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### The Christian Luminary: A Semi-monthly Journal. September 1, 1858. No. 5

John Boggs

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# The Christian Luminary

A SEMI-MONTHLY JOURNAL.

Dedicated to Primitive Christianity, Universal Liberty, Temperance and Education.

"PLEGGED TO NO PARTY'S ARBITRARY SWAY, WE FOLLOW TRUTH WHERE'ER IT LEADS THE WAY."

SEPTEMBER 1.

CINCINNATI, 1858.

No. 5.

PUBLISHED ON THE FIRST AND FIFTEENTH OF EVERY MONTH.

By JOHN BOGGS, Editor and Proprietor,

ASSISTED BY A NUMBER OF ABLE CONTRIBUTORS.

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TERMS—CASH.

For the Christian Luminary.

## THE ONE IDEA EVER UPPERMOST.

Some months since the announcement was made through the pages of several periodicals, that the long looked for "*Christian Sunday School Library*," a "series of fifty volumes of juvenile books, arranged under the auspices of the American Christian Publication Society," had finally been brought out in Philadelphia, by the enterprising firm of J. B. Lippincott & Co.; and were ready for delivery. This was doubtless looked on by many of the friends of Sunday schools, as a step in the right direction; and in fact, gave promise that we should have a Sunday school literature of our own, free from the various objections of many Sunday school books already before the public.

Our little Sunday school soon raised the requisite amount, and sent on for the books. They came in due time; a neat little library in embryo, handsomely done up in embossed muslin, printed on good paper, with clear type, and nicely labeled on the back. The little folks were all so eager to see the new books, that some weeks passed before I had an opportunity of looking carefully into any of them.

Last Lord's Day my little daughter brought one of them home, entitled "*Mary and Martha*." This, I thought, a very pretty title for a child's book, and presumed it would contain the

affectionate story of Mary and Martha of Bethany, situate on the southeastern slope of Mount Olivet, about "a Sabbath day's journey" from the city; where the Savior loved to resort with his disciples, and spend a part of his time in seclusion, quietude and prayer.

I expected, on opening the book, to see a well executed frontispiece representing the Savior reclining in Oriental style at supper, while the pious and devoted Mary poured the costly ointment on his head; or else bowed down and anointing his feet, and affectionately wiping them with the abundance of her flowing tresses. And further along to see Martha, after the death of their beloved brother Lazarus, sorely bereaved, and almost heart-broken, going out to meet the Lord, and saying, with a childlike innocence and confidence, "Lord, if thou hadst been here, my brother had not died." And, finally, as a crowning masterpiece of the power and goodness of God, to see the blessed Savior at the grave of Lazarus, with his weeping sisters, together with many of the Jews who had come out from the city to comfort them, after he had assured Martha that if she would believe she should see the glory of God make manifest his almighty power, in restoring to life one who had lain in the grave four days. The heart renews its pulsations, and the scarlet life current is again driven through all the multifarious ramifications of the entire man, and Lazarus is restored to blooming health. These heart touching scenes amplified, purposed down to the entire comprehension of the juvenile mind; noting of and eliding traits of character of each individual, and not omitting the supreme action and even weeping of the Savior, would

make a Sunday school book eminently useful and practical.

But, gentle reader, imagine my surprise in not finding these beloved sisters once referred to. The "*Mary and Martha*" of the "book," are a couple of modern heroines of the "Old Dominion." The first, the daughter of an aristocratic millionaire living on a fine estate in Virginia, and having a costly mansion adorned with rich carpets, fine costly mirrors, elegant pictures in massive gilt frames, rare and costly vases, brilliant chandeliers with pendant shining prisms, reflecting all the tints of the rainbow, together with elegant statuary and costly paintings. We are treated, also, to "a fine carriage bedecked with glittering gems," fine large horses with flowing manes; hounds for the chase, sweet singing birds in beautiful cages, with all the servants necessary to keep all this extravagance in motion. Other plantations are also named as being tributary to this lordly homestead, with hands and "overlookers" to work them. Observe, the vulgar and somewhat disreputable name of *overseer* is omitted, and *overlooker* adopted in its stead.

While Martha is the daughter of a very poor man, who has seen better days, but who is now compelled to toil hard day and night to eke out a meagre support for his wife, daughter, and two little sons. And whose father, many years ago, was instrumental in getting this rich man all his wealth. But, here the author unwittingly lets drop the idea, that there is so little intercourse between the rich, whose work is done by slaves, and the poor who honestly toil for their bread, that the unfortunate son of this rich man's benefactor was suffered to remain in poverty, within a mile of his mansion

Eliza M. M. Rose

for many years, without eliciting any notice or sympathy from him, or even letting his own family know that *they* were once schoolmates and equals. No reasons are given for the cause of this "great gulph" between the rich and the poor, nor one word of censure or condemnation because it is so.

The gist of the story is, that the family of the rich man was proud and irreligious; while that of his poor neighbor was a paragon of humility, and exhibited an example of patient and confiding godliness under all circumstances. The daughter of the millionaire became dangerously ill of a contagious disease, and young Martha hearing of it, and learning that she needed a nurse, and could not get a suitable one, volunteered her services, with her parent's consent, and braved the dangers of the contagion, and went and stayed with Mary till she recovered. This kind act, together with the pious deportment of the maiden, so affected the parents of the other, that they finally became Christians; and many others also were converted through this same instrumentality. And our author, naturally enough, has them all *baptized* in a running stream hard by the mansion. Finally, the rich man was elected to Congress; and through his munificence was raised from a dependant state, and placed with his family in comfortable circumstances.

The book in the main, is well enough written, and in places partakes largely of the pathetic; and many lessons taught in it, are very good, taken alone. But what spoils its beauty, destroys its purity, and exposes the *main* motives of its author, is the insidious manner in which *slavery* is entwined into all its parts; as a matter of course, without seeming ever to take the second thought, similar to the way *immersion* is taught as above referred to. In filling up the narrative, it is found very convenient to speak of the "master," and the "mistress," and the "young mistress," and "old Aunt Bridget," a pious old *slave*, and of a visit to her cottage somewhere on the "plantation," where she is found sitting very happy, eating her breakfast with her grand-children

around her. But nothing is said about how soon avarice, cupidity, or *necessity* will tear these tender grand-children away from "Aunt Bridget," and send them to the States farther South, to swell the numbers of sable laborers, whose ranks are well nigh decimated annually by hard labor and by harder treatment. But still, *we must not* complain, for these unpleasant things all combine, *necessarily*, to form the integral as well as the constituent parts of this eminently patriarchal, humanizing, and *Christian* (?) institution.

Now, I protest most solemnly and emphatically against such sentiments being forced, or even insinuatingly inculcated upon the minds of our children, as the legitimate fruits of the gospel of the Son of God. Nothing can be farther from the spirit and the teachings of the Savior, than the spirit and practice of American slavery. Can any man *possess* the spirit of the meek and lowly Savior, and at the same time buy and sell his fellow beings, who have as many God-given rights as himself, utterly regardless of these rights, embracing the marriage relation as well as the endearing and responsible relation of parent and child? Think, ye sons and daughters of ease and comfort, and tell me if he can.

I did not expect to find anti-slavery sentiments inculcated in these Sunday school books; and on the contrary, I did not expect to find pro-slavery sentiments or proclivities in them, either. But, alas! I was mistaken. The "peculiar institution" never slumbers, is always on the alert; makes no compromises, and shows no quarter. It knows no tolerance, but drives its principles forward regardless of consequences. The only way to manage it is to meet it face to face, in Church as well as State. Let truth combat error, and light darkness, and never swerve to the right or to the left, and as sure as there is a God in Israel truth and justice will prevail, and the demon slavery will sneak away from the light of *truth*, and bury itself among the rubbish of the dark ages.

Justice demands that I should say, that I know not whether any more of the fifty volumes are of the same spirit

of "Mary and Martha," or not, as I have not yet had time to examine them.

W. H. NANCE.

Vermont, Illinois, July, 1858.

For the Christian Luminary.

### EMIGRATING TO THE WEST—No. 3.

The peerless glory of the Lord Jesus, and his measureless, boundless, and quenchless love—this is the great center of attraction, around which the affections of the Christian do continually gather. He is the centre of the moral universe, and all its light is but the emanation of his glory. He dwells in the human heart, and fills it with his love; he dwells in the family, and becomes its ornament, as when he dwelt in the house of Lazarus; he dwells in the church, and makes it a fold, in which he nurtures his lambs.

Christians wandering over the earth like sheep having no shepherd, isolated from their brethren, dwelling alone—however frequent this spectacle now, it is not often witnessed in the New Testament. There they congregated in churches. But this experiment of isolation is most perilous to the individual, and a prodigal expenditure of the wealth of the church, which has souls for her hire.

It is true that a few persons become centres of attraction to new churches, that grow up around them, but very many are lost in the great whirlpool of this world's strife.

What, then, is the remedy? Evidently this. Jesus accepts no divided empire in the human heart. He will have all, or nothing. The church of Christ, the cause of Christ, the people of Christ—these must be the centres of attraction to which the heart of the Christian turns, with all the enthusiasm with which an eastern idolater bows before the shrine of his idol.

It is true, that Jesus in return for such devotion, gives to his people every imaginable blessing. Wealth, power, dominion, science, civilization, genius, learning, power over the elements of nature, and insight into its mysteries, now belong to the Lord's people in Europe and America, as they never belonged to any people before. Yet all these must be laid at

the feet of Jesus, before he will make the returning prodigal the recipient of his love. Every thing must be subordinated to our religion.

Let me say, then, what ought to be in emigrating to the West. None of all the various projected reforms that have stolen the hearts of the people—no prospect of wealth, though it were the wealth of California—no country of superlative fertility and unequalled advantages, can equal the power of the church to bless the emigrant and the emigrant's children. Well, then, we have some thousands of brethren yearly moving to the West. Let them go in bands; let them take their preacher, schoolmaster, day school, Sunday school, and scholars with them. Or, if they do not want to go to the verge of civilization, where there is room for such a colony, let them seek out the localities where churches are already planted.

Since the almighty dollar has become the touchstone by which every thing is decided, I assert that this is a good speculation. Secure a neighborhood homogeneous, and not heterogeneous. Let their tendencies be favorable to temperance, education, and religion, and in doing so they have added fifty per cent. to the selling value of their property.

The present thrift, wealth, genius, enterprise, and intelligence, of the people of New England, is the legitimate outworking of that training bestowed on their sons by the stern old Puritans, who first peopled those inhospitable shores.

But, all temporal and earthly considerations disappear, as fade the stars at the approach of day, when we consider that measureless ruin, that gulf of everlasting despair, that voiceless woe, into which the emigrant may sink himself and family, by locating in a profligate, dissipated, or irreligious neighborhood; or in a community wholly swallowed up in the love of money, or absorbed in the question, what shall I eat, or what shall I drink, or wherewithal shall I be clothed?

Or, what home over the beautiful prairies—what treasures of fine water and good timber—what corner lots—

what property in town or country, can equal in value the guardianship of our Lord, the indwelling of God's good spirit, the approval of a good conscience, the smiles of angels, or the inheritance of a home in heaven? Let no man, therefore, fall into the folly, the unspeakable folly, of subordinating his spiritual and eternal interests to his temporal welfare. "Seek first the kingdom of God, and his righteousness, and all these things shall be added."

I would commend to you, Brother Boggs—to Brethren Franklin, Bates, and Mathes, and to the *Harbinger*, so long read and loved by so many of us, to keep the brethren posted up relative to the facts a Christian ought to know, in locating in the great West. Soil, climate, wood, water, health, and commercial facilities, certainly ought to receive some attention. But above all, let it be known where churches may be found; and let not a Brother who is proposing to emigrate to the West, be ashamed to say so. I am sure that any of the above periodicals would with pleasure, devote a little space to such an object.

As the heavens are higher than the earth, so the ends we seek to compass are higher than all others. Commensurate with the dignity of our cause, we should have an ambition that will accept nothing but success, a zeal that resembles the fire of a coal grate rather than the transient blaze of pine shavings, and a labor that rests only in the grave.

To teach, discipline, and perfect the churches we have already organized; to gather into churches the lost sheep of the house of our Israel, scattered over this great wilderness of sin; to watch over those who are still purposing to tempt its dangers, and to lay broad and deep the foundations of a future operation and co-operation, that shall ultimate in spreading the gospel from pole to pole, and across the great sea to the farthest domicile of man—this is the purpose which we set before us, and which should be pursued with the zeal and enthusiasm displayed by the followers of the false prophet of Mecca, fighting under the personal guidance of their strangely

infatuated leader, and with the patience of the coral workers who build for ages and cycles of ages their marble battlements in the waters of the Pacific ocean.

PARDEE BUTLER.

Ocena, Atchison co., Kansas Ter., June, 1858.

For the Christian Luminary.

SALVATION—No. 2.

In order duly to appreciate the importance of the great salvation proffered in the gospel of Christ, it is necessary to direct attention to the value of man, and the magnitude of the evils from which the Father of mercies has proposed to redeem the human family. When contemplating the exalted position of man in the universe, the sweet Psalmist of Israel exclaimed, "O Lord, what is man that thou art mindful of him, and the son of man that thou visitest him?" This interrogatory is rightly regarded as one of the most important that can interest the human mind. "*What is man?*" Even the unerring pen of inspiration does not assume the prerogative to furnish an abstract definition of man. It must, we think, be evident to every reflecting mind, that we cannot tell what anything is *in the abstract*. The value of everything is determined by comparison. The value of any property is estimated by the amount of money which may justly be regarded its equivalent as to worth. So the value of man is indicated by the price which has been paid for his redemption. There are doubtless many who place too low an estimate upon their own worth. He who regards man, who bears the image of his Creator, as of little consequence, will of course underrate the importance of that eternal salvation of which Jesus Christ is the author. And he that utterly disregards his own value, will almost invariably exhibit conduct unworthy of his being. If the mind of a child is impressed by its parents with the idea that it is worthless and undeserving respect from any one, it then becomes an easy prey to almost every vice leading to infamy and ruin. The want of a due appreciation of the value of man, has filled the earth with wretchedness and mourning.

But in order that we may be the better enabled to appreciate the proper value of man, let us recur to the question, "what is man?" While we deprecate that system of theology that would assign to man the position of Deity, we also deeply deplore the existence of that gross theory of Christian philosophy that *brutalizes* the human family. Man neither occupies the position of angels nor beasts. Some of the Christian sages of the present day claim the ability to analyze man, *body, soul, and spirit*; and in order to give a response to the foregoing important interrogatory, they deem it necessary to have recourse to the dissecting room of the anatomist. We are gravely assured that man is wholly material, being composed of a few pounds of blood, two hundred and forty-five bones, ten thousand nerves, with an equal number of veins and arteries, one thousand ligaments, four thousand lacteals and lymphatics, one hundred thousand glands, and skin containing two millions of pores. Such, indeed, is the definition of man, which we find in the vocabulary of human materialism. Now, it is evident that the manifold wisdom and goodness of God are strikingly displayed in the construction of the human body; but the same is also true in regard to the formation of the meanest insect that crawls upon the face of the earth. Consequently, the relative value of man can never be fully determined by an analysis of his physical organization. While the Atheist boastingly asks, "*what is God?*" the materialist also, with an air of triumph, inquires, "*what is the human soul?*" But, we, in turn, would respectfully ask, *what is matter?* The materialist cannot even tell what the air is which he breathes, nor the water which he drinks. Does he affirm that air is composed principally of oxygen and nitrogen? We then submit the question, what are oxygen and nitrogen? He can only tell us of the character or properties of these simple elementary substances. So we can only define God by giving an exhibition of his character and attributes as displayed in creation, providence, and redemption. The Bible only defines man

*relatively*. Before proceeding to notice the value which God himself has attached to the human family, let us briefly advert to a few of the distinguishing characteristics of man. Man most evidently is a being *sui generis*. We are aware that the advocates of a certain species of Christian philosophy, (falsely so-called,) now rife in our country, allege that man has sprung from some of the lower orders of animals. History and science, however, attest the truthfulness of the declaration of Moses, found Gen. 1: 27, "So God created *man* in his own image, in the image of God created he him; male and female created he them." The father of the human race, then, according to the teachings of the word of the ever living God, was created a *man* and not a *beast*. Now, none of the monkey tribe, which, it is said, is an approximation to the human race, even under the best care and tuition of man, has ever become elevated into a human being. And if thousands of years, under the best course of instruction, have not sufficed to convert the monkey into man, how long a time would be necessary to effect such a conversion, if that animal were left entirely to its own resources for knowledge? We do not anticipate the happiness of seeing a solution of this problem. The following considerations will serve to distinguish man from all other animals. First, man is the only animal with which we are acquainted, that assumes an erect position in standing or walking. Second, man is the only animal when standing erect, whose face does not form the top of its head. Thirdly, man is the only animal possessing hands and feet. Fourthly, man is the only animal that naturally laughs and cries. Fifthly, man is the only animal that can reason abstractly. Sixthly, man is the only animal possessing a conscience. In the seventh place, man is the only animal that converses by means of artificial language. And we might also observe, that man is the only animal whose mind is susceptible of religious impressions, and the only animal that is capable of exercising faith in any system of religion whatever. Other distinctions, charac-

terizing man, might be given, but these are deemed sufficient to demonstrate that the account of the creation of man given by Moses, is both consistent and truthful.

WILLIAM M. ROE.

*Buchanan, Mich., Aug. 1, 1858.*

For the Christian Luminary.

#### CHEMISTRY OF CHRISTIANITY—No. 3.

The necessity and importance of faith, in connection with the religion of the New Testament, no one can deny who has any reverence for God or his word. The declarations, "Without faith it is impossible to please God," and "He that believeth not shall be damned," are sufficient to stamp it with *equality*, at least, with other necessary elements of the Christian religion.

There is often some confusion thrown around this subject, by not properly distinguishing between faith and opinion. Opinion is founded upon conjecture or supposition, while faith is founded upon testimony.

It was no insult to Columbus to hesitate in admitting the existence of the "new world," while its existence rested merely upon his supposition. But when he had seen, and returned, and testified that it did exist, it would have been an insult to have rejected his testimony.

So with the thousand and one conjectures on the subject of religion; we may reject them all, all—but to reject the testimony which we are called upon to believe, by the Apostles and by the Christ, after furnishing, as they have, such abundant evidence of their sincerity, truthfulness, and inspiration. This would be an insult to God, and a monstrous iniquity.

There is a tendency, too, in the religious world, to mingle elements differing from each other in their nature, and still call the compound by the name of one of the elements. Were we to do this in regard to natural objects, all would soon be confusion. So it is in Christianity. And this is the reason why so much circumlocution is necessary among our fashionable religionists, to explain what already is too plain, in the Scriptures, to be mis-

taken. That act of the mind by which "we understand the worlds were made," is as good *faith* as that by which we believe in Jesus Christ to the saving of the soul. Of course, the object in each is very different, and so are the results, and so were they intended to be.

Faith, in its elemental nature, differs nothing, whether possessed by angel, man, or demon, but the effects may be exceedingly diverse. It may make a demon tremble, while it inspires a hope full of immortality in man. I may believe with as firm a faith that Victoria is Queen of England, as I do that Christ died for sinners, and that he rose from the dead for our justification; but the faith in reference to one, is inert and ineffective, for the simple reason that I have no interest in it. Whereas, the faith in regard to Christ and his glorious and self-denying work, puts me upon the enquiry, "What shall I do to be saved?" "Lord, what wilt thou have me to do?" I have an *interest* at stake here. I have a soul to be saved, or to be lost! I have a heaven, with all its glories, to obtain; a hell, with all its miseries to avoid. No wonder my spirit is stirred within me. No wonder I am earnest, and active, and diligent in inquiries and investigations, when such momentous consequences are at stake!

G. CATT.

For the Christian Luminary.

#### RAY'S OF LIGHT—No. 4.

The day after our Lord's burial, was the Jewish Sabbath. That must have been a day of reflection. After an exciting murder has been committed in a large city, the whole multitude seems agitated, and every unusual sound or appearance attracts attention. There seems to be a deep, low murmur of discontent, fear, and hollow awe, pervading the very atmosphere. The passers by glance at each other with a penetrating eye, and deep thoughts are seen in their countenances. Was it not thus on that Sabbath in which the Redeemer of the world was in the grave? How must the millions, assembled at Jerusalem, have eyed one another as they talked of their riven temple and the trembling earth! What

agony must have brooded like a spectre over the inhuman crowd, as they thought of the skeletons that leaped from the graves and stalked through the streets of Jerusalem, and then hied themselves back to the "dead house," the previous night! What shadows must have flitted across their visions as they remembered the dark hour of the previous day, through which the groans of the physical universe, like the voice of Jehovah, shook the very mountains! Such must have been the day on earth—dark, and gloomy, and God-forsaken. But far different is the day throughout the invisible moral world. Christ's work is done. The great redemption is complete. "It is finished." While His body sleeps, *His spirit* is preaching to the spirits in prison, and they are rejoicing.

Above the hill of Olivet, down the valley of Jehoshaphat, amid the trees of Gethsemane, celestial music fills the air. The saints and angels are rehearsing the melody they are to sing on the morrow in full chorus, when the crucified and buried Savior is to arise in glory, honor, and immortality. At early dawn the first day of the week, a mighty angel descended from heaven shaking the earth with his majestic tread. The stone rolled from the mouth of the sepulchre, and the angel in white and with celestial light upon his countenance, so bright that the soldiers saw not the Lord escape, sat upon it until he announced to the attentive women the resurrection of our Lord and Savior Jesus Christ. Forty days the Savior lingered on earth, teaching His apostles of the kingdom of heaven. Then "He was taken up, and a cloud received Him out of their sight."

It was expedient that He should thus go away. "I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you."

First, it was expedient for their spiritual growth or faith. The Jews were materialists; they placed their confidence in Christ as a material King. When He was not personally with them they doubted, feared, and denied

Him. When He was transfigured on the Mount, thereby giving the Apostles a glimpse of the spiritual world, those remaining at the base of the mountain had not faith enough to heal the sick. When He was crossing the sea, they placed so much confidence in His person that when the storm arose they were afraid while He slept, and awoke Him. And then came the stinging rebuke, "How is it that ye have no faith?" The Messiah saw and knew their minds, as He does the mind of every intelligent being. His teaching was, therefore, of the *spirituality* of His kingdom, of its *true nature*. They, dull and blind, could not comprehend Him; but that their faith and comprehensions might be quickened, He tells them that when His material form is taken away, the Comforter shall come and teach them. Accordingly, on the memorable Pentecost after His coronation and glorification, the Holy Spirit, the life principle, without material form, came and dwelt among men. And Jesus *now* with an eye of faith, may be seen exalted far above all principalities and powers. He dwells among the children of men in His *holy word*, finds a temple in the believer's heart and in the church of the living God, and speaks to ALL men through revelation and the voices breathed in the melody of nature.

Second. It was expedient, that He might become universal. His personal mission extended only to the Jews. The seventy that were sent out, were only to go to the lost sheep of the house of Israel. But, after his death, the commission given to the Apostles was universal; it embraced the whole world. While He was here in person, but few could gather around Him. Now that He is universal, all nations and ages may look up to Him with an eye of faith, with the assurance that He is every where present. He first shone in all His effulgent glory on the day of Pentecost, at Jerusalem, upon the Jews. The day was then robed in pure and blessed light to man. It lives and shines now with golden and heavenly light for all men, neither will it be denied in time nor eternity. All nations, and kindred, and tongues, must bow to Him,

and acknowledge Him as "*the light of the world.*"

Oh, glorious day!—day which kings and prophets longed to see, but died without the sight—day, that shall shine and last when oceans and constellations are dumb—day, that shall witness the consummation of all things, and see the Lord Jehovah enter within the golden gates of the New Jerusalem, with a sparkling diadem upon his radiant brow, and an innumerable host accompanying Him, shouting, Allalujah, for the Lord God omnipotent reigneth. A. WILCOX.

### Selections.

#### DIVINE PROMPTNESS.

That "the Lord is not slack concerning his promise" of day and night, is evinced by his manner of fulfilling it.—He makes his sun promptly meet the appointments of rising, southing, and setting. The almanac does not say that the sun will rise and set at about or near such a time. Everybody knows that the great luminary will be along to the stations at the exact instant. It has not been a moment behind time for thousands of years. We excuse our lack of promptness from our complicated business. See complication in the works of God. The moon flies round the earth, which, at the same time, is going with inconceivable velocity round the sun. Yet God is so prompt in bringing along this ruler of the night, that centuries beforehand we can tell to a moment when it will rise, be south, set and be eclipsed. Divine promptness is declared by the stars, and even by the absconding and wandering comets. If one of them is absent, and is centuries flying through infinite space, it will return at its exact time, to its exact degree in the heavens. God employs gravity and other agents which act so promptly that if a man should approximate to the punctuality of his Maker, he would be regarded as particular and superstitious beyond endurance.

The Bible is a history of this divine attribute. God well tested the faith and obedience of Abraham, and yet spared Isaac. When the father strictly obeying, made all things ready and took the knife, a prompt voice prevented the fatal blow. As soon as the feet of the priests touched the waters of the Jordan, God promptly opened the way to the other side. Before the seventy years of captivity were ended, he had men and things prepared for the deliverance of his people. Before Daniel's weeks were ended, the temple of Janus

was shut, and everything in the Roman Empire, as well as in Palestine, was prepared for the coming of the Messiah. Little things, like that of meeting, at the predicted spot, the man bearing the pitcher of water, show that the promptness as well as the providence of God, extends to all his works, both great and small.

In our words, we place religion first; in our works, last. In words and works both, God places it first. In settling Palestine, he showed how we should settle our country. He did not send into it colonies of ignorant and wicked men. When the settlers entered the Holy Land he did not delay sending them the institutions of religion, till a generation had time to grow up; till they were initiated into the various forms of error, and habituated to the neglect of the Sabbath and its worship; and till groceries, with all their vices, filled the land. The slaves coming out of Egypt, did not immediately march to Canaan. They were detained at Sinai to receive the law, and when they reached Kadesh Barnea, they so sinned that it was declared that the generation which came out of Egypt, should not see Canaan. God had, in the wilderness, the Education Committee raising up a priesthood, the Publication Committee issuing the book of Moses, the Church Election Committee rearing up the tabernacle, and Home Missionary operations aiding a feeble and backslidden church, whose sons and daughters were to enter the land of promise. When the Jordan was passed, parents did not wait till their children were ruined, before they could have a minister, a house of worship and a church organization. The priests first stepped into the Jordan bearing the ark, followed by the Levites, with the meeting-house on their shoulders. God had their religious fixtures in such readiness that they proceeded only seven miles from the river, before they stopped and held a protracted meeting.—Though their houses were not built, their lands not divided, and their country not even conquered, the promptness of God had all things prepared for their sacred rites. Instead of waiting years before for Home Missionaries, Israel saw them already on the ground, licensed, ordained and toiling to keep up the devotional habits acquired in the desert.

Early impressions, strongly made on an individual, will last through life.—In like manner, early impressions, strongly made on a nation, will last as long as their form of government.—Though Israel were a stiff-necked people and often dreadfully punished for their sins, the good resulting from the way in which Palestine was settled,

was seen in the days of Gideon, David, Hezekiah, Ezra, John the Baptist, and the Apostles. Thus God's promptness in furnishing the settlers of Palestine with the institutions of religion, affected the millions of Israel from Moses to Christ, 1,500 years.—*Extract of Home Mis. Sermon.*

[From the Presbyterian Witness.]

#### DECEIVING AND BEING DECEIVED.

Our Savior in warning against hypocrisy, says: "Many will say to me in that day Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works. And then will I profess unto them, I never knew you; depart from me ye that work iniquity." There are few words more solemn than these spoken by the Savior himself—none calling for more earnest, close and searching self-examination. Those here spoken of, and who, of all others, were most confounded "in that day," because most disappointed, began their career in hypocrisy. It ends in the deceivers becoming so skilled in deception that they are themselves deceived. It is only discovered to themselves by the words of the judge, "depart from me ye that work iniquity."

Once they were promising professors, having the form of godliness but denying its power. Their object was to seem to be religious, and they succeeded. They had a fair show of religion, were long and earnest in their devotions, strict in their external conformity to the law, especially to the minor matters of it, still more strict in the observance of their traditions which are above and beyond the law. Jesus compares them to whited sepulchers, beautiful without, but inwardly full of corruption and rottenness: "So ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Among them were found not only professing Christians, appearing zealous and active for Christ, but *ministers of his word*—"Lord, Lord, have we not prophesied in thy name"—directing others in the path of life and themselves refusing to walk in it—instruments in the salvation of others and themselves "cast-aways."

Now, if we take the most favorable view of the hypocrite's case it is surely a miserable one. In his purpose he is constrained to counterfeit that which his heart abhors. "It is an affectation of the name joined to a disaffection of the thing." They have, consequently, no heart in their work. There is no love for the service of God, and there can be no pleasure in it; all is wearisome and burdensome, because there is no response in the affections. There is no inward strength to sustain in the work—none of the "consolation which

abounds by Christ Jesus" to comfort in trouble—no joy and peace within when perplexing cares are without. Think of the condition of Paul when smarting with the thorn in his flesh; had there been no promise, "my grace is sufficient for thee, my strength is perfect in weakness," how his soul would have sunk in deep waters and the floods overflowed him. Look at him again, when strengthened by communion with his God. Hear his joyful shout of triumph while the thorn still remains; "most gladly therefore will I rather glory in mine infirmity that the power of Christ may rest upon me."

But the case of the hypocrite is a most dangerous one, because of the hardening tendency of the sin. All sin is so. The judicial blindness which God sends upon men who continue in sin and shut their eyes against light and their ears against all reproof, is in accordance with the acknowledged principles of justice. Though men cavil at it when the sovereign Jehovah is concerned, yet in common things they approve and so justify the ways of God. It is no uncommon remark respecting one who has trifled with his privileges, and suffers the consequence, "It is just what he deserves. He suffers the just consequence of his sin." And were it not for the practical atheism of the human heart—an atheism which would dethrone Jehovah—the justness of this principle through which God punishes men for their sins would be universally acknowledged.

But of all sins this of hypocrisy is the most deadening. None sooner sears the conscience as with a hot iron. There is that in the very nature of it which steels the heart against all reproof, which tends to ward off every arrow which would promise conviction. While he is practising a deception upon others, he will often be himself forgetful that he is not in reality what he seems to be.—Even while he yet knows that he is a deceiver, he is under a kind of necessity of regarding himself as true. How fatal is such an impression against all ordinary methods of bringing sinners under conviction. The hypocrite turns the word of life into poison. The words which are "spirit and life" and which are the power of God to salvation to those who believe are the savor of death unto death, unto him.

The worst of all is, that when this sin is finished he is himself deceived. God has given him up to his delusion. This is its legitimate fruit. As we sow so must we also reap. If we sow the wind we will reap the whirlwind. If we deceive others self-deception will be the result. How terrible the thought which is in these words of the Savior—see with what seeming confidence they

state the case to Christ the Judge, as though not a doubt was in the mind but he would acknowledge it all, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works." The Judge does not deny it. No doubt they stated the truth. But it was not the kind of evidence which was needed "in that day." It is well to prophesy in Christ's name, but this will not be enough. It will not do to be able to say we have zealously and earnestly, and even successfully, preached his gospel. That will be no better evidence than casting out devils or doing wonderful works in his name. It is an humbler kind of testimony which will then be accepted. "I was an hungered and ye gave me meat, thirsty and ye gave me drink," &c. "Inasmuch as ye did it unto one of the least of my brethren ye did it unto me." Of all men the self-deceiver will stand most abashed in the day of the Lord's coming. In life and death he expects at the judgment a resurrection to life. It comes, but it is a resurrection to damnation.

#### CORRECTING A FAULT.

"Well, Sarah, I declare! you are the worst girl I know of in the whole country!"

"Why, mother! what have I done?"

"See there! how you have spilled water in my pantry! get out of my sight; I can not bear to look upon you—you careless girl!"

"Well, mother! I couldn't help it."

"Mrs. A., the mother, is a very worthy woman, but very ignorant of the art of family government. Sarah, her daughter, is a heedless girl of ten years. She is very much disposed to remove things out of their proper places, and seldom stops to put them in again. On the occasion referred to above, she had been seen to put water into the teakettle, and had very carelessly spilled a considerable portion of it on the pantry floor. After the above conversation, which, on the part of the mother, sounded most like successive claps of thunder on the ears of her daughter, Sarah escaped in a pouting manner into an adjoining room, and her mother wiped up the slops into the pantry.

Well, thought I, my dear Mrs. A., if that is the way you treat your daughter, you will probably find it necessary to wipe after her a great many times more, if you both live. Such family government as here set forth seems to me to be liable to several serious objections.

The reproof was too boisterous. Children can never be frightened into a knowledge of error, or into conviction of crime. It is their judgment, and their taste for neatness and order, which need training, and not their ears.

It was too unreasonable. The child was, indeed, careless; but she had done nothing to merit the title of "the worst girl in the country." Children are sensible of injustice, and very soon find it difficult to respect those who unjustly treat them.

It was too passionate. The mother seemed to be boiling over with displeasure and disgust, and, under this excitement, she despised her darling child; the very same that, in very short time afterwards, when the storm had blown by, she was ready to embrace in her arms as almost the very image of perfection.

It was inefficient. Sarah retired, under the idea that her mother was excited for a very little thing, which she could not help. Thus she blamed her mother, and acquitted herself.

Mrs. B. is another mother in the same neighborhood. Mrs. A. wonders why Mrs. B. has such very good children. Says Mrs. A., "I talk a great deal more to my children than Mrs. B. does. I frequently scold them most severely, and I sometimes whip them, until I think they will never disobey me again. And yet, how noisy, careless, disobedient, my children are! Mrs. B. says but little to her children, and yet her family move like clock-work. Order, neatness, and harmony abound, and I never heard of her whipping them at all." 'Tis even so! And I should like to tell Mrs. A. the grand cause of her failure. She has not yet learned to govern herself, and it is not therefore surprising that her family is poorly governed.

Mrs. B. has a daughter, Catherine, about the same age with the daughter of Mrs. A. Not long since Catherine committed, in hurry, the same act of carelessness as above related, and Mrs. B's treatment of it reveals her secret of family government.

"Catherine, my daughter, can you tell me how this water came on the floor?"

"I suppose, mother, I must have spilled it a few moments ago, when I filled the teakettle."

"Why did you not wipe it up, my daughter?"

"I intended to return, and do so; but on getting engaged on something else, I forgot it."

"Well, my daughter, when you do wrong you should try to repair it to the best of your ability, and as soon as possible. Get the mop and wipe it up, and try not to do so again."

Catherine immediately does as she is bid remarking, "I will try and be more careful another time."

Mrs. A. may be found in almost every community. Mrs. B. though perhaps a more rare personage, yet graces many families in our land.

**Christian Luminary.**

SEMI-MONTHLY.

CINCINNATI, SEPT. 1, 1858.

**LABOR VERSUS IDLENESS.**

One of the most alarming features of the present age, is a great and growing aversion to honest industry. The sentiment that labor is ungentle and degrading, is spreading over the country with fearful progress. What are called the "learned professions," are crowded with persons who have no natural capability for them. Young men are leaving the homestead where unsophisticated enjoyments abound, to stand behind the merchant's counter in our crowded cities, because forsooth their hands will be softer, and their complexion less affected by the rays of the sun. But much worse still, many are allured into haunts of vice, and resort to the gambling table, or to theft and robbery, in order to support a false standard of gentility, and avoid that honest labor which a corrupt public sentiment has taught them is disreputable.

The evils of which we are writing are no less injurious, and fatal in their consequences upon the females of the rising generation. The same false idea that idleness is necessary to establish a claim to respectability, obtains; a perfect abhorrence to all the ordinary duties of housekeeping takes possession of their minds. They are alike disqualified for self-enjoyment and for contributing to the happiness of the family circle. The time is fast approaching when sensible men will find it very difficult from the mass of vain and affected females which are growing up in our midst, to select a suitable companion to share with him the actualities of life. "Young ladies" who are ashamed to be seen performing such labor as has engrossed the attention of their mothers during a life time; who are not competent even to superintend the cooking of a dinner, or the proper management of a wardrobe, are but miserable apologies for the "help's meet" that used to be found in almost every home in the land.

These evils have their origin, as far

as this country is concerned, in the existence of slavery. Where slave labor exists, free labor must of necessity be disreputable, and the longer it exists in any community the stronger will be the abhorrence of free labor. The parent may purchase slaves and still labor himself; but every generation of his descendants raised under the influence of slave labor, will become more and more averse to free manual labor, whether in doors or out.

But, although slavery is the primary or remote cause of the false sentiment in reference to labor even in the free States, the more immediate cause is the *false system of education* which exists among us. The same ideas are there inculcated directly, and indirectly; theoretically, and practically. Many of our high schools and colleges ruin more of their students, as far as all practical purposes are concerned, than they advance towards posts of usefulness and true honor. To "graduate" a young lady at the present day, is often only another name for cheating somebody out of a good common sense virtuous wife. The same remarks hold good in reference to our young men. They obtain at college a smattering of science and the languages, and a *thorough* abhorrence of useful employment, which, in a majority of instances wholly disqualifies them for the every-day duties of husband and father.

We would not be understood as opposing education properly so called. On the contrary, we are in favor of all well regulated schools and colleges. But, education to be genuine must teach our youth that honest labor is honorable, and that its opposite, under whatever name it may be known, is disreputable and degrading to both mind and body. True education will teach the proper development of all our resources, whether physical or mental. It will show that manual labor is not incompatible with true refinement, or the highest cultivation of the intellectual faculties.

We were greatly pleased to see an exemplification of this, in the daughters of a "preaching Brother" with whom we had the privilege to sojourn

during the present season. The parents are both well educated common sense practical persons, who set a proper example before their children. When we arrived the eldest daughter was engaged in her flower garden, and with her own hands suitably preparing the soil about their roots. Several times during our stay, we saw her assisting her father in labors connected with the fruit and vegetable gardens. The other sisters were engaged in household duties, which, by-the-by, was the very pattern of neatness. In the evening, around the family circle, we found that in point of general intelligence they would compare favorably with those labor-hating ladies who would swoon at the sight of a cow, or blush at the idea of being found engaged in any useful avocation. Besides their pleasant conversation, they also entertained us with some sweet music on the *piano*, performed with the same fingers that during the day had been usefully employed.

The false standard of respectability which obtains to such an extent, is not only at war with domestic happiness, and financial prosperity, but it is antagonistic to the spirit of true Christianity. The man or woman is only half converted who think they have a right to live in idleness, much less to appropriate to their use the unrequited labor of others. The whole teaching of the New Testament goes to show that an "idle Christian" is a contradiction in terms. True Christianity teaches that idleness is sinful, but it teaches more; that *all* honest labor is, in the sight of God and of intelligent Christians, honorable.

Our Savior has given to labor the highest sanction. The fact that he worked with his reputed father Joseph at the business of a carpenter, shows most conclusively the honorableness of labor. The fact that the Savior of the world, who was as truly the Son of God as he was the son of Mary, spent his early years in a secular employment, and his public life in the performance of a most laborious ministry which employed his whole time, should forever put to shame those of his professed followers who in any

way are giving their influence in favor of the false sentiments of the day, on the subject of practical labor. Remember, that we have the highest authority both of precept and example, for asserting that "there is no excellence without labor." EDITOR.

## EDITORIAL RESPONSES.

That it is the duty (and should be the pleasure,) of editors, as well as all other public teachers, to embrace every opportunity to impart whatever information they may possess, on all subjects having any practical bearing upon society, we think no one can for a moment doubt. All direct interrogatories intended to elicit truth, should at least be respectfully treated.

It has long ago become a proverb, and is now very generally understood, that "it is much easier to *ask* questions than to answer them." Hence, we sometimes find queries accumulating to such an extent, that it would take a large portion if not the whole of some periodicals to answer them in detail, or perhaps with that degree of minuteness which in many instances the subjects demand. Sometimes, indeed, we receive communications of this kind that seem to come under the head of "foolish and unlearned questions," which, in our judgment, it is better to take the admonition of the apostle and "avoid."

The following article from our fellow laborer in the gospel, Brother FRANCIS APPERSON of Illinois, takes such a wide range, that we shall be compelled to give, as nearly as possible, monosyllabic answers to his *twelve* questions. We, however, leave the subjects all open to suitable articles on any side of any of them, by the propounder or any other of our readers.

"BROTHER BOGGS: Please answer the following questions, and oblige a friend. 1. Is church independence as held and practiced by the Disciples as a denomination, reasonable, beneficial, and scriptural? 2. Are the Disciples' bishops and deacons such as the Bible requires and teaches? 3. Have the Disciples any New Testament Evangelists now? 4. Why is it that the Disciples' churches are nearly universally destitute of Pastors? 5. Ought

each church to have and support a permanent Pastor? 6. What is the best method of supporting Pastors, and meeting the other necessary expenses of a church? 7. As the Jews gave a tenth of their income for the support of religion, are not Christians required to give at least as much? 8. Ought *not* the Disciples as a denomination to establish a theological school? 9. Is the Bible alone, or each man's UNDERSTANDING of the Bible, man's true guide in religion? 10. How are other Christian denominations to know what are the views of the Disciples? 11. Is it correct to call other Christians "sectarians"? 12. Was it the divinity or humanity of Christ that suffered on the cross?"

Premising that in the foregoing our Brother means *congregation* when he says "church," and *Christian* when he says "Disciples," we proceed to answer his questions in their numerical order.

1. We understand congregational "independence" to be "scriptural," and therefore both "reasonable and beneficial." How far each congregation is scripturally carrying out the "independence" taught in the Scripture, it is impossible for us to determine as at present advised.

2. That the qualifications of both "bishops and deacons" are clearly laid down by the apostle Paul in his letters to Timothy and Titus, we think no one can for a moment doubt. Wherever, therefore, those directions have been followed, the congregation have scriptural officers. But, just in proportion as they have deviated from the divine directions, they fail to come up to the Bible requisition, and do not obtain its sanction. Our understanding is, that men are to be selected having *all* the qualifications mentioned by Paul, and not, as is sometimes said, "the nearest that could be obtained."

3. An "Evangelist," as defined by Webster, is "a preacher or publisher of the gospel of Jesus Christ, licensed to preach but not having charge of a particular church." In the days when the New Testament was written, there were those who did "the work of an Evangelist," and as far as we are able to learn, that work consisted mainly in the proclamation of the gospel to a sinful world. We think there are those now among us, who are per-

forming the same work, and who are consequently doing "the work of an Evangelist," whether the term strictly and scripturally speaking denotes an *office* or merely a *work*, we do not, at present, undertake to decide.

4. We are not prepared to admit what our Brother has taken for granted, that our congregations "are nearly universally destitute of Pastors." A considerable number of those in our acquaintance have settled preachers, who are supported by them, and whose duty it is to discharge the *pastoral* obligations resting upon them. Still, it is true that a large proportion are destitute of what might properly be called a "pastor." Several reasons may be assigned for such a state of things. One is, the "Christian Baptist" spoke against a settled ministry. Another is, the office has been so confounded with that of "bishop," that many brethren have very confused ideas in reference to the work and necessity of a pastor. A third is, it requires a considerable drain upon the purses of the brethren, and although our brotherhood may be said to be spasmodically liberal, they have not, as a general thing, learned to be systematically so.

To the *fifth* we have only room to say, *yes!* To the *sixth* we reply, that in our judgment the "best method" is the scriptural one. All money needed by the congregation, except the *poor fund* replenished by the weekly contribution, is, if we understand the teaching of the apostles, to be raised on the *ad valorem* principle. Brethren are required to give according to what they have, and not according to what they have not.

7. We are not now under the Jewish dispensation, but arguing from analogy, we conclude that as much would be required of us to sustain the Christian church, as was required of the Jew to keep up the institution under which he lived.

9. Our opinion is, that a "theological school" would require very careful management and close watching, if it did not do the cause of Christianity more harm than good.

9. It is the "Bible alone," we think, that is the infallible guide of man, and not any "man's understanding of it."

In all important matters of faith or practice, the Bible speaks out plainly and unequivocally, and therefore does not admit of cavil or doubtful disputation. No man's "understanding" of the Bible, is binding upon any other man under the canopy of heaven. Each one will be judged by the *Bible*, and not by anybody else's understanding of it.

10. The "denominations" around us may always know our "views," as long as we adhere to the "Bible alone," and ignore the "understanding" of any man or set of men, as our standard of Christian character.

11. The term "sectarian," has, in itself, nothing odious or objectionable. Webster defines it to be "one of a sect; one of a party in religion which has separated itself from the established church, or which holds tenets differing from those of the prevailing denomination in a Kingdom or State." As minorities are more generally right than majorities, and as long established religious organizations have almost universally become more or less corrupt, there certainly can be no odium in the term "sectarian." Whether it might not in some localities, with more propriety be applied to ourselves, is a question which we are not called upon to answer. Christians should never use opprobrious epithets towards any class of citizens, much less towards those who profess to be the worshippers of the one living God, and to exercise faith in the Lord Jesus Christ.

12. The apostle says, "Without controversy, great is the mystery of godliness: God was manifest in the flesh." We never expect to fathom the depth of this mystery. We are told that *Christ* died for our sins—that by the grace of God he tasted death for every man; that he became the propitiation for the sins of the whole world. But, as the New Testament is entirely silent in reference to this last question, propounded by our Brother, we hope he will excuse us if we decline any speculation on the subject. Our opinion, if we should give ever so labored a one, would decide nothing, and consequently not be worth any thing. ED.

#### N. W. CHRISTIAN UNIVERSITY. IMPORTANT APPOINTMENTS.

The friends of education in the North West, have reason to rejoice at the new arrangements that have been made at the University in Indianapolis, Indiana. Elder Samuel K. Hoshour, of East Germantown, Ind., has been elected President, and Dr. Ryland T. Brown, of Crawfordsville, Ind., Professor of Natural Science.

We have had the pleasure of a personal acquaintance with both the aforesaid brethren, for a number of years, and it is our deliberate judgment that a better selection could not possibly have been made. We feel assured that the interests of the Institution will be greatly advanced by their connection with it. Both of them rank deservedly high as public speakers; both are men of high moral and Christian character; and both are, in every sense of the term, *gentlemen*.

Brother Hoshour, as a *linguist*, enjoys a good reputation. He also has his mind unusually well stored with historical knowledge. Theologically and Christologically he is on the Bible, and has never imbibed any of the unscriptural dogmas of the day. Brother Brown has long held the first rank as a scientific man. His style, as a writer, is chaste and dignified. He is, in a word, a *practical* man, every way fitted for the station to which he has been called.

The North Western Christian University has many advantages, which should insure to it the favorable consideration of those having children to educate. The buildings are superior, in every respect, to most others. Its location is one of easy access from every point of the compass. The Libraries and Philosophical apparatus are extensive and well selected. The expenses for both board and tuition, are comparatively low. Last, but not least, it is free from the contaminating influences of slavery. The newly appointed Brethren are both right on that question; as indeed, we believe, are all who have any connection with the Institution.

We most cheerfully and heartily recommend the University to all our readers, as a *safe* and desirable place to educate their sons and daughters. ED.

#### IMPORTANT LETTER.

We have just received from the American Bible Union a copy of a letter from Dr. H. B. Hackett, one of the "Final Committee" on the revision of the New Testament.

The writer has, since the date of his letter (Aug. 3,) embarked for Athens. His object is to sojourn for a term in the country where the Greek language is spoken, in order that he may enter more deeply into its spirit, and be more fully prepared to perform the responsible duties to which he has been called.

We regret that the crowded state of our columns will not allow us to publish the whole letter. The following extract we think well calculated to disabuse the public mind, in reference to the design of the Society:

"Some misapprehension exists, I think, in the public mind, in regard to the precise nature of our design. The object, as I understand it, is not to *supersede*, but *revise* the current version of the English Scriptures. A *new* translation of the original text, and a revision of the translation of that text, are very different things; and yet, different as they are, are confounded by many persons, who would feel much less objection to the enterprise, if they would keep in mind the distinction between them. It is not proposed to discard the present version; to cast away its manifold advantages; to introduce rash and doubtful innovations; to substitute a cumbersome Latinized style for the simple, nervous, idiomatic English, which brings it home to the hearts of the people; but simply to attempt to do upon their work, what our translators did upon that of their predecessors; to survey it afresh, in the light of the accumulated knowledge which the two last centuries have placed at our command; to make such changes, and such only, as the general verdict of the best scholarship of the age has pronounced to be due to truth and fidelity; to make the changes in a style of delicate harmony with the present language of the English Bible; to confirm its accuracy, where it is correct, against false or unsupported interpretations, as well as to amend it where it is confessedly incorrect: and thus, in a word, carry forward the labors of the translators of James' age, from our stage of progress, as they carried forward the labors of others from their position. The received English version, it should be remembered, was

not made directly from the Hebrew and Greek Scriptures, without any dependence on previous translations. It was not so much a new version, as a revised one; it was not the product of one age, but a growth which had been springing up through successive generations, and received its present form, merely as one of a series of attempts to render the original Scriptures into English for general use. And the belief now, that the limit has been reached; that our translation must remain at the point where it stood two hundred and fifty years ago; that it was *crystalized* then for all time, and is to continue, henceforth, unchanged and changeless, when all else is moving on, so full of life and progress, is not, to say the least, a reasonable expectation, and is, I am persuaded, at variance with the characteristics of the age, which will disappoint any such expectations. The people, at large, have a deep interest in this question. They have a right to a translation of the Scriptures which presents, not the general truth, merely, but the exact truth of every passage and word, as nearly as the most faithful study can discover it, or the vernacular tongue can express it."

We are glad to see a disposition manifested on the part of those most intimately connected with the Revision movement, to retain, as far as is consistent with truth, the language of the common version. Every unnecessary departure from it, would do a positive injury to the cause of Christianity.

The present movement of Dr. Hackett may somewhat retard the work of revision, but all true friends of a pure version should cheerfully acquiesce in whatever will tend to give complete thoroughness to the work. Ed.

#### EDITORIAL NOTICES.

We call the attention of our readers to the review of one of the Christian Sunday School books, by Brother Nance. It shows how insidiously slavery is working its way even into our juvenile literature.

THE CAUSE IN CHICAGO.—We intended to publish a letter from Brother M. N. Lord, in reference to the Christian Church in that city, but for want of space must defer it until our next issue.

JUST NOW READY.—We now have all the volumes of the *N. W. C. Magazine* bound, and will send them by

mail at \$1.20 per volume, or \$1.00 at our office.

TRAVELING AGENTS.—We are still in want of several enterprising brethren to travel as agents for the *Luminary*.

For the Christian Luminary.

#### THE CHURCH AND SLAVERY—No. 5.

We have, in the former numbers of this series, been prompted from a sense of duty to lay before you, in a consecutive way, a series of facts which would seem to involve the credit of the Church, and greatly to humble the Christian in his own eyes, and in the eyes of the world. We feel a firm conviction that such humiliation is needful; that nothing short of this can restore the Church to the Divine favor, and make her again what she should be—the admiration and joy of all good men.

That the people of God may receive no damage from any thing we have said, permit us to say, that our only hope for the abolition of American slavery, is the Church. This hope is based upon the fact, that whenever and wherever slavery has been peacefully abolished, it has been mainly through Christian influence. This must be so, on the principle of causation. For no where under the heaven has slavery originated as the creature of law and order. It has always stealthily thrust itself upon every community which has received it. Like all other great organic evils, it began by littles. Its first approaches were slow, and the advance towards it almost imperceptible. But the evil progressed until its general prevalence made it necessary for civilized governments to regulate it, so far as a creature of misrule and disorder could be regulated by special enactments. Such was the beginning of its American history. But whether it originated in brute force or in piracy, as in the American colonies, it was first a great moral outrage against God and man; therefore, moral obligation towards the enslaved has usually been first to suggest manumission.

God himself was the first to abolish slavery. He at one time emancipated six hundred thousand Egyptian slaves. Out of this act of deliverance grew their obligation to obey God. "I am

the Lord your God which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bonds of your yoke and made you to go upright. But if ye will not hearken unto me, and will not do all these commandments." (Lev. 26: 13, 14.) I have broken the bonds of your yoke, and made you to go upright. This was descriptive of their condition while slaves. While under "the yoke," they were as beasts, and metaphorically they went on "all fours," drove like beasts. But in breaking the bonds of their yoke, God made them to go erect like men. This is God's view of slaves; even their goings are like that of a brute.

To these now emancipated from slavery God gave a law of servitude, in which there was nothing oppressive. But this highly favored people became forgetful of the degradation of their fathers, and became slaveholders. Then God commanded them to "break every yoke, and let the oppressed go free." But they would not obey his voice. He menaced them with sore judgments, but they persisted, and would not hear his admonitions. He then sent some of those slave masters to Babylon. Perhaps they misinterpreted judicial punishment. At any rate, those who still remained in the land continued to be slaveholders, and in ten years he sent the balance of the Jews to Babylon save the poorest of the people, including doubtless the slaves of those taken captive by the Chaldeans. Then was fulfilled the prophetic threat—"Therefore, thus saith the Lord; ye have not hearkened unto me in proclaiming liberty, every one to his brother and every one to his neighbor, behold I proclaim a liberty for you saith the Lord, to the sword, to the famine, and to the pestilence." (Jer. 34: 17.) They had now an opportunity to know something about slavery, by bitter experience. By direct divine interposition, the masters were now slaves, and the slaves were free. When the masters would not "break the yoke," God broke it by the hand of the King of Babylon, and made a second forcible demonstration of his abhorrence of slavery. If the Most High

afterwards gave his approval of slavery, (as some affirm,) then is he a mutable God, and therefore *no* God.

To follow up the history of emancipation, we come next to Christianity. Gibbon says of Justinian, a Christian emperor, "and the spirit of his laws promoted the extinction of domestic servitude." "Yet the eastern provinces were, in the time of Justinian, filled with slaves. But the hardships of this dependent state were continually diminished by the influence of religion. The pride of the citizen was no longer fostered by his absolute dominion over the life and happiness of his bondman." The Christian religion was now the prevailing religion; it acted upon the government, and the government upon slavery, and thus slavery was abolished in the Roman Empire. Goodrich says, "manumission was unfrequent, and conferred only limited privileges; power of life and limb was with the master; slave marriages were a nullity, and marriage of a slave and a free person was forbidden. Christianity made manumission more frequent, and slavery was abolished as the feudal system was destroyed."

These testimonies do great honor to the Christian religion. Its influence was not confined to the Church, but extended to the government. When the religion of the Messiah made its ingress into the world, the form of government was *feudalism*. It has been the same, with but little change, from Romulus to the last of the Cæsars; the time when the reign of the Prince of Peace on earth began. Nothing could have so appositely expressed its wonder-working power, as the parable of the 'leaven which a woman took and hid in three measures of meal.' Every department of society felt its regenerating power. The government which was cruel and despotic, became humane and generous. Acts of beneficence which were unfrequent, became common. The *feudal system* was destroyed, and *slavery* was abolished!

These facts are suggestive! Why do not these results follow now? If the religion of our day is the same, why are its effects not the same? If the Church is as faithful *now* as *then*,

how is it that slaves have increased from an individual to four millions in less than two hundred and fifty years? When the Church began in A. D. 33, slavery was old, and one-half of the whole population were slaves; but, through the influence of Christianity, slavery was abolished. When this same Church (professedly at least,) came to America, there was not a slave in the new world; the Church was *first*, and slavery afterward. The influence of Christianity abolished slavery in the Roman Empire, but *Christian America* has brought its own slavery into existence, and under the influence of the Church, slaves have increased in the same ratio as freemen! Is this another Christianity? or, as Paul says, "another gospel"? No; he adds immediately, "which is not another gospel, but there are some that trouble you." These *troublers* did not preach the gospel as it is. There is but *one* Christianity in fact; but *many* in pretense and appearance. In this we have a solution of the problem, "why the so different results." *Pure* Christianity is anti-slavery in its doctrine and tendencies; therefore, its early primitive results were the abolition of slavery. In America, a vast proportion of professed Christians have a *pro-slavery* creed, and many are *actual* slaveholders. These must and will have Christianity so modified, as to suit both their faith and practice. This, while it explains the mystery as to the different results, also exculpates Christianity proper from the present strong *pro-slavery* proclivities of the Church, and its *pro-slaveryizing* influences upon the State.

Whenever professed Christians, Catholic or Protestant, have been free from secular bias, their testimony has always been against slavery; and the first and strongest ground of condemnation has been the *anti-Christian* character of the institution. Even Leo the Xth, although his voluptuous life—making his pontificate a continued carnival—might have deadened the sentiment of humanity and justice, declared that "not the Christian religion only, but nature herself cries out against the state of slavery." And Paul III., in two separate briefs, imprecated a curse

on the European who would enslave Indians or any other class of men." (Bancroft, vol. 1, p. 172.) The condemnation of slavery by other pontiffs, might be given.

Goodrich, speaking of Henry VIII., says—"Yet even in his despotism he was strangely inconsistent. He liberated the English nation from papal oppression, and thereby provided a corrective for his own arbitrary principles of government. He also gave liberty to his bondmen, saying that as *all men were free by nature*, it was cruel and unjust to deprive them of the freedom which God had given them. This example was followed by the nobles, who held men in bondage, and the last remains of slavery disappeared from the land without the enactment of any law for this purpose."

One thing in the foregoing extract is worthy of special consideration, namely, the conviction that slavery deprived men of certain God-given rights, induced *one* man to manumit his slaves; other slaveholders imitated his example, and slavery was abolished in England about A. D. 1547, without any legal enactments for that purpose. Not legal, but *moral* justice, was the operative and immediate cause of these manumissions, by which slavery *disappeared* from the land! We are strongly impressed with the conviction, that when a sense of "moral justice" is permitted to dictate to slaveholders, the result will invariably be the same, though the master should be a cruel tyrant. This conviction is confirmed by the history of West India slavery. Its abolition in these colonies was for many years a political question, but all was unavailing. The discussion in Parliament was not unlike the discussion of the same subject in our own Congress. Politician was arrayed against politician, and interest against interest. The honor of religion, and justice to the enslaved, were subordinate considerations. The colonial legislature treated with indignation and contempt every resolution recommended to its consideration.—Until a deep moral sentiment gave vitality and energy to the question, nothing was done to any purpose.

JONAS HARTZELL.

## Jubilee Department.

From the Plymouth Collection.

### A TEMPERANCE HYMN FOR CHILDREN.

Let the still air rejoice—  
Be every youthful voice  
Blended in one;  
While we renew our strain  
To Him, with joy again,  
Who sends the evening rain,  
And morning sun.

His hand in beauty gives  
Each flower and plant that lives,  
Each sunny rill;  
Springs! which our footsteps meet—  
Fountains! our lips to greet—  
Waters! whose taste is sweet,  
On rock and hill.

Each summer bird that sings  
Drinks from dear Nature's springs,  
Her early dew;  
And the refreshing shower  
Falls on each herb and flower,  
Giving it life and power,  
Fragrant and new

So let each faithful child  
Drink of this fountain mild,  
From early youth;  
Then shall the song we raise  
Be heard in future days—  
Ours be the pleasant ways  
Of peace and truth.

Now let each heart and hand,  
Of all this youthful band,  
United move!  
Till on the mountain's brow,  
And in the vale below,  
Our land may ever glow  
With peace and love.

PIERPONT.

### THE POCKET-BOOK.

"Tom Jackson says he does not believe there is a God; he says he never saw him; and I don't know as I believe—I never saw him," said John Clary, just come in from out doors, and I suppose from the society of Tom Jackson.

"I do," said his mother; and she said nothing more.

A week or more after this, John burst into the kitchen with Tom at his heels. "See, mother," he cried, "what I have found—such a handsome pocket-book!"

"Where did you find it?" asked his mother.

"In Pine Grove; now whom do you suppose it belongs to?"

"Did it not grow there?" said his mother.

"Grow there!" exclaimed John, lifting up his eye-brows with great surprise; "a pocket-book grow in the woods! who ever heard of such a thing? It could not be."

"Why not?" she asked.

"Why not!" replied the boy; "the pocket-book was made on purpose. Look here," opening it; "here is a place for bank bills, and here is a little out-of-the-way spot with a snug fastening, for gold dollars, and a memorandum-book, and a pencil case, and such a beautiful gold-pencil. Look, mother, with a pen and lead both; it was made for a man to use."

"Some contrivance here, certainly," said his mother, putting down her work and

taking it in her hands for examination. "It is one of the most useful pocket-books I ever saw; if it did not grow there, perhaps it made itself."

Both boys stared at her more and more. "Why, mother, you talk foolish," said John, with a puzzled and sober look; "there must have been a man with a mind to have made this." "A man that knew how—a pretty neat workman," added Tom Jackson.

"How do you know? you never saw him," said Mrs. Clary.

"No, but I've seen his work, and that's enough to convince me; I am just as certain that somebody made it as if I saw him."

"You are," said Mrs. Clary; "how so?" "Why, mother," said John, very much in earnest, "you see the pocket-book had to be planned to answer a certain purpose; now it must have had a planner; that's the long and short of it; and I know it just as well as if I saw it planned and done by the man himself."

"That is," said his mother, "it shows an intelligent design, and it must have had an intelligent designer. Somebody must have made it, and thought beforehand how to make it."

"Just so," exclaimed both boys at once. "And it would be foolish to think otherwise," added John.

"I think so," said his mother. "And it is just as foolish," she continued, with a great deal of meaning in her eye, as she looked in the boy's eyes, "when you see the wonderful contrivance of the beings and things around you, the design with which they are put together, for you to doubt or to deny that there is a God who made them. Who planned your eyes to see with, your ears to hear with? Can eyes make themselves? Can a man make a bird? Who created the sun, and planned day and night? Did your mother, or your father, plan your fingers and make them grow? You never saw who does all these things, but you know perfectly well that a great being thought beforehand, designed and contrived the eye, and the ear, and the sun, and your fingers,—all things and all beings around you. And that great being is God, the eternal Mind, the great Maker of us all."

### WHAT MAKES WAVES?

"What makes waves, Frank?" asked Mr. Kent.

"I'm sure I don't know."

"Can you tell, Charles? The subject has been treated in your Natural Philosophy."

"The friction of the wind as it acts upon the water."

"Friction of the wind!" repeated Frank, with astonishment.

"Certainly," added Mr. Kent. "What is friction, Frank?"

"Why, rubbing two things together."

"Doesn't the wind rub against the water?"

"Yes, sir: but the water isn't rough."

"It is rough enough to produce friction. It has been said that, when oil is poured on the windward side of a pond, the whole surface will become smooth. The oil pro-

TECTS the water from the friction of the wind. It is said also that boats have been preserved in a raging surf, in consequence of the sailors having emptied a barrel of oil on the water, which has thus been protected from the friction of the air. A very high wind moves at the rate of forty-five miles an hour, and exerts a force of about ten pounds to the square foot."

"That would not make a wave a hundred feet high, such as a sailor told me he saw off the Cape of Good Hope. He said the waves run as high as the vane on our meeting house."—*Student and School-mate.*

### SABBATH BELLS.

The following, from Douglas Jerrold's St. James and St. Giles, breathes a beautiful sentiment and pathos that will command the admiration of the reader:

"There's something beautiful in the church-bells, don't you think so, Jem?" asked Capstick, in a sudden tone. "Beautiful and hopeful, they talk to high and low, rich and poor in the same voice; there's a sound in 'em that should scare pride, and envy, and meanness of all sorts from the heart of man; that should make him look upon the world with kind forgiving eyes: that should make the earth seem to him, at least for a time, a holy place. Yes, Jem, there's a whole sermon in every sound of the church-bells if we only had ears to rightly understand it. There's a preacher in every belfry, Jem, that cries, 'Poor, weary, struggling, fighting creatures—poor human things! take rest, be quiet. Forget your vanities, your week-day craft, your heart-burnings! And you, ye humble vessels, gilt and painted, believe the iron tongue that tells ye, that for all your gilding, all your colors, ye are the same Adam's earth, with the beggars at your gates. Come away, come, cries the church-bell, and learn to be humble; learning that, however daubed, and stained, and stuck about with jewels, you are but grave clay. Come, Dives, come, and be taught that all your glory, as you wear it, is not half so beautiful, in the eyes of Heaven, as the sores of uncomplaining Lazarus! And ye poor creatures, livid and faint, stunted and crushed with the pride and hardness of the world, come, come, cry the bells, with the voice of an angel! come and learn what is laid up for ye; and learning, take heart, and walk among the wickedness and cruelties of the world calmly, as Daniel walked among the lions.'"

Here Capstick, flushed and excited, wrought beyond himself, suddenly paused. Jem started, astonished, but said not a word. And then, Capstick, with firmer manner said: "Jem, is there a finer sight than a stream of human creatures passing from a Christian church?"

## News Items.

## THE ATLANTIC CABLE.

## The Queen's Message to Buchanan.

VALENTIA BAY.

To Hon. the President of the United States.

Her Majesty desires to congratulate the President upon the successful completion of that great international work in which the Queen has taken the deepest interest.

The Queen is convinced that the President will join with her in fervently hoping that the Electric Cable which now connects Great Britain with the United States, will prove an additional link between the nations whose friendship is founded upon their common interest and reciprocal esteem.

The Queen has much pleasure in communicating with the President, and renewing to him her wishes for the prosperity of the United States.

VICTORIA REGINA.

## The President's Message.

"The President cordially reciprocates the congratulation of Her Majesty the Queen, on the success of the great international enterprise, accomplished by the science, skill and indomitable energy of the two countries. It is a triumph more glorious, because more useful than was ever won by the conqueror on the field of battle. May the Atlantic Telegraph Company, under the blessing of Heaven, prove to be a bond of perpetual peace and friendship between the kindred nations, and an instrument destined by Divine Providence to diffuse religious civilization, liberty and law throughout the world. In this view will not all the nations of Christendom spontaneously unite in the declaration that it shall be forever neutral, and that its communications shall be held sacred in the places of their destination in the midst of hostilities."

JAMES BUCHANAN.

DATED WASHINGTON CITY, Aug. 16th, 1858.

## The Kansas Election.

Official returns have not been received from all the counties in the territory yet. Official and unofficial so far as received stand some 12,000 against the proposition to 1,000 for it. When the returns are all in, the vote is expected to stand 14,000 against the proposition to 1,300 in its favor.

## The Crops in Kansas.

Although the crops have partially failed in all the Western States, yet they are heavier in Kansas this season than they have ever been before. The yield of wheat, corn, oats and potatoes will be very large.

The discovery of the Frazer River gold mines has led to the establishment of a newspaper at Victoria, the capital of Vancouver's Island. It is called the Victoria Gazette, and is published semi-weekly at \$12 a year.

The Temperance men of New York held a convention at Utica last week, at which they passed resolutions in favor of a prohibitory law, and deprecated the nomination of a State ticket on merely temperance grounds, unless compelled to do so by the derelictions of the regular political candidates.

EMANCIPATION OF THE RUSSIAN SERFS—RAISING SUNKEN VESSELS AT SEBASTOPOL.—The Sebastopol correspondence of the Boston Transcript, of date July 5th, contains two items of interest. In Russia there has in reality been no difficulty in the execution of the imperial ukase emancipating the serfs of that Empire. It was thought almost impossible that this great reformation could be accomplished without serious obstacles. On the 23d of June the writer says:

"The seventy-four gun steamer Turk was successfully raised from the bed of the harbor by the Submarine Company. Her machinery is almost in perfect condition. It is estimated that an outlay of five per cent. will restore her to almost her original value; she will probably be purchased by the Russian Government,

## Church News.

Cincinnati, August 5, 1858.

DEAR BROTHER BOGGS: At the date of my last I was at Barnesville, in the midst of a meeting which I left before its full close. Bro. Berry was there, and doing a good work at the time of my final departure. Our venerable Brother, A. Campbell, was with us during the last Lord's day I remained. Animated still by the ancient fires which are seen glowing on the pages of the "Christian Baptist," and "Millennial Harbinger," he spoke with a fervor which held the crowded audience with breathless silence, to wait for his last word. At the time of my final departure, 46 souls had been added to the church. Among these, were those of highest standing in Methodist and Presbyterian ranks. A very happy and profitable meeting, which resulted in the conversion of 18 souls, principally by the labors of Brother Taylor, a young graduate of Bethany College, closed at Woodsfield, Monroe county, Ohio, about the time I left Barnesville. The Lord be praised.

Allow me as a matter of justice to say, that the non-appearance of my former article at the proper time in the "Review," was wholly attributable to an agent in Brother Franklin's employ. With best wishes for the success of your valuable and attractive journal, I am your Brother in the Lord.

B. F. PERKY.

Ravenna, Ohio, July 23, 1858.

BROTHER BOGGS: \* \* \* \* Last Lord's day, at the close of our usual services, four persons confessed faith in Christ and were immersed; making six immersions since the middle of June. We have also had several additions from other sources. The brethren are much encouraged and engaged.

Yours, very truly,

C. C. FOOT.

Noblesville, Indiana, Aug. 16, 1858.

BROTHER BOGGS: We visited Henry county, in this State, on Monday the 9th instant, and preached for the Bethel Church till Thursday evening, with seven noble confessions. Brother John Brown assisted with some good exhortations. May the good Lord send more laborers into the harvest, is my prayer.

THOS. M. BURNAW.

Danville, Illinois, Aug. 10, 1858.

BROTHER BOGGS: I labored at Sidney fourth Lord's day ult., and Saturday before, and had FOUR confessions and immersions. The Lord enable us to do his will.

Yours, fraternally, WM. P. SHOCKEY.

☞ We learn that Brother Shockey has recently held a debate with "Rev." R. N. Davis, M. E., on the subject of "Baptism" and the "Holy Spirit," in which he did the cause of truth signal service.

Ed.

## Obituary.

Died, at Hinckley, Medina county, Ohio, Aug. 2d, 1858, Brother S. P. WOODRUFF, aged 32 years. The deceased united with the Christian church about four years ago. Although living at a distance from meetings, and surrounded by sectarian and worldly influences, he was faithful and true to his profession. One week before his death he was at the Lord's table, with the brethren in Royalton, in perfect health. August 2d a storm arose, and God with a flash of lightning called Brother Woodruff from time into the spirit land. He leaves an aged father and mother, an affectionate and Christian wife, and three small children, all dependent upon him for support. This bereavement is not confined to the family; but the community, deprived of an active business man and a worthy citizen, feel deeply the loss. They sympathize with his young companion, and will open their hearts to administer to her necessity. She sustained and encouraged Brother Woodruff in many trying circumstances, and now the Lord will not forsake her. He will be with her in time and in eternity; will save her to meet her dear husband, who has been thus suddenly called to a premature grave. A. W.

Died on the 9th inst., at his residence in Harrison, Indiana, Brother BASIL COLEMAN. In the death of Brother Coleman, Harrison has lost a worthy and useful citizen, and the church a member that we shall long remember.

Brother C. was a self emancipated slave. He procured his own freedom; and that of his wife was effected by their joint labor. He left five children in bondage, whose liberty he was laboring to secure. By his excessive labors for this end, he brought on the disease of which he died. And his last moments were embittered with the fact of his failure to emancipate even ONE of his children. He leaves a very worthy widow, to bewail in solitude the loss of one that was all the world to her. But we mourn not as those who have no hope, for we anticipate a joyful meeting where the wicked prejudice against color will gain no admittance. Notwithstanding his anxiety for his children, he expressed his willingness to depart and be with Christ, and plead with his companion not to mourn for him. So passed away one of our deeply injured brethren, for whom God has a controversy with this nation.

Aug. 11, 1858.

B. U. WATKINS.

Died, in Ravenna, Ohio, Aug. 13th, at the residence of her father, Brother Win. Price, Sister WEALTHA A., wife of Marcus Bosworth, aged 23 years.

Thus has another fallen in early life. She leaves many relatives and a large circle of friends, who deeply mourn their loss. The last seven months of her life were marked by severe and unmitigated sufferings, which she bore with the greatest patience and Christian resignation.

She devoted herself to Jesus at the early age of sixteen, since which she has ever been a very worthy and active member of the Christian church. She died in the triumphs of "the faith," beloved by all who knew her.

The continued kindness of friends during her sickness, will ever be gratefully remembered by her family.

C. C. F.

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