hartzell makes sad work in his commentary upon it; and in its general application.

GEORGE POW.

### ARMY PASTORATE.—NO. 3.

DEAR LUMINARY:—As intimated in my last letter, our "Head Quarters" are at CYNTHIANA; an old, little town, containing about 1000 inhabitants. It is the county seat of Harrison Co., and is situated on South Licking; a branch of the Licking river, uniting with the main stream at Falmouth. The Kentucky Central Rail Road passes through it, by which, it is 66 miles from Cincinnati. It is tolerably well built for a country town; but, many of its houses bear those evident marks of dilapidation, which always manifest themselves in a slave-holding community. It is surrounded by a very fine farming country; the first the traveler finds in travelling south from Covington. It is in the Northern border of, what is known as, the "Blue Grass Country;" which, although, the minor portion of the State's territory, gives it its

popularity abroad, and is the home of a large proportion of its aristocracy. Hence, we are informed, that Cynthiana and its vicinity, contains a large amount of wealth; no inconsiderable proportion of which, is in slaves.

Religiously, the people are divided into Presbyterians, Methodists, Episcopalians, and what are known here as Christians, in Ohio as Disciples, and *every where*, vulgarly, as "Campbellites." For my own part, I have come to the conclusion, that almost any name, would be more appropriate for them here in Kentucky, than the name "Christian." I do not, however, wish to convey the idea, that their standard of morals is any lower than the denominations around them; I presume they are about on a par. But, I have mingled more with them, and consequently, know more about them. Besides, they are the only people that presume to monopolize the term "Christian," and to appropriate it, as a distinctive cognomen. Taking in the adjacent country, they are largely in the ascendancy. So much so, that, our Colonel remarked to me, the other day: "Chaplain, we hardly ever find a rebel here, that is a professor at all, who does not belong to *your* church." I was, to-day, reading the testimony of some of the enemies of the primitive Christians, concerning their purity of life, and devotion to God, and I could not help marking the contrast, between them and the persons here, who claim the same name. The church here, is large and wealthy; but the members do not support a pastor. They had a man "once a month," before the war broke out; but, I understand, he has recently purchased a negro man, at a public sale, and is about to remove to his farm, near Covington. The object is, I learn, to carry on farming; and hold "Protracted Meetings," in Ohio, and Indiana, as well as in his native State.

The Methodists, Presbyterians, and Episcopalians, each have resident pastors; and, I am glad to record, that the Presbyterian preacher, Mr. Morrison, is an unconditional Union man. He is a son-in-law, of the

celebrated Robert Breckinridge. The Episcopalian clergyman, supports himself mainly, I think, by teaching a select school. His flock is very small, and, as a matter of course, very proud.

I attended the Sunday School at the "Christian Church," on Lord's day afternoon, (Feb. 8,) and came to the conclusion, that it was a waste of time to all concerned. I was called on to open the school, which I did, by reading a paragraph from the "Sermon on the Mount," singing a hymn and prayer; but, even during the solemn exercise of prayer, I could hear half suppressed talking and laughter. During the whole session, there was a continuous indulgence in levity. Even while reading the scripture lessons, there was not the least reverence, or devotion, manifested by either teachers or pupils. The whole thing, seemed to be regarded as a kind of Sunday afternoon frolic! One of the teachers, and the leader of the singing, I heard, half an hour afterwards, cursing and swearing!!

There is but one way, by which I can account for the low state of morals here, and indeed, wherever I have yet been in Kentucky, and that is, *the demoralizing influences of slavery*. People, who try to carry Christianity in one hand and slavery in the other; must, necessarily, lower the standard of Eible mortality, to suit the abominable practices incident to the relations of master and slave; or, it would be impossible to quiet their own consciences. Unintentionally it may be, but none the less certainly, has the writings and oral teachings, of several of our most prominent men, contributed to bring about this sad state of immorality, in the very pale of the so called "Christian communion." The people have been taught, that slavery is not incompatible with the Christian churches; hence, they have gradually lowered the standard of Christianity; to make it correspond with the robbery, licentiousness, cruelty, and general debauchery, incidental to slave-holding communities. The consciousness of robbing men and women of their earnings, their family relations, their citizenship, and the Bible,

can not otherwise than demoralize the professor of Christianity who is guilty of it.

As has been already hinted, comparatively few loyal men, are to be found in the "Christian Church;" and, I might add, still fewer women! It is a notorious fact, that nearly all the Kentucky women are rebels. Why it is so, I will not attempt to explain; farther than to suggest, that the love of ease and a false pride, may have a bearing in the case. I have found but very few persons of either sex, that are heartily in favor of coercive measures to put down the rebellion. Most of those, call themselves "Union men," are only in favor of the Union, if slavery can be restored to its former power and supremacy. The truth of the Saviour's aphorism, "He that is not for me is against me," is abundantly manifest, in reference to the rebellion. When you come to sound the people, it is clearly discernable, that every shade of "*neutrality*," means opposition to the general government. Hence, there is no phrase more odious to the unconditional Union men, than Kentucky neutrality. It is only a *softer* name for the same diabolical fact; *rebellion against the government*. But these things do not come by chance. They are the natural outgrowth of the "peculiar institution." Kentucky has long sown to the wind, and must, necessarily, reap the whirlwind. It is just as natural to find insubordination here, as that effect should follow cause, in any department of the natural world. Those, who in childhood, are taught to domineer over the slave children; and are left to gratify their unbridled passions on all occasions, can not reasonably be expected to make loyal citizens to a government which imposes any barrier to the execution of their wicked devices. The all-engrossing institution of Kentucky, which her people love more than their Country, or their God, is one that is intrinsically opposed alike to the same Democratic Principle and Apostolic Christianity. That institution must be *remedied* before patriotism or Christianity will flourish on her "sacred soil." J. B.

## Editor's Table.

THE TEMPERANCE CAUSE.—One of the greatest evils growing out of the belligerent attitude necessarily assumed by our Government, in order to put down the stupendous pro-slavery rebellion which has developed itself in our midst, is the greatly increased use of intoxicating beverages. Both among soldiers and citizens, the moral infection is truly alarming. The drinking mania pervades all classes, from the highest to the lowest; all ages from the beardless youth, to the hoary headed veteran. The whisky sellers are making fortunes every where, from the wholesale dealer and extensive manufacturer, down to the neighborhood distiller and the cross roads dram shop keeper. The moral bankruptcy, brought about by this sudden increase in the consumption of whisky and its equivalent, is incalculable. It, however, pervades every department of life; civil, as well as military; public, as well as private. But the more palpable ruin which it is working, is pecuniary and sanitary. The sickness incidental to camp life, is greatly augmented by the use of intoxicating beverages; and there are many men in the army who will spend the last dollar they have for whisky, even of the meanest quality. Notwithstanding the laws prohibiting its sale to soldiers, men, everywhere, can be found, who are ready to violate any law, for the sake of robbing the soldiers of their hard-earned money.

But the evil is not confined to the camp. The disease is fearfully contagious. The citizens meet together to discuss the progress of the war and they too, swallow the intoxicating beverage. Boys see their seniors, and follow their example; and there has not been a time during the present century, when our country bid so fair to become a nation of drunkards as now. It is on sale in some of its multiplied forms, almost everywhere; legally, and illegally, publicly and privately, in the gilded saloon and the miserable cellar, at the fashionable hotel and the country tavern, wherever the

unfortunate victim turns, temptation lures him on to the drunkard's grave, and the drunkard's hell.

Can nothing be done to stay the march of the fell destroyer, passing over our country like the angel of death, spreading desolation, and crime, and disease, and wretchedness among all classes of our citizens? Where are the watchmen who stand on the walls of our national zion? Where are our preachers, and religious editors; whose business it is, to give moral tone to the community? Where are the leaders in the Temperance organizations, that formerly were so untiring in their exertions to dethrone King Alcohol? Silent every one of them. Of all our exchanges not one that we recollect of, has made any effort to call attention to the subject. No Temperance sermons are being preached, by the ten thousand ministers of the gospel who, weekly stand up to do battle against sin in the abstract! No Temperance leagues are being formed to shield the youth of our land from the artifices of the fell destroyer. The mind of the religious world seem to have been absorbed by other matter, and the devil, taking advantage of the opportunity, has opened the sluice-gates of his liquid damnation, until he has, well nigh deluged our land and nation.

To a certain extent, the church is the guardian of the public morals; and the world holds her accountable to that extent. But, a more fearful thought is, that God, also, holds the church accountable for all the moral power she can possibly exert upon the world. What, then, can be done? Can Christians do anything to stay the tide of intemperance? By a united effort, we doubt not, much might be accomplished. We do not feel competent, nor even called upon, to suggest all the details. Our present object is, simply, to call attention to the subject. But, there are some things, that would, obviously, prove advantageous. Let all ministers of the gospel, preach one or more temperance sermons in their own pulpit, after due notice. Let all religious editors, and others friendly to the cause,

make it a special subject during the present year. Get up as many county Temperance Mass Meetings as possible and secure the most efficient speakers. Have short pithy tracts written and sent all over the country; putting them in the hands of both citizens and soldier.

Since the foregoing was written, we have received the following from the pen of Gen. S. F. Cary, long known as a veteran in the temperance cause. We publish it entire as an illustration of what is needed.

*Letter to the Volunteers in the Federal Army:*

Freedom's altar demands a new baptism of blood. The Constitution of your country is assailed, the Union is in peril, and traitor hands have been impiously stretched forth to destroy our national flag, around which cluster so many blessed memories.

To stay the work of ruin, avenge the insult to our national honor, and punish the rebels whose hearts are black with perjury and treason, you have voluntarily exchanged your homes for the camp, become exiles from wife, mother, sister, child. The God of our Fathers, the God of justice, mercy and truth go with you! The world has crowned the martyrs who bled from Concord to Yorktown, and it will crown you with unfading laurels. They prayed and fought their way through blood and achieved the boon of freedom. Your holy mission is to defend and maintain it.

In this new field to which duty has summoned you, you will be exposed to peculiar dangers, trials and temptations without the kindly protection and shields afforded in the blessed sanctuary of home.

The mother's or sister's voice so gentle in warning, the wife's bosom so full of sympathy, the child's countenance so radiant with innocence and confidence, the house of God clustering with holy associations; all these influences leading the wayward heart to aspire to a better life, are not now yours.

The object of the writer in addressing you is to warn you against a most insidious and dangerous foe—an enemy under all circumstances, but in your situation one more to be feared than an "army with banners."

The bane of the soldier's life is alcoholic liquor. If the writer shall encourage any one who has hitherto been shielded by the pledge of total abstinence to remain true to their vows, or induce any who have in-

dulged in the fiery draught to abandon it during their period of service, the desire of his heart will be accomplished.

Intoxicating drinks have in modern times done more to decimate armies than all the deadly enginery of war. Thousands who have escaped the perils of battle and endured the privations, exposures and fatigue of the camp and the march, have returned to their homes physical and moral wrecks from having formed intemperate habits.

The fatal delusion that intoxicating drinks will protect from miasm, prevent disease from exposure to cold, or hot, or wet weather, impart strength to endure forced marches, and keep a change of water or diet from deranging the functions of the body, has sent tens of thousands to premature graves, and other thousands to their loved ones wholly demoralized and fitted only for the lazar house and prison. Volumes of well authenticated statistics can be furnished, proving conclusively that total abstinence from the use of Alcoholic drinks is the best safeguard against the exposures incident to a soldier's life. One of our most experienced military officers says: "On looking over the sick-list with the acting surgeon and hospital steward at my elbow to tell the cause of each man's sickness, I was assured that out of FORTY-SIX cases, the diseases of more than forty had their origin in the use of strong drink." He gives as the result of many years of close observation the opinion that "THREE-FOURTHS of the deaths among the soldier's were occasioned by intemperance." He also declares that FIVE-SIXTHS of all military offences tried before our court-martial result from the same cause. A distinguished naval officer says, "NINE-TENTHS of all the difficulties which the officers have with the men arise from the use of ardent spirits." "The use of ardent spirits has done more than anything else to deteriorate the character of the soldier and unfit him for the defence of his country."

A veteran of Napoleon's army who fought more than one hundred battles and who passed through the terrible campaign in Russia unscathed, declares, that those who used no alcoholic drinks fared the best under ALL CIRCUMSTANCES. "Hardly a man who drank liquor returned from the Russian campaign without the loss of a limb or being otherwise disabled, while the water drinkers were wonderfully preserved."—Those who have endured the rigors of an arctic winter bear the same testimony. Liquor never warms but renders a person in-

sensible to cold, and opens the avenues of life to its deadly assaults.

In tropical climates too, water is the only safe drink. Dr. Mosely who writes on tropical diseases say, "I aver from my own knowledge that those who drink nothing but water are but little affected by the climate and can undergo the greatest fatigue without inconvenience."

Sir James McGregor in speaking of the march in Egypt of a Division of the British army sent from Hindostan to aid the main army in opposing the French under Napoleon, says, "After crossing the Great Desert in July, 1801, from a difficulty in procuring carriage, no ardent spirits was issued to the troops. At this time there was much fatigue-duty, which for want of followers was done by the soldiers themselves; they were frequently exercised and were much in the sun; the heat was excessive; in the soldiers tents in the middle of the day, the mercury in the thermometer of Farenheit stood at from 114 to 118 degrees, but at no time was the Indian army so healthy."

The idea that alcoholic liquors imparts strength and prevents exhaustion under severe fatigue has long since been dissipated. The effect is precisely the same as the whip or spur to a jaded horse. Who would insist that their application would increase his strength or restore his vigor?

Ardent spirits are especially deleterious in warm weather. Who does not know that few persons ever suffer from "sun-stroke" who drink nothing but water? When the rays of the sun are beating down upon the head of the soldier, it is as unwise to drink alcoholic stimulants to prevent the effects of the heat as it would be to pour oil into a building when the roof is on fire to arrest the progress of the flames.

The Arabs of the desert are among the most hardy of the human race, enduring the greatest fatigue and exposure under a burning sun, and their habitual drink is water.

The long and rapid marches of the ancient Greek and Roman armies and the privations and labors underwent were much greater than are endured by any modern soldiery, yet these men drank no ardent spirits.

Water is the natural and proper drink of man; indeed it is the grand beverage of organized nature. A natural thirst and the pleasure derived from its gratification were given us to secure to the vital machinery the supply of liquid necessary to its healthful movements. When this natural thirst occurs no drink tastes so good, and in truth none is so good as water. A change in the

kind of water may produce derangement, but surely an agent which taxes the vital forces impairs digestion, vitiates the blood, and assails every part of the physical organism, cannot impart to bad a healthful influence.

If Alcohol does not preserve strength, if it fails to keep off disease by neutralizing the effects of bad air and water, will not cool in summer, or warm in winter, but rather increase the dangers incident to change of season or climate; if it impairs physical energy by wasting or over taxing vital function; if it produces demoralization of all of the fine sensibilities of the soul, will you, noble defenders of your country's flag use it as a beverage? "Wine is a mocker, strong drink is raging, and whoever is deceived thereby is not wise."

If you would avoid "Wo, sorrow, wounds without cause, redness of eyes, habbings and contentions," touch not the intoxicating draught!

Our remarks have had reference to Alcoholic liquors in their pure and unadulterated forms. When we can positively assert that nearly all the liquors which can be procured are villainous counterfeits or basely drugged, an additional and unanswerable argument in favor of total abstinence is adduced. If the pure are destructive to health, intellect, morals and life, how deadly must those be which are compounded of the most virulent poisons in the mineral and vegetable kingdoms!

Go forth, then, noble champions of the right, with cool heads, strong arms, and brave hearts! A holier cause has never summoned men to the battle field! Let the rebel army drain the cup of devils—it is THEIR appropriate drink. They would stab the nation's heart, and they need the "beverage of Hell" to enable them to perpetrate their damning crime. Pirates who would scuttle and sink this noble ship of State, freighted as it is with the glories of the past, the blessings of the present, and the hopes of the future need the inspiration of the bottle. The God of Justice clothe you with His armor, gird you with His strength, and inspire you with His spirit.

If, having avenged your country's wrongs, you are permitted to return, come unscathed by the destroyer, and we will greet you with shouts of welcome; if you fall upon the battle-field, go up to the judgment with undimmed vision and pure hearts, and be assured that your names will be embalmed in the affections of a grateful people.

Yours truly, S. F. CARY.

WHO IS RICH! The recent death of our fellow citizen, Nicholas Longworth, the great millionaire of Cincinnati, has started in our mind the important question, which stands as the caption of this article. A few days ago, he had at his command property, to the enormous amount, it is said, of fourteen millions of dollars: now, unless he had an interest in the blood of Christ, and was an heir with him of the everlasting inheritance, (a question, which we do not propose to discuss,) he is as poor as it is possible for a human being to be.

Is that, truly to be called riches, which a man can only possess for a few years, at most, and then leave behind him, and do without through the countless ages of eternity? As well might the world call the porter rich, who only carries the golden deposits to the vaults of the bank. Our Savior, put the question in its true light when he asked: "What shall it profit a man, though he gain the whole world and loose his own soul." The fact is, that the world's idea and estimate of riches, is one of the greatest delusions the devil has ever gotten up to deceive mankind. Gold, and silver, and houses, and lands, and merchandise cannot make a man rich. All they can legitimately do, is to enlarge his stewardship, and correspondingly increase his responsibilities. "The earth is the Lord's and the fullness thereof" and when men get the control of any portion of it honestly, over and above what is necessary to supply his present wants, he is accountable to God for a proper distribution of it.

"He died rich!" What a deceptive phrase when applied as the world use it! Who die rich? The man who has to leave behind him all that his heart has been set upon for a lifetime? By no means! Such an one is poor indeed! He enters eternity unprepared; and is poor and destitute, and wretched and naked. The man who really dies rich, is the one who, in his lifetime, has laid up treasures in heaven. To die rich, he must be an heir of God, a joint heir with Jesus. Such an one may have no deeds, nor mortgages; no houses, nor lands; no gold nor

silver on deposit: nay, he may be as destitute of this world's goods, as was Lazarus; yet, if he is indeed a Christian, he will die rich, and will continue so during a vast eternity. He may, in his lifetime, only have had a cup of cold water at his command; yet, if he gave that to a disciple, in the name of a disciple, he will receive a disciple's reward.

Reader, that is *not* true riches, which we must leave behind us at death; and there is nothing we can take with us over the dark Jordan but our characters. Would you be rich? As far as you have the power, feed the hungry; give drink to the thirsty; clothe the naked; visit the sick; minister to those who are imprisoned. "Pure religion and undefiled before God, the Father, is to visit the widow and the orphan in their afflictions; and to keep yourself unspotted from the 'world.'" The way to obtain true riches then, is a plain one. None need die poor. To him who has but one talent entrusted to him, there is less responsibility than if he had five talents given him. The millionaire while living has it in his power to bless his fellows on a large scale; but, by so doing, he gains no more of the true riches, than the poor widow, who divides her last herring with the hungry stranger who demands food at her hands. The deceitfulness of riches, in the common acceptance of the term is truly amazing. How we scramble, and toil, and economise; and starve our bodies, and souls, and intellects, that we may accumulate the things of this world, and die rich. Miserable delusion! The man would not be rich, even should he gain the whole world, if he lose his own soul. But to the Christian, the apostle says: "All things are yours; whether Paul, or Apollos, or Peter, or the world, or life or death, or things present, or things to come: all are yours; and you are Christ's, and Christ is God's."

SWALLOWING A CAMEL! It was bad reading, on the part of the illiterate preacher, who read the quotation from our sermon, a part of which stands as the caption of the

paragraph, as follows: Ye strain at a gnat and swallow a saw-mill. But, after all, it was not very bad theology. The proportion between a gnat and a camel, and that of a gate and saw-mill, are, perhaps, not greatly different. Either one would fall below the truth, in illustrating the disproportion, between the conduct of professors that is usually reprov'd, and that which is pass'd over in silence, by our religious editors and scribes.

In the last No. of the "Evangelist," published by Bro. A. Chatterton, we find an editorial condemning *dancing*, which, in itself considered, is all right: But, is it not strange, that one, who can see as small a thing as it is, cannot see the gigantic proportions of the great mammoth sin of the age SLAVERY? Not one word is said in the Evangelist, about the sinfulness, or the ruinous consequences of chattelizing our brethren in the South. Although our good brother strangles when the little gnat of dancing gets into his throat, he can swallow the camel of Slavery without any difficulty whatever. Is there not great inconsistency in such a course? Is it not calculated to make infidels? Can any good reason be shown, why dancing should be held up to view in a religious periodical as immoral, while a practice infinitely worse, and a thousand times more general, should be entirely ignored? Jehovah says: A man shall leave father and mother and cleave unto his wife, and the twain shall be one flesh. It is added, by the pen of inspiration:—What God hath joined, let no man put assunder. Yet the Evangelist knows that the institution of Slavery, as practiced by many professed Christians, violate the above command daily. In the Slave States as far as slaves are concerned, husbands and wives are separated with the most perfect indifference.

Jesus, before his ascension into heaven, gave the broad commission to disciple all nations, and preach the gospel to every creature, and yet, the Evangelist is aware, that Slavery interposes and renders it impossible for the slaves either to learn, or

obey, or practice the things which God has communicated to the children of men through his word.

The Bible denounces adultery and fornication; and teaches, that every man should have his own wife, and every woman her own husband. But, Slavery is a wholesale system of the most debasing concubinage that the world has ever known; a system of pollution, permeating all classes of Southern society. Yet, for some reason, Bro. Chatterton has no room in his periodical, to say anything against this most hideous institution. How can it be, that so good a man as we have always esteemed him to be; one who can see clearly the impropriety of dancing, cannot see the inconsistency of slaveholding by professors of Christianity. As a watchman on the walls of our Zion, should not the Evangelist warn its readers of the sin of Slavery? Especially at this time, when the combined moral force of the Church is needed to remove it from our land? How can it or any other of our religious periodicals remain silent in such a moral conflict? All our editors, and scribes, and preachers, should, with united voice and pen, come up to the help of the Lord against the mighty. What is the fact of a few giddy girls spending an evening in the ball room, to that system of oppression which is robbing multiplied millions of their manhood, their natural rights, and, as far as possible, of eternal life? In the fear of God, and in behalf of suffering humanity, we ask the Evangelist to raise its voice against that institution, which a great man defined to be "the sum of all villainies." Now is the time to bear testimony against this monster iniquity. May God, in mercy grant that all who claim the name *Christian*, will henceforth fearlessly and faithfully give their voice against all sin, whether popular or unpopular. It is certainly useless to spend time and money in showing the sin of dancing while we fraternize as Christians and suffer to go unrebuked, those who are guilty of the sin of Slavery. Do not "strain at a gnat," while at the same time you are constantly swallowing a camel, or even a "saw-mill."

## RELIGIOUS INTELLIGENCE.

HIRAM, O., Feb. 4th, 1863.

Bro. Boggs:—After so long a silence, permit me to say, the cause of Christ is not entirely dead on the Western Reserve. I have just closed a series of meetings in connection with Bro. Gates, in Southington, resulting in seven accessions to the cause; four by confession and baptism, and three reclaimed. Also the promise of two more at our next meeting. This congregation, like many others, has been struggling for an existence a number of years, amid troubles and trials of an internal character, but thanks to the Lord she is outriding the storm. The Son of Righteousness with his beams of light and love has already cheered and gladdened her heart, while she beholds a general interest spreading through the entire community, stirring the hearts of even our good Methodist friends to come and see if there can any good come out of Nazareth. May the Good Shepherd keep, and bless the flock, especially the tender lambs of the fold, lest the wolf should devour them, and our labor be in vain.

Yours truly, O. E. BROWN.

Bro. Boggs:—We have recently concluded a very interesting meeting at the Mt. Gilead congregation in this county, of some eleven days, including the 1st and 2nd Lord's days in this month, assisted by the labors of D. Morris, C. Hining, and M. Downing, which resulted in setting things in order that was found wanting, by ordaining 2 Elders, 2 Deacons, and 1 Evangelist, Bro. M. Downing, a very promising young man, of good talent, and a good report without—There was in all 27 additions to the congregation as follows: 18 by confession and baptism, 2 from the New Lights, (so called) 2 from the Baptists, 2 by relation, and 3 reclaimed. Among the confessions there was 1 Catholic, and 2 or 3 that had belonged to the Methodists. To the Lord be all the praise.

J. NEAL.

Drakeville, Iowa, Feb. 18th, 1863.

Bro. Boggs:—I have just closed a very interesting meeting with the brethren at Sugar Grove, Vernon Co. Our meeting continued eight days, and closed with twenty-one additions to the congregation. Sixteen were baptized in the name of the Lord. Since last September, over forty have been added to that congregation, principally through our labors. At our last appointment at Victory, Jan. 18th, two obeyed

the gospel. Since the 28th of December, there has been nine additions to the church of Christ at Viroqua.

Yours fraternally,

J. HURD.

Viroqua, Wis., Feb. 2nd, 1863.

## OBITUARIES.

COLUMBUS CITY, IOWA, Jan. 21st, 1863.

Bro. Boggs:—In the providence of God our brotherhood in Columbus City have been called upon to mourn the loss of one of its worthy members. Bro. T. B. DILLEY, aged 21 years, departed this life, after a protracted and painful illness on the 15th inst. in full hope of immortality. His disease was Pulmonary Consumption, contracted in the army, while serving his country in the capacity of a soldier. Bro. Dilley was immersed by Bro. Samuel Lowe, and became a member of the Church of Christ in this place some 3 years ago, after which time his life of examples were worthy of imitation. He cheerfully responded to the call of his Country, and went forth one year ago last spring a member of Comp. C, 5th Reg. Iowa Vol., to contribute his time, his strength and best ability, to put down this horrible rebellion existing in this nation. He was engaged in the service for one year when owing to the fatigues, privations, and hardships of a soldier's life, he was taken sick and was placed in the Hospital at Hamburgh. After remaining there for a time, was removed to Benton Barracks, St. Louis, and finally was sent sometime last summer to Keokuk, where he lingered until the last day of November, when he was brought home, where in the bosom of his friends he was permitted to spend the last days of his frail and suffering life, and to receive the constant attentions of a kind and Christian mother to the last moment. We have every reason to believe that Bro. Dilley was of that happy number of whom it is said, "Blessed are the dead who die in the Lord, yea, henceforth saith the Spirit that they may rest from their labors and their works do follow them." Services on the occasion of his burial by the writer.

W. SKEELS.

The heart of man is as passive in its first reception of God's image in regeneration, as the canvas, upon which a painter lays on his colors: nor is it more able to resist the operation of the agent.—Mogg.

God hears the heart, though without words; but he never hears words, without the heart.—Hopkins.

## TO THE FRIENDS OF THE LUMINARY.

DEAR BRETHREN:—After much hesitation and doubting, we have ventured to commence another volume of the CHRISTIAN LUMINARY, at the same *low price*; notwithstanding the price of paper has gone up *one hundred per cent.* We have made a calculation of the expenses for the present year, counting paper at its present high rates, and find, that if *two thirds* of those who took the LUMINARY last year, will take it and *pay for it*, this year, we can meet the cash expenses of its publication, which is all we require during the present times.

Most of the Newspapers and Periodicals have raised their subscription price, or cut down the size; and some have done both. The "American Christian Review" has greatly diminished its size, and raised the subscription price from \$1,50 to \$2,00, besides devoting a considerable space to advertisements. The "Millennial Harbinger, with twelve pages off of its former size, has raised its subscription to \$2; and almost all our exchanges, both secular and religious, have raised their subscriptions in about the same proportion. We might have done the same, and made some money on the LUMINARY this year, without any fault finding from our friends; but, we choose to hold the LUMINARY at \$1, a year, so that it would be accessible to all who desire to read it.

At the price fixed, the LUMINARY is, undoubtedly, the cheapest Religious Periodical in the world! Its pages are larger than any other octavo, and no advertisements, of any kind, are admitted, except on the cover. In point of cheapness it will, therefore, compare favorably, with any other Publication, in or out of the Reformation.

But, the special plea we wish to make, at this time, to induce the brethren to sustain the LUMINARY, is its *independent character*. It does not ignore any practical question. Some good brethren have found fault with it on that account, but we think the course the LUMINARY has pursued,

publishing without stint, *both sides* of all practical questions upon which the brethren wished to be heard, cannot fail to commend it to all consistent advocates of free speech, and a free press. It is emphatically the Free Press of the current Reformation.

Another consideration we wish to urge, in favor of the brethren making a strong effort to sustain the LUMINARY this year is, that we have always published it at a great personal sacrifice. It is true, we have had a few noble brethren, who, with pen and purse, have co-operated with us. Both individuals, and congregations, have contributed to aid in sustaining the LUMINARY, and its predecessor. Still, the great burden, both of money and *scandal*, has fallen upon us; and now, in this paper crisis, we call upon our friends to find us *paying* readers for the small edition we are printing. Every man, who feels any interest in the perpetuity of the LUMINARY, will, certainly forward his own dollar and do what he can to persuade his neighbors to do likewise.

Other Periodicals, are making special appeals to their patrons for assistance during the *paper panic*, and we are assured, that in some cases at least, a hearty response is being made. Will the friends of the LUMINARY make one grand rally, and send us paying subscribers enough to clear off our whole edition? We have confidence that they will, most heartily respond to our appeal; and that the LUMINARY will be made to pay its own expenses, even at the low price of *one dollar a year*. Remember that if the LUMINARY is not sustained, Anti-Slavery brethren will have no medium of communication. They could find no place in any of our Periodicals, with one *partial* exception. We ask our friends then, to make an *immediate* effort to secure the *renewal* of old subscribers, and the procuring of new ones. The price is far below any other similar Periodical. ONLY ONE DOLLAR A YEAR!!

