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THE
EVANGELIST;

CONDUCTED BY

WALTER SCOTT.

NEW SERIES:—VOL. VI. NOS. 2 & 3.

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CARTHAGE, OHIO,

1838.

Day of publication, first Monday in every month.

FEMALE COLLEGIATE INSTITUTE, AT GEORGETOWN, KY.

The subscriber will open a Collegiate Institute for young Ladies, at his residence in Georgetown, Ky., on the final Monday of March, 1828—in which instruction will be given in all the useful and ornamental branches of education, taught in the best Female Seminaries in the United States.

He will be assisted in his labors by two accomplished Ladies, whose experience and merit eminently qualify them for this responsible station, and for securing the regard and the emulation of their pupils.

The number of pupils will be strictly limited to twenty for each well qualified instructor, (exclusive of the teachers of Music and French,) and the subscriber pledges himself to devote his undivided attention and his best energies, to their intellectual and moral advancement, and to spare no pains, labor or expense, to merit and to maintain the confidence of his patrons.

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Every pupil will be required to have a Bible, without continent, which will be doily used as a text book. No young lady will be allowed, under any circumstances, to introduce a novel into the school, or into her room during her connection with the Institution. Nor will any Boarder be allowed to visit or receive visits, or attend to stores, unless accompanied by the subscriber, or one of the Ladies connected with him. The pupils will be encouraged to indulge in rational and healthful exercises, in order that the physical, as well as the intellectual and moral faculties may be trained, developed and cultivated. They will be required to attend public worship every Lord's day.

The Institute will be supplied with a splendid Philosophical and Chemical Apparatus, and all the necessary facilities for imparting a practical knowledge of the natural sciences.

The *rote* system will be dispensed with, as far as practicable, and the pupils will be required rather to *understand* what they learn, than to *repeat* what they do not understand—for it is a maxim which has governed the subscriber for the 15 years during which he has been engaged as an instructor of youth, that a sound, rational and moral

THE EVANGELIST OF THE TRUE GOSPEL:

NEW SERIES:—VOL. VI.—No. 1.

By Walter Scott.—Carthage, O., Jan. 1838.

PREFACE.

From the most inconsiderable and unpromising beginnings to its present wide spread operations; from its announcement in an obscure village in Ohio, to its present popularity in some of the most crowded cities in America; from its introduction by a single individual to its advocacy by men of the first talents in the government; from its administration to a single convert to the conversion of mankind by hundreds; from amidst the innumerable fears of its friends and the almost insufferable violence of its enemies to the most perfect confidence of the former and the great surprise of the latter, the Original Gospel has had an admirable and unparalleled good fortune; and in less than ten years has overrun the United States, found its way into England, Scotland, Ireland, Nova Scotia, and the Canadas, and in its march through these commonwealths and kingdoms has turned to God, of all ranks in society, some hundreds of thousands of mankind.

Christianity is the religion not of savage but of civilized man, or if at any time, in its progress through the world, it gather up within the fold of its genial and precious arras the barbarous and the ignorant, it is only that it may redeem them from their vicious states and fill them "with all knowledge;" education, true education, aims at the same end by different means and is therefore to be regarded with peculiar favor, by all the patrons and advocates of true religion. We think we have systematized education, and set it upon a scientific basis, and by this means brought it within the reach of the most ordinary minds, so that in due time general uniformity, it is hoped, may be introduced into the educational profession, even as the Restored Gospel is now introducing it among the preachers of Christ.

In this, however, we cannot like some boast of originality or genius, for we are absolutely without originality, without genius, and have no vein for poetry or romance whatever. True education, like the true gospel, is not to be invented but discovered; reason and not fancy; deliberation and not a lively wit; care and patience, and laborious thinking, and plodding and prosing rumination upon the same subject, and a dull determination not to be overcome with a few other stoical graces, if graces they may be called, are the only attributes of mind which are necessary to correct or repair a disordered system, or discover and point out science in a profession where it was existing before, and where it was not to be created but only to be noticed and attended to.

The school-master's profession has heretofore laid, and indeed now lies, in the greatest possible confusion wholly unsystematized and *per* consequence, very generally misunderstood; we beg the attention of our readers to what we have got to say of this subject; and whether he be legislator, philanthropist, or professional school-teacher, it may be of some use in aiding him to handle the educational science with a success commensurate with that of those who have applied their powers and energies to the furtherance of the other sciences.

An illustrious poet has said of truth, "that though hewn in pieces like the mangled body of Osiris and scattered to the four winds, it shall nevertheless be gathered up and moulded with every joint and member into an immortal feature of loveliness and perfection." We presume to add that if ever the scattered truth shall be gathered up and moulded into one immortal whole, it must be in a system of state or national education, inasmuch as no other creation of man's is of sufficient amplitude to admit of the union of all truth. Education is a science of sciences and has been honored by Christians in all ages.

Had the gospel of Christ been spoken of in a purely theoretical form in 1827, instead of being applied actively for the great and saving purposes for which it was given by God to man it is probable that it should have been looking forth from the sacred page still unobserved and unattended to. Here it is we fear for education, for while we feel confident that we have reached the true theory, we are at the same time compelled to declare that we do not know one school in the land modeled upon this theory, or one academy in which the true *theory* is practically applied; and it is an undeniable fact that where

this theory has been applied to some courses which have laid in high claims to correctness, and which every one must allow to be apparently rich in knowledge, they are seen nevertheless to be unscientific and incorrect.

Professor Stowe, at their late session challenged the whole College of Professional Teachers and the vast assemblage of people present at the sitting to impugn the Prussian system or show that it was not adapted to mental analysis. Yet by the help of the true theory it can be fully demonstrated that the Prussian system is essentially defective, and that the framers of it did not understand education scientifically. It was evident also that the excellent and learned Professor did not at the time he gave the challenge possess an acquaintance with our theory. EDITOR.

**OF A SUCCESSION OF WORLDS,
AND OF THE GREAT PHYSICAL DESTINIES OF OUR GLOBE, AS
SPOKEN OF IN THE SCRIPTURES.**

The Bible admits that the present is not the primitive earth, but one that has succeeded it; and the truth of this is rendered indubitable by the innumerable secondary formations for which the present crust of the globe is universally characterized. The admission of a succession of worlds is made on this wise in the New Testament: An apostle, speaking of the insolence of the philosophers of the latter, perhaps our own, day and their boasted "uniform experience," says that they are voluntarily ignorant of the changes which were wrought upon the globe at the Deluge, and of the fact that the world being at that time "overflowed with water, perished." The primitive globe, in another place, by the same inspired writer is named the Old World.

The Old World, then, with its original races of men and animals, its seas and oceans, its land and atmosphere, and all the physical, moral, social, and political arrangements for which it was distinguished, is now no more; and we inhabit a second world, called in scripture, "the world that now is," "the present world," &c. This, the apostle says, like the primitive globe, is destined to destruction, and is "reserved

for fire." So that scripture admitting the secondary nature of the present habitable globe, predicts its destruction, and informs us that as the primitive globe was deluged in water, and sunk to rise no more, so the present world shall be entombed in flaming fire; "the elements shall melt with fervent heat, and the earth and all the works therein shall be burnt up."

Again—The scriptures do not stop here, but predict that the issue of this conflagration shall be a *new world*, and that from the ashes of the present will arise another heaven and another earth,—the abode of righteous men only. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2d Peter, 3d chap.

The Bible, then, speaks of three globes, or rather one globe as being and to be moulded into three habitable worlds,—the primitive world, the present world, and the future world: and us the present secondary world was framed and formed out of the ruins of the first and original one, so the third and future world shall, by the power of God, be constructed from the ashes of the present one, and moulded and wrought up in all its parts into "an immortal feature of loveliness and perfection"; the abode of righteous men only.

Of the men mentioned in scripture, there is none more famous than these three: Adam, Noah, and Abraham. Now it is a singular and remarkable fact that the three worlds above spoken of are in scripture successively given away by the God of heaven to these three patriarchs and their families. The original earth was bestowed on Adam, and continued to be possessed by him and his descendants for ten generations, till he and they having forfeited it, by refusing to be governed by Him of whom they held it, were dispossessed, and their goodly inheritance entombed in a deluge of water.

Noah, a man of good and godly principles escaped, and became "the heir of a world," the present world; but before ten generations of this man's offspring had died, it was seen that the deluge of water was not sufficient to restrain men from sin; and therefore the Divine Father originated an election, and upon the principle of faith in his name chose Abraham, and constituted him also the "heir of a world," as Paul says, in which he and all men of godly principles like himself should be ultimately gathered under one head or lord. This is the future world above spoken of, and which Peter and John and other prophets name the new heavens and new earth, to be created at the second coming of our Lord Jesus Christ.

The Bible, then, is such a record of these three eminent ancients and of their families, and of the several worlds which they are respectively the heirs of, as it has pleased Almighty God to give to mankind, that being thus informed by divine authority of the great revolutions which have occurred on our globe, and of the changes which have marked the history of humanity, we may embrace the godly principles of the Christian religion, and so be thereby fitted to meet changes still more notable and permanent; for the next general revolution of the physical globe will, according to the scriptures, seal eternally the fate of both the good and the bad among mankind.

The rudiments of all that we have said is found recorded in that venerable and extraordinary oracle, the book of Genesis. Which having narrated the creation of the primitive earth and atmosphere, next introduces us to its inheritor Adam, and his family, consisting of ten generations. Here the history of Adam ends, and that of Noah and his family commences with that of our present secondary earth, and is continued for ten generations also, till Abraham appears, who, together with his descendants and family, engrosses the remainder of the book, and, I may say, all the other parts of the holy scriptures, which are chiefly written concerning that *new earth* which this man, and all the men of principle, I mean of good and godly principle, who have any where lived since the beginning of the world, shall inherit.

This is the hope of all Christians; it is the very thing promised in the Bible to the faithful. The creation of the new heavens and the new earth accordingly closes the canon of scripture, and its prophetic history forms a portion of the word of God which ought to be well understood and unceasingly resorted to by those who require to have their hopes animated by an anti-past of the glory that is to be revealed.

The gathering together of Abraham and his seed, consisting of the men of godly principles in all nations, under Jesus Christ in the future earth, is a splendid revelation, and is a fact most worthy of the God of heaven. I close this paper for the present, and will continue it in our next No.: adding, in the language of Peter, who discourses at large on these matters— "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

W. S.

To be Continued.

CONCERNING THE CULTIVATION OF THE RELIGIOUS PRINCIPLES.

When a person has professed the Christian religion he should be careful to cultivate and mature in himself those good and godly principles which form the basis of his devotion and morality.

Religion then may appear at several points in the life of its possessor. It may be seen first, in his private personal devotion; secondly, It may be seen in his family; thirdly, A man's religion is intended to be seen in the church or congregation; and lastly, It must appear in the world in his dealings and intercourse with mankind.

Now in regard to private personal devotion our Saviour has been very express, and has not only commanded us to persevere in prayer, but has laid it upon us that we go into our closet and shut the door; and there in all privacy make known the secrets of our hearts to God, promising us that our heavenly Father to whom nothing is secret, will reward us openly. As personal piety and private closet prayer, are parts of the Christian religion, there can be no doubt that like every thing else in it they have a special relation to our perfection before God; they ought therefore, never to be neglected. We are guilty of a fundamental omission if we comply not with the will of the King in this matter, and if the saints live in the constant neglect of so obvious and divine a duty let them not be surprised if they are cold, or formal, or regardless in other duties. Let the reader of this paper, then, comply with the injunction of his Saviour now, to-day; and go to the closet, and shut the door, and pray to his heavenly Father in secret.

But most men, at least many of us, have families and the relations which are found in them give birth to corresponding classes of duties; there are the relations of husband, father, and master; and consequently of wife, children, and servant. If then a brother is the head of a family it is doubtless his duty to instruct that family in the Holy Scriptures. If he does not do this he is guilty of a radical error, an error in religion which lays nearer to the root of all that is immoral and irreligious than any, perhaps any thing that can be named; for what is the reason of the immorality and the irreligion which distinguish the children of many who are called by the name of Christ, but the carelessness of parents and their positive and guilty neglect of their families? their children and their

servants are cruelly treated in this respect and die in disobedience for lack of knowledge. How delightful is it to sit down with ones whole family, and beginning with the Old or New Testament or both, to school in the knowledge of those things which save the soul, young and old together, servant and son, friend and foreigner who may be present! Try it brother, try it to-day, once at night and once in the morning, and if you have heretofore been barren and lean take notice to the change which will ensue; for God will certainly reward so pious a course.

Touching congregational religion, if a man is devotional in his own private manners and customs, if he instructs his family in the word of life he will seldom fail to meet the wishes of his brethren in relation to assembling with them on the first day of the week.

As for ones religion in the world, it follows that the man of God who lives near to Christ will do justice, and love mercy, remember the poor and needy, and be ambitious by noble deeds of righteousness to commend our great salvation to others.

THE POOR.

Brethren, the winter is now fairly set in; the land is alternately covered with snow, or drenched in floods of rain; the atmosphere is laden with frost, or filled with vapors and clouds and storms. The season is naturally dreary, and it is rendered doubly so if men are poor, and in want of food, or raiment, or comfortable apartments, or necessary bedding. Oh then, turn your attention to the poor and needy of the land! give them food, supply raiment, give them covering for the long cold night or aid in the repair of their wretched houses, and God whom you serve will remember you when you most need help. He will preserve you alive in the land and bless you, even as he in this manner desires to make you a blessing. Do you know any poor, or a widow, or an orphan? Let your religion be of a practical nature; let your faith appear in works and the God who is faithful will not forget your work, your labor of love in thus ministering to the needy.

W. S.

RELIGION.

Religion is true or false, corrupted or antiquated.

1. Christianity is the true religion.
2. Judaism is antiquated religion.
3. Idolatry, Polytheism, etc. are false religions; and
4. Partyism is corrupted religion.

It is greatly to be deplored that the professors of Christianity are so divided in their communion. Such distractions sadly interfere with our success; for while it lays upon us as a command from the author of Christianity that we shall go and convert the world, we are so engaged offensively or defensively at home, that we dare not quit our respective charges for a moment. And yet disunion is as unnecessary as it is useless. The first principles of the gospel of Christ, which indeed are the chief difficulty among us, are nevertheless very few, and very easily understood, and could be readily learnt, were we docile. To believe in Jesus Christ or the Messiah of the Jews, and the Teacher of the true religion, to be reformed in our heart and life, and afterwards to be baptized, constitutes a man a Christian; and yet these three matters are so differently arranged—faith, repentance, and baptism are so twisted and put out of their respective places, that professors cannot, will not agree.

VISIT TO PITTSBURG AND THE WESTERN RESERVE.

Having labored for upwards of a year among the churches of Kentucky, we came finally to the conclusion in October last to visit the brethren of Pittsburg, and the churches on the Western Reserve, the region in which the original gospel was, in these latter times, first proclaimed for salvation. Accordingly, availing ourselves of the facilities of a steamer, we set out, in company with brethren Pendleton and Campbell, for those parts.

her 84th year, had been on a visit to the Wisconsin, and was returning to the city of New York, her usual place of residence. She is a daughter of Gen. Schuyler, and is much devoted to the memory of her husband, of whom she recited some anecdotes of intense interest. She also favored us with the sight of a bosom portrait of the great patriot, and said that he both confessed, and partook of the Lord's Supper before he expired, testifying in this manner his belief in the exceeding greatness of God's mercy.

Br. Campbell addressed the passengers on the morning of Lord's day, on which occasion Mrs. Hamilton and others testified their great satisfaction. Our voyage to Wheeling and Wellsburgh was, I trust, both profitable and pleasing. At this latter place we sojourned for a night under the roof of Dr. Campbell, a gentleman whose hospitality must ever be gratifying to the feelings of his guests. In the morning we proceeded to Bethany, where I spent another night. Hospitality, kindness, courtesy and religion are stable virtues there. And during our brief stay we partook of them in no ordinary degree.

Next morning returning to Wellsburgh, we spent the day and night in the family of Dr. Grafton, my son according to the common faith, and in the morning, at an early hour, found myself once more in a steamer upon the bosom of *la belle rivier*, bound for Pittsburg; where, having next day arrived, we were most graciously received by brother Samuel Church, who soon found for us an easy and agreeable introduction to the brethren.

There is an assembly of brethren in Pittsburg, and another in Alleghany town; but that in the former place has always suffered from the inexperience and unskillfulness of its leaders, who, instead of deeming it their glory to feed their flock in peace and increase its numbers, have ever, in the dotage of self-sufficiency, indulged in the most scurrilous denunciation of the views of all churches but their own, and have *so preached* against *preaching* as finally to prostrate the reputation of the church altogether, and even to change their once fine looking place of worship into a common dwelling house. The church herself, in point of numbers, is a mere shadow of what she was when I last saw her, and is, for converting mankind, seemingly at least, of *no* more use in the hand of the Lord, by whose name she is called, than if she were named Mahommedan, and not Christian. Paul rejoiced that Christ was preached either from envy or from good will; and the reason was that he loved Christ; but these vain talkers seem to be

even when Christ is proclaimed from good will. The leaders of the Christian church must learn not to please themselves, but to please others, for their edification.

Touching the Alleghany church, it is far otherwise with them. The brethren there are in better order, and are becoming useful and even ornamental in the hands of their King, the Lord Jesus. There are in some of her points much to be admired. To each new convert, for example, is presented by an Elder, and accompanied with a solemn exhortation to read and obey, a Polyglott copy of the holy scriptures. This is very striking. They also hold love-feasts, at which all who attend partake of some slight refreshment, converse freely, pray, and sing praises. This enables them to become personally acquainted with each other.

Their overseer, distinguished for every grace of faith and behavior, and as eminent for the munificence of his character as for his stainless devotion to God, and to the Lord Jesus Christ, his blessed Master, is admirable for the great care and solicitude which he manifests for all the flock of God. The deacons are also very reputable men, with a business-talent, and very improvable withal. The elders and they together hold what they call a meeting of the presbytery every Monday evening, when the interests of the church are attended to, and the bread and state of the poor considered with great care and munificence.

The overseer teaches the church for an hour on Lord's day morning, before the proclamation of the gospel at eleven. The brethren speak to each other, and are interrogated by the bishop. This is both a profitable and pleasing exercise. Besides this class of the whole, brother Church assumes the arduous but pleasing task of instructing all the children of the congregation. On Monday afternoon, a great number of children recite each a chapter. Another class, composed of younger sisters, and, I believe, a third of the younger men, are all thus taught by this indefatigable guardian of the flock. Would that the indolent of our overseers and the churches would take the hint and bestir themselves. There is such itching of the ears among our brethren, that give some but preaching, and they care not if you should never trouble them with learning in the world. There are two extremes in this business, and the churches have occasionally run into both of them. One, like the church of Pittsburg, cultivates teaching, to the exclusion of preaching; another would admit preaching, and thrust out teaching; but now both are ordinances of the

church, and the one must not negative and thrust out the other. If the world is to be converted, the saints also have to be fed and instructed; and it is as necessary that the first principles and privileges of the gospel be announced to the former, as that the commands, worship, and discipline be taught to the latter. It is of great importance to preserve the equilibrium of good order, and to attend to both of these ordinances in a wise ratio. The church of Allegheny discreetly attends to both according to the means in her power; therefore sinners are converted and saints instructed. The flock is at once fed and increased.

The church of Allegheny is, upon the whole, in circumstances of the greatest comfort, and does at present present us with some of fairest specimens of piety and heavenly and divine character that we have ever seen, or ever expect to see on earth.

Eleven were added to the assembly during our visit,—one of them a relation to bro. Alexander Campbell, another a daughter of Mr. Church, a child of about nine or ten years of age. On the day after this latter was baptized taking her father by the hand, and looking up in his face in the most innocent manner, with two big tears ready to drop from her eyes, she exclaimed, "Father, I do love Jesus Christ—I feel it in my heart." This offering to the goodness of the Lord was wholly voluntary. "Out of the mouths of babes and sucklings thou hast ordained praise," says the prophet.

After tasting of the greatest satisfaction—after the most blessed communion with the church, and especially with her overseer—after much speaking, with many prayers, and joy mingled with tears, and benedictions, and salutations, and thanks, and many favors,—we were dismissed in peace from the hospitable mansion of the overseer of this flock, in which we had spent a few weeks, the joys of which seemed to atone for all the sufferings which many years labor had made us heir to. Thanks to God our Father, and to Jesus Christ our Lord.

We now set out for the Western Reserve, to the "School of the Preachers," a meeting got up a few years ago by some of the evangelists for their mutual improvement. Next morning, against the dawning of the day, we had reached Canfield, and soon after found ourself under the hospitable roof of our faithful and worthy bro, Miram Sacket. In the evening we reached Warren, the county town of Trumble, and the place in which the meeting was appointed to be held. The apostle Peter

predicts, perhaps of our own times, that scoffers would appear who should say, that "all things continued as they were from the beginning of the creation." It is very probable that the Divine Spirit had in his eye those infidel philosophers, namely, Hume, Gibbon, Volney, etc., whose favorite doctrine was a boasted "uniform experience." But although we cannot give in to the doctrines of these scoffers, yet we must avow that it would have been exceedingly pleasing to us, while approaching Warren, could we have known certainly that all things continued in this country as we had left them eight years ago. Our apprehensions had thrown us into a melancholy, which had lasted the entire day, and we had felt as if *the righteous were all dead*; we had watered the land with our tears. But our arrival in Warren dispelled our apprehensions by the appearance of almost all our former associates. Besides our numerous acquaintances who had their residence in the town, many from the surrounding country, and even remote regions, were present at the meeting, and we had the pleasure of seeing nearly all the evangelists of the land, namely, brethren Atwater, Clapp, Rudolph, Hayden, Henry, Bosworth, Hartsel, Bentley, etc., etc. But such was the excitement on all sides, that two days had wholly past before I felt myself able to command my feelings. The sight of such a vast number of disciples, the chief of whom I had introduced into the kingdom of God with my own hands; the memory of their original courage and first love; the scorn which they endured while yet our views of the gospel were novel and misapprehended; their many tears, their contrition, and our own fears and endurance for their sake; the sweet communion which was then enjoyed; their former inexperience, and their present evident fidelity to their profession, the faces of all being perfectly known to me; conspired together on the occasion to spur my feelings to the utmost, and to fill me with an indescribable sentiment of joy and wonder, mingled with a sprinkling of sorrow for those whom I perceived to be absent, either by death or removal to other countries, or by some other cause.

The meeting was held from Friday evening till Thursday evening; and such was the urgency of the case, that we could not leave till the Monday following. Bro. Bently, alike "gentle, and easily to be entreated," abode with us; and truly we were in heavenly places in Christ. In all, 13 were added to the disciples, and the meeting concluded.

We again descended to the Ohio river, touched at Wells-

burg, abode two clays at Wheeling, and, finding that the ice was accumulating in the river, were compelled, in spite of our original intentions, to quit those regions where so many of our beloved brethren dwell, and, without seeing them, return to our usual residence, Carthage, where we arrived on the 20th. instant, having been absent just two months.

Our chief alarm for the cause in several places which we have not mentioned, and in one or two of those which we have, arises not from the small number of evangelists, but from the fact that there has been of late no additions to the evangelical corps; nor is there the least prospect of additions in future. What can occasion this lack of laborers? Are the brethren praying the Lord of the harvest that he would send laborers into the harvest? or have they ceased or forgotten to perform their duty? This thing called co-operation, on the miserable plan on which it is managed, is too unwieldy, too tardy in its results to meet the exigencies of the case. If the evangelists wait for the deliberations and decisions of a dozen, or even half-a-dozen popular assemblies to send them into the field, the world will come to an end before it shall be converted.

I perceived, and have long perceived, that if a man owns real estate in the shape of a farm, it will finally seduce him from the field of evangelical labor. My opinion is, that no evangelist should hold a farm; for it is as impossible for him to work it, and at the same time serve Christ in the gospel, as it is for a man to serve two masters. A person who would proclaim the glad tidings, needs every moment of his time. I give it, then, as my judgment, for all who are determined to serve the Lord Jesus in this business of converting the world, to sell their farms, if they have any, and if they have none, let them never look for such a thing, unless they design to quit the field. Let the evangelists be united among themselves, to perform and carry forward the work of the Lord; let them consult with each other for the furtherance of this work; and if they need any thing let them apply to Christ in prayer, and make confidants of individuals among the brethren of accredited piety; for to commit the business of making evangelists to the raw and frequently churlish materials which are necessarily found in one of our churches, into which men of every habit necessarily find an easy access, is most preposterous. Is it not better to go forth and trust the Lord Jesus, and the truly good among the disciples, than to lose half one's time in waiting for the chilling appointment of an assembly, many of whom know nothing'

and care nothing for this great work? Infinitely better. The miserable course pursued by churches has driven off hundreds and is now preventing hundreds from entering the field.

As for our teachers, I can commend to them no better plan than the one I saw practised by brother Church, of the assembly in Alleghany town. Let them teach their Hocks in the holy scriptures by reading, recitation, and asking questions. Let them boldly, but most affectionately, and with a godly desire for their perfection, learn what the state of each member is in regard to personal devotion, in regard to family instruction, in regard to attendance on public worship, and in regard to his behaviour in business and in the world. These are indispensable duties of a bishop, and it is a shame for a man to assume a presidency in the house of God, if he means not to attend to these things. But more of this hereafter. Our last eighteen months' constant labor with our churches, added to our former little stock, enables us to suggest something to the consideration of those who aspire to religious perfection, personally or in the church. W. S.

SCHOOL OF THE PREACHERS.

This meeting was held at Warren on the Western Reserve. Ohio, on Friday before the 1st Lord's-day of December, and on every subsequent day till the following Friday, when it ended. Some very fine discourses were delivered by the brethren, all of whom we heard speak, and with most of whom we were either delighted or pleased. If we might presume to make any observations on those discourses here, it would be only such general ones as we took the liberty of making; while in the school, viz: that several, if not all of them, with but one or two exceptions, were too intellectual; that is they were from beginning to ending addressed to the head rather than to the heart. This is the fault with which most speaking is chiefly chargeable. We are all too rational and have too little feeling, too little of the tender in our addresses. What a pity but we could "sow in tears!" surely we should "reap in joy." The occasion calls for it most certainly if there be truth in our redemption by the pains and agonies and groans of a once crucified

inasmuch as the subjects to be handled have already been selected by a committee who have distributed them among our laboring brethren, preachers and teachers as follows:—

1. The Priesthood of Christ—John Henry.
2. The Lordship of Christ—William Hayden.
3. The Prophetic Office of Christ—I. Hartsell.
4. Faith, Hope and Love—A. Bentley.
5. Importance of Repentance—W. Hayden.
6. Subject, mode and design of Baptism—Dr. R. Richardson.
7. Death of Christ—Walter Scott.
8. The Gospel of Christ as related to the glory of God and the happiness of man—C. Bosworth.
9. On the Resurrection—A. B. Green.
10. The kingdom of Christ—M. Bosworth.
11. Formation of Christian character—I. Applegate.
12. Internal Evidences of Scripture—Z. Rudolph.
13. External Evidence—W. Collins.
14. Immutability of God's Decrees—S. Rider.
15. Excellence of the Holy Scripture—E. Hubbard.
16. On Searching the Scriptures—A. Allerton.
17. On the Final Judgment—E. Williams.
18. Spiritual Gifts—G. Lucy.
19. On the Scriptural distinction between Teaching, Preaching and Exhortation—Robt. Forrester.
20. The Scriptures as a perfect rule of Faith and Obedience—I. Shafer.
21. On the gentleness and meekness of Christ—I. Moss.
22. On Christian courtesy—A. Campbell.
23. The Gospel the power of God—Bro. Moody.
24. On Prayer—S. Church.
25. On the unity of Protestants and the relation of this unity to the conversion of the world—M. Clapp.
26. The Love of God in the gift of Christ—L. Jameson.
27. Justification by faith—J. Challen.

It is expected that the much time which is allowed for preparation will enable the speakers to make a clear and definite statement of their propositions; supply the best arguments and illustrations; and in the end to assail the heart by the most

A THEORY OF TRUE EDUCATION.

LETTER I.

To his Excellency Joseph Vance, Governor of Ohio.

SIR,—Teachers and legislators, vexed by the imperfection? of our present schemes of education, and regarding them as utterly disproportioned to the science, literature, and general improvement of the age, are eagerly desiring that system of popular instruction which shall stand upon an infallible basis. Anxious to aid the views of those philanthropists, and ardently desirous to make a present to them of not *a system*, but of what might form the basis of *the system*—the true system of education, the theory, of which the first part in a condensed form, is embraced in this letter, has, by long and painful attention, been elaborated from amidst the chaoticism which has heretofore characterized education, and is now, we trust not improperly, and we are sure most respectfully, submitted to the judgment of your Excellency.

Philosophers seem perplexed with the educational question; they appear as if they had arrived at the *ne plus ultra* of this matter, and, like one on the edge of a precipice overhanging the ocean, watching the appearing of an expected vessel, they are beheld with their eye upon the future as if they had the promise of some illustrious personage—a second Lord Bacon—for the accomplishment of the great good, for the introduction of that excellent scheme of education which shall consist of the union of all truth.

But philosophy has no promise on which to repose her hopes of such a personage; philanthropists, teachers, and the friends of education may presume upon the manifestation of such a genius not for a moment. On the contrary, they must put their own shoulders to the wheel. Let them unitedly attempt a beginning on a plan suited to the genius and condition of humanity, and if they fail to sculpture out the entire pillar of education, with its base and shaft, and capital withal, let them at least have in readiness the block, which those who shall follow us may "mould to all loveliness and perfection" in a system of state or national education.

All truth, and taste, and virtue, and piety are derived from true education, and man in all the great features of his nature is dependent upon it for his perfection. The importance of education has, therefore, seldom been denied, although by few nations, families, or individuals has it ever been sufficiently attended to.

The following will describe, generally, our apprehension of the nature and extent of human education. I hold that true education consists of the impartation of knowledge, with a direct reference to the perfection of the scholar in duty and happiness.

The whole science consists strictly of four grand features: 1st, THINGS—the things taught by the master, and learnt by the scholar. 2d, IDEAS—the ideas of the things found in the school-course, and constituting the knowledge of the scholar. 3d, RELATION—that is, the adaptation of this knowledge to the intellectual and moral constitution of the scholar. 4th, USE—that is, the practical application of knowledge to the formation of the scholar's character as a being related to material nature, to his own species generally, to the commonwealth in particular, and to his Creator. Thus education works inward from things, and outward to relations—four sets of external relations—and consists of *things*, and *ideas*; their *relations* and *uses* as its elements or first principles, for under these four categories may the whole details of the educational science be assembled or classed.

The present schemes of education are unscientific in their structure; they divorce the real from the ideal, and teach words instead of things. They do not proportion the sensible to the rational, or either of them to knowledge derived from belief. They divorce knowledge from duty, and the happiness of the scholar from both. And of such a nature are the results of this illy-adjusted education, as to cause the philanthropic of every country to mourn.

Again. The affairs of education may be divided into two parts or parcels—those that are *subjective*, and those that are *objective*, in their nature. If under those captions we arrange the matter of the above fourfold division, we shall have, as constituting the elements of the subjective branch of education, *things*, and *ideas* of things. And for the matter of the objective branch, we shall have *relations* and *uses*, or the relations of things and their ideas to the mental and motive nature of man, and the uses to which knowledge is to be applied in the

formation of the scholar's character as related to matter, to man, to society, and to God.

I shall present this theory on the plan of the above division, and reduce my views under two heads accordingly. The 1st, or subjective part will treat of what is to be taught,—the 2d, or objective branch, will inform us why it is to be taught.

Agreeably to this order, then, we come to speak of *things* and *ideas*.

Of things. This is a field of marvelous extent and would seem at first sight to defy all attempts to reduce its multitudinous and innumerable contents, to any law of generalization how copious soever it might be; for what of all that men inquire after, what of all they would understand, what of the natural or artificial, or social or religious; of the sensible or rational, the conscious or the revealed, is not comprehended within the limits of the wide spreading field in which man finds the matter of his education? In making up the true school course there is no lack of materials, for the riches of heaven and earth, of man and of God are before us in a profusion as immense as it is various. The difficulty in making up the school course would seem to consist chiefly in finding out where to begin, what to seize upon first as the *initia* of the course to be taught by the master and learnt by the scholar.

In nothing, perhaps, does man appear more eminent than in his admirable powers to compass and assort the mighty mass of things which the present life lays before him. In nothing perhaps does he appear more grand than in his faculty for generalization. Although he finds himself thrown upon a vast globe 25 thousand miles in circumference, and forever falling with inconceivable velocity through space, and though that globe is but a component part of an organized system of globes called the solar system, and although the solar system itself be but one member of that vast and multitudinous family of systems or planetaria which form the starry heavens; and though he has thrown before him, in this boundless and tremendous scene, suns and moons, and planets, and comets, and this great globe with its numerous contents, physical and rational, and its exhaustless resources, yet does he soar above the entire scene, himself the phoenix of it all! and by his glorious powers to compass and arrange the endlessly varied objects of this unlimited field of living nature, greatly demonstrate the certainty of the divine oracle concerning him, namely: "In the beginning God created man in his own

likeness." In brief, man has reduced all this wondrous scene of things to order, to science; and by his talent for philosophy has greatly facilitated his own management of the details with which its great author has munificently crowded and enriched it.

How then shall the professional teacher proceed in founding his own great science. May he with the natural philosopher pitch it upon matter and the attributes of matter? Or with the moralist, upon mind and the faculties of the mind? Or with the mathematician upon extension, or with the mechanician on motion? May he with the physician lay its basis in the vital forces and the powers which preside over animated nature? Or may he with the naturalist found it on those more obvious divisions which obtain in external nature, and which give birth to the animal, vegetable and mineral kingdoms? I answer no. The educational science is a science of sciences; it comprehends all that we have named, and more too; and is based upon principles and a classification or generalization of things, which does not give birth to any of them but which is peculiar to itself.

For the sake of the answer then, I ask again, On what is the professional teacher to form his science? I answer on things, and on this classification of them, namely, that they are all either of God or of man; that is they are either the things of *nature* or *religion*; or they are the things of *art* or *society*.

If then the word *things* be the first predicament of subjective education, *nature* and *religion*, *art* and *society*, are that predicament run out into its several categories, and on these categories will rest immediately the whole educational science. Two of these systems then are of God and two of them of man. Nature and religion are divine systems; art and society are human. The first two are the divine mind in positive development; the last two are the human mind in development. In nature and religion we behold the power and authority of God. In art and society we behold the power and authority of man; nature and art, are systems in which we see mind acting on matter. Religion and society systems in which we see mind acting upon mind. In searching for the foundations of the educational science we find that it rests ultimately on things, the things of nature and art, religion and society. And in making up the true school course we must have respect to this classification; that is the things of the divine systems may not thrust out the things of the human systems. Nature is

not to exclude art; neither is society religion, or contrariwise: but the school course is to comprehend things from all these systems, in a ratio afterwards to be taken notice of. But of these things, Nature and Art, Society and Religion, I shall speak more fully in a subsequent epistle.

With great consideration,
I have the honor to be, sir,
Your obedient servant,
WALTER SCOTT.

Carthage, January 1, 1838.

SAYINGS, &c.

A person on being asked whether a papist could be saved, answered—" You can be saved without knowing that."

An eminent and zealous Christian told me this: that having been greatly vexed in the church by captious and unreasonable brethren, when he came to form a new assembly, he stood up and said,—When the devil comes in here, that moment I go out. At that instant an aged brother observed—Brother, that is the very time you should stay in and strive to put him out. The brother stood corrected.

"Tertullian said he was born for nothing but reformation.

"Should such a man as I am flee?" said the noble and intrepid Nehemiah.

I fear nothing visible, said a martyr.

Sing the 46th psalm, said Luther, and let our enemies do their worst.

Augustus Caesar would wear no clothes but such as his wife, or sister, or daughter made for him.

Archbishop Abbot was educated by public charity.

Tillotson's father was a weaver. Pope Benedict 12th was the son of a miller, whence he was called the White Cardinal.

Prideaux, bishop of Worcester, was originally very poor.

Epaminondas, one of the greatest generals, in the midst of universal applause, said—" My joy arises from my sense of the joy which the news of my victory will give my father and mother." Nothing is more admirable than to love our parents;

times, and in all suitable places is highly becoming, and indicative of the fairest nature.

Hooker said he would be religious, were it only to please his aged mother.

Simon, son of Miltiades, to redeem the dead body of his father, voluntarily submitted himself a prisoner, and was kept in chains till the debt was paid for which his illustrious parent was imprisoned.

A little girl being asked what would be the first thing she would do if she were to go into her closet to pray, answered— "I would shut the door." This was obedience to the letter.

Pray of what did your brother die? said the Marquis Spiniola to Sir Horace Vere. He died, sir, replied he, of having nothing to do! Idleness is the parent of vice. Montesquieu says—We in general place idleness among the beatitudes of heaven, it should rather, I think, be placed amid the torments of hell.

Lavater said that—" He who conquered indolence could conquer every other vice."

It is a saying among the Turks that the busy man is troubled with one devil, but the idle man with a thousand.

Mr. Rivet, a devout minister, said patience was better than knowledge.

A preacher, now ardently and faithfully fulfilling the duties of his office, was asked, when examined by his senior, whether he had made divinity his study? He replied he had not particularly; but, said he, my mother taught me the scriptures. "Ah!" said his senior, "mothers can do great things." The young man was examined with respect to the extent of his knowledge, was approved, ordained, and appointed to preach before his bishop.

Mr. Buck observes on this anecdote; that mothers may hereby perceive how necessary and useful are their pious labors, and be encouraged while their husbands are engaged in providing for their families the meat that perishes, to be diligent in bringing up their offspring in the knowledge of the holy scriptures, as the mother of Timothy did. The same excellent mother said, "Give your son education, that his life may be useful; teach him religion, that his death may be happy."

Buck's An:—

Mothers can teach children the holy scriptures most successfully by hearing them read and recite them, and by asking them questions. No Christian mother

The church of Carthage has filed her vote against all wine and liquor-drinking by passing a resolution that she will have no Christian communion with any one who sells it, except for medicine or the Lord's Supper.

This is exceedingly proper; for how can evangelists stand up to plead with a community to obey the gospel and receive the Holy Spirit, when others, with the name of Christ upon them, stand behind their counters, and make the hearts of the people mad with wine, and ardent spirits? The churches would need to cleanse their hands of sin; the coming of the Lord draws nigh. We are eighteen hundred years nearer to this event than Paul and his associates were. Reader, take heed to this.

W. S.

"THE VOICE."

This is the name of a little religious periodical, edited by bro. Francis W. Emmons, of Emmaus, Indiana. The last number is written on that ordinance in the Christian church, named in scripture, "The Fellowship." The piece is certainly worth all and more than all that I ever saw in type on this subject. What a pity but the man who writes so clearly on so important a subject, were sustained by his brethren? The three numbers, which complete the volume, are only 50 cents. Now, in all conscience, this last piece is, to any church, or any man who wishes to know God's will on a most important matter, worth double that sum. The brethren in my judgment ought not to leave unpurchased one of the volumes in which is found said discourse. Brethren, let me prevail with you to send for a few copies of "THE VOICE." Address F. W. Emmons, Emmaus, Hamilton co., Ia. W. S.

The "PREACHER" is henceforth to be edited and published at Georgetown, Ky., by D. S. Burnet and John T. Johnson.

BACON COLLEGE.

The editor of the *M. Harbinger*, in a recent notice of this institution, after approving its moral character, says—"Believing, then, that parents may safely send their sons to Georgetown, as respects their moral safety; and as for literary and scientific advantages, *it is already known that there is every thing which the students need.* Therefore we can now say that we hope all who wish their sons well educated, etc. will send them to Georgetown." We take the liberty of expressing the great astonishment which we felt on reading that part of the above sentence which is printed in italics. To whom, we would respectfully inquire of bro. Campbell, is it already known that there is in the institution every thing that the students need? The president, D. S. Burnet, Professors Johnson, Mullins, etc. are already known to be men of the very first character; and as teachers, the students have in them the persons they need. But as regards things—a philosophical and chemical apparatus, collections, a library, and almost every thing which a scientific and literary education makes necessary, the college is in very great want. We embrace this, our earliest opportunity, therefore, of reminding the wealthy among our brethren of this fact, and of commending the interests of the college to their munificence.

W. S.

THE GOSPEL RESTORED. There are still on hand some copies of my late volume titled the "Gospel Restored." It contains 575 pages; is printed on fine white paper, and can be procured either in sheets or bound at \$2 per copy. The following testimony to its utility is from a discreet and pious brother. Our anxiety to further the progress of the True Gospel will be our apology for publishing it.

"The Gospel Restored" arrived in good time to aid me in the investigation (of the views of the Reformers,) a work better suited to my taste than any other I have met with. I shall forbear at this time to name any of its peculiar excellencies "which have so happily removed difficulties from my mind. I advised four of my particular friends to subscribe for it, and their expectations have been more than realized. Two of them, my elder brother and my nephew Dr. H. O. Whitelow, have joined the church since they read it. My brother says it was

your book alone which dispelled the clouds of darkness and error in which mysticism had enshrouded the Bible, and presented to his mind the glorious truth which won his affections. All who have read the work praise it, and so well assured am I that it will prove a blessing to the present benighted world, that I have commended it to seven other gentlemen. (*Here follows their names.*)—These are not in the Reformation, but are men of standing. A friend just came in desires a copy. Send in all eight copies.

I cannot help saying how highly we have been favored by a visit from our excellent brother John Finley, late of Baltimore. He says he is acquainted with you. He took a copy of "The Gospel Restored" with him, and promised to write us a long critique upon it. I presented a copy to our preacher Champ. He was delighted. Partly through your instrumentality, and the preaching of brother Finley, 16 were added to the church in a short time. The Lord be praised. Bless his holy name, O my soul.

Humanity Hall, Tenn.
Jan. 15th, 1837.

THOMAS OWEN.

EXTRAORDINARY SUCCESS OF THE TRUE GOSPEL.

I have succeeded greatly since I saw you. We have had, I believe, almost 250 additions in Madison Co. this year. Within five or six weeks we have joined about 110 at Nicholasville, 25 at Davids' Fork, upwards of twenty at Pans, and are now engaged here. Seven have been received thus far.

I only desire to have twelve laborers, who will pledge themselves to the Lord and to each other; this is the sacrifice which is necessary to change the face of things here; and partyism will soon disappear from Kentucky.

JOHN T. JOHNSON.

Georgetown, Ky., Dec. 26.

L Those to whom this number is sent, are requested to obtain for us subscribers, or to be themselves subscribers,—if not, they will please return

THE
EVANGELIST,

NEW SERIES.

VOLUME VI.—NUMBER 2.

By Walter Scott.—Carthage, O., Feb.' 1838.

ON UNION.

The following contains the outlines of a discourse on Luke, 2 c. 14 v., by br. Cyrus Bosworth, one of the overseers of the church of Warren. It was spoken during the Session of the School of the Preachers; and was esteemed both for the liberality of its sentiments, and the excellent spirit of its diction and delivery:

W. S.

It will be remembered by you, br. Scott, that our discourse was founded on Luke, 2 c. 14 v., the sublime language of angels to the shepherds of Bethlehem on the night on which our Saviour King was born. "Glory to God in the highest; peace on earth, and good will among men."

Having looked at these inimitable expressions as an annunciation of a great change about to take place in the religious world, as an indication of a state of things in the future differing from and superior to that of the past, a kind of prophetic prospectus making known to us in general terms, that in times to come, God would be more especially glorified, I briefly referred to the past history of man in relation to religion and morality. This enabled me to contrast the religion and morality of the ancient world with those of men under our Lord Jesus Christ, the religion and morality of Christians, from which in a very easy and very evident manner arose a proof, that it has with a few exceptions, been only since the ushering in of the gospel era that God has in any eminent degree been glorified in his creature man.

The important question: How shall the Christian world glorify God, promote peace on earth and sow good will among men was then asked and answered. This led to the subject of Christian union. In relation to this intensely interesting topic, it was observed, that the devout of all parties had long been praying for it, praying that the church of Christ, the professors of our holy religion, might be united positively, and practically, and universally in all Christian matters.

But secondly. Of late, an improved sentiment was fast gaining ground, and the excellent of all parties begin now to perceive that practice must be added to prayer, that they themselves must act as well as supplicate in the business in which the glory of God, peace on earth, and good will among men were so evidently involved. The Lord Jesus has said, Blessed are the peace-makers. Does it then not become every professor of the gospel to ask, what can we do, what ought we to do, that these grand ends of Christ's coming into the world may be attained? There is nothing that christians can at present do, more directly favorable to the glorification of God's will. than the healing of divisions, the divisions of the church. This done, and the world, the wide world would be converted. We are commanded to pray that the will of God may be done on earth as it is done in heaven. Now there is no division in heaven. There ought then none to be on earth. Paul bids us glorify God with our bodies and spirits which are God's If then we would be the sons of God, if we would glorify God with our spirits and persons, let us apply ourselves to the promotion of peace on earth, good will among men, and especially among the brethren, the professors of our holy religion.

When we look upon the spectacle presented to us by Protestant Christendom and glance at that part of the picture which is laid in our own land in particular, how does the soul sicken at the whole scene, and sigh for the divisions of the American church. It is desolation all, a moral waste, a religious ruin, a confusion of all order, an opprobrium to God and to the head of the church, our Lord Jesus Christ. They discuss doctrines! but when did such discussions ever make the head wiser or the heart better in relation to any thing which is necessary to salvation. The saving elements of the gospel are very obvious, and are to be announced rather than discussed. How unhallowed are the divisions, envy, strife, and confusion which disgrace the Christian profession at this day! He, indeed, knows but little of the present state of things, who is yet ignorant that party discussion, party cavil, is but little pleasing to the intelligent

and devout of all assemblies. The righteous are becoming satisfied that such things should terminate. Instead of warring a good warfare panoplied in the armour of light and of God, christians, by biting and devouring one another, put to shame the holy cause of Christianity. Zeal for the multifarious doctrines, dogmas, opinions and speculations which deluge society are too frequently substituted for the blameless observance of the commandments and ordinances of the Lord. In the presence of our enemies we have turned our weapons of war upon each other, and dulled the double edged sword of the word of God by turning it upon those whom it was not intended to kill. Thus sceptics have laughed rather than been converted.

But, why so much about doctrines? Christianity is one doctrine. She acknowledges no plurality, save in the case of the condemned doctrines of men and devils. The New Testament speaks of the Apostles' *doctrine*, the form of *doctrine*, sound *doctrine*, and profitable *doctrine*: and if it speaks at all of *doctrines*, a plurality of teachings, it is to condemn them as the *doctrines* and commandments of men, divers and strange *doctrines*, *doctrines* of devils, etc. It is a principal affliction in the history of us all, however, that from our infancy we have been instructed to contend earnestly for conflicting doctrines, rather than for the faith once delivered to the Saints. Better we had never heard of them.

In the midst of present darkness, however, light arises to the righteous; from the abundance of our sorrows for this wide spread dissension among Christians, consolation bursts forth like a spring in the desert; for our belief is, that our party differences spring rather from things which have not been enjoined upon Christians, than from things which have. As to faith, repentance, confession to God, and obedience to Jesus Christ, and the hope of our calling, there would be found more of unity of sentiment and oneness of mind among us all, were the matter examined, than at first sight appears to any.

For myself, I believe, from a candid review of the things of the different denominations, and of the contents of the holy scriptures, the real and true followers of Christ are *essentially* one, and ever have been *essentially* one.

(To be continued.)

The proofs by our excellent brother, of the extraordinary proposition contained in the last sentence, will appear in our next.

W. S.

THE PRIMITIVE CHURCH

A FRAGMENT.

The church of Christ in her primitive glory, was one and indivisible; she stood before the world as the perfection of beauty and as the organ of every divine communication to man. Her charms won the admiration of an alienated world; thousands prostrated themselves at her hallowed feet, and poured out the grateful oblations of their praise more welcome to her, than the costly gifts which the eastern magi laid at the feet of the infant Redeemer. Old and decrepit, her Jewish rival had lost her charms. She sat, a corrupt and besotted and abandoned thing; no one loved, no one pitied her; forsaken of God and man, she was compared by an apostle to a moth eaten and worn out garment ready to vanish away. The false religions existing among the nations appeared so monstrous, so deformed, that no sooner did the Queen of the skies descend into their midst, than they stood abashed at their own unsightliness, and for very shame, fled and hid themselves in their own native dens and caves of the earth, the fit companions of the serpent, the owl and the bat, that inhabited therein. In peerless majesty she swayed the sceptre of truth and love over the world, that at one time bid fair to lay their spoils at her feet and own her unrivalled authority; under her reign darkness gave place to light, error to truth, and sin to righteousness; she became the joy of the whole earth.

The church has been planted in the world for its conversion and salvation; were it not for these objects she never would have been subjected to the storms of persecution which have beat upon her from the beginning until now. But unfortunately for her she has been so much torn and distracted by internal dissensions and wars, that for fifteen centuries, she has had more than she could do to keep herself along; she, never since the times of the Apostle, has presented a bold and united front to the world, but has been like a kingdom divided against itself.

She once bore aloft as on eagles' wings the trophies of the cross, from the waters of Siloam to the Western Ocean, from the land of Shem to the British Isles, from Scythia on the north to India and Persia on the east. The capital of Palestina and she that was called the mistress of the world, were both smitten and subdued by her unrivalled progress. Islands unvisited by the adventurous mariner, and nations unknown to the historian, tribes the most fierce and warlike, were visited

gers and conquered and saved. To what did she owe her power? Was it to her wealth? She was poor and almost penniless, as was her Lord! Was it to her numbers? Her origin was compared to a single grain of mustard seed. Was it to (he strength of her allies? She had none, but was opposed by all; was she courted by the gay, the noble and the brave? Were her charms the subject of poetic song? Did the orators of Greece and Rome exhaust their stores of eloquence in her praise? Nothing of all this was brought to her aid.

By what power did she conquer the invincible Parthian? by what system of government did she tame and subdue the lawless and inexorable Thracian? By what rod did she smite the waters of Egypt, and drive back the resistless waves of ignorance and false philosophy that had swept every thing before them? At what fountain of inspiration did she drink, that, with an eloquence divine she should arouse the classic land of Greece to a nobler ambition, than the mightiest of her poets and orators had ever felt? She filled her children with the Godly principles of faith and hope and love, and adorned them with the graces of the spirit of glory and of God. The race of immortals with which poets had peopled the invisible world, actually sprung to life; reality took the place of imagination; fact that of fancy; and history that of poetry; and the sons and daughters of the Lord Almighty sprung forth in all parts of the civilized world. "Now thanks be to God, who at all times causes us to triumph in Christ: and who by us, diffuses the odor of the knowledge of Him in every place."

J. C.

LESSONS ON GENESIS,

Or, a plan for Parents and Masters to proceed on in the religious education of their households; and for Bishops, also, with their churches.

CHAPTER 1.

Father:—In how many days did the Heavenly Father make the Heavens and the Earth, William? In six days, sir. What was the appearance of the Heavens and the earth, when they were first created, Mary? They were without form and void,

sir. What is the meaning of the expression "without form," Joseph? It means without order, sir. What does the word "void" mean, Elizabeth? Empty, sir. Yes, my children, the materials out of which the heavens and the earth were made, were in the first instance chaotic, unassorted; the light and the atmosphere were not yet separated from the grosser parts, the land or hard and mineral portions of the globe; and the land and water were not separated from each other; so that all those dark elements of the now visible creation were laying in the unlovely form of a material chaos; and as the land was confounded with the water, there were accordingly, as yet, neither plants, animals, or man,—the whole rude mass was yet as empty of its present secondary creations as it was devoid of order. What was it that hovered over this abyss, Joseph? The Spirit of God, sir. What was the part which the Spirit of God was to perform in this great work of Creation, Mrs. C.? The Spirit subserved God in creation, as he did Christ in redemption. It is his work to search the deep things of God. And as he afterwards searched the unassorted and unapprehended prophecies, which related to Christ, and brought out of them the hidden things which now constitute Christianity, so at the creation he did, I apprehend, sir, search the dark and chaotic mass from which he afterwards drew forth that first and most beautiful of all created matter, viz. light. To whom did our Heavenly Father speak, when he said "let there be light," Sarah? To the Holy Spirit, sir. Did light appear, Mary? Yes, sir, "there was light." What did the Heavenly Father do after the light appeared, William? He saw that it was good; and divided it from the darkness. Yes, my child, it was seen by him to be admirable in regard to the uses to which it was afterwards applied; or it was good in comparison with the grim darkness which had heretofore eternally prevailed; for it was the first step towards that grand order of things now seen in the visible creation. Darkness was not a step towards this heavenly order. What did our Heavenly Father next do, my dear Mary? He named the light Day, and the darkness he named Wight. Very good, my child. Would it be proper, Joseph, to call darkness day, and light night? No, sir. Would it then be proper, Sarah, to call good evil and evil good? No, sir. Would it be proper to change day into night, and night into day? No, sir. No, my children, God allows his beloved to take sleep, and has named the night as that season when we shall enjoy it? And to be up late in the night, and abed late in the day, is to invert nature and despise the order of

God. Of what is a day composed, Sarah? Of the evening and the morning, sir. How much of the day is called morning, Samuel? The time between day-light and twelve o'clock, sir. How much of it is called evening, Elizabeth? That part from twelve, or noon, till dark, sir. Do any of the people in the United States divide time in these words, William? Yes, sir; almost all of them say a thing occurred in the morning, if it took place before twelve o'clock; and in the evening, if it occurred after twelve. Should every body reckon time and speak of it in this way, Mary? Yes sir. Why, dear? Because it is God's way of speaking of it, Is it pretty in any one to differ from God in any matter, Willy? No, sir. Are His ways the simplest and most beautiful, Elizabeth? Yes, sir. Will you differ from your Heavenly Father in this point, Joseph? No, sir. Will you, Mary? No, sir. Will you, Samuel? No, sir, I shall always say morning till noon, and evening from twelve o'clock till dark, and then I shall be like my Heavenly Father. Father, is light the prettiest thing you ever saw? No, but it resembles the prettiest thing that ever any body saw. What is that, father? It is *truth*, my dear boy. Is truth white like light Father? Truth has no color, my child, and is accordingly not white like light; but it is to the mind what light is to the eye, and is, therefore, as much, better than light as the soul is better than an eye. When William fell into the pond last night, and you ran and told me, was the truth you told me very precious? If you had not told me William would have been drowned, and sorrow should have filled all our hearts more than if day light had never returned. The words of God, because they are all true, are called light, and when any one keeps his Commandments, he is said, by the Apostle John, to be in the light even as God is in the light. Will you keep Gods words, Sarah? Yes, sir. Why, dear? Because I like better to walk in the light and day, than in night and darkness, but if I did not keep his sayings I should be like one who walked in the night. Is God's word a lamp to our feet and a light to our path, Elizabeth? Yes, sir. Father, is the light that thing which we feel on our cheek when the wind blows? No, my daughter. Did you ever feel that blowing on your cheek in the night when there was no light, Elizabeth? O Yes, sir. It is the air, then, that you feel upon your cheek, my daughter, and that is what is spoken of in the next verse of our chapter.

William, we have been speaking about light and darkness in the external and material world; but there is an internal world

as well as an external one, a mental as well as a material one Is there not light and darkness within man as well as without him? Yes, Sir. What is it in man that has eyes, Mary? His understanding, sir. What is it in man that is blind, Joseph? Passion, sir. Yes, children, intelligence and passion or feeling and as distinct as light and darkness. The man who surrenders himself to the direction of his passions, surrenders himself into the hands of a blind guide. But he who is directed by his understanding illuminated by the holy scriptures, is guided by that which has eyes. Does the person who yields to the dictates of anger, Joseph, follow a blind guide or an enlightened one? A blind one, sir. Is the envious man led by a blind guide, Eliza? Yes, sir. Is the person who speaks evil, or listens to evil, or looks upon evil, led by an enlightened guide Mary? No. sir. Our heavenly Father bids us shut our ear from listening to evil, and close our eyes from seeing it. Why so, do you think, John? Because, sir, listening to or looking at evil has no tendency to improve either our morals or our religion. Words are sometimes used figuratively as well as literally. William, do you recollect of any personage in the holy scriptures who is called light? Yes, sir. Who? The Heavenly Father, sir. By whom? By John, sir. What does he say? God is light, and in him is no darkness at all. Why is God called light, John. Because he is universally guided by the dictates of truth and of unerring wisdom, and never acts from passion or darkness. Do you recollect of any other personage in the scripture who is called light, Joseph? Yes, sir. Who? Our Savior, sir. He is called the true light. Why? Because he has delivered the true religion, by following which we shall practice such a pure morality and goodness as shall meet the approbation of God, and fit us for inheriting eternal life. Are the scriptures ever called light, Elizabeth? Yes, sir. They are called a light to our feet; and it is said the entrance of thy word giveth light. If then we obey the dictates of the holy scriptures, Mary, shall we walk in the light? Yes, sir; we shall walk in light even as God is in the light; for it is said that he who does righteousness is righteous even as God is righteous. What does this sentence quoted by Mary mean, Joseph? It means what it says, sir. What does Joseph mean, John? He means, I presume, sir, that there is no figure in that scriptures that it is literally true, that he who is guided by the holy scriptures is guided by the very rules that direct our heavenly Father in his dealings with his creatures, and that consequently such a man is righteous even as God is righteous.

Are Christians called children of the light, Mary? Yes, sir. Why? Because both in their faith and manners they have for their guide God and Jesus Christ and the Scriptures, which are all called light. Did Cain follow the light when he killed Abel, William? No, sir. Did the Antediluvians when they filled the earth with blood, Eliza? No, sir. Did Joseph's brethren when they sold him into Egypt, Martha? No, sir. They followed their envy and hatred. Are envy and hatred blind guides, John? Yes, sir. Did Joseph follow his passions when he refused to sin against his master by yielding to the wishes of his mistress? No, sir. He followed the dictates of his own excellent understanding illuminated by the word of God.

The above is a specimen of the manner in which we beheld our beloved brother Church school his family night and morning, during the five weeks we had the pleasure of being under his roof. I publish it, not doubting that some who read it will adopt it, and commence the religious education of their families in a manner equally becoming their own profession of the gospel, and necessary to the present and eternal welfare of their offspring.

W. S.

ON A SUCCESSION OF WORLDS,

And the future destiny of the present globe as spoken of in the Holy Scriptures.

NO. 2.

By referring the reader to the 3d chapter of Peter's 2d Epistle, our former paper on this topic sufficiently demonstrated, it is presumed, that in the most impressive and enlightened terms the Holy Scriptures inculcate the fact that as this is not the first or primitive form in which our globe existed as the abode of men, so it is not the last,—that the present earth is in regard to fire, what the primitive one was before the deluge in regard to water,—that it shall be destroyed by fire; and that a creation infinitely superior, in which all the elements shall be wrought up to higher beauty, and divine forms, and more ethereal splendour, and a loveliness altogether heavenly and divine, shall arise by the power of God from the ashes of the present earth,

and become the illustrious abode of all the righteous who have lived in every age of the world.

In our former paper we asserted, without submitting the proof, that the Great God and Father of Spirits had been pleased to bestow these several worlds upon three eminent Patriarchs, Adam, Noah, and Abraham successively, presenting the primitive or antediluvian one to Adam, the present secondary and inferior one to Noah; and the third and heavenly and most beautiful of them all, the future one, to Abraham and others of like godly principles who have served God since the world began. We now adduce the proof of this from the Holy Scriptures.

To Adam it was said, Be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Gen. 1. c. IP, 29. This sufficiently demonstrates that God originally confirmed Adam in the heirdom of the world, and made him its Lord. When Adam's world was forfeited, and it together with his descendants were destroyed by a deluge, the present earth arose from its ruins and was given to Noah and his posterity. With the promise that he would never again destroy the globe by water; God confirmed this great Patriarch in his new but deteriorated inheritance, by the following gracious grant. Be faithful, and multiply, and replenish the earth; and the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Gen. 9 c. 1. 2. vs: The deluge however did not deter men from sinning, and the descendants of Noah, by their crimes, soon forfeited their title to the right which God gave them in the globe. Abraham was called out from among the sons of men, and requited by God to walk before him, on the principle of faith in his name; and being tested as to the soundness of his principles he was confirmed the father of many nations as Adam and Noah had been before him; or as Paul, Rom. 4 c. says was made the "heir of a world," together with his seed or the faithful of all nations, who should walk in the footsteps of that faith in the truth of God which Abraham possessed. We observed, however, that it was not of the world in its present form that Abraham was made the heir. In its present form it had already been given to Noah, and Abraham in common with all others who descended from Noah; but when God constituted Abraham the father of many nations, and made

him the Lord of a world, he meant the future glorious new heaven and new earth which shall arise from the conflagrated ruins of the present corrupted, defiled, and fading world. By his seed also was meant, not his fleshy descendants, the Jews who inherited Canaan according to a promise made to their father, and who having defiled it, were scattered out of it like chaff scattered from the hand; but the faithful of all lands, and all ages, and nations, and languages, who believe in God as Abraham did, are the seed meant in the promise. The Apostle does indeed limit the word seed to Christ, and says that Christ is the seed meant in the text, in which blessings are promised to the whole earth; but he adds that if we are Christ's, then are we Abraham's seed, and heirs according to the promise, i.e., heirs of the world and all that is Christ's. In thee and in thy seed shall all the families of the earth be blest. Gen, 22 c. 19 v.

The glory of the primitive earth in the days of Adam's innocence was that the Divine presence was vouchsafed to man .in it, and the most afflicting of all things in the present miserable and sinful world is that God is no longer to be seen amongst us. Our foul and unnatural crimes have caused the glory to depart —have forced the Divinity to remove his tabernacle from among us, and to leave us to perish in our sins! Or, if he has any intercourse with us it is not of that sensible kind which blessed original man, but communion by faith which never can fully satisfy the desires and wishes of the immortal soul, which can be pleased only in the presence of its God. It is in his presence alone that we can experience fulness of joy; it is only at his light hand that we can drink of pleasures for evermore. In the future earth, therefore, the Divine presence will be restored to man. "Behold the tabernacle of God is with men, and he will dwell among them, and they shall be his people, and God himself shall be with them and shall be their God, and God shall wipe away all tears from their eyes, and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads," The Lord Jesus Christ will also be seen there face to face, and will be King over the people of God. "The Throne of God and the Lamb shall be in it." The following, from the 7th chapter of the Revelations may very properly be regarded as descriptive of that future earth, the blessedness of its inhabitants, and the glory which is therein to be revealed: "And one of the Elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest.

And he said unto me, These are those who came up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth upon the throne shall dwell among them; they shall hunger no more, neither thirst any more; neither shall the sun light upon them, or any heat; for the Lamb that is in the midst of the throne shall feed them, and shall lead them to fountains of living waters; and God shall wipe away all tears from their eyes." If, in the future earth, the sentiments of rest, repose, peace, sanctity, blessedness, tranquility, awe, reverence, heavenliness and eternity which are embodied in this passage, are all thus to be realized, then surely the godly, when Christ says Behold I come quickly, may with the holy Apostle subjoin, Amen, and say, Even so, come Lord Jesus,

(TO BE CONTINUED.)

LETTER 2d TO JOSEPH VANCE, GOVERNOR OF OHIO.

SIR—Your Excellency will have perceived from my previous letter that *Nature* and *Art*, *Society* and *Religion* being the Divine and the human minds in positive development, they do necessarily form the only fountains whence is to be drawn the entire *materia* of the true school course. There is no fifth source from which the College, the Academy, or primary School can be adorned or enriched These temples of learning are wholly dependant for their *realism*, or the things of their educational course, upon the categories named. A seminary of learning, primary, secondary, or collegiate, may indeed, and ought indeed, to draw upon each and all those grand sources or knowledge for the things that are to constitute a perfect course, but it can draw upon no other.

I stated in my last letter to your Excellency, that Nature and Religion are systems in which humanity is permitted to read the Divine mind; the first being a discovery of his power; the last a publication of his authority. This admitted, it follows that Nature and Religion differ from each other as power and authority differ from each other. But power and authority differ from each other in every thing that can distinguish one

thing from another, namely: in origin, in nature, in relation, and use. We shall look at these two influences in contrast. Power acts; authority speaks. Power addresses itself to matter, authority to mind. The Bible is a revelation of God's authority; creation a manifestation of his power. Authority makes laws; power executes them. Authority enlightens and commands; power punishes or rewards. Power is an attribute of mind; authority is but an acquired right. Authority may easily be violated; in the Divinity power is omnipotent and triumphant. The weakest of men resist his authority; the mightiest of seraphs cannot successfully oppose his power; this bears every thing along with it from the atom to the universe. It follows from all this, first, that ignorance of Nature is ignorance of the power of God; and ignorance of religion is ignorance of his authority. Secondly. Nature and Religion, or the Bible and the things of creation, are legitimate component parts of the true educational course; and he who, in making up a school course, embodies Nature and the Power of God, to the exclusion of Religion and his Authority, or, *vice versa*, reasons unfortunately.

But mind is beheld in the creature as well as in the Creator, in man as well as in God; and, therefore, in addition to the two divine systems, Nature and Religion, we have, as sources from which to draw the true school course, also two human systems, Art and Society. And as Nature and Religion are indications of the power and authority of God, so Society and the Arts are indications of the power and authority of man.

These four great terms from a generalization of external *things*, on which rests the whole superstructure of true education; and which enables us to construct a primary, secondary, and collegiate course of instruction with scientific correctness. Suppose it devolved upon the Legislature of Ohio to organize a course of instruction for the district schools throughout the length and breadth of this great State, would it be deemed proper in this view of the subject to consider whether they ought to embody in it things from Nature, things from Religion, things from Art, and things from Society? Or in other words, ought the course to contain instructions, or lessons, or teachings, in things natural, things religious, things social, and things artificial? I doubt not that on reading the following reasons your Excellency will concur with me that it ought to embody teachings on all these.

First. If education consists mainly in the study of the divine and human minds, through the great systems of Nature

and Art, Religion and Society, in which they are developed, then no proper reason can *be* shown why the study of the two human systems should supersede the study of the two divine systems; and *vice versa*. I would respectfully ask Teachers, why should man exclude God? or God man? Why should the things of Nature and Religion banish from our schools those of Art and Society? Or why should Art and Society silence in our educational temples the voice of nature and religion? Why is the Bible made to strike into obmutescence the voice of Nature? This last is descriptive of the Scotch school. Or why should the study of any thing divorce from the seminary the study of the Bible? This is descriptive of the French course. Or why should the two human systems of Art and Society banish from our primary apartments of education the things of the Bible and Nature? This is descriptive of the course in the district schools of our State, in which reading, writing, and arithmetic are the component pans of the course by law established. Nature and Religion are not denounced by our Legislature; but if they speak at all in our schools it is by licence of the teacher, not by law; by courtesy, not by right. It is painful to observe, that in our common schools there is neither Nature nor Religion; and it is difficult to say, or to perceive, in accordance with what analysis, external or internal, mental or material, real or ideal, the Legislature framed the district school course.

But if no good reason can be shown why the Legislature should not draw upon all the great predicaments of Nature and Art, Religion and Society, for the materia of the true school course, this should be reckoned equal to reasons adduced to show that they ought to draw upon each and all of these sources.

We sometimes mistake words for things, and substitute the one for the other, the former for the latter, readings of things for the study of the things themselves. I argue further, therefore, that the very things themselves, as far as it is possible, be made the subject of primary study; that in drawing upon Nature we draw in fact, and not in word only; in reality and not merely by ideality. But as the human systems have usurped the place of the divine, so words have usurped the place of things. Our education, therefore, generally, is mere verbiage; and if Nature is heard at all she is heard without, weeping for her children; while the system-maker and book-maker, who have excluded her, profit by their usurpations. In what school, common or collegiate, is Dame Nature a welcome guest?

Where is she permitted to appear in the charms of her Natural History; in the beauty, loveliness, and perfection of her organic, inorganic, and animate creations?

But is there not a *ratio* according to which we are to draw upon the great predicaments named, viz: Nature and Religion, Art and Society? Might not too much Art weaken the mind? too little Religion corrupt the heart? too much of Nature make us severe? and too much of Society educate us light?

I conclude this epistle to your Excellency, by repeating that our primary school course should embody lessons upon the things of Nature, Art, Society and Religion; that these things should, as far as possible, be introduced into our school houses, by collecting the natural history of each district first; afterwards that of the county; the State; the Union, &c.; by making collections in the arts; by making books of National History and Biography, and text books of constitutional law, and by introducing the Bible.

With very great respect,

I have the honor to be

Your Excellency's humble serv't.

WALTER SCOTT.

A SINGLE ARGUMENT.

To foreknow and to foretell are two things wholly distinct. That is, foreknowledge and the act of prophesying are not the same thing in revealed religion. The prophets foretold events, but they did not foreknow these events. This is singular, but it is just as true as it is singular. The prophets foretold or predicted events of which they were as evidently ignorant as were any other men. When the question of life and death, in relation to our Lord Jesus, was put in the Jewish Sanhedrim, Caiaphas arose to deliver his sentiments, and expressed himself to the following effect:

"You know nothing at all; nor do you consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." John 11 c. 49.

The pretensions of our Lord Jesus were considered in this council purely as a political question; and some of the members having previously observed, that if

all men would believe on him, and the Romans come and destroy the Capital and the Nation, Caiaphas thought it best for the safety of the State that Jesus should be put to death, and so gave his voice for this issue accordingly. All the council thought, no doubt, as Caiaphas himself did, that he was acting the politician purely; but see, he was God's Servant, the chief officer of the temple of the Most High. It is, therefore, added by the Evangelist that "This spake he not of himself, but being High Priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." Here then is a very plain case—a servant of God, a prophet, foretelling an event of which he was wholly ignorant. This shows us that it was the province of God alone to foreknow; and that he employed the prophets and the mouths of the prophets merely as instruments, the *media* of his communications to the nations.

Caiaphas' sentiments as a piece of good national policy were adopted; and "from that day forth they took council unanimously against Jesus to put him to death." But did it save the capital and nation? It did not; for in forty years after the nation, the capital and temple were eternally ruined, The prophets' words then have been fulfilled in God's sense of them; but they never were fulfilled in the sense with which Caiaphas spoke them.

When this prophet of the Jews, therefore, foretold that the Messiah should die for the world, he was ignorant of the true import of his own words, and acted as a mere instrument in the hands of God. He knew nothing at all of the Christian import of Christ's death; but spoke politically in behalf of his own nation. Now this was the state of the case in relation to all the prophets. Not one of them understood the facts in Christianity to which their predictions pointed. God hid the knowledge of them from them; and the expedients and divine artifices employed by God for concealing them from the mind of the prophet and the people are very curious.

The great facts of Christianity, the fundamentals, are the death, burial, and resurrection of Jesus Christ. "I delivered to you chief of all things," said Paul to the Corinthians, "that which I also received, how that Christ died for our sins, according to the scriptures; that he was buried and rose again the third day, according to the scriptures." The proposition, the chief facts of our religion are not that Christ died, was buried, and rose again; but that he died, was buried, and rose again in a way

and manner described in the Jewish scriptures. Now I say that the prophets, who foretold these events and the manner of their occurrence, did not know or understand either the events or the manner of their occurrence; but were mere oracles, speakers for God, not thinkers, or knowers. "Prophecy came not of olden times," says Peter, "according to the will of men, (the prophets,) but holy men spake them as they were moved by the Holy Spirit." It being established that the prophets were thus ignorant of the import of their own sayings, the argument justifies them from all intrigue. There was no plotting among the prophets.

Our Lord was condemned by the Jews and Gentiles; he was put to death between two thieves; he made intercession on the cross for transgressors; he was pierced with a spear, but not a bone of him broken; he was buried in a rich man's tomb; and on the third day arose from the dead, the first fruits of them that slept. It was exceedingly singular, therefore, that the prophets who foretold these circumstances with great minuteness should nevertheless be themselves ignorant of them; and yet few things in scripture are more obvious than that neither the prophets of the Jews nor the Jews themselves looked for a crucified Redeemer, or expected that their Messiah should be put to death.

But while these illustrious servants of the Most High were ignorant of their own prophecies they were not without curiosity on the point; and, therefore, we are told that they inquired and searched diligently to detect the meaning of the spirit which was in them when "it testified beforehand the sufferings of the Messiah and the glory following these." Did they succeed? Did they make the discovery? Their curiosity was repressed; and it was told them "that not to themselves but unto us (the apostles) they did minister the things which are now reported unto you by them which have preached the gospel to you with the holy spirit seat down from heaven." The prophets then, according to this account of St. Peter, ministered to the apostles, delivered predictions with a reference to the personal attendants of the Messiah.

But here is another singularity: if the Jewish prophets were ignorant of the facts which form, the basis of the Christian religion—the death, burial, and resurrection of Messiah,—so were the whole nation; but if the nation were ignorant, then so were the apostles themselves. And this is proved to us in the gospel; for when the Lord Jesus spake of his death, Peter took him aside and began to rebuke him; and it is said that

they could not tell what the rising from the dead, of which our Lord had repeatedly spoken, could mean. Even after he had arisen, they believed not, and thought that his dead body had been stolen from the sepulchre. This is the reason given, viz: that "as yet they knew not that he should arise from the dead." It follows then that when the apostles appear at the bar of the world, they appear to testify to facts which they neither expected nor wished to witness. If the prophets were ignorant of the prophecies, the apostles were equally so of the facts, and believed them only because they witnessed them and had them forced upon their senses. "Except I shall see in his hands the print of the nails," said one of them, "and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." This evidence of the fact was given to Thomas, and he exclaimed, "My Lord and my God."

This view of the subject relieves the testimony of the prophets and apostles from all suspicion; for how should we suspect the prophets of intrigue in relation to events which it had never entered into their hearts to conceive of; or indulge suspicion in regard to the testimony of the apostles, seeing that all they saw and all they said contradicts both their prejudices, expectations, and wishes, their proudest wishes; for they hoped to see their Master set up for King in Jerusalem, and knew not that he should either die, be buried, or rise again. The conclusion, then, is, that our faith in the gospel facts stand upon the predictions of prophets who foretold but did not foreknow these facts; and upon the testimony of apostles who saw but did not expect or dream to see these facts.

W. S.

A REASON FOR OUR HOPE.

The apostle Peter instructs us to be always ready to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and reverence. That men should ask us for a reason of a hope so extraordinary as that of Christianity, is not at all surprising. To expect that the present globe shall be burnt up, and all the works therein be consumed; that the atmosphere shall be dissolved, and the elements melt with fervent heat, and that from amidst the conflagrated *residium*, a new heaven and a new earth shall arise and form an inheritance for the

fading, is much more extraordinary than that men should ask a reason for it.

The only reason, therefore, that can properly be assigned for so great a hope is, that God has promised it. For as our faith rests upon evidence, so our hope is based upon promise. Some have thought that the resurrection of our Lord Jesus is the immediate reason of our hope of eternal life; I think, however, that there is a slight error in this view of the subject.— Christ is said, by the apostle, to have been a minister of the circumcision, to confirm the promises made unto the Fathers. The order then, would seem to be this: our hope is founded upon God's promise; and God's promise is confirmed by Christ's resurrection. God's promise then is the reason of the great and extraordinary hope which is in us.

We ought not to confound faith and hope: it is to be feared that many are at fault here; and imagine that they hope in the second coming of our Lord, when they only believe in it. Hope necessarily implies desire; faith does not: some professors, therefore, believe in the coming of our blessed Master, rather than desire it; perhaps they even fear it. The original professors of our holy religion, are said to have rejoiced in the hope of the glory of God.

But hope is mingled with, or rather is made up of, assurance as well as desire. There is, however, very little assurance in some people's hope, if they hope or desire the appearance of Christ at all.

May I ask my reader whether he desires the great change contemplated by Christianity? He answers, yes; then he must entertain some assurance, that were Christ to come to-day, he would make him a partaker of the future inheritance. But see, reader, *some* assurance is not sound speech; the language of scripture is *full* assurance. "We desire that every one of you," says the apostle, "do shew the same diligence to *the full assurance* of hope unto the end." Is, then, my brother fully assured that Christ Jesus will give him eternal life, when he descends in the sheeted lightnings of heaven with his flaming seraphs, to take vengeance upon the ignorant and unbelieving? Observe, that as faith rests on evidence, and hope upon promise, so assurance rests upon our love of God, our walking with God, on obeying God. There can be no assurance, and consequently no boldness without obedience, without love. Love, perfect love, casts out fear, and fills us with the assurance of hope; love is of God and he who walketh in love walketh in God, for God is love. W. S.

LETTER,
ON THE SUCCESSION OF WORLDS.

BR. SCOTT—*Dear Sir:*—I was struck by the piece in your former number of the Evangelist, on the succession of worlds, and the future destiny of our present globe, as spoken of in the holy scriptures. It called into distinct and living form, ideas, which, like driftwood on the bosom of the lake, had floated in confusion through my mind for years. I now see clearly the grand landmarks of the divine economy. And my heart is filled with awe for the greatness of the ways of God. How wonderful! What an illustrious order of things. How transcendent a succession! Three worlds! A primitive, a secondary, and a future world! presented to these grand progenitors, federal-heads, lords, patriarchs, princes or kings, Adam, Noah and Abraham. He it so; it is a splendid economy, a wondrous arrangement; but it is perfectly possible, and is even probable, if not absolutely certain, from the holy scriptures referred to in your piece. God is a great King; and from the boundless and transcendent greatness of created nature, as seen even by the human eye, there is nothing incongruous in the fact of his making a present to those who love him of an entire world with all its purtenances and boundless resources.

I think I now see at a glance, the meaning of numberless scriptures, which, without this thought of a future world, were dark and unmeaning. It is said of the patriarchs, they sought a country; they looked for a city that had foundations, whose builder and maker is God. Again: to angels has he not put in subjection the world to come of which we spake, etc.; and again: the promise that he should be the heir of a world, was not to Abraham and his seed through the law, but by the righteousness of faith.

Finally: Ye are not come to a mountain that may be touched etc., but you are come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly of the church of the first born enrolled in heaven, ad to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel, etc. The Jerusalem from above is the mother (city) of us all. I saw the heavenly Jerusalem descending out of heaven from God, etc. But in-

deed the Bible and New Testament seem full of matter which can be made significant only by the fact and thought in your late paper of a future earth.

The subject is pregnant of fact and superexcellent knowledge, and must have a noble influence in improving both the godliness and morality of all who duly reflect upon it. How desirable is it to be translated by a resurrection into that glorious world!

Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet,
Where the anthems of praises unceasingly roll,
And the smile of the Lord is the feast of the soul.

We wait for another paper. Please prove that the expressions, "a new heaven and a new earth," are not figurative.

Yours, &c.
P. V.

THE MILLENNIAL HARBINGER.

We this morning received No. 1, Vol. 2, New Series of the Millennial Harbinger. It contains most capital readings. Were we assured that to extract from it would be useful to our readers, nearly all of whom probably are subscribers for it, we should probably find it difficult to make the selection. Several pieces from the pen of br. Campbell himself indicate the direction in which the Editor's mind lays in relation to the special subjects treated in them. But to us the general mind of the editor in relation to the grand subject reformation, in which we have been engaged for so many years, was most desired. This we found in the preface. Br. Campbell there says, "The theory and practice of Christianity, are as distinct as the theory and practice of medicine. Few persons are eminent in both. The busy theorist has no time to practice; and the busy practitioner has no time to theorize. We teach that right thinking must precede right speaking and acting; but should we stop at the end of right thinking, and be satisfied with ourselves, we should prove ourselves to be wrong thinkers of no ordinary type."

"We have had the gospel and Christianity restored on paper and in speech; we want to see them living, moving, acting on the stage of time, on a larger scale and

titudes, indeed, yearly assume the Christian name, and of these we doubt not, there are many excellent spirits determined for eternal life; but what are these to the great aggregate! how few congregations, neighborhoods, families, and even individuals are living as though they were seeking the eternal city, the house not made with hands eternal in the heavens—as though they earnestly desired the coming of the Lord and the glory that shall follow."

"To *extend* the Christian profession, rather than *elevate* it, has been too much the spirit of modern enterprize. To extend it, is indeed most desirable and most consonant to the suggestion of the Christian spirit; but few seem to apprehend that to elevate it is the surer and speedier way to extend it. The boundaries between the church and the world are not sufficiently prominent to strike the attention of the truly inquisitive. The heavenly character of Christ's religion is so deeply veiled under the garb of expedient conformity to worldly maxims and to worldly interests, that it is too dimly seen to command the attention of even those who ardently seek for some substantial joys to fill an empty mind."

We beg here to testify our great satisfaction with these sentiments and views of br. Campbell. He has given us in a few paragraphs the true state of the case. "The passion for wealth and power was never more active and impetuous in any community than it now appears in these United States." Alas! how deplorable to behold the voraciousness of men for an inheritance in this miserable, sinful, and ill-fated world! Christ is at the door; and yet men cling to the things of time, as if they were to carry into the next world all that they could acquire in this. It is not a *competence* that many of us are seeking. It is wealth. Yes, it is wealth; though many use the term competence to cover their miserable covetousness. Those who should leave houses or lands, or father and mother, or sister or brother, or wife or children, for sake of Christ and the gospel were promised a rich reward; but now to abandon Christ and the gospel for these, instead of abandoning these for the gospel and Christ, is deemed prudent. He who does so will scarce incur the censure of sinner or saint. The only remedy I know to prescribe for this sore evil, is to sit down myself, ami humbly and statedly teach the true religion from the face of the holy scriptures to my rising family, and to council others to do the same. This I know will save. This I know does save. In the language, then, of my dear fellow laborer I say, "To those desirous to make their calling and election sure, we desire to lend a helping hand in *this* volume."

When we reached the end of br. Campbell's present No., we met the following

writer of it, that I do from the very bottom of my heart, respond to the kind, and generous, and Christian spirit, by which it was dictated. What br. Campbell says in it of reformation, fidelity, labor, trial, capacity, piety and devotedness, is much truer of himself than of me. He far excels me in every grace. May our blessed master enable us and his saints, for whose good we both always labor, to reach that admirable and stainless perfection to which the holy scriptures appoint us. W. S.

"Our highly gifted and much esteemed brother *W. Scott*, of Carthage, Ohio, whose labors in the gospel and in the cause of reformation for so many years, are so well known and so highly appreciated by the disciples, contemplates resuming the publication of the *Evangelist*. We are of opinion that those old, well tried, and faithful laborers, whose toils and efforts the Lord has greatly blessed, and who have proved themselves to be trustworthy, capable, pious, and devoted to the work of the Lord and the eternal happiness of men, are of all men on earth the most worthy of the countenance, patronage, and support of the brethren, and of all rational and philanthropic men. And will not all who know brother Scott accord to him this character? He has given himself to the Lord and to the brethren, and they will no doubt hold up his hands and expedite his efforts in the work of illumination. I know he needs their assistance. The rich can distribute, and the poor can read; and those who are neither rich nor poor, can help themselves."

Brother Scott will please send five copies to this office, and send twenty copies to those who will read but cannot pay for them, and charge them to A. C.

I will comply with the wishes of my beloved brother expressed in this last paragraph, and send five copies to Bethany, and I will distribute twenty copies more to such as can read, but cannot pay for them. But lest we should rob Peter to pay Paul in the case, br. Campbell will please distribute 10 copies of the *M. Harbinger* to such as can read but cannot pay for them, and so balance the account. We can both afford it. We have a great Master and a rich one. The *Harbinger* will be a rich present to any poor saint or poor sinner who shall receive it.

W. S.

THE MORNING WATCH.—WE have just read the first No. of this periodical, and are happy to be able, with a clear conscience to say, God speed our brethren, the editors. It is a proverb, that Substantials are better than vanities," and this number of the *Watch* is certainly made up in accordance with the good sense of the saying. Fancies and speculations do not suit the gravity of the Christian calling. The times

monthly at \$2 per annum if paid within the year, \$2.50 if delayed beyond that period. It is edited by brethren Barnes & Shehane. All communications to be addressed to John Barnes P. M., Evergreen, Anderson District, S. Carolina.

NOTICE.—We have in this No., published a piece titled Questions on Genesis. Some of the Questions and Answers are sufficiently simple, and will doubtless be deemed *so* by many, and especially by those of my readers who have always neglected the religious education of their children and families; but if such will exercise a little self-denial, if they will accept of a little admonition, and pay a little respect to one of the most important duties in life, and so sit down and instruct their household in the religion by which they themselves hope to be saved; then they will, I am persuaded, change their minds, and very probably confess, that a paper which has opened up for them a source of such unfeigned pleasure, as that which arises from the evident improvement of our own flesh and blood in heavenly and divine matters, is by no means to be despised. The cause of all the apostacy that is abroad, is the want of family instruction. Professors treat their households with utter disregard, and among them are not a few of our brethren so called. I find that to make children, or one's wife, or servants accurately acquainted with the book of Genesis alone, requires regular readings and the most minute questioning. The father of a family must not take for granted that the members of his family know any thing of the scriptures. He should know whether they do; and this he can find out by questioning them.

I have just returned home from a tour of 10 days at Millersburgh, and a call at Paris, of a night and morning as I returned. Thirty-four were added at Millersburg, under the most auspicious and delightful circumstances. We found a few opposers, but all was of no avail. The people were resolved to hear, like the noble Bereans, and in hearing they obeyed. May the Lord bless them. The harvest there is but begun, if the reapers will reap on.

I came to Paris and preached on Monday night—9 made the good confession. Next morning 2 more were made willing by the gospel; and I left for home. Oh! the rejoicing at both places. Br. Gano was with me at Millersburgh nearly all the time. He is a noble spirit. What shall we do? The fields are ripe. Where shall we find twelve choice soldiers to say, "Here we are Lord," and enter the field. I fear

**THE
EVANGELIST,
NEW SERIES.**

VOLUME VI.—NUMBER 3.

By Walter Scott.—Carthage, O., March, 1838.

UNION.

(CONTINUED FROM PACE 26.)

With this idea in our mind, namely, that the truly pious in all denominations are essentially one, let us examine some sayings in the holy scriptures. When addressing his Father, the Lord Jesus said, "I know that thou nearest me always." From this expression, we learn that it is wholly inadmissible that our Redeemer should ever address a prayer to God, his Father, without being heard. In John, 17 c., then he prays that all his people might be one. "Neither pray I for these alone, but for those also who shall believe on me through their words, that they all may be one," etc. But all who believe on Christ, must believe on him through the apostolic word, or testimony, from the fact that there is no other ground or medium of belief. The apostles are the only witnesses; and if belief is attainable, it is attainable through their testimony alone. Now we must either allow that the pious among the Protestant denominations have the faith which the apostolic testimony imparts, or we must say that they are sceptics, or absolute unbelievers. If we say that they are absolute unbelievers then we must allow that what they confess in lip and life, they deny in their hearts, than which there could be no greater absurdity. But if we say they are sceptics, and neither believe nor disbelieve, but hold to Christ

as opinionists, how then do we account for the piety of which we admit them to be possessed? This position is certainly wholly untenable; and therefore we must admit that the Godly of our Protestant brethren are true believers in Christ. If then, they are true believers in Christ, they must have had an interest in his last prayer, the supplication above quoted, viz: "that they all may be one;" and if both they and we had an interest in that blessed intercessory, we must be essentially one, otherwise Christ was not heard; but if Christ was not heard, then no wonder if we account ourselves two distinct peoples.

But some will doubtless object that there are palpable divisions among the professors of christianity; that there is no oneness in relation to by the greatest portion of all the matters which engross the attention of modern professors. This is admitted, but observe a vast proportion of these matters are wholly unnecessary to union, and were never contemplated as having any thing to do with the union of those who believe in him. And are we to involve our Lord in an absurdity by supposing that he prayed we people should be one and united in the foolish and forbidden, untaught questions and doctrines, which Paul has positively instructed Christians to avoid as having a tendency only to gender strife? The articles of faith etc., which constitute the bond of Union, are few in number, but opinions are endless. I argue not for the latter, but the former; and I repeat it, that all true and pious worshipers throughout Protestantdom are one in these essentials—faith, hope, and love.

But say others, some of the Pharisees believed, but they confessed him not, because they loved the praise of men more than the praise of God. If then all who believe are one, then these same Pharisees must be one with all who believe. See, now, friends. James tells us, that "faith without works is dead." On your plan of reasoning, we might say Judas himself was one with the people of God. But dare we compare the righteous throughout christendom, who worship God in spirit and in the truth, to the Pharisees and to Judas who betrayed his Master. The cases are not similar in any one point whatever. Christ then prayed for the confessors of his name, and may we not egregiously err by making for Christ unauthorized distinctions among his commandments, and by according all approbation to those who have obeyed such injunctions as we ourselves have been pleased to attach superlative importance to, and by separating from those who, though blind to those favorite commandments, are nevertheless all quick-sighted in the matters of mercy, justice, and the love of God.

Still it is reiterated that the church militant, for which Christ prayed, is divided. Now we can take no distinction between the Church of Christ and the Kingdom of Christ; if we do, then he has two institutions on the earth at the same time, which is absurd. But his Kingdom is not divided. It never has been divided; it never can be divided. The mouth of the Lord has spoken it: "On this rock will I build my church, and the gates of hell shall not prevail against it." "A house divided against itself cannot stand; and a kingdom divided against itself is brought to desolation." If then the true followers of Christ, his church, or kingdom, were divided against themselves, the house, the church, the kingdom of the Lord would come to nought, and the gates of hell should prevail against it. But it has not come to nought, it never will come to nought; therefore it never has been, it never will be, divided against itself. Some will possibly imagine me to have involved myself in an inextricable difficulty. Such will please permit me to observe, that it is one thing for a kingdom to be divided against itself, and another for the subjects of that kingdom to entertain differences of opinion. These differences of opinion may be many, and run exceedingly high, and yet the loyalty of all who contend about them be perfectly sound and universal. That there are divisions most grievous and sinful among Christians, about foreign and forbidden matters, is too obvious to be denied, and too iniquitous to be approved. But divisions of this sort existed in the primitive age, and caused Paul to rebuke them in language not more appropriate to them than it would be to Christians now. "I could not, brethren," said he to the Corinthians, "speak unto you as spiritual but as carnal," &c.; "For whereas there are among you envying, and strife, and divisions, are ye not carnal and walk as men?" But said he, "Is Christ divided?" Nay. He never was; he never will be. Have we not frequently heard of political broils and dissensions, among the subjects of the same government. Great variance, heated debates, bitter strife, and deadly envy have occasionally inflamed against each other the citizens of the same state, yet the government has remained untouched, the King has sat upon his throne, and the laws have not failed in their general operation; and none but a simpleton or a maniac would have said that these broils were owing to a defective loyalty. Questions about principles and policy do not necessarily affect the loyalty of the heart. Paul and Barnabas debated it so hotly that they parted; but was their loyalty to Jesus Christ affected by their differences? No, Well, then, churches may differ on all questions of

policy, and yet their loyalty to the King of Glory be wholly sound and sincere. Nay, it may even happen that this very sound and sincere loyalty to the Sovereign and his laws, shall lay at the bottom of the hottest of our cavillings, and that a loyal jealousy might explain them all.

But to come to our brethren's own views in this affair. None have been bold enough, when pushed, to deny that thousands and thousands of the different sects fear God and work righteousness, and are accepted of him, and shall ultimately be admitted into the kingdom of glory. And can we glorify God by volunteering and placing ourselves as sentinels around his kingdom and table, and by arms which God never furnished, framed, or furnished, exclude or debar from his table and kingdom on earth, those who shall find a ready admittance into his kingdom in heaven? It is God that justifies! who is he that condemns? Are more purity and holiness required to qualify a man for his kingdom on earth than for that in heaven? All will answer this question in the negative.

But some will say, "Our brethren of the different denominations are in an error in regard to baptism; they have not been Scripturally baptised, and to admit them to the Supper is to fellowship their error, to acknowledge their baptism legal."

Concluded in our next.

HEAVEN'S ATTRACTIONS.

I wonder we are not more interested in heaven. I wonder we are not more *drawn* to it. If our bodies must gravitate, yet should our souls? It is not the nature of *spirit* to sink and seek the earth, but to soar and sail aloft. Especially is this true of that spirit which has been born of the Spirit. Surely they who are risen with Christ, should seek those things which are above, where Christ sitteth on the right hand of God.

I have been thinking of the attractions of heaven—what there is in heaven to draw souls to it. I thought of the *place*. Heaven *has* place. Christ says to his disciples, "I go to prepare a *place* for you." It is a part of the consolation with which he comforts them—that heaven is a place, and not a mere state. What a place it must be! Selected out of all the locations of the universe—the chosen spot of

spots far more delightful than any we see. But what comparison can these bear to heaven, where every thing exceeds whatever eye has seen or imagination conceived? The earthly paradise must have been a charming spot. But what is that to the heavenly? What the Paradise assigned to the first Adam, who was of the earth, earthy, compared with that purchased by the second Adam, who is the Lord from heaven? It *is* a purchased possession. The price it cost the purchaser every one knows. Now, having purchased it, he is gone to prepare it—to set it in order—to lay out his skill upon it. Oh what a place Jesus will make—has already made—heaven! The place should attract us.

Then I thought of the freedom of the place from the evils of earth. Not only what *is* in heaven should attract us to it, but what is *not* there. And what is not there? There is no *night* there. Who does not wish to go where no night is? No *natural* night—none of its darkness, its damps, its dreariness— and no *moral* night—no ignorance—no error—no misery—no sin. These all belong to the night; and there is no night in heaven. And why no night there? What chimes there so perpetually? It is not any natural In mi nary. It is a *moral* radiance that lights up heaven. "The: glory of God doth lighten it, and the lamb is the light thereof." No need have they there of other light. This shines every where and on all. All light is sweet but no light is like this.

And not only no night there, but "no more] *curse*." Christ redeemed thee from the curse of the law, being made a curse for them. And "no more *death*." The last enemy is overcome at last. Each, as he enters the place, shouts victoriously, "Oh death, oh grave:" "Neither *sorrow*." It is *here* Oh yes—it *is* here—around, within. We hear it—we see it—and at length we feel it. But it is not there. "Nor *crying*"—no expression of grief. "Neither shall there be any more *pain*; for the former things are passed away. And what becomes of *tears*? Are they left to dry up? Nay, God *wipes* them away. And this is a sure sign they will never return. What shall cause weeping, when He wipes away tears.

I have not said that there was no *sin* in heaven. I have not thought that necessary. If sin was there, night would be there, and the curse, and death, and all the other evils—the train of sin. These are not there, therefore sin is not. No, "we shall be *like* Him; for we shall see him as he is."

What *is* there, since these are not? *Day* is there—and there is the *blessing* that maketh rich—and there is *life*, immortality

—and since no sorrow, *joy*—" fullness of joy—joy unspeakable"—and *smiles* where tears were—and there they *rest*, not from their labors only, but from cares, and doubts, and fears. And *glory* is there, an "exceeding and eternal weight."

Then I thought of the *society*. It is composed of the *Elite* of the universe. The various forms of angels who kept their first estate—as humble as they are high—not ashamed of men. Why should they be, when the Lord of angels is not ashamed to call us brethren? The excellent of the earth also—all the choice spirits of every age and nation—the first man—the first martyr—the translated patriarch—the survivor of the deluge—the friend of God, and his juniors, Isaac and Israel—Moses, the lawgiver, and Joshua the leader of the host—the pious kings—the prophets—the evangelists and apostles, Paul, John—the martyrs—the reformers—the Puritan fathers—the missionaries, Swartz, Brainerd, Martyn—Carey and Morrison have just gone up; and the young brothers who ascended from Sumatra—and another, connected with missions, *Wisner*, has been suddenly sent for to heaven.

Is that all? Where is he that used to lisp "father, mother" —thy child? Passing out of your hands, passed he not into those of Jesus? Yes, you suffered him. If any other than Jesus had said, "Suffer them to come to me," you would have said, No. Death does not quench those recently struck sparks of intelligence. Jesus is not going to lose one of those little brilliants. All shall be in his crown.

Perhaps thou hast a brother or a sister there; that should draw you towards heaven. Perhaps a mother—she whose eye wept while it watched over thee, until at length it grew dim, and closed. Took she not in her cold hand, thine, while yet her heart was warm, and said she not, "I am going to Jesus— follow me there?" Perhaps one nearer, dearer than child, than brother, than mother—the nearest, dearest—is there. Shall I say who? Christian female, thy husband. Christian father, the young mother of thy babes. He is not—she is not, for God took them. Has heaven no attractions?

Heaven is gaining in attractions every day.—True, the principal attractions remain the same; but the lesser ones multiply. Some have attractions there now, which they had not but a few months ago. Earth is losing. How fast it has been losing of late! But earth's losses are heaven's gains. They who have left so many dwelling-places of earth desolate, have gone to their father's house in heaven. What if they shall not return to us? We shall go to them. That is better.

But the principal attractions I have not yet mentioned. There is our Father—our heavenly Father—whom we have so often addressed, and as such, in prayer. He that nourished and brought us up, and has borne us on—He that has watched over us with an eye that never sleeps, and provided for us with a hand that never tires; and who can pity too. We have never seen our heavenly Father: but there he reveals himself. There he smiles; and the nations of the saved walk in the light of his countenance.

And there is He, to depart and be with whom Paul desired, as being "far better" than to live. There is his glorified humanity. If not having seen, we love him, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory; what will be the love and the joy, when "we shall see him as he is?" There is He.

Heaven *has* attractions—many and strong—and yet who would think it? How few feel and obey the heavenly attraction! How much more powerful earth acts upon us! How unwilling we are to leave it even for heaven.—DR. NEVINS.

**A THEORY OF TRUE EDUCATION,
LETTER 3d.**

TO JOSEPH VANCE, GOVERNOR OF OHIO.

SIR:—The world of things without us, and that of ideas within us, are admirably connected in the affair of education. Indeed the grand generalization of things, which I labored, in my two preceding letters, to establish, could scarcely be made available scientifically without beholding it as it is related to man's capacity for knowledge: we might frame a course of education, and the *materia* of which it should be composed, might be gathered from each and every of the four great categories of Nature, Religion, Society, and Art, and yet the course be essentially erroneous. The reasons for this are, first, that as things differ from ideas, so also a classification obtains among the latter as well, as among the former. Secondly, the true school course is to be made up with regard to ideas finally, rather than things; that is. when we frame or make up an instructional course, we are not to be more careful to draw upon Nature and Art, Society

and Religion, for its things, than we are to be to present these things to the scholar in such a manner as that they shall impart to him such ideas as do constitute the very knowledge which he ought, according to his age and capacity, to be in possession of.

For the sake of *technia* in this matter, things may be styled the *realism* of education; and our knowledge its *idealism*. As, therefore, the *realism* of the science is comprehended in the things of Nature and Art. Society and Religion, so its *idealism* will be found in sensation, reason, consciousness, and belief; that is, all our knowledge is either sensible or rational, conscious or derived from belief. In making up the school course, therefore, the relation of these classes of ideas or knowledge to the pupil is carefully to be observed. May not the rational be administered at too early a period? May not the sensible be withheld till it is too late? May we not make too large a demand upon the scholar's faith? May we not unfortunately overlook all knowledge arising from consciousness especially? May not our ignorance or impatience cause one of these sorts of knowledge to thrust out the rest?

Sensation differs from consciousness, as things without us differ from ideas within us; the former converses with things; the latter with ideas of things; and as the latter cannot descend to matter and the sensible properties of things, so the former cannot ascend to mind and the operation of ideas upon the mind.

But things without us cannot wholly be interpreted by sensation alone; for us consciousness cannot feel, so sensation cannot reason. Our senses might converse forever with the sensible properties of a triangle without once putting us in possession of a most important truth, which reason would make its own in a minute of time, namely: that all its angles are together equal to two right angles. We look up to the heavenly bodies and see by their varying position that there is motion somewhere; and our senses confounded would make us believe that this motion is in the celestial sphere; but reason comes in to our relief, and informs us that the motion we observe is in our own globe, and that we are moving constantly at a prodigious rate in two different directions at the same time, and, as has been observed, our heads proceeding every twenty-four hours many miles faster and further than our feet. There is, then, a circle of knowledge for which we are dependant upon reason chiefly. I argue, therefore, that in making up the school course rational is not to be excluded by feasible knowledge;

nor is the rational to exclude the sensible, which is the more common case of the two, as there is in fact almost no sensible knowledge in any course of instruction administered in the country. Education has degenerated to mere verbiage, a knowledge of words rather than things, and of language rather than ideas.

In the schools of Cincinnati there is a greater variety of books than in the district schools, and it may be that the whole course in these schools embodies lessons on Nature and Art, Society and Religion; but then what attention has been paid to what we have called the *idealism* of education? Do the sensible and the rational, the conscious and the revealed, meet in due proportions in that course? Or is not the whole circle of sensible knowledge almost wholly overlooked? Is there as much of Natural History there as there is of Philosophy? And if there be, how are they taught? It is Natural History without either cabinets or collections of any kind! it is Philosophy without an apparatus! and Chemistry by rote! These branches then are taught there, if they are taught at all, in word, not in fact. By childish pictures of things, not by things themselves. But books contain no Philosophy, no Chemistry, no Natural History, but only readings of these branches of human learning. In brief, our sensible nature makes collections in Natural History and in the Arts, Cabinets and Museums, Menageries and Gardens, as necessary in education, as our rational nature makes apparatus indispensable in the study of Chemistry and Philosophy:—A contrary plan may burden and weaken the mind by the incumbent load of verbiage which it carries along with it; but it will not illuminate and strengthen the understanding.

But again, as sensation cannot reason, so reason cannot usurp the place and functions of consciousness. Therefore, there is a circle of knowledge or ideas derived from consciousness, which neither reason nor sensation can possess us of. Our own existence, or at least a knowledge of it, and of the faculties and powers and propensities of the mind, their number, and order, and character, and use, and operation are some of the things found within the proper sphere of consciousness. This kind of knowledge then is not to be overlooked or disregarded in making up the school course, for it may be much more intimately related to the duty and happiness of the scholar than we are at present aware of. Does the course of our academical instruction make it part of the teacher's duty to lead the pupil into the regions of conscious knowledge, and to watch in the wondrous and silent sphere of his own mental nature the marvel-

ous phenomena which his own consciousness alone can recognize? If it does not, then I say it must be deficient; because, although the details of the educational course may indeed embody the things both of Nature and Art, Society and Religion, yet these things are not embraced with a proper regard to the *microcosm*, or ideal analysis; and so the course is deficient in regard to knowledge derived from consciousness.

But man is endowed with the power of believing or of transferring to his own mind the experience of others. This is an admirable endowment, and greatly facilitates the accumulation of science, by enabling one man and one age to begin where another man and another age end. But, moreover, as sensation cannot ascend to consciousness, so consciousness cannot transcend her own ideal sphere, and "enter the heaven of heavens and draw imperial air." It is to belief, therefore, that we are indebted for our knowledge of God and heaven.

Our school courses do, however, draw too bountifully upon our faith, until, in fact, we are rendered absolutely credulous, to the great detriment of our other capacities for ideas or knowledge. So that in reforming education all due regard is to be had to the several organs and circles of knowledge named. That is, when Nature and her sister elements are interpreted in relation to a school course, it must also be enquired what of the materia supplied by each is of a sensible nature, what of reason, what of consciousness, and what of faith; always taking care that we draw not too liberally upon any one of these circles of ideas, as it can be done only to the destruction of the equilibrium of education, and the certain detriment of the scholar's mind and manners.

Suppose, then, that we had drawn upon all the fountains of things, and done it so legitimately as to produce, in the mind of the scholar, a microcosm, or world of ideas, such as would and ought to preside over his intellectual and moral nature, and such as would make him in real life and character all that he ought to be, as he stands related to material nature, to his species, to society, and to his Creator. What then? I answer, that we should then have attained the most fundamental and most desirable of all things in the science of education, namely, uniformity and truth in the *materia* of our educational course, that which should be taught by every professional teacher, and learned by all scholars. This would be to attain consistency with ourselves, and to deliver ourselves from the odium that now attaches to the profession in this point, viz: that no two of us teach the same things.

Suppose, finally, that schoolmasters, professional teachers, and legislators longed for and enquired after the true education of mankind, and that they discovered what is here propounded to be true, viz: that education has for its immediate subjects Nature and Art, Religion and Society, in all their obvious and endless, sensible and rational phenomena and riches; and that the "microcosm," or world of ideas, were what it is here described to be in sensation, consciousness, reason, and faith, and that the power of making human beings what they ought to be, were as completely within our reach as this view of the matter describes it to be, could they desire education to stand on a more infallible basis, or to be upheld by higher authority than that of God and man? or to be enriched by greater treasures of wisdom and knowledge, and truth, and taste, and piety, and philanthropy, than that of which the scheme here proposed may embody, so soon as it shall be perfected by the wisdom, discretion, and perseverance of the lovers and friends of true education?

With great consideration, I am
Your Excellency's humble servant,
WALTER SCOTT.

THE FELLOWSHIP.

Lest any of my readers should not be in possession of brother Emmon's discourse, I have concluded to let the author speak for himself. If we have any thing to say in the way of criticism, we shall submit it by and by. As for praising the discourse I mean to be very careful, for it certainly speaks too definitely on the point to be admired by any but men of liberal soul; perhaps, too, it will be more readily approved even by them than followed. For myself, it has caused me to arrive at juster conclusions, in relation to financial duties, than I have heretofore apprehended. God and our Lord Jesus Christ are, in my judgment, entitled to a definite share of our earnings, as a free-will offering, in behalf of the good cause. It may be more or less, a half, a fourth, a fifth, or a tenth, that we pay into the Lord's treasury; but I should be ashamed to meet the Lord Jesus, if from this time I do not make his cause share with me in the perishable riches of this life. It does appear to me that the labors and earnings of many are wholly unsanctified, uncircumcised.

The first part in brother Emmon's discourse is, to prove from scripture, that The Fellowship is a joint stock fund, or a church treasury, The Lord's Treasury.

A DISCOURSE,

ON THE FELLOWSHIP OF THE FIRST CHRISTIAN CONGREGATIONS.

"And they unremittingly attended to the fellowship."

Acts ii. 42.

LANGUAGE has been denominated the vehicle of thought. A vehicle is a carriage: thought is the passenger that rides in it. What a spacious carriage! What a remarkable passenger! How fat; how lean he is! How well—how ill dressed!—How completely he takes up all the room; how ill he does it! How quick he passes o'er the ground—through air—through water—through space immeasurable—above, below, around; how slow he moves! How quick and how slow his transit from mind to mind!—How quick, when, in an every-day suit of homespun, he fills the vehicle, and needs only to be seen to be recognized and known; how slow, when, thin—spare—wrapped in a foreign cloak—he sits back in a corner—is not well seen—and when seen, requires more than a simple introduction, for us to be acquainted with him!

"Language," says a grammarian, "in its most extensive sense implies all those signs by which men and brutes communicate to each other their thoughts, affections, and desires." It is divided into natural and artificial; into spoken and written. When spoken, it is addressed to the ear by sounds, and to the eye by the gestures and features of the speaker: when written it is the representative of spoken language, and is addressed to the eye by the signs of sound. Its first principles or elements, are sounds simple and articulate—are letters, their representatives. These sounds in spoken language, and these letters in written language, combined according to certain fixed laws, form words; words—each of which is the visible or audible expression of an idea,—in like manner, form sentences; and sentences, thus combined, form discourse,—Thus it is, that language is the vehicle of thought.

Reader, we would introduce a *stranger*, to you. His name has been pronounced: you have seen him in the vehicle—our text; he occupies in it a prominent seat.—Though thin and spare, perhaps, to your vision; he is a most

age. His name is Fellowship, and not *Fellowship*, simply and indefinitely: but THE FELLOWSHIP. "*And-they unremittingly-attended-to*" are words, all well known; and the ideas which they express singly, and as here combined, are familiar to you; but with "The Fellowship," I apprehend you may not be so well acquainted.

I have referred for my text to Acts ii. 42. In the common translation it reads: "*find they continued steadfastly in fellowship.*"—

In the new version, published by Alexander Campbell,—the translation of Philip Doddridge, D. D.:

"*And they continued steadfast in the fellowship.*" This, certainly, is the best of the two, having in it the article before "fellowship;" which translates (*ho*) of the Greek. But for reasons, which have been already given to the public, in our discourse on the whole verse, we prefer the translation, "And they unremittingly attended to the fellowship."

A *stranger* has been introduced: we wish to make you acquainted with him: his name is THE FELLOWSHIP.

To Christians this name, and the full import of this name should not be a stranger: and every person should be a Christian; and every person should know it. For God, our heavenly Father, has not yet given to any human being any thing, which he can, strictly speaking, call his own; and none but God can give. "The earth is the Lord's and the fullness thereof: the cattle upon a thousand hills are the Lord's."

To the rich, the honorable, the men and women of science and intelligence,—are committed five talents; to the ignoble, ignorant, poor,—is committed only one. Between the highest and the lowest, are the stewards of two talents; and all are accountable for the improvement of what they possess.

Reader, hast thou but one talent; improve it to the glory of God: dig not in the earth and hide it; but by submitting to Jesus Christ, in a life of active obedience, lay up treasures in heaven; and then will it be said to thee, at last, the same as if had been committed to thee two or five talents, and thou hadst acquired two others or live others: "Well done, good and faithful servant! enter into the joy of your Lord." O, that Christians would become acquainted with the *stranger* of our text! "*And they unremittingly attended to the fellowship.*"

The substantive for which "they," the second word in this sentence, stands, is "disciples," in the connexion going before; of whom it is testified, 'they had gladly received Peter's word or gospel—had been immersed—and had been added to the

gregation.' In twenty-two preceding verses of this chapter, commencing with the fourteenth, we have the substance of the Apostle's discourse to the men of every nation under heaven, — Jews and Proselytes,—who had come up to Jerusalem to keep the feast of Pentecost; which was 'Jesus Christ and him crucified—him risen from the dead—him exalted at the right hand of God.' "Now when they heard this," says the sacred historian, Luke, "they were pierced to the heart, and said to Peter, and the rest of the Apostles, brethren, what shall we do? And Peter said reform."—Why did he not preach faith first, like Paul to the jailor at Philippi? Manifestly because they did believe, and he was aware that they did, therefore he said: "Reform, and he each of you immersed in the name of Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit." This is the plain English of Peter's Greek. In other words, Give to God your hearts, turn to him, fix your affections upon him; submit your will to his will, resolve with all the powers that he has given you henceforth to serve him: be buried with him by the immersion into death; where the virtue of the Saviour's blood will reach you—will be applied to you, and cleanse you; and when you emerge from the water of immersion, your sins will be pardoned and all washed away, to be remembered no more against you forever.— "Your sins and your iniquities," says the Lord, "I will remember no more."—Henceforth are you the children of God; citizens of the kingdom of heaven. You have purified your souls by obeying the truth, through the Spirit—you have been born again of water; and the spirit of adoption is poured forth abundantly into your hearts, by which you cry abba, Father.— Such were the disciples made by Peter's preaching; and such were they, who first ministered to the *stranger* of our text.

If, now, we be not converted by the same gospel; if we have not the same effected in us, as was effected in them who submitted to the Lord Jesus Christ, on the day of Pentecost; we cannot stand to him in the same relation, in which they stood. We are yet in our sins. If we were not begotten by the word of truth, and the subjects of faith in God and in Jesus, as the Christ—the son of God; if with our whole hearts we did not turn to the Lord, before we went down into the water; our immersion did not introduce us into the kingdom of heaven.— And if we be not Christians; in the fellowship, spoken of in the text, we have no lot not part. No unconverted—unregenerated man, can lawfully participate in it.—(See Ps. L. 16, 2 Cor. vi. 13—18, and Heb. xiii, 10.) The fellowship was not

designed for sinners; nor will God, our Father, accept of any offering at their hands, till they have given him their hearts.— Hence it is. that we have but one divinely authorized message to all out of the kingdom of heaven,—the gospel, which Peter preached. This must be believed and obeyed by all who would be saved. "Now this is the testimony, that God has given to us eternal life; and this life is in his Son. He who has the Son, has this life; he who has not the Son of God, has not this life."

THE FELLOWSHIP.

Dr. Johnson defines the word fellowship, as follows: "Companionship, consort, society. Association; confederacy.— Equality. Partnership; joint interest. Company; state of being together. Frequency of intercourse; social pleasure — Fitness and fondness for festal entertainments with *good* prefixed. An establishment in the college, with share in its revenue. [In Arithmetick,] That rule of plural proportion whereby we balance accounts, depending between divers persons having put together a general stock."

Here are no less than fifteen different and distinct meanings! From these *data* it appears, that fellowship is not among the most definite words of the English language; and, consequently to decide hastily on the meaning which it bears in any one place; or to decide that in all places of its occurrence, it means the same thing, would be to decide rashly. How, then, shall we come at its meaning or meanings, in the New Testament? I answer: 1st, *By considering its root and general import*; and 2nd, *by attending closely to the connexion in which it stands*.

The Greek word in Acts ii. 42, rendered fellowship is (*koinonia*,) from (*koinos*) "common, belonging equally to more than one;" (*koino*,) "to communicate, to share;" (*koinoneo*,) "to have in common, to partake, to share in, to participate, to communicate, to cause to partake, to share, to impart, to bestow."

Such are the words, and such the primary meanings attached to them, belonging to the family; and standing before (*koinonia*,) in one of the best Greek Lexicons of the New Testament now in use—viz; *Wahl's* by Robinson.

The meanings given to (*koinonia*,) in the same work are "1, community, fellowship, society, participation, community;" and "2, communication, i. e. an imparting of benefits, liberality."

Two words next following (*koinonia*,) in this Lexicon, are adjectives belonging to the same family; which, with the meanings attached to them, I will also give, that we may have all that can be got from this source fully before us. They are (*koinonikos*,) which is defined, "inclined to society, ready to impart benefits, etc. liberal, beneficent;" and (*koinonos*,) used as a substantive, and meaning "a partaker, partner, associate "

If we refer now to our standard English Dictionary, the definition which best expresses the general import of (*koinonia*,) will be found to be "partnership," or "joint interest." This best comports with its root in Greek; which is "common, belonging to more than one." This, also, expresses "participation," which occurs among the first meanings of (*koinonia*.)

Now to test this definition: if it be correct, it will make good sense, being substituted in all the passages where the Greek word (*koinonia*,) or its English representative occurs. Let it be tested by this rule. The primitive meanings of fellowship, when standing as the translation of (*koinonia*,) it hence appears, are, "partnership," "joint interest," "participation."

In what does this *partnership*, *joint interest*, or *participation*, consist? Is it in money, property, wealth,—in temporals or spirituals? Is it in approbation, good feeling, communion; or, in some kindred sentiment of the mind?—

These questions demand our most serious and attentive consideration. Let it then be observed, that whether we take one or another of these adjunct ideas; still the original root, "participation," remains to all. And we may take one in one place, and another in another; and we must so take them, in order to arrive at the sense. The right hand of "joint interest," given to Paul and Barnabas, was manifestly that of approbation and communion. The same is true of our joint interest with the Father, Son, and Holy Spirit; and this, perhaps, is its most common meaning in the New Testament, where it frequently occurs without an article to limit it. But not so in Acts ii. 42. The joint interest here spoken of, is restricted by the article before it; and the connexion shows, that something besides good-feeling, approbation, or communion, is here intended. To make this appear—

If we attach no other meaning but joint interest, or participation in good feeling, approbation, or communion, to the fellowship in our text; we shall find ourselves at once involved in the same difficulty, that we should have been by considering "the prayers" and "the breaking of the loaf," identified with "the

tainly, had participation in good feeling and approbation in attending to all these exercises; and as much in attending to one, perhaps, as another. Consequently, the fellowship here spoken of must be a participation with another adjunct, or other adjuncts. Our inquiry now is, *What is it, or what are they?*

In order to come at the truth here, let it be observed, that to spread the Lord's table and furnish it with the elements to commemorate the Lord's death on every Lord's day, *cost* something.—To feed and clothe the poor of the congregation, to support the Apostles and the evangelists, that they might give themselves wholly to the ministry of the word, *cost* something. Indeed, under every dispensation that man has lived,—the Patriarchal, the Jewish, and the Christian,—from the offering up of Abel's lamb to the present time, to serve God acceptably, and worship him in spirit and in truth, have *cost* something. How numerous were the drafts made on the earnings of the Jews, under the law!—A tenth of all their increase for one specified purpose,—the support of their priests.— Among the other exactions, may be mentioned their burnt offerings, their meat offerings, their drink offerings, etc.; and last, but not least, their free-will offerings—some to be appropriated to one use, and some to another. And to the honor of God's ancient covenant people be it recorded, their free-will offerings were ever most liberal and abundant. For instance, when the tabernacle was to be reared and furnished in the wilderness; mark with what alacrity, all engaged in the work. "And all the wise men that wrought all the work of the sanctuary, came every man from his work, which he made; and they spake unto Moses, saying, the people bring much more than enough for the service of the work, which the Lord commanded to make."—(Exod. xxvi. 4, 5.) Again, after their return from the Babylonish captivity, when the temple was to be repaired, we read: "But Jehoida the priest took a chest, and bored a hole in the lid of it, and set beside the altar, on the right side as one cometh into the house of the Lord: and the priest that kept the door put therein all the money, that was brought into the house of the Lord. And it was so, that when they saw that there was much money in the chest, &c."—(2 Kin. xii. 9, 12.) At the time of our Savior's abode on the earth, there was still in the Jewish temple a sacred chest or treasury, into which all had the privilege of casting their free-will offerings; and we read, "Jesus sitting opposite the treasury, observed the people throwing money into the treasury."—(Matth. xii. 41.) As the

commission of the Apostles required them to go into all the world, and preach the gospel to every creature; we now inquire, Is it probable or improbable, that the great Head of the Church would make any provision, by which they could execute this commission to the best advantage? Is it probable or improbable that HE, who, from the foundation of the world, up to that time, had been worshipped by the slaughter of innumerable beasts, and by the first and best fruits of all the labors of his people; should, or should not now, exact from those who are saved by the blood—the precious blood of the Lamb,—any thing but *baptism*? And if any sacrifices are now required, Is it probable or improbable, that we should have any instructions how to offer them? Paul, the Apostle, answers us: "Through him, therefore," [the Lord Jesus,] "let us offer up continually the sacrifice of praise to God; namely the fruits of our lips, confessing to his name. But to do good, and to communicate, forget not; for with such sacrifices God is well pleased." The verbs, "to do good" and "to communicate" here, stand for substantives in Greek; the last of which is *koinonia*,—the very same which, in our text, is rendered *fellowship*. We would, therefore, so translate it in this place: *But of the doing of good, and of the fellowship, be not forgetful*. Here observe, the fellowship is put down among the Christian sacrifices. 'Continue to offer the sacrifice of praise,' says the Apostle, 'the fruit of your lips; but forget not the doing of good and the fellowship.'

It may not be amiss here to refresh our minds with the second definition of the term, fellowship, as it stands in the Lexicon from which we have quoted,—viz: "*Communication—i. e. an imparting of benefits, liberality:*" and in connexion with this, the folio wing from our Standard English Dictionary,—viz: "*An establishment in the college, with a share in its revenue.*" The former being joined to the root "joint interest," will give us for fellowship, *a joint stock fund*; and in the latter we have an instance of such a fund so denominated. The reference here is to Universities in the old world, in which establishments of this name and character at present exist. They are called "fellowship;" because they are funds, in which many are interested. What is the import of the rule in Arithmetic, called fellowship? It is, says Dr. Johnson, "That rule of plural proportion, whereby we balance accounts, depending between divers persons, having put together a general stock."

Will not *joint stock fund* answer now for *koinonia*, in our text? Certainly it will, provided it can be shown, that the

first Christian congregations had in them such a fund. Let us try.

The congregations in Judea were the models of all the other congregations formed among the Gentiles. This appears from 1 Thes. ii. 14. "For you brethren," (says Paul, the Apostle, to them,) "became imitators of the congregations of God, which are in Judea in Christ Jesus." The Gentiles were converted by the same gospel; and by the hands of Barnabas and Saul, had received from the Apostles and Elders at Jerusalem their decrees to keep. If, now, it can be shown that a single Gentile congregation had in it. a treasury, to which its members were required statedly to contribute; and further, that the time of this contribution was on the first day of the week; if then, still further, it can be shown, that fellowship in the New Testament is called contribution; or that the word *koinonia*, in Acts ii. 42, rendered fellowship, is elsewhere rendered contribution, and means "*communication*, i. e. the imparting of benefits," or something contributed to be imparted.—What more can be asked? What more to prove that the fellowship, spoken of in our text, was a *joint stock fund*; to which all the members of the first christian congregation, on every first day, unremittingly contributed?—

The existence of a treasury, and of weekly contribution into it, are shown by Cor. xvi. 1, 2: "Now concerning the collection, which is for the saints; as I ordered the congregations of Galatia, so also do you. On the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury: that when I come there may be no collections."

The only remark I have now to make on this passage of Scripture,—and this by the by, is, that it hence appears, not only that weekly collections or contributions were required of a *Gentile congregation*,—viz: that at Corinth;—but they were required also of the *congregations* of Galatia.

The translations of *koinonia*, (usually rendered fellowship,) by contribution occurs, Rom. xv. 25, and reads: "But now I go to Jerusalem, ministering to the saints; for Macedonia and Achaia have been pleased to make some contribution (*tina koinonia*,) for the poor of the saints who are in Jerusalem."

And another instance of *koinonia*, being translated by contribution, is Phil. i. 5. In the new version it is contribution: in the common version fellowship,

On these I have to remark, it hence appears, that not only the congregation at Corinth, and the congregations at Galatia,

but those also of Macedonia and Achaia, and Philippi, were in the practice of attending to the fellowship, by a weekly contribution. Consequently, a *joint stock fund* will answer for the definition, of "The fellowship" in Acts ii. 42.

(*To be continued.*)

UNIVERSALISM.

There were received at this office, to-day, Nos. 5 and 6 of the "Louisville Berean and Biblical Interpreter," marked "Exchange." In accordance with the wishes of its Editor we have entered the Berean on our exchange list, and have forwarded to him at Louisville our first number.

We have a specimen of this Kentucky Berean on the first four pages of the 5th number; but whether it was for such views of matters and things that the Bereans of old searched the scriptures daily, is to us at least exceedingly questionable. I know not whether it will be deemed courteous on our part to comment on any part of a paper forwarded to us perhaps with the very best intentions. But both sides of all questions affecting our religion and morality ought to be heard; and as Mr. Wadsworth is evidently desirous to break a lance with some one in relation to his proof and proposition, perhaps it might be deemed cowardice if not discourtesy not to extend to him an opportunity of proving his valor. He says in the peroration of his piece, where we would have expected the *pathetic* instead of the *pugilistic*, "I am willing to meet any man on this proposition;" and again, after a pause, "an awful pause, prophetic of its end," the piece issues thus, "If my arguments, thus far given, can be refuted, I await the refutation." We shall allow Mr. Wadsworth to speak for himself. In the following part of his essay he attempts to demonstrate that the *second death*, of the holy scripture, means apostacy.

"Death always supposes life preceding it, of which it is a cessation. And whenever we speak of death, either corporeal 'or moral, we always intend to signify that kind of death which corresponds to the life under consideration. An extinction of corporeal life, we call corporeal death; and if we then go on to speak of the resurrection, we mean a corporeal resurrection and resuscitation of the animal powers. If we then proceed to describe the individual as again deteriorating,

we denominate this repeated defection? Would we not call it a second death? Evidently it is not the first; but it is of the same *nature* as the first; and therefore, we must call it the second. Suppose now that he is again restored to life and activity, how would you designate it? Would you not term the former reviviscence the first resurrection, and the latter the second resurrection? I think the case was too plain for any person not to discover the following important and unanswerable truths, viz: 1. That the first resurrection takes effect *only* on those who are subjects of the first death, and is subsequent thereto. 2. That the second death takes effect *only* on those who were subjects of the first death, and of the first resurrection; and *is* subject thereto, and corresponds therewith.

It cannot be of a different nature, for then it would be not a second but a first of some new species. No man can die a second time, who has not been restored from a first death.

3. That a *first resurrection* implies a second. For if there be but one of a kind, we do not number it—it is utterly false to call it *first* if another does not succeed it. But if there be a *second* resurrection, it can take effect *only* on those who were subjects of the second death, and must be a restoring from that death. First and second can only belong to the same series, and the latter reverses the intermediate effects, Whether, therefore, we speak of corporeal or moral death, the foregoing arguments will apply in all their force.

When corporeal death is spoken of in reference to the human family, it is expressed by a unit, as one general event; and it is neither numbered as first or second, nor repeated.—And when the resurrection of mankind is spoken of in reference to the corruptible body, it is expressed as a unit—neither first nor second. And as God is to raise the dead by Christ, he is therefore called "*the resurrection and the life*"—ONE AND UNDIVIDED. But as there is a difference in the order or time of rising, this difference is not expressed by numbers, as a first and second resurrection, but as 'first fruits,' and after fruits of the same resurrection. 'Christ the first fruits, afterwards they that are Christ's at his coming.' They are all subjects of one and the same resurrection, but 'every man in his own *order*.' (See reply to Hunter.) Now if any man is prepared to show that the death and resurrection of the body is repeated, I will then admit that there is a first and second death, and a first and second resurrection, in reference to the body.

But until that is proved, I shall be disposed to deny that the death and resurrection of the body is either first or second.

Indeed, it is a self-evident truth, that corporeal death is not first. For we all die *morally*, once at least, before we die physically. This was true of our first parents, and is true of all who have sinned. Being alienated from the life of God through the ignorance that is in us, because 'of the blindness of our hearts.'

This, I aver, is the first death, and let him disprove it who is able. Now I ask, what is the first resurrection? Have I not logically proved that it is a resuscitation from the first death? And is, therefore, of the same species, viz: a moral resurrection? If I have not, I solicit refutation!

But, logic aside, let us come to facts. To the testimony we will appeal for facts to define the first resurrection.

Some men are, in this life, 'risen with Christ, and walk in newness of life.' They 'are risen with him through the *faith* of the operation of God who has raised Christ from the dead? I ask, then, is not the resurrection of faith the first resurrection? I will cheerfully weave a laurel for the brow of him who can displace it. Here, then, we have a first death, and a first resurrection, both of the same genus, and belonging to the same series. This resurrection being the resurrection of faith, all Israelites who apprehended the import of the law, and in consequence 'lived and died in faith,' had 'part in the first resurrection.' This, and the kingdom of God, are synonymous phrases; and they enjoyed the kingdom of God, else it could not be taken from them and given to others.' Thus it is plain, that the resurrection of faith is the first resurrection, in point of time, let the second be what it may.

Now there are two tests, by which to determine the nature of the second death, viz: 1. The order of time. 2. The order of series.

In the order of time, the second death must either precede the death of the body, or be synonymous with it. For I have irrefutably proved the first death to be moral defection, from which the resurrection of faith in Christ Jesus saves, or quickens us. So, then, in order of time, that death which next succeeds this, is the second death. If corporeal death is next in time, then, reckoning by the order of time, that is the second death. But this no body believes. Still, the argument is unavoidable, that, either this is the second death, or the second death precedes it. This conclusion is unavoidable, except by saying, that corporeal death is first, and a spiritual, or some other defection, after that, is the second.

This is the only plan upon which the order of time will favor the application of the second death to a period beyond the

resurrection of the body. But this is so openly at odds with the uniform testimony of the scriptures, the entire spirit of the gospel, and the blessed experience of every true disciple, that I do not believe that a man can be found to defend it.

It would contradict what I have proved, that the death 'in trespasses and in sins' is the first death; and involve many other contradictions and absurdities, which I have not time to specify, as I believe no biblical student will attempt its defence. The arguments drawn from the order of time ate all against such an interpretation. Recourse must, therefore, be had to the order of series; and here I feel confident of again beholding the logic of the scriptures triumph.

Under the order of time I have proved that the second death is either simultaneous with the death of the body, or precedes it. If it either *precedes* or *succeeds* it, it is thereby proved that it *is* not of a corporeal nature, and hence, it is referred for its genealogy to the order of series. And here the argument is brief and conclusive; for having entered the series, at the head of which stands the first death, succeeded by the first resurrection it must be surnamed accordingly.

A man must live before he can die; he must die before he can be raised again; and he must be raised from the first death, before he can die the second death. The first death destroys moral life, and leaves us 'corrupt according to the deceitful lusts,'—'dead in trespasses and in sins.' The first resurrection reverses our state, quickens our benumbed spirits, restores us to moral sensibility, activity, and happiness, and even advances us higher in the scale of moral being than we were before the defection, by placing us on the ladder of faith, leading up to fellowship with God. And thus it is that 'where sin abounded, grace doth much more abound.'

The second death is the *perdition* to which some draw back, the 'shipwreck of faith.' It is the loss of the life enjoyed in the first resurrection; and that is the life of faith. 'For the just shall live by faith,' and they are risen by faith; and 'the life they now live is by the faith of the son of God.' This is *everlasting life*, or the life of *this state* (the Christian)—the life of the kingdom of heaven, or reign of heavenly-mindedness.

The first death is apostacy from primitive purity and innocence: the first resurrection restores it with additional privilege. The second death, therefore, is apostacy from the superior joys and privileges of this renovation, and the consequent involvement of all the tenfold depravity, and anguish, and bitterness."

So far Mr. Wadsworth. The whole of this absurd sophistry consists in confounding two series, the literal and the figurative; or in taking the mental and moral for the material and corporeal. Mr. Wadsworth, in this way, though he did not see it, absolutely makes the death of Saints to sin, the second death! For see, apostacy from primitive purity, he says, is the first. Now I add, that our death to sin., 'by faith in Christ,' is the second. "Ye are dead," says Paul, "and your life is hid," &c. Then Mr. Wadsworth's apostacy from christianity makes the third death! If then the figurative and not the literal is the series to be taken, Mr. Wadsworth has assumed the third in order of time for the second. Mr. Wadsworth, please attend to this.

DISCIPLINE.—Offences are either individual, public, or of a mixed nature. The rule for settling an individual offence, is, that the offended party shall tell the party offending by himself alone. If both parties are satisfied, the matter is at an end; if not, then the dissatisfied party must visit the other again, and take with him one or two of the brethren. If they now in the presence of these brethren agree, the affair is ended; if not, the dissatisfied party must tell the church that he is dissatisfied. The church will then appoint a judicature or court, an ecclesiastical court, who will, with open doors on an appointed day and at a stated place, meet and examine the matter. This ecclesiastical court is spoken of by Paul in his Epistle to the Corinthians, thus, "Dare any of you, having a matter against another, be judged by the unrighteous and not by the saint? Do you not know that the saints are to judge the world? And if the world is to be judged by you, are you unworthy to judge your petty causes? Do you not know that we are to judge messengers? Why not then, things pertaining to this life. If then you have the cognizance of such matters, why do you set those to judge who are of no account in the congregation? For shame to you, I say it! So then, there is not a wise man among you; not even one who shall be capable of deciding between his brethren! Hut brother goes to law with brother, and that before infidels! Now, therefore, there is evidently a fault in you that you have lawsuits one with another. Why do you not, rather bear injury! Why do you not rather bear being defrauded."

Observe reader, the two persons taken by the dissatisfied party, are not to condemn the offending party before the church. The moment complaint is made to the church, all former dealings are annulled, and the case is to hang upon its own merits before the judicature or court appointed by the church. This, indeed, is an appeal from all proceeding

In fine, the whole course of study and the system of discipline in the "Collegiate Institute," Will contemplate the pupil as a physical, intellectual and moral being; and therefore those sciences will be particularly cultivated, which will make her acquainted with herself, and the things around her.

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Prof. Math. Nat. Science & Civil Eng. in Bacon College, Ky. Georgetown, Ky., Dec. 28, 1837.

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W. S.

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W. S.

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**THE
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NEW SERIES.
VOLUME VI.—NUMBER 4.

By Walter Scott.—Carthage, O., April, 1838.

ON A SUCCESSION OF WORLDS,

And the future destiny of the present globe as spoken of in the Holy Scriptures.

NO. 3.

There fell into our hands, per accident, a few days ago, a little piece on the prophecies of Daniel and St. John, of very great pretensions, and written about 24 years ago. The author, after summing up his own argument, says:—" My reader is not to accuse me of arrogance in the above calculation; or think that it is a mere venture of a vain or productive imagination, or sallies of mere wit, or bold conjecture. Let him calculate fairly from the solid date, which Daniel and the Evangelists give, as I have done, and let him not loosely conclude that these things cannot be understood because hundreds of good and great men have overlooked the account. Let him think of Columbus and his egg. Though none of the knights around the table could make it stand on its end till Christopher gave it a tap, yet after this they could do it readily enough." The same writer raised upon his calculation the following simple lines, which we insert here, not on account of their poetical

merit, or their exegetical correctness, but to let our readers see the issue of the whole business, according to the published apprehension of the said author:

"In forty-seven we may hope
 To find the world without a Pope,
 When thirty more expel the evil
 We'll find the world without a Devil.
 Add three years more and forty-two
 We'll find the world without a Jew.
 The Pope and Devil roam no more
 Until the thousand years are o'er;
 And Jew and Gentile now the same
 Rejoice to wear the Christian name:
 The glorious dawn of forty-seven
 Will introduce new earth and heaven."

The calculation on which this doggeral is founded, is very simple, easily understood, and may be summed up as follows. There is a grand period of 2300 years mentioned by Daniel, chap. 8—13, 14 v., at the consummation of which, "the sanctuary is to be cleansed," or the true religion restored to pristine simplicity, purity and beauty. But to discover the beginning or the ending of this period, constitutes the difficulty. To plant the Jacob-staff at the one extremity of this area of time, or to put down a stake at the other, has ever been found by surveyors of the Prophecies, to be alike hazardous. But there is in chap. 9th of the same prophet, another period of 70 weeks, or 490 years. Now, although interpreters cannot absolutely point out the end of the grand period of 2300 years, yet they can determine with the most commanding probability the termination of this last period 490 years; this is fixed at the calling of the Gentiles when Peter preached to the household of Cornelius, the Roman centurion, in the 37th year of the Christian era. To calculate backward from this date, then, bring us, it is allowed, to the commencement of the grand period of 2300 years, at the termination of which the sanctuary is to be cleansed; for, 37 being subtracted from 90, leaves 453, that part of the grand period of 2300 years which had passed away at the birth of Christ. Now, if 453 be added to 1847, the sum will make exactly 2300. The period of 2300 years, then, consists, *First*, of 453 up to the birth of Christ. *Second*, of 30 years for the life of Christ to the beginning of his ministry. *Third*, 3| years for his ministry;

in 47 of the present century, subtract 1260 years, during which the Pope was to reign, and this brings us to Ano. Dom. 587, when he arose to supremacy. If, then, we add all these together, we shall see that they make up the sum of 2300 years:

1. From the beginning of the grand period to the birth of Christ,	453
2. From his birth to the commencement of his ministry,	30
3. Ministry,	3 ½
4. Call of the Gentiles,	3 ½
5. Rise of the Pope,	587
6. His reign or continuance,	<u>1260</u>
	2337
 Subtract 37, because doubled in the above,	 <u>37</u>
	2300

This issue of 2300 years, in 1848, or 9 years from the present date, is supposed to be the period at which the city of Rome, the Pope, his Cardinals, and Clergy, and multitudes of his Lay community, assembled at some grand carnival, shall go into perdition, or be sunk into a lake of fire. Daniel adds 30 years more for the extirpation of the execrable remains of Popery, and 45 more for some other grand event, the conversion of the Jews, or the fulness of the Gentiles, or it may be both of these events. This brings us to the year of Christ 1922, the end or last of all scripture dates, except the thousand years or millennium noticed by John in Revelations. "Blessed is he that waiteth and cometh to the 1335 days"—A. D. 1922.

If interpreters have found it difficult to fix the beginning of the great period of 2300 years, already noticed, they have found it infinitely more so to settle the commencement of the millennium or thousand years of St. John. The conversion of the Jews, and of the Gentiles; the return of the former to their own land, with the rebuilding of their city and temple, and the restoration of the rites and ceremonies of the Mosaic institute, have been favorite topics with those who, of late, have written upon the Millennium. But though multitudes of both Jews and Gentiles may be converted to Christianity between the years 1847, and 1922, or the last scripture date anterior to the Millennium, whatever that date may be, inasmuch as it is foretold that during this period, many shall run to and fro, and

knowledge be increased, yet there is no proof that this spread of knowledge, or conversion to the true religion, is to be the beginning of a period called Millennium, or that it is the creation of the new heavens and new earth of which we are writing. Scripture rather indicates that the period during which this extensive conversion shall be going on, will be one of unexampled trouble. "There shall be a time of trouble such as never was since there was a nation to that same time." Dan. 12—1. The poetry which I have inserted above, shows us that the author thought the creation of a new heaven and a new earth a mere rhetorical flourish for grand times, a figure for vast accession to the church subsequent to the year 1847:

"The glorious dawn of forty-seven
Will introduce new earth and heaven."

These things, however, whether troubles or conversions, are to me more probably the occurrences preliminary to the creation of a new heaven and a new earth, in fact. For, to imagine that the new heavens and new earth of the Prophets, of John, and Peter, and the world promised to Abraham, is a mere conversion to Christianity, however general, is absurd, highly absurd.

The Redeemer speaks of the future new world thus: "The children of *this world* marry and are given in marriage. But they who shall be accounted worthy to obtain *that world* and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the angels, and are the children of God, being children of the resurrection." The resurrection, then, and not conversion, is to introduce us into that new heavens and earth. As children of God and of Abraham, we do not own a foot of the present earth. But "the world to come," in which we shall inherit eternal life, will belong wholly to the righteous. "We look for a new heavens and new earth, wherein dwelleth righteous men." N. T.

But we observed in our second Essay, on this subject, that the divine presence will be restored in the future earth; and that God's servants shall see his face and have his name written on their foreheads; and He will dwell among them. That thing which, after the Divine presence, was the most remarkable in the primitive world, was the Garden of Eden or Paradise. There is something in the future earth which is compared to Paradise, and the tree of life: "I will give him to

eat of the fruit of the tree of life, which grows in the midst of the Paradise of God."

If Paradise was the most remarkable spot in the primitive earth, the city of Jerusalem has been by far the most remarkable place in the present world. The most remarkable spot, therefore, in the future earth, will be the new Jerusalem, the city of the living God. The Jews still carry about with them in their heart, the old Jerusalem, as if God were to restore the departed glory to this earthly and abandoned thing; and Protestants have fallen in with the idea: but as well might we, with the Catholics, call Rome eternal, and with them, cany about in our heart this harlot, as look to Jerusalem that now is. "Here, in the present earth, have we [christians] no abiding city," says Paul, "but we look for one to come." We look for our city in the world of Abraham, the future world; for like Hagar, Jerusalem that now exists has been divorced, and her children with her. Let the brethren, then, not be deceived in relation to this matter. Let them, like the ancients, "look for new heavens and earth." Let us, like them; seek "a city that hath foundations whose builder and maker is God;" that holy city, the heavenly Jerusalem, which is to come down from God out of heaven, and to be seated upon Mount Zion in the new earth, the joy of the whole land. This is our happy home; and we should be careful, infinitely careful, to prepare ourselves by holiness to stand within her Avails, to go up thither to do honor to God, the God of the whole earth. "How amiable are thy tabernacles, O Lord of hosts! O Lord God of hosts, blessed are they that dwell in thy house, they will still be praising thee. Blessed is the man whose strength is in thee, in whose heart are thy ways. O Lord of hosts, blessed is the man that trusteth in thee." Let us, with the Psalmist, say, "I will extol thee, O God my King; and I will bless thy name for ever and ever. Every day will I bless, and I will praise thy name for ever and ever. My mouth shall speak the praises of the Lord, and let all flesh bless his holy name for ever and ever." W. S.

EXHORTATION.

Beloved of God, saints of the Most High, heirs of life eternal, how much of the Holy Scriptures have you read, and taught to your families, since I last addressed you? We have got twice through the book of Genesis, and have examined it

with maps and the help of learned dictionaries, encyclopaedias, etc. Do I tell you this for the purpose of piping forth our own piety? God is our witness that we do not; but to excite you to do the same we tell you this, that you may be partakers of the same refreshing consolations. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the teachable; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure enlightening the eyes. More to be desired are they than gold, yea than much fine gold; sweeter also than honey, even the dropping of the honey comb. Moreover by them is thy servant warned, and in the keeping of them is great reward."

Come, brethren, let us reform in fact; let us who have already long worshipped God in our families, continue to do so more and more; and let such of my readers as have not yet done so, begin and give unto God the glory due unto his name. Give unto the Lord, O ye children of heaven, glory and strength; give unto the Lord the glory due unto his name. When life sinks apace, and death is in view, how blessed must it be to be able to say, "I have waited for thy salvation, O Lord;" and "I have set the Lord always before my face." Brethren, "Glory you in his holy name; let the hearts of them rejoice who seek the Lord." He has established a covenant by the blood of his Son, and commanded us that we should bring up our children "in the nurture and admonition of the Lord," that "the generation to come might know his commandments, even the children that should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the work of God, but keep his commandments."

Brethren, we cannot any longer be silent on this subject. The disciples must, every soul of them, set up the worship of God in their families, and we must labor to come forth from the present confused and polluted state of Christianity, leaning upon the scriptures, all holy and lovely, and pure and glorious, a people to his name, most sanctified by the truth and the obedience of the gospel. Let me recommend to you, reader, the model of questioning published in our last number, titled "Questions on Genesis." And may the gracious God enable you to begin, persevere, and finish the work which he has given you to do. W. S.

A THEORY OF TRUE EDUCATION.

LETTER 4.

To His Excellency Joseph Vance, Governor of Ohio.

Sir,—Allow me the liberty of repeating here what was observed in a former letter, namely: "That the school course is the most fundamental of all educational matters." Error here is error in the premises: error that will run through the whole demonstration, till in the conclusion it discovers itself in the character of the pupil in the forms of ignorance, vice, and misery. If we have not in our schools and academies the things, the very things, which ought to be taught, how shall the scholar possess himself of the ideas, the very ideas, and nothing but the ideas which alone are calculated rightly and legitimately to make upon his mental and moral, and animal, and physical constitution the impressions which in accordance with his nature and relations, are indispensable to perfect him in knowledge, duty, and happiness? It is a nice matter to make up the true school course; to suit the external to the internal, the real to the ideal, the matter to the mind. Your Excellency will doubtless perceive that it must be a transcendantly nice business, to adopt the world without us, to the world within us, and to transform external things into internal ideas in a manner so masterly as at once to enrich the mental nature of the scholar, and enable him successfully to fulfil all the relations of life whether physical, social, moral, or religious. This business has, nevertheless, almost throughout the length and breadth of the civilized world, been left to accident or confided to the most incompetent individuals.

I have in my preceding epistles submitted to your Excellency two analyses, the first of things, the last of ideas; the former constituting the *realism* of education, the latter its *idealism*. But besides the real and ideal, we have in education what may very fitly be denominated the political. This consists of a well known division of human knowledge into the necessary, the useful, the ornamental, and the luxurious, by which it is meant that there are in our ideas of things whether sensible, rational, conscious, or revealed, certain kinds or branches of knowledge, which, when compared with the wants of society and the condition of man, are seen to be either necessary or useful, ornamental or luxurious. Hence we have the whole

of subjective education in these three analyses, whose captions respectively are things, ideas, and politics, as follows, viz:

1. *The Real*—Nature, art, society, and religion.
2. *The Ideal*—The sensible, the rational, the conscious, and the revealed.
3. *The Political*—The necessary, the useful, the ornamental, and the luxurious.

Here, then, is the great frame work of true education—a diagram of knowledge in things, in ideas, in kinds. Here is all truth. Here is the scattered truth gathered up, ready to be by some master genius, "moulded," as the great John Milton says, "into an immortal feature of loveliness and perfection," in a system of state or national education.

Some systems of education are purely *Utilitarian* in their nature; some are *ornamental*; but partiality and exclusiveness are greatly to be deprecated in education. There should be such a disposition of the school course as would embrace finally the entire polity of knowledge, the necessary, the useful, the ornamental, and the luxurious.

Supposing then, nature and art, society and religion, to be drawn upon for the realism of our seminary, the true school course, will, so soon as it is nude up, answer the following questions, viz:

1. What is necessary instruction in the sensible, rational, conscious, and revealed circles of human knowledge?
2. What is useful instruction in these several circles of human knowledge?
3. What is ornamental knowledge, the pleasing and ornate, rather than the plain and profitable?
4. What is the luxurious in the various circles of sensible, rational, conscious, and revealed knowledge, or that which is unnecessary, and to be regarded rather as a luxury in education?

If now the affairs of education were economically distributed into three schools, the primary, secondary, and collegiate, according to the above polity of knowledge, then our primary school or seminary might include whatever was necessary, and a portion of the useful.

The secondary school or *Academy*, might embody whatever was truly useful, and a portion of the ornamental; which last ought never to be lost sight of in education, in as much as courses of instruction which are of a purely utilitarian complexion, have a tendency to vulgarize mankind. The ornamental is the very poetry of education, and an important element in any course of instruction intended

civilized people. It is to education what the capital is to the Corinthian pillar. The useful, it is confessed, like the Doric column, may have more strength and weight; but he has half erred, who has failed to mingle with the useful, the ornamental and agreeable.

Our collegiate institutions would of course embody all that was ornamental, and whatever of education was deemed strictly a luxury, as the higher branches of experimental philosophy, etc.

But your Excellency is perfectly aware that it is with primary and secondary, and especially primary education that a nation has chiefly to do. Colleges may be left to individuals and corporate bodies; but primary instruction is an indispensable branch of national legislation. Such is the dependence of liberty upon intelligence, and such the dependence of intelligence upon primary instruction, that the governments of most civilized nations, and those of every free state have almost always deemed it essential the well being of their communities, to patronize, nurture, and protect education in this incipient form at least. Deducing from this fact the fundamental importance and value of primary schools, it must be highly proper for every member of the community to contribute as much, as in him lies to the perfection of state education. But though this be the duty of all, I am persuaded that no one shall attempt to improve and reform in this business, without incurring the odium of those who confound reformation with annihilation; and mistake well meant endeavors to improve for insidious attempts to destroy, and think that an ardent desire to nurture and exalt the germ of education found in our district schools, is but a burning zeal to crush and destroy it, and scatter it thus calcined like ashes upon the waters.

But, Sir, with all these predicaments before the mind—nature and art, society and religion, the sensible, the rational, the conscious and the revealed; the necessary, the useful, the ornamental, and the luxurious, can we collect nothing better, and nothing more for our district school course, than reading, writing, and arithmetic, and this is the course of the district school? in our State, by law established? Is this the sum and substance of our national course, its *realism*, *idealism*, and *polity*? Assuredly your Excellency will perceive that there is the greatest room, as there is the greatest need, for improvement; reading and writing ought to be estimated merely as means of education, rather than as education itself. It is the incorporating in our school courses what we ought not to incorporate in them.

and the rejecting from them what we ought not to reject from them, that corrupts and impoverishes them. Courses of education and class books are not to be invented but discovered. In this respect education is like religion; it is not to be created but found out; it may be compared to a vein of water under ground, which is to be discovered, not invented. Nothing is to be imagined in education, even as nothing is to be received or rejected but as the realism, idealism and policy of the science warrant. The principles, the first principles only of any system or science, are prolific; it is they that give birth to phenomena; and to disregard their indications is to disregard the truth; and to sacrifice their dictations to an imaginary necessity, or momentary utility, to custom, or inveterate prejudice, is weak and unbecoming. All that they indicate is carefully and cheerfully to be embraced, and no phenomena which they do not warrant or authorize are to be either rejected or accepted.

In short, if we would construct a perfect course, a perfect primary educational course, and secure to our children its best results, we would sit down in great quietude of mind, and listen to the solemn responses of nature and her sister elements, and receive from them gladly and readily, that instruction which they rationally and respectively supplied; and doubtless their boundless fruitfulness would warrant an order of things infinitely richer than that barren thing which is everywhere, and in the district schools particularly, administered under the name of education.

Initium est difficile. The beginning of things is difficult. It is to be feared that unless the legislature, philanthropists and scholars engage in this affair and make it their duty and interest to sculpture out the true course for the national schools, that things will continue to remain in the deplorable condition in which they now lie upon our hand. Deliverance, however, will come sooner or later, inasmuch as the age cannot stay itself upon our present meagre schemes; there will doubtless arise men who will unite in a system of state education, the scattered truth, and by combining the realism of true education with its idealism, and both of them with the polity of knowledge, and the proper nature of man will chisel out that excellent scheme of instruction, which shall at once be rich, lovely, and perfect, and suited to humanity in all its relations physical, animal, moral, and religious.

Most respectfully,

Your Excellency's humble servant,

A FUNDAMENTAL ARGUMENT FOR A DIVINE REVELATION.

Whether is easier, to say, Thy sins be forgiven thee, or to say, [with effect] Take up thy bed and walk? But that you may know that the son of man has authority on earth to forgive sins, I say unto thee, [addressing the paralytic] take up thy bed and walk. And immediately he arose, took up that whereon he laid, and went unto his own house glorifying God: Luke, 4 c. Reader, observe here the respective purposes of authority and power. To forgive the sins of the paralytic, required authority; but to heal him, demanded power. The former of these influences, then, moves in the moral circle of things; the latter in the physical; that is, authority addresses itself to the soul, and power to the body; or, authority takes effect on mind, power on matter. Power acts; authority speaks. By his power God created the heavens and the earth; by his authority he delivered to mankind the order and ordinances of the true religion. Nature, therefore, is a manifestation of God's power; and Religion a revelation of his authority. Power moves its subjects, because it is irrational and material; but authority addressing itself to man, who is mental and rational, would cause him to move himself. Hence God, by his power, framed man what he is; and by his authority, he purposes to make him what he ought to be. Authority is to be revered; power is to be feared. Those who scorn the Divine authority have reason to dread his power.

In the above scripture the Author of Christianity displays the divine power on the person of the paralytic for a higher purpose than that of curing him. Is not the divine power here adduced as proof of divine authority? He says: "But that you may know that I have authority on earth to forgive sins, I say, arise," etc. The power, whose effects were obvious to the eye, was intended to carry into the understandings of all present, just conceptions and full conviction and assurance of the authority of him who performed this miracle.

We reason thus, then, that as a particular divine power displayed in this miracle was proof of the particular divine authority claimed by the Saviour, so a universal divine power must be proof of a universal divine authority. But where is this universal divine power? It is in him who created Nature; for Creation is just as certainly a universal miracle, as the healing of the paralytic is a particular miracle. God, then, has all

authority over angels and men, and we look to universal Nature as the proof of this authority.

But why did the Author of Christianity adduce power as proof of authority? Because divine authority was first of all acquired by divine power. It is because God made man, that he possesses the authority or right to govern him. If he had not created him, he could have enjoyed no original right to rule him; for authority is but an acquired right; and is not like power, an essential attribute of Deity. There was a time when God had no authority, but there never was a time when he had no power. He was always omnipotent; as he was always infinitely wise, and infinitely good; and goodness and wisdom, like power itself, are essential and eternal elements of the Divinity; and any sentiment that tends to the disintegration of these attributes, is profane and false. Creation, then, gave God all authority over man.

Now, he has either made known this authority, or he has not made it known. If he has not made it known, why was it acquired? Why this amazing expenditure of power in order to secure it, if it were never to be exercised? Shall the Divinity expend omnipotence in the creation of nature and of man to attain to a legitimate moral authority, and after all abstain from exercising it? Most absurd. If the Divine authority *is* not present with us upon earth, it is not because he does not possess all authority; it must be because either he would not, or could not, make it known. To say that He who formed the great globe and man to inhabit it, *could* not make known to us his will, is as profane as Atheism itself, and equally absurd. This view of the matter would at once impugn both the integrity and universality of an essential attribute of God; it would make his power less than omnipotent. But again, if we suppose that he *would* not, the imagination at once insults every idea that we have formed by reason, either of his wisdom or goodness. Were it wise to attain authority over his creatures, and then despise and neglect it? Assuredly not. Were it good to put his creatures into circumstances in which they called for the interposition and guidance of his authority, and then withhold this authority? It were the very reverse of goodness; and therefore those who deny revelation, insult God, and strip Him in whose existence they affect to believe, of every attribute which constitutes a God. The Deity of whom these vain talkers speak, is one of their own, and like themselves, clothed with weakness, folly, and evil.

There is then among men a Divine revelation *somewhere*.

But if any sceptic in America who reads this argument of the power and authority of God, thinks there is no revelation, I will? if he proves it without breaking upon the character of the Divinity, afford him a fair opportunity in the pages of this periodical, and for his encouragement will also distribute *gratis* ten volumes of it to any of his acquaintances that may wish to enjoy the benefit of his instruction.

There is then a revelation of God's authority somewhere. Reason says there must be, if there be a God. Where is it then? This is a second and particular question, and different from the preceding universal one. Is it in the Koran, the Vedas, or the Bible? The pretensions of these oracles are the same, but the proof—what of the proof? Can the Veda or the Koran be proved to contain God's authority? No. Can the Bible? No. But then, like nature it proves itself to be divine, by causing us to feel that to believe it human would be tenfold more difficult.

W. S.

HISTORICAL SKETCH

Of a protracted meeting of 15 days, at North Middletown, at which 184 became obedient to the faith.

Thursday, on my way to Millersburg, I authorised an appointment at North Middletown the Tuesday following, with an assurance that the meeting would continue, provided the prospects would justify it. We had to encounter the rancorous opposition of a Presbyterian and Baptist preacher at Millersburg, secretly infusing the poison of sectarianism into the minds of their friends, and but three accessions were made to the good cause of the Bible alone, in addition to the 34 gained at a former meeting. Notwithstanding all their combined efforts, the cause triumphs at Millersburg.

Monday the 12th, Bro. Wm. Hatch, the College Agent, having joined me, we proceeded in the evening to Bro. Wilson's, near Cane Ridge, where Bro. G. T. Harney had an appointment. We were most cordially received by our affectionate brethren; and Bro. Harney delivered a most lucid and overpowering discourse to a crowded house. There was much feeling among the spectators as well as the

much as he had to leave immediately for his home in Indiana. We had a good congregation and a noble address.

Wednesday the 14th, I commenced operations with an increased audience. At night I visited my brother-in-law, as the most favorable time that I might have, while Bro. Hatch held a meeting, and induced three persons to become pioneers in the good cause. Such was Bro. Hatch's ardor and zeal that he shattered his voice, so that he was compelled to hold himself up for exhortations.

Thursday the 15th the weather had become very cold, but the congregation still increased. I spoke in the morning and at night without any success; and every one began to predict that the weather would prevent the people from obeying.

Friday the 16th, we went to work with renewed zeal and resolution—one came forward in the morning, and about fourteen or fifteen at night. Oh! what a reverse! and what an overwhelming time. Victory WHS the watchword—the Lord was on our side, and the people felt it.

Saturday the 17th. In the morning and at night we held forth, and similar success attended our efforts.

Lord's day morning the 18th, a vast crowd assembled. The report had gone abroad like the roaring of the distant thunder—we spoke—the Lord had promised the victory, and victory was ours. The number of the obedient seemed to increase as we advanced. At night Bro. Jno. Smith came and spoke—and there was no diminution of the slain.

Monday the 19th, I spoke in the morning, and Bro. Smith at night—the number of accessions about the same. It was rejoicing all the time.

Tuesday morning the 20th, Bro. Smith spoke, as he was compelled to return home in the evening, the accessions continued—and so at night. The astonishing success was overwhelming to all.

Wednesday the 21st, I spoke in the morning and at night, and received the surrender of about twenty. This day Bro. Hatch was compelled to leave for home.

Thursday the 22d, I spoke in the morning, and through persuasion, Bro. Rains delivered one of his masterly discourses at night, much to my relief—the success still continued as great as ever.

Friday the 23d, Bro. Rains left for home in the evening, and I was compelled to speak twice—no abatement of the obedient.

Saturday the 24th, success still bade us onward.

Lords day the 25th, the crowd was so great, that about one

third could not get in the house. The upper sash of some windows were taken out; and as many as well could, notwithstanding the snow, stood at the windows and the doors, to hear the Gospel and partake of the general joy. I feared that the crowd would prevent many from coming up. I therefore appealed to them to press through ranks of opposers, pushing them to the right and left—and so they did; for we had eighteen at the conclusion of the scene. At night we received five more. Monday morning the 26th, I gave them a parting address— Oh the joys of that day! It was an overwhelming time—and twelve more soldiers testified their allegiance to the King of kings, making 184 in all. A broken voice warned me to desist. The brethren acted a noble part in singing, prayer and exhortation. We had many exhortations from the brethren— there were brethren Rains, Rash, Parker, Hatch, Irvin—at different periods of the meeting to assist in exhortation, and the other exercises. This meeting will be long remembered. Some old oaks of the forest, and many tall saplings fell. Fathers, mothers, sons, daughters and servants rejoiced together.

J. T. JOHNSON.

Protracted Meeting at Georgetown, Ky.

Bro. Jno. A. Gano visited us, and held a protracted meeting of two weeks, speaking twice a day, more than half the time. During the meeting thirty-nine became obedient to the Faith. It was a most joyful occasion. Amongst those immersed were my son Alpheus and my daughter Mary—so that all my children are Christians, except the two young ones, who are not old enough to understand and appreciate it. Our success astonished every person. But a combined effort can achieve wonders.

The success within a few months, (say three) round about here has been as follows—Georgetown, 65—Paris, 120—Millersburg, 40—North Middletown, 184—Mayslick, 44, and the meeting still continuing—Nicholasville, 110—making about 544—a few more or less. Oh! what a glorious victory!

May the Lord bless our dear brother Scott.

Most affectionately,
J. T. JOHNSON.

UNION.

(CONTINUED FROM PAGE 49.)

But some will say, that our brethren of other denominations are in an error respecting baptism; and consequently, to admit them to the Lord's table, is to fellowship their error. If this position be correct, then by parity of reasoning, we fellowship the errors and failings, the ignorance and improvidence of all those with whom we do eat. Again, if we are not at liberty to unite with those whom we know to be in some error, then absolute perfection of character and conduct would seem to be necessary in all who commune; exemption from all error, at least, would seem to be a pre-requisite in those with whom we do eat. But I would wish to be slow in withdrawing my fellowship from those who are so conscientious and fearful of doing wrong, that they dare not do right.

Is not forbearance an item of gospel doctrine? We feel it agreeable to bear with a Regular Baptist brother; but the Paedo-baptist, what of him? He must stand back; and yet of the two he is by far the most excusable. The latter stumbles about the mode or action of the ordinance, in consequence of the word *baptizo* not being translated; but the former, the Baptist, tells us he cannot see that the ordinance is to be administered for the remission of sins, though the matter is spoken, and written, and translated, in the king's English, in a manner so lucid and dogmatical, that the commentary of an angel would fail to make it more evident. Besides, we should remember that the sophists of the day and pulpit, have labored to bewilder the Paedobaptist. But is the object of less importance than the mode? The thing signified less than the sign? The blessing less than the mode of receiving? Why, then, eat with a Baptist in preference to a godly Episcopalian? We cannot imagine that the godly can promote peace on earth, and good will among men, if they themselves are at war with each other. What glory would redound to an earthly parent from the fact of each of his children loudly and uniformly denouncing in public and private, all the rest, and, in a spirit corresponding with his daring language, refusing to eat with the family? None. Would children honor their parents by such a course? They would dishonor them. Whatever be the sentiments of others, I cannot but regard the spirit of intolerance abroad in our land, as the Bohon Upas of the religious world, tending in no wise to the glory of God, but in proportion to the extent of its influence.

poisoning society at its fountain head, and spreading disease and death wherever it is felt. Our blessed Lord regards an act of kindness done to his brethren as done to himself, Math. 25. "Then shall the King say to those on his right hand," &c. Do any doubt that these acceptable fruits are brought forth by our brethren among the sects? Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every tree is known by its fruit. Again, "If any man have not the spirit of Christ he is none of his," But it is just as certain that if any man have the spirit of Christ, he is his. Who can, who does, doubt, that there are among the brethren of different names, humble and contrite ones? Listen, then, to the voice of heaven: "Thus saith the Lord, the High and Holy One who inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The commandment of the good and great Teacher is not to reject other brethren, because they follow not with us, but, as Paul says, to esteem others better than ourselves.

I need not say to you, that my heart is in the union of God's people; and I trust it will yet be effected by the word of God. I trust we are not embarked in a reformation, which, like other Protestant reformations, will circumscribe itself to a circle drawn through a few favorite points of belief or opinion, and so scoop out between us and all others a gulph, over which neither they can pass to us nor we to them. Let us have one circle, but let there always be in it room enough to admit within its periphery the stone cut out of the mountain.

C. BOSWORTH.

Observations on the Union of Bro. Bosworth,
By J. T. JOHNSON.

BRO. SCOTT—Upon reading the pieces of Bro. Cyrus Bosworth, did I misapprehend the brother, when I understood him to argue that Protestants are one? Supposing this to be his proposition, how does it comport with the following facts? viz:

First fact. We are separated from the parties of Christendom, even as they are from each other, by a different gospel, by a different church order, by a different discipline, and by a

different communion; nor will they as communities recognize our Christian standing. How then can we be one?

Second fact. They say they do not believe through the word, Bro. Bosworth to the contrary notwithstanding; therefore, theoretically, they have severed themselves from us who do believe through the word; and distinct principles make a distinct people.

Third fact. All who *in fact* do take the book are one; for our party may be said to consist of all who are really guided by the Bible alone; but those who take the word as explained and corrupted by confessions, creeds and formulas, are many, and will ever be many. Are the parties themselves one?

Fourth fact. If the godly among the sects differ from the ungodly among them, and allow us a Christian name, and a place among saints, they may prove this at any time by quitting their profane associates and uniting with the brethren. They may be one with us when they please by obeying the same gospel that we have obeyed.

Fifth fact. If we were one, as Bro. Bosworth imagines, the world would be converted. But the world is not converted; and if one reason greater than all others is to be assigned for this deplorable fact, it is this, that the professors of Christianity are not one, but many. Christendom might with greater propriety be named Legion than Unity; nor will unity ever be obtained till all come to the original principles of unity.

J. T. JOHNSON.

In relation to the Unity of the Saints, I here most solemnly profess, that at the Restoration of the true gospel of Jesus Christ, in 1827, nothing except the conversion of the world was more before my mind than the union of Christians; and I absolutely thought then, a? I think now, that the unity of the body of Jesus Christ would be effected by the diffusion of those principles and privileges which are inculcated and bestowed in the true gospel. I was both encouraged and confirmed in this belief by the fact of all kinds of partizans leaving their own sects and seizing upon what was announced; for Christians, so called, Baptists, Presbyterians, and Universalists, with Covenanters, and Seceders, and Episcopalians, were all seen sitting down on the holy bond of union and

striking and admirable, that the members themselves spoke of it openly. Windham, was the first congregation gathered upon the principles of the restored gospel. I accord to Bro. Cyrus Bosworth that the reasons mentioned by him may be very cogent ones for forbearance, but they never can form a bond of union. W. S.

THE DETECTOR.

In The Heretic Detector, of Jan. 1838, the leading article is a respectably written paper, upon the "Blood of Christ," as the seal of the New Covenant, and the procuring cause of the remission of sins; by J. R. Howard, Paris, Henry co. Tenn. Consecutive to this, in the same No. is a second piece by the game writer. It is upon the "Angels that Sinned," mentioned by the apostles Peter and Jude. In perusing this piece, I was *BO* surprised by the novelty of the gloss which it gives of the Holy Scriptures, which it was doubtless intended to elucidate, that I determined to demonstrate the insufficiency of its arguments, and if possible neutralize its effects.

"God *spared not* the *angels* that sinned, but cast them down to hell, [*tartarus*], and delivered them into chains of darkness, to be reserved unto judgment.' 2 Pet. ii. 4.

"The *angels* which kept not their first estate, but left their own habitation, he [God] hath reserved in everlasting chains under darkness unto the judgment of the great day.' Jude vi.

"These angels referred to here, are generally supposed to be fallen spirits of the angelic hosts, disembodied spiritual beings or existences. But there are several considerations which entirely exclude this supposition. The Greek term *angelos*, here translated *angel*, simply means a *messenger*, and is as often, or oftener, applied in the New Testament to individuals of the human race, as to disembodied spirits. That *human* messengers are referred to here, is plain from the connexion in which these verses stand. Peter goes on to class them with the wicked antediluvians, the Sodomites, &c.—sets them with these before those to whom he wrote, as examples, to warn them against apostacy; and speaks of their being reserved for punishment unto the judgment day.

"Now, the judgment clay spoken of here, is for *men*, not for angelic spirits, as

the same kind of beings as the antediluvians, Sodomites, &c., or they would not be classed with them, and be set before Christians as examples of warning.

"Jude is more explicit than Peter. He adds to what we have quoted from him, 'Even as Sodom and Gomorrah, and the cities about them, in like manner [to these,] giving them, selves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of an eternal fire. Likewise, also, these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.'

"The phrase which occurs in the old version, 'in like manner,' does not accurately render the original; because the masculine pronoun, which has no antecedent but *angels*, is left out. The sentence ought to read, in like manner to these—meaning these angels; as any one may easily discover by turning to the passage in the Greek Testament. Of course, the angels who kept not their first estate, could not be, as generally supposed, fallen spirits of the angelic hosts, but must necessarily be the sons of God, or the official men, the priests, &c. of the antediluvian age. The reference to those individuals being thus plain, the description of their crimes is appropriate enough. They deported themselves like the Sodomites, and were not only given up to the most debasing licentiousness, but were presumptuous, despised dominion, and spoke evil of dignities, setting at defiance the authority and government of God.

"That these angels or messengers were wicked antediluvian *men*, is plain from Peter's immediately adding to what we have quoted from him, 'And spared not the *old world*, but saved Noah,' &c. They were the official men—men who probably officiated before the cherubims placed at the entrance into Eden to guard the way of the tree of life, not with a flaming sword that turned every way, but a bickering flame of fire; where probably Cain and Abel 'brought' their offerings before the Lord. These official men apostatized. 'The sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose.' That is, the sons of Seth, or those who administered before the cherubim, married the daughters of Cain, and were ultimately drawn into the apostacy, which the first born of our race had commenced."

Examination of the above Piece.

The several considerations which are imagined by Bro. Howard entirely to

first. The word *angelos* (messengers) is in the New Testament awarded to the servants of God, whether they be men or angels. Now this, in my humble judgment, is the very incident that renders it possible that either the one or the other can be meant in the text; for, if neither man nor heavenly messenger had been styled *angelos*, then it would have been impossible for the word in Peter and Jude to have meant either of them. But if, because it is in other scriptures given to both, we should assert that therefore it must in these two passages mean either one of them in particular, to the entire exclusion of the other, without regard to connection, context, and the general voice of scripture; then we should, I aver, reason as slenderly and illogically as if we should affirm, that on the same account, neither men nor heavenly messengers could be meant in the text.

Second. It is stated that Peter classes the *angelos* of the text with the profane antediluvians, the Sodomites, &c. This proves only, that like these profane unfortunates, the *angels* had sinned. But it does not prove, or even favor the idea, that they were either, of the antediluvians, or Sodomites, or men at all; for it is an avowed and universally admitted doctrine of the Bible, that some angels sinned, and were cast down from their first habitation.

Third. It is asserted, gratuitously however, by the writer, that the "judgment day" spoken of in the text is for men, not angelic spirits. I answer, that Peter does not say "judgment day" at all, but simply, "kept for judgment;" and Jude says, "the judgment of the great day," connecting these imprisoned angels—observe—*and them only*, and not men, with that day.

Fourth. It is affirmed, that unless these angels had been men, they could not, with propriety, be set forth with the antediluvians, &c., as examples, or rather warnings, to Christians. Why not? Nothing could, in my estimation, be either more natural or more forcible than for an inspired writer to say, that if God spared not angels neither would he spare us, if we rebelled and scorned the Divine government as they did.

Fifth. In Jude the *toutois* pronoun is left out, or is not brought into the English translation, and being masculine, Bro. Howard imagines that, meaning *these*, it must refer to angels in the verse preceding the one in which it itself is found, and so the text read, *these angels*. But if Bro. Howard had reflected for a moment on the grammar of the passage, saying nothing at all of its theology, he would have recollected that *Contois* being a demonstrative pronoun, and answering to our

English word *these*, it does, according to the *norma loquendi*, or established usage, refer to Sodom and Gomorrah, or rather their inhabitants, *katoikountois* being understood. Had it been the intention of Jude, in this place, to refer to the angels in the preceding verse, instead of the inhabitants of the cities in the verse under consideration, then he would have used *ekeinois*, and not *toutois*; *toutois*, like *these*, referring to the nearest or last mentioned; and *ekeinois*, like *those*, to the most distant or first mentioned.

The new Translation reads so as to give the sense he rein argued for, thus: "Likewise Sodom and Gomorrah, and the cities around them—which after their example had habitually committed uncleanness—are set forth as an example," &c. Here, the cities around these two abominable cities, viz. Zebom, Zoar, Admah, &c., are said to have imitated their example, as, except one, they shared in their punishment and overthrow.

There is not, then, in all that Bro. Howard has said, a shadow of proof to me that by the word *angelos*, Peter and Jude meant men. It is an established doctrine of our holy religion, that angels sinned, that they kept not their first estate, and that they, together with all wicked men, shall suffer everlasting punishment. The last words of the Judge of quick and dead to these are, "Depart from me, you cursed, into everlasting fire prepared for the Devil and his angels." I verily believe that reasoning like that found in Bro. Howard's piece, might set aside the punishment and judgment of both men and devils altogether.

W. S.

DISCOURSE BY S. W. LYND.

BRO. SCOTT,

Having formed a favourable opinion of the abilities and honesty of the Rev. Mr. Lynd, pastor of the Ninth st. Baptist Church of this city, I concluded last Lords-day to go and hear him preach; and I now send you the substance of his sermon, or rather the points maintained.

His remarks were on the ix. chap. Acts, and 6th verse. But principally confined to Paul's interrogatory, "*Lord, what wilt thou have me to do.*"

2. The Authority of the Apostles was equal to that of Jesus Christ.

In proof of this he quoted their commission, "Go ye out into the world and preach my Gospel to every creature," &c.

3. All the commandments in the New Testament are obligatory.

Astonishing as it may seem, Mr. Lynd instanced the institution of Baptism, as one of the commandments that are obligatory positively upon all who would become the legitimate disciples of Christ. And further that it was Baptism by immersion; this being the only valid mode recognized in scripture. He, Mr. Lynd, said their denomination had long been blamed for contending about Baptism, some seeming to make light of it, as an ordinance that could be dispensed with. But he asked them to reflect and consider, that this commandment came from Jesus Christ himself, and certainly could not be omitted with impunity. His remarks here led him to his next proposition.

4. Ignorance may extenuate guilt, but never can excuse it.

5. Ignorance from not examining our duty, particularly when we have been told of it, is sinning presumptuously.

6. To enjoy the Christian religion we must know the revealed will of God. Mr. L. brought forward here many opposite references to impress the propriety of this position.

7. Genuine religion is an unreserved obedience to the will of God—a doing of the commandments. He, Mr. L., said some persons could console themselves in an omission of the commandments, by saying their *conscience* was good. But he did not rely so much on feeling as that. Good feeling was a good thing, but he preferred having the word of God to bear witness to his adoption to all feeling on the subject. This suggested his concluding proposition, viz.

8. Conscience may be wrong. It never goes beyond our knowledge; and as knowledge may be wrong, so also of conscience. Now conscience is only right when it corresponds with the revealed will of God.

JNO. DAWSON, jun.

With what ease might a man of Mr. Lynd's abilities discover the truth, which we have for ten years been seeking to establish in the land relative to the original gospel, supposing he desired to find it? He cannot see baptism for the remission of sins! He cannot see that the spirit is given after faith, and not before it! Is then any

BRO. SCOTT,

Yours of the 29th ult. lies before me; its contents I hope will have a tendency to humble, rather than exalt me. If it gives us happiness to have the approbation of good men, what must be our joy to have the approbation of God!

You have now taken up a glorious theme, namely: "The Succession of Worlds," the scripture will bear you out in this subject.

Allow me to call your attention to Hebrews, xi. 39, 40. and then turn to the 9th and 10th verses of the same chapter; turn also to xiii. chapter 14th verse, and if I mistake not, the Apostle fully sustains you. In verses 9 and 10, Abraham looked for a city which he did not receive, and which he and others of like faith could not receive, "God having provided some better thing for us, which they without us should not enjoy," see 39. 40. verses; then in the xiii. 14. we learn what better thing we Christians look for, namely a city which God has provided for us. And when all the men of faith enter into this better city, then will be fulfilled that scripture which says, "They came from the East, and from the West, and from the North, and from the South, and set down with Abraham, Isaac, and Jacob, in the kingdom, &c." And also that other scripture which says, "Whom the heavens must receive until the time of the *restitution of all things*, which God has spoken by all His holy prophets since the world began."

The earth was originally designed for the abode of man, and as soon as the Devil is ejected from it, I desire no better country. When his works are all destroyed, we shall have a beautiful habitation. The cloud will bring Jesus back to the place where it received him. "He shall in like manner descend." It is our business to be always ready for his return, whether we live or die, and in either case the time to us will be short. If we live, a few years will bring the event, and if we die, *time will cease with us*, and the event will be the nearer. So that we shall soon be present with the Lord, whether we live or die; and that too all at once; God having provided a better thing than Canaan, into which the faithful will not enter one at a time, but all together. The old patriarchs without us will not enter, nor we without them.

Favour be with you.

M. WINANS.

Jamestown.

THE
EVANGELIST:

NEW SERIES.

VOLUME VI.—NUMBER 5.

By Walter Scott.—Carthage, O., May, 1838.

A DISCOURSE,

ON THE FELLOWSHIP OF THE FIRST CHRISTIAN CONGREGATIONS.

[CONCLUDED.]

We next proceed to inquire *what was the purpose, or what were the purposes of the institution of the fellowship?*

Was it for the relief of the *poor*? Yes, From the testimony which proves the existence of treasuries in the Gentile congregations, we learn that "The poor of the saints at Jerusalem" were the objects of many contributions which were put into them. But was this the only purpose of the fellowship? No. The *gospel*,—the spread of the gospel,—was another, and the main thing. Paul to the Philippians i. 3, 4, 5, says: "I thank my God upon every remembrance of you; always,—in all my prayers for you all,—giving thanks with joy for your (*Koinonia* fellowship) contribution (*eis*) for the gospel, from the first day till now."

That the new version, rendering (*eis*) *for* rather than *in*, gives the true sense in the above passage, will appear obvious to every reader, by another quotation from near the close of this Epistle, iv. 15, 16, "Moreover, you Philippians also know, that in the beginning of *my labors in* the gospel, when I departed

from Macedonia, no congregation communicated with me, by giving and receiving, but you only; that also, when in Thessalonica, you sent once; yes, twice, to relieve my necessity:— not that I earnestly seek a gift; but I earnestly seek the fruit which abounds to your account." To the Corinthians 1 Ep. ix. 13, 14. Paul says: "Do you not know, that they who perform the sacred offices, eat from the temple? Do not they who wait at the altar, share with the altar? So, also, the Lord has appointed them who announce the gospel, to live by the gospel." He charges Timothy 1 Ep. iv. 13. 16. "to apply himself to reading, to exhortation;" and to "be wholly employed in them;" which Timothy could not do, if he were not sustained in this work by the brethren. It hence appears, that there were contributions for other purposes than "*the poor in Jerusalem*" They were made for the POOR; and they were made for the GOSPEL: Or, their objects were, *poor saints* and *poor sinners*— for the *bodies* of the former; and the *souls* of the latter.

It is a question worthy of some consideration in this place, *How came the Hebrew Christians in the Apostles' times to be so poor, as to need relief from their Gentile brethren?*

Let it be observed, that the Hebrew nation from the time of their exodus from Egypt till the commencement of the reign of the Messiah, had ever been trained to honoring the Lord with their substance, and with the first fruits of all their increase. The amount they annually paid for religious purposes was immense. For one object alone,—the maintenance of their priests, —(as we have before remarked,) was required a tenth of all; and much more than this was required in their other numerous sacrifices. Having the burden of all these at once thrown off; and nothing now, under the dispensation of Favor, exacted but a *Koinonia*, or free-will offering; they acted worthy of the liberty with which Christ had made them free: "*They unremittingly attended to the fellowship*" As their king Messiah, though rich, had for their sakes become poor; they in return, considered it not too great a sacrifice for them, to make themselves poor in temporals, that they might enrich their unbelieving brethren, and extend to the Gentiles, their spiritual things. This answers the question, 'Whence came their poverty?' It answers another question, also,—'What the need of a weekly contribution in the congregation at Jerusalem, seeing they had all things in common.' They needed it to spread the gospel abroad, throughout Judea, to Samaria, and to the ends of the earth. We are not to suppose, because at first there was a community of goods among the first Christians, that henceforth

they did nothing but eat and drink and sing and pray, till all was consumed: but that they were diligent in business, fervent in spirit, serving the Lord. It must be born in mind, too, that the book of Acts was written about thirty years after the day of Pentecost; and that this record of *the order* in the congregation at Jerusalem, was not confined to a few of the first days of its existence. The Epistle of Paul to the Hebrews, according to the best accounts, was written the year previous; in which he reminds them *not to forget the fellowship*. Their fellowship, therefore, we have every reason to believe, was mainly for the spread of the gospel. By attending to the fellowship they became poor, and remained poor, till myriads of the Gentiles, having received the gospel, were rejoicing in the hope of eternal life; when a famine occurring in the land of Judea, took from the mouths of the disciples, there, their bread. How proper, under these circumstances, that the fellowship of the Gentiles should be, for a while, returned to their benefactors! "They have been pleased, indeed," says Paul, (speaking of the disciples of Macedonia and Achaia, and of their fellowship,) "and their debtors they are: for if the Gentiles have partaken of their spiritual things, they ought certainly to minister to them in temporal things." Rom. xv. 27.

That the fellowship of the congregation at Jerusalem was mainly for the spread of the gospel, may be inferred from the testimony of the Apostle John. In his Epistle to the Elder Caius, he writes; "Beloved, you do faithfully what you perform for the brethren and for the strangers. These have born testimony to your love, in the presence of the congregation; whom, if you help forward on their journey in a manner worthy of God, you will do well. Because," [mark this,] "for his name's sake they went forth receiving nothing from the Gentiles. We ought, therefore, to entertain such that we may be joint laborers in the truth."

At first the Jewish Christians sustained their missionaries of the cross alone; but the fellowship was introduced among the Gentiles, as soon as they were able to bear it. Hear Paul again: (2 Cor. xi. 7, 8, 9): "Have I committed an offence in humbling myself, that you might be exalted; because I preached the gospel of God freely? I robbed other congregations, taking wages of them, to do you service; for being present with you and in want, we were burdensome to no one: But what I wanted, the brethren from Macedonia supplied." [See, also, on this subject, all of the viii th and ix th chapters of this Epistle, and the ix th of the 1st, to the Corinthians.]

From the consideration, which we have now given to several passages of scripture in connexion, it appears evident, I think, that the collections of 1 Cor. xvi. 1, mean the same thing with the contribution of Rom. xv. 25: as these collections were to be made on the first day of every week; we have every reason to believe, that the "*certain* contribution" of Macedonia and Achaia was taken up in the same manner, on the same day:— and as in Rom. xv. 25, the word rendered contribution is the very same, in the original Greek, as that found in Acts ii. 42, rendered fellowship; and contribution, or the meaning of contribution,—a joint stock fund,—substituted in Acts ii. 42, makes good sense; whereas, the more general and indefinite meaning of approbation, good feeling, or communion, would not; and from the connexion of "the fellowship" Acts ii. 42, with "the teaching of the Apostles," "the breaking of the loaf," and "the prayers;" which, we have shown, must be public social exercises; the conclusion is obvious, is necessary,—and no other conclusion can be logically drawn from the premises, that "the fellowship" here means—must mean, contribution: Or, that the (*Koinonia*) contribution of Rom. xv. 25, might with propriety have been rendered fellowship, and the collections for the *poor*, of 1 Cor. xvi. 1—3, and *Koinonia* for the *gospel* of Phil. i. 5, mean *fellowships*. We prefer fellowship, as the translation of *Koinonia*; because it means more than contribution, and in our judgment, better expresses the sense. While the latter means, "a giving—a communication—an imparting of benefits;" the former expresses both "a giving and receiving—a joint participation—a communion—a blessing and being blessed." So the Apostle speaks of it to the Philippians iv. 15. For these reasons *Koinonia* in Rom. xv. 25, and Heb. xiii. 16, would have been better rendered *fellowship*.

Such being the occurrences, the connexions, and the meanings, of the original word rendered in English fellowship, we feel no hesitation in adopting the conclusion, that *the fellowship spoken of in Acts ii. 42, was a joint stock fund, consisting of the stated weekly contributions of all the free-will offerings of all the disciples of Christ, for all religious purposes*. I say, "all the free will offerings for all religious purposes;" because the fellowship is the only institution for raising money, in a congregational capacity, of which we have any precept or example in the New Testament. This, consequently, must have been designed to answer all exigences and cover all expenses.

I am aware, that it may be objected to this plan, that '*from the trials made of*

—that 'only a few in the congregations, contribute any thing, and these few but a mere trifle.'

That such have been, generally the facts, will not be disputed; and may be easily accounted for.

While "the current reformation" embodies much talent and intelligence, and not a few learned men; it must be confessed, that some who have taken the lead as teachers have been, on the subject of the fellowship, but poorly taught themselves. They have cried out so much against 'the clergy,' 'hireling priests,' and 'the abuses of money;' that multitudes of disciples, and not a few congregations, have settled down in the conviction, that they have nothing to do,—no sacrifices to make for the cause of Christ,—that the Lord has no need of their money; and, therefore, they will spend it in any way and for any purpose, rather than contribute it for the advancement of the Redeemer's Kingdom in the world: Or, if any thing is supposed to be required, it is only a small tax; and regarding their appropriations to the Lord as a *tax*, exacted by *duty*, rather than a *fellowship*,—an act of worship—a gracious privilege—a high honor,—by which they may lay up treasures in heaven, and be workers together with God in the great work of saving their fellow men; they contribute as seldom as possible. They would prefer doing what they do with their money for the Lord, semi-annually, or annually; and then all at once, and have it done with. But *such was not the ancient order of things*. Some teachers of this cast may have preached the gospel; and their hearers may have believed it. They may have taken the first steps right, in obeying it—may have learned, that with immersion into the name of the Father, Son, and Holy Spirit, is connected the remission of sins: but they have yet to learn, that there is an ancient order of things in the church of God,—that there are certain exercises, spoken of in a certain order, to be observed in public worship,—and that the law enjoining this observance, is to be found in the precepts of the Apostles, and in the conduct of the first Christians. The teachers and the taught of this cast, may have learned, that some mention is made, in the New Testament, of collections for the poor; and may, perhaps, in their congregations, have raised some few dollars *for their own poor, by contribution*: but they have yet to learn, that *the fellowship*, which the model congregation attended to, at Jerusalem, was a fellowship *for the gospel*.

While we speak thus of some teachers—of many professed individual "reformers," and of not a few congregations; we

are happy in knowing from a large acquaintance, that many teachers, very many disciples and congregations, are better instructed; and as constantly as the return of the Lord's day, they attend to the teaching of the Apostles, the fellowship, the breaking of the loaf and the prayers. And while we speak thus, we would not by any means rank all, who do not regularly attend to these stated exercises, with those who are wanting in disposition to obey the Lord in all things. Many have this disposition, who, were they properly instructed into the ancient order of things, would enter heartily into the practice of it; and after attending to "the teaching of the Apostles," on every Lord's day, would contribute dollars, where now they do not contribute cents.

We have observed, that there is neither precept nor example in all the New Testament, for raising funds for religious purposes, except by the fellowship, that this, consequently, is designed to answer all exigencies, and to cover all expenses. We have shown, that the purposes of collections in primitive times were, for the relief of the poor, and for the spread of the gospel; that the contributors were disciples of Christ,—were Christians,—in their congregational capacity. If there were other ways and means of raising funds than by the fellowship, and if persons of other character were associated with the disciples, to put them in execution; it devolves on others to show it: but it cannot be shown from the Sacred Oracles of the New Institution. It hence follows, that all other ways and means—all assessments, taxings, subscriptions, contracts of saints; and all combinations of saints and sinners in societies, to raise funds for religious purposes, are unauthorized by Heaven. Mark it, we say, *they are unauthorized*. What better, therefore, is the conduct of some Reformers, and of the Baptists generally as a denomination, in forming, uniting with, and sustaining societies of believers and unbelievers; and in their substitutions for and neglect of the fellowship, which was unremittingly attended to by the congregation, formed on the day of Pentecost at Jerusalem;—than the conduct of Pacdo-baptists in sprinkling for immersion, and using water for wine in the celebration of the Lord's supper?—Will the Editor of "THE MILLENNIAL HARBINGER" for the *Reformers*, and the Editor of "THE CHRISTIAN REVIEW" for the *Baptists*, answer this question?

HARRISON, *Feb. 6, 1838.*

BRO. SCOTT—

It is known to you that some of the Churches in this region have, for some months past, been taking preliminary steps to organize *a co-operation for Evangelizing.*

At a meeting held at "The House of the Church of Christ," in this town, on Saturday, the 20th of January, ult., such organization was effected. Messengers from the following Churches were in attendance, viz. from Rising Sun, Randolph, Logan, and Connersville, in Indiana; from Carthage and White Oaks, in Ohio; and from Harrison, in both States. We were assured, also, by correspondence, that the Church at Oxford, O., will co-operate with us.

After prayer by Bro. C. Smith, of Harrison, the meeting organized, by choosing Bro. R. T. Brown, of Connersville, Chairman, and Bro. Geo. Campbell, of Harrison, Secretary.

After a free and full interchange of views, the Messengers (except from Carthage) agreed upon the following principles, or rules of co-operation, viz:

1. The NAME of this association shall be, "*The Whitewater Evangelizing Co-operation*"

2. The *Co-operation* shall be under the direction of an *Executive Committee*, composed of Messengers—one from each of the churches uniting in the *co-operation*, to be chosen annually by the several churches.

3. This *Ex. Committee* will select its own *Treasurer*, with whom all funds for the object of the co-operation shall be deposited, to be paid out per order of the Executive.

4. This *Ex. Committee* is authorized to select, employ, ordain, and send out, as servants of the Lord, the Evangelists of the *Co-operation*. The *Committee* shall advise, counsel and instruct the Evangelists. And to the *Committee* shall the Evangelists from time to time report their doings and success.

5. The moneys shall be collected by Collectors, chosen by the Churches—which Collectors shall pay over the quarterly payments to the Treasurer of the *Executive Board*, shall take receipt of the same, and shall keep a regular account, to compare with the Treasurer's account at the yearly settlements.

6. Each church in the *Co-operation* is free to adopt its own mode of raising money—its quota, however, is to be paid quarterly.

All reports to the *Committee* shall be made quarterly. The *Committee* shall make yearly settlements, and shall report all its doings through its several members to the churches at the end of each year.

8. The Evangelists employed and sent out by the *Co-operation* are expected to account to the *Ex. Committee* for all donations made to them for the spread of the Gospel.

9. Every church of Christ, which shall hereafter contribute to the support of the Evangelists sent out by this *Co-operation*, shall be entitled to a member in this *Ex. Committee*. And the *Co-operation* cordially invite sister Churches to unite with them in this good work.

1st. The following are the members of the *Ex. Committee* for the present year, commencing January 1, 1838, viz:

Brethren *R. T. Brown*, Chairman, Connersville; *Carey Smith*, Harrison; *Roswell Judd*, Logan; *Joseph Kempton*, Randolph; *Levi N. Hall*, Rising Sun; *Isaac Sparks*, White Oaks.

3d. The *Committee* have agreed to employ two Evangelists for the present year, viz: Brethren. *Daniel Baldrige* and *John O. Kane*, who, faithfully laboring, are thought worthy to receive from the *Co-operation*, to help sustain them in their excellent work this year, four hundred dollars each, \$800

3d. The *Committee* have assurances of contributions from the Churches already in the *Co-operation*, for these Evangelists, as follows, viz:

From the Church in Connersville.	\$225
" " Harrison,	100
" " Logan,	20
" " Randolf,	50
" " Rising Sun,	50
" " White Oaks,	50

Also, that Bro. Baldrige will, through plenty and liberality, give 200

Making in all, \$695

This leaves a deficit of \$105; which the *Committee* are bound to obtain for

The 1st. at White Oaks, on the last Saturday in March.

2d. at Connersville, on the last Saturday in June.

3d. at Rising Sun, on the last Saturday in September.

4th. at Harrison, on the last Saturday in December.

5th. The *Committee* have instructed the Secretary to prepare the Record of these acts of the *Co-operation*, and procure its publication in *The Evangelist*, conducted by Bro. Walter Scott, in Carthage, Ohio, and to obtain 50 extra copies of the number containing it, for distribution.

Per order,

R. T. BROWN, Chairman.

GEO. CAMPBELL, Sec'y.

P. S.—The Recording Secretary is also Corresponding Secretary, for the present year, through whom, correspondence with the *Co-operation* is not only practicable, but very desirable.

G. C.

UNIVERSALISM.

BRO. SCOTT—

I am not ambitious of a laurel by any means; but Mr. Wadsworth of the Berean, seems determined to present a sprig of it to some one, and why not to your humble servant, if I afford that confutation of his *masterly* piece, which he has so ardently solicited?

Without regard to the mere order of Mr. Wadsworth's thoughts, I shall just state his several positions, as they occur to me, and point out the absurdities which they involve.

1st. Mr. Wadsworth makes the Second Death to be Apostacy from Christianity. Now can any one die the death of apostacy who is not first a Christian? The answer is, No. But has the Christian partaken in the first resurrection? Mr. Wadsworth says he has. Well, then, John says that over this person, who has partaken of the first resurrection, the second death has no power. But observe, if, as according to Mr. W., the second death be apostacy, then the Christian is the only person over whom it can have any power. So that the difference between John and Mr. Wadsworth is simply this, the Conner says, the partaker of the first resurrection can never be hurt by the second death, while the latter makes his partaker of the first resurrection the only person who can be hurt by it!

according to Mr. Wadsworth, was cast into the fire, &c. What a mortal absurdity!

Mr. W. makes the first death to be apostacy from primitive innocence. Well, John says that those who shared in the first resurrection came to their death by being beheaded; of course, man in his fall from primitive innocence was beheaded! Might not Mr. W., with as good a grace, say that those who shared in the first resurrection, came to their death by eating the forbidden fruit?

But the beheaded who partake of the first resurrection, also sit on thrones, and reign with Christ a thousand years. According to Mr. W., then, all men, when they become Christians by being resurrected from sin, live and reign with Christ a thousand years; yet he says some of them apostatize and die the second death!

But finally: John says the second death is to be cast into the lake of fire. Apostacy, then, is a lake of fire! but if apostacy be the lake of fire, then death and hades, which were cast into the lake of fire, must have been cast into apostacy: that is, death or apostacy was cast into apostacy.

Sir, a more absurd interpretation of any Scripture never was submitted for consideration. *I* trust that as Mr. Wadsworth promised to weave a crown of laurel for the person who should confute his position, he will, with all reasonable haste, forward me my reward.

L. H. J.

DATES OF MAHOMET, AND THE POPES.

Having stated my calculation, and explained the grounds which I have taken, I will now, for the gratification of the curious reader, give a short chronological account of the Pope of Rome until he became a temporal prince; and as Mahomet was cotemporary with popery, I will also mention his rise, and give a short sketch of his progress.

Pelagius II. was the first who assumed to himself the title of *aecumenical* or *universal bishop*, in opposition to bishop John, of Constantinople, in the year of our Lord 587. According to the Christian aera 588, Gregory the Great, came to the papal chair two years afterwards, in the year 590. He was succeeded by Sabinianus in 605; Sabinianus was succeeded by Boniface III. A. D. 606. In this year, Boniface prevailed upon Phocas, the emperor of Constantinople, to proclaim him

universal bishop. This dignity he obtained by flattery, and a large reward; and by this decree of the emperor, his prerogative was confirmed as head of the church universal.

Many have conjectured this to be the time of the rise of the Pope. But this would be nineteen years later than the date of Daniel. Neither is it reasonable to conclude this to be the true date of the rise of popery, because this declaration of the emperor was only an acknowledgment of a title which the pope had worn for eighteen or nineteen years, and giving his sanction to what was claimed before; and therefore could not be the rise of popery, but only a confirmation, I think it nothing but fair to give the Pope his own date: when he himself claimed the prerogative, and from which time he has ever maintained it.

In this same year, (606) Mahomet began to conceive his diabolical imposture. In 608 he began to divulge it. In 622 he had to fly for his life from the city of Mecca, in Arabia, to Medina, at which time he fixed his sera, which is called the Hegira. From this time and place, he began his excursions, in which he established both his religion, and his empire. He died in the year 632, and in the 61st year of his age. He was succeeded by Abucker. After him Omar, and after him Othman, who died in the year 655. Thus, in 33 years, they conquered the extensive country of Arabia, Egypt, and other parts of Africa, Syria, Persia and Jerusalem, and propagated their religion wherever they went. And at the death of Othman their ravages, in a great measure ceased, at least for a time, in consequence of their quarrelling among themselves.

But Walid united the Saracen, or Mahometan power, invaded the west of Europe, and threatened destruction wherever they went. They passed into Spain in the year 713, and in four years they were master of the whole country. From thence they crossed the Pyrenees into France, with an army of 400,000 men, women and children, and began to ravage the country. But Charles Martal, met them with a French army, and gave them battle. A most obstinate fight ensued, in which the Saracens were completely defeated, and their general, and 370,000 of their army laid dead on the field. This battle was fought in the year 734.—But to return to the Pope of Rome.

We have already stated that Pope Boniface III, was declared universal Bishop by the emperor of the East, in the year 606. In the intermediate space between 606 and 755, there were twenty-five successions of Popes, when we find Stephen II, on the chair of St. Peter. Rome had been for 183 years a tribu-

tary to Ravenna, and consequently in a very abject state; and the Pope had been rising higher and higher in his ecclesiastical authority over the church, especially the churches in the West of Europe. Pepin, of France, had, by the permission of the Pope, dethroned Childeric III, and usurped the throne in the year 751. Afterwards the Lombards, under Aistulphus their king, invaded and conquered Ravenna, in the year 752; and as Rome had been a dependency of the exarchate of Ravenna, he demanded the tributary as a part of his conquest, and consequently marched an army against the papal city. This brought Rome to a very low state indeed. However, the Pope remembering that he had obliged Pepin, went to France and requested him to come to his assistance against the Lombards. Pepin, sensible of his obligation to the Pope, marched a powerful army into Italy, and defeated Aistulphus, and took Ravenna, Pentapolis, and several other cities and territories from him, and gave them to the Pope, as the patrimony of St. Peter, This was done in the year 755, and afterwards this grant was confirmed by Charles the Great, son and successor of Pepin. Thus the Pope became a temporal prince, as well as spiritual father over the church universal.

This is the date mostly fixed upon for the rise of the Pope. But this could never be reconciled, either to Daniel's account, or to facts; for it would be 168 years after the date of Daniel, and it would be many years after the bishop of Rome had on him a number of the flagrant marks of popery, and had been evidently lording it over God's heritage, and consequently cannot be the true date. So that from every consideration, it appears evident, that the Pope made his appearance in the year of our Lord 587, and will go into perdition in the year 1847, as we have demonstrated.—*Old Pamphlet.*

Observation.—Every thing relative to the rise of the dominations spoken of in the above piece, whether correct or incorrect, will be deemed important and profitable if it serves in any degree to arouse public attention to the consummation of some of the most remarkable dates and terrible denunciations found on the face of the living oracles. These things must be fulfilled. The oppressive political and ecclesiastical influences which have pressed upon the bosom of society for upwards of 2000 years, must be shaken off and destroyed; and if the interpreters of prophecy have not egregiously erred, we are arrived at the very issue of affairs.

W. S.

THE BLOOD OF CHRIST.

A gentleman, Mr. Grigsby, of Winchester, Ky., writes to me in a very kind and confiding manner, to know "the philosophy of the Blood of Christ." I hope I do not misapprehend Mr. Grigsby, in relation to the nature and purport of his inquiry, when I suppose that he desires I should supply him with the reasons which the scriptures lay down for the shedding of the blood of Christ. The word philosophy is sometimes used in a very vague sense; but generally, and I presume in the above question, it is employed to signify the principles by or according to which a thing occurs, the reason of the thing. On the subject of his inquiry, then, Mr. Grigsby will please accept the following, and if I have mistaken his language or ministered his desires, he will have the goodness, I doubt not, to inform me, as nothing could be more agreeable to me than to be of service to him in so important a matter.

The grandest points in Divine Revelation are, without doubt, the fall of man and his recovery by Jesus Christ our Lord. The former of these, or the fall, consisted in a forfeiture of life contrary to the published will of God; the latter, or our recovery, consisted in a voluntary surrender of life according to the will of God. There is a real difference between the forfeiture of one's blood or life, and a voluntary surrender of it. Many have forfeited their life; few comparatively make a voluntary surrender of it. Now Adam, the great father of mankind, forfeited his life; but Christ offered his a sacrifice; he did not forfeit it by any violation of law as did Adam. "No man," said he, "forces my life from me; I lay it down of myself; I have authority to lay it down and authority to take it again; this commandment I received from my Father." As for the fact that our first parent lost his life by way of a fine for an offense against the Divine authority, nothing is more clearly set forth in scripture. He was to die the day on which he eat the forbidden fruit; and he did so; his case came before God immediately and was adjudicated on the very day he violated the law; and so *in law* he died on that day; and *in fact* he died some hundred years afterwards. The scriptures, then, teach that all men die by Adam, and that Adam died by sin. "As in Adam all die," said the apostle. And again, "By one man sin entered into the world, and death by sin, so that death passed upon all men." If now we should ask for the philosophy of the death of Adam, that is, the reason for his death,

the proper answer would doubtless be "he sinned." Again, if we should ask the philosophy of our own death, the answer would be "our relation to Adam." Finally, if we ask for the philosophy of the death of Christ, that is, the reason for it, the answer would be "He died for our sins," or, as Paul expresses it in the 1st chapter of Galatians, "gave himself for our sins." It was in behalf of us then that Christ made a surrender of himself or of his life or blood. "He is a propitiation for our sins; and not for ours only, but for the sins of the whole world;" that is, for Adam and all his posterity. But perhaps I shall not reach the sinew of Mr. Grigsby's difficulty unless I point out the relation between the punishment of an innocent person and the forgiveness of the guilty. Perhaps Mr. Grigsby does not see any demonstration of justice in that case in which the innocent is made to suffer instead of the guilty. I have met this difficulty in my volume titled "The Gospel Restored." See chapter xxxii, page 79. "Of Justice Commercial, Civil, and Political."

But it is most satisfactory to the mind to know from scripture that the offering of Christ's life or the spilling of his blood was according to the will of God. It is expressly stated in Galatians to have occurred "according to the will of God;" and in another scripture it is said, "He died for our sins according to the scriptures." Whether, therefore, we see . any natural connection between the death of the innocent and the forgiveness of the guilty, or do not see it, it matters but little, so we see the connection between both of them and the will of God. There might have been a very natural connection between death and Adam's eating the forbidden fruit; nevertheless we cannot see it; but we can very easily perceive the connection of both of them with the will of God, which ran thus, "In the day thou eatest thereof thou shalt surely die." He ate and in accordance with the will of God he died. Jesus died for our sins; it is the will of God to forgive us for his sake; he, therefore, who obeys the gospel is forgiven according to the will of God.

The will of God is a grand element; and happy are we when we have it in our power to resolve an intricate or difficult series into it; because there can be no higher authority for any thing than the will of God; and if in religion, as sometimes in nature, we cannot always perceive or trace the relation of cause and effect; yet we can easily believe in the relation when we have the divine authority for its existence. I trust Mr. Grigsby will accept from God the pardon of his sins

for Christ's sake, though he may not perceive any natural connection between these things beyond what has been instituted by the will of God. W. S.

FAITH.

"This is *my* beloved Son, in whom I am well pleased, Hear you Him."

In conformity without nature, Christianity divides itself into knowledge and duty. This division extends itself even to the fundamental proposition itself, the first part of it being intellectual, "Behold my Son;" the second moral, "Hear you him."

On the intellectual part of the divine oracle we have expatiated at length; and we trust that our readers, by what has been written, are sufficiently convinced that if a man would become a Christian he must, as a first step, believe Jesus to be the Son of God and the Messiah. But we now come to the settlement of a very different question, a question not of knowledge but of duty, not intellectual but moral, not of the head but of the heart, not what shall we know but what shall we do, not what has God revealed but what has he commanded, not what has he done for us but what has he ordered us to do for ourselves. We repeat it, we are now come to the settlement of a question of a very different nature from that which was handled in the preceding discourse; not the "*Quid est*," but the "*Quid oportet*" the duty and not the knowledge of the gospel. It is not "Behold my Son," but "Hear you him." In fine we are come to the momentous question, "What shall we do to be saved."

"Hear you him." This is the Father's answer to the question, and it is conclusive. At the delivery of it Moses and Elias, the author of the Law and the prince of the Prophets, and the Law and the Prophets themselves were withdrawn, and the true worshippers were left with Jesus before them, as the sole teacher of mankind. As, therefore, all the revelations in our religion depend for their authority upon the truth and certainty of that revelation communicated by the Father, so all the teachers in the Christian institution depend for their authority upon the authority of that one teacher sent forth by the Father. We have, therefore, no Father but, God; no teacher but Christ. We hold of the one for knowledge, and of the other

of the Spirit for happiness. "Joy by the Holy Spirit."—There is nothing human in our religion, it is all of God, and of the Son, and of the Holy Spirit. Those, therefore, who embrace it, have these names put upon them, "Go, convert the nations, baptizing them unto the name of the Father, and of the Son, and of the Holy Spirit."

It is very important to be correct here. Error here is error in the premises. Men have thrust themselves between us and the Father, between us and the Son, between us and the Holy Spirit; and have proposed for knowledge that which was not of God, that for duty which was not of the Son, and that for joy which was not of the spirit. They have made creeds, invented ordinances, and framed experiences. They have also misplaced things; they have put enjoyment before duty, and duty before knowledge; they have happiness without obedience, and obedience before faith; and have given precedence to the work of the Son over that of the Father, and the work of the Spirit over that of both. The consequence of this has been, that a people has arisen, whose joys are not of the Spirit, whose duty is not of Christ, whose knowledge is not of the Father; so that of all the matters of knowledge, duty, and happiness, they are *toto coelo*, a different people from those who were named Christians in the days of the apostles.

Be it observed, therefore, that Christ alone is the called and sent of God. The apostles do not, in any of their writings, affect to be sent of God, but through Jesus Christ. But Jesus himself was sent directly from the Father. He said to them, therefore, "As my Father sent me into the world; so send I you into the world." Whoever, therefore, says he is called and sent of God to preach the gospel, presumes upon a higher honor than was enjoyed even by the apostles, every one of whom, was called and sent by the Son, not one of them by the Father. Hence, there are two missions recognized by our Lord Jesus, his own, and that of the apostles; the former holding for its authority of God, the Father; the latter of Christ, the Son.

But seeing Christ was deputed to publish Christianity, why were any substitutes admitted instead of himself the principal. The case is this. It was among the mediatorial duties of the Messiah, after having effected our redemption, "to appear in the presence of God for us;" it was also in the economy of the scheme, that he should ascend to heaven before receiving the Holy Spirit. On these accounts his absence was unavoidable.

Hence, the necessity for the apostolic mission, holding of him immediately for its authority.

It is of supreme importance, therefore, that we understand the gospel as it came from the lips of Christ and his apostles; the pretensions of papists and protestants, are a mere farce; they are absurd; they bring to us no new knowledge; they enjoin upon us no new duty from Christ, they communicate no additional joy by the Spirit. On the contrary, they have taken away the key of knowledge, the one styling it "a dead letter," the other closing it altogether; these wide spread schisms have invented ordinances, and framed experiences which are neither of Christ nor of the Holy Spirit. Christ, then, and the apostles alone are to be devoutly listened to on the great question, "What shall I do to be saved."

As for the present teachers of Christianity, they are abroad at their own risk; and we shall be fools if we inquire not especially into both what they preach, and by whose authority they preach. The scriptures pronounce a most solemn anathema upon the man or angel, who would usurp the rights of Christ and his apostles, and teach for gospel, that which is purely human. "If I or an angel from heaven preach any other gospel unto you than that which we (Paul) have preached unto you, let him be accursed." From this state of the case, the reader will readily perceive that we may render the modern teachers of our religion, an essential service by turning away from them wholly. By affording them no opportunity of leading us astray, we may both save ourselves and preserve them from the anathema which Paul has pronounced against those who differ from him in the gospel; for they do not, and will not enunciate and administer it as they have the apostles for an example,

W. S.

OBSERVATIONS,

ON BR. C. BOSWORTH'S THOUGHTS ON THE UNION OF CHRISTIANS.

I have read the communication on Union, and in many things I agree with the good brother who wrote it. I think, however, that some of his references do not sustain him in the sentiments for which he contends. When the Saviour prayed that

bility of the contrary. If disciples never could be divided, why pray for their union? Believers then may be divided; they have been divided; they are divided, and ever will be divided, until they assume the original bond of union; for the speculative and spiritual and mysterious union of which some speak as obtaining among the members of Christ's body, irrespective of the bond of union, the true constitution of the church, is a matter, I am persuaded, which was never contemplated by the Lord Jesus Christ. We ought, therefore, to contend for union by the bond of peace and union only, lest we occasion disunion; for we shall not in this high warfare be crowned with success unless we strive lawfully.

You are aware that baptism is an essential item in the bond of union. So long as this is neglected, or dropt, or corrupted, professors will be divided. The positive forgiveness which is imparted in this ordinance cannot be dispensed with in our endeavors to unite the followers of Christ; and those in the different parties who are one with Christ in heart must become one with his people in fact, by attending to it accordingly; for if we can be members of the one church without the one baptism, I have it yet to learn.

The honest hearted among the popular parties are, when they seek union with us, like leaning trees in the forest; and many of them, I grant, are now full 45 degrees away from the perpendicular. And as we can easily determine where the tree will fall by the direction in which it leans; so it is evident, in many instances, that the pious in different denominations will fall in with us if they fall at all from the place in which they grow. Ninety degrees levels the tree with the ground, and till it has fallen thus far it is vain to say it is wholly down. And until professors do heartily adopt the true constitution and bond of union, it cannot be said that they are where they ought to be; or that they are any thing but leaning trees; but most of them are not even leaning but straight trees, and as strong as live oaks in their parly ground. Those of them who do lean to reformation are not unfrequently entwined round and round with the long and strong grape vines of party doctrines about their tops, while their roots are just as often entangled and twisted up with the undergrowth, brushwood, and saplings of innumerable prejudices, which would make their accession to the church a real loss rather than a benefit; for a tree, were it even a live oak, is of but little use when thus encumbered, though it lay upon the ground.

Let us plead for union by the bond of union.

ITEMS.**GENERAL MEETING,**

At Wilmington, Clinton co. Ohio, fourth Lord's-day in April ensuing, to begin on Friday previous; John Rogers and Walter Scott have promised to be present, God willing.

We intended to be this month, March, in Oldham co. Ky., but are unavoidably prevented by an accumulation of business at home, caused by being repeatedly abroad during February and March. The brethren and friends will please exercise a little patience, and we shall, the Lord willing, behold them soon.

Our readers will be at once amazed and delighted with the news from Kentucky, embodied in this number. It looks as if the golden times of primitive Christianity were about to return. Kentucky, it must be confessed, contains a number of eminent advocates for Christianity. The Baptists of that state are approaching our manner of proceeding as near as may be, and are admitting the people to the obedience of the gospel on a confession of the faith, without reference to frames and feelings. The policy seems to be, to make them Christians first and partizans afterwards, which is just as bad as to make them these at once.

Brother Padget, Ky. writes: It is about 18 months since the original gospel was proclaimed with effect in this place; 30 persons obeyed it, and have organized a church. They attend to the ordinances legitimately.

The many visits due by us to our brethren both afar off and nigh to hand, have compelled us to publish the April and May numbers under one cover, which we now mail in all due time.

If our subscribers would now universally forward to us their subscription for the present volume, they would confer a permanent benefit, 'and enable us with ease and pleasure to prosecute our editorial labors. We beg our readers to lend the Evangelist to all who desire to read it; also, the Gospel Restored. We have many intimations of much good being done in this way. The disciples ought to let slip no opportunity of

publishing the gospel among their relatives, acquaintances and neighbors. Christianity Restored, by bro. Campbell, and the volume above named, the Gospel Restored, were written for the very purpose of enabling the brethren to disseminate the original glad tidings; for if all the brethren cannot deliver public addresses, they can at all events hand out these volumes, which I humbly conceive no person wishing to know the gospel can set down to read without rising up with just views of the great salvation. W. S.

From the Millennial Harbinger.

"As I have been reclaimed from this vice (*tobacco-chewing!*) I can lift up my voice against it, and testify that in my judgment it is deservedly obnoxious to the reputation of the philosopher, the physician, the moralist, the gentleman, and the Christian."

Is this, abominable narcotic, tobacco, less polluting in the form of snuff? I answer No. It defiles a man, and more especially a woman, in whatever form it is taken; but snuffing is more dangerous to the health, and deleterious to the mind and morals of a man or woman than chewing, because the stimulus is less general, or more local—that is, the intolerable drug has a shorter and more direct rout to travel, in order to reach the brain and mind in snuffing (if a snuffer have any mind and brains) than in chewing. The practice never fails to discolor the lady who indulges in it. Smoking is itself an abominable practice. Some ladies eat snuff. They had much better eat the box in which it is contained. The deed would be much less detrimental to both their health and beauty. Ladies ought to be eminent for cleanliness. Wesley thought that neither man nor woman could be religious, who was not disposed to be clean in his dress and person. Dr. Johnson, a most eminent British physician, recommends washing first with warm water, and then with cold. To rub the teeth with a little fine flannel, will take off all the tartar, and reduce them to their native whiteness.

CONVERSIONS.

It is a fact worthy of some notice, in my judgment, that the brother of the Vice

indefatigable servant of God, beloved by saints and respected by sinners, is every where triumphant through our Lord Jesus Christ. We have inserted his account of the work of the Lord at N. Middletown; and the following note of the 14th instant will acquaint the reader with his doings and prospects at Mt. Sterling. May the good Lord continue to make his excellent servant an instrument of the greatest good. W. S.

Dr. Walter,—I have but a moment to say that I have been here since last Thursday night, laboring night and day with brother John Smith, and 40 have surrendered themselves to our Lord and Saviour Jesus Christ. Of these 7 made confession to-night. The prospects are good for many more, and we may expect them unless some unforeseen occurrence takes place. I never saw more interest manifested. The truth is mighty above all things and will prevail. Oh! that you put in your sharp sickle and reap abundantly of this harvest. Now is the time.

The rich men ought to hold up the hands of the reapers. If they will not, the Lord will scourge them. I expect to leave for home on Monday next.

Most affectionately yours,
In the glorious hope,
J. T. JOHNSON.

I am happy to inform you that the Brethren of this place live as become saints, walking in the commandments and ordinances of the Lord: may all who name the name of Christ depart from iniquity. Twenty have been added to the congregation in this place during last year. We number 45 or 50, many of whom are intelligent in the word.

R. C. BRUCE.

Fredricksburg, Va.

The Lord has greatly blessed us in this neighborhood. The people to the number of 40 have confessed Him, and are living in love with one another. My dear daughter departed this life, affording up to the moment of her decease the strongest evidence of confidence in God. She was immersed at 10, and died at 16, an honor to her profession.

Harrison, Ohio.

DANIEL BALDRIDGE.

In the latter part of Feb. 1837, we constituted in this place a church of twelve members, and officered it with two Presidents and two Deacons. We have since

week to break bread, &c. In our last we had an addition of 10. Breth. Matthews, Wilson, and Hanord ministered the word. We now number 32. May the Lord add to us more of the saved.

J. J. BURTON.

Bowling Green, Ia.

Bro. Jameson and myself passed the Ohio a few days ago, and 17 presented themselves to the Lord; 13 of them to be baptized.

W. S.

The Ancient Gospel has taken deep hold upon the people here this winter. One hundred and ten persons have been added to the church at Paris; 40 at Georgetown; a large number at Millersburg; and six at Caneridge. Is not this good news.

GEO. W. WILLIAMS.

Paris, Ky.

The churches here are getting along as well as could be expected, all things considered. I do not own a farm, but I have the care of two; yet am I not divorced from Jesus Christ, but hope to serve him as long as I live. The post assigned me in this reformation, since the great battle was fought in Ky., seems to be that of computing, warning, edifying and instructing the people of God. His people are called sheep, and like this innocent and helpless species they require to be folded, watched, fed, moved to different pastures, washed and guarded against diseases. God has said that he will leave in the midst of us an afflicted and poor people, and they shall trust in the name of the Lord. O, Lord God of hosts, blessed is the man that trusts in thee. Happy is he who has the God of Jacob for his help, whose hope is the Lord his God. It is truly good to feel poor in spirit; poverty of spirit is true riches. Oh! that God's people may be filled with all the knowledge, goodness, righteousness, peace, joy and spirit of God. I have tried what you recommended about family prayer ever since I had a family, and my father before me. Rivers of tears ran down my face. I am filled to overflowing with inexpressible joy, with inconceivable peace. It is as ointment poured upon my head. I have long felt its efficacy, and have attended to it for twenty years. J. C. Jr.

All who cultivate religion in their families will love it. Those who neglect it can scarcely be reckoned sincere in religion.

W. S.

CONFESSION.

When taking confession, would it not be preferable for the Evangelist to say, "Do you before God and these witnesses confess that on the testimony of God, you believe Jesus Christ to be his Son?" We usually say, "Do you on the testimony of the holy Apostles and prophets believe Jesus Christ to be the Son of God;" and this, too, from the fact that no other testimony is sufficient in the case. It is most important, in my humble judgment, that our heavenly Father's name be used in such a manner, as to cause the convert and the people present to feel that it is on His testimony especially, the gospel rests for its credibility. "Behold my Son, the Beloved, in whom I delight." As God is the author of this grand oracle, so our Lord has built his church on it; that is, he has decreed that whoever confesses it shall be admitted a member of the church. He died also on account of this fundamental revelation; and what is still more singular, Providence so arranged the circumstances of his trial, that he had to confess it *under oath*. "I conjure you in the name of the living God," said the high priest to him, "that thou tell us whether thou art the Messiah, the Son of the Blessed." And he said, I am."

The person who denies that Jesus is the Messiah, not only gives the lie to God, on whose testimony it is proposed for belief; but he sets Jesus, the Messiah, in the attitude of a person who has perjured himself; and that, too, at the moment of his death, a moment when even the wicked are expected to speak the truth.

This should be pressed down upon the consciences and fears of the audience, by some one who proclaims the true gospel; and the person who refuses to examine, believe, and confess, should be carefully informed of the responsibility which he thereby incurs. What a dreadful matter to appear in the eternal world, with the sin of having offered this flaming insult to the Messiah! How will that man stand before the judge of quick and dead, who has in this life charged him with perjury!

W. S.

May's Lick, Ky. March 10, 1838.

Beloved Bro. Scott,—Our meetings closed here on last Wednesday; they had been continued by the Baptists and our brethren day and night for 31 days in succession, with the exception of two or three nights; our good bro. Richard Ricketts, from the lower part of this county, was the principal proclaim-

er; during his first visit upwards of forty confessed the Lord Jesus, and were immersed in His name for salvation. Among the happy number was my youngest son, now in his thirteenth year. Blessed be the name of the Lord for his goodness and mercy. Also our young friend M. R. Burgess (aged seventeen years) who lives with me in the store; four sons 'and a daughter of our late brother Dobyns, all his children; a son and daughter of my only sister, Anderson; the only daughter of bro. L. A. Sandedge; also, bro. Hudson's daughter Elizabeth; also, four daughters of bro. A. P. Thompson, with many others of your acquaintance. At our last meeting our good brethren John Gano and J. Irvin, from Bourbon, were with us five days, and brother Ricketts the three last days of the meeting; upwards of 20 persons were induced to bow to Jesus the Saviour of sinners; in all 65 at this place. Brother Ricketts went to assist brother Calerman at Poplar Run and Elizaville 61 obeyed the Lord at those places; making 125 added during the meetings. Our hearts are filled to overflowing with joy for what has been done; praised be the Lord.

ASA RUNYAN.

FEMALE COLLEGIATE INSTITUTE AT GEORGETOWN.

In our last we published the circular of our excellent Bro. Thornton F. Johnson, relative to this new Female School, but the printer putting it to press before we saw the proof sheet, some orthographical errors of a most gothic kind were allowed to pass without correction; we now republish it, and avail ourselves of this opportunity of congratulating the friends of true education on the origination of the Collegiate Female Institute. It is precisely what was needed in Georgetown; and it will doubtless commend itself to all the friends of the College. It is well known to all sensible men, that the most rigorous superintendence and guardianship is indispensable in a Female Academy. "Woman," says the Apostle: and no person knew better how to estimate her excellencies than Paul, "Woman is the glory of Man." She is the capitol of the pillar of humanity, and young ladies its anthology; but how well this beauteous ornament requires to be protected by the architrave of good discipline, is known to but few. Thornton F. Johnson, however, is one of these few; and is as eminent for good discipline, as he is for his great experience, attachment to the educational profession, and his solid and various attainments as a

RECEIPTS FOR THE EVANGELIST.

Charles Andrews, Peru, Judge Collins, Oxford, Jas. and Silas Glaspel, W. Matin for Dr. Crumbooker, Dr. Jos..Hough, W. Holliday and Eb. McCoy. Mr. Brackenridge paid for Asa Lake, Shepard Johnson, Bogel Andrews, Ez. Jackson, Wm. Johnson, Wm. Holden, Rosel Judd, and for himself. W. P. Stratton, Cin. Chas. Merrivether, pd. Jas. N. Campbell, Fred. Va. J. J. Burton, Bowling Green, Ia. Ira Dibble paid for J. G. Coffin, L. Small, J. A. Blockson, Esq. S. S. Clark, B. Pritchard, J. Campbell, A. Gookill, John Conover, Mrs. Susan Whitaker, Miss Adaline W. Flint, James W. Shrader, Benj. Bean. Ira McCallum, Elenor Lightburn, Henry Burnet, Austentown, Ohio, pd. Jacob Chrath pd. for self, Thos. (Hart, B. Howard, J. Irvin, D. White, J. White, Chas. Fox, Esq. J. Marmion, D. Brink, and J. Smith, Ky. John Wisler, H. Button, by S. K. Hoshour of Centreville, Ia. Geo. W. Williams, by \$5 to account. Wm. R. Hale, Wm. McPherson, H. H. Wells, E. B. Stone, John Thomas, Jun. B. Blish, Orris Clopp, Samuel Miller, J. Carter, J. P. Redding, and Dr. Lancy Egbert, Lan. Ky.;—Dr. A. L. Summons, H. Luthig, P. M. Dr. William Ford by \$4. Jas. True, James Christian, Lex. pd. for P. S. Kizer, John Kizer, John Howe, and Wm Christian, Mo. and for Turner Christian, Mary Gresham and self, Ky. Mrs. Mary Ogle for self, C. Ferned, W. Filson and Ezra Dunham, and a dollar for the Heretic Detector, Jas. Price, Montecello, Mo. Aaron Lane, Ohio, Bro. Craig, Warsaw, Ky. by \$5,00. William Musgrove Mayslick, \$5, for E. Heedson, I. B. Dobyns, E. Groves, T. Y. Johnson and self. A. Crighfield for J. Leonard, of Peru, \$1. Mr J. P. Whidau, Hudson, Ohio, pd for A. E. Foote and Mrs. Oviatt. J. I. Johnson pd for Messrs Rhodes Thompson, Charles Morris, Sen. West Charleston, O. Mrs Dimmitt, Germantown, Ky. Isaac Jessup, Laporte, Ia. for self, 2 nos. A Barnside, Jas Teeple, G. W. Turner, W..Steel, Ind. Mrs Davis, Burlington, Ky. Park Walton, Ky.

Other receipts in our next.

RECEIPTS FOR THE GOSPEL RESTORED.

Phineas Guthrie, John Dunham, James Dunham, Chas. Merrivether, M D., R. C. Bruce, Fred. Va. paid all dues. T. M. Brackenridge for Bro. Shepard, by Carey Smith, W. Thomas, by Sister Wile through C Smith. Carey Smith, pd B. Blish.

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THE
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CONDUCTED BY

WALTER SCOTT.

NEW SERIES:—VOL. VI. NOS. 6 & 7.

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THE
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VOLUME VI.—NUMBER 6.

By Walter Scott.—Carthage, O., June, 1838.

A THEORY OF TRUE EDUCATION,

LETTER 5.

To His Excellency Joseph Vance, Governor of Ohio.

Sir—When the *realism*, the *idealism*, and *policy* of the School course are ascertained, the next important step in this business would seem, in the very humble judgment of the writer, to be the nationalizing of the whole.

If it be asked, what is the design of those who make a national system? I answer, it ought to be *patriotism*. It is this, that the persons educated may know, feel, speak and act in a manner comporting with their allegiance to the state. Its great purpose is not truth, taste, philanthropy and piety, (for these grow out of those elements in the system which are of universal instruction, but patriotism,) the love of our country, our own, our native land, with all its lakes and rivers, its vales and lofty mountains, its fields and forests, its orchards, and gardens, and vineyards, its history and patriots, and laws and institutions; in order that the mind of the pupil may be filled with the persuasion, that he is not only a human being, but that he *is* a member of a particular community, and as such

is bound to honor and defend its soil, its government, and laws, and whatever else characterizes it as a distinct state.

In making up the national course, it becomes necessary to consider the elements which enter into it.

Elements are of different kinds, that is, they are universal, general, or particular. Elements of universal instruction are those which belong to all nations equally, and to no one state is particular, as all the things of nature, philosophy, chemistry, also mathematics, and the whole of the true religion. The difference between universal, general and particular elements not being then taken, the late excellent Mr. Grimke, in 1835, while discoursing in the college, argued that mathematics and the ancient languages should form no part of our system. His reason for this he said was, the fact that these branches were as immediately related to any other government on earth, as to that of our country. This is partly, and but partly correct. Mathematics is an element of universal instruction; the science is the property of all mankind equally, and not of any one nation in particular. But this is no reason why we should repudiate mathematics from our national system, because for the same reason, we might divorce philosophy, chemistry, and the truths of Christianity from it, all of which equally connect themselves with every government on earth, and with no one state in particular. Touching the dead languages, the Greek, the Latin, and the Hebrew, they so connect themselves with the true religion, that they can scarce fail of being ranked among the elements of universal education. But as some may hold this doubtful, they must at least enjoy the rank of elements of general instruction, so long as our language and the true religion continue to be what they now are. Prejudice or ignorance alone could degrade them to an inferior importance. They form the radix of the most beautiful and rich of the modern languages—French, English, Spanish, and Italian.

Elements of general education are particular modern languages, as those which have just been named, together with the German. Also the poetry and music of these nations and of Greece and Rome, the architecture of the ancients and history, with many other matters which it is unnecessary to enumerate in this place.

Particular elements are those things introduced into the course of instruction which are strictly national—things from our history and independence, our biography, and wars, and victories, geography, different institutions and our language.

But we shall bring our views better within the compass of

our mind by supposing a case. If then we had to pack or make up the national course or system of the United States, what materials have we to go to work withal. *First:* as a basis we have the things of the four elementary categories—nature and art, society and religion, the things which belong to us with all other nations; and in order to Americanize these as much as possible, we have every thing that our country's literature embodies concerning them. *Second:* we have as general elements, every thing that belongs to any or all the other nations on earth; for we may accept whatever would be useful or ornamental, and make it our own by having it taught in our schools, whether it be poetry, music, history, painting, drawing, architecture, or any of the arts of peace or of war, or their languages. *Third:* We have all that is strictly American, all that can be called national or our own, whether in agriculture or the mechanic arts, in government and law, in trade and commerce, in manners and customs, in patriotism and poetry and music, in civil and political, moral and military institutions, economics, biography, history and arms, and the arts, and in all science and literature.

So that if we had to select the materials of our own primary school, we might say, "where shall we begin?" Here is a rich profusion; here is an endless variety of treasure; here are mines and veins of precious metal, endless stores of learning and knowledge.

From nature, then, we would have lessons on the sensible qualities of things, enquiries into, and investigations of, the colors, forms, attitudes, motions, actions, tastes and smells of every thing that could be collected from the district, or country, or state, or nation, or world, from the stores of natural history. The essential and the accidental should be pointed out in animals, vegetables, minerals; and contrasts and comparisons made between all things that are above, below, or round about, till a complete store of sensible knowledge and all the verbiage which attaches to it in the names of things and their sensible qualities should be laid up in the treasury of the pupil's understanding, not memory as is now the case, and the whole amount of the instruction imparted should form a most substantial basis for all future knowledge to rest upon whether rational, conscious, or revealed. *Second:* then from art we should have the simplest of the arts, as drawing or etching, music, or painting, writing, or something else. *Third:* from society we should have reading, spelling, instruction in the alphabet, and in typography, and in the points and stops in

printed matter. *Fourth:* from religion we should have simple readings in Genesis and other books in the holy Bible. And upon this, finally, we would graft every thing which, suited to the age of the pupil and his powers, could be styled American or republican.

Now to this school might be added, and indeed ought to be added, model gardens, herbariums, orchards, vineyards, cabinets, museums, and a library, the United States always predominating; for upon this last fact depends the special and national character of the system. If nothing special enter into the system, if it were made up of materia of an universal nature, the things common to all nations only, then it could not be called the national system, nor would it have any tendency to form a national character; for that which is common to all is of course peculiar to none, so that if national things did not enter into national systems, there would be neither national systems nor national character. Therefore, the national character grows out of those special and peculiar matters of the nations, which are engrafted on the universal elements.

We want the United States' system, then, and I verily believe that we shall never get it, till we first of all be convinced that we have not yet received it, till we feel and acknowledge that it is not yet sculptured out; and that the *materia* of it is chiefly in our own country here. This will send us in search of it not to Scotland, to Prussia, to Germany, to England or to France, but to the great elements of universal education, nature, art, society, and religion, and to the history, biography and institutions and literature of our own country. The national education, the United States' system, is not yet chiseled out of the special and general materia above named, and therefore, let the philanthropists, patriots, professional teachers, and patrons of education debate the following questions, and the whole science of education will speedily assume consistency, and a settled and fixed character.

1. Is there a system of education peculiar to each nation?
2. What is the education of the United States?
3. What are the elements which enter into that system, and are they universal, general, and particular?
4. What are the universal elements, what the general, and what the particular?
5. Ought the state of Ohio, or the county of Hamilton, or the city of Cincinnati, to make an experiment of these principles in a model school?

There is an era in education, as there is in religion and

society, and in philosophy and the arts; and I verily believe that the magnanimous person who shall experiment upon the true principles, must begin by boldly and perseveringly rejecting all present systems (not all books perhaps, for the age is rich in elementary works;) and sitting down in quietude of mind, with nothing before him but the great subjects of education, and the history and institutions of our common country, he must ascertain for himself, and afterwards demonstrate for the illumination and conviction of others, what that good course of instruction is, which it behooves the citizens of the United States to have administered to their children; a primary course for the nation, which shall admit of improvement *ad infinitum*, but never be superseded while nature and art, society and religion, and the American nation maintain their existence.

It is not to be expected that the national system will be perfected at once. The first step is to obtain a model school, and a model teacher. Government will not go further, and ought not to go further in the first instance, unless there should be struck forth a new feature in the character of our citizens, and they should withdraw their admiration from the improvement of breeds of cattle, hogs and horses, and fix it upon their own species, "the human face divine," and exchange the policy of turnpikes, rail-roads, and canals, for education, virtue and happiness, a matter to which we trust they will sooner or later give their attention.

We are now, at this very moment, able, abundantly able, to give to ourselves the best primary education on earth. Only let it be proved by a model school, what that ought to be; and for this purpose, let him who begins it be careful to lay but one stone at a time, and on that a second, etc., not hoping to perfect his edifice in a day, but allowing time to complete the building.

Education is in great confusion as it lays before the American public, and can be reformed, systematized, and exalted only by a return to first principles, which alone are prolific and will repay in abundance of knowledge, all those who know them.

All that is herein recommended is a model school, which can be easily obtained, if the city, or the county, or the state, or the patrons of education choose to give themselves to it. Would it be expensive to set up a primary school, such as is here described, with the appendages of a garden, a cabinet, a museum, and a library of choice books, in which America and the United States, should predominate, the whole suited to the age and attainments of the scholar? Museums of the arts, cabinets of natural history, collections in mineralogy, gardens and libra-

ries, have heretofore been held as private property, for purposes of family and public wonder and curiosity; these are all but parts of the subjective branch of education, and will be acknowledged as such, when the science is purified and perfected, and they will be engrafted upon it as its capital and chief ornament. These appendages of the national system, will multiply in the land, and the greatness and excellence of education be admitted by all. One district and township shall aid another district and township in making collections, and one county and state, another county and state, and one nation another nation, and one hemisphere and continent another hemisphere and continent, till nothing shall remain secret which ought to be known, and so all the youth of all nations, receiving the same one lesson, in the same one way, mankind shall learn that they are brothers, and that God has made of the same blood, all nations, to dwell on the face of all the earth.

Is it asked, whether we are to look to the district schools in this State, as containing the national education of Ohio? The answer is doubtless in the affirmative. Has the course in these schools been framed with a reference to patriotism? Does our country appear there in the grandeur of her origin and revolution, the charms of her victories, military and naval, and in the stirring forms of her struggles for independence, &c.? No. The whole matter seems to be arranged with a direct references to the store, the counter, and the market-house.

With very great respect,

I am your Excellency's

Humble Servant,

WALTER SCOTT.

THE POWER OF GOD'S WORD.

THOSE who are in the habit of speaking lightly of God's word, of its inefficiency, of its being a *dead letter*, etc., if they profess to regard him, and respect his holy religion, must be little conscious of the great indignity and dishonor they do Him. If one man should speak of the word of another in the same manner, how must that man look upon and regard his fellow mortal? Would he not

least derogatory to omnipotence? With the thunderings and lightnings of Sinai before him, when God once spoke and shook the earth, let him shrink away abashed and hide his diminished head.—But how much greater does the indignity appear, when we consider how God has honored his word. He has called himself and his only begotten son, the Lord of the universe, by this appellation. "In the beginning was the *word*, and the word was with God, and the *word* was *God*." "And the *word* was *made flesh*, [became incarnate,] and dwelt among us, (and we beheld *his* glory, as the glory of the *only begotten* of the *father*,) full of grace and truth." Can it be more highly honored? And yet it is called powerless, and inefficient, and *dead*! To say it is a dead letter, is it not to say that God and Jesus are dead? To say that it is powerless and inefficient, is it not to say that they are so? But listen again, and hear what is its power: "*All things were made by him*, [logos, word,] and without him was not any thing made that was made." "By the *word* [logos'] of God the heavens were of old, and the earth standing out the water and in the water." "The heavens and the earth, which are new, by the same word [logos'] are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men." God *spoke* the universe into being, and sustains it by his word. How great must be the power of that word, then! See what it accomplished, and what it has ever since done! It is the great means of God in generation and regeneration, in creation and redemption. He created and he sustains the vast universe by it; and it forms a similar office in the new creation in Christ Jesus. "The word (logos) of God is quickening and powerful, [effectual,] and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." "Of his own will begat he us with the word [logos] of truth." "Born again, not of corruptible seed, but of incorruptible, by the *word* [logos] of God, which liveth and abideth forever." "In Christ Jesus I have begotten you through the *gospel*—the *word*, which by the gospel is preached unto you." "Let the *word of* Christ dwell in you richly," &c.—And whatever the word of God effects, whether by motive, argument, &c., that his spirit does; for it was inspired by the Holy Spirit, and is the word of inspiration. To affirm that the word is or can be without the spirit, is to deny its inspiration!—and consequently, that it is divine! It is to pass into the grounds of infidelity at once!! This is where such a daring assumption will legitimately lead!

Keep us, O Lord, from all such profanity! What more powerful instrument can the Christian want, than the "SWORD of the spirit"? He is not told that the spirit will wield his own sword. He is commanded to use it himself. "*Take the sword of the spirit,*" says the Spirit through Paul. Yes, Paul told, not the preachers alone, but the *whole* Ephesian church, to put on the armor of God, and "*take the sword of the spirit,* which is the *word* of God."

J. R. H.

ON FORBEARANCE.

BY C. BOSWORTH.

BROTHER SCOTT—I have read the observations made on the published part of my discourse, and suppose it courteous, with permission, that I make some answer. Firstly, then, I would object to the phrase with which you prefaced Bro. Johnson's remarks; "Observations on Bro. Bosworth's Union," as if I had originated some *new theory* of union. This I have not done. The principle for which I argue is as old as the Oracles. The Lord is the author. He prayed for the oneness, was heard, has established it, and it is for us to recognize and act upon it by doing away divisions among his people. The prompt and respectful attention bestowed on that part of my discourse that had appeared in the Evangelist, by three eminent and beloved brethren, was as unexpected as unseasonable. Could they have conscientiously omitted to reply in part till the whole had been ushered into existence, I think it would not have presented deformity and defection calling so loudly for immediate despatch, as it would seem they had supposed. I recognized no creed or illegitimate bond of union, countenanced no human doctrine, dogmas, or opinions, approved of none of the existing divisions among Christians, but condemned them, spoke of the saving elements of the gospel being obvious, of the articles of faith constituting the bond of union being few in number, etc:—from which and from much else, said I supposed I should not only be esteemed orthodox, but above suspicion. I planted myself on positions, predicated upon and proved (as I suppose) by the words of our Lord and Saviour. *There* my ears shall be open

to argument and my heart to conviction. The ground taken I suppose tenable, *strong ground*, within the words of the Lord.

I regret that our Saviour's words adduced in proof of the position taken claims not more attention of the brethren. Their course appears similar to that of the skeptic in attacking our religion, who meets not manfully the arguments upon which it is based, but urges as objections what he fancies irreconcilable with its admission.

But perhaps the brethren supposed the ground tenable but would nevertheless present the most obvious objections. You, Mr. Editor, admit my reasons cogent ones for forbearance, but say they can never form a bond of union.—My reasons a bond of union! a rope of sand! I have neither materials, nor inclination, nor art, to form a bond of union. The Lord has done that, and I count myself happy to learn from you that I did not accomplish by accident what I did not design. "Of forbearance"—yes verily that was in my mind' and I am thrice happy if you think them good reasons for forbearance, that heaven born, earth abused, yea, church abused principle.

Then we will certainly forbear with our brethren of other denominations in love, and by example and precept teach them the way of the Lord more perfectly with all good will and by all possible means.

Bro. Johnson begins, "did I understand Br. B. to argue that Protestants are one?" and ends, "Christendom could be better termed legion than unity." He has a perfect right to destroy this position,—'tis his own, not mine. I have neither claimed unity for Christendom nor Protestants. My words examined once will be found "The godly"—"the truly pious,"—"the real and true followers of Christ"—"the truly pious of all denominations," etc. Have I thus included Christendom? or Protestants? I fear not *all* of any one denomination. I intended to make use of language that would include all (and no others) for whom Christ prayed, just those who constitute his kingdom on earth, and I claim, that among them there is that oneness for which our Lord prayed, or his prayer was not heard, and if not heard I shall want immediate help to dispose of his words "I know that thou hearest me always." if his church or kingdom is composed of all such as has been or is divided, the expression of our Lord "the gates of hell shall not prevail against it"— "a house or kingdom divided against itself cannot stand, but is brought to desolation," will also, need explanation. Br. Johnson did not misunderstand me, if he understood me to argue that Protestants above mentioned

meant by the word 'one.' With this understanding I proceed to examine his five facts.—Under his first fact are specified several ways in which we are separated—and firstly, "by a different gospel." The sects, then, have a different gospel from ours. But there are 'godly' persons among the sects, (see 4th fact.) It would appear, then, that their gospel is genuine—but so is ours. We have then a plurality of genuine gospels! Can this be so? Secondly we are separated by a different church order and discipline. (See answer to 3d fact.) Thirdly by a different communion. How different? Is not the cause, object and all important circumstances of their communion the same as ours? and do not these constitute the oneness of each?—or does a false opinion respecting some other ordinance destroy the identity of this? Nor, lastly, does their refusal to recognize our Christian standing avail any thing:—for if it proves themselves not Christians, then they are not comprehended under those who it was urged were one:— and if they *are* then in error in their minds respecting us does not annul this oneness—else would every other error in opinion and so there could be no union at all.

2d fact. "They *say* they do not believe through the word," etc. But Br. J. says they are in an error here; and is this error a "distinct principle" which makes a "distinct people?" I apprehend the term 'principle' is too dignified a name to be given to a baseless opinion: and it should be remembered, that with us *opinions* neither constitute bonds of union or causes of division.

(*Concluded in our next.*)

MILTON.

THE grand John Milton was a Baptist, a fact which, in these days, when original reformers are forgotten, seems to be almost wholly unknown. Yes, this most illustrious of Englishmen, and of epic poets, was a Baptist, in confirmation of which, Ivimey, in his life of the poet, makes the following extract from his prose writings: "Under the gospel, the first of the sacraments, *commonly so called*, is baptism; wherein the bodies of believers who engage themselves to newness of life, are immersed in running water, to signify their regeneration by the Holy Spirit, and their union with Christ in his death,

burial and resurrection." From this statement he argues, says the same author: "Hence it follows that infants are not to be baptized, inasmuch as they are incompetent to receive instruction, or to believe, or to enter into a covenant, or answer for themselves, or even to hear the word: for how can infants, who understand not the word, be purified thereby, any more than adults can receive edification by hearing an unknown language, for it is not that outward baptism which purifies only the filth of the flesh, which saves us, but the answer of a good conscience, as Peter testifies; of which infants are incapable. Besides, baptism is not merely a covenant, containing a stipulation on one side, with a corresponding engagement on the other, which in the case of an infant is impossible: but it is also a vow, and as such, can neither be pronounced by infants, nor required of them. It is remarkable to what futile arguments those divines have recourse who maintain the contrary." On the action of baptism, he says, "It is in vain alleged by those who, on the authority of Mark 7 c. 4 v., Luke 11 c. 38 v., have introduced the practice of effusion in baptism instead of immersion; that to dip and sprinkle mean the same thing; since in washing we do not sprinkle the hands, but immerse them."

What an admirable spectacle of human excellence does John Milton afford. In the midst of poverty and all the cares which devolve upon him, as Latin Secretary to the Protector; courting the Muses, and drinking deeply at all the courses of noble song; writing in behalf of the oppressed abroad, or greatly defending his favorite republic at home, he forgets not religion, but becomes its ornament and protector. He obeys the gospel; is immersed; pays his vows before all the people, and writes for the use of future generations the sacred convictions of his heart, as impressed, warmed and illuminated by the holy scriptures.

"Three poets in three different, ages born,
Greece, Italy, and England did adorn:
The first in loftiness of thought surpassed
The next in majesty: in both the last,
The force of nature could no further go;
To make the third, she joined the former two."

W. S.

DISCIPLINE.

WE have said that offences are either individual, public, or of a mixed nature; and that the 18th chapter of Matthew's gospel contains the laws by which the first of these classes of offences is to be settled. It has been suggested to me by a respected brother, that the same rule may be applied in the treatment of public or ecclesiastic offences also. Suppose a brother guilty of any fault whatever, at war with the moral and religious reputation of the church of which he is a member: do not the overseers and guardians of the flock, as the official organs of the assembly, stand in the same relation to the offender, so far as the adjustment of the difficulty is concerned, as the person injured in an individual case, stands to the person who has offended him? If this is the truth, then, when a member of the church sins against the reputation of the church, the overseers will first take him alone and endeavor to secure a settlement. If the offender will not hear the elders, they will visit him again with witnesses, who shall be able to testify to the Christian and kind behavior of the elders in the management of the case; but if he will not hear the elders, then they must, as in the case of a private offence, tell the church, who again will appoint a court or judicature, to sit upon and adjudicate the case. If he hear not the church, he is to be to us as a publican and sinner.

Finally: If the same rule is applicable in the settlement of public and private offences, then it is applicable to mixed offences also; and so all offences may be settled by the same rule. The discipline of the kingdom of God is thus seen to be of the simplest and most comprehensive nature. Observe, the end or design of discipline, or the treatment of offences, *is* not to cut off, but to reclaim the party. This should never be lost sight of. If nothing but excommunication is in the eye of those who are entrusted with the management of a case, they are not likely to reclaim the offender. Salvation is the end of every thing in the Christian religion.

W. S.

QUESTIONS ON GENESIS.**No. 3.**

How is the book of Genesis divided, John? Into three parts, sir. What does the first part treat of, William? Of Adam and his family, sir. What does the second part treat of, Mary? Of Noah and his family, sir. What does the third part treat of, James? Of Abraham and his family, sir. What does the whole book treat of then, Emily? Of these three Patriarchs, sir, Adam, Noah, and Abraham, with their families. What was given by God to Adam, John? The primitive earth with all its contents. What to Noah? The present earth with its contents. And what is to be given to Abraham, my son? The future earth, sir, with all that shall appertain to it. Did God constitute Abraham the heir of a world, as he had done Adam and Noah, Mary? Yes, sir. What is it that Christians look for, William? A new world, sir. Can you prove this from Scripture, Thomas? Yes, fair. Peter, in the last Chapter of his second Epistle, after having noticed the destruction by water of the primitive earth inherited by Adam, and foretold the perdition of the present globe by fire, says "Nevertheless, we, according to this promise, look for new heavens and a new earth, wherein dwelleth righteousness." May not this be figurative language, John? Yes, sir, new heavens and new earth may be figurative, and so may the destruction of the present globe by fire, and so of the former one by water. Is the Epistle of Peter a symbolic book, John? No sir. Is it a prophetic book, Mary? No sir. What kind of a book is it, William. It is a letter, sir. Yes, it is written concerning things which are true to the letter, or they are literally true. It is literally true that there was a primitive earth; it is literally true that the earth which now is, is of secondary foundation, and will be burnt with fire; and it is literally true that a third and more excellent world will succeed the present one.

If we examine that part of the book of Genesis which relates to the original world and to Adam and his family down to the flood, what subjects shall we have, John? The creation of the heavens and the earth, and of man; the fall; the death of Abel, and the genealogy of Noah from Adam. How many chapters do these things occupy, Emily? The first five chapters, sir. How many chapters are occupied by the history of

Noah and his family, William.? Six, sir. At what chapter does the history of Abraham begin, Mary? The twelfth, sir. Is the remainder of the book occupied by the affairs of Abraham and his family, Martha? Yes, sir. How does it end, William? With the death of the Patriarch Jacob and of Joseph in Egypt,

If we turn back to the first part of the book, what shall our topic be, Emily? The creation, sir. Have we examined any of the first chapter, Thomas? Yes, sir; you have" questioned us on the first five verses. What was the subject which we last handled, Jean? *Light*, sir. What comes to be investigated next, James? The *firmament*, sir. What is meant by the word firmament, John? The atmosphere, sir. How do you prove this, James? By what is said in the 20th verse, sir, that the fowls were to fly in the open firmament of heaven. Do you John, know why we call the air the atmosphere? Because it surrounds the Globe, sir. Do the two words *atmos* and *spheres* mean round the globe, Mary? Yes, sir. Well now if the air is called by us the atmosphere because of its enveloping or surrounding the earth, can you, John, tell why the Scriptures name it the firmament? Yes, sir; like most other coverings or envelops, it is intended as a wrapper to give firmness to the earth's surface, on all parts of which it presses with the weight of 15 lbs. to every square inch as my master proved to me by means of his apparatus. Yes, my son, it is called the firmament because it has a tendency to make firm the surface of the earth, and, as one expresses it, does as it were "hermetically seal" the whole globe. What was to be the use of the firmament, Mary? It was to separate water from the waters. Yes, my daughter, there is a constant process of evaporation going forward by which 100,000 cubic miles of water are annually raised into the atmosphere. This at certain heights parts with its heat, and is condensed into clouds; these driven by winds over sea and land, are broken into fragments, and made to descend in the form of rain, and so the water which was raised by the action of the air upon the surface of the seas and oceans, is again taken back to these seas and oceans by means of rivers. Thus the atmosphere forms a generating reservoir, a vast perennial fountain for the globe, whence is poured the immense and invaluable treasures which are necessary to water the world, and to preserve vegetable and animal life. I could give you a further account of the properties of this wonderful element, but we must defer this till you are better skilled in the holy Scrip-

lures. I shall endeavor, my dear children, to keep up the connection between nature and religion which the holy Scriptures recognize, and improve you in the knowledge of both as we have opportunity; for it is not meet that we separate the works of God from his word; if the Bible be a revelation of the authority of God clothing itself with all philanthropy; nature is a revelation of the power of God clothed with all wisdom and goodness! Nature and the Bible taken together form the word and works of God, and are two great systems, of divine origin, as their very nature and constitution demonstrate. A knowledge of both is most desirable. The former is intended to make us in love with the truth by showing what innumerable processes may be performed by the operation of a few agencies according to a few fixed laws or principles. The latter, the Bible, is to instruct us in the nature of redemption from sin and give us a full knowledge of God our Creator.

I shall, therefore, always teach you the Scriptures, children. They are able, as St. Paul says, to make you wise unto Salvation through faith in Christ Jesus. Can you all recite the first chapter? Yes sir.

W. S.

STUDY OF THE SCRIPTURES,

No. 1.

Of the Graphic delineation of a country, as illustrative of its history, the importance is self evident; and in the study of the holy Scriptures more especially, a knowledge of sacred geography is altogether indispensable. Encouraged therefore, by the patronage which has been extended to the Geographical Annual, the proprietors have been induced to proceed with a new Series of Biblical Maps, and the result of the undertaking is now laid before the public. With respect to the execution of the work, they submit it with confidence to the closet examination, conscious that neither expense nor diligence have been spared to render it as acceptable to the general reader on the one hand as to the biblical student on the other. It may be observed that the plates are engraved from original drawings by a gentleman of great biblical research, who has devoted a period of nearly twenty years to this branch of Scripture illustration, and which in the present instance he has grounded

upon the best authorities, and improved from the observations of modern travelers.

The Index is a new and distinguishing feature in this work, exhibiting to the scholar's view all that is historically or geographically interesting in each particular place or country mentioned in holy Writ, together with their classical and modern names. The proprietors feel assured that it will be found, from the careful accuracy with which it has been constructed, the most complete and satisfactory Manual with which the student has been furnished.

The above is the preface of a small volume named the Biblical Annual. It contains twenty four maps of Scripture Geography executed in the very best style; these maps form an admirable aid to the study of the sacred writings, and should be owned by every student;

Such of the brethren as are in the habit of teaching the Bible to their households will, in this volume and Robinson's Calmet taken together, find the greatest helps in the geographical and historical parts of the Scriptures. Every family should, if possible, possess these two books. It were very well to lay the Bible on a stand in the midst of our apartments, sacred to that very purpose, in order that its opened pages might always be seen by all the members of the house. The word of the Lord ought to be before us and our children perpetually; and by giving such a place to it, innumerable portions might be read daily, which will never be heard so long as it is immured in a book case. The fact is, that our life, our spiritual life depends upon reading the Bible. I am bold to affirm that the happiness of the godly man is proportioned to his study of the holy oracles. A contempt of them is a contempt of God; neglect of them is neglect of God. "Thy word I in my heart have hid," says David, "that I may not offend Thee." "I am like a green bay-tree in the house of my God."

Genesis is the first book in the sacred compilation, and it ought first to be well understood; for this purpose a man should put his whole household upon the study of it; for ignorance of this book, and of all other of the Scriptures, is the crying sin of Christendom. Generally speaking we are Christians by profession, but almost universally we are heathens in regard to a knowledge of the Bible. The ignorance of the children and youth of both sexes, of Protestantdom, is excessive. I scarcely know five men even now, after all that has been said of reformation, who carefully teach the word of God to their families. W. S.

(To be continued.)

METHODISM.—NO. I.

The book of the Doctrines and Discipline of the now highly respectable sect named Methodists, lies before me. Its preface is a circular from six Lords of the party, viz: W. McKendree, R. R. Roberts, Joshua Soule, Elijah Heddings, J. O. Andrew, and John Emory. The first reflection which occurred to me upon reading and looking at this high oracle, was the following: If the members and wandering circuiters of this far famed sect lay it in against us as the most grievous charge, that we have no established ministry, which by the way is false, how certainly should our ministry have dug its own grave, if, like the above, any six of our laborers had published such a book, christened it, "the Doctrine and Discipline of the Reformers or Christians," and like the above named Lords, commended it in the terms following, viz:

"We esteem it our duty and privilege most certainly to recommend to *you* as members of our church, our form of Discipline, which has been founded on the experience of a long series of years, as also on the observations and remarks we have made on ancient and modern Churches." This little book does not even pretend to found itself on the scriptures, but only on *experience* and the *observations* of fallible and interested men who here declare themselves to be the owners and proprietors of the party, and do absolutely style Methodists "our church," and their book "our Form of Discipline."

Again: Let us suppose that six of our Evangelists had sit, and after hatching a cockatrice-egg, like the Discipline, they had commended it to the brethren in the language of Messrs. McKendree & co., namely: "We wish to see this little publication in the house of every brother"! How would such brethren have insulted the Redeemer of our souls, and that high relation in which he stands to each of us as our exclusive Lawgiver! "*You* have one Master even the Messiah."

Again: "You ought, next to the word of God, to procure the Articles and Cannons of the church to which you belong." What an abortion is the Methodist Discipline, to set up next to the Bible! "Next to the word of God." This word "next" does not mean next in authority, but next in order of purchase; for I will show that while it professes to be the second in point of *purchase*, it claims to be the *first* in point of *authority* and to thrust itself in between God and the people as an Oracle superior to the Bible.

A Methodist may, I grant, possess himself of the Bible as well as the "little" book in question; but in Doctrine and Discipline the latter and not the former, the "little" and not the *great*, is to be his guide. But if the Discipline is to be the book next to the Bible, are not those who made it next to God? Are not the framers of this Oracle the Lords of the party. They speak and give laws where Christ has given none; nay, they speak where he speaks, and differ from him, as I shall show, the Lord willing. Do they then not displace Jesus Christ?

The spiritual doctors who compounded this pill of presumption, wash it down by the following tablespoonful of hypocrisy, viz: "The present edition is small and cheap, and we can assure you that the profits of the sale shall be applied to charitable purposes"—This last sentence may very readily suggest to any one who has read the 6th of Matthew, that Pharisaical hypocrisy, as well as a spirit of error and covetousness operated in the origination and publication of this mortal dose of divinity. The profits of the present small edition will be given to the poor; this was spoken, as any one may see, to set the medicament in motion; to make it go down and work a way for the introduction of the innumerable large editions which were afterwards, in all future time, to fill the coffers of the clergy.

We add, next to the Bible, let the saints have no book. Let them have the Bible alone, the guide and comforter of all the people of God. "O how I love thy law." said the royal Psalmist, "it is my meditation all the day." Thou, through thy Commandments, hast made me wiser than all my enemies. I have more understanding than all my teachers; for thy testimonies are my meditation." The consummate ignorance of the word of God so prevalent among Methodists, is owing chiefly to the constant use which they are taught to make of their little book called the Discipline. We find it difficult enough to get the people to read the Bible without thrusting between them and it any other volume; how much more inefficient then should we make it, were we, like Methodists, to be guilty of this shocking error.

"Wherewithall shall a young man cleanse his way? by taking heed according to thy word. Thy word have I hid in my heart. I have rejoiced in the way of thy testimonies. I will delight myself in thy statutes. Open mine eyes that I may behold wondrous things out of thy law. Thy testimonies also are my delight. The meek shall eat and be satisfied: they shall praise the Lord that seek him; your hearts shall live for ever. O Lord God of hosts, blessed is the man that trusteth to thee." Amen

CALVINISM.

The following letter was addressed, some time ago to one of the brethren, by a person who came out to this country, under the auspices of those most worthy persons, the Messrs. Halden. The original gospel has met with the same opposition at all times. The complaint uniformly and universally is, that it takes the glory from God, and gives it to man. Is it enquired how this comes to pass? the answer is, that whereas all in Protestantdom proclaim that faith comes by an operation of the Spirit with or without the word, the proclaimers of the true gospel declare that faith comes by the word without the Spirit. The Protestants think it glorious in God to convert men by the Spirit, and no glory at all to convert them by his word. But if God enables mortal sinners to believe by any means, the glory is his, be that means what it may. If a man is come to a dangerous and difficult pass, and I help him over, either by leaping across with him, or by laying a board, along which he may pass securely, I am his deliverer; in either case he owes his escape to me. There is therefore as much glory redounding to God in the one way as in the other. If He had been pleased to cause men to believe by the Spirit, then it would have been glorious; and if he had enabled men to believe by the Evangelical testimony or the evidence contained in Scripture, then it would have been glorious. This last he does:— By pointing out Jesus as his Son in whom he delights, giving him the Holy Spirit, and raising him from the dead, he has fully brought faith within the reach of all who hear or read. If we dont believe it must be because we wont believe; for every necessary facility for believing is afforded us in the holy Scriptures. The discourse on the Holy Spirit has been reprinted live distinct times, and a request written from Louisiana to issue it again is before me. But I cannot comply with this request at present. The figurative Scriptures in the following letter are wholly misunderstood by the author of it.

MY DEAR SIR—According to your desire, I will now give you my opinion on Walter Scott's discourse on the Holy Spirit, very freely. I have read his discourse with attention, and it appears to me, that he has erred greatly on that important subject, not knowing the Scriptures, nor the power of God; for he seems to be entirely ignorant of the new-birth, as described by our Lord Jesus Christ himself, in the third chapter of the gospel according to John; at the 5th verse he says, "Except

a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And at the 8th verse his words are, "The wind (or Spirit) bloweth where it listeth, and thou nearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Here we see, that the Holy Spirit is the great agent in producing the new birth, or in other words, the conversion of sinners unto God, if Christ be a faithful and true witness. Accordingly, we are informed that the means which the Holy Spirit maketh use of, in producing the new birth, is the word of God; James 1st. chapt. 18 verse, "Of his own will begat he us by the word of truth." Here the inspired penman, informs the twelve tribes scattered abroad, that it was according to the will of God that they were converted, while others, who heard the same word, were not converted.

But if the word alone, (as Mr. Scott would seem to intimate) without the agency of the Holy Spirit, can convert sinners unto God. I would ask, Why is it, that all who read or hear the word of God are not converted? Your Pastor may reply, "Because they do not believe the word of God." Very true, but I would ask; is not faith the gift of God, although it be an act of the creature? Certainly, Phil. 1st. chap. 29th verse. Here we cannot suppose that the Apostle Paul was deceived, or in an error, when he wrote to the saints in Christ Jesus, which were at Philippi, with the Bishops and Deacons, when he said unto them, "unto you it is given (granted) in the behalf of Christ, not only to believe on him, but also to suffer for his sake." The same Apostle informs us how this gift of faith comes to any of the children of men, namely, by hearing the word of God. But surely there are some who hear the word of God, who live and die in unbelief, For all men have not faith. Accordingly, we read, when the word of God was published by Christ and his Apostles, that some believed and some believed not; what then was the reason why these did not believe as well as the others who heard the same word? I answer, because it was not given them to believe as the Apostle Paul informs us. But the reason your Pastor gives us, why some who hear the word do not believe, is, that they are "blinded and hardened by seeking and indulging in personal, family, political, and professional distinctions." Now whether we are to believe Walter Scott on this important subject, or an inspired Apostle, judge you. Your Pastor says, God does not require men to believe of themselves: surely he cannot mean, that God requires others to believe for them. But let us hear

your Pastor; he says, "God requires you to *listen* to the Spirit speaking to you in the mouth of the Apostles and Prophets, and he will afford you abundant evidence, by which you can believe," &c. But surely we need some higher authority than his mere say so. The Scriptures represent man in his natural state, as altogether unable to help himself; as much so, as a new born child, cast into the open field, where there is no one to pity or help it. Can the deaf listen to the spirit speaking to them in the mouth of the Apostles and Prophets? Can sinners dead in trespasses and sins listen? Can dry bones raise themselves to life, and come out of their graves and listen? If they can, then may the Ethiopian change his skin, and the Leopard his spots; and he that is accustomed to do evil, learn to do well. But whatever man may say, the word of God says, that the wicked, or unbelievers, "are like the deaf adder that stoppeth her ear; which will not hearken, or listen, to the voice of charmers, charming never so wisely." We cheerfully grant that faith cometh by hearing the word of God; yet at the same time, the Scriptures testify that faith is the gift of God (although an act of the creature) as certain as Salvation is, Phil. 1st. chap. 29th verse, Eph. 2d. chap. 8th verse. Thus we see, that it is by grace that any of the human family are saved, through faith, and that it is not of themselves, it is the gift of God. See verse 9, "not of works, lest any man should boast." Now, to listen, is certainly as much a work of the creature, as faith or repentance. But men are not saved by their faith or repentance; or works of any kind done by them. Yet men are not saved without them. Therefore, it is by the grace of God alone, that men are saved; not of works, as the Apostle testifies. Hence, I would just remark, before I conclude, that the Holy Spirit is the great agent in producing the new birth; therefore, believers are said to be born of the Spirit—that the means which the Holy Spirit makes use of in producing the new birth, is the word of God—that faith comes by hearing the word of God—and that it is the gift of God, to all those who have obtained like precious faith, with the Apostles—that those who receive this faith, are kept by the mighty power of God, through faith unto salvation—and that salvation, from first to last, is all of grace; not of works, lest any man should boast. At the same time, those who are born of the Spirit, are exhorted to maintain good works: And the language of every one, that is born of the Spirit, is, "Lord what wilt thou have me to do?" Nevertheless, all the children of God, are ready to acknowledge, all their works of faith, and

labors of love, yea, all their own righteousness, to be no better than filthy rags, in the sight of a pure and holy God. Accordingly, they give God the glory of their salvation; their words are "Not unto us, not unto us, but unto thy name be the glory." Yet, these are the only persons on earth, that are careful to maintain good works; and whose works of faith, and labors of love are well pleasing in the sight of the Lord. Therefore they work, not that they may be saved, but because they are saved; they work from life; not for life. Hence, their language is, "Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and renewing of the Holy Spirit, which he shed on us abundantly, through Jesus Christ our Saviour;" see Titus 3d chap. 4th to the 9th verse. Hoping that you may be kept from error, and that ye may be steadfast, and unmoveable, always abounding in the work of the Lord, I remain, my dear sir, yours truly,

WILLIAM CULLEN.

A FRAGMENT.

BY SAMUEL CHURCH.

"Christ died for our sins according to the Scriptures." He died as a Sin-offering. "Without the shedding of blood there is no remission."

ILLUSTRATION.

Under the law of Moses, when a Jew sinned against God, he brought to the priest a lamb without blemish, and perfectly white; then standing up, in presence of the priest, he laid his hands upon the victim's head and confessed his guilt. Here an exchange of character ensued; the lamb instantly had transferred to it the guilt of the sinner, while the sinner had imputed to him the spotlessness and innocence of the lamb!

In Christianity, Jesus is the Lamb of God, and the antitype of the Jewish lamb. Hence in taking away the sin of the world, it is said of him, "He who knew no sin,

NEWS.

WE have, since the commencement of the present volume, received intelligence of the decease of three excellent sisters, viz: *Elizabeth*, wife of Oliver C. Steel; sister *Irvin*, wife of Thomas H. Irvin, and sister *Craig*, wife of Harrison Craig. The former two of Richmond, Madison co., Ky., the latter of Versailles, Ky. All of them were young, and yet through faith in Christ all of them seemed to obtain a signal triumph over the fears of death. Blessed be the God and Father of our Lord Jesus Christ, who has given us hope through grace. The righteous shall soon meet again in a world where parting will obtain no more. W. S.

Bro. John Rogers, late of Kentucky, now of Brown co., Ohio, lately held meeting, in company with his humble fellow laborer who writes this notice, in Clinton co., Ohio. Twenty-one persons joined during his stay with the brethren. The churches have much reason to give thanks to God, the Father of our Lord Jesus Christ, for the gracious gifts of intelligence, sincerity, gravity, and piety granted to this brother, seeing he ever turns them to the wisest of purposes, the conversion of men to God. "He that winneth souls is wise." W. S.

Bro. Richard C. Rickets, of Maysville, Ky., writes, that within the last half year, he has immersed some hundred persons. Brother Rickets is very justly esteemed for his success in the ministry, and is equally admired for his godliness, morality, and general intelligence. When laborers, like the evangelists I have named, and many others whom I could name, honor their profession by a life and behavior becoming the gospel, they are not only the ornaments of the churches, but of human nature. W. S.

David S. Burnet was lately in Maysville and immersed 10 persons. This excellent individual is eminent for his success in the ministry, and is very justly esteemed for his power, piety, and godly sincerity. W. S.

The old warrior, John Smith, of Montgomery Co., Ky, is doing great execution on his own field. May the Lord preserve his exceedingly useful life. He has done great things in his day. His powers, and originality, and character, are allow-

ed by all to be as genuine as they are profitable to mankind. Several hundreds have within a few months, on his field, obeyed the gospel of "Christ." W. S.

Kentucky is highly blest with laborers, eminent laborers who greatly adorn the gospel and their profession. I may name besides the above, John T. Johnson, A. Rains, J. Taffee, John Gano, William Morton, B. F. Hall, Thomas Smith, L. J. Fleming; all mighty in word or deed, and most of them in both.

John T. Johnson is still eagerly expected in Boon Co. The population of Burlington and its vicinity are most anxious that he should visit them. We have lately originated a beautiful and flourishing church in the Co. None of our evangelists have ever excelled John T. Johnson in just and fervid conceptions of the grandeur and importance of Christianity, and his influence over the hearts of his audience is most unavoidable and triumphant. W. S.

Breth. Rains, and Taffee, and Hall are reckoned the best teachers of Christianity, and Brethren Gano, Smith, and Morton, among the very best evangelists: L. J. Fleming is indefatigable.

I am happy to bring up the rear of this brief notice of the great and good of our sister State by adding the names of the two Creath's, men that have hazarded every thing for the name of Jesus Christ our Lord. They have supported the cause of Reformation in Ky. from the very beginning, and have endeared themselves to the population by every virtue, and by the greatest success in the evangelical office. Such men are an honor to human nature. W. S.

BACON COLLEGE.

We have the very best accounts from Bacon College; the general morality of all the attendants on that institution is said to be most admirable; the literary advantages are necessarily increasing every day with the funds of the establishment. Dr. William Hatch has been appointed agent for the college, to visit the friends in Ky.; and it is fondly hoped that these will manifest their attachment to this infant but promising institution by the most substantial favors. Christianity

THE
EVANGELIST:

NEW SERIES.

VOLUME VI,—NUMBER 7.

By Walter Scott.— Carthage, O., July, 1838.

ON FORBEARANCE.

BY C. BOSWORTH.—*Concluded.*

3d fact. "All who do in fact take the book are one" etc. But all "in fact" do take the book (for all the godly among Protestants cleave to the Bible.) Therefore (according to Br. J's. admission) all are one. But Bro. J. may answer, they take more than the Bible and so do not take the Bible "*in fact.*" If then I take the Bible in my hand I have the Bible "in fact," but if I pick up the "Confession of Faith" with it, then the "in fact" is annulled. But again, he may say that by receiving error in a creed, a part of the truth in the Bible is neutralized and leaves less than the whole truth "in fact" and! therefore we are not one. There can be no oneness, then, but with those who have the whole truth; that is absolute infallibility in knowledge in all the Bible teaches relating to duty; church order, discipline, and all, is indispensable to oneness, and where shall we find the church—or union? We must then, so long as we are human, plead forbearance of some error. But on what may we be permitted to err? All parties may be unanimous about some things on which we must *not err.* But on what *may we*

err? that's the tender place. A admits on one thing—B on another and Bro. J. on something else, provided we do not err. about immersion or some other delicate points about which he has *certain knowledge*. But mind, we must not err about immersion, for *that is* one of the "original principles of unity;" 'tis a fatal spot on which to err. Any gospel that has not immersion in it is "another gospel," and let him who preacheth it be accursed, though it may make the recipients 'godly!' Is this doing any injustice to Br. J's language?

4th fact. "If then the godly among the sects," etc. Godly among the sects! Converts to another gospel! The truth is there is but *one gospel* that can make men godly. (For preaching another such, would any one be accursed?) All the godly then among the sects must be made godly by our gospel, or their gospel, or the gospel of Christ, (call it as you choose, it is the same.) And it was the object of my discourse to prove that *these* are essentially (not apparently) *one*.

The 5th fact when reduced to its elements, is a regular syllogism. Thus—If we were one the world would be converted. But the world is not converted;* therefore we are not one.— So might Paul have reasoned in his day when Christians, as Br. J. will admit, *were* one, for the world was not converted then, But let us try another syllogism thus reasoning—When the Comforter comes, he shall convince the world of sin, of righteousness, and of judgment. But the world is not convinced of sin, of righteousness, and of judgment; therefore the Comforter has not come.

Some views already advanced will apply to a part of the remarks of our esteemed brother A. B. Limited space on my sheet admonishes me to be brief. I must beg leave to say that his doctrine of implication involves, to my mind, a contradiction. The fact of the Saviour's praying that all who should believe on him. through the words of the Apostles, implied the probability of the contrary—granted; had not the Saviour prayed for their oneness and been heard? Br. B. admits his prayer was heard, answered; goes a step further, (too far) and says, yet they might be, have been, are, and will be, divided. The prayer answered, and not the oneness for which he prayed?

"Those of the different parties," says the Bro., "who are one with Christ in *heart*, (the honest hearted among all the

*There must have been a slip of the type in making me say, "were Christians united, the world, the whole world would be converted. It was not is not my idea.

popular sects,) must become one with his people in fact." His people "in fact" are united with Christ, undoubtedly, in heart. HOW were they? Through faith and obedience, certainly. The others also are united to Christ *in heart*. But how was that? By obedience, or disobedience? Not in disobedience. But how *were* they united to Christ in heart? It was impossible without faith. They must have believed. But they are honest hearted—of course must have obeyed. But they have not obeyed so far as (we) his people "in fact." No: yet far enough to be joined to Christ in *heart*, (and being honest hearted) will obey further as soon as they learn more, and cannot *honestly* sooner. "We have then two distinct people," says Bro. B, "both joined to Christ *in heart*—one with Christ and not one with *one another!*" So they are all regarded by Christ as his brethren—a part *rejected* by us! But Bro. B. is persuaded the spiritual and mysterious union of which some speak, irrespective of the bond of union, was never contemplated by our Lord. Our Lord has contemplated a spiritual and mysterious bond of union, the new covenant, "I will put my law in their hearts;" etc. without *this* bond there is not enough written, human or divine, to bind Christians together. There is a shade of difference respecting another item in his last paragraph which is highly figurative. I cannot quite agree to regard a fine tree, a live oak, when fairly felled as worse than useless, because of grapevines in the top and underbrush about the trunk, etc.—Woe to the woods if such wasteful choppers were let loose. Unclad of figure he says the accession to the church of a person encumbered with prejudices would be a real loss, rather than a benefit. Would be! Does he remember what *has been*? Can he not recollect some of the brightest ornaments of the the church now living, who formerly staggered as they came in under the weight of prejudices that soon withered under the influence of truth? I regard prejudice as a disease caught of ignorance. Few are in health. The question is, how shall we treat the patients. Shall the first effort at cure be to behead them? But that would be surgical. Our Lord is not called a surgeon. O! that his followers could loose the *axe* and find the *balm*.

CYRUS BOSWORTH.

NOTE ON ISAIAH.—1st. CHAP.

With those who delight in what they call total depravity, the following from the first chapter of Isaiah is a favorite scripture:

"The whole head is sick and the whole heart faint; From the sole of the foot even to the crown of the head there is no soundness therein."

"It is wound and bruise and putrefying sore"—*Lowth's Isaiah*.

Now this is not spoken about human nature in general or particular; but about the land of Judea and the nation of Israel who dwelt in it. It is not used by the prophet to describe the sins of the Jews, but to describe the miserable condition to which God had brought them and their country on account of their sins. He had smitten and corrected them till they were sick and sore, and faint and bruised. When he wounded them on one part, the wound was scarcely pressed, bound up, or mollified with ointment, till he had on account of their iniquities to inflict another; and this had been done so much that God knew not where to strike next without touching a wound that had not yet been healed. The prophet asks them where the most High should strike again. The passage in Lowth's Translation reads as follows:

On what part will ye smite again, will ye add correction?

The whole head is sick, and the whole heart faint:

From the sole of the foot, even to the head, there is no soundness therein:

It is wound and bruise, and putrefying sore:

It hath not been pressed, neither hath it been bound:

Neither hath it been suffused with ointment.

Your country is desolate, your cities are burnt with fire;

Your land before your eyes, strangers devour it:

And it is become desolate as if destroyed by an inundation.

And the daughter of Zion is left as a shade in a vineyard.

As a lodge in a garden of cucumbers, as a city taken by siege.

Had not Jehovah of Hosts left us a remnant

We had soon become as Sodom; we had been like unto Gomorrah.

Now in all this the prophet describes not any defectiveness in human nature, as such, but the shocking and miserable condition to which the nation had been reduced by the punishments which God had inflicted upon them by burning their cities and destroying their country. W. S.

THE FIRST PART OF AN EPISTOLARY CORRESPONDENCE BETWEEN CHRISTIAN CHURCHES IN AMERICA AND EUROPE.

PREFACE.

The following pages contain,

1. A copy of the letter addressed by the church professing obedience to the faith of Jesus Christ, at New York, to the churches of Christ throughout the earth:
2. Copies of the letters of several churches, in answer to the former:
3. The reply of the church at New York to these letters: And,
4. An appendix, containing reflections on subjects connected with the Christian profession, and arising out of the present correspondence.

To these several letters and reflections publicity is now given, not only for the information of the public bodies to whom they more immediately relate, but in the hope that some of those who profess to believe the apostle's doctrine may be thereby led to a consideration of the things which concern the kingdom of God: in which things not only disciples, but all mankind are deeply interested. Not that there is in these letters, generally, any elegance of style or display of talent calculated to win attention to the subject of which they treat. On the contrary, it will be readily seen that some of them imply a very moderate share of education on the part of those who wrote them. But since truth is not less truth for being feebly vindicated, so should not the attention of those who profess to seek the knowledge of God be turned away from the following letters, with whatever imperfection of style or destitution of ability they may be written; for, with all their imperfections, they relate to matters of the sublimest order, of the highest authority, and of the most solemn importance.

But there is one consideration which adds greatly to the value of these letters, and on account of which they are rendered exceedingly interesting. It is their having respect to a reformation in the Christian profession which seems to have had no parallel since the days of the apostles. Of the rise and progress of this reformation, they give considerable intelligence; affording faithful descriptions of several of the numerous churches that have arisen under this new state of things: churches as peculiar in their character as their sudden rise and rapid multiplication have been marvellous.

The rise and increase of new sects professing something in the name of Christianity, is not marvellous. The annals of the Christian profession abound with records of such fluctuations. But a comparison of the circumstances attending the rise of such sects, with those attending the appearance of the churches in question, will show that the former have originated from causes entirely different from the latter.

With regard to such of these sects as abound in the present day, their origin may be ascribed to causes of the following character, namely,—aim at worldly power—contention for pre-eminence in civil rights—union of some to avoid persecution, of others to withstand it, and of others to persecute and condemn under an idea of doing God's service. But the chief and leading cause was the adoption of the maxims and systems of men eminent for learning and talent, for extraordinary zeal and self denial, for superior endowments of body and mind, or for exalted and singular acts of piety and benevolence. Hence it is, that while some of these sects are denominated after the places where they arose, and others after the particular systems which they profess, the far greater number are denominated after their respective founders.

In addition to this it may be observed, that all these sects acknowledge the authority of a certain order of men usually denominated *the clergy*, or else some other description of leaders essentially the same. If submission to these exalted characters has not been grounded upon their supposed inspiration, it has been secured by an assumed sanctity of appearance, by official dignity, and by laws and traditions claiming the veneration of the people. Hence the reverence and obedience due to God alone, have been transferred to certain of his creatures, who have received these marks of worship as if due. These characters have long claimed the exclusive right of interpreting the holy scriptures, which, for ages, they had withheld from the people; and the like exclusive right of ministering in the worship of God; for all which they are supposed to become qualified by a course of study under men eminent for learning, and by a knowledge of the particular theological systems which their fathers or their teachers had espoused. But the study of the holy scriptures, with a view to teach the faith and promote the obedience enjoined upon the disciples of Christ by the apostles, as the same are to be manifested in a church of the living God, never yet formed a part of this preparatory education. It is, on the contrary, by laws of human institutions, by

ment teachers, and by traditions tending to confirm their own authority, that these men maintain a complete ascendancy in the various sects wherein they have place.

But the rise and progress of the churches described in the following letters, have been marked by circumstances wholly different. Without any thing in the state of civil society to operate upon the hopes or the fears of Christ's disciples; without any renowned leader or leaders to bring them together, or to frame religious systems of belief and practice for their guidance; without any representative body to organize them into a distinct sect, or to establish a uniformity of belief and worship among them; without any general concert among themselves, and without any patronage from the learned or the great, these churches arose in various places at nearly about the same period of time. And what is still more remarkable, they all partake of the same general character, and have a striking similarity of belief and obedience.

This singular revolution, thus silently, and in some degree, simultaneously affected in various places, without concert or previous arrangement, must undoubtedly be ascribed to some one powerful cause; and it is believed that this cause may be found in the general diffusion of the holy scriptures, and in the forcible teaching of the apostles of Christ in those scriptures. Accordingly it is to be observed, that the education of the poor, Sunday schools, the circulation of the word of God by Bible societies, and these churches, all originated about the same period.

When we see societies of men formed by the force of that same teaching by which the churches in the beginning were called, and laboring to regulate themselves in all things by that teaching, we are irresistibly led to the conclusion, that such societies are in character the same as those which of old were called *churches of the living God*. On these accounts all such churches, however few in number, low in worldly circumstances, or destitute of talent or of learned men, are essentially distinguished from all other churches, and occupy an elevated and peculiar place in the profession of the name of the Lord and Saviour Jesus Christ.

Whether the churches in question may be presumed worthy of this important distinction, the following letters will serve to show. It will be seen that the principles upon which they are established, the bond of their union, their practices and their views, are as remarkable and as peculiar as was the manner of their original institution. They profess no theological system;

nor allow of any creed composed by man as a standard of faith and worship. The holy scriptures alone, in their true sense and bearing, constitute the only creed to which they appeal, or upon which they set any value. The belief of what is taught in those scriptures they esteem as the only faith by which men can be saved. Their profession is to believe as they are told, and to do as they are bid, in the scriptures. They acknowledge no human authority in the kingdom of God. Whatever intimations of the divine will they perceive in the sacred writings, they view themselves under obligation to obey; 'endeavoring by these intimations to regulate themselves in the worship of God their Saviour, as well as in all other things. They profess to acknowledge the Lord Jesus Christ as over all, God blessed for ever; to rejoice in the forgiveness of sins through his blood; to look for a resurrection from the dead and everlasting glory, according to his gracious promises to his disciples. They meet together every first day of the week in memory of his resurrection, and to break bread and drink wine in memory of his death. On these occasions they also worship their God and Saviour by the singing of praises, and by prayers and thanksgivings. On these occasions also, they teach, exhort and admonish each other by the holy writings; bringing to view the treasures of wisdom and knowledge contained there; expatiating on the abundant mercy and grace revealed by the Lord and Saviour; urging one another to mutual love and attachment; to kindness and mercy towards all, even to the unthankful and unholy; to purity of behavior; to sobriety and humility; to the most scrupulous honesty and integrity in all their dealings; and to a conduct irreproachable and free from blame. They also make a collection for the support of such of the disciples as are in want. Many of these churches have bishops and deacons:—the former as overseers for the preservation of order and the promotion of faith and love; and the latter for attending upon the distribution of benefits among the poor and the afflicted. Those churches that have not yet these offices filled, are looking among themselves for men of the description pointed out in the holy scriptures. But they all are of one judgment in this, namely, that they do not admit or allow of any order of persons among them resembling the clergy. They consider the existence of such an order among the disciples as utterly incompatible with the holy scriptures, and with the character and interests of the churches of God.

These churches take no part in politics. Under whatever

government their lot is cast, they are instructed by the holy scriptures to be submissive to the laws; to speak no evil of those in power; but to honor them, to pray for them, and to do nothing that may render liable to just punishment. They are taught to live quiet and peaceable lives, under the very worst of rulers, in all godliness and honesty.

Does it not then appear that these churches are distinguished from the sects of the present day by the clearest and strongest dissimilarity of institution and of character, and by such a conformity to the holy scriptures as entitles them to be esteemed as churches of God? And does it not also appear, that the things whereby this distinction is made, are no trifling things, but things connected with the happiness of men both here and hereafter, as well as with the honor and glory of the Lord Jesus Christ? If that does appear, as we think it does, then it follows that all who believe the Gospel and fear the Lord of life and glory should be in the fellowship of such churches. In such fellowship Christians are where the will of the Lord requires them to be; where they can be of real advantage to each other; where it is appointed they should be edified; where their love to each other can be manifested; where they can be really useful to the world; and where they can glorify the Lord and Saviour by an obedience to his commandments.

NEW-YORK.

THE CHURCH PROFESSING OBEDIENCE TO THE FAITH OF JESUS CHRIST, ASSEMBLING TOGETHER IN NEW-YORK;

To the Churches of Christ, scattered over the earth, to whom this communication may come—Grace, mercy, and peace be multiplied from God the Father, by the Holy Spirit, through our Lord Jesus Christ,

DEARLY BELOVED,

Participating in the attention that has been, of late years, excited among the disciples of the Lord Jesus to the consideration of the Holy Scriptures, and the obedience therein exhibited, as connected with the belief of the Gospel—we have been led, by the mercy of God, to separate from various religious connexion? and denominations, and to come together into one body, that, in the fear and reverence

we might walk as a church of Christ in this city, continuing in the apostles' doctrine and fellowship, and breaking of bread, and prayers; strengthening each other in our most holy, faith, and manifesting our love towards each other as Brethren for whom Christ died. It is more than seven years since we began to enjoy these blessings, and though we were some time together before we were, as a church, fully set in order with both elders and deacons; yet, as the disciples and the subjects of Jesus, our Lord and King, deriving all our privileges and advantages from Him as the head of the church, we deemed it our duty to attend to all the institutions of his kingdom. But it is cause of great thankfulness, that the Lord has raised among us elders and deacons, possessing, in degree, the qualifications required by the Holy Spirit, in Paul's epistles to Timothy and Titus: and having attained to this privilege, we are cheered with the information, that there are, in other parts of the earth, many churches "of like precious faith with the apostles"—founding their hope of eternal life upon the faithful testimony concerning the atonement—who, having renounced the hidden things of dishonesty, are not walking in craftiness and hypocrisy, nor handling the word of God deceitfully, but by manifestation of the truth, are commending themselves to every man's conscience in the sight of God.

Remembering, dearly beloved, that the first churches of Christ in Judea, are set before us as a pattern; and that amongst them there was not only a unity in the faith, but a friendly and affectionate intercourse—according to the prayer of Jesus, (John 17;—) we deem it the duty and the high honor of the churches of the Lord Jesus, after the lapse of so many ages of division and distraction, to lay aside all the questions and strifes of words created by the wisdom of man, and, with one heart, to endeavor to restore and promote the unity and prosperity of his kingdom.

With the view of assisting in this good work, dearly beloved brethren, we address this epistle to you; having reason to believe, that your love to the Lord Jesus has led you, also, to cease from all human institutions and expedients in the worship of him, whose fear is not to be regulated by the precepts of man, and to maintain a walk and conversation becoming the Gospel, both towards each other and towards all men. To you, therefore, and to all such, we make a tender of our love and esteem, and desire an epistolary intercourse for the promotion of mutual love, and of mutual acquaintance with each other's views, in all things belonging to the kingdom of our Lord Jesus Christ. And our prayer to God is that by

these means, both you and we, may be enabled to contribute somewhat to the restoration, amongst the true disciples of Jesus, of a uniform adherence to the apostolic practice, whereby they may exhibit the harmony and beauty of his religion, when relieved from the false views, and worldly maxims, by which its purity has been defiled, and its glory obscured.

That you may be better informed concerning those who thus address you, we have deemed it requisite to give the following brief sketch of our public worship—soliciting, at the same time, that wherein you may differ from us in any matter, faithfulness will dispose you to refer us to apostolic practice, plain and intelligible to the capacity of the plain and simple followers of the Lamb—*as we have not much of this world's learning*, and are disposed to admit that alone as obligatory which can be clearly adduced from the New Testament, without the aid of sophistry or allusion to the practice? of man. And we trust it may be given us from above, to receive with meekness whatever of this nature your love and concern for our welfare may dispose you to communicate.

The order, which we derive from the law of Christ, is as follows:

We require that all whom we receive into fellowship should believe in their heart, and confess with their mouth, that *Jesus is the Christ*; that he died for our sins, according to the scriptures; and that upon such confession, and such alone, they should be baptized.

We hold it to be the duty and privilege of the disciples of Jesus to come together into one place, on every first day of the week, rejoicing in the recollections which that day revives— whereon the Lord Jesus destroyed the power both of hell and death, by his resurrection from the dead, and gave sure hope to his people of being raised also. When thus assembled, we proceed to attend to all the ordinances which we can discover to be enjoined by the practice of the first churches, and the commandments of the Lord and his apostles.

1st. Our elders presiding, and the brethren all together,(having no fellowship in sacred things with those who confess and obey not the faith,)in obedience to the command, 1 Tim. ii. 1, etc.—we commence our public worship by kneeling down and offering the supplications, prayers, etc. directed in that passage—the elders by themselves, or one of the brethren selected by them as competent, speaking as the mouth of the body.

2d. One of the elders selects a suitable hymn or psalm, ex-

pressive of praise; in the singing of which all the members stand up and join.

3d. A portion of the word of God is read by one of the elders relative to the subject or institution of the Lord's supper; upon which thanks are given, by one of the elders or brethren, for the bread;—and after the breaking of bread—thanks for the cup;—and after taking the cup a suitable hymn or psalm is sung.

4th. A passage relative to the fellowship or contribution for the poor saints is read; then prayer for suitable dispositions, and thanksgiving for ability and privilege to contribute in this way. The collection for the saints follows.

5th. Previous to reading the Holy Scriptures—prayer for the Holy Spirit to open the understanding of all present, to understand and receive the sacred word. The reading consists of a chapter in the Law—one in the Prophets—and one in the New-Testament. After each, a pause is made to allow any of the brethren, to make remarks by way of illustration as the subject might require.

6th. Exhortation from the word of God, by the elders or brethren.

7th Praise.

8th. Prayer, and separate.

In the evening, the church assemble for worship—after which the elders in their turn, and some other of the brethren, and proved by the church, declare the Gospel to those without.

A love feast is also attended to—and a meeting on a week evening—but those not appearing to be of the same strict obligation with the duties of the Lord's day, are sometimes made to give way to circumstances.

The kiss of charity, the washing of feet, and the entertainment of the disciples, being things the performance of which arises from special occasions exemplified in the New Testament—we deem of importance to be attended on such occasions.

Discipline is also a duty which will sometimes fall to the lot of disciples on the Lord's day.

It may be necessary to observe, that our elders labor at their respective callings, for their support, and are not burdensome to the church; but in case of need, or that the duties of their office render aid necessary, the church deem it their duty and privilege to communicate liberally to them, as "the laborer is worthy of his hire."

As to our intercourse with the world, we require strict up" lightness in walk and in dealing, sobriety in spirit and

behavior—kindness towards all, even enemies—no evil speaking of any—but zeal for every good work—whether it respect the bodies or souls of men. In a word—that righteousness 'of character before all men, which the word enjoins as the evidence of being in Christ—and as the recommendation of his religion to mankind. We believe also, that according to the word of God Christians should be subject to "the powers that be" in every nation—unless where any of their commands might require a breach of the law of Christ. Consequently, that disciples should have no lot or part in any combinations for the overthrow or disturbance of governments—it being injurious to the cause of Jesus our Lord, that any of his people should suffer justly in this world as evil doers. 1 Pet. 2.

In our relationship to each other as Christians, we are all brethren, having no distinction in the church, except what gifts necessarily create—but we do not therefore seek to abolish, nor interfere with those earthly distinctions which our respective stations in the world may require, unless where, and so far as these might clash with the authority of the divine word.

We view it as our duty, to be subject to, and to forbear each other, to please our brethren, and not wound their weak conscience; but to deny ourselves, and in all things seek the peace and comfort of the church, where such compliance would not countenance error. We esteem it also to be our duty to love our brethren in deed as well as in word; holding our substance (which we have as the stewards of God) in readiness to supply their necessities, showing by our willingness to contribute, that we walk by faith and not by sight, and are laying up our treasure where no moth can corrupt, nor thief break through and steal.

The questions and disputations that generally prevail among professing Christians have no place among us; their reasonings and speculations occupy no part of our time. The knowledge of the simple truth, declared by the Lord Jesus and his Apostles—and the practical godliness arising from that knowledge, are the things whereon we desire to bestow our attention.

It should not be omitted, that in all our measures and decisions, unanimity, and not majority, is deemed the scriptural rule.

There are scattered over this continent, a few small societies who have conformed in part to the simplicity of the apostolic faith and practice. We also address to such a similar epistle and should you favor us with your correspondence, we purpose, if the Lord will, to make known the result of this our

communication, to all whom we shall have reason to esteem disciples of the Lord Jesus.

The date of your coming together—the number of members— whether you have elders and deacons—together with any additional information will be very acceptable to the church that thus addresses you.

Now may He, who was dead, and is alive, and lives—over all, God blessed for ever, preserve you blameless—to Him be glory both now and for ever, Amen.

The answer in duplicate, you will please to forward to— *Approved and adopted by the church, and signed in their behalf, by*

WILLIAM OVINGTON,

Elders.

HENRY ERRETT,

JONATHAN HATFIELD,

JAMES SAUNDERS,

Deacons.

BENJ. HENDRICKSON,

NEW-YORK, March 1, 1818.

WATERFORD.

The Church assembling at Waterford, to their brethren in Christ at New York.

DEAR BRETHREN,

We have received your letter, dated the 1st March, and avail ourselves of the earliest opportunity to express the great satisfaction we feel in hearing that there is at New-York a professing people, assembled as we are, and holding almost the same views that we hold. We pray that our Heavenly Father may cause you to abound in every good gift, and that many of the Lord's people may be gathered unto you.

It is now about twelve years, since a few persons first associated themselves as a Church in this city—But several changes in the order of the Church, and manner of conducting the meetings, took place; and we reckon it only six years since we began to walk together, united in scriptural principles.

The only material difference that we observe between you and ourselves is, that you appear to require persons to be baptized on making a profession of faith in Jesus, before you admit them into Church fellowship; whereas we, holding the Faith itself to be the only true bond of union among professing disciples, forbear with each other on the different opinions which prevail among us respecting baptism.

No inconvenience has arisen from the exercise of this forbearance, and we do not feel conscious, in acting thus, of making light of any law of Christ.

As you invite us to offer freely our sentiments on any part of your order, we venture, in reference to the several prayers used at your meetings on the morning of the Lord's day, to beg your consideration of the 2d verse of the 5th chap. Eccles.— "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God, for God is in Heaven and thou upon earth, therefore let thy words be few." Also part of the 7th and 8th verses of the 6th chap, of Matthew—" For they think that they will be heard for their much speaking; be you not therefore like unto them, for your Father knoweth what things ye have need of before ye ask him." The Lord's prayer, which follows this latter passage, we conceive, is a model which disciples should adhere to in their supplications to their Father who is in Heaven.

We most cordially approve of that part of your letter, which refers to the practical efforts you look for in those who profess to be followers of Jesus. Herein we sincerely unite with you; and pray that both you and we may be found faithful to him who calls his people to holiness.

With you, we may truly say, "we possess not much of this world's learning." And we rejoice that we can also say, that striving about questions which gender strife, and vain disputations, do not obtain among us. But we have abundant cause to lament a great degree of lukewarmness and indifference in divine things.

We shall rejoice to hear often of your welfare, and of the other Churches which are scattered over the continent you inhabit, particular information respecting them will be very gratifying to us. May we hope to be favored with further communications from you. We do not forget to pray for all the disciples scattered throughout the world.

May the Lord be with you, dear brethren, to bless you abundantly above all that we can ask or think; and may the word

of our Lord Jesus Christ dwell in your hearts richly in all wisdom.

We are affectionately yours, in the bond of the everlasting Gospel. On behalf of the Church,

JOHN HARRIS,
WILLIAM LEMISDEN.

Waterford, 7th April, 1818.

(To be continued.)

SOCIAL IMPROVEMENT.

THE essential elements of human society are four in number, namely, *government, economics, education, and religion*. The Christians of America have rid themselves of the tyrannical and warlike authorities which so long proved the mortal enemy of their peace in the old world. They are no longer slaves to the enactments of princes and privileged orders. In the United States the saints have, in the language of Daniel, had "the kingdom and dominion" given to them. The government is theirs, and those who officiate in it are their servants, not their masters. An order of things resembling this, or identical with it, is promised to the saints of the Most High in every nation "under the whole heavens." Christ is to "put down, (i. e. subject to the control of Christians) all rule, and all authority, and power." Every thing in every government, hostile to the morality and liberty of Christ, will be expurgated, and true and genuine freedom and morality pervade the world. Of this we have abundant assurance from the word of God, spoken by the mouth of all his holy prophets, who have been since the world began. The Christian religion delights in liberty and equality: she would, and will make mankind brethren; and she is destined to prove in fact, what is admitted in word, that all men are born free and equal.

The lords of this age, princes, and tyrants, are guilty of an error wholly ruinous to their own perpetual dominion, when they admit to the bosom of their kingdoms the Christian religion, as an abettor of passive obedience. If she stoops, it is but to

which constitute the elements of her own supremacy among men.

But what I wanted to suggest to my readers is this: with such a government, a government of our own making, to defend us against internal broils, and external aggression, can we Christians, out of the three remaining elements, viz: economics, education, and the true religion, construct nothing better, in the way of society, than what we see every where in our own country. I cannot help believing that a person with but a very obtuse genius, if called upon to construct social arrangement for fifty or one hundred families, would at the very first experiment, elaborate something infinitely superior to one of those miserable things which we call villages, with two taverns, three grogshops, four groceries, five kinds of Christians, and no meeting house, two squires, one hundred inhabitants, and two-and-forty suits upon the docket, three physicians, thirty patients, six visiting ministers—a Universalist, two Methodists, two Presbyterians, and one Baptist: billiards every day, and a horse race on Saturday and Sunday!

Custom is a tyrant of the most inexorable character: otherwise, those who understand the true religion would take matters into their own hands', and so arrange their whole social polity, as to bind Satan with a chain great as that which was seen in the hand of the angel of God, who descended out of heaven with the key of the bottomless pit. We shall forfeit all claims to superior wisdom if we do not make available the innumerable facilities for a new and improved society, which the present and preceding ages have emptied into our bosom. We have not yet got to the root of the evil: we may have recovered the original gospel, but we have not yet got rid of the anti-social economy, irreligion, and ignorance, and impure schemes of education, originated in the old world. The whole superstructure of ancient society must be upset or pulled down, and a better order of things substituted. The age, Christianity, cannot stay itself upon any thing at present in existence: the expectation of all orders of society, in relation to some great future but unknown good, proves the truth of this assertion: "Blessed is he that waiteth and cometh to the (end of the) 1335 days." Dan. 12 ch. 12 v. Mankind will certainly be put shortly in possession of some great good. As they have already received the gospel, I cannot conceive this unknown good, so much and so long expected, to be any thing but an order of society, political society, in which such polity, economy, and education, will obtain, as will enable mankind perfectly to enjoy the true

religion, the glorious gospel of the Son of God. In order to be completely blest, men require only to enjoy the gospel. This can and does fill men with joy unutterable and full of glory. But what could new society consist of? I answer, that in every form of society that could be conceived for man, government, economics, education, and religion, must form the elements. If, therefore, we should in future, behold any thing which might be called *new society*, in contradistinction to the present *old society*, it will doubtless consist of a peculiar and new modification of these things which constitute the sources of men's civil and domestic maintenance—his education, his religion, and his protection, or government. Shall improvement obtain in these things separately, and not combinedly? Doubtless, spirits will yet arise to lay the axe to the root of human pride, and to bring to a righteous and permanent equality, all the sons of men. The time for some great and lasting improvement is fast hastening on, and, as Daniel says, blessed is he that waiteth and cometh to it. "The expectation of the poor," says David, "shall not be forgotten forever." God will arise and set him on high from him that puffeth at him.

We ought, therefore, to pray God to hasten on the deliverance of all nations. We ought most earnestly to supplicate the divine throne, that the true religion and free and popular government may spread all over the world; for, as Isaiah says, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day; for the day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. The Lord alone shall be exalted in that day. Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of."

W. S.

THE MALEDICTION, OR CURSE.

WHAT do the Scriptures mean by a curse? Do they intend by it a malediction only, a mere execration in word? Or does the imprecation bring along with it the miseries and fatal fortunes which it foretells? Do effects succeed the denunciation when a person, family, or nation, or race, is cursed by the Most High? This deserves to be understood, because individuals and nations,

and even whole races of men have been supposed accursed of God, when the very contrary was the fact.

The Jews, to this day, call Jesus accursed. Many think that Adam was the object of a divine malediction; and not a few judge that the whole population of Africa are a devoted race.

The Lord Jesus was not accursed, as the Jews reckoned him accursed, but was voluntarily, and according to the will of God, made a curse for them, that by faith in his blood they might be redeemed from under the law, and receive through the obedience of faith the adoption of sons.

As for Adam, he was not accursed of God. The serpent was execrated, and the ground also, for Adam's sake: but he himself experienced the divine clemency, and was granted the hope of deliverance. Cain before the flood was cursed, and after it, Canaan, the youngest son of Ham. And at the flood, the earth is said to have been cursed for man's sake.

Now did effects follow the maledictions uttered against the persons and things who had become the objects of the divine displeasure? In all the cases mentioned, the most dreadful effects followed.

The serpent is, indeed, not destroyed, but he is reserved in chains of darkness against the judgement of the great day. The earth, however, the primitive earth, cursed for man's sake, has been wholly destroyed; for, as St. Peter expresses it, "being overflowed with water, it perished." The whole race or family of Cain is extinct; as is also that of Canaan: "Cursed be Canaan," Gen. 9 ch. 25 v. "A servant of servants (or, the most abject slave) shall he be to his brethren." There is not a man on earth that can say he is descended of either of these devoted families. Like Amalek, who were the first of the nations to oppose the Israelites on their way to Canaan, God has utterly blotted out the names of Cain and Canaan from under heaven.

Some people, from excessive ignorance of the holy scriptures, have said that the population of Africa are the descendants of Cain. Whereas the whole race of this execrable fratricide perished at the flood. Again; as some err, by imagining Adam, and not the earth and satan, to have been the object of God's malediction, so many have falsely conceived that Ham, and not Canaan, his youngest son, was the person cursed after the flood. Ham is the person charged with the crime; and the profanity of it was such as to make him justly obnoxious to a curse; but the curse fell upon his youngest son, not upon the father himself. Some object to this as

it merciful, because it was evidently a modification of the punishment due to the father for his enormity. Had Ham been execrated then, not only Canaan and his posterity, but the other three sons of Ham, namely, Gush, Misraim and Phut, with their posterity, must have been involved in the result: but by taking one of the sons for the father, the malediction was shorn of three-fourths of its miseries, and confined to the person and posterity of Canaan alone; the father and the three other sons with their posterity thus escaping the imprecation and all the fatal effects which it foretold.

The famous John Wesley, distinguished for zeal more than accuracy, imagined that he beheld in the settlement of America by the men of western Europe, and the servitude of the colored race, a magnificent and terrific accomplishment of the blessing of Japhet, and the execration of Canaan. Now it is a fact that the malediction pronounced against Canaan, was servile debasement to his brothers Japhet and Shem; and accordingly, the Jews and Greeks doomed them to the yoke while they held an existence upon the face of the earth; and the Jews were even permitted of God to buy and sell men, women, and children, belonging to the execrated families of the Canaanites; but Mr. Wesley's interpretation utterly fails in a most important particular, namely, in awarding to the population of the African continent a false ancestry. The races of that continent are of Mizraim and Cush, and not of Canaan. Hence Egypt is called in scripture the land of Ham; and central Africa is called Ethiopia, and Cush; but none of it is ever named the land of Canaan. The country inhabited by the Canaanites, bore the name of their father, and has ever been known as the land of Canaan. It is described with the utmost geographical exactness in the following verse: "And the border (boundary lines) of the Canaanites was from Sidon as thou comest from Gerar unto Gaza, as thou goest to Sodom, Gomorrah, Admah, and Zeboim, even unto Lasha." Gen. 10 ch. 19 v. If, then, we enquire whether the malediction uttered against the youngest son of Ham, namely, Canaan, was succeeded by the miseries which it foretold, we are to look to the Canaanitish nations, who were descended from this execrated person, and not to the African races, who hold not in their veins a drop of his desecrated blood. "Cursed be Canaan:" was this malediction succeeded by concomitant effects? I answer, it was; and not a man on earth can count his genealogy to this accursed stock. The race of Canaan *is* as utterly obliterated from under heaven, as are those of Cain and Amalek and Edom. This devoted race being extinct,

mercy has gone forth from the Most High for all nations. "Go you into all the world; preach the glad tidings to every creature."

Joshua cursed the man who should rebuild Jericho, saying, "Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first born, and in his youngest son shall he set up the gates of it." In the day of Ahab, when every sort of evil was patronized, "Kiel, the Bethelite, built Jericho: he laid the foundation thereof in Abiram, his first born; and set up the gates thereof in Segub, his youngest, according to the word of the Lord by his servant Joshua."

Upon the whole, we may see from these instances, that curses were not idle words, proceeding from passion or revenge; but sentences against evil doers, and operating as in the case of Cain, the antediluvians, and Canaan, in the final perdition of those and their posterity who were the objects of them. To bless all; to be a curse to none, is the glory of Christians.

W. S.

(To be continued.)

Cincinnati, May 21st, 1838.

Beloved Brother Scott:—I immersed four persons in Burlington, and five in the neighborhood of the little congregation you formed near the River, and returned here on Thursday. I wish you had continued with me, as I think a great many more would have obeyed the Lord.

JAMES CHALLEN.

May 22d, 1838.

Dear Bro. Scott:—I have this moment returned from the meetings held at Connersville and Harrison. At Connersville we immersed two; a very respectable gentleman, and a lady about 80 years of age; the mother, grandmother, and great-grandmother of a large and respectable connexion in the neighborhood of Connersville.

At William's Creek we immersed one; and I am sure that if the people of that place were attended to, many of them would be brought to the knowledge of the truth.

At Harrison we immersed six; and at a 4 o'clock meeting in the neighborhood, attended by our beloved brother Campbell, nine made the good confession. In all, fifteen were added at Harrison, three at Connersville—total, eighteen.

L. H. JAMESON.

Bro. John T. Johnson in a letter received this morning, informs me, that, being on a tour of ten days at Harrodsburgh, he succeeded in obtaining about thirty-six converts, and in organizing a new institution in the place of about eighty members. The impression made upon the whole population was exceedingly favorable; great joy and gladness of heart pervaded the community; Harrodsburgh was crowded with strangers, it being a watering place. Many from all parts of the Union enjoyed the blessing of hearing the true gospel of Christ. May they obey it; may they carry home with them this inestimable jewel—the knowledge of God and of Jesus Christ. And may the good God bless the person by whose ministrations salvation is thus dispersed through the land.

Bro. John Gano has just returned from a meeting where he and his fellow laborers have enjoyed great success. May God reward them for all their toils.

W. S.

NOTICE.

Subscribers will please pay for the present Vol: those who have not yet paid for the Gospel Restored, are requested to do this at as early a date as possible. Some persons owe us for hymn books; and divers individuals have let their accounts run on too long for the printer; but upon the whole we have a very honorable subscription; many have shown us that only a little attention is necessary on the part of our readers, to extend our subscription list to a proper amount. My readers will not forget the Evangelist.

W. S.

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No. 8.

CHARACTER OF THE MESSIAH.

The design of this brief note is not to give a finished picture of our Lord Jesus Christ; but to develope, if possible, the elements of that inexpressibly beautiful, pure, lovely and holy character, which not only sets him high above all others of our species, but which also constitutes him a proper example, and worthy of imitation by the most exalted of mankind; for the author of our holy religion is not only eminent and princely as being descended from kings, patriarchs and holy prophets, and from God himself; but is august and royal in all virtue and piety, and in the elements and attributes of his public and private character. He is indeed in this point, "fairer than the sons of men." He is of surpassing excellence; the chief of the ten thousands, and altogether lovely, the shepherd of Israel, and the prince of life.

It must be perfectly known to the reader, that this illustrious and divine person is every where throughout the holy oracles held up as an exemplar to be copied by every one that professes to be his follower. In our endeavors to imitate him, therefore, it will, I am sure, be as satisfactory, as it must be profitable to us, to know the principles whence flowed those streams of private and public virtue and holiness which distinguished the life of our glorious Lord and Master.

But it is probable to me, that the grand points of the Messiah's character, are not distinctly understood even by the generality of those who love him and would be glad to imitate him. Let me, therefore, first set down a few of these points or peculiarities which shone so beautifully in him, and which we are commanded to transcribe into our lives, that by these ornaments we may be acceptable to God, and profitable to mankind.

1st. It is characteristic of the Messiah, that he did not please himself. "For even Christ pleased not himself," says the Apostle. Rom. xv. 3. Now, could we imagine virtue herself to be manifested in flesh, yet it would be difficult to imagine her possessed of a higher grace or diviner quality than that of never pleasing herself, or

2d. Therefore he lived not to be served by others, but to serve others. "The Son of Man," said he, "came not to be ministered unto, but to minister." "I am among you as he that serveth, though I be Lord of all," said he, on another occasion. How admirable to behold the prince of life and the leader of the best men, and the greatest and most numerous and virtuous nation that ever existed on the face of the earth, the Christian nation, taking upon him the office of a servant, and even washing his own disciples' feet. How exceedingly did he in this respect differ from all other kings and the legislators, and governors, and tyrants of mankind. They live to be pleased, and consequently to be waited upon; they live to be served. Not so in our nation, the greatest and the best has become the servant of all, even our Lord Jesus Christ: and let it never be forgotten, that in the kingdom of God this is a law, that "he who would be greatest, must be servant of all." This is genuine morality, because it is founded in philanthropy; the man who is ambitious only of being waited upon and served by others, is himself a slave. He that lives only to be pleased and to be served by others, is enslaved to himself and is not a follower of the Lord Jesus Christ.

3d. He lived not to be enriched by others, but to enrich others; for as Paul says, "though he were rich, yet for our sake he became poor." To be enriched even at the expense of others, is a vice of the vulgarest character, and attaches to the species almost universally. Nothing but principles of a divine and heavenly nature will destroy covetousness in man. Christ was wholly free from this, and from being rich in that which strictly, naturally and properly was his own and not another's. He became poor, that we, "through his poverty, might be made rich." O what a divine morality would adorn society and the church were the professors of our holy religion to be true to their motto; and like him live not to be pleased, but to please; not to be served, but to serve; to enrich, not to be enriched! And this is the divine nature or heavenly character with which all the great and precious promises of the gospel are intended to clothe us.

4th. Riches bring honor; disregarding riches the Messiah thereby showed a contempt for that earthly honor which, alas! riches too generally secure to their possessors, irrespective of the means by which they are obtained, or the virtues of benevolence, piety, and charity which they ought to subserve. "I seek not honor from men," said he. It was characteristic of the Messiah, therefore, that he lived not to be honored by others, but to honor God and to establish his honor and glory over

bring us to God." Now, if it was characteristic of Messiah that he lived to please, not to be pleased; to serve, not to be served; to enrich, not to be enriched; to honor, not to be honored; and to be killed rather than to kill, it may with great propriety be asked, into what principle of action are such rare virtues to be resolved? to the operation of what moral element are they to be referred! In answer, we say, that the virtues and graces of this adorable leader of all good men, may safely be referred for their origin to this fact, that He, the Messiah, had first of all pledged himself to do the will of his Father in heaven. This explains the whole matter, this unlocks the secret of his character. He came not to do his own pleasure, but the pleasure of him who sent him. "I came not to do my own will, but the will of him who sent me." Ever true to this great truth, he could not seek to please himself, for the person who has surrendered his own will to that of another, has no longer a right to please himself or to expect to be pleased, but as he may find his pleasure in the will of his superior to whom the surrender of his will has been made.

When a man or woman is baptised into Christ, he publicly surrenders his own will to Christ, and pledges himself to please his master rather than himself. How much it is to be regretted that any one should forget this, and begin to please himself! Reader, are you Christ's disciple! then you have no claims to be pleased, you have pledged yourself to the will and pleasure of Christ, and ought to do this at all hazards. Cease from anger then. Cease from strife. Be meek and gentle; be pitiful and courteous; be humble and generous to the poor. But this paper is already too long. W. S.

STUDY OF THE SCRIPTURES.

Well, reader, I am here again; have you yet begun to teach the Scriptures to your family? You answer in the affirmative; you say, yes. Well, then, brother, I need not any longer, to you, recommend and praise the joys and pleasures of such an exercise. You have for yourself tasted its blessedness. Be careful not to abandon it; or if you do by any cause happen to forego this exalted pleasure, take it up again; begin afresh; begin where you left off reading and explaining, and never suffer a total defeat. You will overcome at last, and the comfort, and consolation, and salvation of yourself and family, will be the pious and precious results. "Hearken unto me," says wisdom, "O ye children, for blessed are they that keep my ways. Hear instruction

and be wise and refuse it not; Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my door, far he that findeth me, findeth life, and shall obtain favor of the Lord." "The words of the Lord are tried words." They are goodly words, and they rejoice the heart of him that doeth righteously. O, reader, if you will study his book and keep those things which are written therein, your righteousness shall be as the light, and your days as heaven upon the earth. God himself has said so. You shall grow as the lily and cast forth your roots as Lebanon. "I will be as the dew to Israel," says God, "his branches shall spread and his beauty shall be as the olive tree, and his smell as Lebanon: they shall revive as the corn and grow as the vine; the scent thereof shall be as the wine of Lebanon."

Have you finished Genesis? have you carefully examined that holy book? Can all your children answer every thing that is profitable or curious in it? And are you prepared to commence the study of Exodus? Or have you already begun the reading of this absorbing book? Let me then put some questions. Was Moses or Aaron the elder? Do you know who was the father and who the mother of these two celebrated men? What was the first plague inflicted on the Egyptians, and what the last? Can you name them in the order of their occurrence? How many encampments did the children of Israel make before they reached the land of Canaan? Which was the first? Which was the fourth encampment? Where did they receive the law? Which encampment was at Sinai? Was it the fourteenth? What occurred at the seventh encampment? Was the forty-eighth encampment at Pisgah? What at Mount Hor, or Seir? Where was Aaron buried?

Can you repeat the son"; of deliverance which Moses made for the children of Israel when they had passed the Red Sea? "The Lord is a man of war, the Lord is his name." "Thou hast triumphed gloriously; the horse and his rider hast thou cast into the Red Sea." "Thou art glorious in holiness, fearful in thine attributes, doing wonders." There is no literature like that of the Bible; the man who has made his family ac-

quainted with its sacred pages, has schooled them in the most excellent learning. A person who well understands his Bible, never can be reckoned a poor scholar. He will always be deemed a man of sense; and he needs only to cultivate humility, in order to be truly estimable. Read the Bible then, brethren; for I hold, that the man who reads it and delights in it, is the only man that can reasonably be expected to obey it. There is better poetry, more authentic history, purer morality, A correcter theology, higher principles, and nobler hopes and privileges for men made known in the Scriptures than in any other book in the world. What ample scope for the exercise of all the human powers is afforded by the Bible. It is pregnant of all sorts of excellence. Has my reader procured a copy of the Biblical Annual recommended to him in my last paper? Or has he obtained Calmet? Beloved brothers, we are anxious the professors of the true Gospel should be an intelligent people: that they should not be excelled, but excel all others in the knowledge of God's word. We have blamed the professors of the present day, on account of their ignorance and irreligion. Shall we then follow in their footsteps? God forbid; let us follow the enlightened apostles and primitive ministers of the word of God, whose eminent learning in His holy things enabled them by his spirit, to write the Holy Scriptures and to furnish us with those blessed means of divine wisdom and knowledge which are found in the word of life. Do not, my dear brother, be baffled in your intentions to educate your children and family. This practice of running off to business, day by day, without attending to the affairs .of your soul, and the spiritual necessities of your family is scandalous and dangerous. Let our children be tasked after an easy manner, to commit the Psalms or some other part of the Scriptures, and the custom will soon become a habit and sit lightly and agreeably upon them. Observe, you cannot esteem yourself if you neglect your family. But you say I do not neglect them but labor constantly for them. Granted; but you labor for the meat that perisheth, and not that which endureth unto eternal life; so that if at death you should leave them ignorant of

God, you leave them poor indeed: for, believe me brother, that by whatever standard the circle in which you move, tries and estimates a man, in the word of God men are estimated by their fear of the Lord and their positive services in his just and holy cause of redeeming men from sin. Riches, fame, office, beauty, acquirements, are light matters with him unaccompanied by the love of God and the faith and holiness which he enjoins. Endeavor, then, to compass the conversion of your family and their good and Christian education, and the Lord will bless your spirit. W. S.

A WORD TO THE WISE,

Evangelists.—May I ask by what authority of reason or Scripture do you, when assembled to hold a protracted meeting, occasionally give yourselves up to the thin and attenuated conversation of those whose duties and functions are not of so grave and responsible a nature as your own? Would it not be better to draw your Polyglott Bible from your pocket, and like your Master, "both hear and ask one another questions" on the marvellous things of that incomparable volume? What have preachers on such occasions to do with breeds of cattle, hogs and horses, and the frivolous topics of the last novel or the last newspaper? Is there nothing in the Law, the Prophets, and the Psalms; nothing in the Old and New Testaments more happily related to the great business you have on hand.

W. S.

**OF A SUCCESSION OF WORLDS,
AND THE FINAL DESTINY OF OUR PRESENT GLOBE.**

No. 4.

In searching for the import of scripture prophecy touching the future, (which by the way is a task of a very dubious nature) all that can be accomplished will amount to little more perhaps than the catching of a glance at the great outline of the world's history; for prophecy is not intended to make us prophets, but to arouse our attention to important future events, in such a manner as to improve our faith and excite

us to the practice of a purer morality and a more sincere and devoted godliness. To those who live after the event has occurred prophecy is proof; to those who exist anterior to it, prophecy is a warning, a monition, and a stimulus to a more perfect holiness.

The following extract is from a book by George Bush, A. M., titled the "Millennium," in which he labors by great force of argument and much learning to demonstrate that the millennium of St. John is long ago past. I will not say that Mr. Bush has proved his proposition, and I will not now say that he has failed to prove it, but this much I will venture to assert that no one who knows the Millennial Harbinger, will not upon reading Mr. Bush's book feel that he has very much perilled the name of my beloved brother's periodical, and rendered it exceedingly problematical whether the Harbinger is not the harbinger of a period long since past. Mr. Bush seems to have taken us all a back; for he does not stop here but actually attempts to prove that those scriptures which I have so triumphantly quoted in support of a great physical change, and of the creation of a new heaven and a new earth, are symbolical scriptures and have no such literal import as we have been supposing; but we shall allow our readers to hear a few things for themselves, and first, of the Millennium.

"Now if it may be fairly assumed that we have, in our foregoing discussions, established the grand position, *that the Millennium, strictly so called, is past*, we beg leave to request, that no inferential or hypothetical difficulties arising from the apprehended relation of this to other doctrines of the scriptures may be allowed to invalidate or vacate the above conclusion. It may perhaps be said that, as the resurrection of the dead, the day of judgment, the second coming of Christ, and the end of the world, are, at least, in the prevailing consent of Christians, intimately associated with the close of the Millennium, if that period be already past, inextricable confusion rests upon all the cognate doctrines now mentioned. The mass of the Christian world is, on this supposition, utterly thrown out of its reckonings, and is reduced to the condition of a vessel in mid-ocean which has lost its charts, journals, and instruments, and which a clouded sky in addition prevents from taking any kind of celestial observation. Its course and bearings, therefore, its distances and dangers, are all matters of vague conjecture and fearful anxiety.

In answer to this, we have only to say, that we can-

not see the justice of being held responsible for consequences having relation to other truths, provided our main point, the proof of which is conducted independently of all correlate tenets, is solidly and conclusively made out. It must be obvious to the reader that we have proposed to ourselves a single object of inquiry and proof, viz. that the Millennium of John is past. This position we have treated as capable of being established upon independent grounds, by a train of argument having no respect to any kindred dogmas whatever. If we have succeeded in our attempt, if the demonstration be in itself sound, the conclusion must stand, however it may be impugned on the ground of being at variance with other commonly received articles of faith. For any such discrepancy the conclusion cannot be deemed responsible, nor does it fairly devolve upon us to show how the result we have reached is to be harmonized with those points of revelation with which it is supposed to be in conflict. Leaving this task, therefore, to those who think it needful to be accomplished, we challenge a rigid scrutiny to our grand position, and to the chain of proofs upon which it rests. Let it stand or fall upon its own merits. And let him who shall take up the gage, be reminded, that if he denies the signification which we have assigned to the prophetic symbols, it devolves upon him to state the reasons of his dissent, and to show *what they do mean*.

But on the score of difficulties, whatever may be urged against the dominant theory of the present treatise, it may be suggested, that the common hypothesis of the Millennium is by no means exempt from them. It is not a very unusual occurrence, when any new view of a theological or scriptural subject is broached, to array against it a host of objections, and to insist upon the formidable difficulties with which it is encumbered, as if the old view were free from all exceptions, and stood forth in self-evident truth, while in fact it was the difficulties attendant upon the popular belief which gave rise to the innovation. Thus a warm advocate for slavery is fully alive to the difficulties and dangers of any new scheme of emancipation, and is fertile of

arguments against them, while he entirely loses sight of the perils growing out of the continuance of the evil. It is certain that there are points in the popular theory of the Millennium which do not readily accord with the descriptions of the same period as contained in other portions of the scriptures. According to the prevalent opinion, the duration of what is termed 'the latter day glory' is to be limited to a definite term of years, at the expiration of which a general and stupendous apostacy is to ensue, to be arrested only by the sudden appearance of the Son of God throned in the clouds of heaven, and coming to judge the quick and the dead. Upon this supposition, a dark and portentous cloud, visible from the commencement of the contemplated period, will approach nearer and nearer, and gathering blackness in its progress, will eventually surround the camp of the saints. Not an eye but must behold the innumerable forces of an unknown enemy, rising up as from a temporary slumber, like giants refreshed, marshalling their appalling array, and falling into their countless ranks. Now we cannot but regard this construction as at variance with the general drift of the predictions announcing the final prosperity and glory of the Redeemer's kingdom. Turning to the sublime strains of Isaiah, while his closing chapters abound with the most cheering intimations of a state of unprecedented blessedness, to be enjoyed by earth's later generations, we find no specification of time by which this golden era is to be circumscribed. So also in the more precise and chronological prophecy of Daniel, where, if any where, we are to look for an exact determination of times and seasons, the final establishment and triumphs of the kingdom of the Messiah are expressly foretold without being limited to any special term of years. In the inspired interpretation of that part of Nebuchadnezzar's dream in which a stone was seen to be cut out without hands, and after smiting, and prostrating, and dashing to pieces the colossal image of the vision, to swell to mountain magnitude, and finally to fill the whole earth, the monarch was informed that "in the days of these kings the God of heaven should set up a kingdom, which should never be destroyed: and the

kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, *and it shall stand for ever*. (And) forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter."* This magnificent result is more explicitly detailed in a subsequent vision with its corresponding explanation. "I saw in the mighty visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people and nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. I, Daniel, was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth (meaning) of all this. So he told me, and made me know the interpolation of the things. These great beasts, which are four, are four kings (kingdoms,) which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, and for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."†

Now if this, according to the prevailing impression, be indeed prophetic of that period familiarly denominated the Millennium, how comes it to be announced in such unqualified terms, on the score of duration? Here is nothing indicating in the slightest degree that after the lapse of a thousand years so tremendous a reverse was to ensue as usually enters into the anticipations of the Christian world; nothing which would intimate that the sun of that beatific day, after a bright Millennial circuit,

*Dan. 2: 35-45.

† Dan. 7:13—27.

was to set in the dreary night of a grand and almost universal apostacy. On the contrary, the language plainly bespeaks an era of unlimited duration. The saints are to possess the kingdom for ever and ever; implying a period, not of *eternal*, but of *indefinite* extent. We are, therefore, compelled to regard this and the kindred predictions of Daniel and other Old Testament prophets, as pointing to an age of the world entirely distinct from the Millennium of John, though nothing is more common than to confound them. This conviction is strengthened by the fact, that the event announced in the following vision of the *chronological* prophet of the Old Testament is to take place *anterior* to the establishment of that kingdom of the saints to which allusion has just been made. Dan. 7. 9-11. 'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery steam issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.' Now we would ask, whether upon the common theory of the Millennium, any event answering to this august representation has yet taken place, or is at all provided for among the antecedents of that period? Is it not, on the other hand, uniformly regarded as the pre-intimation of the general judgment, although the reason of its introduction in this connexion, as few have examined, so few can explain? But the general judgment is understood to *follow*, not *precede* the popular Millennium. Yet this judgment is most unquestionably to occur *prior* to the very period which the mass of the Christian world regard as the period of the Millennium. How can these things be? On the hypothesis which we advocate, all difficulty is removed; on any other, it is insuperable."

BROTHER CAMPBELL, in the June number of the M.H. speaking of the Layman and Reformed Clergyman, says "I now move the new heavens and the new earth, and the previous deluge of fire, on which the Layman has now written, shall be the theme between the parties until it is decided." Bishop Newton somewhere observes that "prophecy was not intended to make us prophets." How forcibly must the crudities of the Clergyman and Layman have already illustrated to brother C. the truth of the above pithy saying of the good old English Prelate. As the saying goes, the Layman and Clergyman show "they are no prophets."

W. S.

BROTHER FRANCIS W. EMMONS, in the May number of the "Advocate," assumes the very gracious task of demonstrating to Ins readers the existence of certain inconsistencies in the answer of his brother Campbell, to the questions of a certain lady, relative to Christians being among the sects, &c., and having introduced a saying of that brother's respecting baptism, viz: that it was in 1823, *when its true meaning and design were for the first time promulgated in America* brother Emmons, at the bottom of the page cites to a reference mark, the following sentence from the preface to my volume, titled the Gospel Restored. "In 1827 the true gospel was restored." This is done by brother Emmons, so far as I can perceive his design by his doings, in order to make those who read his piece believe that brother Campbell and myself have contradicted each other. But I am confident that we have not contradicted each other in the matter; for supposing that the meaning and design of baptism was in 1823 first promulgated in America, is this saying that the gospel was then restored? Certainly it is not. Brother Campbell would not, brother Campbell could not publish that the go?pel was restored in 1823. He has, we are confident, more respect for truth and his own character than even to insinuate so ungrounded an imposition.

The restoration of the whole gospel in 1827, can never be confounded with the definition of a single one of its terms in 1823, or in any year preceding it. If the use of the meaning of baptist) in a debate for the purpose of putting down an opponent may be regarded as the restoration of the gospel, then brother Campbell and myself knew baptism to be for the remission of sins two years at least, before 1823. Brother Campbell, therefore, never even insinuates such a matter. The restoration of the gospel did not consist in the definition of any one of its terms: as faith, repentance, baptism, or the remission of sins; but in publicly, obviously and avowedly receiving men to the remission of sins, and a participation of the Spirit of God on a profession of faith and repentance.

Does brother Campbell say this was done in 1827? He does no such thing; and, therefore, we do not contradict each other. The plan pursued in the promulgation of remission of sins and the Holy Spirit was to assemble all the great terms of the gospel, faith, repentance, baptism, remission of sins, the Holy Spirit and eternal life; and when thus arranged to define them in the order of their occurrence, and carefully point out their uses. But although our best proclaimers have by adopting this plan justified its wisdom and propriety, yet the plan itself was not the restoration; the restoration of the gospel consisted, I repeat it, in publicly and avowedly receiving into the bosom of the church believing penitents to the remission of sins and the Holy Spirit.

W. S.

P. S. Since it is decreed that "it is not the right of any one citizen of Christ's kingdom to propagate any one opinion whatever, either in the public assembly or in private;" and yet "it is conceded that on some matters we have all liberty to form opinions, and if asked for them to express them." I hope that you, brother Thomas, will desist from *propagating* your opinions, and hereafter only *express* them as brother Campbell does, and as I have been doing in the foregoing letter.

T. W. E.

The above is the postscript to brother Emmons' piece or letter to the Advocate, and it is written obviously for the very purpose of exposing brother Campbell to the charge of inconsistency, perhaps contradiction. James says that "love covers a multitude of sins." What name are we to give that virtue which covering no known fault unhoods the most venial of all errors, an error of memory or of the feelings in which perhaps the heart is not even remotely engaged? It may not be acceptable, but I must be allowed here to express my convictions that I think writers greatly responsible for the spirit of their papers, and editors for the character of their periodicals. The Jews reckoned it to be connected with murder, to put one's brother to shame. "Vengeful" means "vindictive, revengeful, spiteful." See Cobb, Walker, and Johnson. Will those in high places please to turn up to this word, in the scriptures, moderate their feelings, soften their style, and keep to the right as the law directs!

W. S.

The Scriptures were in their several-parts written by those whose names they bare, hence they are *genuine*. They relate matter of fact in regard to time and place, hence they are *authentic*.

They impart to us divine oracles, hence they are inspired. It is important, therefore, that we have them ail, that the volume may be complete; this, it is believed, is the case of the

Bible. It is indispensable that they be rightly translated, that we may have the uncorrupted text. This is true, almost wholly true of the Bible. W. S.

THE GOSPEL RESTORED.—We struck off two thousand copies of this work, a few of these are on hand. We have received the judgment of very many and of almost all of the chief men in the reformation concerning the "Gospel Restored," as John T. Johnson, bro. Rains, Dr. Winans, Dr. Richardson, A. Bently, &c., &c., from all of whom we learn that the book is well suited to the end for which it was designed, namely: to forward the interests of the true gospel.

Dr. Winans, and the Dr. will be regarded as being no incompetent judge in the case, says, that "with one or two exceptions, it is one of the best books ever published in America."

Brother Hall has been in Winchester with the free and accepted Masons; after having paraded with them he is said to have addressed them in a very "consoling discourse." Assuring the brethren of the "mystic tie" that they should soon all meet in the "celestial lodge above." I suspect my informant, however, of a very serious inaccuracy in reporting; for surely the probability is ten to one that our respectable brother said the "lodge below—the grand master being there."

W. S.

Bro. Burnet, having in his Preacher for May, reprinted a fragment of ours upon Union, remarks; "but we do not stand committed with brother Scott in his dates of 1837-8," that is in regard to the perdition of the Latin Capital. We are always happy to be in this or any other way assured that the renowned science of phrenology is still in progress among its admirers, and that now we may safely refer the readers of the

Preacher to the above avowal as a felicitous evidence of the superior and growing cautiousness of our excellent and estimable brother. Nevertheless he does us too much honor in the case. In ascribing to us the dates of 37-8, as the day of fatal retribution for the Roman Metropolis, he strips the interpreters of prophecy, of an item of renown to which we are by no means ambitious to lay, claim. We thank our beloved Burnet for his intended honor, but must decline its acceptance.

W. S.

The "Christian Publisher," by brother Coleman, is a monthly at one dollar *per annum*, published at Charlottesville, Va. This handsome periodical is very unassuming in its pretensions, but is, nevertheless, edited with manifest ability, religious light, and moral integrity in the person by whom it is conducted. Subscriptions for the "Publisher" received at this office. Will the brethren please help forward the interests of the "Publisher."

W. S.

The Rev. H., in his magniloquent denunciation of Reformers, tells his delighted audience that "religion must begin in the heart." This is a fact when the person addressed has a heart, but the Babel-like confusion which prevails, has, as respects religion, rendered the public absolutely heartless; and, therefore, till religion make for them a new one, Reformers must content themselves with getting it into the people's head, that God and his Son loves them.

W. S.

The General Assembly of the Presbyterian church, is now divided into nearly two halves, each party being determined to prove itself the whole! This is the priestly logic by which this overgrown sect are directed in many other matters, and especially in their accounts

of the gospel of Christ, in which it is by no means unusual, if it is not positively common for them to adduce a part of the gospel for the whole, inferring of it in a divided sense, that which is true only in an aggregate and compounded sense, encouraging the people to believe the sins pardoned by faith and repentance, when scripture says faith, repentance, and baptism.

W. S.

The "High way of Holiness," a monthly by Robert Mack, Columbia, Tennessee. Price a dollar *per annum*. The editor promises to explain and inculcate holiness, faith, and union among Christians. He wishes his periodical to become a medium of intercourse between the churches of the vicinage and region in which it is edited. Subscriptions for it taken at this office.

W.S.

The "Three Salvations," a discourse, by B. F. Hall, of Lexington, Ky. The proceeds of the pamphlet, after the payment of the printer, to go to Bacon College. The title of this discourse is that of bro. Rains' famous sermon, and we would have looked for a literary recognisance to this effect at least; but the laws of literary etiquette have from the beginning of this reformation yielded to more convenient principles. Br. Hall, however, has written a very excellent discourse; and originality apart has done himself great credit. He ought to avoid such words and phrases as the following "he need;" "just none at all;" "but let me to the means;" "get immersed;" "noseless face;" "in the name of God what are they;" "the Deity," &c. The holiest reverence for our Heavenly Father is peculiarly indispensable in a sermon. We heartily commend the discourse to our readers.

W. S.

In the "Preacher" somebody asks the following question, "Is it congenial with the Reformation which we plead, to have our teachers licensed by the county courts to solemnize the '*rights*' of matrimony." We were not heretofore aware that the preachers of our excellent sister state had had any embargo laid upon them in this respect or needed license from the county court relative to the "*rights*" of matrimony.

We hope some of our very conscientious friends will seek for an answer to the no less important questions. Whether the professors of religion can in any instance *lawfully* act in official subserviency to the State, and whether Christianity does not intend to increase our piety by diminishing our usefulness; and to exalt us in the estimation of heaven by rendering us obnoxious to the common sense of all the earth.

W. S.

No. 8 of the "Morning Watch," greatly improved in its appearance, and having upon it the revered name of Ephraim A. Smith, of Danville, Ky., indicating his now presence in the far sunny south, has been duly received. Also a pamphlet of divers documents by T. and A. Campbell, W. Scotland A. Rains. This has been got up by the compilers with a direct view to the public good and not their own fame or interests. Price 5 copies for a dollar, and 50 for \$6.25, and 100 for \$12.50.

Will the brethren please to sustain the editors of the "Watch" in this work of benevolence? Subscriptions for the "Watch" and the pamphlet received at this office.

W. S.

The editor of the "Heretic Detector" having in one of his numbers shown the prerequisites of men's introduction to the kingdom of God, to be faith, repentance, and baptism, subjoins the following: "These things being indisputable, to pray for an alien or a sinner to be forgiven while out of the church or in satan's kingdom?"

is the same thing as to pray for Christ to have concord with Belial. It is the absurdist thing under heaven."

How does this strong, I had almost said extravagant, language accord with the fact of our ever blessed and merciful Saviour, praying for his murderers and saying, "Father forgive them for they know not what they do?" And with the dying obtestation of the martyr Stephen, "Lord lay not this sin to their charge," to say nothing of our own prayers for mercy and forgiveness in behalf of all who are ignorant and out of the way? I comment not upon the offensiveness of brother C's. style in the sentence, but I protest against its scripturality.

W. S.

"THE BEREAN" is edited in Springfield, Ill., by Alexander Graham. The first four numbers were received to-day at this office; they embrace much excellent matter; as a medium of intercourse between the churches in the far west, the Berean merits the patronage of the brethren. Subscriptions received at this office for the Berean. W. S.

SACRED MUSIC.

Mr. Editor,—Vocal music is or appears to be, of all other matters, held in least esteem by those of the reformation, and while our brethren of other denominations are alive to the importance of this subject, and have in employ the best teachers, we, instead of carrying on a progressive reformation, are engaged in a retrogression in this science.

Our brethren at Cincinnati and at some other points, do pay some attention to the cultivation of this science, but in a great majority of congregations there is manifested an indifference which at least shows bad taste, and is perhaps altogether unjustifiable.

It is a fact worthy of notice that whilst the individuals in a congregation differ in every thing else, they will cordially unite in singing the praises of the Most High.

It appears so very proper for a professor to hymn his Maker's praise, that whenever "I'm not ashamed to own my Lord" is struck up, all difference of opinion is forgotten, and the heart seems to expand with love to God and man. We think this last mentioned fact warrants us in this present attempt to stir up the minds of the brethren, that they may cultivate this *principle of union*, in order that when they do thus unite, the harmony may be complete.

No Christian can deny that a part of duty is to sing, to "make melody in their hearts to the Lord," no Christian can deny but this should be done in the best possible style. Now, it is a fact, that a choir which sings correctly, sings with more ease than one which does not; therefore, the duty and policy of Christians appears to me to be the study of the science.

There are some professed Christians who stoutly contend, that singing, by note, and judgment, and according to system, sounds not so well as singing by air, and memory, and according to fancy. This comes with poor grace from those who contend for the ancient order of things, for that order begins with first principles, and runs out to full practice of all Christian virtues, while singing by air, as 'tis called, never dreams of first principles, but pretends to go into full practice without elementary knowledge. They, in effect, tell us, that we should never think of primary instruction in music, should devote no study to that science, sing according to fancy, that there may be confusion; but we would say study first principles, then the science throughout, according to the most approved method of instruction, that there may be unity in congregational singing. They would aver that a regiment 'moves more easily when some run, some walk, and some stand, some going circuitously, some in a zigzag route, and some in direct progression; but we are inclined to think, that when all sing according to the same rule and the same time, each moves more easily.

There are some who contend that only *one* part of a tune should ever be sung in a congregation, which precisely equals an assertion that only two and a half commandments of the decalogue should ever be observed

and kept by Christians. We may here observe, that many speakers have (taking sound for sense) tried to be great, by great exertion of the voice, and have thereby ruined their own greatness. In singing, a voice can soon be ruined by raising it, and keeping it too long out of its proper compass. Many have been forever discouraged from attempting to sing, after finding that they could not sing as loud and as clear as their neighbor; at the same time some folks would deem that man a fool, who would not attempt to live because he could not eat as much as they. It were as rational to say that all the members of a congregation should preach, as that they all should sing treble. A man minus a hand or foot, is deemed unfit for war, and we think that a choir wanting tenor counter and base, is about equal to 25 cents when a single meal cannot be had for less than a dollar. The fact is, there are some people in the *Christian* world, that never heard more than half a tune, and unless a better taste prevail, they never will. Our brethren borrow a fourth, or perhaps half a tune, from the *world*, or some travelling preacher, or may be go to some other church and take it, always second handed; and sing it loudly and harshly, as if that were, all the good they could do the cause. In our judgment, this looks too much like drawing on a confession of faith for rules of conduct, rather than going to the Bible. The means of procuring a thorough knowledge of church music, are easily obtained; and we know that proficiency in this science may be cheaply attained by all. It has been proven by actual experiment, that in less than fifty lessons, *any* attentive student can learn to sing any piece of church music at sight. But some may say they have' no teacher, this will not excuse them; for the writer hereof found the science so plainly developed in the "Manual of the Boston Academy of Music," that he acquired a tolerable proficiency in the science in a short time, without a teacher. We would, therefore, recommend the "Manual" as the best work extant on the subject, to those who wish to study the science. To singing societies we would recommend the "Beauties of Church Music, or Mason's Harp," by Lowell Mason, of Boston, and T. B. Mason

of Cincinnati, as a book containing a greater variety of tunes, a greater number of more faultless harmonies, and tunes better suiting the hymns used in our congregations, than any other collection. Hoping to see a reformation in music in every congregation, I remain yours, &c.

S. W. LEONARD.

The writer of the above, has proved the truth of all he has said, by making a great many people in this vicinage acquainted with music in a very short space, truly. The Manual and Mr. Mason's Harp are inestimable in this beautiful branch of education. Sacred music should be cultivated in all our churches. "Praise is comely," says the sacred and royal poet.

W. S.

EVANGELISTS.—It is recorded of Alexander the Great, that he would have contended in the Grecian games had his competitors been kings. We would have the preachers of the gospel take heed; they contend with kings; with Paul, and James, and Peter; with apostles, and prophets, and martyrs, and saints; men, who, by their wisdom, shine as the brightness of the firmament, and by turning many to righteousness, are as the stars for ever and ever.

J. C.

UNIVERSALISM.—The following question is attempted to be answered in the "Berean," of Louisville, Ky. It is supposed to be the very *cross* of Universalists.

"What is the use of preaching, if all are going to be saved?"

I would take the liberty of propounding what I conceive to be a much more difficult question than the foregoing one, viz: Why speak of saving in a case where no person is to be lost? Will Mr. Wadsworth please answer this entity, or rather as Mr. W. may call it, quiddity.

W. S.

BRO. SCOTT:—Mr. Wadsworth, of the "Berean," instead of forwarding me a sprig of evergreen for my expose of his absurd "theory" of the second death, has undertaken to show, that I do not deserve it. This, however, is nothing more than I should have expected; for these Universalian gentlemen, like the village pedagogue, although fairly vanquished, will argue still; thinking, I suppose, by dint of talk, to gain the day.

My first argument he has not touched; and I defy him to get out of the difficulty; "that the *Christian* is the only being in this universe, who *is* suffering, or *can* suffer the second death, according to his "theory." He says, I have "changed tenses to alter the sense." I grant that I put it in the future; let us see how it will look in the present; "Blessed and holy is he that hath part in the first resurrection, for over him *only* the second death *hath* power." Does this sound better, Mr. W?

Where has Mr. W. proved that the first resurrection is a restitution from death in trespasses and sins? Does his asserting it, and then saying he has proved it. prove it? Truly, this is fine logic; and certainly it is Mr. W's. to a fraction. But let us grant, for a moment, that his proposition is proved; then John should have said, "I saw the souls of them that were dead in trespasses and sins, that did not believe in Jesus, nor the word of God, &c. &c.—and they lived and reigned with Christ a thousand years." What an absurdity!

Mr. W. tells us, that Rev. xx. 5, is enigmatical; I wonder by what authority he says this? If taken as it reads, it cuts up his theory by the roots, and he knows it; he therefore says, it is enigmatical! What a "Berean" he is!!

L. H. J.

July, 1838.

Bro. Pinkerton and myself have just returned from the protracted meetings which were held at Connersville and Flat Rock, at which places we labored, in conjunction with our esteemed Bro. O'Kane, for eleven days, and had the pleasure of seeing many of our dear friends,

turn to the Lord. Forty-three made the good confession; and twelve or fifteen were added by letter. Prospects in that region are very good, the fields are ready for harvest, but the laborers are few. May the good Lord of the harvest send more laborers, that many sheaves may be gathered into eternal life.

L. H. JAMESON.

During our last protracted meeting in this place, ten made the good confession; two made the confession yesterday. Our beloved bro. Challen and O'Kane were in attendance during the meeting.

L. H. JAMESON.

MASSACHUSETTS and Tennessee have, by legislative enactments, made it almost impossible to retail liquors in these states. Morality is, we hope, destined to a glorious triumph in this point. In some parts of Indiana, a man is finable for cursing. Drinking and cursing are crying sins in Ohio.

W. S.

CHURCH SCHOOL.—The population of every church and neighborhood may be divided into the old and the young; the old look for instruction by means of studied speeches, called sermons, orations, &c.; the young are made to seek instruction by reading. Those, then, of the brethren who can make a speech for the pleasure and edification of the old, should do it; and those who cannot do this, must address themselves to the young, and teach them to read, and understand, and commit the holy Scriptures. Hence, the necessity of schools for the young; and of preaching assemblies for the old. Observe, if a man will not employ himself in either one or the other of these departments, he fails to give proof of great boldness in the faith, and is as unworthy as he must be unfit for either the Bishop or Deacon's office. A Bishop must be apt to teach.

W. S.

Bro. Scott, what do you think of the society of Odd Fellows, and of the preacher who joins them? *Answer.* I think it a society of odd fellows; and the preacher who joins it, the oddest of the odd, *pater familias*, old scratch himself not excepted. W. S.

The cause we plead progresses in our region, amid much opposition; the talents, influence, and numbers of our opponents, are at once adduced as proof positive of the correctness of their views, and of error on our part. But God has decreed, that truth shall prevail. The congregations throughout this county (Richland, Ohio,) and others adjoining, are walking in the ordinances of the gospel. In Sullivan, I organized a small assembly in May; a few have been immersed in Ashland. In haste, yours, &c. JOHN READ.

By these lines you may learn something of the gospel in these parts; during the last 15 months, I have been laboring in Owen, Monroe, Morgan, and Clay counties, Indiana. About 270 persons have been immersed. The prospect of further success is still flattering. May the Lord prosper his good cause.

JAMES. M. MATTHEWS.

I have just returned from Lexington where we obtained about 35 converts. It was a signal triumph all things considered. Bro. Gano and others obtained 43 at Republican. You committed a slight mistake in regard to my meeting at Harrodsburgh. It is indeed a great watering place, but it was too early in the season for any person to be there from abroad.

J. T. JOHNSON.

THE EVANGELIST.

NEW SERIES.

Vol. VI.

Carthage, Ohio, September 1, 1838.

No. 9

EDUCATION.

TO GOVERNOR VANCE, OF OHIO.

No. VI.

SIR:—"There are few subjects," says Dugal Stewart, as quoted by Spurzheim, "more hackneyed than that of Education, and yet there are none upon which the opinions of the world are still more divided. Nor is this surprising; most of those who have speculated concerning it, have continued their attention chiefly to incidental questions about the comparative advantage of public or private instruction, the utility of peculiar language or sciences without attempting a previous examination of those faculties and principles of the mind, which it is the great object of Education to improve." We would not unnecessarily presume to dissent from such high authority as that of Stewart and Spurzheim; we only add that, if it be important to the cause of education previously to examine the faculties and principles of the mind which it is its great object to improve, the utility of next investigating the course of school instruction by which the mind is to be improved, will not be called in question. If writers on education have erred by treating with neglect the *objective* part of education, embracing the powers and principles of the mind and the *ultima ratio*, or end to be attained by it, they have no less erred in regard to the subjective branch, the school course, the things and knowledge, the ideas and words, or genera! dements which form its constituent parts.

From what has been said in my preceding epistles, it will scarcely be questioned that the great characteristics of the school-course, are, 1st. the things contained in it whether these be of nature, society, religion, or the arts; 2d. the ideas or knowledge of those things to be commended to the scholar. 3J. The political distribution of knowledge into the necessary, the useful, the ornamental, and the luxurious; and, 4th, and lastly, the nationality of the whole, or the incorporating into the scheme that special literature which is to characterize it as the education of a particular nation. These may be summed up otherwise in the four words following, viz.

Its *Realism*.

Its *Idealism*,

Its *Policy*, and

Its Nationality.

Having now delivered in a summary way what we wished to say on the subjective branch of education. I shall take the liberty of submitting a few things of the 2d part of the science, or what may be styled the objective branch of education, or that part of the science whose legitimate purposes are the ends and objects to be held in view during an educational course.

Man is a creature of knowledge, duty and happiness; and it is the great object of education, I mean true education, to secure to him all that is necessary to his perfection in these grand points; but he is a creature of the contrary of all this also, namely: ignorance, vice, and misery; and therefore, as such, requires to be well understood by all who aspire to become his instructors.

In our present schemes of education, knowledge is too frequently imparted for its own sake, or with reference to some other and inferior purposes, as the improvement of some of the intellectual natures, his memory, his reasoning faculty, and his imagination; or it is taught as the organ of wealth, or fame, or office, or power. But we adjudge, that strictly and properly it ought to be imparted chiefly and primarily with a reference to the perfection of the scholar in regard to duty and rational happiness; whether his faculties, or his fame, his wealth, or his power, or office be involved in the result.

It has been asked whether our happiness is uniformly in the ratio of our knowledge, and the cases of Petrarch. Cowper, Byron, and others have been adduced to prove that it is not. Our own view of the matter is, that as there can be no duty in the absence of knowledge, and no rational happiness apart from an enlightened attention to duty, our happiness therefore is in the proportion of our knowledge and duty united, and not of either of them taken singly.

The education of the age generally is characterized by having divorced duty from knowledge and rational happiness from both, and therefore, in order to reform the old and introduce the new and the true, the scholar must be carefully considered, and duly honored in all these three features of his nature.

Nature and art, society and religion are a generalization of the things, while sensation, consciousness, reason, and belief form captions to the ideas of education; and phrenologists say, that man's mental constitution is comprehended in the following nine orders of faculties, powers, sentiments, or propensities, viz: the perceptive, reflective, and scientific faculties; the moral and imaginative faculties; the domestic affections, and the prudential, preservative and conservative powers.

But whether this phrenological analysis be correct, it is very certain that we are beings of a compound nature, and that

nothing short of the words physical, animal, moral, and intellectual will describe our entire constitution; and that our external relations are reducible to four classes; for our physical nature connects us with material nature, our animal nature classes us with our species; our moral nature connects us with society and with God; while our intellectual constitution establishes and confirms us in all these relations.

Education, therefore, must consist of the impartation of knowledge, sensible, rational, conscious, and revealed knowledge, with reference to this four-fold nature, and to the relations in which it involves us; and it must be in the discharge of duty as a being of these relations that man finds his happiness, and a field of exercise for the different orders of powers and sentiments found in his phrenological analysis.

His connection with material nature constitutes philosophy, chemistry and mathematics, a part of his education. His animal nature makes it proper that he should understand natural history, physiology and anatomy. His moral constitution makes mental philosophy, government and economics a part of his educational instruction; and his intellectual faculties can be invigorated and matured only by a due supply of all these kinds of knowledge.

But is it here suggested that a school course can be framed of such a nature, that it shall by dint of its own intrinsic excellence and adaptation to mental analysis, make the scholar what he ought to be irrespective of the aid and helps of the professional teacher.' I emphatically answer no; and most heartily accord that no such course can ever be framed out of any materials that could be supplied from all the great fountains of knowledge. The most assiduous and unremitting care of the instructor is indispensable in every plan of education that can be devised by man.

But now, if it be inquired what it is, in a moral point of view, that the professional teacher may, by the course recommended in this paper, develop in the nature of his pupil, I answer, certain cardinal virtues; as the love of truth, taste, or love of the useful and the beautiful, the love of our own species, the love of God; elements of virtuous character to which the subjects of education are severally and respectively related.

Is it asked, what is that virtue which is especially fostered and made fruitful by the study of the things of nature in all her forms, colors, sounds, attitudes, motions, actions, changes, heights, and distances, tastes and odors, facts and expressions of utility, beauty and grace, the picturesque, the grand and the sublime, with the variety of her natural history, natural philosophy, chemistry, etc.] It is answered, *the love of truth*. This entire department of knowledge works together for the love of truth in man.

But again, what is that element in our nature set free by

the study of the arts'? *Taste*, taste for the useful, taste for the beautiful and the grand, an attribute in our nature to the proper development of which is very nearly related all that is beautiful in polished life, and elegant in refined manners. It is in this element of education, that man chiefly finds his ideal conceptions of the illustrious and the grand, the graceful and the fair; for it is in art alone that he can fully assemble or group the elements which constitute these ideas.

Divest education of study in the arts, and you divest it of a chief element. If you break not the shaft, if you raze not the foundation, you at least strike from the elevation to which it is entitled, the chief ornament of the column of education, you dethrone its capital and negative the fairest forms and loveliest specimens of human genius to which society has given birth in every age of the world, from him, who before the flood, invented the organ, down to Handel, Hayden, and Mozart, from Praxitiles and Phydias, to Thom and Cordova; from him who sculptured out for everlasting admiration, the *Venus de Medicis*, and horrific Laocoon, down to David; from him whose pencil breathed life upon the walls of Grecian temples clown to Raphael the sublime, and Michael Angelo, and Rubens who grouped his fair creations like "hillocks of roses."

Again, what moral element is chiefly addressed by the study of that part of education which is referable to society? I answer, philanthropy, the love of our own species. Society is an expression of our sense of the duty of each individual to all the rest, and of the duty of all the rest to each individual. Now it is certain that, there are in that part of the educational course supplied from this source many co-relatives of the virtue styled philanthropy; such as generosity, liberality, hospitality, and a thousand others of the charities of life; but these are all an under growth in comparison of the master virtue, the love of our own species manifesting itself by justice, and every other grace of behavior. Philanthropy is a cardinal virtue, and it is a greatly important point to be. like Aristides, just.

Finally; what is it that is chiefly inculcated by religion? answer, the love of God, resolving itself into a belief of his existence, and true and gracious character as our Creator and Redeemer by Jesus Christ. Lord Bacon has said that "the grand end of philosophy was to fill society with arts and useful inventions;" and it may be added that the end of religion is to sow society with divine principles and righteousness.

But suppose that instruction in any one of these subjects which constitute the fountain of knowledge were withdrawn, what then? it is answered, that a corresponding effect upon the mind and manners of the pupil must be the result; the truth, and taste or philanthropy, and piety which naturally flow from these great sources must be proportionately dimin-

ished, a matter to be deprecated, and guarded against by all to whom is confided the instruction of youth.

What then shall we have as the result in real life, if the course which has been recommended in making up and administering education were scrupulously attended to? It would doubtlessly be impossible to decipher every fruit in such a harvest of knowledge and virtue, but it is certain that the person who should enjoy the benefit of such an education, as is meant here, would needs become an object of the moral perspective in some bold and definable points. First he has been instructed in nature, with reference to his love of truth; in art for his taste: in society, in order to awaken his philanthropy; and in religion to lead him to God his creator, so that he is characterized by truth, taste, the love man and love of God.

The education which is here pointed out to the attention of your Excellence, is doubtless the only true education, because it only, of all that I have been permitted to think of or see, has regard to the whole subjects and objects of the science. It is universal education: it is the education of mankind. Other schemes are deficient either in matter or purpose in the things taught, or in the ends and purposes for which they are taught; bur here is an outline of that which when filled up by the wisdom and experience of this and the succeeding age, will be perfect.

When the true system has been secured and perfected by care and experience, and put in successful operation, it will be seen that it values means and ends, and joins them together in perpetual union, and that knowledge is to be inseparably connected with the duty and happiness of those to whom it is to be imparted; and that *the* duty and happiness of the individual are valuable because of their relation to the general happiness.

And doubtless, the scheme, when put in operation, will demonstrate that true education consists in suiting the real to the ideal, the world without us to the world within us; and by so doing obtaining a *microcosm* or system of knowledge that shall, and ought to rule and govern the pupil in youth, in manhood, and in old age!

Very respectfully,
WALTER SCOTT.

For the Evangelist.

CAESAR vs. THE CHRISTIAN.

"It is lawful to learn even from an enemy." Of those who stand forth amidst the great ones of the earth and the morals of whose exploits are not to be disre-

garded, was Julius Caesar. If wisdom is the adaptation of "means to ends," though the ends themselves may have been proposed without discernment, and obtained without reward, it must be conceded that few of Satan's noblemen are the superiors of Caesar.

With an ambition seldom known to youth, he raised his eye to an elevation which, humanly speaking, mortal had never yet attained, and said in his heart "I will seat myself there." And though he knew the whole world was between him and his object, and all the powers of earth would oppose his endeavors, he kept his desire constantly before him, and faltered not from his purpose. He was sensible that an achievement so grand, was not to be suddenly effected, and tempering the rashness of youth, with a wisdom superior to his years, he placed the object at a distance, that the obliquity of the assent might not be disproportioned to the altitude of the prize. Full of his project, he bartered for a time the pleasures of Rome for the severities of Gaul—sets his face against the unconquered and uncivilized nations of the North—endures thousands of hardships—meets thousands of dangers, and conquers his enemies in "a thousand battles." *Now* he had power. He had patiently waited for the fullness of time to come; and it did come. With one pretext or another, he takes step after step till the contest of Pharsalia completes his success: and after ten long years of persevering and skilful courtship, he embraces as his bride the "Mistress of the world." It may be well to let the last scene of this drama pass, and for us who glory in the name of Christ, to pause and ask, if we have not reason to blush at this lesson from pagan annals? *We* strive for a crown which, if we strive lawfully, *will not be withheld*:—We hope for a kingdom of which Caesar was never told—where death never enters—where a Brutus never comes—of the glories of which we have no type, of its joys no conception. But do we face the world with half of Caesar's courage? Do we overcome obstacles with half his intrepidity? Are we willing to undergo one moiety of his hardships, or confront one tithe of his dangers? It may not be amiss to an-

swer these questions, if we do not wish Caesar to rise up in judgment against us.

ADOLESCENCES.

If the Editor of the Evangelist thinks the above worthy of an insertion in his paper, he can give it one.

I think the above worthy of consideration.

W. S.

**CHARACTER OF THE MESSIAH.
NO. 2.**

It will scarcely be questioned by any professing discipleship to Christ, that it is our duty as well as our highest honor to clothe ourselves with the saintly and divine virtues and graces of our great and illustrious leader. Now we have seen in a former paper, that a grand point in his princely character was, that "he lived to please, not to be pleased." This is a very peculiar trait of behaviour, and very admirable with all. The contrary of it is earthly, and in many unfolds itself in almost every thing they do; they must be pleased at home and pleased abroad; in the family and in the church they must be pleased; or everywhere it is anger and confusion. Such persons are mere children in morals. All professors should exercise themselves in resignation and practise self-denial, not looking on their own affairs, merely, but on those of others also; and so in their public and private behaviour, set forth the attributes of him who has called us from darkness into his marvellous light.

But seeing we have publicly in our baptism renounced ourselves and put on Christ, it is but reasonable in every one of us to inquire whether as disciples we have any right or claim to be pleased; that is, whether we are not bound by the sacred obligation of our original profession to be quiet and attend to the will of God whether we happen to be pleased or displeased by our neighbors and brethren. It is sincerely impressed upon me, that the affirmative of this proposition is true. We are bound by the law of Christ to seek to please

God and his people, even at the expense of our own happiness and pleasure.

But while we imitate Christ in this princely virtue, we are not to imagine that our obligation to please others, carries us beyond the bounds of morality and piety, and that for their gratification we shall accompany them in pleasures which are alike unlawful in them and in us. "Love seeks not its own." It claims not its own gratification, but seeks to administer gratification to *its* associates. "It suffers long and is kind." Did parents at home and Christians in the church and in the neighborhood, labor to seek the welfare and to improve and defend the character of all others, the days of men would be as heaven upon the earth, and they would eat of the labor of their hands with satisfaction, and even delight. But it is ordinary for them neither to suffer long nor to be kind to each other; hence the necessity for a divine revelation. One end of which is to produce a pure and uniform morality all over the earth. What then is that morality? I answer, it is that which is seen in the life of Christ. Who lived not to be pleased, but to please; not to be enriched, but to enrich; not to be ministered to, but to minister and to give his life a ransom for many; not to cause suffering, but to suffer; not to kill, but to be killed. This is divine morality, because it springs from a divine and heavenly principle, namely: a determination on our part to do the will of God. W. S.

STUDY OF THE HOLY SCRIPTURES IN COMMON SCHOOLS.

Dr. B. P. Aydelotte, Principal of the Woodward College, is a gentleman of acknowledged literary and professional attainments. To his character as a scholar and instructor, he adds the piety of the true Christian; and is, therefore, very justly regarded as one of the lights and ornaments of the city of Cincinnati. Would it cheer this excellent person in his pilgrimage through this tear-stricken vale, to know that the important ser-

vices, which, as a philanthropist and teacher, he renders to society, are not unappreciated by his fellow citizens, we could furnish ample testimony of its truth. The liberality, as well as the divine beauty of the man's mind, will appear to the reader in the following report to the College of Professional Teachers, read before that body in 1836, by the author.

STUDY OF THE BIBLE.

Report on "the best method of prosecuting the Study of the Bible in Common Schools."

BY REV B. P. AYDELOTTE, M. D.

The terms of the theme proposed to your Committee, are such, they conceive, as will render their report comparatively brief.

Had our subject been the general one—the study of the Scriptures in schools—it might have been proper for us to have dwelt upon the reasons, moral and political, why we believe in the importance of such study: and indeed its necessity to the performance of our free institutions. We would also have been required to point out *the use of the Bible as a classic*; i. e. how it ought to be studied in our colleges and other higher seminaries of learning, both in the authorised version, and in the Hebrew and Greek originals.

But from these wide, and on many accounts, most interesting fields of discussion, your committee are excluded by the specific character of the subject assigned them. They are shut up to the one point—"*What is the best method of prosecuting the study of the Bible in Common Schools.*"

The College, it will readily be perceived, has assumed that the Holy Volume ought to be studied in common schools; and the only question before us now is,—in what manner this duty should be performed?

It is hardly necessary to observe, that in the forementioned assumption, the College is fully borne out by the general voice of the community. If there is any one point on which the public mind is entirely united, it is, that education to be useful, or even safe, must be *Christian*. And as the Bible is the only common stand-

ard of Christianity, so it can be the only universal text book. Hence, we may account for the fact, a fact full of good omen for the future, that in nearly all the meetings of the friends of education for some years past, in various parts of our country, there have been resolutions unanimously adopted, recommending in the strongest terms, the general introduction of the Bible into our schools.

Your committee would here remark, that though they are shut out from the higher parts of this momentous subject, the branch of it before them is still the most important, because vastly the most extensive. For one youth studying in a college or university, are there not hundreds embraced in common schools? So that were the study of the Bible to be neglected by the one class or the other, it would be incomparably better that the evil should rest with the first. Surely it is more important that the great mass of our people, be well instructed in the word of God, than that the few who come from the halls of our colleges should be deeply skilled in its lore. But in truth there is no necessity for the existence of this evil in either case; and the same public sentiment which in its might, has awakened up our colleges to the obligation of studying the Bible as a classic, will, we doubt not, with authority irresistibly commanding, diffuse through every seminary of learning in the length and breadth of our land, that volume which is alike the great rule of our duty, and the character of all our privileges and our hopes.

It has been proposed by some to form a *reading book* by selections from the Bible, as the best means of fulfilling the intention of the college in the matter now before us. But while we most assuredly believe, that in respect to excellence of materials, and diversity of style, and general interest, a volume might in this way be made up, superior to any other in the hands of children; and while we are confident that such a work would be very acceptable to many, and highly useful, we cannot think that it would be allowed, or indeed ought to be permitted to supersede the general scholastic use of the Bible itself. To whose hands would the public be willing to commit such a task? That in the

selection, however faithfully formed, there would be discerned a leaning towards the peculiar views of the compiler, or at least, that such a peculiar bias would be suspected, is manifest. And this distrust would not only prevent its universal adoption; but what is far worse, any attempt to press its general use, might operate to close our schools for a long time to come, against the whole subject of Bible study.

Let those then who agree among themselves in certain peculiar views of religion, have their own particular biblical readers. To this there can be no fair objection. It is their right. And indeed the benefits of such eclectic works to the different denominations, are so obvious, that it is surprising they have not accomplished more in this way.

But however great more denominational exertion may here be in time to come, still the broad common ground of public schools, will yet remain unoccupied. For it is to be presumed that no board of trustees, having charge of these institutions would be willing to introduce an Episcopalian, a Baptist, a Presbyterian, or any denominational biblical reader; and yet it is believed, that very few such boards would object to the use of the Bible itself.

Again,—in many of the reading books now in use highly appropriate extracts from the Sacred Volume are to be found. Their compilers have thus sought, more or less faithfully, to infuse along with uninspired lessons, the teachings of the Bible into the youthful mind. Among these selections it gives us peculiar pleasure to notice those of the Messrs. Pickets of this city, and those being published under the editorial care of Professor McGuffey, of the Miami University.

Now it may be asked, why is not this the best mode of conveying biblical knowledge in common schools? We reply in brief, that these books, excellent as they are, must always be open to the same objections, as the class of biblical readers just noticed. Whilst then we would highly commend them, and rejoice in the public approbation already awarded to them, and wish them a still wider circulation, we are confident that neither of them can come into universal use. Let such

books, we say, be multiplied; the field is wide; there is room enough in the sacred work for every laborer who has the heart to engage in it. And yet we are persuaded, that under the most favorable circumstances, it would be but the merest corner of the great harvest which could thus be reaped.

(To be continued.)

PUBLIC MEETING AT PITTSBURGH.

In accordance with the request of many citizens of Pittsburgh, the Mayor, by public notice, called a meeting of the citizens of said city and vicinity, to meet at the court house in Pittsburgh, on Wednesday the 7th inst., at 3 o'clock, P. M., for the purpose of obtaining an expression of public sentiment in relation to the recent duel between Mr. Graves, a member of Congress from Kentucky, and Mr. Cilley, a member from Maine, in which the latter was killed.

At the time appointed, the court house was densely crowded, both in the large court room and gallery, and it was manifest that the public were Wrongly excited by the unhappy occasion which was the cause of their being assembled.

JOHN M. SNOWDEN, Sr., was chosen as President: CH. AVERY, W. BELL, W. HAYS, and SAMUEL CHURCH, Vice Presidents; and H. H. VAN AMRINGE, and GILLELAND, Secretaries.

The resolutions reported by a committee of five, and unanimously adopted, were as follows:

1. That we do heartily reprobate and condemn the practice of dueling, for these reasons:

That it is an ordeal utterly unknown to the laws of the land. That its requirements and its penalties conflict with the solemn provisions of the laws, which forbid the maiming or killing of any human being; that it is a tribunal oppressive and unjust, inasmuch as the innocent is equally exposed to punishment with the guilty; that it demands the greatest compensation which a criminal can render to the laws of man, to wit, his life, for causes which may be so slight as more to merit

pity than deserve resentment; that it involves all the elements of suicide and murder, each combatant wantonly exposing his own life, and savagely seeking that of his foe; and that with forethought and calculation it tramples under foot the command of the Almighty God. "Thou shall not kill."

2. The duels in which public functionaries are engaged are the more to be condemned, because thereby the moral influence which station always confers upon its occupants is sensibly weakened, and those who are ever ready to copy bad examples have this as an apology at hand for their offences against the peace of society; and thereby also, the people "may, in times of public exigency, be deprived of the services of those to whom they have committed the management of their common interests;" a consideration of no small moment, when, by the death of a member of a legislative body, thus occasioned, a line of policy in public affairs may be hurriedly adopted by a casual majority, which shall compromit either the internal prosperity or the external relations of the nation.

3. That the misery and anguish which duels bring upon parents, wives, and children, stamp the abettors and advocates of the system with heartlessness and cruelty.

4. That all these considerations invest the recent duel between J. W. Graves, a Representative in Congress, from Kentucky, and Jonathan Cilley, a Representative from Maine, with a degree of horror and atrocity, which nothing can palliate or remove.

5. That this duel is aggravated in its character from the trivial cause from which it originated; and that the barbarity with which it was persisted in to a fatal termination, stamps infamy upon the reputation of all concerned.

6. That it is an insufficient plea for its justification, that public opinion has heretofore sanctioned the system; the fact assumed being not so; and if it were, that men of the intelligence and discrimination of those concerned should know better than to look to corrupt public sentiment for their guide.

7. That we do absolutely and unequivocally condemn

all attempts whatever, be they made by whomsoever they may, to give a partizan direction to the just feeling of indignation, with which an insulted community has received the news of this tragedy; and that any individual, whether in Congress or out of Congress, who thus attempts to divert the current of public reprobation, deserves to be branded as a traitor to his country, and a foe to his God.

8. *Resolved*, That this meeting does heartily approve of the bill introduced into the Senate of the United States, by Mr. Premiss, of Vermont, which provides that the punishment of death shall be inflicted on all concerned in any duel which results in death; from five to ten years' imprisonment in the penitentiary on all concerned in giving or receiving a challenge; and from three to seven years for assault, defamation or abuse, for refusing a challenge. And this meeting does recommend, (if Congress be competent so to enact) that it be further enacted that any citizen who shall hereafter be concerned, either directly or indirectly, in any duel, be forever thereafter disqualified from holding any office of profit or trust under the General Government. And further, that each house do embody in its rules, that any member who shall in any way be concerned in a duel, shall, on proof of the same, be forthwith expelled; believing that, under the 5th section of the 2d article of the Constitution, which provides that "each House may determine rules of its proceedings, punish its members for disorderly behaviour, and, with the concurrence of two-thirds, expel a member," they have full power to do so.

9. *Resolved*, That we do recommend to our fellow citizens of the whole union, to assemble in their usual places of meeting, and there express their reprobation of this barbarous system, that, once and forever, it may be seen that the silence of the community no longer gives countenance to the false plea, that public opinion sanctions an appeal to deadly single combat; and that thus the majesty of the laws may be vindicated before the world.

On motion of Judge Baird, *Resolved*, unanimously, that the report of the committee be received.

Judge Baird then addressed the meeting in support of the report of the committee. He entered into a full examination of the subject, and exhibited in a clear and forcible manner, the right of Congress, to expel for contempt, as in cases of this kind.

After which, on motion of John S. Blakely, seconded by Benjamin Blakely, the report of the committee was unanimously adopted.

On motion of Alfred Nevin, the following resolution was unanimously adopted.

As the meeting believe that the proper effort on the part of the accessaries at the late duel in Washington city, might have secured an amicable adjustment of the difficulty in which it originated, and that, to arrange the preliminaries of such a hostile meeting, and to stand by in *cold blood* and witness it, requires a more murderous spirit than to fight.

Resolved, That we look upon the seconds in the said duel, as equally, if not more guilty than the principals themselves.

10. *Resolved*, That the proceedings of the meeting be signed by its officers, and a copy thereof be forwarded to each House of Congress, that the public prints throughout the union be requested to publish the same.

FOURTH OF JULY

The citizens even of the same Commonwealth, are liable to great and manifold differences of opinion, both in morals, politics, and religion. Something, therefore, that will unite them by tranquillizing the feelings consequent upon these differences, is indispensable in the manners and customs of every people. Kings and legislators have generally met this civil weakness by an enlightened policy; for knowing the salutary and sanatory influences of festivals and public entertainments, they have very sedulously consecrated days for shows, feasts, and musical entertainments, that by these they might harmonize the public mind and diffuse a better

spirit among the people. The Jewish polity was remarkable for days and feasts, the most celebrated of which were the Passover, Pentecost, and the feast of Tabernacles. The Christian religion is not without its festivals and days. From the beginning our kingdom, in distinct assemblies all over the world, have met on the first day of every week, to commemorate the death, celebrate the fortunes, and diffuse the fame of its great author and governor.

With the view of perpetuating the memory of that day on which, by an illustrious providence, our national independence burst into being, a goodly number of citizens of both sexes and all ages, and every opinion in religion and morals met according to previous appointment on the 4th July in the grove of our patriotic fellow citizen James Ludlow, Esq., and there and then upon principles of the most perfect morality and temperance, or rather absolute abstinence did keep the day.

The grove was on a lofty knoll, situate on the northern quarter of Mr. Ludlow's farm, and commanded one of the most inspiring prospects of hills and valleys, orchards and gardens, woods and waters, farms and family mansions that can any where be seen in the southern district of Hamilton county.

The assembly was opened by prayers for all men, in which the glory of our lives, liberties, freedom, happiness and national independence was humbly ascribed to God. A devout physician then read the "Declaration:" after which the Orator of the day, Esq. Clopper delivered an address admirably adapted to the time, place, and persons for whom it was designed. The Assembly then retired from the sylvan forum to an extended table, where, with gladsome hearts and joyous countenances, under the beechen shade they partook of a collation of simple viands and drank of pure water from the fountain, all supplied by the *paties* and patriotism of the place.

The whole multitude of the citizens next retraced their steps, and amid mutual congratulations parted to meet again *dcovolente* next year at the same place and at the same time, having, as Scripture says of the Jews, had "a feast and a good day."
W. S.

Lord Wharncliff enquired of the Duke of Wellington, "Is drunkenness the parent of all crime in the British army, in your opinion? The Duke returned the following pithy answer; "invariably."

Moroka, an Indian Chief, has prohibited the sale of liquors throughout his dominions.

One thousand and eighty persons have been lost by steam boat disasters within the last few months. There can be little doubt that drunkenness had a large share in these horrible misfortunes.

The murder, profanity, and unspeakable crimes that are every where occasioned by the use of ardent spirits, should cause all good men to abandon the practice of ever tasting them.

In May, E. C. Delavan paid to the New York State Temperance Society \$3,000, being the balance of his subscription, which was \$10,000. This, I trust, was laying up treasure in heaven.

Out of 858 persons who had been received into the Eastern State Penitentiary of Pennsylvania, 622 had been in the habit of drinking and getting drunk. Brethren read and teach the holy Scriptures to your families. There is little safety in any thing but the fear of God and a knowledge of the holy Scriptures. Educate and convert your children. If you convert one, James says you save a soul from death. The reverse of this is dreadful.

Mark—God brings it against ancient Israel, that *wine was in their feasts*.

Reports from Bacon College continue to be of the most cheering character. Indeed, we should be alarm for the philanthropy and popular virtue of our brethren, if, with such teachers as are now in the institution, and

such a President as our justly esteemed brother David S. Burnet, they should, by any neglect, suffer the infant institution to languish either for want of money or scholars.

W. S.

GREAT MEETING IN KENTUCKY.

The great yearly meeting of the christians in North Kentucky, for 1838, will be held at Cooper's Run, three miles north of Paris, and will commence, the Lord willing, on Friday before the 2d Lord's day in Sept. being the 6th of the month, and continue several days. The church of Christ there, affectionately invite all the Evangelist, Elders and Deacons, with the brethren everywhere, who labor for the restoration of primitive Christianity, to attend this meeting and to share in the "worship, and solemnities, and blessedness of the occasion.

JOHN ALLEN GANO.

The same excellent Evangelist whose name is at the bottom of the above advertisement, says in his letter of 1st ult.; "This is no ordinary movement; it is not the effect of feeling alone; they, the converts, look like men emancipated by the truth; they have come to the standard of the Lord with enlightened heads and warm hearts; and seem prepared to make any sacrifice for the Lord."

Bro. Johnson in a letter of the 6th inst. makes the following extraordinary but pleasing report: "After my return from Lexington, I visited Clintonville, 8 miles from Paris. There I met our talented and highly esteemed bro. J. A. Gano. We co-operated for six days. The people were attentive. Forty were added to the congregation. Next we visited Lees burgh. We fought the good fight for 7 days, and 59 were taken captive. Thus in two weeks 99 were added to the number of the faithful. What glorious times we have enjoyed the last 8 months! Almost 2000 have obeyed within that space in the heart of Kentucky."

BELOVED BRO. SCOTT:—We have had a meeting in progress at this place since last Friday night. We have had 10 confessions. Of those who have submitted to the truth, one is a most exemplary college student, respected by all his associates, and 7 pupils of the female institution. The prospects are good for more, and I intend to labor for some time in my native county. A few days post I held a meeting at the stamping ground, where 11 were added to the congregation. I may have informed you of this in my last letter.

Bro. Scott, I am almost persuaded that the union of Christians will be effected *only when* the sectarian establishments shall become such a cage of uncleanness, that the pious will be driven out;—in other words, that the wickedness &c. of the sects, will force Christians to unite together—and union will be appreciated by christians when they discover, that by it alone, the world can be saved from one overwhelming catastrophe of ruin. That union alone can stay the desolating march of vice and degradation.

Most respectfully,

J. T. JOHNSON.

FEMALE EDUCATION.

If the following letter from our estimable bro. Fall, contained any secrets, it were highly censurable in me to publish it; but there are none: it contains only a simple and undisguised expression of the feelings of the father, philanthropist, and Christian; and his views on a point of intense interest, namely; the share which religion should have in the education of young females. The source whence it emanated being known, makes the letter a real prize to parents. Of the celebrity which the literary, scientific and professional attainments of its author have earned for him in the Great West we utter not a syllable: but we may add that we consider the public services of such a man to be supremely estimable.

DEAR BROTHER SCOTT:—It will rejoice you to learn that for the past year, the young ladies here have directed their attention to the "one thing needful," in addition to those literary and scientific matters in which they have also been diligently engaged. Thirteen of them have acknowledged the Messiah as their "guide" for life; and their "hope" for eternity. So far I have not seen in any one of them, the least departure from those holy and virtuous principles inculcated by him "who spake as never man spake." The joy we all feel at this proof of the divine favor, it is difficult to express; and the very great importance to mankind of the receiving of the truth on the part of the female sex, it is as hard properly to appreciate.

To educate young ladies for this world, would do well enough were there no other; and while it is proper so far as it goes, we must not, in our zeal to make them good scholars, forget that "the fear of the Lord is the beginning of wisdom; and that to depart from evil is understanding."

Moral lectures addressed to our pupils, are also well enough; but this is like tendering for their acceptance a flower without a root. I urn for giving to the Christian religion the credit of the virtues and excellencies that adorn humanity;—and hence we must begin at the root—give them this first—and the flowers will not only soon appear, but flourish in perpetual beauty.

It is not, then, that we need literary institutions alone —or *moral* and literary blended:—the teaching of the Christian religion by precept and example, this is now the desideratum. The turning of many adults, lately, to the original truth, renders it imperative that they shall have literary institutions where religion is the basis of every thing;—where it is made the rule of life.

We may thus expect that their offspring will grow up in the possession of those characteristic traits that shall be perpetuated in eternity.

The truth that God has uttered, namely: "My word shall not return unto me void," &c., has been fully exemplified in what has taken place here. I have found to a certainty that if that word has fair play, if it be

read by those who desire to seek and to know what is truth, there is no difficulty in the way.

Not one exciting discourse has been delivered here; no attempt to enlist the feelings or the sympathies; calm, argumentative, and often what would be deemed dry addresses, tending to make the Bible speak for itself; endeavors to ascertain simply what it says; these have been the means of instruction, besides the daily committing to memory of the common version.

More than half our number are now disciples. We have a regular meeting once in two weeks, in the afternoon, at which many persons attend. I am sometimes absent, but whenever at home, we have regular congregational worship. The young disciples will thus become accustomed to the constant influence of the religion. May the blessed Lord guard them as the apple of his eye!

You are aware that my son, now in his seventeenth year, obeyed the Messiah last Christmas. My daughter, also, about 12 years of age, is among the happy number of those who have put on Christ. Thousands of gold and silver would be a paltry bauble, if weighed in the scale against this heavenly gift bestowed on them. These proofs of our father's kindness fills our hearts with gratitude and joy unspeakable.

I think public attention is beginning to awake in Frankfort, where we have for years toiled, alone, and amidst the most disheartening discouragements. The people cannot, however, always be blinded, and the word of God will at length prevail.

Believe me most affectionately your brother,

P. S. FALL.

NOTICE.

A great meeting will be held according to appointment in the Grove, at Carthage, Hamilton co., Ohio, beginning on Friday before the first Lord's-day of September. The laborers will be the most efficient that can be procured. The brethren elsewhere and all our fellow-professors in town and country, whether Episcopalians, Presbyterians, Baptists, Methodists, or Friends,

are respectfully and most affectionately invited to be present to join in the holy convocation for the conversion of our fellow citizens, and for the glory of God through our blessed Lord Jesus Christ.

A SACRED CONCERT.

On the forenoon of the same day, Friday, will be held in the meeting house in Carthage, by brother Silas W. Leonard, a concert of sacred music, in which some of the finest pieces by the great masters, chiefly selected from the publications of Mason, will be sung by the scholars. Our fellow-citizens are affectionately invited to attend.

DISCIPLINE.

Will the brethren please take heed to what was said on this subject in our March and June numbers? When a case of discipline in relation to a public offence is settled to the entire satisfaction of the officers and elders of the church, then it will possibly be deemed nothing; more than an indispensable piece of courtesy, due alike to the congregation and the individual, to assure the brethren of this satisfactory adjustment which has taken place. If the settlement is not officially announced great injustice may be done to the individual.

W.S.

Pittsburgh, June 12, 1838.

Dear Brother Scott,—We have at the suggestion of many friends, in this place, and elsewhere, issued proposals for the republication of our father's work on the order and discipline of the apostolic churches, in connection with the Book of Letters published in 1820, by the church in New York. We send you this, to authorize you to act as general agent for the State of Ohio, believing that your zeal in the cause of Christ Jesus our Lord, will lead you to assist us in bringing this work, devoted to a most important part of the Christian religion, into circulation. We know not

whether you are acquainted with either volume, but you were acquainted with the author of the first mentioned work, before his departure from earth; and you will know how to appreciate his efforts to restore primitive Christianity, as far as he was acquainted with it, although not quite so correct in some of his views, nor so successful in his exertions, as yourself and others have since been. Our reasons for the present attempts are contained in the prospectus, and we think they are weighty ones, &c.

Affectionately, yours in the love of the gospel,

R. & I. ERRETT.

PROPOSALS

For publishing, by subscription, in the city of Pittsburgh, a religious work, entitled "An Essay on the Order and Discipline of the Apostolic Churches;" by Henry Errett, Elder of the church of Christ in New York, originally published in 1811. To which is added, a history of the early churches of the Reformation, contained in the epistolary correspondence held by the church in New York with christian churches in America and Europe, first published in 1820.

The first mentioned work was designed by its author to expose many of the prominent errors and absurdities existing among different denominations, in their doctrines and practices; and to exhibit in contrast, the order and discipline of the primitive churches, as authorised and enforced by the apostles of Jesus Christ. It is written in a plain, forcible style; treats of all the important points which come within range of the leading subject, and expresses, in most respects, the sentiments now professed and supported by the churches of the reformation. At the time it was first published, not more than six or eight churches, established upon the principles which it advocated, existed in the United States. It was not only considered a novel production, but by the leading men of different sects was denounced as containing sentiments heretical and dangerous in the extreme: it met with strenuous and almost universal opposition; and those whose chief concern was to uphold and strengthen the religious systems of the day, were successful in preventing the circulation of a volume in which a portion of their errors was laid bare, and Christianity, in original beauty and simplicity displayed in opposition.

The other volume contains—1st. A circular from the church in New York, addressed to all churches of like faith, giving an account of its rise and progress, its order, &c., and requesting similar statements from them. 2d. Twenty-three letters in reply to the circular, each containing a history of the church

from which it comes, and a free expression of sentiment in relation to matters of difference. 3d. A second letter from the church in New York, containing a review of the subjects introduced in the course of the correspondence, 4th. An appendix, containing reflections on subjects connected with the Christian profession, arising out of the correspondence. As the intention was to continue for a time this friendly epistolary intercourse, and publish a large edition of the whole when completed, but a small number of copies of the first part was printed; but as circumstances prevented the proposed continuance of the correspondence, a large edition was never published, and the letters, in an embodied form, were not extensively circulated. They are written in an exceedingly plain, unpretending manner, but breathe throughout a spirit of fervent Christian affection which gives interest to their contents, and contain many valuable reflections and suggestions, which show an advancement in scriptural knowledge, not generally believed to have been attained at so early a period.

We have been induced to issue proposals for publishing both works in one volume, thus presenting a view of the early stage of reformation, and the principles avowed and supported by its advocates, as stated by themselves. In so doing we are actuated by the following reasons: 1. But little is known by the majority of the disciples at the present time, of the history of those engaged in the work of reform at the period mentioned. The volume will therefore present a fund of now and interesting intelligence, concerning those whose views and practices render them worthy of our attention and esteem. 5. It will tend to awaken a more diligent inquiry concerning a subject of high importance to the Christian community—the simplicity, and beauty of the order and discipline of the apostolic churches, and the necessity of adhering to apostolic precept and example.

The volume will contain upwards of 300 pages, neatly printed and bound—price \$1 per copy. Six copies will be given for \$5, twelve copies for \$10, &c.

? Those desirous of obtaining the work, will oblige us by sending their orders immediately, as we wish to have it ready early in the fall season; and as no more will be printed than are subscribed for, it will be necessary to know the requisite number at an early day.

R. & I. ERRETT.

Pittsburg, Pa., June 1, 1838.

Subscriptions received at the office of the Evangelist.

W.S.

RECEIPTS.

Jacob Creath, jr. paid all his list for 1838; Jesse Bassett, P. M. New Castle, Ky. by \$3 for Dr. Elly and Edward Thomas; E. Dorton, Ia.; Bro. Eversal \$3; E. Yager, Warner Harden, P. Thomas, and J. Thomas, Ky.; Eph. Smith for U. M. Roberts, W. R. Erwin, and Daniel Hook; Christopher and Steel by \$10; John Read by \$10; W. Hayden by \$7, for Z. Runnels, Z. Rudolph, J. Reder, F. Williams and self; Dr. Samuel Grafton, Wellsburg, Va. by \$7; Thos. Meredith, Bro. Butterfield, Dr. Vantuyl, bro. Rouser, bro. Lemmon, bro. Holland, and bro. Warner, Dayton, Ohio; John Johnson paid for self, S. Turner, and A. Torrence; Chas. Osborn and Mary Daulton paid by bro. Mooklar, Maysville, K.; I. D. Dawson, Lexington, Ky.; Jackson Dowling by P. Weyand for self \$3, and \$1 for John Hills; Jesse Bassett, New Castle, for Silas W. Hunt, &c, \$6; P. S. Fall by \$5; J. J. Burton paid for Ja. H. Eperson \$5; J. P. Vaughan \$5 for sundry brethren; Dr. L. Egbert for J. McQuiddey; B. B. Grigsby, Winchester, Ky., for Capt. Mullins, Thos. Mure, J. Quesenberry, James Emerson, and George Jewell; Thos. Owen, Tenn. \$20 for M. H. Owen, L. Eddings, Dr. H. O. Whitlock, J. G. Anthony and self; S. K. Hoshour, Ia. paid for Joshua Leason and Solomon Rahn; Henry Sturdivant, O. John King, Z. King, Z. Warren, J. A. Ford, Esq., Joseph Woodward, W. Reserve, by A. P. Jones, of Euclid, Ohio; John Shaw, S. Nickols for John W. Craig T. Bullock, C. Norwood, and J. W. Redd, Versailles, Ky.; Ep. A. Smith paid for T. B. Williams, and A. Nichol, and S. G. Earle \$2; S. Carolina; also \$1 for Dr. Williams, "C. Preacher," which I have forwarded to the editors. Bro. Earl's ac't. is \$2, will he please let me know what back Nos. he lacks, and I will endeavor to procure them for him. W. S.

RECEIPTS FOR THE GOSPEL RESTORED.

Jackson Dowling, Wm. Daniel, Elkton, Todd Co., Ky.; Richard White, New Castle, by \$6; Henry Sturdivant, Portage, Ohio; Charles Norwood, Versailles.

NEW AGENTS.

John P. Vaughan, Martha Mills, Flemming Co., Ky.; B. B. Grigsby, Winchester, Ky.

The Gospel Restored, and the Hymn Book bound in the best style in Morocco to be had at James Scott's Main St., 3 doors from 7th street. Hymn Books \$28 per hundred.

? All our subscribers who have not already paid for the present volume, will please do so. Some have not yet settled for the Gospel Restored.

One sheet; under 100 miles 1½ cts., over 100, 2 cts.

THE
EVANGELIST;

CONDUCTED BY
WALTER SCOTT.

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TERMS.—\$1 per annum in advance, or within three months after subscribing. \$1,50 at the end of the year. All who obtain and pay for five subscribers within six months after subscribing, have one copy gratis.

CARTHAGE, OHIO,
1838.

Day of publication, first Monday in every month.

THE EVANGELIST.

NEW SERIES.

Vol. VI

Carthage, Ohio, October 1, 1838.

No. 10.

CHARACTER OF CHRIST.

No. 3.

In our last number we said that it was characteristic of the Messiah, that he lived to please God, not to be pleased; to serve, not to be served; to enrich, not to be enriched; to honor, not to be honored; to labor, not to rest; to save, not to destroy; and to suffer and be killed, rather than to kill or to cause suffering. His kingdom is founded in his own blood, not in the blood of others only or primarily. These, we repeat it, are the grand points, the leading features in the life of the Messiah, and when taken conjointly they form a character the very opposite of almost every thing we see on earth. In short, this is the divine nature, with which Christianity, with all its godly principles, and motives, and promises, and facts, and privileges, purposes to clothe the disciples of Christ, and fit them for God and heaven and eternal life.

There is no relation in life, whether of husband or wife, parent or child, master or servant, fellow-citizen or fellow-saint, that does not afford ample opportunity for the man of God, to display these virtues, or to clothe himself with the character of which they are the elements. It ought to be observed, nevertheless, that the ability and opportunity to do and perform must be properly appreciated. The moment to please others, to bless them, and to do them good, must be readily and gladly seized upon, otherwise it will pass unimproved and perhaps be forever lost. The ability to benefit, the power to bless must be exercised, or we shall be men of good intentions merely, rather than men of good works or benevolent deeds. Multitudes impose upon themselves by their fancied and real good intentions, and make these an apology for every bad word and every evil deed of oppression, vulgarity, and cruelty of which they are guilty. But there is no person whose general intention it is to please his relations, friends, and fellow-citizens, and to be to them a blessing who may not become such to them indeed. Nothing will apologize for the absence in a man of those Christian virtues which make him pleasing and useful to mankind. "To do good and to communicate forget not," says Paul, "for with such sacrifices the Lord is well pleased;" hence Christians are bound by their

love of the fair and the excellent, and by all the force of a divine injunction to do good—to carry their intentions into effect—to reduce their thoughts to actions and thus glorify God and bless their fellow mortals. One of the Greek sages was reckoned wise because he first enunciated the maxim "know thy opportunity." It is of vast importance to know, and to avail ourself of, an opportunity of doing good. Christ Jesus our Lord lost or let slip no opportunity of blessing men and of glorifying the Great God. "I will go and heal him," said he to a person who asked a favor; and to another, "Be it to thee according to thy faith." "Thy sins be forgiven thee" to a third; and to a fourth, "Thou art loosed from thine infirmity." Reader, observe the apostolic saying, "As we have opportunity let us do good unto all men." Let us clothe ourselves with that character which is sculptured out in the life of Christ, and which is distinguished by so many rare and divine points in regard to both God and man.

W. S.

REVISION OF THE TRANSLATION IN THE TIME OF KING JAMES.

When the revision of the Scriptures was attempted in the time of King James, the most learned men of the Universities of Oxford and Cambridge were appointed to carry it into execution; they met at Westminster, Cambridge, and Oxford according to the following order:

<i>The Pentateuch and the Books of Joshua, Judges, Ruth. Samuel and Kings, to</i>	<i>All the Epistles.</i>
{ Dr. L. Andrews, Dean of Weston.	{ Dr. Barton, d'n of Chester
{ Dr. John Overall, " of St. Paul's.	{ " Hutchinson, Mr Dakins
{ A. D. Soravia, Mr. Staford,	{ " Spencer, Mr Sanderson
{ Ric'd Clarke, Mr. Sussex,	{ Mr. Fenton, Mr. Stabbet.
{ John Leyfield, Mr. Clore,	<i>Gospels, Acts & Apocrypha.</i>
{ Mr. Leigh, Mr. Bedwell.	{ Dr. T. Ravis dean C. Ch.,
<i>From Chronicles to Ecclesiastes to</i>	{ " G. Abbot " Winchester,
{ Dr. Richardson, Mr. Harrison,	{ " Montague " Worcester
{ Mr. Lively, Mr. Andrews,	{ " Thompson " Windsor,
{ Mr. Chatterton, M. Spalding,	{ " Perin, Mr. Savile,
{ Mr. Dillingham, Mr. Buige,	{ " Ravins, Mr. Harmen.
<i>All the Prophets and Lamentations to</i>	<i>The Apocrypha.</i>
{ Dr. Harding, Mr. Hereford,	{ Dr. Duport, Mr. Downes,
{ Mr. Renold, Mr. Bret,	{ " Brantlewaite, " Boyce,
{ Mr. Holland, Mr. Foreclowe,	{ " Radcliff, " Warde,
{ Mr. Kilby.	{ Mr. Ward.

The following are the King's Instructions to the Translators:

1. The ordinary Bible read in the Church, commonly called the "Bishops' Bible," to be followed, and as little altered as the original will permit.
2. The names of the Prophets and the holy writers with the other names in the text to be retained as near as may be, accordingly as they are vulgarly used.
3. The old ecclesiastical words to be kept, or the word Church, not be translated Congregation.
4. When any word hath different significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place and the analogic of the Faith.
5. The division of the Chapter to be altered either not at all, or as little as may be, if necessity so require.
6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew and Greek words which cannot without some circumlocution so briefly and fully be expressed in the text.
7. Such quotations of places to be marginally set down as shall serve for the (it reference of one scripture to another.
8. Every particular man to take the same chapter or chapters, and having translated or amended them severally by himself where he thinks good, all to meet together, to confere what they have done, and agree for their part what shall stand.
9. As any one company hath dispatched any one book in this manner, they shall send it to the rest to be considered seriously and judiciously; for his majesty is very careful in this point.
10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithall to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief person of each company, at the end of the work.
11. When any plan of special obscurity is doubled of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.
12. Letters to be sent to every Bishop, to the rest of his Clergy, admonishing them of this translation on hand, and to move and charge as many as be skilful in the tongues or have taken pains in that thing, to send their particular observations to the company, either at Westminster, Oxford or Cambridge, according as it was directed before in the King's letter to the Archbishop.
13. The Directors in each company to be Deans of Westminster, and Chester for Westmoreland, and the King's Professors in Hebrew and Greek in the two Universities.
14. These translations to be used when they agree better

with the text than the Bishop's Bible, or Tyndal's, Coverdale's, Matthews' Whitechurch, and Geneva.

See more at large in "Lewis's History of the Translation of the Holy Bible and New Testament. 8 vo. *edit.* 1839.

We publish the above, extracted from the preface of a great religious work, that our brethren and the Evangelists in particular, may have at hand the reasons why the word Church, Baptism, Bishop, Deacon, Christ, &c. &c., are not translated in the version of King James, but only transferred from the Greek into that volume, and so made the cause of endless disputes and the sources of the bitterest feelings. This miserable deed obtained, it appears, according to the third of the above royal rules, by which *transferring* is substituted for *translating*, and of course, light for darkness, a foreign and unknown word for an English and understood one I This was to stereotype ignorance, to sow tares among the wheat, cockle or comrose among the barley. The harvest, therefore, has been of the most doubtful character.

W. S.

VIRTUE.

I shall distinguish virtue on the present occasion, into three kinds, natural, moral and religious. Natural virtue is nothing more than that patience and courage, which belongs to both man and beast. Though some men appear to regard this as the greatest excellence in man, it is but little, if any, superior to other animal instincts. Without some other ground of distinction, man can elevate himself but very little above the fearless king of the forest, or even the Anaconda, which holds pre-eminence among the serpent tribes. In days of ignorance and barbarism, and among the rude and unpolished hordes of past ages, this virtue has held the ascendent over all others. Courage among the Greeks and Romans, was emphatically called virtue. These were the most improved of the ancient Gentile nations, and consequently we may judge of the estimation which this virtue held among their less enlightened neighbors. But even in the enlightened society of the present time we perceive many whose chief ambition appears to be the distinction which this merely animal quality is

capable of conferring. Not only does it command admiration from the illiterate and vulgar, but men high in office and popular attainment, succumb to the authority of its precepts. The "laws of honor," (as they are called), are but the remnant of barbaric customs, which obtained in the early and dark ages, and which were based upon the high repute, awarded to this lowest of virtues. These laws are beginning to be regarded as infamous; witness the indignation of this whole nation, at the outrage at Washington last winter, dictated and sanctioned by the, so called, "laws of honor." Is this a law of honor that I am to submit to the arbitration of the rifle, a cause in which the accusation against me is, that I do not acknowledge another man's friend to be honorable?

"O judgment, thou art fled to brutish beasts,
And men have lost their reason"—!

These laws of honor are fit only for thieves and assassins. They bring their subjects to the vilest wickedness and the most unnatural crimes. They rob the parent to pay the gambler, and sacrifice the tender ties, on the altar of that glory, which is the blackest shame. Natural Virtue has its uses, however, in the multiplied relations and affairs of life. When subjected to superior and more excellent principles, it becomes the preserver of life, the protector of innocence, and the bulwark of nations. Let it never, however, be separated from patriotism, humanity and benevolence.

2dly. Moral Virtue is of a nobler nature, and superior obligation. In this, man is raised high above the irrational tribes. Moral Virtue enjoins upon us, the patient and invariable discharge of all duty, in reference to our fellow creatures. It binds the parent and child to that conformity with their mutual relations, which renders themselves so happy and appears so lovely to others. It commands and obliges brothers and sisters to "dwell together in unity," sanctions all the principles and mandates of patriotism, and admits of no discharge from any claim upon our time, talents and possessions, which results from our relations with others. It even enjoins a regard to the life and happiness of animals, so far as more important considerations admit.

Without going into a specific enumeration of the various and endless precepts of moral virtue, I will sum them up in that universal commandment, "All things whatsoever ye would that men should do to you, do ye even the same to them." This rule is republican, and founded, (I think), on the principle of "equal rights." that we allow and extend to others, equal advantages and privileges with ourselves, and is itself summed up in the word *Equity*. Moral virtue is, then, at the foundation of social happiness, and good government. With the extinguishment of this, friendship and generosity will die. and freedom and national virtue fail forever. It has been often, and with the greatest reason said, that intelligence and virtue, are the support of republican, more especially than of aristocratic and monarchical governments. Where so much, nay, where *the* power is in the hands of the people, they surely ought to know how to use it. Virtue, then, enjoins intelligence, and may alone be said to constitute the base of correct government. If the people be viciously disposed, the rulers and laws will be unjust and wicked. No immoral man *can*, therefore, be more than *partly* a republican. When we consider moral virtue in this light, we cannot but witness with painful anxiety, the progress of crime, and hope the good sense and energy of the people, will prompt them to stay the spoiler's progress, and not permit the foundations of our excellent institution and system of free government to be removed.

3dly. Religious Virtue enjoins obedience to God; no departure from his service is admitted by it. This is the basis of universal rectitude. To it. every other principle and virtue should be subservient. Solomon resolved the whole duty of man, into this two-fold precept: "Fear God, and keep his commandments." The heart and life is herein required to be conformed to the divine requisitions. Religious virtue sanctions and directs moral, and holds under it? authority and rightful control that which is natural. It is superior to all other principles, and of superlative importance. It is the finish and crowning excellence of rational existence. It is the support of the whole fabric of righteousness, and will

shine with unequalled splendor during eternal ages. How unwise are they who reject the Bible and despise Christianity! If the tree be known by its fruit, and if goodness be inconsistent with falsehood, then the Bible is both good and true, and Christianity is worthy of unlimited reception.

Infidelity undermines the base of both religious and moral virtue, it is the father of licentiousness, the corrupter of nations, and the shame of humanity. May its poison never mingle with American blood, nor corrupt the fountains of literature and science. Long may our land be happy, in possession of religious virtue, warmed, and strengthened, and vivified, by the Sun of Righteousness. W. A. K.

The above by a young Kentuckian, and a brother in Christ, will, we are assured, be most acceptable to our readers.—ED.

FAMILY DISCIPLINE.

Brethren—The very nature of the government of our country makes it necessary that our citizens should be wise and good; that they should have clear heads and pure hearts. An ignoramus is not safely to be intrusted with the immense power and privileges of an American citizen. The more powerful the horse, the more indispensable his docility, and his perfect subjection to his rider; the rights and privileges which are so fortunately secured to all the members of this great commonwealth make it necessary that wisdom and goodness should equally distinguish all. Do you then inculcate on your children and family the precepts of the Bible. Enable them, I pray you, by teaching them the scriptures, to enjoy in the most enlightened and dignified manner the eminent rights guaranteed to them by the Constitution of our country. Sottish, brutish, ignorant children, and a family which knows nothing of the Bible, will not pass current in these times, let their rights and amount of property be what they may. The followers of the Messiah should glory in having their children brought up educated in the nurture and admonition of the Lord, that when they enter upon life, they may fill their place in the great republican family, with profit to themselves and honor to their parents.

But again: There is a vast number of families in this religious reformation, who are growing in a knowledge of Jesus Christ, and unless we instruct our children, they will not be able to

maintain in the church and society, their equality with the children of those parents who are more prudent than ourselves. Why should we neglect our own offspring in such a manner as to put them to shame in the presence of their equals! Why impose upon our children, the miserable necessity of looking back upon our criminal behavior, towards them? Our neglect of their education may cause them, when we are dead and gone, to blush at our name. Our care for them, and attention to the illumination of their understandings, and the regulation of their hearts should be such as to make our memory dear to them. And what can better make the inner man shine than the excellent learning of the Bible! Nothing. I do beg the readers of the Evangelist, to aid in the great business of regenerating the world, by beginning with their own families. And let us cause the next generation to feel the advantages of having for its immediate progenitors those who knew the Lord, and understood his true gospel. Parents who have, heretofore resolved the fortunes of their children into election and eternal and fatal decrees, have at least had the shadow of an apology for neglecting their offspring, but we have none. We admit and know, that our duty is to bring up our children in the nurture and admonition of the Lord. Then let us do so. Let us be exceedingly guarded on this point, and not omit the duty. It will be a fatal error, if we are guilty, in relation to our children.

Some mistaken parents judge it proper to extend to their sons a superior education, while they deem the improvement and elevation of their daughters of minor importance. This seems to me to be as unjust as it is injudicious. If wrong is to be practised on either, let it not be against the weaker vessel; and if we mean to make ignoramus of either, let it not be of her whom the Apostle Paul beautifully and justly calls our glory. "Woman," he says, "is the glory of man." Let us, then deal with our daughters as such, and be perfectly impartial at least; but if we make a difference, let the female enjoy the preference. David prayed that the daughters of Israel might be as corner stones, "polished after the similitude of a palace." The word of the Lord, the literature of the Bible is their chief ornament. And who can excel the godly, the virtuous woman? As Solomon says; "Her price is above rubies."

It is a notorious fact, that thousands of professors are in the habit of omitting family instruction every day. Their children are, therefore, uneducated: and if they shall ever be converted to God, it must be by the force of truth exhibited elsewhere than their father's family. How deplorable! Brethren, let it be otherwise with us, and may God, our Heavenly Father, bless you. To him be the praise forever.

W. S.

NEW PUBLICATION.

"A Reply to J. T. Hendricks, a Pamphlet, entitled, Letters to the self-styled Reformers; by A. Raines and J. Irwin."—Because thy rage against me, and thy tumult have come up into mine ears; therefore will I put a hook into thy nose, and my buckle into thy lips, and I will turn thee back by the way in which thou comest. Lex. Ky. 1838.

Such is the title of a well printed and well written pamphlet, clear, rational, argumentative, gentlemanly, and in good spirit, of 86 large 12mo. pages. It is a very logical and able expose of the sophistry, errors, misrepresentations, and unfriendly accusations and slanders of the Rev, J. T. Hendricks, Pastor of the Presbyterian Church of Millersburg, and Stoner Mouth, Ky. Bro. Raines well sustains his former reputation for lucid and pointed reasoning, and great moral power. The letters furnished by brother Wm. Irwin show him to be a workman that needeth not to be ashamed. I feel myself indebted to these brethren for their very able vindication of some of my sentiments and writings, aspersed, perverted, and misrepresented by this too rash, inconsiderate, and ill-informed young man. The pamphlet, in my judgment, is well calculated to disabuse the public of many prejudices. I trust the brethren will send it round the land.

M. Harb.

A. C.

SIN AND ITS CURE.

Another sermon under this title, written by J. R. Howard, Tennessee, reached us, under the cover of the H. Detector, for November. It is written wholly upon that analytic view of sin, in its love, practice, state, guilt, power and punishment, and the adaptation of the gospel elements to its destruction, viz. faith, repentance, baptism, remission, the spirit and the resurrection, which followed the restoration of the gospel, and published first in the Evangelist, and finally in the Gospel Restored.

When brother Raines wrote his discourse titled "Sin and its Cure," agreeably to his wonted candor, and his refined Christian feeling, and not because we thought it necessary, he informed us that this analytic and synthetic view of the gospel was to form the frame-work of the sermon. With equal candor, brother Howard refers us to the sources of his information, viz: Bro. Campbell, Bro. Rains, and Mr. Duncan, of Baltimore. We confess we were not previously aware, that any minister of the Associate Reformed Church had taken views of the

gospel in any measure resembling those found in Bro. Howard's Discourse. The refined moral effect which the consideration of the original gospel has had upon some of our sermon writers in exalting their regard for history and fact relative to the restoration and development of it makes them very suitable persons to instruct others in the affair.

W. S.

MORMONISM.

The following letter was sent under date of 11th August, to one of the brethren in Ohio. Mr. Parish, the writer, is one of the 70 persons, who was appointed to the high priesthood by Messrs. Smith and Rigdon, and he had therefore a right to know something of the matter. This vile imposture, like an abominable tumor, is swelling and coming to a head again in the State of Missouri. The whole plot in Kirtland having come to nothing, after flooding some parts of the country with their worthless bank notes, Joseph and Sidney to save their bacon have reached the holy land in Missouri, whither their devotees are resorting in vast numbers. Seventy wagons in one train it is reported, were lately seen on their way thither:

KIRTLAND, AUG. 11 TH, 1838.

Sir—In answer to your inquiries,

1st. Whether I believe in the book of Mormon as being of divine origin? I answer, I do not; and that for the best of reasons, viz. Martin Harris, one of the subscribing witnesses, has come out at last, and says he never saw the plates, from which the book purports to have been translated, except in vision; and he further says that any man who says he has seen them in any other way is a liar, Joseph not excepted;—see new edition, Book of Covenants, page 170, which agrees with Harris's testimony.

2d. Whether J. Smith's brothers are still in the faith? I answer, that I do not believe they are, or ever were; neither do I believe that Joseph or Rigdon either believe in the Bible, book of Mormon, or book of Covenants; they are notorious infidels. Smith says he has got as good an inquisition around him in Missouri, as ever the pope had, and he says that Mahomet was a true prophet, and he propagated his religion by the sword, and so will he; this he intends to do to my certain knowledge, if his own assertions can be believed.

3d. Orson Pratt was preaching Mormonism in New York the last I heard from him.

4th. William McLellen, Oliver Cowdery, David and John Whitmers and many others have withdrawn from them. Ly-

man Johnson, one of the 12 apostles, withdrew from them, and they tried to kill him; they fired thirteen guns at him while he was leaving. In haste,

W. PARRISH.

To E. HOLMES.

For the Evangelist.

BRO. SCOTT:—The Evangelist for August came to hand a few days ago, in which I find an article placing me in such an attitude before your readers as is truly unpleasant. I regret exceedingly that you have published such a notice. I am entirely unwilling to believe you did it out of an evil motive—nay, I cannot think so without the clearest evidence. I think, had brother Scott once read the article from which the extract is made, he could not have imputed to me such horrid sentiments as his readers will impute to me upon reading his commentary.

You set out by saying, (p. 185,) 'The editor of the 'Heretic Detector' having in one of his numbers shown the prerequisites of men's introduction to the Kingdom of God, to be faith, repentance, and baptism, subjoins the following: 'These things being indisputable, to pray for an alien or sinner to be forgiven while out of the church or in Satan's kingdom, is the same thing as to pray for Christ to have concord with Belial. It is the absurdist thing under heaven.' This you call 'strong' and 'almost' say, 'extravagant language.' Let it be so—I endorse for its correctness.

But had brother Scott told his readers where this language is found, and acquainted them with the context, he might have saved himself the labor of protesting "against its scripturality." The offensive sentence is found in my debate with J. B. Lucas, on the 'Mourning Bench' question, which epitomized is—"Will God forgive aliens, or the disobedient, short of baptism, because the saints pray to that effect?"—(See the Debate, *Detector*, vol. 1, from p. 248, *passion*.) Now, the question is, does the Editor of the Detector hold, as the Evangelist insinuates, that the disobedient must not be prayed *for* I will inform you, brother Scott, that I believe they will be prayed for by every good man; nor can my language be tortured to speak the opposite of this. How readest thou? Read, if you please, a sentence or two above the one you have selected; 'I pray for sinners that they may be saved; but I pray them to be saved as God has commanded. Prayers, therefore, for the conversion of sinners, as well as for every thing else, must be bounded and restricted by the WILL OF GOD.'—'If we ask any thing according to his will, he heareth us,' *not otherwise*.

You say, Jesus and Stephen prayed for their murderers. So indeed they did—and my heart admires their benevolence,

and warms and glows beneath the sunshine of the heavenly example. But did they pray for their murderers to be forgiven *in* their sins? No. The prayer of Jesus was abundantly answered on Pentecost—the people were forgiven; but *how*, Walter? The answer is, *in baptism*. The same is true, no doubt, respecting the prayer of Stephen, 'Lord, lay not this sin to their charge.' We are not certified exactly as to the extent in which it prevailed: but we know that the conscience of Saul was harrowed up prodigiously upon the account of having consented to sin, holding the clothes of the bloody band of murderers! Well, Saul was forgiven; but *how*, Walter? He arose, 'was immersed, and washed away his sins, calling upon the name of the Lord.'

I cannot see how you can understand my language in any other way—for certain I am that such sentiments as you impute to me never entered into my heart. I hate them as cordially as you do. And if you will be at the trouble to read that sentence again, you will find that even *grammatically* you cannot make it speak such ideas. The true state of the case is—we both pray for sinners—for such as are out of the way, that God may bless them, &c. But do we pray for him to bless them *out of the way*? Or do we pray rather that the blessing may reach them *in the way*? All good men pray that sinners may be turned from darkness to light—that God may bless them, each one turning from his iniquities. All spiritual blessings are '*in Christ Jesus*.'

I think it due to me that you lay this communication before your readers in order fully to reinstate me with them. If you do this, brother, the thing may stop here, and I shall rejoice in it as an act of justice to myself and an instance of brotherly kindness in you. I hope that by divine favor we will always be ready to confess our faults, when sensible of them, and to repair any breach that may inadvertently be made.

In the hope of Israel,
and with sentiments of high consideration,
I am yours truly.

A. CRIFIELD.

On receiving the above we were not a little surprised at the three pages of manuscript to which it extended; we thought it "much ado about nothing," and admonished brother Crihfield to read once more the note in the Evangelist to which it refers, and on which it expatiates at such a length, nothing doubting but that he would, on the re-perusal of it, admit our remonstrance, see that it "imputed" no sentiments to him, of any kind, good, bad or indifferent, but reflected upon his harsh language only. My note says—How does this "*language*" and bro. C's *style*" It is "language"

and "style," then, that my notice impugns, not sentiments and doctrines. But bro. Carihfield combats in the above polished epistle "horrid sentiments" "imputed" to him. Now there is "imputed" to him no sentiments; there is "insinuated" of him no false or foolish doctrine. I ask—How such "strong language as that of Bro. C's comports with our Lord's and Stephen's supplication for men in their sins, murderers."

The above letter, admitting that our Lord and Stephen prayed for their murderers, asks—But did they pray for their murderers to be forgiven in their sins? I answer this question as follows: Whether they prayed for them to be forgiven *in* their sins or *out* of their sins, is not stated; and how, and when, and where, the Most High should forgive them, is very respectfully left by Christ and Stephen to the Most High himself. I only add, that the Lord and his martyred servant thought it not "the absurdist thing on earth" to pray for the forgiveness of these men while in their sins and murderers. They do not seem to have thought it "concord with Belial."

We have heard a great deal said concerning prayers for unconverted men, much of which our soul nauseated, but we have let it pass, as the ebullition of juvenility and inexperience, trusting that when such men had lived a little longer in the world, and become better acquainted with life, with human nature, and the Christian religion, they would speak more decorously. We have complied with Bro. C.'s wishes, and printed his epistle; and we take this opportunity of expressing our entire satisfaction with the general tenor of the editorial matter of the Detector, edited by our beloved brother.

W. S.

VISIT TO HIGHLAND COUNTY.

In company with our worthy brother L. H. Jameson, we visited Highland Co. in this state; and labored at two or three points there during two weeks and a day. Seventy-seven persons in that period were added to the assemblies of Christ, and many hundreds of people heard the word of the Lord. The season reminded us of the happy but affecting period of 1827, when we stood alone in our present views of the gos-

pel and announced *repentance* and *remission* to the astonished and unreformed multitudes who attended, no man taking our part but like our betters, whom we followed, the Apostles, were made a spectacle to angels and to men.

If there be any propriety in our mode of developing the gospel, we would wish to inform the Evangelists somewhat of it, that as we have ever been fortunate in the annunciation of the great salvation on this plan, they also may at least have it in their power to follow the same path.

1. We sculptured out and made stand forth in the boldest possible relief from all the other oracles of God, his last, his greatest, and his best revelation, namely:

"Behold, my son. the Beloved in whom I delight." It was not to prove the truth of this, but to show that the great oracle is fundamental and the thing to be believed and confessed in order to the obedience of the gospel that we spake. It is said of Paul that it was his manner in preaching the gospel, to reason and allege and prove from the scriptures that Jesus was the Christ the Son of God.—See Acts 17 c.

2. The next topic was the authority on which this proposition is offered to us for belief, viz: that of God the Father.

This is a grand and delightful theme, and should be developed with care by all Evangelists. On the above topics every preacher of the gospel should model a discourse and continue to speak of the fundamental proposition and the authority on which it is offered to mankind, until he perfectly understands them. I am not ashamed to confess that it has cost me ten years labor to bring into order the thoughts which I have learnt from the scriptures on the first principles of the gospel of Christ, and I am perfectly willing to spend ten years more in order to increase my knowledge and improve the discourses which I deliver on these principles.

3. We next showed what Christ meant by building his church on this proposition.

4. The nature of the Kingdom of God and the honor of holding the keys of that Kingdom and of opening it as given to the Apostle Peter was then carefully explained.

5. Then the principles and privileges of Faith, Repentance, Baptism, Remission of sins, the Holy Spirit, and the Resurrection were arranged, defined, and discussed, and the whole gospel in its facts and principles and blessings, shown to be adapted at once to the wants and powers of man.

Young Evangelists, let your fellow-laborer prevail with you to give your days and nights to these fundamental themes and never leave them till you have completed a discourse or two on each of them. And let them be delivered in love and with fervent zeal.

W. S.

**MR. LUCAS, PRESIDENT OF THE PROTESTANT
METHODIST CONFERENCE.**

In August I received a note from the above gentleman informing me of his intentions to abandon the Methodist connection, and to announce and administer the gospel in its original form; for this last purpose he directed me to make an appointment for him in Carthage, on the first Lord's-day, in Sept. This synchronizing with our General Meeting, Mr. Lucas' presence in our vicinity was exceedingly opportune, and grateful to the feelings of all the brethren. He was accompanied by two other proclaimers Brown and Ross, who likewise had withdrawn from the Methodists. The Conference apprehending the dissent and withdrawal of br. Lucas, determined to anticipate him. Mr. Johnson accordingly preferred against him the following charges *verbatim et literatim*, viz:

I charge J. E. Lucas with 1st. A violation of the Discipline of the church.

Spec. 1st, Refusing to administer the ordinance of baptism to infants—*Conceded.* *Spec.* 2d, Refusing to administer said ordinance to adults except by *immersion.* *Spec.* 3d, Preaching and disseminating doctrines, adverse to those of the Methodist Protestant Church. *Spec.* 4th, Aiding and abetting in or conniving at the

sowing of dissension and discord in the church. 2d. *Spec.* 1st, Avowing himself an abolitionist in Ohio, and

denying that he was one in Kentucky. Mr. Lucas is a person of excellent sense, and unblemished character. His labors in the Methodist religion heretofore has been wonderful. We trust they will hereafter be equally so in behalf of the true gospel of Christ, The brethren in the west will doubtless esteem him a *first rate* Evangelist, and as such cheer and cherish him in the work for which he is so eminently fitted, and in the labors which he is so willing for Christ's sake to undertake. During his visit to Carthage eighteen were added to the congregation. The impression which he made here will not we hope be readily effaced from the public mind. May the good Lord our Saviour direct his goings, and to his name be all the praise for this addition to the proclaimers of the original gospel. W. S.

ANOTHER.

The following beautiful sentence is from the conclusion of a letter by another officiating minister. "Accept my thanks for your advice in relation to the course

I ought to pursue in my ministry. I shall follow it strictly, fearless of consequences. I thank you also for your seasonable exhortation. Speak to me as a brother in Christ emerging from darkness into light, feeble yet teachable; be plain, be candid, and may the Lord of all mercy preserve and bless you and yours."

CONVERSIONS.

Grace, mercy and peace. The good cause of the restoration goes on finally here, though it meets with varied opposition. Through the spring and summer, Methodism has been putting forth all its energies. Still the people will believe the truth; they will continue to go down *into* the water to be immersed for remission. Our summer campaign has opened in a very flattering manner. I have for several days past been troubling the waters, sometimes called from my office on work days to immerse. The Lord protect us. A. CRIHFIELD.

Middleburgh.

The writer of the following note, an excellent brother, John A. Gano, of Ky., gives an account of 37 immersions at Millersburgh, and of 9 more at Cambridge. He says,

Bro. Scott, would it not be now consistent for all those who plead for a pure speech, yes the form of sound words, to set the noble example by abandoning the Ashdodical phrases, "room and stead," "expiatory," "vicarious," "substitution," etc., as they have done the words "trinity," "eternal salvation," etc.? I do not say that the ideas represented by these words are or are not in the Bible; but this I say, "It is far better to express Bible things by Bible words." Union,! mean scriptural union, cannot be attained unless this is done. I go for the Bible language. More than God has said I will not say; less I dare not. Let me request your bro. Editors to print this note.

Yours,

J. ALLEN GANO.

Bourbon county, Ky.

Great good, says the Fame writer, was, we trust, effected at our great yearly meeting at Cooper's Run. Many thought that about 1000 brethren partook of the Lord's supper, and that near 4000 persons were on the ground, 12 presented themselves, eight of whom were for immersion. Over 1200 additions were reported by the churches for the last year, and all not heard from. The speakers present were Johnson, Rickets, Emmons, T. Smith, B. Smith, Hall, Ely, Fleming, Parkin, Whittington, Taffee, Morrow, Irvine, Williams, Rogers, Ross, Rains and Gano; perhaps some others not recollected.

About 13 were added at our late meeting at Mayslick.

Our Great meeting (Middleburgh) terminated last Tuesday. Twenty persons were immersed. Our number now is upwards of one hundred. A. CRIHFIELD.

We have just concluded a four days' meeting at Mt. Vernon, Woodford, Ky., where 13 persons confessed. The disciples were filled with joy. Prospects flattering.

J. T. JOHNSON.

I have just closed a meeting in this county, (Scott Ky.,) at which 30 persons obeyed. Brethren Burnet, Gano, and Marshall were present. We have a talented lawyer in Tompkinsville, who has just obeyed the gospel and is determined to sound the trumpet of the gospel. The Lord be praised for all his goodness.

J. T. J.

DEAR BROTHER SCOTT—I thank you for your letter which I received this evening. My soul rejoices at your recent success in proclaiming the good news. I have just reached home late this evening, from Grassy Spring, in Woodford county, where I have been laboring since last Lord's Day morning. The resident brethren, Whittington and Fleming, with me all the time. Brethren Taffee, and J. Creath, Sr. were with us several days. We had an addition of 44 members, much to the astonishment and joy of our friends. It is a few miles beyond the residence of Mr. Stiles, who has rendered himself so conspicuous by traducing the Brethren. It must be to him a matter of extreme mortification.

J. T. JOHNSON.

FEMALE COLLEGIATE INSTITUTE.

(GEORGETOWN, KY.)

The next session of this Institution will be opened on the 2d Monday of Nov. For particulars refer to A. Campbell, W. Scott, J. T. Johnson, P. S. Fall, or the subscriber.

T. F. JOHNSON, *Principal*.

Sept. 12th, 1838.

"The next session will commence on the 2d Monday of November, and terminate on the last Friday of June. Each succeeding session will open on the 1st of September and close on the 30th of June, by which arrangement there will be but one vacation, embracing the entire months of July and August.

Ample accommodations have been prepared at the Institute for 35 boarders; six commodious and airy chambers, (all having fire-places.) being appropriated exclusively to that object. In addition to these, 15 pupils who are subjected to parental authority, and who will submit to the rules and regulations by which the boarders are governed, will be received as day scholars.

The school, under the present organization, is strictly limited

to 50 pupils, to whose moral and intellectual culture, three teachers devote their undivided labors. Every attention is paid to the manners, habits, conversation, dress, comfort and health of the pupils.

During the winter season, the chambers are all carpeted, and fires made therein every morning and evening.

The boarders are requested to commit weekly, one hymn and one chapter from the Bible, selected for the purpose, from the Psalms, Proverbs, Sermons of the Saviour, and the Epistles of the Apostles and Evangelists. Such chapters are carefully selected as convey moral instruction and exhibit the benevolence and philanthropy of God, the plan of redemption, etc. They are not allowed to participate in the fashionable amusements of the day—nor to visit, or receive visits, or attend the stores, without the approbation of the Principal.— They are not permitted to purchase any article without the consent of the principal or one of the ladies connected with the Institute. They are required to attend public worship every Sunday, and a lecture during the week, on the Evidences of Christianity, (delivered in the school-room, after tea.)

Nothing like extravagance, in any form, will be tolerated. The winter dress of the boarders must be of dark worsted, and each one will have her name distinctly marked on every article of her clothing. They will furnish their own towels,

STUDIES.—The course of instruction is as full and thorough as in the best Seminaries in the United States. Great pains have been taken, and expense incurred, to procure the most able and approved Teachers—and every facility is afforded the pupils to pursue their studies advantageously—in the way of Maps, Globes, Philosophical, Chemical and Astronomical Apparatus, Specimens in Natural History, and Books of reference and for general reading, from the Library. The supply of such articles will be greatly increased during the next session, as the Principal will visit Philadelphia and New York, during the vacation for this purpose. Unusual facilities are afforded to those young ladies who desire to take lessons on the Piano—there being three of those instruments in the Institute, and two others expected during the vacation, or early part of the session, which admits of each pupil's practising from two to four hours every day.

Social concerts are occasionally given, in which the advanced pupils are made to participate—for the purpose of counteracting that timidity and bashfulness, which render this accomplishment, in so many instances, almost entirely useless. The friends and patrons of the Institute are invited to attend these little concerts without reserve.

Particular pains will be taken to inspire the pupils with a taste for reading, and for general literature. To this end they will be divided into two classes, (Senior and Junior "Reading

Classes,") and a course of Reading adapted to the capacity and progress of each class, marked out for the session. These readings will embrace a variety of subjects, viz: History, Antiquities, Voyages, Travels, Biography, Epic Poetry, Memoirs, Narratives, every thing, in fine, that is calculated to improve, to instruct, and to entertain. Nothing partaking of the character of a Novel, unless the moral tales of Miss Edgeworth and Miss Martineau's Illustrations of Political Economy can be considered in that light. One or two hours every evening, after tea, will be devoted to this exercise. The classes will occupy different rooms, the Senior class, with the Principal or Senior Assistant, and the Junior Class with the other Assistant. All the light that can be thrown upon, these subjects by reference to Classical Dictionaries, Gazetteers, Biographies, Maps and Charts, &c. &c.

The flourishing condition of Bacon College, located at this place, affords an opportunity for parents to have their sons and daughters educated at the same place. Young gentlemen who have sisters in the Institute, will be invited to visit them twice or three times a week, at such hours as will not interfere with their studies or recitations, care being taken that not more than one shall visit the Institute at the same hour.

CHARGES.—Boarding, Washing, Fuel, Candles, Tuition in all the Branches of the regular Course, and use of the Library,

Apparatus, &c. five months.	\$100.00
Lessons on the Piano, per quarter,	15.00
French, Drawing and Painting, per quarter,	5.00
Vocal Music, " "	5.00
Use of Piano, " "	2.50

Tuition alone, will be \$25 per Term of 5 months.

All the Books used in the Institution, and Stationery of every kind, are furnished the pupils at Cincinnati prices, (cost and carriage,) an arrangement having been made with an extensive establishment to that effect.

? As the number of pupils is limited, and none will be received for a shorter time than five months, the charges must be paid invariably in advance.

T. F. JOHNSON, *Principal*.

September 5th, 1838.

I have learned lately that Bro. John T. Johnson has resigned his office as Post-Master at Georgetown. I know that his letterage is very great; the brethren who, after this, address him by mail, will see the propriety of paying the postage in every instance.

W. SCOTT.

WOODWARD COLLEGE, CINCINNATI.

The following is the Annual Circular of the WOODWARD COLLEGE, Cin.; written by our estimable brother, Joseph Ray,

M. D., Professor of Mathematics, Natural Philosophy and Chemistry; in the Institution.

The six weeks' vacation of the College, terminated on the 27th August, and the exercises of the Institution were then resumed. The whole number of pupils last session Was 172.

The pamphlet containing the Circular contains also an address delivered at the close of the sessions of 1837-8, by the Rev. B. P. Aydelott, D. D., President and Professor of Moral Philosophy. This address bears the impress of a mind of no ordinary type. Dr. Aydelott appears to us like a person who has for a series of years occupied a high vantage ground, from which, calm and contemplative, he has watched the current of human things, and having decided upon the claims and superior merits of sound learning, and pure and undefiled religion, he descends with the fervor of a real philanthropist, to commend them to mankind. The Doctor is not a man that is to be frightened from an avowal of his convictions. One such an individual in a community, is, to mankind, worth a whole nation of the silly and impertinent political demagogues with which our land is crowded and cursed. Did the limits of our Periodical admit, we would re-print every word of this address. At present, we can only wish that a copy of the address was in the hands of every individual in our Great Republic who can read it. W. S.

ANNUAL CIRCULAR.—We trust that the expectations for improvement expressed in our last Circular have been encouragingly realized. It was then stated that the Trustees of Woodward College had "raised the standard of qualifications required in those who may apply for admission as beneficiaries in the Preparatory Department. This, by diminishing the whole number in the Institution, and in the whole class during the next Academical year, will put it in the power of the instructors to bestow more faithful attention and exertion upon *every individual* student. The result, we trust, will be manifested in the greater proficiency of the scholars, and the increased satisfaction of the patrons of the Institution, and of the friends of education generally."

The Woodward College, in all its departments, has, we believe, steadily advanced in efficiency, good order, studious habits and moral discipline.

The retired situation, and extensive grounds which surround it, gives the College great and peculiar advantages as a city seminary. Quiet is thus secured, and daily opportunities for that recreation so necessary to the student, are enjoyed without danger of those corrupting associations into which youth are too apt to fall, whose only place of exercise is the street.

The Faculty still continue to hold themselves responsible for a moral superintendence over all under their charge; not merely in the Institution and its grounds, but wherever else

their inspection can extend. They hold that no other power than that of the parent or guardian can supersede their authority. In the exercise of this authority, it is their endeavor to make the spirit and the principles of Christianity their supreme law. Hence kindness but firmness is their maxim. And purity and integrity of conduct, as well as studious habits are required in all committed to their care.

The exercises of each day are opened precisely at fifteen minutes before nine o'clock, with reading the scriptures and prayer; at which, it is made the duty of the whole Faculty and all the Students to be present.

The present Freshman and Sophomore classes will become, respectively, at the commencement of the next session, Sophomore and Junior. There are a number of young gentlemen in the Institution now prepared to join the Freshman class then to be formed. Should others offer themselves for admission, qualified to enter as Seniors, such will be graded accordingly.

The increasingly valuable landed endowment of the Institution, enables the Trustees still to continue their *low rates of charges* for tuition—which are as follows:

For all the branches of an English education, per year, \$24,00 For the above studies, with the addition of Mathematics or Languages, ... " 32.00 For the whole, or a full College course, " 40.00 For instruction in the modern Languages, a small extra charge will be made to such as study them. The professor of Mathematics will give special attention to Surveying, both theoretical and practical, and to Civil Engineering, as this species of knowledge has now become so important to our country, and is so much sought after. Book-keeping will also be thoroughly and practically taught.

The vacation of six weeks, will terminate on the 13th of August next, when the exercises of the Institution will again commence. Two weeks after, viz: on the 27th August, the members of the College classes, and such as wish to join these classes, will report themselves, and enter upon their studies.

The Faculty cannot, with justice to their feelings, put forth this Circular, without expressing their grateful acknowledgment for the liberal patronage heretofore extended to the Institution in which it is their privilege to labor. They hope, from their increased experience, and from the aforementioned measure of the Trustees, to limit the number of pupils, that both the College, and the High School will continue to cluster about them the increasing regards of an enlightened community.

Those desirous of information concerning the Institution, or of admission as students, are respectfully referred to the Rev. Dr. AYDELOTT, President of Faculty; or SAMUEL LEWIS, Esq., President of Board of Trustees, or to the undersigned.

JOSEPH RAY, *Sec'y of Faculty.*

Cincinnati, June 24th, 1838.

CIRCULAR.

BRETHREN—During the present year, we have deemed it proper, for the interest of the good cause, to issue two Evangelists under one cover, at one time. This has enabled us to make, during the spring and summer, some very pleasant and profitable journeys into different vicinities, where, through the mercy of God and Christ, we have organized, since the beginning of the year, several new and now flourishing churches. This eclaireissement is due to our subscribers; it is due to them to be informed of the real cause of our procedure on this point, and we more willingly submit the explanation, because a brother has ordered a discontinuance founded entirely upon the incident of his not receiving his number, at the beginning of each month. But if said brother would reflect upon the character of the Evangelist, which like the other periodicals of the Reformation, is intended and employed for the development, defence, and diffusion of the True Gospel, chiefly, and not news, he would perceive that it would serve the same purpose nearly, were he to receive the whole twelve numbers at once. But we ask the same brother, also, to reflect upon the peculiar circumstances under which we manage our editorial affairs. We are not allowed to remain at home a week almost, we are hurried from the one end of the land to the other, and demands are made upon us from Missouri and Baltimore, the Lakes and Tennessee. I have been so jostled about from one Big Meeting to another, during the whole summer, that when I came to make up the present number, it seemed as if it would be most fit to write, that I could not write. The following is a specimen of what the mail is constantly emptying into our bosom: "My dear brother Scott—This letter leaves me and my family in usual health, for which I cannot sufficiently express the gratitude due to our adorable heavenly Father. We hope it goes to find you and family in the enjoyment of the same blessing. I write this letter by request of your numerous friends, who are anxious to see you, and who anticipate a gratification of their wishes, *the Lord willing*, on the Friday preceding the first Lord's day in November, at one o'clock, P.M. We feel as though we could with propriety, solicit a personal interview with bro. Campbell and yourself. Knowing that your presence and labors will create a desire in others to read your works, and in reading, to find assistance how to understand God's method of saving sinners, as recorded in his holy word. We also feel as though we had a special claim upon yourself, as this part of the country is the field you first occupied, and where God honored you as the restorer of the ancient Gospel. You can never forget New Lisbon and Warren, those places where it commenced and whence it sounded out and has spread into every quarter of our globe. It is a great consolation to me when I reflect that God honored me with being your companion in labor at that time; and to associate me with

you and the venerable Thomas Campbell who came to your assistance, and who labored so indefatigably for five months, and bore with us the contradiction of sinners. I shall never forget the battle we fought at Sharon on the Sbenango, nor will you forget the tears which ran down the manly cheek of father Campbell, when he beheld the distraction of the church of God, and the rejection of the lambs of Christ by the Baptists, because they would not renounce their respect for us who had been instrumental in converting them from sin and sectarianism, to the service of our Lord Jesus Christ.

Shall it be, that at our November meeting, we shall be deprived in this part of the State where the gospel was restored, of the presence of father Campbell, Alexander, brother Rains and yourself? I trust not. Bro. Alexander has gone to the South, the Lord will be with him; father Campbell to Kentucky, bro. Raines has not been here for many years. Bro. Scott then will come, life and health permitting. Blessed be God. Now brother Scott do not let ordinary circumstances prevent you; you can take the Packet at Portsmouth, &c. &c."

Now; will the brother who ordered a discontinuance of his Evangelist, simply because he does not get one at the commencement of each month, tell me, upon his perusal of the above letter from one of our most affectionate, most enlightened, and most respectable Evangelists, Adamson Bentley, of Solon, O., whether the Editor of the Evangelist may not with propriety adopt the means for meeting and answering such a demand, if his means are not compatible with the just dues of his subscribers. Could he resist such an invitation, penned by such a person to go to such a place, where hundreds of brethren reside, whom he had begotten to God by the gospel! An allowance must be made for the feelings of those who convert men to God. What tenderness, what filial regard, rather what parental solicitude, what godly anxiety, fills the bosom of the Evangelist! Thousands scattered abroad a thousand miles, who, as the apostle says of the Galatians, would pluck out their own eyes and give them to him, are the fond objects of the Evangelist's affection. They must see him and he must see them. Nothing short of this on earth will please either of the parties.

Let me add, that many of the places which we visit are neighborhoods that have laid fallow for ever, that have no brethren, and at most, sometimes but a few, so that our labors are at our own charges, and to be deducted, with many other things, chiefly from the proceeds of the Evangelist.

On these accounts, we hope that the brethren will not only continue to read themselves, but that they will actively endeavor to procure as many more readers, so that our subscription list may be augmented to what it requires to be. Will the reader reflect for a moment on the great expense of publishing, the numerous demands made on our time, the attitude which we

occupy, our anxieties for the good cause, our ardent attachment for the interest of the Church, our arduous duties, and last, though not least, the fact, that the subscribers of the Evangelist are almost universally pleased to testify their great satisfaction with the Periodical, and in view of these divers considerations, will he patronize the Evangelist, by extending on all sides of him our subscription] Only a little attention from each of our readers is necessary to accomplish all that requires to be accomplished, and to make it as easy as it would be pleasant, to edit the Evangelist. We have many things on which we hope yet to let the people hear our voice; and it is in prospect that we shall bring good news to them from the Western Reserve, whither we purpose going, the Lord willing, to see our own children in Christ, and to be blest by them and to them. For God has promised both to bless us and make us a blessing. To Him be the glory, through all ages, by Christ Jesus. Amen.

W. SCOTT.

NOTICE.

Between four and five hundred of our subscribers have not paid for the present volume. If these brethren would reflect for a moment on our expenses, and the innumerable draughts which are constantly made upon us for gratuitous labor. If they would reflect that now, as always, we are wholly without any settled provision; and that much of our time is unavoidably lost to us in a worldly point of view, by having to labor at places at our own charges, we think they would promptly pay their subscription. Such do not seem aware of the burden, which, from the ground we occupy, is put upon us almost daily, and that this Reformation has thrown us into very desirable, but yet expensive relations with the very ends of the earth. Remember, brethren, the Evangelist of the True Gospel; remember the True Gospel itself; remember those who from its commencement have been diligent in its development and diffusion, and who, by their writings and labors, are filling the country with its saving influences. Please remit for 1838.

W. S.

ADVERTISEMENT.

We would here advise the brethren of the Western Reserve, that we hope, the Lord willing, to see them at the approaching "School of the Preachers." If any thing should occur to prevent this, the meeting will be informed of it in due time.

W. S.

THE EVANGELIST.

NEW SERIES.

Vol. VI.

Carthage, Ohio, November 1, 1838.

No. 11.

RELIGIOUS DISCOURSE.

THE KEYS;

Or, an Answer to the question, What shall we do to be saved? Or a method to discover by Scripture lite True Gospel.

"When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, who do men say that I, the son of man, am?

"And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them. But who say ye that I am??

"And Simon Peter answered and said, Thou ait the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

"And I say also unto thee, that thou art Peter; and upon this rock will I build my church, and the gates of hell shall not prevail against it.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

"Then charged he his disciples that they should tell no man that he was Jesus the Christ."—*Matthew, 16th chap.*

The things of Christianity may be summed up tinker three general heads or captions, viz: Faith, Order, and Morality. This latter *Morality* would comprehend the public and private manners and customs and morality of Christians. *Order* embraces whatever is ecclesiastical or belongs to the church; and *Faith* comprises all the things of our holy religion strictly evangelical. Under this last head is embraced the facts in Christianity to be believed, the blessings to be received, and the privileges to be enjoyed.

The grand creed, however, of our religion, that which forms the element of belief, the matter of faith, or that which being believed entitles a man to an interest in other Christian goods is this oracle:

"Behold my Son the beloved, in whom I delight."

All things of our holy religion are promulgated undercover of

the fact that Jesus the speaker of them is the Son of God. If Jesus is not the Son of God, although the facts recorded of him might be true, yet the religion would be without divine authority; for it has pleased him to base it on this proposition that the Heavenly Father has recognized him as his son. "On this rock I will build my church." The Christian religion stands or falls with this proposition: "The gates of hades shall not prevail against it." The high importance in our redemption of this oracle is to be inferred from the fact that the Great God did in his own person deliver it. Be it observed that all the revelations in Christianity were not made by any one individual, whether apostle, prophet, evangelist, teacher, angel, the son, or the spirit. On the contrary, all these, from the son to the simple prophet have been employed as organs by which to impart the will of God to man. There is however an Oracle, a divine communication in our religion, which could be intrusted neither to apostle, prophet, evangelist, teacher, the spirit, or even the son himself; but which from its eminently peculiar character and vast importance in the system required to be imparted to the world by the Great God himself, that is the fact that Jesus the Messiah is His son. It rests with all fathers to recognize and acknowledge their own children; the first thing to be noted in Christianity, therefore, is that decorum which distinguishes it, namely: the appearing of the Eternal in order to point out to mankind their redeemer in the person of His son. Any other person acting in so nice a case would have destroyed the credibility of the proposition, any other authority in a matter of so peculiar a nature not being admissible. It was unknown that God had a son. John Baptist knew it not. "I knew him not," said he. When Peter confessed him to be God's son, the Lord Jesus replied that flesh and blood had not revealed it to him, but the Father in heaven.

It is well known that the Jews continued for fifteen centuries to serve God, in the hope of a great deliverer, whom they were wont to name the Messiah. And history informs us, by Josephus the Jew and Suetonius the Roman, that eighteen hundred years ago, that is in the days of our Lord Jesus, the Jews expected their Christ. This expectation of theirs, was aroused to the highest pitch by the appearance in the desert parts of Jewry of John the Baptist. The hopes of Israel were on tiptoe, and the scattered and diffused wishes of the nation collected for a moment on the man; but John said, "I am not he." When at a moment foretold by the prophets, and much longed for by all people; when the nation were assembled with John, and baptized of him in Jordan, Jesus the Lord also came from Galilee to the Harbinger to be baptized. "And it came to pass, that being baptized and praying, the heavens were opened, and the Holy Spirit descended like a dove upon him; and a voice came from heaven, which said:

"Behold my Son, the beloved in whom I delight."

The scriptures do propose Jesus as the Son of God, upon the acknowledgment of his own father; this is proper; this is decorous, and renders Christianity unimpeachable in this important and fundamental point. If we believe our Saviour to be the Son of God, then it is because he has been recognized as such by God. This is the only oracle in our religion made by the Father in person; for although we have numerous revelations in the testament which are divine, yet there is but one proposition there, which is made by God the Father alone, namely: that "Jesus is his only son." Thus, him to whom God gave the name of Jesus, and parents do name their own children, He finally recognized and acknowledged as his own son. Now the person who believes this on the testimony of the Father, the only proper authority in the case, and is baptized or immersed, is pardoned all his past sins.

Nothing that has come down to us concerning the Jews, afford us any warrant to believe, that they expected in the person of the Messiah one of such exalted quality as we have just seen our Lord Jesus recognized to be, the Son of God. They expected a Messiah nevertheless; and it was necessary, at his appearance, that first of all his person should be pointed out. This was done by the Holy Spirit, who descended upon him after his baptism in the presence of the whole nation, assembled at Jordan, as we have just seen. Thus, Jesus was first declared as the Messiah, and his quality described afterwards; he was first pointed out in person by the open and public descent of the Holy Spirit upon him, and afterwards recognized by the divine Father as his proper Son, as if one person should lay his hand upon another, for whom the public were in anxious waiting, and a third should step forward and say, Behold my Son. The Holy Spirit said, as it were, Behold the Messiah. The Father instantly exclaimed, Messiah is my Son.

Now the propriety of the Holy Spirit's pointing out to the Jewish nation the Christ, when he had come, is seen to be very great when considered in relation to the prophecies with which he had before inspired the holy prophets of that nation, concerning him. From the days of Adam down to Moses, and thence again to Malachi, and John the Baptist, the Holy Spirit had drawn out on the page of holy writ, by the ministration of pious men and prophets, an extensive chain of predictions respecting the appearance of this illustrious person, and of the immense benefits which would result to mankind from his ministrations. So that when the Holy Spirit descended upon the person of Messiah, it was not merely as if a person should lay his hand upon another, whom the public eagerly expected, but also as upon one whom he himself had repeatedly promised should appear for certain great specified purposes. The Divine Spirit, by the many predictions found in the Ancient Scriptures, had assumed the attitude of a voucher

for the Messiah; that in his person and ministry certain great deeds should be accomplished by him. These predictions, filed in the Sacred Oracles of the Jewish nation, required to be redeemed, in order that the Spirit by which they were inspired, might be justified before the nation, and the world, as the Spirit of truth.

Relationship to one's own father is a pervading and proud idea in human society, and was felt by the Messiah; from the moment, therefore, in which God vouched him to be his son, he asserted the relationship, and finally died, rather than infringe the high and ineffable rank which it implied, or slight the authority on which it had been announced. "If I honor myself, my honor is nothing; it is my Father that honoreth me." John the Baptist, a man of stern integrity and great dignity of character, was chosen to be a special witness of the avowal of Jesus as Son of God, and he makes the belief of it essential to our salvation, declaring that he who believes not on the Son of God, "shall never see 'life.'" The sonship of Jesus lies at the bottom of our religion. When therefore any of the Jews acknowledged this, their faith was approved and generally rewarded. Witness Peter, and Mary, and Martha, and Nathaniel, and many others. But if any one hesitated to confess what evidence compelled him to believe, he received upon the spot the reproof which his ungodly conduct merited. Of this sort were the Scribes and Pharisees, and many among the rulers who dared not to confess him, "for they loved the praise of men more than the praise of God." This proves the high estimate which our Lord put upon his attestation by the Father at Jordan. Indeed, the Lord determined that men should receive or reject him on this avowal of him by God; and therefore he made the belief of it fundamental and essential in his religion. My text says, "On this rock I will build my church."

In this beautiful, interesting, and highly significant passage, my text, four things are particularly remarkable. First, the name of Christ, Son of the living God, which Simon gives to Jesus. Second, the name *Petros*, stone, which Jesus gives to Simon. Third, the truth itself, which Simon confesses. And fourth, the word *petra*, rock, by which the Saviour, figuratively and in allusion to Simon's name, *Petros*, stone, designates this eternal truth which Peter had confessed; That Jesus was the Christ, the Son of the Living God. On this fact, then, his church is founded.

It is common with our Lord to reply in the same terms in which he is addressed, for instance, the leper says "if you will." Jesus answers "I will." Thomas says "How can we know the way?" Jesus says "I am the way." "Why do your disciples transgress?" "Why do you also transgress?" says the Saviour. From want of attending to this practice of our Lord, the vivacity of his reply to Simon is not felt, and

the spirit of the passage, indeed, almost vanishes. "Thou art the Christ; and thou art the stone." The Lord Jesus was apt to speak in metaphor withal. He styles Herod a fox, his own body a temple, when in the temple; himself a vine when on Mount Olives among vines. He calls death a sleep; his own death a baptism, Simon a stone, *Cephas*; and in the above passage, the truth declared by God, that Jesus was his Son, he calls a rock, not *Petros* a stone, which was Peter's name, but *petra* a rock, a figure of the immoveable proposition in Christianity, and used in allusion to Peter's name.

The Catholics not distinguishing between *Petros* and *petra* in the passage, and confounding the figurative name of Simon, *stone*, with the figurative name of the truth, *rock*, take the one for the other, and pitch their church upon a mortal man, instead of the immortal truth. For while Peter said of himself, that he must shortly die; of the word of God, he said, "It liveth and abideth forever." And this is the word, which by the Gospel, is preached to us Gentiles, namely, that Jesus Christ is the Son of God. The gates of Hades have prevailed against Peter; but not against the truth which he confessed. Peter is dead; but the truth is still alive. Consequently the foundation of the true church stands sure. The foundation of the false church is a dead man, instead of a living Saviour, or a dead man's bones, Peter's relics, of which mother church boasts to this good hour; and it is a curious fact, that most of Catholic churches are in grave yards to this day. They even bury their dead within the very pale of their cathedrals; as if corruption, which we have seen is the foundation of their establishment, were a thing to glory in. This is not unfrequently the practice of Protestants also, who loo often bury their dead around their places of worship, as if the foundation of their church were yet in the sepulchre; or as if the mother of harlots were worthy to be imitated in so holy a custom.

But again, the Papists are at fault in this also; they suppose that the Son, and not the Father, founded the church. Jesus built the church, but he did not lay the foundation thereof; for then he would have laid himself; for he himself is the foundation of it, the person of whom the fundamental truth is asserted, "Behold my Son, the Beloved." God the Father, therefore, founded the church. Both Peter and Paul take notice of this. "Other foundation can no man lay, said the latter, (for a particular church as at Corinth) than that which is laid, (by the Father at Jordan for all churches,) which is Jesus Christ. Peter writes thus. "To whom coming as to a living stone, rejected indeed of men, but chosen of God and honorable." Again, "Behold I lay in Zion a stone, a tried corner stone, elect, precious, and they that trust to him shall not be ashamed." Those who trust in Peter have the greatest reason to be ashamed, for the good man is dead; but here is a foundation stone, which Peter, in the above scripture, says is alive.

Or as Paul says in another scripture, "It is testified that he liveth."

When the Lord Jesus was called to defend his pretensions publicly before the Sanhedrim, he reminded them of this. "Did you never hear His, the Father's voice or see his form? Or have you forgotten his declaration, (namely, that Jesus was his Son,) that ye believe not him whom he hath sent forth?" The force of this passage is not felt in our common translation. On this occasion the Lord Jesus was defending the divinity of his mission, before the national senate, and for this purpose appealed to the different particular evidences by which his mission was sustained; these are in number five.

1. His own open avowal and frank acknowledgment of it.
2. The testimony of John, whom they believed to be a prophet.
3. The marvellous works which he was empowered to perform.
4. The recognizance of him by the Father at Jordan.
5. The testimony of their own scriptures.

But it was at the close of his ministry, that our Lord Jesus gave the highest and most sublime of all proof of his reverence for the oracle which the Father had announced concerning him. He died because he said he was the Son of God; and he died thus in honor of the Father, who had acknowledged the relation. I honor my Father, said he on one occasion. He maintained in life and in death, the great proposition on the truth of which, in future ages, depended, with all mankind, his claims to legitimacy, and glorified his Father upon the earth by not shrinking from, but actively vouching in public, the divine veracity in regard to this cardinal point. The author of our religion fell a victim to the fury of those who gave God the lie and denied the proposition on which he had founded our religion, but at the same time he became the first martyr to the truth of Christianity, the King of martyrs. The truth of God is, therefore, further sanctified by the blood of his own Son. At the time when he was about to give this last notable and noble proof of his high attachment to the saying of his Father he said to the contemptible Pilate, who, in violation of the laws both of God and man, and contrary to the dictates of his own conscience, signed his warrant for crucifixion, "To this end was I born and for this cause came I into the world, *that I should give testimony to the truth.*" Our Lord is, therefore, styled, by way of eminence, "The faithful and true witness." *Rev.* He vouched the veracity of the Father unto the death, and died upon oath.

From the time, therefore, at which, in the presence of John the Baptist and the Jews assembled at Jordan, the Father attested him as his Son, from his temptation in the wilderness till his trial and his last breath upon the cross, he suffered not the glorious oracle to depart from before his eyes. He kept the say-

ing of the Father, till, in one last convulsive agony, he cried with a loud voice, "Father, into thy hands I commend my spirit; and having said thus, he surrendered up his spirit," leaving behind him in his death the most unequivocal testimony to the fundamental importance of that great truth for which he died, namely, that he was the Messiah, the Son of the Blessed God.

There is nothing in the Christian religion more extraordinary than that its author is the Son of God, even as there is nothing more fundamental; the man, therefore, who has surely believed this, has surmounted all difficulty in regard to becoming a Christian and an heir to the privileges, honors, and promises of the institution. The oracle is, therefore, made the subject of public, and personal confession. In short, it is the creed of Christianity, original Christianity; and he who believes the fact may become a Christian. As it is the most extraordinary proposition in our religion it is not wonderful that it should form the matter of faith. The divine wisdom is in nothing more conspicuous in our salvation than in proposing for belief, a fundamental truth which, for us grandeur and peculiar character, covers all other articles in Revelation. It is wonderful that there should be a heaven and a hell; wonderful that there should be a general judgment and a general resurrection; it is wonderful that Christ should rise from the dead and ascend into heaven; but if we can once assure ourselves, by the proper evidence, that he is the son of God, these things will be viewed by us only as different pieces in the same great gallery of revelation, of which the oracle under consideration, is the *chef d'oeuvre*, the master piece.

The original promulgation of the gospel was distinguished for the simplicity of its faith. All who confessed that Jesus was the Messiah the Son of God, were freely and lovingly admitted to the rights and privileges of the Christian church. There was no difference made between the Jew and the Greek. The warlike Roman, the rude Scythian, the gay Athenian, and the grave Spartan were affectionately gathered in together under the wings of Immanuel. The slave was not excluded, nor the poor; the man of sorrows, and the grieved in spirit, the bereaved mother, and the houseless orphan were not only admitted within the walls of the sanctuary of the Lord of glory, on a footing of equality with those who enjoyed the right of primogeniture in religion, the Jews, but they and the Jews together were by their espousals to the Messiah and his heavenly cause, raised to a rank equal to that of his own, and, by the hearty belief and public avowal of the truth, which the Father announced at the Jordan, when Christianity began, made sons and daughters to the Lord God Almighty. Praised be his name. Praised be his holy name.

The late restoration of the gospel was in nothing more singular than in its proposing again this faith in all its pristine

singleness and simplicity. The persons who believed and confessed, were promptly and gladly admitted to fellowship, to remission. The world wondered; but the obedient rejoiced. The Pharisaical professor, who felt his self-conceit wounded, blamed and raged; but those who received the truth experienced the peace and love of God shed abroad in their hearts by the Holy Spirit which was given to them. Praised be God. Praised be the Lamb.

But this proposition must be preserved single. Nothing must be mixed with it; for this would call us to the confession of a plurality of matters; whereas we are evidently required to confess only "the truth," not truths, far less truth and error mixed, and least of all error only; as is too frequently done. The Father's word concerning Jesus, is the Truth.

The merits of the death of our blessed Lord resides, wholly in its intrinsic excellence. It was the death of one perfectly just, instead of thousands of unjust. It was the Lord of all instead of all; and, therefore, unspeakably calculated to do honor to the divine law, and by consequence to set the good God, the Ruler of the Universe and of men, in the attitude of a just Governor, when in mercy he proceeded to acquit sinners of their guilt. O! it was a most precious sacrifice, a holy, spotless, stainless sacrifice, of a sweet smelling savour to God, and in its nature most saving to men. It was indeed the sacrifice of a Lamb that might well take away the sins of the world. It was a ransom which might well buy off from death the captive nations, the ruined family of man. All angels, had they stooped to death in behalf of the world, could not, would not, have thrown such an unction of majesty around the laws of the Most High; they could not and would not, have enveloped in such a halo of glory, honor, dignity, grandeur, and holiness, the character of the Ruler of the universe, God Almighty, our Heavenly Father.

In the scriptures the Saviour is spoken of under perhaps above one hundred names. He is the Lamb of God, the Lion of the tribe of Judah, and the Horn of salvation, the Root of Jesse, the Offspring of David, the Vine and Branch of Righteousness. He is the Rock, the Bright and Morning Star, the Light of the World, and the Sun of Righteousness; the Man Christ Jesus, the Second Man, the Son of Man, and the Seed of the Woman, the Bread, the true Bread, the Bread which came down from Heaven, the Stone rejected of men, but chosen of God, the Corner Stone, and the Head of the Corner, King, Advocate, Anointed, Apostle, Bishop, Captain, Counsellor, Deliverer, Governor, Saviour, Lord of Lords and King of Kings, Potentate, Lord of all, Mediator, Melchisedec, Prince of Life, and of the Kings of earth, Ruler, Shepherd, Great and Good Witness, Chosen, Servant, the Amen, Alpha and Omega, the Beginning of the creation of God, the Blessed Immanuel. Head

of the Church, High Priest, our Hope, Jesus, Shiloh, our Passover, Prophet, Ransom, Redeemer, the Truth, the Way, the Life, and the Propitiatory. But above all these, and in a word, he is the Son of God the Beloved, and only Begotten of the Father, heir of all and the image of the invisible God. Therefore, his sacrifice in our behalf, like himself and like his illustrious Father, is infinitely worthy and to be accepted in all law human or divine. In brief, nothing could excel the majesty of the offering, unless God the Father himself had died for us, which was rendered unnecessary, if it had even been possible, seeing his son, his blessed and only begotten son, presented himself in our behalf. O! to God and to the Lamb be endless honor, and salvation, and wisdom, and glory and strength.

Whether the death of Christ he contemplated relative to God, to the Holy Spirit, or to Jesus Christ himself; whether it be considered in regard to Adam or Moses, or men, or angels, saints, sinners, or Satan and his internals, it is altogether wonderful, because it is the death of him, who is the Wonderful, the Son of God, the Son of Man.

A Deist believes that God exists; a Christian believes that God has spoken. Deism asserts that God is good; Christianity, we think, is an additional proof of his goodness. Deists say we are credulous; we know that they are inconsistent. They allege that we believe without evidence, and we are sure that him in whom they believe they do not worship. They think it impossible the Deity should speak, we deem it improbable he should be silent; they, if they worship at all, worship a dumb Deity; we, the eloquent, the living God. They think the author of nature grand, we think him condescending also. They think he fills the universe; we believe he fills the hearts of men who love him, also. They believe him to be in the vast; we believe him also to be in the minute. With the Deist, God numbers all the stars; with the Christian he also numbers all the hairs of our head; so, that of two sparrows, which are sold for a farthing, one cannot fall to the ground without his knowledge.

The proposition of the Deists that there is one living and true God, we name the general proposition, because it is believed by all men, Jews, Gentiles and the church of God; and with the author of the Discourse on natural Theology, we admit its credibility, even on scientific principles.

The Christian proposition, that Jesus is God's son; we style the particular one, because it is believed only by a portion of mankind, who depend for their belief of it on a special proof, differing in many points from the universal evidence, which the works of nature every where supply of the divine existence and character.

The first of these propositions is received by Deists, and both of them by Christians. The former is proved by the works of

nature; the latter by the words of revelation. And as Revelation does not say the first is false, so nature does not assert the last to be impossible. For if nature shows that there is a God, Revelation may show that there is also a Son of God, experience demonstrating, that where there is one being there may be another of like nature. While Adam stood alone in Paradise, creatures of limited knowledge permitted to behold him, might have deemed it highly improbable, if not absolutely impossible, that from him should proceed another being of the same nature, the same personal conformation, and same powers of mind and body, but of a different sex. They might have supposed such a variety improbable, impossible; but what would their reasoning have proved] That they were foolish in listening to it, instead of waiting patiently on the dictates of experience. Eve's appearance would have put all their conjectures and probabilities to the blush. It is so in the case before us; if nature shows there is a God, Revelation proves that there is a Son of God; and therefore, rational conduct in a Deist is this; *First*, that believing the general proposition of the Divine existence, he hold in the first instance, to the possibility and probability of a particular Revelation. *Second*, that he investigate the particular proposition of Christianity, and on believing it on its proper evidences, obey it. This will make his pretensions to piety and sincerity pass current with those who play the part of men in the matter, and he will be numbered with such spirits as Paul, and Isaiah, John Locke, Newton, Fenelon, brougham and others of like excellence.

In conformity with our nature, Christianity divides itself into knowledge and duty. This division extends itself even to the fundamental proposition itself, the first part of it being intellectual, "Behold my Son;" the second moral, "Hear you him."

On the intellectual part of the divine oracle we have expatiated at length; and we trust that our readers, by what has been written, are sufficiently convinced that if a man would become a Christian he must, as a first step, believe Jesus to be the Son of God and the Messiah. But we now come to the settlement of a very different question, a question not of knowledge but of duty, not intellectual but moral, nor of the head but of the heart, not what shall we know but what shall we do, not what God has revealed but what he has commanded, not what he has done for us but what he has ordered us to do for ourselves. We repeat it, we are now come to the settlement of a question of a very different nature from that which has been handled in the preceding discourse; not the "*Quid est*," but the "*Quid oportet*," the duty and not the knowledge of the gospel. It is not "Behold my Son," but "Hear you him." In fine we are come to the momentous question, "What shall we do to be saved."

Having now ascertained the creed of our religion, the thing to be believed in order to discipleship, let us now speak of the person who was to proclaim it first for salvation, the Apostle Peter; for it was to him the Lord Jesus said, in my text "I will give to thee the Keys of the Kingdom of heaven," "The Keys of the kingdom,"—A figurative expression for those laws of naturalization, which were to be complied with when men entered the kingdom of Christ. This republic of America has its Keys, which are given to the Judges of the Court before whom foreigners must appear, before they can be enfranchized. And as the Judges loose men from all authority to foreign governments, by admitting us to the rights and protection of the American government, so Peter was appointed to unbind the shackles and chains of Sin and Satan, by which mortals were bound, and by the remission of sins in baptism, enfranchise them, by introducing them into the kingdom of God. The laws of naturalization are three, 1st. *Faith* in Jesus Christ, as the Son of God; 2d, *Repentance*, and 3d, *Baptism*. By these three laws, did Peter introduce men into God's Kingdom, on the day of Pentecost, after his great and gracious Master had gone to heaven.

This splendid man and celebrated Apostle was born in Bethsaida, a city of Galilee, on the shores of the lake Genesareth. His father's name was Jona, by profession a fisherman. Peter with Andrew his brother was raised to the same enterprising mode of life, and was prosecuting the duties of his profession at the moment the Messiah called him to share in the trials and dangers and honors of the gospel. His original name was Simon; but at the period of his introduction to the prince of life, which occurred at Jordan, Jesus honored him with a new name, and said that henceforth he should be called Cephas; in English stone, and in Greek Peter, which is the appellative by which the apostle is now generally known.

Peter returned from Jordan, where he had been so highly honored by the Messiah, and resumed on the banks of the "dark Galilee" the arduous labors of his proper employment, little anticipating the illustrious office which he was destined to fill, or the fame which was to attach to the name which he had just received from his royal master. Little did he then think that Peter should become a watchword to loose the nations from the bands of sin, to free captives, and to bind Princes in fetters of iron. Little did he imagine that among the

names of the twelve apostles of the Lamb, the name of Peter should first be emblazoned on the jasper-flashing walls of the holy city, the New Jerusalem, and that he should sit with his compeers on twelve thrones, ruling all the excellent of the earth, the twelve tribes of Israel. But no profession, however humble, can crush a noble nature; true excellence and the fear of God are immortal, and when God decrees honor to the possessor of them, no man may negative it. The Son of the Eternal has honored this apostle, yea, and he shall be honored.

Peter was a person of great elasticity of feeling, sometimes stretching out to the sublime, and again shrinking back to a dimension which caricatured rather than delineated the mental and moral excellence of which he has proved himself most certainly possessed. While his master was on earth, the prejudice concerning a temporal reign common to the whole nation, blinded his eyes and rendered the most obvious teachings of the Redeemer, a perfect riddle to him. He could understand nothing at all of his death and resurrection, his being delivered into the hands of sinners and ascending to Heaven; and this mysteriousness of what he listened to, carried him beyond himself, so that, while he loved, and honored and adored his Lord to distraction, of his kingdom he was utterly ignorant, and consequently unstable. But see him after the descent of the Spirit, marshalling the affairs of the kingdom. Look at him in the streets of Jerusalem, clothed with authority and full of power, correcting the public sentiment, interpreting the prophets, charging upon the people the blood of the cross, preaching Jesus, convicting myriads, opening the kingdom, exhorting to obedience, baptizing thousands, remitting sins, and promising the gift of the Spirit, and then you have a peep at the majesty, enteiprize, and talents for business, of this truly celebrated man.

As God had proposed Jesus for the faith of mankind, and as the Spirit had pointed him out as Messiah, as Jesus himself had sustained the proposition to the death, sanctified it by his blood, and proved it "by his resurrection, in brief, as he had decreed that the church should be reared upon the belief of this great truth as on a rock, so the Apostles, who were commissioned to convert the nations, did, in accordance with the example of God, and Christ and the Holy Spirit, do the highest honor to the proposition of the Father, and in all places whithersoever they went, proclaimed this as the matter of faith, the thing to be believed in order to salvation.

The terms in the Apostolic mission in regard to local order in the proclamation of the gospel, are these, as uttered by our Lord; "You shall be my witnesses in Jerusalem, in Judea, in Samaria, and in the uttermost parts of the earth," *the Gentiles*. Now, had the Apostles, instead of beginning at Jerusalem, gone first to the Gentiles, would they have obeyed Christ? No. Suppose they had addressed themselves first to the Samari-

tans, would they have kept his commandments! No; because they were to proclaim first to the Jews. But suppose again that they had commenced first in Judea, would they not have followed the directions of their Lord? No; they were to begin at Jerusalem. It had been foretold by the Spirit, and the prediction required to be redeemed by fact, that "The Law should go forth from Zion and the word of the Lord from Jerusalem." Had they disobeyed Christ in this particular, they would have insulted the prophetic word and the Spirit by whom it was spoken; they would have insulted prejudices and persons, which the local order in their commission was intended by their Lord to respect and honor; and they would have proved themselves wholly unworthy of the distinguished rank in the kingdom of God, to which they had been raised by their royal master.

But these faithful men followed to the letter the directions, which were graciously given them by their Lord. Essentials and Non-essentials were unknown to them. The nice and dangerous distinctions of modern times, were not then invented. With them every thing was essential to be done, which Jesus had enjoined, and they proved their love for him, only by doing whatsoever he had commanded them. They began therefore at Jerusalem, wicked but highly favored Jerusalem.

Nothing can be more false, more full of insult to fact and the holy scriptures, than the claims of primogeniture of which the apostate church of Rome has ever boasted over other churches. Our religion began at Jerusalem, not Rome; Jerusalem, therefore, as the apostle Paul says, in his epistle to the Galatians, "is the mother of us all." The church of that city is the parent institution, and had the honor of being set up by Jesus Christ himself. What then is Rome? She is a harlot, and is described as such in the word of God, a detested and accursed institution, that has committed spiritual whoredom with the kingdoms of this world, and brought such disgrace and scandal upon our religion and the Christian name, as thousands of years would not serve to wipe away. The stains and blots which she has imprinted on the seamless garment of Christianity cannot be erased, cannot be washed off; but must be burnt, out by fire.

Those, then, who follow the apostles, those who hold to the True Gospel, who walk in the ordinances delivered to the church of Jerusalem, the parent institution, and keep the morality of Jesus Christ purely, have an ancients and more honorable origin than Rome, filthy Rome. In the midst of unspeakable afflictions she maintained her perilous station, as the mother of Christian churches, till the destruction of Jerusalem; when agreeably to the prophetic instruction of her Lord and Master, she fled from the abodes of the wicked, whom she could not convert to the faith, and from the city which was

now, on account of its sins, destined to a protracted desolation.

As some folks think Christianity began at Rome, and, therefore, called her *Mother Church*, so some other good folks suppose that it began at Mount Sinai, and accordingly wander about in a wilderness of error to this good day. But others again carry the birth-day of the divine institution backward to the days of Abraham, and reason, that, because our religion was spoken of to that Patriarch, and laid in embryo among the promises made to that great man, therefore, they must do as Abraham did, circumcise their children, or instead of it, baptize them. But as well might Rebecca, who married Isaac, have reasoned, that because her husband was once in the loins of Sarah, therefore, she ought to do as Sarah did, give her handmaid to Isaac, that by her he might have a child; and when this was done, turn both the child and her into the deserts of Arabia!

Others fond of venerable matters, and not distinguishing between fact and prophecy, carry up the origin of Christianity to a still higher antiquity, and find its beginning in Paradise, and in the denunciation which was uttered against the Serpent there. Others again, willing to outstrip all the rest, and the scriptures themselves, and even the common sense of mankind also, carry the beginning of Christianity beyond the beginning of the world, and lay the corner stone of the institution in eternity, abounding in all that kind of wisdom, which would cause a man to lay his foundation stone in Europe, and build in America, or found it in the ocean, and rear his house on the land!

Shall we then follow such into eternity, and strive to find the beginning of Christianity there? Shall we suppose ourselves in Egypt and then with the Israelites figure to ourselves a "slough of despond" as big as the Red Sea, and after passing it at the peril of our own souls, find the gospel at Mount Sinai! Or shall we go still farther back, and discover it among the antiquities of Abraham and of Paradise? No, no.

The scriptures speak more soberly, more sensibly of this matter, "Behold I lay in Zion a chief corner stone;" "Beginning at Jerusalem;" "which is the mother of us all." "The law shall go forth from Zion, and the word of the Lord from Jerusalem."

But the church of Jerusalem, the parent church, will yet be restored to her right of primogeniture, and shall become the glory of all churches; and, when the harlot institution and her daughters are burnt in fire, "She shall arise and shall shine forth bright as the morning sun."

The birth place of Christianity being thus determined by fact and scripture, it being on the page of holy writ, that Jerusalem was the cradle of Christianity, and the city in which the gospel was first preached, and the true church first organized,

we are thereby brought to a point exceedingly favorable for determining what the original gospel is, and in what way and manner it was first announced.

Let us then follow the apostles in the local order which the terms of their commission prescribed for their evangelical labors. Let us with them begin at Jerusalem, and when we have determined what was proclaimed for gospel and proposed for faith first in that city, then let us follow them to "Judea, to Samaria, and to the uttermost parts of the earth." Let us, in short, ascertain what *they* preached to the Jews, to the Samaritans, and to the Gentiles, for faith and gospel, and then we have ascertained, both what the true ancient and original gospel is, and the manner in which they preached it, and that in which we ourselves ought to receive and obey it,

The first question to be answered in relation to the original preaching is, did Peter and his compeers follow the example of the Father and the Holy Spirit, the latter of whom identified Jesus with the Messiah, and the former with his Son) In other words, did the apostles in Jerusalem propose for the faith of their audience, Jesus as the Christ, the Son of God! We answer, yes: and refer the reader for authority to the history of the first discourse as contained in the second chapter of 'the Acts of the Apostles.

But we shall here set down the very words of the apostle, which contain the matter to be believed. They are found in the conclusion of his address, the preceding parts of his discourse being merely a preamble in order to bring in the faith with more certain effect; in order to infix in their souls, and understandings, the fundamental idea of the Messiahship.

"Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom you have crucified, both Lord and Messiah." *Acts ii. c. 36 v.*

The word Lord, as all understand it here, means the heir of all things, or Son of God. So that we see, the matter of faith in Jerusalem, or the thing to be believed in Christianity, was that Jesus is the Son of God and the Messiah. Behold, reader, the above verse which contains the truth; it is the word of God; it lives and abides forever; it cannot be erased; it has thus read, and thus spoken, for near eighteen hundred years; and it will continue to speak thus till time shall be no more; it may be overlooked, it may even be scorned when seen; still it cannot be blotted out; it will maintain its position forever, and calmly as now to us, so to ages yet unborn, will preach with unerring certainty, the true faith which was first preached in Jerusalem.

What then is predicated of this faith? What is vouchsafed the man who believes the sacred oracle of the Christian Religion? We answer, favor, divine favor. Three thousand who received it the moment it was announced by the apostle, were all pardoned, freely, fully pardoned, on the spot, and added to

the church that very day. "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins," exclaimed Peter to his convicted auditors, "and you shall receive the gift of the Holy Spirit." Here is the *faith* and here is the *favor* that accompanies it; pardon and the Holy Spirit, through the Messiah, the Son of God.

Is there, then, any difficulty in apprehending either the faith proposed, or the favor conferred in the above proclamation? Yes; it is replied; the faith is too little, and the favor too great. We cannot think it to be enough to believe that Jesus is the Messiah the Son of God; and we think it by far too much for men to receive the incomparable blessing of remission of sins by a simple immersion on such a faith. You think the one too little, and the other too much? good; but observe that I am not inquiring into any one's thought, but into that which formed the matter of faith or belief in the original gospel as promulgated by the apostles of Christ. And having ascertained that in Jerusalem they preached only what God had revealed concerning Jesus Christ, we now go with the true ministers of the true gospel down to Samaria.

Philip was the person who first preached the gospel to the Samaritans; "and when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." *Acts viii c.* But what did Philip propose for faith to the Samaritans? Let the following verse of scripture declare the answer. "Then Philip went down to the city of Samaria, and preached Christ unto them," Now we have seen how God preached Christ at Jordan, that he was his own Son? also how the Holy Spirit preached him, that he was the Messiah; and also how the apostles preached him at Jerusalem, that he was both the Lord and the Messiah. In preaching Christ, therefore, Philip showed by the proper evidences, by the word of God at Jordan, by Christ's resurrection, by prophecy, and by the miracles which he himself wrought in Samaria, that Jesus was both Lord and Christ. Like those of Jerusalem, the people of Samaria received the "saying of the Father," and "they were baptized both men and women." *Acts viii. c.*

The faith and the favor which composed the gospel as preached to the Samaritans were, therefore, the same as those which were preached to the people of Jerusalem. And Philip's course of proposing Christ as the Son of God for the faith of the people, and of baptizing such as believed it, was approved both by the Apostles and the Holy Spirit; for the former sent down to Samaria two, Peter and John, and the latter descended from heaven upon them, and filled the converts with the gift of tongues, &c. as he had done the Jews.

Philip, immediately after this, was ordered to the south "unto the way that goeth down from Jerusalem, unto Gaza, which is desert," to meet the eunuch, a grandee of the court of queen

Candace, of Ethiopia. Here again, it is recorded, he "Preached unto him Jesus." Whereupon the eunuch desiring to be baptized, Philip called upon him for a confession of the faith. The Eunuch "answered and said, I believe that Jesus is the Christ, the Son of God." The matter of faith, and the favor conferred here are again the same as at Samaria and Jerusalem. The Spirit caught away Philip, and the Eunuch went on his way rejoicing. Blessed be the Lord God, the Father of our Lord Jesus Christ.

The ninth chapter of the Book of Acts, details the conversion of Paul; he received the matter of belief from the lips of the Lord Jesus, and on his way to Damascus, learned the essential and fundamental proposition of our religion by the voice of the Son of God himself. "Who art thou Lord?" he exclaimed, "I am Jesus whom thou persecutest," said the Redeemer. The Lord then instructed him to proceed to Damascus where he would be informed what to do in order to partake of the blessings and favors which had attached to the faith which he had received. He went accordingly, was baptized for remission, and received the Holy Spirit. Here again the matter of faith is the same as at the conversion of the Eunuch, the conversion of the Samaritans, and the original proclamation in the city of Jerusalem.

Is it surprising, then, if Paul preached what he himself had believed? surely no; it is added, therefore, "And straightway he preached in the synagogue, *that he, Jesus, is the son of God.*" "Further; Saul increased the more in strength and confounded the Jews that dwelt at Damascus, proving that this is the very Christ." Peter in the next, the 10th chapter, unlocks the door of faith to the Gentiles or the house of Cornelius. How then did he commence? What was the matter of faith here? The great oracle again, the word of the father at Jordan. "That word you know was published throughout all Judea, and began from Galilee after the baptism which John preached; how that God anointed Jesus of Nazareth with the Holy Spirit" &c. Here Peter goes back to the very moment of the Recognition; and proposes Jesus as the anointed of Jehovah and the Lord of all. While he was informing his auditors of the blessing which attached to this faith, and while the words "remission of sine" were yet on his lips, the Holy Spirit descended on the Gentiles, testifying to Peter and those Jews who accompanied him, that God had purified the hearts of his hearers by faith, and had accepted them. He commanded them, therefore to be baptized.

Peter, to whom the keys of the kingdom of heaven were given by the Lord Jesus, or to drop figure for fact, Peter to whom was granted the high honor of first preaching the gospel to the Jews and the Gentiles, having now performed what he had in charge from the Messiah, and the Gentiles being received, the narrative proceeds with the history of the labors of Paul the apostle, The Hellenistic Jews at Antioch received

the gospel next. "Then tidings of these things came to some of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch." Barnabas proceeded thence, "to Tarsus to seek Saul," whither he had been sent from Cesarea by the Brethren on account of the Jews who sought to kill him. Barnabas returned with Saul to Antioch, and the two together were intrusted with the bounty of the church to bear it to the Capital of Judea for the relief of the brethren there. On their return they were separated from the Other teachers in the church of Antioch, by the command of the Holy Spirit, to promote the conversion of the Gentiles, for which they had been ordained. "And when they had fasted and prayed, they laid their hands on them, and sent them away. So they being sent forth by the Holy Spirit departed into Seleucia" &c. It is said they "preached the word" first at Salamis, that is, they preached the word of the Father concerning Jesus. They then proceeded to Paphos, and Paul preached the Faith to the Deputy there; after which they came to Perga and finally to Antioch in Pisidia and there they entered the Synagogue, and after the reading of the law, addressed the Jews and all present on the question of the Messiahship of Jesus Our Lord. The matter of Faith preached in the Synagogue at Antioch imprecisely what had been preached to the Jews in Jerusalem, to the Samaritans, to the Eunuch, and to Paul himself, and to Cornelius, viz: that Jesus was the Jewish Messiah. The blessings appended to the belief of this matter are shown to be the same here as on all former cases, viz: "remission of sins" immediate remission. "Be it known to you, therefore, men and brethren, that through this man is preached unto the forgiveness of sins." This is enough. Those who listened on this occasion spurned both the faith and the favors appended to it: and the two preachers turned to the Gentiles. "It was necessary that the word of God (*concerning Jesus*) should first be preached to you; but seeing you. put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles; for so hath the Lord commanded us." Acts, 13 c.

Gospel is a word employed by the sacred writers to signify good news, of a religious kind, the first element of which is remission of sins; or in the gospel God Almighty for Christ's sake proffers to forgive us all we have done, and said, and even thought, contrary to the will and wishes of himself our Creator, if we will believe and reform; or to vary it again, The sins of youth, of manhood and of old age done against God, or done against man, or known to man, or known to God alone, shall be struck out, cut off, erased from God's recollection, and our own consciences, and buried in eternal oblivion to rise against us no more in time or in

eternity, but to be forever forgiven, if we will obey his commandments by the Messiah.

"Repent and be immersed every one of you in the name of Jesus Christ for the remission of sins," said the prime minister of the kingdom "and you shall receive the gift of the Holy Spirit."—Acts ii c. 38 v.

A second element in the gospel is the gift of the Holy Spirit, "You shall receive the gift of the Holy Spirit." If after a long sad night of sin, during which grief and fear and a spirit of desperation alternately sway the heart, sudden joy shall arise; if after the most oppressive bondage the greatest liberty of mind shall follow; if love shall supersede hatred, gentleness anger, and meekness revenge, and all the graces of God's Spirit shall be transferred to the heart again, as to their native seat, then the promise of the Holy Spirit, as an element of the true Gospel, must be regarded as of the very essence of good news.

But last, though not least, Eternal Life is promised to man by the gospel. Our present animal life is burdened with mortal endurance and must terminate in the severest dissolution, total disorganization. Now. if after having "shuffled off this mortal coil" we shall be resuscitated and born from the dead, if after the most affecting separation we shall be repossessed of ancient friends, and from the solitude of the funeral vault, mount up to the society of heaven itself, and live there with God, and Christ, and all good angels, and redeemed men, by the power of a never-dying existence, the message which assures us of this must be eminently entitled to the appellation of Gospel or good news.

Remission of sins, past sins, all sins, the spirit of God the Holy Spirit, and life eternal, or life with God in heaven, are distinguishing points of the true Gospel of Jesus Christ.

But the inestimable privileges just mentioned are not, as the reader may well suppose, conferred on men imprudently, but tendered to all only on proper principles; for, in the first instance, it would be highly incongruous to bestow them on such as do not desire to possess them; and equally so, to confer them on those who, from want of principle, are incapable of turning

them to that improvement and moral reformation for which they are designed; and finally, to administer them to such as do not previously recognize the goodness and authority whence they emanate, would be equally dangerous and improper. Accordingly our Creator requires that, before we are admitted to the pardon of our sins, we shall heartily believe, by the proper evidences, and with our lips confess before the world, the divine mission of the author of Christianity; also, that we shall seriously reform from those transgressions, the pardon of which we implore; and lastly, as proof positive of the state of the case, he enjoins on all to be baptized into the name of the Father, and of the Son, and of the Holy Spirit. Thus the gospel is shewn to embrace a still wider range of elements or "first principles" than merely remission, the Holy Spirit and eternal life; men of the one part being required as a first step to believe, repent, and be baptized; while God of the other part, promises the remission of sins, the Holy Spirit, and eternal life.

God has decreed the destruction of sin; he has determined to put it down; he will expurgate the universe of it. It is that thing which he hates. He will, therefore, show it no favor; but will detach it from the hearts and habits of men who are guilty of it, or he will destroy it and them by a perdition, ruinous and eternal. In the mean time, that it may be destroyed and men saved, pardon is freely offered, and promptly to be administered to "every one" of us who believes the gospel and obeys it. "Be baptized every one of you," say the scriptures to the penitent, "in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit." But be it marked, that if the favor which is here tendered, fails to win us and slay our attachment to sin; if pardon, holy communion with God and his Son, and life eternal in the heavens fail to influence our life, and to make us what he would have us to be, then wrath shall be substituted for love, and force for favor; punishment shall take the place of reward and hell of heaven, and instead of meeting with a Saviour, we shall be compelled to encounter the arm and omnipotence of an incensed and insulted God.

"John, Earl of Rochester, was a great scholar, a great poet, a great sinner, and a great penitent. His life was written by Burnet, and his funeral sermon was preached and published by Mr. Parsons, Dr. Johnson, speaking of Burnet's life of this nobleman, says, "The critic ought to read it for its excellence, the philosopher for its argument, and the saint for its piety."

His lordship, it appears, had advanced to an uncommon height of wickedness, having been advocate in the black cause of atheism, and an encomiast to Beelzebub. He had raked too in the very bottom of the lakes of debauchery, and had been a satyrist against religion itself. But when, like the prodigal in the gospel, he came to himself, his mind was filled with the most extreme horror, which forced sharp and bitter invectives from him against himself; terming himself the vilest wretch that the sun ever shone upon; wishing he had been a crawling leper in a ditch, a linkboy, or a beggar, or had lived in a dungeon, rather than offended God in the manner he had done.

Upon the first visit of Mr. Parsons to him on May 26th, 1680, after a journey from the West, he found him laboring under great trouble of mind, and his conscience full of terror. The earl told him—"When on his journey, he had been arguing with greater vigor against God and religion, than ever he had done in his life-time before, and that he had been resolved to run them down with all the argument and spite in the world; but like the great convert, Paul, he found it hard to kick against God." At this time, however, his heart was so powerfully affected, that he argued as much for God and religion, as he had ever done against them. He had such tremendous apprehensions of the Divine Majesty, mingled with such delightful contemplations of his nature and perfections, and of the amiableness of religion that he said,—"I never was advanced thus far towards happiness in my life before; though, upon the commission of some sins extraordinary, I have had some considerable checks and warnings from within; but still I struggled with them, and so wore them off again. One day, at an atheistical meeting in the house of a person of quality, I undertook to manage the cause, and was

the principal disputant against God and religion; and for my performances received the applause of the whole company. Upon this my mind was terribly struck, and I immediately replied thus to myself—"Good God, that a man that walks upright, that sees the wonderful works of God, and has the use of his senses and his reason, should use them to the defying of his Creator!—But though this was a good beginning towards my conversion, to find my conscience touched for my sins, yet it went off again; nay, all my life long, I had a secret value and reverence for an honest man, and loved morality in others. But I had formed an odd scheme of religion to myself, which would solve all that God or conscience might force upon me; yet I was never reconciled to the business of Christianity; nor had I that reverence for the gospel of Christ, which I ought to have had."

This state of mind continued till the fifty-third chapter of Isaiah was read to him, together with some other parts of the sacred scriptures; when it pleased God to fill his mind with such peace and joy in believing that it was remarkable to all about him, upon which he used to enlarge in a very familiar manner, applying the whole to his own humiliation and encouragement.

"O blessed God," would he say, "can such a horrid creature as I am be accepted by thee, who have denied thy being and contemned thy power? Can there be mercy and pardon for me? Will God own such a wretch as I?"

In the middle of his sickness he said still farther:— "Shall the unspeakable joys of heaven be conferred on me? O mighty Saviour, never but through thine infinite love and satisfaction! O never but by the purchase of thy blood"—adding—"that with all abhorrence he reflected upon his former life—that from his heart he repented of all that folly and madness of which he had been guilty."

He had a strong and growing esteem for the sacred scriptures, and evidently saw their divine fullness and excellency:—"For, having spoken to his heart, he acknowledged, all the seeming absurdities and contradictions fancied by men of corrupt and reprobate judgments, were vanished; and the excellency and beauty

of them appeared conspicuously, now that he was come to receive the truth in the love of it."

During his illness he had a hearty concern for the pious education of children, wishing "his son might never be a wit, one of those wretched creatures who pride themselves in abusing God and religion, denying his Being or his Providence; but that he might become an honest man; and of a truly religious character, which only could be the support and blessing of his family."

One of his companions coming to see him on his death-bed, he said to him:—"O, remember that you contemn God no more. He is an avenging God, and will visit you for your sins; and will, I hope, in mercy touch your conscience, sooner or later, as he has done mine. You and I have been friends and sinners together a great while, therefore I am the more free with you. We have been all mistaken in our conceits and opinions; our persuasions have been false and groundless; therefore I pray God grant you repentance."

When he drew towards the last stage of his sickness, he said, "If God spare me yet a little longer time here, I hope to bring glory to his name, proportionably to the dishonor I have done to him in my whole life; and particularly by my endeavors to convince others, and to assure them of the danger of their condition, if they continued impenitent; and to tell them how graciously God hath dealt with me."

And when he came within still nearer views of dissolution, about three or four days before it, he said,—"I shall now die: but, Oh, what unspeakable glories do I see! What joys, beyond thought or expression am I sensible of! I am assured of God's mercy to me thro' Jesus Christ! Oh, how I long to die, and to be with my Saviour!"

For the admonition of others, and to undo as much as was in his power, the mischief of his former conduct, he subscribed the following recantation, and ordered it to be published after his death:

"For the benefit of all those whom I may have drawn into sin by my example and encouragement, I leave to the world this my last declaration: which I deliver in the presence of the great God, who knows the secrets of

all hearts, and before whom I am now appearing to be judged; That from the bottom of my soul I detest and abhor the whole course of my former wicked life; that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions and vile practices, by which I have lived without hope, and without God in the world: have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of grace: and that the greatest testimony of my charity to such, is to warn them, in the name of God, as they regard the welfare of their immortal souls, no more to deny his Being or his Providence, or despise his goodness; no more to make a mock of sin, or contemn the pure and excellent religion of my ever-blessed Redeemer, through whose merits alone, I, one of the greatest of sinners, do yet hope for mercy and forgiveness. Amen."

The following is the case of Lord Lyttleton.

"Lord Lyttleton, author of the History of Henry the Second, and Gilbert West had both imbibed the principles of unbelief, and had agreed together to write something in favor of infidelity. To do this more effectually, they judged it necessary to acquaint themselves pretty well with the Bible. By the perusal of that book, however, they were both convinced of their error: both became converts to the religion of Christ Jesus; both took up their pens and wrote in favor of it: the former, his observations on the conversion of St. Paul; the latter, his observations on the resurrection of Christ; and both died in peace."

Will the reader lend this discourse to his neighbor, and so try to spread abroad the original gospel! We are not willing to close any of our volumes without inserting something that shall serve to instruct poor needy sinners in this great matter, and so have printed the above, collected from our volume entitled the "Gospel Restored."

W. S.

THE
EVANGELIST.

NEW SERIES.

VOLUME VI. – NUMBER XII

CARTHAGE, OHIO, *DECEMBER*, 1838.

A THOUGHT ON THE RICHES OF THE GOSPEL.

The Evangelic analysis—"faith, repentance, baptism, remission, the holy spirit, and eternal life," when seriously and devoutly examined, will be seen to abound in all divine riches.

The gospel may be compared to a die, or cube, having different sides. It may be looked at as an assemblage of facts in the Messiahship and in the death, burial and resurrection of Jesus our Lord: it may be viewed in its good and godly principles of faith in these facts, and love and hope; it may be examined relative to its excellent privileges in our admission to the church, and to fellowship with each other and with God and Christ and all good spirits; it may be handled, touching its commandments, its promises and its blessings of pardon, the holy spirit and eternal life; it can be tested in relation to all true honor incur adoption into the family of God; its morality can be established by the reformation which it enjoins, and the peace and purity of mind which it imparts; its adaptation to man as a creature of knowledge, duty, and happiness can be demonstrated by its oracles, obligations, and gifts; and its suitability to our circumstances is made apparent by its power to translate us from them and from the world and introduce us to a more gracious and propitious order of things in the church,—In short the gospel is a most illustrious display of the wisdom of God whether we consider it in its unity, that is, as only one thing; or in its variety, that is, as one thing made up of many other things, even as one body is composed of numerous members. For the gospel as above arranged, while it is but one and unchangeable, embraces and embodies mercy, truth, love, wrath, righteousness,

faith, hope, love, redemption, privileges, honors, justification, purity, sanctification, peace, reconciliation, grace, love, salvation, knowledge, duty, happiness, authority, power, wisdom, goodness, glory, motive, obedience, propitiation, philanthropy, adoption, regeneration, spirit, character and eternal life.

But although the gospel bears all this abundance of rich fruit, and it is permitted us to pull and eat, and live forever, yet we shall find it of excellent service while feeding upon its precious products to keep our eye upon the root from which these riches grow—the grace or favor of God.

Grace means favor, and stands in scripture for that sweet and blessed regard for man which was felt by the Heavenly Father when he beheld us ruined by sin. No one knew that he entertained for us such a regard till he manifested it; for the feelings and dispositions of mind cannot be laid hold of by any of our senses and thus examined; we know our feelings toward each other, purely by works and deeds of good or evil towards each other. It is thus with our Heavenly Father; we know that he loves us only by what he says to us and does for us. He might indeed have loved us, and indeed he did love us before we knew it; but we knew it only when he revealed it by giving Jesus Christ to die for our sins. "Herein is the love of God manifested," says John, "not that we loved God, but that God loved us and sent his son to be a propitiation for our sins."

W. S.

LETTERS ON THE EVENTS OF 1823 AND 1827.
FROM JOHN T. JOHNSON.

Georgetown, 6th July, 1838.

DEAR BRO. SCOTT—

After my return from Lexington I proceeded to Clintonville, eight miles from Paris, where I had the pleasure of meeting our talented and much esteemed brother J. A. Gano. For six days we there co-operated in the good cause of the Lord; an attentive and orderly audience yielded forty of an increase to the assembly. Next Lords'-day we met again and co-operated in Leesburgh—a favorite stand of your own; in seven days fifty-nine additions were made—making in two weeks ninety-nine in all. What happy seasons have we not enjoyed during the last eight months! Almost 2000 people have obeyed the gospel in the interior of Kentucky during that period.

When can you come over and give your old friends a hearing? We should be happy to see and hear you:

Query. As the "Ancient Gospel" arranges itself in the order of faith, repentance,

baptism, remission, the Holy Spirit and eternal life, permit me to enquire (so far as you are concerned in its restoration) 1st. By what train of thought you hit upon this order? 2nd. What fixed it upon your mind? 3d. By what testimony is it sustained? 4th. How? &c.

May heaven's choicest blessings rest upon you—the Lord grant you long life to labor in his vineyard; may you enjoy the reward of your labors.

Most affectionately, Yours, &c.,

JOHN T. JOHNSON.

TO JOHN T. JOHNSON.

DEAR BRO.—

Touching the *Queries* in your letter I decided at the period of their reception that, although the duty of satisfying your laudable enquiries had become unavoidable, I would, notwithstanding, not unnecessarily introduce into my periodical a topic which, while it might to some seem to be possessed of singular interest, could nevertheless scarcely fail to involve the modesty of the writer, not only by the relation which the affair in question bore to himself, but also by a certain passion incident to most men, and perhaps to him, of conceiving too highly of the part which under providence they may be called to act in any thing great or noble. Withal Our holy religion and especially my profession as a minster of it, rendered it more imperative that I should be careful to adorn the former by charitable deeds and discharge the functions of the latter by an assiduous proclamation of the gospel rather than turn historian of "Events" with which some might suppose me too closely connected to see them distinctly or to write impartially upon them.

I accordingly preferred addressing you privately by letter with the promise, that although what I had written might neither altogether meet your wishes nor fully accord with my own feelings, I would, if necessity called for it, resume the subject and submit in detail whatever might appear to me to be most likely to gratify your wishes.

I now fulfil this duty; and I do it the more cheerfully at the present time and in this way inasmuch as it has pleased my true yoke-fellow brother Campbell in his M. Harbinger, for October, under the caption "Events of 1823 and of 1827" to give publicity to certain matters which courtesy and my great love for him would otherwise constrain me to notice so that I shall account it a matter of real felicity if in this manner I shall at once perform a duty to you, and impart a pleasure to him.

Most affectionately,

W. S.

LETTER 3d.

Having for so many years labored conjointly with brother Thomas Campbell, and his son Alexander, it would be next to impossible to answer your questions in a manner worthy of the person by whom they are put without first saying somewhat of my acquaintance with these gentlemen.

It was, I think, eighteen years ago, my acquaintance with the latter began; our age and feelings alike rendered us susceptible of a mutual attachment; and that was formed, I trust, upon the best of principles. If the regard, which we cherished for each other, was exalted by any thing purely incidental, that thing was an ardent desire in the bosom of both to reform the Christian Profession, which to each of us, and to his beloved father, appeared in a state of the most miserable destitution.

In belief, we were then highly Calvinistic, and the grief in which we for some time deplored the distracted condition of our holy religion, seemed as if it should forever prove equally impotent and unavailing. In the fall of 1821, however, the incrustation of party theology by which our spirits had been pent up began to give way, and we finally felt ourselves at liberty to pour forth our disenthralled minds in the unrestrained discussion of every topic in Christianity, from the element of belief to the darkest abstrusities of the Revelations, This freedom of discussion was characteristic of our intercourse from that time forward; it continued till 1827, when the great frame-work of this reformation, if not then begun, was at least completed and raised, and the friends of reform were enabled to see our united designs under the aspect of the two great categories of the "Original Gospel," and the "Original Church Order."

Our early intimacy is indicated in a note which bro. Alexander was pleased to prefix to one of my letters under date of 1823. "The letter was not designed for publication; it is one," he says "of a series of a friendly Correspondence on subjects of the greatest importance." *See C. Baptist, vol. 1 page 171.*

The same intimacy subsisted between his beloved father and myself. This is touched by him in an endearing style, under date of 1828, as follows: "I think I should know you, and that you also should know me. We have participated the most confidential intimacy, and I know of nothing that should abate it. Our mutual esteem and unfeigned attachment to each other have been to me precious items of my comfort and satisfaction,

the privation of which would inflict a serious wound more especially, because it is so intimately connected, I had almost said identified, with my feelings in relation to the promotion of the interests of the Redeemer's Kingdom, within the limits of the sphere of our social activities. I mean of our mutual cooperation."

In 1823, bro Alexander spoke to me in relation to the name of his Periodical. He intended to name it "The Christian." It suggested itself to me, that an immediate patronage made it better policy to call it the "Christian Baptist," and to this he agreed. Extreme indisposition prevented me from contributing to the "Christian Baptist" all that he desired, and I intended; but so it is, that himself, his father, and your humble servant, appear together *in limine*—on the threshold of that periodical—his first contribution being on the "Christian Religion," that of your servant was intended to point out as he expresses it, "a Divinely authorised plan of teaching the Christian Religion." and his father's, consecutive to this, an "Essay on the Primary Intention of the Gospel."

This intimacy and co-operation continued to exist unbroken till 1827, as may be learned from the C. Baptist and from the following sentence in a letter of father Campbell to me, in the spring of 1828. "Beloved and highly esteemed friend, I most sincerely and zealously feel with you, that the blissful, gracious, and benignant intention of the Gospel is completely buried from the beginning, even from the very first step of the Christian life; and, therefore, most cordially participate with you in the most direct and zealous endeavors to restore it." This was penned by father Campbell at a moment, when, by privations, labors and a spirit scarcely belonging to the religion of the age, we were struggling to restore to society, the true Gospel.

It is not to be expected, therefore, that, after all that we have done and spoken, and written, and suffered, in the cause, any one of us should decide upon it as being preferable, at this late date of our acquaintance and co-operation, to drive a wedge of division between ourselves and so cleave and rive asunder the bands of brotherhood, which have so long and so fast bound us all three in a league of peace and amity, that has been equally profitable to us all; the following, convinces me that bro. Alexander at least had decided upon a better way.

"We were associated," he says in a letter under date of February, 1838, the present year, "We were associated in the days of weakness, infancy, and imbecility, and tried in the vale

of adversity, while as yet there was but a handful; my father, yourself and myself were the only three spirits that could (and providentially we were the only persons thrown together, that were capable of forming any general or comprehensive views of things spiritual and ecclesiastical,) co-operate in a great work or enterprize. The Lord greatly blessed our very imperfect and feeble beginnings, and this is one reason worth a million, that we ought always to cherish the kindest feelings—esteem—admiration—love."

It will doubtless be highly gratifying to you then to see filed to 1838 this account of matters generally, by bro. Campbell himself; for I believe that it is not only a correct view, but that it is the view entertained by almost every individual in the Profession, and especially such as are at all enlightened in relation to the springs and progress of this Reformation—his own father, his relations, and the few brethren who have known our intimacy. I would, therefore, that Time had been permitted to throw his mantle of oblivion over our mutual obligations. Bui this, it seems, may not be.

Very respectfully, your obedient servant,

W. S.

LETTER 4th.

Touching the "Events of 1827 and of 1823," I think it highly problematical, whether we shall ever be able, satisfactorily to the feelings of all to adjust them. The following account of matters, stamped with the sanction of father Campbell's judgment of the case, I published five years ago. I have neither heard, nor seen the minutest reason to change my mind in relation to the occurrences of the two periods mentioned. He states facts and history; views and opinions can have no weight when compared with his statements; for facts and history are very distinct matters from logic, feeling, and opinion

"From the times of the Reformation by Luther and others, when men began again to apeak freely upon ordinal Christianity, all the particular items of that thing which has been denominated the Ancient Gospel, had been noticed, talked of, and written upon by men, and critics, and commentators, and scholars of every degree of eminence; but it is, perfectly demonstrable, I apprehend, that the *direct* exhibition and *practical* application of it as a whole, did not occur until 1827.

In the spring subsequent, Mr. Thomas Campbell, sen. came on to the field of labor and in a letter to his son Alexander, bearing date, New Lisbon, Ohio, April 9th, 1828, which it pleased that gentleman to hand me— this distinction in the state of the case is admirably penciled out as follows

'I perceive that theory and practice in religion, as well as in other things, are matters of distinct consideration. It is one thing to know concerning the art of fishing—for instance, the rod, the line, the hook, and the bait too; and quite another thing to handle them dexterously when thrown into the water so as to make it take; we have long known the former (the theory) and have spoken and published many things *correctly concerning* the Ancient Gospel, its simplicity, and perfect adaptation to the present state of mankind, for the benign and gracious purposes of Ins immediate relief and complete salvation; but I must confess that, in respect to the *direct exhibition* and *application* of it for that blessed purpose, I am at present for the first time upon the ground where the thing has appeared to be *practically exhibited* to the proper purpose—Compel them to come in, saith our Lord, that my house may be filled. Mr. Scott has made, &c.'

No man better understood the state of religion in Christendom generally, and of our own reformation particularly, at this juncture than did Mr. Thomas Campbell, senior, and though the restoration of the Ancient, or as some would call it, the Original Gospel, is a matter of unbounded notoriety and known perfectly to hundreds of the brethren who witnessed its annunciation though the fact is ascertainable by other facts and occurrences, and documents both written and printed, as will hereafter be seen, yet the description here given by the above gentleman, with that also of his son, who has likewise taken notice of it (M. H.) is not to be disregarded in a historical fact of such importance as the restoration of the Original Gospel.

Of all the things which distinguished its actual reappearance, the simple practice of making an immediate draught upon the faith of the auditors, the most surprised and confused those who beheld it; to argue for a prompt acceptance of the remission of sins, and to urge an immediate obedience to the divine injunction, seemed to them most extraordinary and dangerous; *extraordinary* because they had not witnessed it before; *dangerous*, because they supposed that in this way, 'all the tongues in society might get religion' as they expressed it; its friends and the persons also who had chosen me to labor in the churches, were alarmed, hurt, disgusted, and many even broke off from the association on account of it. But it is now seen with high satisfaction, that not only remission and the Holy Spirit are now proclaimed by many, who formerly labored among the Baptists, Christians, Universalists, Methodists, &c., but this very practice also of making a draught upon the congregation for obedience, has been adopted by perhaps all, who rightly understand the Ancient Gospel.

On this mode of obtaining and separating disciples, Mr. Campbell writes from New Lisbon as follows:

'Mr. Scott has made a bold push to accomplish this object, by simply and boldly stating the ancient gospel, and insisting upon it; and then by putting the question generally and particularly to males and females, old and young. Will you come to Christ and be baptized for the remission of your sins and the gift of the Holy Spirit? don't you believe this blessed Gospel? Then come away, &c. &c. This elicits a personal conversation, some confess faith in the testimony, beg time to think; others consent, give their hands to be baptised as soon as convenient; others debate the matter friendly; some go straight to the water, be it day or night, and upon the whole none appear offended.'

The above, it is presumed, will be deemed not wholly unworthy of attention, inasmuch as it is the unsophisticated expression of the sentiments of one who declared what he heard, and testified what he saw; and who, on these accounts, and because of his competence to put a just estimate on the things which at that time passed in review before him, must, in the judgment of all, be entitled to high regard.

Direct exhibition: Perhaps, you desire the import of the word direct, as employed in the extract. Mr. Campbell had, in 1823, written an excellent essay under the title of '*Essay on the proper and primary influence of the Gospel, and its proper and immediate effects*'; and brother Alexander, a chief brother in the present Reformation, had spoken the same things in the debate with McCalla. It may be supposed, then, that it was in allusion to these indirect exhibitions of the gospel in 1823, Mr. Campbell called what was accomplished in '27 a *direct* exhibition of it; because at this time, it was presented directly to the people, whose duty it was to receive it for its proper purposes. Spardon, the Holy Spirit, &c.

Practically exhibited: I have, since 1827, seen some people exhibit the Gospel *directly* but not *practically*, so that there is a difference between the meaning of these two words. Some people declare the Gospel emphatically and clearly, but they stop short and do not baptize the believers! nay, they even omit to enquire whether there be any present who believe and wish to obey the gospel! such proclaimers are like fisher men, who fear to draw the net lest they should catch some bad ones! or like sportsmen who shoot down game, and fear to put it in their bag lest it should not be dead enough.

It is presumed then the word *practically* is used in contrast with the word *theory* found in the beginning of the extract, where Mr. Campbell says to his son "I perceive that *theory* and *practice* in religion, as well as in other things, are matters of distinct consideration."

If any one now imagines that there was not in 1827 given "a direct and practical exhibition of the Ancient Gospel for its proper purposes;" or if he imagines father Campbell erred in this case, and that he had seen before what he says he "*first*" saw there, then it can only be said that he differs from him and from,

Very respectfully,

W. S.

LETTER 5th.

It may be asked as a previous question—Whether the true gospel required to be restored either in *matter or form* in 1827 —Whether at that time a person equal not merely to the disentanglement of the great element of belief—that "Jesus Christ is the Son of God," but also to the urging upon society attention to the saving nature of this oracle, was wanted—Whether a person with such just views of the Original Gospel as should enable him in the confidence of true faith to receive converts to remission and the Holy Spirit, was needed—Whether a man was needed to inculcate prompt obedience to the gospel, and to say to such of his audience as believed "Why tarry you? Arise and be baptized and wash away your sins, calling upon the name of the Lord"—finally, Whether a person was wanted who, having gone this far, felt himself pre-

pared to take the converts, and avowedly immerse them for remission and for the Holy Spirit?

It would but illy comport with self-respect for a person to urge that he was the man, but it is admitted in this reformation, I imagine, that if the true gospel is not proclaimed and administered by our evangelists, it is proclaimed and administered by no Protestants, and, consequently that such a person is yet wanted to restore to order and society the Original Gospel. But that this was done in 1827, or, at least, was supposed by very sensible men to have been done, the following testimonies will further prove; and we insert them the more willingly in order that father Campbell may not appear as a sole witness in a matter in which more than one person thinks he has a right to write. The excellent person who wrote the following will not, it is presumed, be denied the right of knowing what had been proclaimed in the Mahonning Association by himself, brother Alexander Campbell and others anterior to 1827.

MY DEAR BROTHER SCOTT,—This letter leaves me and my family in usual good health, for which I cannot sufficiently express the gratitude due to our adorable heavenly Father. We hope it goes to find you and family in the enjoyment of the same blessing. I write this letter by request of your numerous friends, who are anxious to see you, and who anticipate a gratification of their wishes on Friday preceding the first Lord's day of November, at one o'clock, p. M. We feel as though we could, with propriety, solicit a personal interview with Brother Campbell and yourself, knowing that your presence will create a desire in others to read your works, and in reading to find assistance how to understand God's method of saving sinners as recorded in his, holy word.

We also feel as though we had a special claim upon yourself, as this part of the country is the field you first occupied, and where God honored you as the restorer of the and dent gospel. You can never forget New Lisbon and Warren, those places where it commenced, and whence it sounded out, and has spread to every quarter of the globe. It is a great consolation to me when I reflect that God honored me with being your companion in labor at that time and to associate me with you, and with the venerable Thomas Campbell, who came to your assistance, and who labored so indefatigably for five months, and bore with us the contradiction of sinners, &c. &c,

A. BENTLEY.

As concurring with father Campbell and bro. Bentley in proof that a new order of things was originated at the period referred to, the case of bro. Rains, narrated and published by himself will be deemed void neither of weight nor interest. He speaks as follows:

In the Spring of the following year, 1828, it was my good fortune to hear Walter Scott who is *now* vulgarly called a Campbellite, preach the *Ancient Gospel*, that is the gospel as it is in the book. And although I went to the meeting for the purpose of opposing Mr. Scott, after I heard him I saw plainly that if I did oppose him I would expose

myself; for he had taught nothing but the unsophisticated truths of the N. Testament and how could I oppose him?

I, however, still felt a strong antipathy to this Scottism* as it was called; and con. eluded that I could in all probability, by hearing him several times, detect some monstrous error in his preaching, and this induced me to attend his meetings again and again, but the consequence was that I myself was convinced of some fundamental errors in my own method of preaching and that that of Mr. Scott was in strict accordance with the doctrine of Christ and his Apostles.

The preaching of Mr. Scott did not convince me that the doctrine of the final holiness and happiness of all men was not a revealed truth; for I as firmly believed this, long after this period as I ever did before. He convinced me, however, that my method was by far too speculative;—that I had disarranged many points of the gospel;—had wholly omitted some; and in short that the *form* of doctrine by which I was laboring to *mould* the minds of the people was essentially different, at least in *form*, from the Apostolic *mould*; and that until this *mould* of doctrine should be exhibited in *matter* and *form*, as it was by the Apostles, Christians would be as diverse as are the diversified *moulds* into which their minds have been cast, and that this diversity in *the matter* and *form* of sectarian moulds of doctrine, would perpetuate sectarian discord, as long as they should continue to be exhibited.

I therefore, as soon as I was convinced of the fact, commenced exhibiting what I then considered, and what I do yet consider to be the primitive "form of sound words." &c. &c.

I should have been happy to have added the testimony of my dear brother A. Campbell to that of the gentlemen named and of his father; and I could quote him as having written, and referred *the first* preaching of the ancient gospel to 1827 and "the regions" of the Western Reserve, as having published in the M. Harbinger, that W. S. was to be regarded as the "practical reformer" of the gospel; as having published that "the Ancient Gospel was restored" in the orderly form referred to by brother Rains at that period, and as having next year in a letter to me confirmed all that he had said in his "notice", and also as having written of the whole business in the words following, viz: that W. S. had become the active agent of one of most important revolutions and conversions in the present day as far as has come to my ears; C. B. page 6—59, but as bro. Campbell has also stated to me in a letter that his own doing at the debate 1823 was "The first proclamation of the Original Gospel in America" and, in the same epistle, that "This is the first time that the original Gospel was published on this

*The method which I adopted for preventing my name from becoming a stigma to the truth of God was this: Instead of talking of it under that aspect as the ignorant and prejudiced were every where doing, I took occasion publicly and seriously to rebuke an apostate under the title of a Scottite and the only one in the country to my knowledge: The thing succeeded, and the man ever after went by the name of the Scottite, and the brethren by the name of disciples, Baptists, &c. W. S.

continent," I feel that it would be hazardous for me to add his testimony; for although bro. C. has of late modified the expression and published that only "the true meaning and design (of baptism) were for the first time promulgated in America" in 1823; yet as in a case of history and testimony this is only to perplex rather than relieve the business, I do not choose to hazard an opinion of his meaning, the more especially seeing that having done all this he should in his last piece have published that he never said or believed it was restored at either of these periods.

Although brother Campbell has named John Wickliffe and J. Vardeman, the Episcopalians, and even John Secrest, whom he has since published for immorality, as doing something in relation to the true gospel, yet it might be thought as unnecessary for me to reply to such solitary cases as it was certainly childish to present them in connection with the well defined order of things introduced by us in '27; for it is not to be questioned that none of all the persons above named, or any other man in the history of Modern Reformation did ever once before 1827, invite such of the audience as believed the gospel to arise and obey it. For brother Campbell himself, he says, in a letter of the 19th April, 1832, "I did not call upon persons to come forward and be baptised for the remission of sins."

Supposing, then, the true gospel had not thus been introduced in 1827, could we have any assurance that it would have been so introduced at any subsequent period, say 1838, '40, '50, '60? I presume not.

Most affectionately,

W. S.

LETTER 6th.

Touching I. Vardeman mentioned in the October piece, brother Campbell once related to me the anecdote, and gave me to understand that what he did on that occasion, he did in the way of *bravado* before the Roman Priest to puzzle him, or let him see that Protestant ministers as well as Catholic clergymen, could remit sins. Vardeman was, as you know, the first, and perhaps the only Baptist minister who ever fled from Kentucky to Missouri in order to rid himself of the Ancient Gospel which had just begun to be administered in your State, and we hear not of his ever having repeated the experiment.

It is supposed in the same piece that I. Wickliffe, "because he translated the new testament into English and

gave it in the vernacular to his countrymen, did, if ever a man did, restore the gospel to the English nation." This is a very happy conceit; but the true history of the case is this: instead of giving his translation of the new testament to the English nation, he gave it with his other numerous works to the College of Oxford, where it lay in manuscript for between three and four hundred years, and was never printed till 1731, at which time our present translation had circulated through all the families in the nation for 120 years. As for his translation of the old testament, it was not printed till 1810, twenty-eight years ago: so that I. Wickliffe no more gave the bible to the English nation than J. Vardeman did.

As for the Episcopalians it is very charitably hoped that they do the best they know with the rite of baptism, and I believe piously sprinkle children for the remission of sins and for regeneration by the Holy Spirit. But if the person who put the bible into the hands of the English nation is to be regarded as the restorer of the gospel, then that person might, in my humble judgment, be designated as king James first; and it will follow of course that all who possess his translation, Presbyterians, Baptists, Universalists, and even the Quakers, who deny baptism and the resurrection, as well as the Episcopalians who hold to both, have restored to them the Ancient Gospel!

Brother Campbell speaks of himself as having baptised all whom he did baptise after the year 1823, for remission of sins. I have no doubt of this or of the very domestic manner in which it must have been performed and talked of by him to his brethren in those days, as three of the most intelligent of them, as I was informed, were re-immersed for remission after 1827 when the whole matter came to be better appreciated and more unreservedly spoken about.

The restoration of the gospel, however, is again referred in another paragraph to an indefinite era, viz: the time when "a penitent sinner made the apostolic confession, in order to immersion, and was immersed on that confession." The editor's own case is then very naturally adduced. We should have been very happy to have believed that this meant something, had our trusty yoke-fellow not on the preceding page given the fact to Wickliffe; but in as much as this is done, it would be impossible, without evident hazard to our reputation for benevolence and good sense, to file a conclusion. To receive a person to baptism on the Apostolic confession however comes not up to what required to be done in 1827.

I myself had been baptised on the Apostolic confession in 3.819, eight years anterior, by a man of stern integrity, but of very imperfect views of the true gospel, and who, without the least reference to baptism for remission, and the Holy Spirit received me to fellowship in the church.

Touching John Secrest, introduced into the Christian Baptist in the most unaccountable manner to me, as having been concerned with the restoration, his case can easily be disposed of. His companion, James Mitchel, left him and accompanied me as all the brethren know, to Salem, Canfield and Warren, for the purpose of learning what then was and what now is styled the Ancient Gospel. The reason why the lad followed me was this: In November, and I believe on their way to brother Campbell's house, I met Secrest and his companion Mitchel, south of New Lisbon. The weather was extremely cold; we all sat upon our horses; and I having heard of John Secrest, baptising many, I formally enquired of the man what he baptised for? His answer is yet as fresh upon my memory as when he spoke it, viz: "It always conies out right at last." I do not fully recollect all that was said to the man in the way of instruction, but such was the impression made upon Mitchell's mind by what was said, that on returning from brother Campbell's house, he left Secrest and journeyed to New Lisbon in order to understand the gospel. This person declared that John Secrest knew nothing at all of that which we understand to be the original gospel, but had the views common to the Christian party to which he belonged: and there are one or two things to confirm the truth of this man's testimony. First; Secrest said he had been preaching it about live months anterior to the date of his report. Now brother Campbell, myself, and the whole Mahonning Association had heard this man preach, or at least attempt to do it, in the Court-house of New Lisbon, from John, 3d chapter, precisely two months and twenty-three days before his report. I appeal, therefore, to every person who heard him whether he once named "remission" or "baptism for remission," or "the original gospel," or once uttered any thing about "the Holy Spirit," or any thing respecting or resembling that beautiful and intelligible order of things, the application of which has, by father Campbell been styled "the direct and practical exhibition of the gospel for its proper purposes."

The second thing which confirms Mitchel's testimony is this. While numerous other preachers came to N. Lisbon and carried

off my reasonings on the Gospel and the elements of the Gospel, Secret himself finally came; and did the same; so that in a short space I counted no less than fourteen ministers who had done this and afterwards, Mitchel and Secret. Finally Secret ruined himself by immoral behavior

There is nothing then, I apprehend, in all that has been said of Secret, Wickliffe, the Episcopalian, J. Vardeman, or others that can be conceived to be prejudicial to the testimony of bro. Thomas Campbell, Adamson Bentley, and Aylette Rains—Every thing these gentlemen say indicates that a new and well denned view and use of the Original Gospel commenced in 1827; and though many things may be said and more written to perplex and obscure the fact, it must be a proud consideration with the friends of reform that nothing can nullify it or quench its results.

Affectionately,

W. S.

LETTER 7th.

When a few experiments had been made it was judged that it might be highly useful for brother Campbell also to commence the new plea, and so both of us conjointly endeavour to accomplish something in behalf of sinners in as much as our attempts in behalf of the saints had been not at all promising in their effects. I accordingly visited Bethany in the fall of 1827, with relation to this; and bro. Ephraim Smith of Kentucky being present, disclosed, in the confidence of brotherly affection, my doings on the W. Reserve, requesting bro. Campbell to commence a series of Essays under the caption "Ancient Gospel."

On my return from Bethany I was enabled to repeat my experiments at New Lisbon with great success; and an account of the first fruits of this was immediately transmitted to bro. Alexander.

This he notices thus—W. S. "has made an *experiment* in preaching the Ancient Gospel for the ten days preceding the date of his letter. He states the effects to have been immediate and astonishing: no less than thirty having been immersed in that time." It will be observed that although this notice did not appear till two essays were published yet the date of the letter, C. B. page 428, proves the experiment to have been made before any thing was written on the "Ancient Gospel." This

experiment was in December 1827; the essays began to be published in 1828.

In this late piece the editor of the Harbinger observes that he once noticed my effects on the Western Reserve; from which, says he "I discover inferences have been drawn which I laid not in the premises, or certainly did not intend to lay in them".

Had the readers of the M. M. known all that brother Campbell had really said on the subject they would doubtless have been more guarded in drawing inferences.

The case noticed is as follows—Three persons "providentially thrown together," as he says, and alone capable of forming a general plan of "ecclesiastical and spiritual" reform, are first tried in the vale of adversity, and speak, and labor, and write, with but little success: still they persevere in their endeavors to cherish the cause in its "weakness;" they nourish it in its "Infancy;" they watch over it in its imbecility," mid spread their arms around the disciples, while as yet they are but "a handful," like the hen at eve when she gathers under her maternal wing her infant brood.

A new epoch however arrives, a period of success appears, the time to bless our "imperfect and feeble beginnings" approaches, and one of the three, who had for six months previous laid upon his face before the Most High God, relative to a grand matter, is providentially invited to preach the gospel to the Regular Baptists, another of the three companions—bro. Alexander, helping forward his election. He demurs not for one moment, but accepts the call, vacates his academy, abandons for the present his project of editing the "Millennial Herald," leaves his own flock, leaves his family, drops a bitter tear over his infant household, and while all is still on the subject, and even the name of this thing is unheard of, sets out under the good guidance of his Lord and Master, to make an experiment of the true, ancient or original gospel.

Beyond the limits of the association, he makes an unsuccessful exhibition, the people flee, and the experiment fails. He renews the development in another quarter, and deciding that that that which is of God ought to succeed, he ends his account of matters, by a novel and unheard of, but direct, decided, and explicit invitation to every believer in his audience, to arise instantly and obey the divine message. A Presbyterian obeys— he continues to demonstrate, he expostulates, he reasons, and exhorts, till at last the people understand, decide in his favor and obey the gospel. The community is convulsed; the people

who elected him for an evangelist are confounded at the development; they stumble, and the association is dismembered by the positive refusal of four churches to receive what was preached for original gospel, and by denying admission to the evangelist. The balance receive his views, and the matter proceeds with unheard of success, till Methodist, Baptist, Christian, and Universalist ministers hear, believe and preach it; and my beloved Alexander Campbell is constrained to publish that his old companion, in the labor and patience of Christ—W. S.—had become "the active agent of the most important revolutions and conversions in the present day, as far as has come to my ears."— C. B. page 659. By incredible labor, privation, and exhaustion, the whole business is permanently established. Parents begin to teach the gospel to their children, and children their parents, and the whole matter is rendered intelligible to all, till at the second association it is said 2,000 converts were present.

Meanwhile bro. Campbell commences his essays; while as yet the thing has progressed but a short while, he issues his first number on the "Ancient Gospel," not beginning with faith, according to my humble request, but with immersion, connecting all he said with his own previous matter in McCalla's debate in 1823. The third sentence reads as follows: "In my debate with Mr. McCalla, in Kentucky, 1823, on this topic, I contended it was a divine institution designed for putting the legitimate subject of it in actual possession of the remission of sins." Again he writes, "But having thought still more closely upon the subject, and having been *necessarily called* to consider it more fully as an essential part of the Christian religion, I am still better prepared to develope its import."

Father Campbell then comes to me at New Lisbon, about five months after the commencement of the affair. He first hesitates, then fully approves and forwards Alexander an account of the whole matter. He never published this account although father Campbell presented it to me for approbation.

In paragraphs tenth and eleventh, the occurrences of 1827 are slurred over with the words, very great excitement," "new formulary," &c. as if what was done under cover of this "new formulary," had been an old practice! and the Protestant world had been quite acquainted with the obedience of faith in its original form, for "remission of sins," and for "the Holy Spirit!"

Not a breath about the "three persons associated in times of weakness," &c., not a word of one of them going forth to make an experiment of the true gospel; nothing is drop-

ped touching *my then visit* to Bethany; nothing of father Campbell's visit to the Reserve, or of what he saw there, for *the first* time. But an apparent merit is claimed for having prevailed with me to attend the association!

In the twelfth paragraph it is said, "Meanwhile, to save the true meaning of Baptism, as given in my debate, from all excesses and innovations, I commenced at that crisis a series of essays on Christian Immersion, in the "Christian Baptist." Whatever subordinate idea might influence him at that time, bro. Campbell began these essays under a caption, viz: "Ancient Gospel," which was delivered to him in 1827, in his own parlor; and the views and practices recommended in these essays were in actual operation in Ohio before he had issued on the subject. "A bold push," as his excellent father designates the invitation by which the introduction of the true gospel was accompanied, had given success to the experiment and his note to my letter records thirty immersions as the immediate results.

In all the Seven essays on "Baptism" referred to by brother Campbell in the above sentence there is not the slightest attempt to correct any "excesses or innovations." In fact the world was as still upon Baptism for remission of sins at that moment as it was upon the "lunar paradox." There is one remarkable innovation upon scripture language in those essays by the author of them himself, namely: that "baptism is the gospel in water." This is repeatedly declared; and the phrase has been made the occasion of gross profanity by the author of that doggerel, styled "The Gospel in the Water," stereotyped. I think, by the Methodists, and made to meet the Evangelist of the true gospel in almost every corner of the land. The observation of our brother, therefore, is doubtless to be referred to a defective memory in relation to the matter of the seven essays, and to the visit to Bethany of his brother.

W. S.

LETTER 8th.

Delenda est Carthago.

It is stated in the Oct. No. that a disclosure of the import of the baptismal ordinance was made to me at Bethany by father Campbell as a matter to be promulged in the debate with McCalla; and brother Campbell adds: "I emphatically and solemnly protest against the suggestion that the true meaning of bap-

tism was brought forward at that time (viz. at the debate) either as a matter known a year or two before, or for the purpose of putting down an opponent." Now I had said both of these things. I had said that "bro. C. and myself were acquainted with baptism for remission two years anterior to 1823," and that he had maintained it in his debate "for putting down an opponent."

Touching the last saying, I used it, as must appear to every one who reads my piece with the slightest degree of attention, purely to mark the different occasions on which he and I spoke of it. He in a debate, I in a direct exhibition of the gospel for practical purposes upon the spot. He spoke of it in a discussion that his hearers might understand it, and that by this he might put down his opponent. I spoke of it that my hearers might understand it and obey the gospel *instantly*. Men attended on the former occasion to learn whether of the two Debaters would put down his opponent on the subject under discussion. On the latter occasion men were present to hear what the speaker had to say of the whole gospel and not of baptism in particular. I say then that the occasions were as different as the gospel and a particular item in that gospel, or the preaching of the true gospel for its proper purposes and the discussion of a particular element in it with a view to reach its proper import. Bro. Campbell did indeed address himself in a few words to his baptist and pedo-baptist brethren also that they should "Tell the disciples to rise in haste and be baptised, and wash away their sins calling on the name of the Lord." And why they and bro. Campbell himself did not attend to this in the literal import of the words it avails not to enquire, but certain it is that neither the baptist nor pedo-baptist brethren do it to this day; and as for the ministers of the Mahonning association who enjoyed his teachings oral and written from 1823 to 1827, the original gospel appeared to them in the first instance more like popery, than any thing else. Mr. Bentley the excellent personage who wrote the letter inserted in the preceding part of this pamphlet, looked upon immediate pardon, the reception of the Holy Spirit, and the analytic order in which it was proposed with such extreme diffidence and dubiety that it was only with the utmost difficulty he was after numerous hearings induced to lay hold of it as the true gospel. But he did; and has turned it to great account. When five years ago I published that the things which had been introduced on the W. Reserve "had also been spoken of by bro. Alexander Campbell in

his debate with McCalla" I published more than ever was observed to me by any man save father Campbell, who when he came out to my aid, made the observation first himself. What bro. Campbell said on that occasion will be deemed worthy of all praise, of all admiration. And it would be criminal to confound his deeds with mine, or mine with his; we labor not for each other but with each other. We are Christ's freemen; and alike independent of each other. I hold his doings in just esteem, and his person and character are alike dear to me.

But I had observed that bro. Campbell and myself were both acquainted with baptism for remission of sins two years anterior to 1823, that is, in the year 1821. Now my reason for saying this was this the church of New York had printed a pamphlet as early as the year 1820; three years before the McCalla debate; and in this was a piece on the import of the baptismal ordinance. This paper taking hold of the very point relative to baptism which had been wholly overlooked by bro. Campbell in his debate with Walker, and of which, he says he was ignorant at that time, turns from the meaning of the word to the meaning of the thing itself, and purposes to examine the import of the *ordinance* and not the import of the word *baptism*."

I do not assert that these two gentlemen or your humble servant himself derived our first impressions of baptism for remission of sins from this piece; for it would be of little importance if we had, the actual use and practice not the name and theory being the perfection of knowledge in a matter; but this I am willing to own, that if we had not our attention turned to the import and uses of baptism in the Christian system before this paper was put into our hands, we had it then; and from that time, might & must, unless we had been edicts, have known it. I here insert the piece that it may be known why I asserted that brother Campbell and myself understood the import of baptism in 1821.

ON BAPTISM.

"It is not intended, in this article, to discuss the import of the term *baptism*, as that term is well known to mean, in the New Testament, when used literally, nothing else than *immersion* in water. But the intention is, to ascertain what this immersion signifies, and what are the uses and purposes for which it was appointed. This can only be done by observing what is said concerning it in the holy scriptures.

One of the first things that strike our attention in this inquiry, is, that the Lord Jesus entered upon his ministry by baptism, as he arose out of the water, that he was

first publicly acknowledged as the *Son of God*. Matt. iii. 15,17. This is very remarkable, and should be well remembered.

The baptism of John is spoken of thus: 'John did baptise in the wilderness, and preach the baptism of repentance, *for the remission of sins*.' And of those who came to his baptism, it is said, they 'were all baptised of him in the river Jordan, *confessing their sins*.' Mark i. 4, 5.

John himself seems to connect this baptism with an escape from the divine wrath; for 'when he saw many of the Pharisees and Saducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to *flee from the wrath to come*.' Matt. iii. 7.

The Lord Jesus discoursing with Nicodemus respecting the nature of his kingdom, and giving him to understand that no Jew would be taken into it in virtue of his having been born a descendant of Abraham, observed, that 'except a man be *born of water*, and of the Spirit, he *cannot enter* into the kingdom of God.' John iii. 5.

In the account given by Mark of the gracious message delivered to the apostles, and to be by them conveyed to all nations, it would seem at first view, as if baptism was connected with salvation; 'He that *believeth and is baptised* shall be saved.' Mark xiv. 16.

To the same effect was baptism spoken of in the discourse of the apostle Peter to the Jews, on the day of Pentecost. He seeing to have viewed it as connected with the forgiveness of sins. 'Repent,' said he, 'and be baptised, every one of you, in the name of Jesus Christ, *for the remission of sins*.' Acts ii. 38.

Paul, relating to the Jews how he had been brought to confess the Lord Jesus, and speaking of what had occurred after he went into Damascus, described Ananias as coming into his lodging, and among other things, saying to him, 'And now why tarriest thou? arise and be baptised and *wash away thy sins*, calling on the name of the Lord. Acts xxii. 16.

The same apostle writing to the church at Home, and pointing out the efficacy of the doctrine of Christ, and the powerful motives which that doctrine furnished, for enabling the believers of it to walk in holiness and righteousness of life, speaks of baptism in the following manner: 'Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are *buried with him by baptism into death*; that, like as Christ was raised *up* from the (dead by the glory of the Father, *even so we also* should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection; knowing this, that our old man is crucified with him. that *the body of sin might be destroyed*, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be *dead indeed unto sin, but alive unto God*, through Jesus Christ our Lord.' Rom. vi. 2,11

In the epistle to the churches of Galatia, the apostle showing that men become sons of God, not by adhering to the law of Moses, but by the faith of Christ, drops the following remarks: 'For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ, *have put on Christ*. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus,' Gal. iii. 20,28.

In some of the exhortations addressed to the church at Ephesus, we observe an allu-

sion to baptism too striking to be passed over: 'Husbands, love your own wives, even as Christ also loved the church, and gave himself for her; that he might sanctify her, *having cleansed her with a bath of water* and with the word; that he might present her to himself, glorious, a church not having a spot, or wrinkle or any such thing; but that she might be holy, and without blemish.' Eph. v. 23, 27.

In another part of the epistle to the same church, the apostle exhorting them to preserve 'the unity of the Spirit,' describes this unity as follows—'*One body and one Spirit* even as ye are called in *one hope* of your calling—*one Lord, one faith*, ONE BAPTISM, *one God* and Father of all, who is above you all, and through all, and in you all.' Eph. iv. 4, 6. When we see a place so exalted as this assigned to baptism, we may infer that baptism is a matter of no inconsiderable moment.

The same apostle warning the church at Colosse against the crafty ways of the Judaizing teachers, and assuring them of the perfection of knowledge and of righteousness which they had by Christ Jesus, reminds the brethren of their baptism in the following manner—'Being *buried with him in baptism, in which also ye have been raised with him*, through the belief of the strong working of God, who raised him from the dead. For you who were dead on account of trespasses and the uncircumcision of your flesh, he hath made alive together with him, having forgiven us all trespasses,' &c. Col. ii. 12, 13.

In the epistle to Titus, there seems to be an allusion to baptism, which deserves particular notice. The apostle desiring Titus to inculcate obedience to magistrates, and other excellent duties, says, 'For even we ourselves were formerly foolish, disobedient, erring, slavishly serving divers inordinate desires and pleasures, living in malice and envy, hated and hating one another. But when the goodness and the philanthropy of God our Savior shone forth, he saved us; not on account of works of righteousness which we had done, but according to his own mercy, *through the bath of regeneration* and the renewing of the Holy Ghost, which he poured out on us richly, through Jesus Christ our Savior.' Titus iii. 3, C.

One other passage shall be noticed, where baptism is introduced and spoken of, by the apostle Peter, as the antitype of the water of the flood, whereby Noah and his family escaped death. 'To which water,' saith he, 'the antitype baptism, (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) now saveth us also, through the resurrection of Jesus Christ,' &c. 1 Pet. iii. 21.

From these several passages we may learn how baptism was viewed in the beginning by those who were qualified to understand its meaning best. No one who has been in the habit of considering it "merely as an *ordinance*, can read these passages with attention, without being surprised at the wonderful powers, and qualities, and effects, and uses, which are there apparently ascribed to it. If the language employed respecting it, in many of the passages, were to be taken literally, it would import, that *remission of sins* is to be obtained by baptism, that an *escape from the wrath to come* is effected in baptism; that *men are born the children of God* by baptism; that *salvation* is connected with baptism; that men *wash away their sins* by baptism; that men become *dead to sin and alive to God*, by baptism; that the Church of God is *sanctified and cleansed* by baptism; that men are *regenerated* by baptism; and that the *answer of a good conscience* is obtained by baptism. All these things, if all the passages before us were construed literally, would be ascribed to baptism. And it was a literal construction of these passages which led professed Christians in the early ages, to believe that baptism was necessary to salvation. Hence arose *infant* baptism, and other customs

equally unauthorized. And from a like literal construction of the words of the Lord Jesus, at the last supper, arose the awful notion of transubstantiation.

But however much men may have erred in fixing a literal import upon these passages, still the very circumstance of their doing so, and the fact that the meaning which they imputed is the literal meaning, all go to show that baptism was appointed for ends and purposes far more important than those who think of it *only as an ordinance*, yet have seen.

It is for the churches of God therefore, to consider well, whether it does not clearly and forcibly appear from what is said of baptism in the passages before us, taken each in its proper connexion, that this baptism was appointed as an institution strikingly significant of several of the most important things relating to the kingdom of God— Whether it was not in baptism that men professed, by deed, as they had already done by word, to have the remission of sins through the death of Jesus Christ, and to have a firm persuasion of being raised from the dead through him, and after his example.— Whether it was not in baptism that they *put off* the ungodly character and its lusts, and put on the new life of righteousness in Christ Jesus—Whether it was not in baptism that they professed to have their sins washed away, through the blood of the Lord and Savior—Whether it was not in baptism that they professed to be born from above: and thereby fitted for an entrance into the kingdom of God, that is, the church of God here on earth—Whether it was not in baptism, that they professed to be purified and and cleansed from their defilement, and sanctified and separated to the service of God —Whether it was not in baptism that they passed, as it were, out of one state into another; out of the Kingdom of darkness into the kingdom of God's Son—Whether if any were ever known or recognized as having put on Christ, who had thus been buried with him in baptism—Whether, in fact, baptism was not a prominent part of the Christian profession, or, in other words, that by which, in part, the christian profession was made—And whether this one baptism was not essential to the keeping of the unity of the Spirit.

And if, on reflection, it should appear that these uses and purposes appertain to the one baptism, then it should be considered, how far any can now be know, or recognized, or acknowledged as disciples, as having made the christian profession, as having put on Christ, as having passed from death to life, who have not been baptised as the disciples were."

So ends the pice on the Baptismal Ordinance, published in America as early as 1820, and the reader of it will have observed, that the very first reflection of the writer upon his own premises is, "Whether it was not baptism that men professed, by deed, as they had already done by word, to have the remission of sins through the death of Jesus Christ." &c.

The pamphlet containing the above piece was put into my hands in the spring of 1821. It only remains to be shown that brother Campbell received it in the same year. The person who gave it to me was Mrs. Forrester, of the Church of Pittsburgh; and he who .gave it to brother Alexander Campbell was brother John Tait, sen., now of Rising Sun, Indiana, who also received it from Sister Forrester. The very peculiar and, in my judgment, the very unwarrantable, attitude in which, the editor of the Harbinger has been pleased to place me

before his readers and my fellow laborers, compelled me to seek the testimony of brother Tait on this subject. It is as follows, and I trust that my beloved brother is perfectly able to supply all necessary explanation to such as need it:

RISING SUN, 25th OCTOBER, 1838.

My Dear Brother:

Yours of the 15th inst. came safe to hand, and I hasten to reply. You ask me to say "Where, and in what year, you (I.) gave to brother Alexander Campbell the New York pamphlet, published by the church in that city." Answer. It was at Bethany, in the latter part of September, or early in October, in the year 1821. Of this I am positive, as I recollect the circumstance very well. I was called to Pittsburg at the time above stated, and procured said pamphlet from our dearly beloved sister Forrester. On my way home I called at Bethany and showed the pamphlet to brother Campbell who was so highly pleased with it that I left it with him.

Believe me, my dear brother, respectfully and affectionately yours in the hope of eternity,

W. S.

JOHN TAIT.

If, then, it is considered that we had all received this pamphlet and had read it, I conceive there was no impropriety in saying that we were acquainted with the import of baptism two years before the debate. Brother Alexander Campbell has quoted at length from it in the *Christian Baptist*; and father Campbell read from it, in my presence, before the Redstone Association in the very year of the debate, 1823.

I was at the residence of brother Campbell in the year 1824. and we journeyed together, and preached in Wheeling; but that I was there in 1823, I cannot, after the strictest and most assiduous enquiry, discover. He says he divulged the import of baptism to one of his students. As Rigdon, the now Mormonite, accompanied him to Kentucky, and to the debate, it is possible he divulged it to him also. I can apologize for him, therefore, by believing that he confounds things wholly distinct. I needed no such a disclosure, yet I urge not that these two brethren received their first impressions of baptism from me or from the piece referred to. I like not the *lex talionis*. Nor do I admire the morality that gratuitously, and in a manner altogether uncalled for, hazards the veracity of any man. Had I been challenged to measure obligations in this point I might not have shrunk from the task; but it would have been, a most

ungrateful one to me: for of all things on earth there is the least refined morality in that of conferring a benefit, and afterwards speaking of it; father Campbell has never suggested to me that such a disclosure took place in 1823.

Affectionately,

W. S.

LETTER 9th.

Determined to accomplish, if possible something in behalf of our holy religion, as early as the year 1821, I took a journey into distant regions to increase my Christian learning and forward the cause of Reform. On account of the pamphlet in which the above piece is contained, I bent my way first to New York, and there I staid with the church three months. The brethren were not deficient in particular knowledge, but it was evident that they stood in need of a mind to generalize their attainments, and for want of this their attempt at reformation was cramped, and finally abortive.

I next journeyed to Patterson, New Jersey; but was nothing requited for my pains, the few disciples there being in a state of disorganization.

I pursued my course to Baltimore, where, as I had learned, there was a small church. It was in a very low condition, and kept alive altogether by the presence and perseverance of the brethren Carman and Ferguson.

I afterwards visited Rockwell, but derived little or nothing, that could be of use in forwarding my designs.

Hearing, however, that there was a small body of worshipers in Washington City, I went thither, and having searched them up, I discovered them to be so sunken in the mire of Calvinism, that they refused to reform; and so, finding no pleasure in them, I left them. I then went to the Capitol, and climbing up to the top of its lofty dome, I set myself down filled with sorrow at the miserable destitution of the Church of God.

Descending thence I returned to Pittsburgh and set myself down to instruct the disciples in the great gospel element, that "Jesus is the son of God," and to ascertain, if possible, whether there was *only one way* of preaching Christ. In 1826, I visited the Mahonning Association, for the first time; and again in the following year 1827: since which time I have been constantly learning from my fellow-laborers the riches of that gospel whose elements are faith, repentance, baptism, remission, the Holy Spirit, and eternal life.

W. S.