

THE
EVANGELIST.
A MONTHLY PUBLICATION,

DEVOTED TO
ORIGINAL CHRISTIANITY,

CONDUCTED BY
WALTER SCOTT.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. Christ.

Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Spirit. Peter.

NEW SERIES—VOL. V.

CARTHAGE, O.

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PREFACE.

We look back into the past year with gratitude and humility, for there we see reflected, as in a mirror, both God's mercy and our own frailty; for this we have tears; for that praise: for both joy. When we look at the imperfection of services rendered, we are abashed, ashamed; when we contemplate the divine condescension, we are emboldened, and hope all things. The perfection of the Creator and the imperfection of the creature, the temporal and the eternal, the finite and the infinite, thus conspire to make us what we ought to be, contrite, confiding, and blessed. What shall we render to God for all his mercies? With the holy apostle we adoring, say, "Unto him be glory in the church by Jesus Christ, throughout all ages, world without end. Amen." *Eph. c. 4.*

The Cross of Christ, the conversion of the world: The perfection of saints and the Crown of life, will, we trust, form the caption to our editorial details for the year eighteen hundred and forty two. Something profitable on each of these deeply interesting topics may, we fondly hope, be expected by our readers through the mercy of him who was and who is and who is to come, the Almighty, to whom be glory.

If the grand series of the gospel category be now completed, and we have attained to a truly practical acquaintance with the relation which subsists between Christ's first and second coming, and the conversion of mankind and the perfection of his people, may we not hope that the work of reformation, through the grace of God, shall by increased knowledge, receive this year a fresh coloring, and the whole mind of the profession be set in a diviner attitude, waiting for the coming of our Lord Jesus Christ from heaven with all his saints? And if we are so fortunate as to connect the duty of the age with the truth of the age, to substitute practice for speculation, and prefer obedience to theory, if we shall so cultivate our hope as to increase our purity and perfect our character before God, shall we not have reason to say with all the redeemed, Salvation to our God who sitteth upon the throne and to the Lamb? Amen.

The Christian religion is a thing of great singleness of purpose at last. It aims finally at the imparting of eternal life to such as shall be prepared to receive and enjoy it: the first and the last—the past and the future appearing and Kingdom of our Lord Jesus Christ; hope, faith, principle and practice, divine motives, heavenly character, grace, truth, glory, eternal life, kingly majesty, and royal dominion are its distinguishing characteristics. In these respects it is like its glorious author, who

is full of majesty—fairer than the sons of men; grace is poured into his lips; God has blessed him forever; he triumphs by truth and meekness and righteousness. His right hand also is full of terrible things; and his arrows are sharp in the hearts of his enemies. He is our Lord and we will worship him.

If singleness of purpose be displayed in our religion by the bestowment of Eternal life as God's last gift, the *moral* of Christianity is equally single, beautiful and desirable, namely; the perfection of our nature. But before we can be perfected we must be converted. Thus the superior and the inferior, or proximate and ultimate branches of Christian morality are embraced in two terms, namely Conversion and Perfection. The world requires to be converted to God and the church perfected; and for the accomplishment of these high designs we have the holy and high doctrine of the cross and the crown, the things of faith and those of hope, the first and the second appearing of our Lord Jesus Christ. It is grace for the sinner, and glory for the saint. Pardon here and life hereafter, through Jesus Christ our Lord, to whom be perpetual honor. Amen.

Mark—"The Lord himself shall descend from heaven with a shout; with the voice of the Archangel, and the trump of God; and the dead in Christ shall rise first. Then they who are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so be forever with the Lord." *Thess. c. 4.* Beloved, shall we, in obedience to the divine commandment, comfort each other with these sayings, and seek in the glorious revelations to embrace the perfection of our own godliness? Oh! children of God let us leave off contention about the mere elements of our religion and go on to perfection. Let us leave the principles of the doctrine of Christ, not laying again the foundation of repentance unto dead works and faith towards God, the doctrine of baptism, the laying on of hands, the resurrection from the dead and eternal life, and by hope in God struggle to enter into that rest whither for us is entered the forerunner, Jesus Christ, and may the God of Hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Spirit. W. SCOTT.

THE EVANGELIST.

NEW SERIES.

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OF THE OBLIGATIONS RESTING UPON THE MINISTERS OF CHRIST,

TO PREACH TO THE SAINTS FOR THEIR PERFECTION, THE SECOND APPEARING OF CHRIST.

No. III.

In our preceding paper, we have argued "the Second Coming" in these several status—the possible, the probable, and the demonstrative or certain; and have seen fairly, I trust, that this great fact in the doctrine of Christ, is not to be treated as a bare possibility, or even as a probable hypothesis; but as a living certainty, a joyful hope, an infallible revelation in the religion of our Lord Jesus Christ: the Father, the Son and the holy Spirit, the holy Angels and the holy Apostles and Prophets have been adduced as vouchers for this doctrine, and the authors and promulgators of it in the ancient primitive church.— The obligation of teachers, therefore, bishops and guardians of churches to see accordingly that this hope be carefully proclaimed among the Saints for their perfection is by authority of these high examples proved to be complete and indispensable.

The relation which this joyful hope bares to the perfection of the brotherhood is, I apprehend, analogous to that which the faith of the gospel bares to the pardon of sinners; and the different functionaries of the church of God, should well consider this; and walk in the midst of their docks under the solemn conviction that neither the cross nor the crown, neither the first nor the second coming of our Lord and Saviour, in any aspect it may bare either to the converted or the unconverted, has anything in it of a purely speculative nature. There is no divorcing duty from knowledge with God. If the cross is preached to sinners, it is that they may be converted and saved; if the crown of eternal life is held forth to the Saints it is that they may be purified and perfected and finally glorified together with Christ.

The hope of the gospel being in these last days transformed into faith, and held as a speculative belief rather than a desirable certainty, religion is everywhere and in almost all persons, a thing of the mind rather than the character, and effects the one rather than the other. It is faith without courage,

love without obedience, and hope without purity of behaviour. And the perfection aimed at has been perfection of feeling rather than of conduct and conversation.

We have professed to know God but in works have denied him; and while we have assumed the position of these who are of another world we have in reality conducted ourselves as men of the present world. In the primitive age of Christianity there were two elements of purification, which directly and successfully tended to throw out into the character of the disciples of Christ, the divine principles which inspired them; these were persecution and the ardent and joyful hope that Christ Jesus would speedily return to them. Persecution from without only caused them to cling more closely to each other and to love each other more and more for the truth's sake which dwelt in them; while the internal hope which animated them taught them lightly to esteem the present evil world and to take joyfully the disposing of their goods knowing that in heaven they had a better and more enduring substance. "See how these Christians love each other" is a phrase which records to all ages the admiration of their enemies for the natural affection which distinguished them. And their liberality was acknowledged of all. I believe it was Julian who said that the Nazarenes not only fed their own poor but also the poor of the heathen. It was external and not internal Christianity merely that excited the admiration of the heathen world; It was Christianity in the character—the principles of the gospel developed in the overt life and behaviour and not, as it is in these days, laid up in the cloisters of the mind that won for them the applause of God and man. Mental Christianity, contemplative, speculative Christianity, Christianity in the mind rather than in the character, results from the *loss* to the church, if I may use the word, of these two elements of perfection—the hope of the gospel and the persecution of the primitive ages: no doubt an entire explanation would embrace another element as a cause why religion should have assumed and so long maintained the speculative position which it holds in these latter days. In accounting for this we must not forget the bane of all perfection—modern sectarianism. This abomination teaching and encouraging professors to estimate their character by their attachment to a set of opinions rather than by the effects of an integral Christianity upon their manners, morals and devotion to God and Christ, has indeed by its distinctive influences caused many to err, and the way of truth to be evilly spoken of. Corrupted Christianity, like false religion and idolatry itself, is in fact without hope and turns the eye of the worshipper to the past rather than to the future, filling the heart with regret for enjoyment fled away rather than with hope of an eternal weight of glory to be revealed. Their pristine experience, the golden age of conversion.

the hallucinations of untutored infancy, the baby-hood of their religious profession is what Christians sigh after as for days that will never return, Ah! me, say they, how happy I was once! But original Christianity instructs us to believe that Christ is the same yesterday, to-day, and forever; and that as the fountain of bliss he is never exhausted, but holding the residue of the Spirit, he is able and willing, if we ask him, to fill us to day as yesterday and forever as to-day, with the unutterable joys of his holy Spirit. But professors are not prepared and not inclined to walk in the spirit; nor will they be until by a deep conviction of the coming of our Lord from Heaven, they shall loosen their grasp of this world; and lifting up their heads hope with most ardent desire that their redemption draweth nigh. Let the brethren set themselves in a waiting posture: let the teachers, the bishops and guardians of our churches, and the evangelists instruct the brethren to hold themselves in this attitude; let these latter be found in this posture; let them be as men who wait for their Lord, and the principle which animate them, the good and godly principles of faith, hope and love which are now in their mind will suddenly appear in their character, and they shall be pure as he is pure: For "every one who has this hope in him purifies himself as he is pure."

PERFECTION OF CHARACTER—*No. XXIX.*

"That the man of God may be perfect."

The Protestant Reformation rolled off the public mind all the Saints of the Popish Calendar; and thrust back into the vast abyss of heathen superstition, whence they arose, the innumerable mediators and demons which the man of sin had during preceding ages interposed between man and his maker. By the stroke which the great angel of the reformation, Martin Luther inflicted upon the cloud of gross darkness which covered the people and by which he shivered it into fragments, the followers of this great man were let with unveiled vision upon the most sacred mystery of redemption, viz: justification by faith. But there was something in the very struggle which ensued at the dawn of the reformation for this and other important doctrines among the mighty agents who stirred the times, a tendency to invest these doctrines with a theoretical rather than a practical value; and to causa the religious to estimate them as a creed rather than as facts intended to affect the character. The religion of the reformation was an unyielding, inflexible, iron-handed faith in doctrine. Protestantism seems to have increased its rigidity in this point of view in the ratio of its di-

regence from the straight line of Lutherism; and to have become more and more intense in its attachment to a theory of faith as it broke into Calvinism, Armenianism, &c, &c, till in fact it became nothing but a creed which affected the mind more than the behaviour; and the head rather than the heart; to this the creed and especially the catechism of the reformation in no ordinary degree contributed. Methodism was an attempt on the part of Mr. Wesley and his followers to throw religion out of the understanding into the feelings, and upon the heart. It succeeded: and his followers glowed as in a furnace. Feeling however is more really allied to the imagination than the understanding, and belongs to passion strictly rather than to either of the former faculties of the mind; the result has been that in the history and decadence of Methodism religion has degenerated into passion, and this sentiment seeking to imagination rather than to faith for its food, has in too many instances substituted the enthusiasm of the soul for the charities of a well ordered life and behaviour. A pure speculative creed, however correct, held and estimated for its own sake, is not the Christian religion; and those early reformers who imagined it was, and made their religion consists chiefly, in a theory of belief, were mistaken: Neither is it a passion of the soul irrespective of a correct knowledge. It is both of these and more too. It is unfortunate when our religion is incarcerated in the understanding; and it is no less so when it is but a brief splendor of fading feeling: Our feeling must derive the fuel of its sacred fire from our faith, and if we would have religion to be an unquenched coal upon the altar of our heart, we must sustain our faith by works; both faith and feeling must be made to work outward; and that which is first in the understanding and afterwards upon the heart and feelings, must last of all display itself in the outward behavior adorning the disciple of Christ with the charities of the life of Christ. Thus the progress of true religion is from the understanding to the heart, and thence to the outward character, or it is faith and love and the keeping of the commandments of God.

The universe is a kind of trinity constituted of the Creator, created mind, and created matter; and the faith which impels the created to search for the uncreated mind amid this third medium or material intervention, as developed in the great system of nature and religion, society and art, is the grand conservative principle of nations, the foundation of man's virtue here, and the element of his immortality hereafter. The knowledge of God through this source, is the ideal of true science; and the love of God felt through this knowledge is the ideal of all true virtue of holiness. The two combined constitute what ought properly to be styled *elevation of character*.

Instead, however, of finding men sometimes love God, amid the intervention of created things, love the creature more than the creator, and worship and serve the one more than the other. Those things, therefore, which *par* excellence may be styled the chief knowledge—the chief virtue, remain unknown and unfelt by such men. But we all have the ranking and the moulding of our own characters in our own hand, and must be neither surprised nor fretted if both, we and our dearest acquaintances display but a sorrowful capacity, if not a positive want of taste, for this most exalted and principal business of life. Perfection of character is an induction of particulars—a synthesis of virtue derived from all accessible sources of holy writ in particular. It is constituted of faith in God, courage, knowledge, temperance, &c, &c. And the person making this attainment has, as the Apostles says, "rejoicing in himself and not in another." His conscious rectitude sustains him amid the conflicts and ills to which flesh is heir in presents life.

Religion of late has taken effect upon the mind rather than the manners and character. It has been a belief or a sentiment rather than a blameless life, or love to the brotherhood. But our Redeemer assures the church of Ephesus in Rev. 2 ch. that while he recognised their works and labor and patience and purity, and fidelity, and untiring exertion in behalf of his own name: he had against them that they had left their first love. They had fallen from that ardent mental attachment which distinguished their first profession of the gospel. Now without this, religion is a mere temporality—a thing of faith or hope only; but faith and hope are things of time. Love only if eternal; therefore it is love, and neither faith nor hope, that is the end of our calling and the element of our glorification in heaven. Let us therefore cultivate a glowing love, a fervent attachment to all the Saints. Let us love them personally.— Christ can present us to God in the presence of the Angels, if we love each other; but not if we merely believe and hope.— Love is the fulfilling of the Law; and all things without love to each other we learn from Christ to the church of Ephesus, is unavailing. "By this shall all men know that you are my disciples, if you have love one for the other." W. S.

LETTER TO DR. PRESSLY.— *No. IV.*

BELOVED SIR:—

It might be imagined by some that when we argue from pardon to faith, or from the Spirit of God to repentance &c, that we look upon these principles of faith and repentance as perceiving causes of our justification. This how-

ever, is very far from being the case. We look not upon one or the other or all of them taken together as the fundamental cause of our justification before God; but only as instrumental causes by which the merits of the death of Christ and the sanctification of the holy Spirit are conveyanced to us as the heirs of promise and sinners returned to God through Jesus Christ our Lord. We believe so fully and perfectly in the merits and exclusiveness of Christ that we regard the work of redemption as being entirely and wholly his own, without either deed or thought on the part of man meriting or mingling with it. There it is upon the cross: the Lamb of God that taketh away the sins of the world—suffering and saving, wounded and healing, bloody and blessing, dying yet making alive. O Lamb of God! Oh blessed Redeemer! and is thy death our life, thy wounds our cure, thy blood our blessing and thy suffering our salvation. Then the glory of our salvation be ascribed to thee and to thee alone; and let men on earth say with the redeemed in heaven, "Salvation to our God who sitteth upon the throne and to the Lamb."—

When, therefore, Dear Sir, I spoke of pardon as a term to plead from in order to bring the convert to faith, repentance and baptism, I desired and hoped to be understood by you and my readers as speaking of a particular kind of pardon, that is not as an absolute pardon bestowed upon the sinner, or plead from by the preacher as unconnected with revealed religion: but a pardon plead from by the one and received in person by the other as a gospel blessing derived from the opened side and bleeding head and hands and feet of a once crucified Saviour who loved us and gave himself for us an offering of a sweet smelling savor to God. In the term remission of sins, therefore, as a point in the gospel to plead from with sinners in order to obedience, reside, in *cumulo*, all the mysteries of the cross. It is, therefore, a topic rich in grace, overflowing with eloquence and full of salvation. Eighteen hundred years have not exhausted it; Eternity itself is too short to utter all its praise; it is the manifestation of the love of God in the death of his Son to dying men; O! the depths of the riches of the wisdom and knowledge of God, the manifold wisdom of God displayed to angels and to men in the redemption of the church, which he loved and washed from her sins in his own blood, that she might be holy and without blame before him in love.

Thou, O Christ, art all I want;
Boundless life is found in thee.

It is thus also in regard to the Holy Spirit. The apostle preaches, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins and you shall receive the

gift of the holy Spirit;" but the gift of the holy Spirit is bestowed upon us no otherwise on account of our baptism than remission is bestowed upon us, on account of our faith, that is, baptism is not the procuring cause of our receiving the holy Spirit of God; but as faith as, an instrument fits us for receiving pardon of sin, so pardon of sin, as cleansing from guilt, prepares and makes us meet temples for the holy spirit to dwell in. But this topic of the Holy Spirit, as a point in the gospel, is by no means to be harped upon as a theme of one idea; but as a subject of great magnitude and extent pregnant of all graces and gift? and holy virtues and joy, and connecting itself both with Christ in Heaven and men upon earth; and also with the resurrection of the dead; for it is said, "if the spirit of Christ dwell in you, he that raised up Jesus from the dead, will also quicken your mortal bodies by his Spirit which dwelleth in you Rom. 8 c.

The third point in the gospel from which to plead with sinners is the resurrection of the dead. If, sir, the cross be overflowing with grace and truth, surely the crown flourishes in glory and righteousness. This is that part of the gospel which is styled its hope; and it is full of all divine eloquence, salvation, and eternal life. Who can exhaust either the cross or the crown? How much less can one exhaust both? What glorious themes are in the gospel of Christ! Of the hope of the gospel I have many special things to communicate, which it would be inconvenient to embrace in one letter. To him, then, who loved us, and washed us from our sins in his own blood, and has made us kings and priests, unto God even his father—to him be power and riches, and wisdom and strength and honor and glory and blessing, Amen.

Beloved Sir,

I have the honor to be,

in Christ Jesus,

your brother,

W. SCOTT.

THE OFFICE I STUDY IN.—*No. I.*

INTRODUCTION TO THE READER. ARRANGEMENT OF MY LIBRARY. PARABLE OF TWO TRAVELLERS. THE FIVE POINTS OF EVERY-DAY PHILOSOPHY. UNITY OF SCIENCE.

Gentle Reader, let me introduce you into my office, the office I study in. Come with me, and I will show you "things new and old"—things small and great, common and,

wonderful—good and bad. I have just turned a new leaf with the beginning of the new year, and hereafter I am determined to keep the cobwebs off my walls, the dust off my books, table and chairs, and the tobacco out of my mouth. I have set my office in order, and shall be glad to show you my Library and fixtures and make you acquainted with my system of study.

First then, if you please, worthy reader, take a birds eye glance at my Library. Observe, it is arranged according to system, or, as the dutiful surgeon would say, "*secundem artem.*" It is divided into sections or chapters, and the classification is based upon the approved arrangement of the sciences.

I will not, at this time stop to acquaint you with my notions of Pantology. This will be brought up at another time. I merely ask you for the present to notice the fact that I am to arrange my Library in such a manner that in case you wish to borrow a book I will not be under the necessity of hunting a day, or an hour, or a minute in order to find it. For so soon as you give me the title, I immediately decide under what class it comes, and forthwith lay my hand upon it. For instance, suppose you were to call for "Keith on the Prophecies," I would instead of rummaging among a parcel of works on natural Science, Chemistry, etc., turn my eye directly to the division of "mind," department—theology. Keith's works; and thus find the book provided it was in my Library, in one minute or less. If the book was out I could instantly tell; and then by turning to my list of Looks loaned, I could ascertain in a moment to whom it was loaned.

Take another instance. You want "Spurzheim on the Brain," I turn my eye to the Physiological Division of my Library—Department of Anatomy and Physiology Proper, and in a few moments find the work you want.

It is very true that, there are many works of a miscellaneous nature, that cannot well be arranged in this way. But I place all such under the general head of "miscellaneous," and by educating my organ of order (to speak after the manner of Phrenologists) I can with little or no difficulty select any work that may be needed, provided I own it.

So much at present for my Library. A word or two respecting my studies. In these I also endeavor to observe order. Order, my reader, is Heaven's first law--Nature's first law-God's first law, and if it be necessary that in the church service we obey the Apostles injunction "let all things be done decently and in order," surely we may extend the principle or law to every praiseworthy pursuit, of life..

In the selection of books—or in the choice of subjects for investigation I try to govern myself by the three following laws:—

1st. Let the subject of study be such as to call forth the exer-

else of the moral and intellectual powers of the mind to the best possible advantage.

2nd. In all investigations pursue the inductive plan. Let pure unmixed truth be kept always before the mind's eye, and let all prejudices be cast aside.

3rd. Let nothing conflict with the interests of Christianity, but as far as possible, let every "thought, word and deed" contribute to the honor and glory of God.

What a grand and imposing truth it is that every department of human knowledge may be made subservient to the interests of revealed religion—and with me science would lose its value if deprived of this ennobling Spirit. It would be a body without a soul—an assemblage of facts without any relation to each other—illustrating no important truth or principle.

Hence the importance of not only seeing and learning facts, but of learning their uses--their applications--of valuing the good and spurning the bad or the useless; in a word--of placing a proper estimate upon every thing that comes under the cognizance of our senses.

Hear a parable of two travelers.

Two friends of ample fortune, whom we shall designate by the names of Guilford and Burton, determining, each at the age of mature manhood, to enjoy the pleasures of travel, embarked at New York for England and the Continent of Europe. After a pleasant voyage they arrived at Liverpool tarried a few days, and in a few hours they were in London. Here they resolved to remain until their curiosities were entirely gratified, after which hey contemplated a tour through France, Italy and Germany.

On the evening of their arrival they repaired to the Gallery of British Paintings to view the master performances of English artists, the brilliant creations of the pencil of Genius. The first object which arrested their attention was the celebrated picture of that immortal historic painter Sir Benj. West; "The Last Supper," on the plan of the original of De Vinci which cost the labor of one year. Guilford was at once enraptured. He stood as if enchanted. Scarcely could he give utterance to the many emotions which arose, irresistibly in his bosom. After these had measurably abated, he turned to his friend and broke forth in a most eloquent strain of enthusiastic admiration. "How vividly, Burton, this painting calls up to my mind the description by St. Matthew and the other Evangelists of the scene it is intended to represent. Did not history acquaint me otherwise, I should believe without hesitation that the artist was co-temporary with the Savior and that he was himself present at that solemn scene and took the sketch from life. Oh how faithful must be the representation and how near divine must have been the artist! Can it be excelled by human genius? No—what can equal *so* heavenly a creation save some

heavenly spirit? the divine pencil of an angel. See there Barton; look how intently that disciple gazes upon the lovely countenance of his master! See what an anxious expression sits on every face? Methinks the Savior has just said "verily I say unto you, one of you shall betray me" and that each one is pressing toward him exclaiming "Lord is it I," and see there again can you mistake that dark visage? Hell itself seems pent UP in its bosom. It is the black hearted Judas, he who with the boldness of a hardened villain cried out "Master is it I." He paused, and looking around found that he was the only being standing near. He left the spot and while walking through the gallery, found his friend Burton, admiring the fit of gentlemens coats. The next place of public amusement to which they resorted was a concert. The most distinguished musicians of the city were present. When they entered the choir was performing one of the best compositions, of the distinguished Mozart. Guilford was again enraptured, and when the choir played in succession the choicest pieces of Hayden, Handel, Pleyel, Beethoven, and Von Weber, his very soul seemed steeped in music.

The Concert closed. Burton was asleep, and when awakened by his companion exclaimed. "I am glad it is over, I would rather hear Rice sing Jim Crow. On the succeeding day they visited the Zoological Gardens, Guilford could scarcely contain himself, such was his delight. He was employed in taking a memorandum of the most remarkable animals, and while noting down the appearance history and habits of the Ant-Eater, Burton stepped up and said in a petulant tone, "if they don't make haste and bring out their monkeys and show us a performance of the ring, I shall leave."

This hasty sketch from real life will serve to illustrate better than any labored attempt, the taste of men for acquiring knowledge in general. There are those who seem contented with the very common acquirements of the day reading, writing and cyphering as far as the "rule of three," which seems to be a great stopping place for a respectable number of modern mathematicians. Others there are who are nothing but mathematics in every thing and devote to their study exclusive attention, others again are exclusive votaries to the classics—a fourth to the abstract science of mind, while not a few, disdaining the whole range of science devote their undivided attention to the interest of money at ten per cent per annum and not unfrequently are so closely engaged as to be under the necessity of employing a private secretary, to draw their notes and sign their names. Such seem to be the various conflicting tendencies of that mighty yet insignificant principle the *Human mind*.

Knowledge and ignorance on both have their errors, and here I would be plainly understood. It is said that 'knowledge

power" and the motto has been sounded by the philanthropist, echoed and re-echoed by the friends of education in various climes and tongues.

True it is power, but a power that may be applied to every variety of Lever, a power that may build, and a power that may tear down, or, to drop the figure, one that may bless, or one that may curse. Let it be borne in mind then that knowledge is not always Education, for while the latter may serve to equipoise the mind and enable us to pursue with delight all that is desirable on earth; while it may lead us to the pure fount of celestial happiness—*knowledge, mere knowledge* without the guidance of a sound rational discipline may but burden and vex the mind or lead us to the commission of that which is dishonorable, base and even criminal.

A rational system of education will assuredly enforce the necessity of a nicely balanced mental action. Hence, in the acquisition of useful knowledge, it is important that not one, two, or three branches of science should be studied with exclusive ardour, but that all, if possible, should have a share. A sound philosopher must reject such ultraism as prejudicial to mental culture, for as surely as the earth and moon, and the other planets with their Satellites are but parts of a grand universe, so the several departments of science are but portions of a splendid *whole*. And, as in the physical world reciprocal influence, resulting in order and harmony seem to be the distinguishing marks of creative wisdom, so in the world of mind each part may have its proportionate influence, and all a mutual bearing.

It is but little at best that man can learn in the years allotted him here by his Creator, and it becomes him to learn that little well. Let no such useful branches of learning as the classics, the mathematics physical and mental science be rejected from our institutions of learning. Let all be studied with diligence. They are all members of a great family and should not be torn asunder.

I have, been guided for some time by a plain and easy system of every day Philosophy; and strange to tell, I find that like Ethical Philosophy, and so as two or three systems of human Theology it contains just exactly five points! They are the following:—1st. Observation; 2d. Feeling; 3d. Thinking; 4th Judging; 5th. Acting; or to me the verb in the imperative:— 1st. Observe; 2d. Feel; 3d. Think; 4th. Judge; 5th, Act.

From the inception to the consummation of any purpose these five points are generally (may we not say always?) brought into service. ' Let us define briefly these terms,

1st. By *Observation*, we mean the act of taking cognizance of a fact, an object, or an occurrence through the agency of one or more of the five senses.

2d. By *Feeling*, we mean the exercises of an emotion or passion of the mind—the moral department of the mind.

3d. By *Thinking* we mean the exercise of the intellectual powers of the mind, and this differs from the 4th, *Judgement*, which is the conclusion or determination of the mind, after the completion or thought.

5th. By *Action* we mean the execution of the mind's judgement.

For example, I observe the case of a beggar; I feel for him, sympathize with him; I think how I may relieve him; I judge that a certain situation which he might supply as labor would be desirable. It proves so, and I act by obtaining that situation.

Again a physician observes the case of a sick man: he feels for him in his sufferings; he thinks how he may relieve him; he judges that bleeding would relieve him, and lastly he acts by performing the operation.

It is so with the ministers of God, and would it be incorrect to say it is so with God himself—the eternal mind? Man's mind was undoubtedly made after the model of God's mind and the rationale of the lost image is the corruption of these several processes,—observation, feeling, thinking, judging and acting.

Let us apply them to the work of atonement. Our Heavenly Father observed, with an all seeing eye, the ruined state of man; he felt; ah yes, he had compassion,

"He saw thee ruined by the fall "Yet loved thee notwithstanding all."

He thought how he could relieve a world from suffering.— He judged that his justice would be satisfied—that he could "be just and yet the justifier of the ungodly," by the gift of his son. Accordingly he acted by sending his only begotten son into the world to die the just for the unjust.

"He saved thee from the lost estate His loving kindness, Oh how great!

Now upon the proper use of these several faculties, together with an obedience to the laws of the physical constitution depends the formation of character. Let man use these powers without abusing them, and he will stand forth an honor to himself, an ornament to society, and the humble though useful servant of his great Creator. Let no one misconstrue this language or misunderstand the position, so as to suppose that the writer is giving the least countenance to the ethics of infidelity. That a revelation of God's will and purposes to man is essential to his temporal and eternal happiness, no sensible man ought

to deny. Yet we ask of what necessity would be a revelation unites man possessed from his good creator the power of receiving this revelation? Now we contend that this power consists in the combination of the five elements or faculties which we have laid down, for it requires revelation and reason to make man a Christian. But let him pervert them from their proper channel—let him *observe wrong, feel wrong, think wrong judge wrong, and act wrong*, and he will not only be a useless member of society, but will, in all probability, exert an influence of a most malicious tendency.

It is important then, my reader, that we start right in our observation, for if we make a blunder at the beginning, we will be sure to err at every step. It is enough that we are liable to err in our course and conclusion, even if we make a proper start: but it is inevitable that if we begin in error, we must end in error, the latter is a natural sequence—following as a certain inference does from a certain premise.

In my next I shall attempt to make a classification of science.

TIMOTHY.

DOWNFALL OF BABYLON THE GREAT.

*"And great Babylon came into remembrance before God to give unto her the cup." &c.
&c, Rev. 16 c.*

DEAR SIR:—

It is admitted on the threshold that the very title of the papers, the first of which I now send you, calls for apology. You have requested I should address your subscribers through the pages of the Evangelist. After receiving your invitation I cast about in my mind what my subject might be. For having been a reader of your paper from the beginning, and feeling no repugnance whatever to the performance of a task imposed upon me in such obliging language as distinguished the few paragraphs of your invitatory epistle I felt that it could not be more difficult for me to assume the task your kindness would assign me, than not to yield to your wishes. After ruminating no little, and rummaging through and around my head and library, I finally fixed upon the above for a title. But dear sir, when I look *first*: at the talent among your readers; *second*: at the magnitude of my subject; *third*: at the disparity between this and my own powers and faculties, and the scanty resource of thought and leaving which I am able to bring up to the works and *fourth* and finally when I consider that the judgement of the person who honored me with the invitation is involved in the result, I am, I confessed, exceedingly disconcert. But all this

to the contrary notwithstanding I determined to conclude in favor of your wishes and against myself. For I could not imagine that, when there was so evident a desire to please, the sympathies and kind forbearance of your subscribers would be wanting. All therefore, which I request of the Editor and his readers is that they will feel with and for me while I exercise my virgin pen on a piece which might very properly engage that of a greater master and better writer.— The downfall of Babylon the Great:—To begin then. § A French historian well observes that the holy Scriptures present us with the names of two persons Nimrod and Abraham "destined to be the heads of two institutions inspired by very different spirits and appointed to very different histories."— These are *First: the church of God*; and *Second: the great political empires in which she has for so many ages been laid up, as it were, in envelop, namely: Assyria, Persia, Greece, and Rome.* Spread out like the great Northern, Southern, Eastern & Western Oceans of our own globe, their mighty political organizations have formed the pathway of the church while voyaging and freighted with all saints, she has held her course across the ocean of time, from the ports of the present evil world to Jerusalem the haven of rest—and Canaan the holy land. The church, therefore, and these empires make up the sum of the present civilized world's political and religious history in all ages, and are like two political lines connecting the beginning and ending of the present order of things. The primitive heavens and earth have been folded up and abolished, and beyond the few general memorials stamped upon the face of the oracles given us by him who achieved the mighty consummation, the most profound philosopher is unable to penetrate into their history to the depth of an inch. Then science, art, literature and religion have been swallowed up and engulfed in the deluge by water. A catastrophe not less sweeping, terrific and ruinous awaits our present heavens and earth and all their endless details, "as a garment," saith the Eternal of his Son Jesus Christ, "thou shalt fold them up and they shall be changed; but thou art the same," &c. Heb. 1 c. This consummation however, is to be by fire not water.

The solitary ray of light penetrates the gloom, which has forever settled upon all antediluvian history, is seen in the thread of ancestral connection reaching from Adam to Noah. It runs thus—Adam, Seth, Enos, Canaan, Mahaleleel, Jared, Enoch, Methuselah, Lamech, Noah. In all, ten generations, when the primitive heavens and earth were folded up like a scroll or a vesture.

Noah survived the catastrophe., society foundered at sea; but the church escaped. Another day of trial approaches; not by water but by fire: for as Paul vouches, "the fire shall try

every man's work of what sort it is." The end of the reign of sin. in the dominions of the great God is approaching, but the line of connection which unites Noah with Christ is of a more artificial cast than that which connects Noah with Adam. It is not ancestral but political. It is not Noah, Lamech, &c., but Noah, Nimrod, Nebuchadnezzar, Cyrus, Alexander, Caesar. The links in this chain are not patriarchs, but princes, emperors, dynasties of Kings and royal governors, who are appointed or permitted for a Reason, and a time, when the Messiah will descend to crush them with a rod of iron and dash them and their nations to pieces like a potter's vessel.

But, sir, as Babylon was the Capital of the first, second and third of their empires, and has during the history of the present order of things been famous in all lands at once for a splendid but worldly and deceitful glory, and the abundance of her intoxicating superstitions I shall show that this name has been given by way of figure to a certain corrupt religious institution in particular and to the whole present order of things in general; and that by the destruction of Babylon nothing less is meant in scripture than the perdition of the present blood-polluted globe with all its details. But enough for the present.

AN OLD CHRISTIAN.

IDENTITY OF BISHOP AND ELDER.

An unanswered and unanswerable argument for the identity of the office of Bishop and Elder is to be found in the 20th chap. of the Acts of Apostles. The language of Paul to Timothy and Titus is sufficient to satisfy the friends of the reformation on this point, but we believe that the texts which we are about to refer in the original must put the matter beyond all possible dispute. And we would in a respectful manner, with all becoming deference to the sects challenge a reply to this language of the apostle.

Acts xx ch. 17 v.

GREEK OF LEUSDEN.

Apo de let Miletou pempas eis Epheson, mete kalesalo tous Presbuterous tes ekklesias.

LATIN OF THE SAME.

Ab autem Mileto mittens in Ephesum, vocavit Seniores ecelesiae.

TRANSLATION.

But sending from Miletus to Ephesus he convoked the elders (*Presbuterous: Seniores:*) of the Church.

"Now if the reader will turn to this chapter he will discover that "when they (the elders) had come to him" he exhorted

them warmly to their duty &c, and in the 28th verse he uses the following language.—

GREEK.

Prosechete oun eautois kai panti to poimnio, en o humas to pneuma to agion etheto Episkopois, poimainein ten ekklesian ton Theon, en periepoiesato dia ton idion aimatos.

LATIN.

Attendite ergo vobis ipsis et universos gregi in quo vas Spiritus posuit Episcopos, pascere acclesiam Dei quam acquisivit per propriam sanguinem.

TRANSLATION.

Take care, therefore, to yourselves and to the whole flock over which the Holy spirit has placed you Bishops (overseers, King James—episkopous, Gr. episcopos, Lat.—) to feed the church of God which he hath bought with his own blood.—

Now, reader, just observe that Paul called together the elders (Presbuterous) and in giving them an exhortation, he styles them Bishops (Episkopous)

What farther testimony need we on this point?—

TIMOTHY.

HENRY BROWN'S QUESTION ANSWERED.

DEAR BROTHER SCOTT:—

* * * We have lately had a good meeting which lasted about six days; 47 were immersed and 4 joined from the sects. Bro. Jones was our principle speaker; he is a strong Reformer, but has great room for improvement.

I have just noticed a query in your 10th number by Henry B. Brown, which seems not to be answered. His difficulty is to know how a man can have the remission of sins committed after being made a member of the body of Christ; he asks, "Must he believe, repent and be baptized a second time?" I answer, no. Paul says, "study to show thyself a workman approved unto God, rightly dividing the word of truth." God has appointed two institutions for the remission of sins, one for the alien, and the other for the member of his body.

1st. Faith, Repentance and Baptism for the remission of the sins of an alien. 2nd. The institution of prayer for the remission of the sins of a citizen of his kingdom. Bro. Brown will, by examining the scriptures find full proof of the above proposition, and thereby save me the time; he will find the command of the apostles to all such as committed sins after they were baptized to ask or pray and they should be forgiven. Let us not do as the sectarians do—take the children's bread and give

it to the dogs, when they tell an alien to pray for pardon, they do not rightly divide the word of truth, and the same violence is done to scripture when we say to a member of Christ's body "be baptized for remission." It is not rightly dividing the word of truth.

QUESTIONS.

1. Did any inspired man ever command an alien to pray for remission of his sins?
No: W. S.

2. Did any inspired man ever command a member of Christ's body to repent and be baptized for the remission of sin or sins? No: W.S.

These questions decided by scripture and all difficulty is forever gone on the subject of bro. Brown's query. Yours with great respect and in haste,
JOHN WHITAKER.

LETTERS.

DEAR BROTHER SCOTT:—I have just returned to Kentucky, from a tour of three months in the States of Indiana and Illinois. I reached this town yesterday in time to see an immersion of four persons, which formed the closing scene of a several days meeting, the result of which was an accession of thirteen, under the labors of brethren J. T. Johnson, J. A. Gano, A. Kendrick, and R. C. Rice. There was a good prospect of further success, but the laboring brethren had to leave for other points: A few of those immersed were scholars in bro. T. F. Johnson's Female School. In my late tour I enjoyed much, suffered somewhat and sacrificed a little, in an arduous attempt to promote the cause of primitive Christianity. The following notes of this tour, I transcribe for your use, and that of the readers of your valuable periodical: Having obtained the consent of the church of Bethel, Fayette co., to withdraw from it my services, and having, about the same time (the end of August) obtained a recommendation from the Christian Church of which I am a member, in Louisville, I passed thence to Vincennes, preaching by the way, four times at Mount Pleasant, and three times at Washington. I spent a week at Vincennes, but partly on account of sickness confining many at home, and prejudice and prepossession closing the ears of others, I had only a partial hearing. The Roman Catholics seem to be entrenching themselves strongly in Vincennes, and their influence is acknowledged in the surrounding counties. Bro. John Harrison, an Evangelist was taken sick, and therefore left me in the conflict without an aid. My next print was Bruceville, where I spent a few days to the satisfaction of the brethren: I enjoyed here, the hospitality of father Bruce the patriarch of the town and the

father of twenty five children. I next passed to Terre-Haute, dropping by the way a few grains of the seed of the Word on Shaker Prairie and in Middletown. In June last a church of twenty four members was constituted in Terre-Haute, under the labors of breth. J. O'Kane and others.—This church I found to be very much discouraged and hardly visibly alive: but by a persevering effort I was successful in reviving; it and increasing to thirty two with a good prospect of further enlargement. The Methodist Conference for Indiana was in session while I was in Terre-Haute, and having at a meeting a number of the Methodist Preachers, I took occasion then as the best and most honorable limn to allude to the difference that John Wesley's note on Acts 22: 16 presents to the present views of Methodists on the subject of Baptism for the Remission of sins past—and also the Methodist Discipline as not in toto founded upon, and agreeable to, the word of God, much less as a whole being the pure ancient primitive Christianity of the apostles and their Lord; and particularly invited any person present or any person in the city (of course including the whole Methodist Conference) to meet me on the following night and defend their own cause or object to aught I had defended, if any could reasonably or scripturally do so; but the next night produced no opposer nor champion, and therefore left me on the principle, that when an opportunity to speak in given, silence gives consent, confessedly right. Having taken this open and honorable course with others I expressed the hope that none of them would refute a similar treatment of myself, i. e., we did give an opportunity of reply, self defence, enquiry or explanation when I or what I said or held, was in any way the subject of discourse. From Terre-Haute proceeding Westwardly (generally) I preached at the house of father Elijah Ward, (a worthy elder) and in company with him at Little Grove, Paris, Big Creek, brother Augustus' house and Hitesville. At this last named place and vicinity I labored for eight days and had an accession of seven all from the world. During' this time I snatched a few hours to visit, on Parker's Prairie, a dry well in which collects an in flammable gas which on the application of dame explodes and burns. At Hitesville I enjoyed a home at the house of elder Smith, the father of eighteen children, and on whose place lived a man who had twenty one children.—This Western world has room enough for many. Having exchanged the company of father Ward for that of his son Jonathan Ward (who is a successful laborer) I returned towards Terre-Haute from Illinois. The Church of Terre-Haute confirmed a call for my pastoral care they had formerly made to me, and I now conditionally consented, intending to give the half of my time to evangelizing in the surrounding regions in the States of Indiana and Illinois. Requests for evangelizing service should during the coming year

be made, addressed (pout paid) to me in Terre-Haute, Vigo co. Indiana. For this place I set out immediately, and thither I wish you to Fend me the Christian Evangelist, in payment of which for the year 1842, I send one dollar in advance.

I remain,

Dear brother Scott,

Yours in the Lord,

WILLIAM BEGG.

If the following letter be read by our subscribers with the same feelings with which we perused it, they will experience no ordinary joy. God has not distinguished the current reformation in its practical deportment with any more efficient labourer than our beloved brother. His great master has touched his heart and lips with a special eloquence for the work; for the truth of this we have only to refer the reader to his own heart, if he ever has had the good fortune to hear him. May the God of all mercy and of all grace long spare him to be an ornament to the church, and the honored instrument under the holy Redeemer of incalculable good to the world. Praised be the God of our salvation. To the Lamb be eternal praises.

W. S.

GEORGETOWN, NOV. 26th, 1841.

Dear Bro. Scott:—

Your esteemed favor of the 6th Inst. was received here during my absence on a tour to Harrodsburg and Louisville. My trip to Harrodsburg was more to consult the interests of the College than to hold a protracted meeting. I reached there on Saturday evening and remained till Thursday morning—We obtained 20 additions; 6 were students of the College, and 4 were female pupils of the Greenville Institute, conducted by bro. Mullins; both Institutions are progressing finely. In College proper there are 21 members of the church of Christ.—and in the preparatory Department there are five. This speaks well for the Institution. Bro. A. Kendrick joined me on Monday morning and continued during the meeting:— We parted on Friday morning at Lawrenceburgh: He went to North Middletown and Mt. Sterling, whilst I made my way to Louisville, where I labored with our beloved bro. B. F. Hall for 11 days in the city and about 6 miles from the city. Within that time we obtained 28 additions making in all in less than three weeks, 48 additions. Bro. Rice has just returned home from Sharpsburg, Mt. Sterling and North Middletown, and informs me that about forty additions were obtained through the labors of bro. Kendrick and himself whilst I was

at Louisville.

My trip to Green River with brother Elly was not as successful as I expected—We, however, have great reason to rejoice, to thank the Lord, and take courage—72 accessions, or thereabouts, was the result of our labors.

May the Lord bless your labors more and more: Thanks to his name that you succeeded so finely at Minerva. We should be delighted to see you again—I hope we shall be on the battle field again together and prove victorious. Remember us to sister Scott, and accept the best feeling of our hearts for you. welfare, &c. J. T. JOHNSON.

INDIANAPOLIS, NOV. 16th, 1841.

Much esteemed Brother:—

Permit me to call your attention to several passages in this divine volume which present some difficulty to the mind of one who is desirous to know the ways of the Lord more perfectly. I should like to have your views on the 5th verse of the first chapter of the general epistle of James— That is; in what way or manner does God answer the petition of him who asks wisdom; again I wish your views on the 18th verse of the 5th chapter of the 1st general epistle of John.— Indeed if the task would not be too onerous; I should be gratified to have your commentary on the 1st epistle entire—If you find time to answer the above,, perhaps I may in future trouble you again. Would it not be convenient for you dear brother to pay us a visit and remain two or three weeks this winter. It would be a great affair with us if you could come out the 1st week in December, as the Legislature will commence at that time, and by that means might disseminate the truth throughout the State. Do come if possible. May the Lord prosper you and render you a blessing to the fallen race is the wish of him who sign himself your brother.

JOHN H. SAUNDERS.

Will not Dr. Winans or some other of our subscribers endeavour to meet the wishes of their brother Dr. Saunders? The fact that we are about setting out to Baltimore, Md., will not only prevent me from complying with the Doctor's wishes touching a visit to Indianapolis, but even from answering in this number at least, the queries and other matters of our brother's letter.. Brethren come up to the help of the Lord.

W. SCOTT.

THE EVANGELIST.

NEW SERIES.

Vol. X. Carthage, Ohio, February 1, 1842. No. 2.

PROGRAM OF A COURSE OF LECTURES ON THE PROPHETIC TYPES AND SYMBOLS OF THE SACRED SCRIPTURES.

1. *Introductory*.—The knowledge of Revelation, like that of Nature, gradual and progressive. The obscure and mysterious portions of Holy Writ destined to be eventually cleared up.— Advantages enjoyed at the present day for entering upon the work of elucidation. Plan of the ensuing course.

2. The Typical and Symbolical characters of the Levitical dispensation, with illustrative pictorial designs.

3. The visible appearances of the deity under the Old Testament. The Cherubim shown to be a symbol of human and not merely of angelic beings.

4. Cherubim continued. Historical sketch of the appearances of this symbol through the different periods of the Jewish economy. Ezekiel's vision of the living Creatures and the Wheels forming a magnificent Cherubic Chariot.

5. The Shekinah. Explanation of the term and the thing. Proof that God from the beginning conversed with men by a visible presence. This presence manifested in the burning Bush, at the giving of the Law at Sinai, and permanently in the most holy place of the Tabernacle and Temple. How related to the Cherubim. Often designated by the terms *Jehovah*, *Angel of the Lord*, *Angel of the Covenant*, etc.—How related to Christ. The transfiguration and ascension of Christ considered. The Shekinah identified with the *Glory of God* that comes with the New Jerusalem.

6. The Millennium. The common opinions respecting it stated and examined. Its true period endeavoring to be ascertained. Its relation to the new Jerusalem.

7. Prophetic Chronology. The plan and structure of the Apocalypse. The Trumpets and Seals considered. Proof adduced that the world has entered upon the period of the Seventh Trumpet. The consequent vast revolutions to be expected, particularly in the east. The fall of the Ottoman Empire. 8. The *Fact* of the literal Restoration of the Jews to Pales-

tine maintained. Arguments in proof drawn both from Revelation and reason. Obstacles and objections considered. Ezekiel's vision of the dry bones explained. The present state of Syria. Dr. Grant's theory respecting the Nestorian Christians viewed in this connection.

9. The *Time* of the predicted Restoration of Israel considered. Its relation to other great prophetic events pointed out.

10. The end of the World, as that phase is to be understood in the Scriptures. What evidence can be attained as to its true period. The practical improvement of the whole.

BOSTON, MASS., Nov. 19th 1841.

Rev. and Dear Sir.—

During a sojourn of a few weeks in this place, several numbers of the "Evangelist" edited by you have fallen under my notice. The articles on the New Heavens and New Earth have been perused with special interest, as indicating a spirit of research into the prophetic oracles which I am pleased to see. Having been myself a student of prophecy for many years, I hail with pleasure any symptoms of a growing attention to that field of inquiry.

I agree fully in your most important results—viz; the downfall of all despotic secular sovereignties and the establishment universally of the pure and peaceable and equal kingdom of Jesus Christ. I argue with you too, that we are on the borders of this period. But you must allow me to say that I can by no means assent to the position that this period is the Millennium. It is not the Millennium, but the New Jerusalem State, the borders of which we have reached. It is not the State described in the 20th ch. of Rev., but that described in the 21st and 22nd, which is now before us. " his you will see by comparing the last 10 or 12 chapters of Isaiah with the two last chapters of Revelation. They refer to the same period which certainly comes after the Millennium. Consequently we must inevitably throw that era back into the past or we are embarrassed by inextricable difficulties.

Observe; the Dragon is the symbol of Paganism; the binding of the Dragon is the suppression of Paganism for at least 1000 years. This is a question of history. Has Paganism been thus bound or suppressed. Certainly; Consult Gibbon, and you will find what a triumph Christianity obtained over Paganism in the reign of Constantine and thence forward to the time of Theodosius under whom the victory was completed. This was about A. D. 450. Reckon onward a 1000 years and we come to 1450 (53) when Constantinople was taken by the Turks, in which Satan was again at loose.

In the Apocalypse the order of narration is no guide to the order of time. The war in the 12th chapter, between Michael

and the Dragon was the war between Christianity and Paganism The Dragon (Paganism was cast down from his supremacy, and then as in revenge he got up the Beast as his successor, and he himself then retires from the stage. The series of chapters from the 11th to the 19th inclusive, is taken up with the rise, career, and catastrophe of the Beast, False Prophet, &c. The 20th chapter then remounts back again to the point where the Dragon was left, in his dejection from Heaven, and tells us what became of him while the Beast was reigning and rampant. He was shut up in the "abyss," which is a figure for the barbarous pagan nations in the outskirts of the old Roman Empire. To these he was confined during that long period, But what was the state of the church during the same period? Eminently disastrous. It was the age of martyrs who were beheaded in great numbers for not worshipping the Beast nor receiving his mark on their foreheads, and yet they lived and reigned with Christ by a spiritual immortal life which temporal death did not affect. "If a man believe in me he shall never die." These were the souls which John saw in his vision. The true technical Millennium is not intrinsically a happy, but a suffering period. The "rest of the dead," means the spiritual dead. They did not live till the 1000 years were past, nor then either. Nothing is said that necessarily implies that they were ever to live again. The object is to divide Christendom during the 1000 years, into two great classes, one of which is distinguished by "living," (thence called the first, i. e. the great, the pre-eminent resurrection,) the other by not living. Whether they lived subsequently is not said.

The issue of all is—we are 1,000 years farther advanced in prophetic chronology than is usually supposed. Gog and Magog have long since come in the Turks and other northern nations announced by the 6th Trumpet. We are now just entered upon the 7th Trumpet which is the end, (i. e. consummation) of the word in the new government, &c, which you treat of. Miller and his school—though nearly right in chronology—are totally mistaken in the nature of the events which are to take place.— They are dreaming of a physical destruction of the globe and a personal coming of Christ, which are both sheer delusions. But my paper is full.

Yours &c.

THE OFFICE I STUDY IN—*No. II.*

PANTOLOGY, or the classification of Science.

If it be true as we stated in our first number, that "the several departments of science are but portions of a splendid

whole,' it follows that all human knowledge can be arranged into a system.

A striking feature in all of God's works and ways is system; and it is important that man, his creature, should follow so excellent a model.

The arrangement of all human knowledge in a systematic plan; in other words the classification of science has been styled Pantology; a word derived from the two Greek words *Pas* (or placing the adjective in the neuter *Pan*) all things, and *Logos* a discourse, meaning a discourse upon every thing which can possibly be acquired by the mind.

This subject has engaged the attention of a number of distinguished persons from the age of Lord Bacon to the present day. Bacon's classification was based upon the exercise of three of the most important faculties of the mind, viz. Reason, Memory and Imagination. "To reason he assigned the wide range of Philosophy; to memory the broad field of History, both natural and civil; and to imagination, he entrusted the gay circle of the arts."

The fault of this classification must be apparent to every reflecting mind, and no other objection is necessary in order to show its entire futility than merely to assert what every one must at once perceive to be true—that the combined agency of each of these mental powers is necessary in order to make any proficiency in any one branch of science. Philosophy is not a study appertaining to reason alone, nor requiring the exercise of the reasoning powers alone in order to acquire an acquaintance with it. So with history: a mere remembrance of historical facts amounts to nothing—we must, by aid of the intellectual powers of the mind, perceive the relations of facts—the principles they illustrate, and the precepts they teach; in a word we must know something of the Philosophy of history, or the whole study is utterly useless. The same remarks are applicable to the fine arts. A Corregio, a Raphael, a Rubens, a De Vinci, a David or a West could never by imagination alone, have placed upon canvass those living, breathing; creations of the pencil which have given them immortality. No, no, the laborious exercise of the intellect and of the emotions marks every color and shade.

Notwithstanding the gratitude we owe this truly great man for showing us. how to reason, we must admit that he made a failure when he attempted a classification of science.

Dr. Arnott whose "Elements of Physic," have given him such extensive popularity has made what he styled a "Table of Science," which is much more acceptable than that of Lord Bacon, though not entirely free from objection. Here it is.

TABLE OF SCIENCE.

FIVE CLASSES. 1. PHYSICS. 2. CHEMISTRY. 3. LIFE. 4. MIND. 5. QUANTITY

1. PHYSICS.	2. CHEMISTRY.
Mechanics,	Simple substances,
Hydrostatics,	Mineralogy,
Hydraulics.	Geology,
Pneumatics,	Pharmacy,
Acoustics,	Brewing,
Optics	Tanning,
Electricity,	Dying, &c. &c.
Astronomy, &c. &c.	4. MIND.
	<i>Intellect.,</i>
	Reasoning,
	Logic,
3. LIFE.	Language,
Vegetable Physiology,	Education,
Botany,	<i>Active Powers.</i>
Horticulture, &c.	Emotions and Passions,
Animal Physiology,	Justice,
Zoology,	Morals,
Anatomy, Pathology,	Government;
Medicine,	Political Economy,
5. QUANTITY,	Natural Theology.
Arithmetic,	
Algebra,	
Geometry,	

A late work on Pantology has been written by Roswell Park, A. M., Professor of Natural Philosophy, and Chemistry, University of Pennsylvania, in which the author has evinced an extraordinary talent for division and sub-division.

His classification is here given in four great Provinces,

1. *Psychonomy*, or the Laws of mind; inducing the Languages, Mental and moral Sciences, Law and Government, and Religion.

2. *Ethnology*, or the Study of Nations, that is of man in society; including Geography, Voyages and Travels, History and Chronology and Biography, and Poetry and Romance, with similar miscellaneous literature.

3. *Physiconomy*. or the Laws of the Material World; including Mathematics, Natural Philosophy, with astronomy and Chemistry, and also Natural history, and the Medical Science?.

4. *Technology*, or the study of the Arts, limited as this term usually is to the Physical Arts or those which operate with and on material objects; including the Arts of Construction and Inter-communication, Agriculture, Manufacture and Commerce, the Arts of War, and the Fine Arts.

'Under some one of these four province?', it is believed, that every topic of human thought may find an appropriate place;

though of course many topics have relations to two or more of the provinces at the same time. In such cases—and they must occur under every system—the natural course is to treat of each topic, fully under that province to which it most clearly belongs and more briefly under those to which it has minor relations, referring at the same time from each to the other, which may be called the principle of double reference.

These four provinces are again subdivided each into four departments, making in all sixteen departments, "in which," says the author, "we think all human knowledge may be comprehended.

The four departments of *Psychonomy* are 1. Glossology including the study of Grammar and all Language?; 2. Psychology including Rhetoric, Logic, Mental and Moral Philosophy and Education; 3. Nomology including Law, Government and Political Economy; 4. Theology, including the study of all Religions from the lowest Paganism to the purest Christianity. The four departments of *Ethnology*, are 1. Geography including General and Civil Geography, with Statistics, Voyages, and Travels.

2. Chronology, including Civil History, Chronology, and Archaeology, or the study of Antiquities.

3. Biography including Biography proper, and Generalogy and Heraldery, so far as they merit attention.

4. Calligraphy, including Poetry, Romance, and similar ornamental and miscellaneous literature.

The four departments of *Physiconomy*, are 1. Mathematics, including Arithmetic, Algebra, Geometry in all its branches, and the Fluxional Calculus.

2. *Acrophysics*, including natural Philosophy in all its branches, with Astronomy and Chemistry.

3. *Idiophyscis*, including all the branches of Natural History.

4. *Androphyscis*, including the Medical Sciences, from Anatomy to Surgery.

The four departments of *Technology*, are, 1. Architectnies, including Hylurgy, or the study of the materials used in the Arts, together with Architecture, Civil Engineering, Ship Building, and Navigation.

2. Chrestonistics including the most useful arts, Agriculture, Manufactures and Commerce.

3. Polemistics, including Land and Naval Tactics, Fortification, Strategy, and subsidiary arts of war.

4. Callotechnics, including chiefly the fine arts, or Printing Painting. Sculpture, Music, and personal exercises and amusements.

There it is reader—judge for yourself. As for our self we can say that like every other classification we have seen it is defective

One or two specifications will serve to show to some degree, the ground of our objection. Mathematics is placed along with Natural History, Medicine, &c, in the division of Physiconomy, whereas pure Mathematics unquestionably belongs to the first division (the study of mind) and mixed Mathematics to all the divisions, the first perhaps excepted.

Again the Medical Sciences are grouped along with the Physical—among the laws of the material world. This is placing the living among the dead, the rocks and rivers, earth, with men and beasts—gravitation with sensation.

Indeed, though a part of Professor Park's classification is very good, much of it reminds us of a sign placed over a retail store in London which reads about thus, "Calicoes, Hardware, Salt, Whiskey, Bibles and Gimblets for sale." We mean no disrespect to the talented professor, and we can say that his classification—or system of Pantology is, upon the whole, superior to anything of the kind we have ever seen. Still we object to a portion of his arrangement, and in studying it out we were forcibly reminded of the merchants sign.

After thus stating our objection to the several systems of Pantology, of which we have spoken, the reader will doubtless be anxious to know if we have any system of our own. Yes, we have, and we shall give it in a few words. Doubtless it is defective, but we hope it will be criticised with mildness. The author is young and not yet done sucking the milk of Science.

We have four departments, 1. Physical; 2. Physiological; 3. Psychological; 4. Ethnological. Under the Physical sciences we include all studies appertaining to inorganic matter. Under the Physiological sciences we include all studies appertaining to organic matter. Under the Psychological sciences—all studies appertaining to mental phenomena; and under the Ethnological sciences all studies which relate to the history of man in a social State.

We will present our classification in a tabular form.

SYNOPSIS OF SCIENCE.

THE SCIENCES ARE 1. PHYSICAL; 2. PHYSIOLOGICAL; 3. PSYCHOLOGICAL;
4. ETHNOLOGICAL.

- | | |
|----------------------------------|---|
| 1. Physical Science. | Natural Philosophy in all its branches, Astronomy, Chemistry, Geology, Mineralogy, etc.. Physical arts
– as Agriculture, and Manufactures. |
| 2. <i>Physiological Science.</i> | Anatomy, Human and comparative, Physiology—animal and Vegetable or Zoology and botany, Pathology, or the study of Disease. |

3. *Psychological Science.*

Rhetoric, Logic, Mental and Moral Philosophy, Education, Pure Mathematics Grammar and Languages generally, Law, Government, Political Economy, Theology, and Belles Lettres.

4. *Ethnological Science.*

General and Civil Geography, Chronology, Civil and Political History. Biography.

This division suits my notions of Order. Perhaps, however, it will not please a single one of my readers, and so for fear of wasting any more time and paper, I shall stop short.

TIMOTHY.

N. B. The reader will be kind enough to look over my 1st. essay and make the following corrections.

The errors are to be found in some seventy or eighty impressions of the Evangelist. In the remaining number they are for the most part corrected.

Page 13. The small sentence "Hear a parable of two travelers," should be placed immediately before the paragraph commencing "Two friends of ample fortune."

Page 15. 20th line from the top of the page, for "sound philanthropist" in some impressions; and "sound philosopher," in the remaining, read sound philosophy.

MORMONISM IN PITTSBURGH.

PITTSBURGH, JAN. 18, 1841.

Bro. Scott:--

I have taken a moment of time to write you. Some two weeks ago our dull monotony was broken in upon by an announcement in our city papers that a Mormon was to preach in the Bethel meetinghouse, and afterwards in the room known as Irvin's Long-room. Curiosity was upon tiptoe, and every body must needs hear him; I among the rest. He professed to be an apostle called of God, and the Book of Mormon, to be divine. To prove the divinity of (the book he assured us that a prophecy, and the description of certain cities in South America were accurately laid down, and that recent discoveries made by Stevens and Catherwood in 1840 confirmed the sayings of the book and together with other discoveries made in Guatemala and elsewhere, were internal evidences of the book to prove beyond doubt its authenticity, and he defied a successful confutation at the hands of any; man.

Our Clergy would not engage him; saying "if we let him alone his base pretensions will discover themselves to the minds of the people, and the whole tumble into nothingness." After a few nights lecturing, however, a fearful impression was manifest upon the minds of many individuals, who themselves began to contend that if the doctrine &c. were false it ought to be refuted, but they did not believe any man could meet this valiant apostle. Endeavours were now made to bring about a contest, without success, until after repeated challenges to discuss the authenticity of the Book of Mormon, had been made by the Mormon, our bro, Church accepted the challenge. The Mormon, whose name is John E. Page, would not meet him unless brother Church would discuss the Abrahamic covenant, the literal gathering of the Jews, and determine what had become of the house of Joseph first. Brother Church held to the challenge as accepted, and gave him notice that in the meantime he would publicly examine his credentials (if he could find any) to his apostleship.

On the night set apart bro. C. shewed by the scriptures, the testimonials God ever gave to his messengers, and ministers specially sent, and rendered it necessary for Mr. Page to produce that authority he claimed, but for which bro. Church had in vain sought. Mr. Page promised to meet Bro. Church, on this point in our meetinghouse, and expose the *deceitful* way in which bro. C. handled the word of truth, and if he had any feeling to bring the blush to his cheek. The evening came, (Thursday 13th inst.) and about 500 persons were compactly stowed into our small meetinghouse. Brother Church arose, and in the presence of all, and in an audible voice gave Mr. P. a Charte blanche, and told him not to spare the rod, for when it came to his time he would lay on hard.

Mr. Page proceeded to show that the miracles wrought by the prophets were not to produce faith. but to bring destruction, and that it was out of the power of our dear Master to work many miracles in his own country because of their unbelief, that miracles were wrought among the Mormon believers, to the healing of leprosy &c. In quoting the passage relating to our Lord, he said "He *could* not do many miracles because of their unbelief;" and finally said we were like the Pharisees and Herod of old who tempted the Lord for a sign, and that they, no doubt like us, thought thus it was from inability that the sign was not given.

Brother Church began about 9 o'clock by requesting the assent of the people to reply, which being given, he proceeded to shew how differently the Bible and Mr. Page spoke of the purposes for which miracles were wrought: (Mr. P. here denied that he stated they were for destruction but was set right by the audience). He shewed that the Mormons and our newspapers

would have given ample proof if any leprosy had been cured, or miracle of any kind wrought, and set him straight as to his various tortured quotations, and finally stripped every feather from his crest, by asking him to say whether he would, as he had often proposed, discuss the authenticity of the Book of .Mormon: Mr. P. said he would not. Bro. Church then shewed that the design of the Mormons was not truth and religion, but empire, and pointed to the Nauvoo Legion with Lieut. General Joseph Smith at their head.

I have, in my earlier days, seen men cower at the approach of danger to their persons, but never did I see any poor soul in so much agony as was this poor Mormon. He changed countenance almost every moment, and situation too. As brother Henry would say "the old Jerusalem blade (the Bible) is more powerful than the best Damascus."

Our good Master's work is going on here finely, we have baptized eleven recently, among whom is a clerk in our Counting Room.—On Lord's day we baptized 3—the Baptists 8—the Methodist 4 — and the colored Methodists 4—all on the same day, in our beautiful Allegheny and Monongahela. Oh! my dear brother how it gladdens my heart to see the good work going on. Your affectionate brother in the Lord,

LEVI O. C. NICKLIN.

THE INFLUENCE OF PERSONAL PIETY ON PULPIT ELOQUENCE.

An excellent article on this subject, from the pen of MR. ADAMS, pastor of the Central Presbyterian Church, of New York, appears in the last (January) number, of the American Biblical Repository—and although we do not agree with the author in his religious tenets, or in some few incidental remarks of his paper, yet with the body of the essay, we are well pleased; and we doubt not, that with the following extracts, our readers will be delighted.

They breathe the Spirit of deep devotion, and if we mistake not, give a true key to the philosophy of Pulpit Eloquence.

"The great design of the Christian ministry is to persuade alienated man to become reconciled to God. This result cannot be accomplished without producing many incidental effects on the social and intellectual nature;—the whole man feeling the influence of this greatest of changes, as the whole body of

the sea obeys the attraction of the heavenly orb. These subordinate influences, although inseparable from the main design of the pulpit, are never to be mistaken for it or confounded with it; and that mode of preaching we shall be allowed to consider as essentially defective, which however it may inform the understanding, excite the sensibilities, or regale the taste, uniformly fails of that grand result, for which the ministry was appointed—*making men wise unto salvation.*"

"In demonstrating the influence of eminent piety on the part of the preacher, in aid of this object, we shall not be understood as decrying any intellectual qualification, or subtracting in the least from the power of that motive which impels a great diligence in disciplining the mind and manner. One of the very first influences of a high-toned and intelligent piety is to promote the highest degree of intellectual activity. It puts the mind in a glow. It gives a quicker and healthier motion to all the pulses of life. That piety is suspicious and spurious which claims affinity with sloth; and never can we hold sympathy with the not on, that, in the high province of the Christian ministry, mere goodness of heart supersedes the endowments of nature and the accomplishments of education.

"Piety, therefore, is not something to be set over against rhetoric, as a contrary quality, but as coincident with it. Rhetoric is not an artifice, but a reality. Its laws have their origin in our intellectual, and moral natures. These possess an invariable quality. Whosoever speaks with success *must* conform to these; and a more accurate definition of our present topic would be the coincidence between the impulses of piety and the canons of persuasive speech.

What is essential to the preacher's highest success?

Our reply is definite. The success of the preacher, under God, depends on two things:

1. *What* he preaches, and,
2. *How* he preaches.

First, of all, then, we assert, that without piety in his own heart, the preacher can never comprehend the import of that message, in which is involved the whole secret of his success. Something more than genius and erudition is necessary to discern the gospel aright. Nor is this a matter of mere reasoning; but an assertion of inspiration also. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Neither can he know them, because they are spiritually discerned." "Non sine lumine."—useless without the sun.—was the trite motto on the old fashioned sundial. Artificial light will not tell the time. A candle will not cast a true shadow. The interior illumination of the Spirit of God is indispensable to a correct perception of God's own truth.

To many the gospel remains a mystery still, not because it is too recondite, but because it is so simple. Simplicity and lowliness of heart alone comprehend it.

The doctrine of Christ crucified is not a bare and isolated proposition. Infinity in number and variety are the truths to which it is related. When the apostle avowed his purpose to know nothing but the cross of Christ, his meaning obviously was that *all truth* was, ever after, to be contemplated by him, in its proper connection with this vital fact. Here, then, we have one of those simple principles which are essential to the success of every preacher of the gospel. Truth warped and distorted out of its proper position is truth no longer.

The sacred mount where the Savior bled is the point of observation, from which all objects are to be contemplated, and according to which they receive their coloring, their shading, their prominence and their distance. All the doctrines, facts and precepts of scripture together form a series of concentric circles. He who stands at any point in the circumference of one sees only one radius, or a small segment of a subject: but he whose position is the very centre of the whole is in condition to survey

————— the great eternal scheme
Involving all"—————

To preach Christ is to preach all truth in its relation to Christ. He who mistakes here, mistakes totally and fatally. The law of God is not to be preached as if it were opposed to the gospel, but as blended with it; according to the fine expression of Mr. Coleridge, as the "co-organized part of one organic whole."

If the success of the preacher depends, under God, on *what* he preaches, then it is important to observe in further illustrating this part of our subject, that high spiritual attainments most effectually preserve him from those topics of discourse which vitiate the eloquence of the pulpit.

Conspicuous among these is *controversial preaching*. Far are we from implying that there are no occasions in which the *preacher* of the gospel is justified in direct attempts to controvert the opinions of others. We refer to that which is habitual—the product of a controversial spirit. If it be a law of the mind, that the emotions correspond to those objects, with which the attentive faculties are most conversant, how little tendency can there be, in this style of discourse, to excite religious affections. It may make logicians acute and skillful, but never converts to Christ. It may make theologians, but Christians seldom. Yet is there no preparation for the pulpit which is so easy, and none to which in certain states of mind, a preacher is

So much tempted as this. To individuals of certain qualities the temptation is irresistible. Far easier is it to detect the sophistries, expose the absurdities of false reasoning than to unfold and enforce a spiritual truth, in all its simplicity, clearness and power. Except one possess a mind balanced with extremest accuracy, together with piety of an uncommon purity and power, it may be looked upon as a great misfortune to be brought into near vicinity to a conspicuous error. Without these qualifications he will unconsciously acquire the habit of contemplating truth only under one aspect. He preaches, not with a direct aim, to the consciences of all, but with a side-way reference to a certain few. His mind runs in a groove. His calculations are all made for one meridian. He is under a species of hallucination, losing sight of the stupendous revolutions of God's great plan, behind a very small object. The Chameleon darkens in the shadow of him who bands over it; and the mind of such a one is disclosed through and through by the towering form of error.

* * * * *

What has been said of the influence of piety in protecting the pulpit from the intrusion of a controversial style is also of *philosophical and speculative spirit*. But here there is need of greater discrimination. If any man on earth should be a philosopher in the best sense of the word, it should be the Christian Minister. He whose province it is to inform, convince and direct the mind, should himself be familiar with the laws of mind; he, whose duty it is to solve the difficulties of conscience, should understand full well all the phases and phenomena of conscience; and he is obviously unfitted for the high office of God's ambassador who cannot give to an enquiring mind the reasons of the truth which he declares. Qualifications like these, however, are the very antipodes of that spirit which concerns itself exclusively with modes, and processes and reasons; and which erects private speculations into matters of religious importance.

The limits which define a philosophical style of preaching are best understood by one whose heart yearns over lost men with earnest affection. He would not frustrate the very object which he most desires. Not content with demonstrating *how* men may repent, he would persuade them *to* repent. Not enough is it, in his view, to set forth the nature and process of faith; he would beseech his hearers to believe for themselves on the Lamb of God.

There is yet another cast of preaching, differing totally from those already mentioned, but, like them, utterly failing of the great design of the pulpit; against which piety is the only safe-guard. The poet Burns said he never could read the closing chapters of the Apocalypse without being afflicted to tears.

There is much within the province of the preacher which is fitted to excite the sensibilities of genius as well as those of religion. There is scarcely a fact in scripture which is not invested with such pathos or sublimity, as, in skillful hands may be made the means of the highest and most pleasurable emotion. How easy for one to discourse with great effect on death, with all its sad and mournful associations, without even suggesting the necessity of seasonable preparation for standing before God; the judgement day, with its flames and convulsions, and imposing array, has often been described without the least disturbance to conscience; and even the crucifixion of the Son of God, so tender, so awful, has been rehearsed in plaintive words and mournful cadence, till preacher and hearer have been transferred from the sphere of religious feeling to the region of poetic excitement. Feeling is produced, but it is not of the right kind. Emotion is generated, but not to save. Tears are made to flow, but not of Godly sorrow. * * * * The words of the faithful preacher are something more than a plaintive song;. Not content with playing about the outer courts of the soul, he passes it to the very citadel of life, and lays the solemn claims of God before the heart and conscience.

* * * * *

Does nothing, however, depends upon *the manner* in which even the truth is preached? Much every way. The very same words as pronounced by one are cold and powerless; while from the lips of another they are spirit and life. Today a death like languor pervades the manner of the preacher; for it is a season of religious declension; the pulses of life are feeble at his own heart; and his pale lip attests that no Seraph has touched it with a live coal from the altar of God; tomorrow he is as the angel of God's strength, for religion is revived, and his own soul has left its power.

In passing to speak of the effect of piety on the *manner of the preacher* the most superficial will be struck with the coincidence between religious impulses and rhetorical laws. Towards the latter we do no despise. Rather do we magnify them, for they are founded in truth. Systems of rhetoric there may have been of which it may be said, as it was said of the ancient schools of declamation, the more one frequented them the more unfitted was he for real life; but rhetorical laws then are to which every successful speaker conforms, though he may be wholly unconscious of their existence. These consist not in the trickeries of art; not in artificial tones and altitudes; but in the very soul and energies of speech.

Self-conviction is the soul of all eloquence. What better definition can be given of eloquence than this; "the power of imparting to others the emotions with which we ourselves are

agitated." I believe, therefore do I speak," said the apostle; and herein lies the power of apostolic preaching. Earnestness, perspicuity, directness, simplicity and force are the natural products of an inward conviction. The attempt to convince others concerning that of which we are but partially convinced ourselves, is preposterous in the extreme. He who should aim at supporting an earnest oratory without earnestness at heart, is like the Spartan who studied long and hard to make a corpse

stand erect, and the confession extorted from both will be the same; *it wants something within*. Frigid and powerless must that be which springs from the heart. The preacher must be convinced and impressed with that which he would impart to others. Hell and destruction must have no covering— The wormwood and the gall he must have tasted; the demerit and we of sin he must, have seen; the fullness and freeness of the provision which mercy has made for the perishing he must have discovered; the glory of the cross he must have felt. When a man delineates religion not so much as the result of study and reasoning, as a matter of his own history; when he unfolds it with that inexpressible character and life and earnestness which accompany truths drawn from one's own bosom, he cannot be powerless. For consider the magnitude, of those objects with which religious experience is conversant; and the power volume of that emotion which is enkindled by the verities of Scripture. Under such an impulse, what can prevent one from being eloquent? Peter the hermit was eloquent, when under the power of an affectionate illusion, he roused the courts of Europe to regain the holy Sepulcher. Patrick Henry was eloquent when he struck the notes of freedom, his own soul exalted by the theme; but what are all the objects which ever elicited the fervid eloquence of soldier or patriot compared with those vast, august, and dread realities which swim before the eye and crowd upon the heart of the minister of Christ? Convinced of them, he ascends the pulpit, bending under the burden of the Lord; and the apostle, weeping as he tells his hearers that they are enemies of Christ. His own spiritual experience has left no distinctness in his mental perceptions.— There is nothing vague or uncertain, nothing obscure or unintelligible in the speech of such a one. He presses earnestly towards his object. His heart's desire is that his hearers may be saved. The power of that inward emotion he cannot conceal. Chains can not bind it; Mountains cannot bury it. It burns from the lip. It speaks from the eye. It modulates the tone. It pervades the manner. It possesses and controls the whole man.— He is seen to be in earnest; he conceives; he persuades.

LETTER FROM PRESBUTEROS.

ALBANY, KY., JAN. 15, 1842.

Bro. Scott:—

Your correspondent Z. R. wishes to see my strongest reasons for saying "It is the duty of the Eldership to inform every Evangelist or Preacher that visits their congregation, of the state of society in that vicinity." And "that it is their duty to tell the evangelist or preacher *what* to teach, and *how* to teach it."

My first reason is derived from the original import of all the words connected with the word Eldership. For the verb *Episkaizo* means to overshadow as a cloud: *Episcopeo*, to oversee, take the care and oversight of, superintend. 1 Peter, 5: 2. Hebrews, 12: 15.

And the noun *Episcope*, inspection, examination, visitation; the office of an inspector or bishop. 1 Tim. 3: 1. Acts, 1: 20. Luke, 19; 44. 1 Pet. 2: 12. *Episcopos*, one who oversees and protects, a superintendent, a president, a bishop. *Episcopoi*, governors or rulers. 1 Pet. 2: 25. Acts, 20: 28. Phil. 1: 1. 1 Tim. 3: 8. Tit. 1: 7. &c.

The adjective *Presbus*, old, respectable, esteemed, reverend, when used as a noun, an old man, a chief. *Presbuteros*, an elder: *Presbuteroi*, elders: *Presbuterian*, a council of elders. Elders and Bishops are the same. Acts, 20: 17, 28. Tit. 1: 5,7. 1 Pet. 5: 1, 5. &c.

2. "The Elders are to feed the flock, to take the oversight of it, and be ensamples to it." 1 Pet. 5:2, 3. "The Elders that rule well are worthy of double honor; and no accusation is to be received against them unless it can be sustained by two or three witnesses." 1 Tim. 5: 17, 19. They are to preside, to rule, to teach, to convince, to exhort, and to be ensamples to the flock.

3. When the disciples in Antioch determined to send relief to the brethren, they sent it to the elders. Acts, 11:20,30. When Paul, Barnabas and others were sent to Jerusalem to settle the question relating to circumcision, they went to the apostles and elders, and were received by the church, apostles and elders. Acts, 15: 2,4. But not a word about Evangelists. Now the official name elder, the station they occupy in these passages, and the dignified moral and mental character given them by Paul, compel us to think, and therefore to say that the whole gubernatorial power of the church is vested in the *Eldership*—the supreme ecclesiastical power on earth, to which every other in the church is subordinate.

4. We would suppose from the Bible that the Elders are better acquainted with the peculiar views, prejudices and feelings of the community than the other members of the church, be-

cause their office calls them to greater intercourse with the people. They are doubtless better acquainted with the course of teaching in their meetings than others are, and are, therefore, better judges of the people's religious education, what would be most suitable for them, and what not—*What* subjects should be taught, and *how*, or in what way they should be taught to make them more acceptable to the audience.

5. No strange Evangelist coming into a church can be as good a judge of *what* would be the most prudent course of teaching as the elders of that church would be; well then of course they should instruct him. It would be no disgrace to him to be submissive to God's highest earthly authority. But Z. R. will say "Let the Evangelist enquire, as forced counsel is not generally well received." So say I. But let him enquire of the proper authority. But says Z. R., "We think there are some elders who are very poor judges of the state of society in their vicinities:"—Poor ignorant fellows!!! Why they should be turned out of office forthwith—they only disgrace it. But Z. R. will ask me if some other person could not communicate the necessary information and advice. To this I would answer, not according to God's order, unless the eldership should be absent, or in some other case of necessity; but there are always exceptions to a general rule. "Order is heaven's first law."

I proposed the three questions in May last, for the purpose of eliciting information on the subject—I did not do it to get the chance of sustaining them. Though I am fully convinced of the propriety and scripturally of the position. If bro. Z. R. is not satisfied with this, and he will offer his objections over his full name, I will gladly attend to them over mine, if the editor permit.

PRESBUTEROS, *alias* ISAAC T. RENEAU.

LETTER FROM W. P. PAYNE.

FLAT ROCK, KY., DEC. 20, 1841.

Brother Scott:—

Permit me through the pages of the Evangelist, to say to the brethren to whom I have written by request of the brethren at the annual meeting at Paris, in September last, and to all the churches in Kentucky that have not as yet received a communication from me on that subject; that very many churches have not as yet responded to the enquiries of the brethren. I would affectionately remind many brethren of their proffered aid in this matter, from whom I have not received a line since our separation in Paris. Our brethren in Mason, from some cause, appear totally to have disregarded this our

earnest request, as not a church from that county, or Bracken, have responded. Our brethren surely cannot impute this request to improper motives; Paul, once and again, sent special messengers to churches that he might know their condition.— There are some churches in the State that I know not where, or to whom to direct a letter. Were our enquiries answered this difficulty would be obviated; we should not only have the location of the church, but the names of its elders, this would furnish us the means at once of conferring with all the churches in the State, it appears to me, brother Scott, that if our brethren would take a proper view of the subject they would not suffer our publication to be delayed for want of a statement from the respective churches, for surely all who are actuated by the spirit of Christ would be most prompt to reply to those interesting enquiries of their brethren. We should bear in mind that we are not our own, but have been bought with a price, and that no less than the precious blood of the Son of God; we have given ourselves to the Lord and to one another, and we, therefore, have claims one on the ether: should we, then, neglect to answer the enquiries of our brethren respecting the things concerning our Heavenly Father's family,—surely none will neglect this, and I would again urge them to forward to me at Flat Rock, Bourbon County. Ky., the statistics of every church in the State as early as possible. For the information of those churches which may not have received a letter on the subject I will here give a copy of the questions proposed to each church.

1. The name and location of your meetinghouse.
2. Your present number of members.
3. The number received the last twelve months.
4. The name of your Evangelist.
5. How many Lord's days does he meet with you in each month.
6. How many Lord's days does your church meet in each month.
7. The names of your Bishops.
8. The number of Deacons.
9. How many heads of families are members with you.
10. How many of them have erected altars to the Lord in their families.

I would again say to our brethren that we desire as correct information as to numbers as can with reasonable convenience be given, but we cannot in all cases hope for exact statements. The promptitude of the brethren in Fleming county is praise worthy—every church in that county, save one, has responded. May the brethren be engaged in the discharge of every Christian duty not those which have a "thus saith the Lord" for it, in so many words, but in all those that are plainly inferable from

what is commanded, thus letting their light shine that they may shew themselves the children of light, that the blessings of their King may rest upon them and abide with them until they shall all be gathered home as ripe sheaves, is the prayer of their brother pilgrim.

WM. P. PAYNE.

EXPOSITION OF JAMES, VERSE 1ST, CHAPTER 5TH.

Dear Bro. Scott:—

You have laid rather too hard a task on one who never made the Bible his study until he was forty years of age, when you requested me to answer the enquiries of Bro. Sanders, of Indianapolis. The 5th verse of the 1st chapter of James reads thus: "If any of you be deficient in wisdom let him ask of God who giveth to all men liberally, and upbraids not, and it shall be given to him."

The difficulty of brother Sanders regards the *how* God will give wisdom.—I know of no better way than to get James to answer this question himself; which I think he will do satisfactorily. We will see—James, from whom can we obtain wisdom?

*James:—*Be not deceived my brethren, every good gift, and every perfect gift is from above, descending down from the Father of lights.

But how did, or does, the Father of lights give us wisdom?

*James:—*Of his own will he begat us by the word of truth, that we should be a kind of first fruits of his creatures. But, James, are we to do anything else than to pray for wisdom?

*James:—*You must be swift to hear, slow to speak, slow to wrath, for the wrath of men works not out the righteousness of God—and you must embrace with meekness the emplanted word, which is able to save your souls—and be doers of the word, and not hearers only, deceiving yourselves by false reasoning: and you must look into the perfect law of liberty, and persevere, not forgetting what you hear or read, but do as it directs, and in doing it you shall be blessed.

Why, James, we expected that God would give us wisdom the instant we prayed for it, without doing anything else. You told us if we asked in faith, nothing wavering, God would give it to us.

*James:—*Yes, so I did; but I did not tell you that a dead faith was sufficient, I meant a living faith which is always exhibited by actions or works. For as the body without the spirit is dead, ad also faith without works is dead.

But, James we want to know distinctly what you mean by the *wisdom* for which we must pray.

James:—I will first state its opposite that you may understand it the better, if you have bitter anger and strife in your hearts, do you not boast and lie against the truth? This is not the *wisdom* which comes from above, but is earthly, sensual and devilish. But the wisdom which cometh from above is indeed first pure, then peaceable, gentle, easy to be persuaded, full of compassion and good fruits, without partiality, and without hypocrisy.

Why, James, the wisdom of which you now speak is the same as the grace of God spoken of by our brother Paul, which teaches us to deny ourselves of ungodliness and worldly lusts and to live soberly and righteously in this present world.

James:—Yes; I say is any one wise and intelligent among you, let him show by good behaviour his works with meekness of wisdom.

If this will satisfy bro. Sandars, I shall be of some use to him, and if not, I leave the task to you.

I make no pretensions as a commentator, but on reading the first epistle of John, the design is so clearly manifested that no one can mistake it, unless they read it in scraps as though it had no connection in its several parts. The leading design of the apostle is to prove that *Jesus is the very Christ*, that he actually appeared in the *flesh*, that he was *literally the Son of God*. He was evidently combating a notion that had been propagated, that this whole affair was not *real*, but that it only seemed so to the witnesses. He adds witnesses which could not be deceived, namely: The Spirit, the Water, and the Blood. These witnesses all agreed that the thing was *real*.

All that I deem necessary to a clear understanding of the 18th verse of the 5th chapter, is a good translation: I give Me Night's. "We know that whosoever is begotten by God does not sin, but he who is begotten of God guards himself and the wicked one does not lay hold on him. In haste, yours,

M. WINANS.

LETTERS.

ALBION, III., DEC. 29: 1841.

Dear Bro. Scott:—

I am happy in being able to inform you that within the last 3 or 4 years the Reformation has spread rapidly in this and adjoining counties; there are now four churches in this county, and three in Wabash county: there has been a great increase in nearly all the churches the last year: mostly by

immersion. The churches are all walking together in love, taking the Bible alone for their rule of faith and practice. Bro. Goodwin, who labors amongst us, is a very efficient and successful Evangelist, but we are only able to obtain part of his services, as about half of his time is spent among the churches in Indiana and Kentucky. Should any of the preaching brethren pass through here they would be well received, and might have an opportunity of doing great good, particularly if they are men of education and known talents.

May the Lord bless you abundantly, my dear brother, and may you continue to build up Zion, until you shall be called, yourself to be a living stone in the temple above, is the earnest prayer of your affectionate brother in Christ,

DANIEL ORANGE.

HUMANITY HALL, DEC. 1st, 1841.

Dear Bro. Scott:—

The cause is gaining ground slowly—the whole truth is ably preached amongst us; and thank God, bro. Finlay, late of Louisville, is again returned to his calm and peaceful home in Jackson, Madison county, to the great joy of us all. May grace, mercy and peace be with you and yours, is the prayer of your affectionate brother in Christ,

THOS. OWEN.

GEORGETOWN, KY., DEC. 31, 1841.

Dear Bro. Scott:—

We have just closed a protracted meeting of five days at this place, which resulted in 9 accessions. Bro. Curtis J. Smith was the speaker to whom the meeting was committed. Brother Crihfield was with us part of the time, on his way to Harrodsburg. Bro. Crihfield's son and a young man, his associate, on his way to Bacon College, obeyed the gospel at our meeting. The prospects for the success of the gospel are brightening in every direction. May the Lord bless you and yours. Affectionately,

J. T. JOHNSON.

Dear Bro. Scott:—

While some men stricture, others laud. So it happened with brother Campbell's popular lecture on "Demonology:" while I was stricturing it, the "Christian Publisher" was lauding it—so we go. By the help of that lecture

I can prove all sorts of abstract spiritual operations—and can almost sustain Baxter's and Cotton Mather's witchcraft.

I have recently had to meet a real Yankee Baptist preacher in public debate.—He proposed to prove that those immersed by the apostles were born again before they were immersed. His proof was "He that believeth that Jesus is the Christ is born of God." All did, and must believe that fact before they are fit subjects of immersion; therefore all are born before they are immersed. How would you work this argument by the common version, brother Scott? In haste yours,

M. WINANS.

Bro. Scott:—

There is a difficulty in the minds of some in regard to the following passage: "Otherwise what shall they do that are baptized for the dead," if the dead rise not at all why are they then baptized for the dead. 1 Corinthians, 15: 29.

Will you please give us some light on the above passage. We are seeking for light. In haste, ———.

Will any of our readers give light, or try to give light to those who make the above enquiry!

LANCASTER, KY., DEC. 17th 1841.

Dear Bro. Scott:—

We have just closed a glorious meeting at this place. Bros. Thorn is Smith, C. Kendrick and White were with us. The meeting commenced on the 1st Saturday in this month and lasted nine days, Bro. Kendrick was the principle speaker, and the word of truth was truly powerful: 38 made the good confession, 33 of whom were immersed and one united with the brethren from the old baptists. Yours in the bonds of Christian affection,

HENRY B. BROWN.

What disciple of Christ can peruse the following letter from N. Orleans, which we take from the 'Christian Family Library,' without feeling his heart beat with joyous emotions at the wonderful progress of the gospel in a portion of our country which has long been under the thralldom of sin and Satan? Truly the gospel is the power of God unto salvation to every one that be-

lieveth." and wherever it is preached by the faithful minister of Christ it must overcome error and prejudice. "Truth is mighty, and it will prevail," is a maxim as old as it is true—and especially is the truth as it is in Christ, mighty, to the pulling down of the strong holds of sin and Satan, and building up the Kingdom of our Lord and Saviour Jesus Christ. We trust that the good work will still go on in Louisiana, and that all who bow to the authority of Jesus will continue steadfast in the faith.

NEW ORLEANS, NOV. 9th 1841.

"Since I last wrote you, about three hundred and seventy five persons have bowed the neck to the yoke of Jesus Christ. Principally under the labors of Father Robert, in the Parishes of Raides and Avoyelles. All ranks and classes are among the number added through his and our labors; about forty Methodists, twelve Presbyterians, and twenty Roman Catholics are of the number.

"Brother Robert is a Baptist; though he preaches the word, and it has been mighty in pulling down the strong holds of Humanisms, infidelity &c.

"We have agreed to keep Father Robert in the field this year. He speaks about 10 times per week. The people are reading the Bible with as much interest as though it had just dropped from heaven. He gets every one as soon as they are added, to come forward in family worship, and be active in every duty. I have never witnessed more interest in a neighborhood, than in the section where he is laboring, without usual machinery, such as this age of 'invention has produced. I am much pleased with his scriptural manner of proceeding."

ADAMSVILLE, TEN., NOV. 25: 1841.

"Truth is gaining ground in this country; hydra headed sectarianism is writhing under the influence of Gospel truth. I have heard the confession of between one hundred and seventy five and two hundred persons since April, and twenty two since the first day of October last. If the brethren here. will be true to the cause of the Redeemer, we have nothing to fear. O Lord help us all to perform those duties which art incumbent on thy adopted children. Amen.

Your brother in the Lord,

J. H. DUNN."

RIGHT IMPROVEMENT OF LIFE.

Thankless for favors from on high,
 Man thinks he fades too soon;
 Though't is his privilege to die,
 Would he improve the boon,

But he, not wise enough to scan
 His bless'd concerns aright,
 Would gladly stretch life's little span
 To ages, if he might:—

To ages in a world of pain,—
 To ages where he goes,
 Galled by affliction's heavy chain,
 And hopeless of repose.

Strange fondness of the human heart,
 Enamored of its harm!
 Strange world that costs it so much smart.
 And still hath power to charm.

Whence has the world her magic power?
 Why deem we death a foe?
 Recoil from weary life's best hours,
 And covet longer woe?

The cause of conscience:—conscience oft
 Her tale of guilt renews:
 Her voice is terrible, though soft,
 And dread of death ensues.

Then, anxious to be longer spared,
 Man mourns his fleeting breath:
 All evils then seem light compared
 With the approach of death.

T'is judgement shakes him; there's the fear,
 That prompts the wish to stay:
 He has incurred a long arrears,
 And must despair to pay.

Pay!—follow Christ and all is paid,
 His death your peace insures:
 Think on the grave where he was laid,
 And calm descend to yours.

[Cowper.

THE EVANGELIST.

NEW SERIES.

Vol. X.

Carthage, Ohio, March 1, 1842.

No. 3.

THE OFFICE I STUDY IN.—*No. III.*

Connection of the several Departments of Science.

Having given you, worthy reader, a Synoptical table of Science, we wish to illustrate what we have before asserted, that all its departments are intimately connected—that "all are but parts of one stupendous whole."

You remember that we made four provinces, 1. Physics; 2. Physiology; 3. Psychology; 4. Ethnology.

Let us in the first place see the connection of Physical with Physiological Science; and to make our way entirely clear we must give a few definitions.

Physical science has for its object the study of Inorganic and *Physiological* science—the study of Organic matter. Inorganic matter, is represented in the Mineral kingdom, and organic matter in the vegetable and animal kingdoms.

Now these two sciences are kindred—though they are not to be so confounded together as to render the great laws which govern organized matter identical with those which pervade the material world, such as *attraction*, *repulsion* and *Inertia*.— There are between the two certain points of *distinction*, and certain points of *connection*, and these are predicated—the first upon the *difference*, and the second upon the *resemblance* discoverable between the structure and properties of organic and inorganic matter and the laws which preside over them respectively

Thus animal and mineral matter have both properties in common, such as extension, impenetrability, porosity, and indestructibility. They are both composed of minute atoms and exist in the two forms of solid and liquid, from which, in either, proceeds the gaseous. But they differ widely in other respects. Mineral matter is stationary unites when impelled by external force, and when thus impelled becomes again stationary so soon as the force is exhausted; animal matter possesses inherent vital force which may be called into action at pleasure.

To show this resemblance and difference further:—"The

elements of organic bodies are united with each other in definite proportion, and therefore the same laws of combination which regulate the composition of mineral substances must likewise influence that of organic compounds."

The modes of combination, however, are very different; in the former they are very simple, in the latter—exceedingly complex.

The ultimate elements *Oxygen, Hydrogen, Nitrogen* and *Carbon* exist in both organized and unorganized matter. Chemistry acquaints us with these simple elements as also with many other ultimate and proximate principles, found in organic and inorganic matter, and when we come to study Physiology we have to learn much of animal Chemistry in order to have the principles of the science firmly fixed in our minds. For example, we cannot fully understand the functions of digestion and respiration without a knowledge of the nature of acids, and Alkalies, and Oxygen, and Carbonic acid Gases. We cannot understand the composition of the Blood or any of the Fluids of the Body, or the changes which they undergo without some knowledge of Chemical facts and phenomena.

Take another department of Physical science, Mechanics; study its principles, learn all you can of the Lever, Wheel, Axle, Pulley, Inclined Plane, Wedge, and Screw; of the strength of materials, of the structure of machinery, etc. etc., and then look at "the solid frame work of the Human Body—perfect work of an unerring engineer."

"There is scarcely a part of the animal body, or an action which it performs, or an accident that can befall it, or a piece of professional assistance which can be given to it, that does not furnish illustration of some truth of natural philosophy.

"The cranium or *skull* was already mentioned as an instance of the arched form answering the purpose of giving strength. The brain, in its nature, is so tender or susceptible of injury, that slight local pressure disturbs its action. Hence a solid covering like the skull was required, with those parts made stronger and thicker which are most exposed to injury. An architectural dome is constructed to resist one kind of force only, always acting in one direction, viz:—gravity; and therefore its strength increases regularly towards the bottom, where the weight and horizontal thrust of the whole are to be resisted; but in the skull the tenacity of the substance is many times more than sufficient to resist gravity, and therefore aids the former to resist forces on other kinds operating in all directions.

"*The spine or back bone* has, in its structure, as much of beautiful and varied mechanism as any single part of our wonderful frame. It is the central pillar of support or great connecting chain of all the other parts; and it has, at the same time, the office of containing within itself, and of protecting

from external injury, a prolongation of the brain, called the spinal marrow, more important to animal life than the greater part of the brain itself. We shall see the spine uniting the apparent incompatibilities of great elasticity, great flexibility in all directions, and great strength both to support a load and to defend its important contents.

"The Ribs.—Attached to twelve vertebrae in the middle of the back, are the ribs or bony stretchers of the cavity of the chest, constituting a structure which solves, in the most perfect manner, the difficult mechanical problem of making a cavity with solid exterior, which shall yet be capable of dilating and contracting itself. Each pair of corresponding ribs may be considered as forming a hoop, which hangs obliquely down from the place of attachment behind; and so that when the forepart of all the hoops is lifted by the muscles, the cavity of the chest is enlarged.

The elbow joint is a correct hinge, and so strongly secured that it is rarely dislocated without fracture.

The fore arm consists of two bones with a strong membrane between them. Its great breadth, from this structure, affords abundant space for the origin of the many muscles that go to move the hand and fingers: and the very peculiar mode of connexion of the two bones, gives man that most useful faculty of turning the hand round, into what are called the positions of pronation and supination, exemplified in the action of twisting, or of turning a gimlet.

The human hand is so admirable, from its numerous mechanical and sensitive capabilities, that an opinion at one time commonly prevailed, that man's superior reason depended on his possessing such an instructor and such a servant. Now although reason, with hoofs instead of fingers, could never have raised man much above brutes, and probably could not have secured the continued existence of the species, still the hand is no more than a fit instrument of the godlike mind which directs it.

The ankle joint is a perfect hinge of great strength. There is in front of it an annular ligament, by which the greater part of the tendons passing downwards to the foot and tops are kept in their places. One of these tendons passes under the bony projection of the inner ankle, in a smooth appropriate groove, exactly as if a little fixed pulley were there.

The heel, by projecting so far backwards, is a lever for the strong muscles to act by, which form the calf of the leg, and terminate in the tendon achilles.

The arch of the foot is to be noticed as another of the many provisions for saving the body from shocks by the elasticity of the supports. The heels, and the balls of the toes, are the

two extremes of the elastic arch, and the legs rest between them."—(*Aarnoott's Physics*, page, 207)

Now we would not have any one to suppose from these remarks and quotations, that we looked upon man as a Cotton Machine or as a Chemical Laboratory. We only wish to express the undeniable fact that, the matter of his body is composed of principles not unlike those of inorganic substances, and that many of the phenomena of the human organism are produced in a similar manner to those of dead matter. No one would suppose that a knee joint moves *precisely* like a door, hinge. There is a difference in the nature of the moving power, etc. Yet who does not see that as a hinge is constructed so that a door swings and moves with mechanical facility, so are the bones of the thigh and leg united in such a manner as to form a joint not unlike a hinge that enables the parts concerned to be flexed and extended with mechanical, ease and nicety.

The same kind of observation is true in reference to any application of Physics to Physiology. But we must proceed to show the connexion between Physiological and Psychological science. This, however, we shall have to defer to our next number.

Carthage, March 1842.

REGENERATION.

CARTHAGE, OHIO, March 1st.

Bro. Scott:—

I have had, within a few months past a correspondence with a Presbyterian Clergyman, of Cincinnati, and in one of his letters he expresses himself in the following manner, in answer to my inquiry, "What do you believe and teach upon the subject of Spiritual Influence?"

My reply to his observations, I also give you. The correspondence will perhaps be continued, and unless we get to quarreling, I presume you will not refuse the letters a place in your useful periodical.

CINCINNATI, 1841.

My Dear Sir:—

"My opinion and that of all orthodox, Presbyterians (so far as I know,) respecting the agency and office of the Holy Ghost, is this:—

1st. "We believe that the change commonly called the 'new birth,' referred to by Christ, 1st John, 3 ch. 3 v. is produced by

the Holy Ghost, in or upon the sinner's soul, by or through the truth of God: in other "words that the Holy Ghost is the author of regeneration. Our proof is James 1st. 18th. "Of his own will *begat he us with the word of truth,*" and many other scriptures.

2. "We believe also that the Holy Ghost sanctifies all converted persons by the same means; viz: the truth, John 17 ch. 17 v. "Sanctify them *through thy truth:* thy word is truth."— The preposition translated, "through;" here is "*en*," "by means of;" or "by."

3. We believe that all God's providences are included in *his "truth:"* and that the Holy Ghost may make a cold morning, a death, a shower of rain, an incident, or any other providence, a means of the sinner's conversion.

4. Now whether the Holy Ghost operates directly on the soul itself, or directly upon the truth;—whether he clears the eye of the soul, or somehow increases the light of the truth:— Or precisely *what* he does to make the man feel more about the same divine things at one time than he does at another, we know not, nor do we think any body knows; or can know; for Christ has said in answer to the question "*how*" the Holy Ghost operates on the sinner's heart. "*Thou canst not tell.*" John 3d ch. 8th v."

Very truly yours,

In Christian love.

REPLY.

CARTHAGE, OHIO.

My Dear Sir:—

Your letter has been received and attentively read, and it so happened that I was just perusing a tract entitled "A caution against Prevailing Errors, being a conversation between a Presbyterian Pastor and his Parishioner," written by Wm. M. Engles, a staunch orthodox Presbyterian. The sentiments of this tract, I presume, would be deemed by Mr. Engles, the sentiments of "all orthodox Presbyterians," yet it strikes me that between the views he has expressed, and those of your letter, there is no small difference.

Hear for instance this part of the conversation,

Pastor.—"It (the change of a sinners heart,) is described in sacred Scripture as a new birth, a new creation, a resurrection from the dead; these are emphatic expressions and convey the idea of a marvelous transformation. Such in truth it is, evincing in every feature the mighty power of God. Spiritual things are discerned and relished, by a heart once blind and averse from them; love to God succeeds to enmity; alacrity in duty succeeds to indifference and reluctance; holy habits are

substituted for habits earthly, sensual; devilish; in a word, old things pass away, and all things become new. The vile sinner who was an abhorrence to all holy beings, becomes entitled to take his place in their holy assembly.

Parishioner.—Is the change of which you speak affected by a direct divine influence, or by the persuasive and constraining influence of motives presented to the mind?

Pastor.—God does not work irrespective of means; he presents in his work and providence the most affecting motives; he appeals to a sinner's tears and hopes; to his reason, his conscience, his self interest, his sense of gratitude, and in the use of these means and motives, the sinner is often brought to the foot of the cross; but in none of these means is there any inherent energy. Truth may be presented to the mind without any sensible effect, the powerful appeals of Scripture may prove ineffectual to move it to repentance; and a Gospel of grace may become to the sinner a savour of death. The precise condition of the sinner, in his inability to improve the truth without divine aid, is thus expressed by an Apostle.— "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." By mere *moral suasion* therefore, as it has been termed, no sinner has ever yet been converted from the error of his ways; and hence the necessity of a more efficient agency. *God by a direct and supernatural influence, accompanies the presentation of the truth, and in that way alone it becomes effectual to salvation.* "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." So manifest is this in every case of genuine conversion, that it is marvelous that any professing the Christian's hope, should imagine that a work so wonderful should ever be accomplished by any other agency than the "mighty power of God."

This view will also show the absurdity of that scheme which ascribes *activity* to the sinner in his regeneration. God is the only *actor*, man in the *passive* subject. The only activity which man can display in relation to his regeneration is in *resisting the Holy Ghost*; to aid God in effecting it, would not only be impossible, but unnecessary. Should any active part in the work be ascribed to man, just so far it would not be of Grace; but it is by grace done we are saved from first to last; being "born, not of blood, nor of the will of the flesh, nor of the will of man. but of God." While sinners therefore are passive in the hands of God, he creates them anew in Christ Jesus.

Parishioner.—Do you say that, the work of regeneration is completed at once? if so, how do you account for the many imperfections perceptible in the most advanced Christians?

Pastor.—I say the work is instantaneously performed. There is no medium condition between life and death. A sinner must either be an heir of heaven, or an heir of hell; he must either be regenerate, or unregenerate. The Spirit finds the sinner in his enmity and sin, and at once reconciles him to God; he finds him an heir of wrath, and at once makes him an heir of glory. Whenever may have been his preparatory exercises, there is a point at which he is translated from the kingdom of Satan into the kingdom of God's dear Son.

While I affirm that regeneration is complete at once, inasmuch as the sinner is thereby radically changed and placed in an entirely new relation to God, yet I have not said that the subject of it is thereby perfected. When regenerated, the sinner is converted or turned from the path of hell to the path of heaven, and as he pursues his pilgrimage, he is instructed, guided, strengthened, and comforted by the Holy Spirit. As he proceeds, he becomes more like God. more inimical to sin, more meet for heaven. Thus while regeneration is *instantaneous*, sanctification is progressive; and the latter is never completed until mortality is swallowed up of life." So much for Mr. E.

I discover also that Dr. Woodbridge, of Connecticut, a strong and talented preacher of the new School, (or as it is styled in New England, the Congregational church,) has been severely lashed by an old School writer, in the American Bib. Repository, for publishing some views concerning Regeneration, which were deemed outrageously heterodox.

Dr. W. expresses himself on this subject in the following manner:—

"When we speak of the means of regeneration we shall use the word *regeneration*, in a more limited import, than its ordinary popular import; and shall confine it chiefly, for the sake of convenient phraseology, to the act of the will or heart, in distinction from other mental acts connected with it: or to that act of the will or heart which consists in a preference of God to every other object; or to that disposition of the heart, or governing affection or purpose of the man, which consecrates him to the service and glory of God."

"Divine truth does not become a means to this end, until the selfish principle so long cherished in the soul is superseded; and the mind is left to the control of that constitutional desire of happiness which is an original principle of our nature. There it is, we apprehend, that God and the world are contemplated by the mind as objects of choice, substantially as they would be by a being who had first entered on existence, and who was called one or the first time to select one or the other as his supreme good."

"We have already said that the sinner is the subject of this constitutional desire of happiness, called self-love; to which no

moral quality pertains. Let the sinner then, as a being who loves happiness and desires the highest degree of it, under the influence of such a desire, take into solemn consideration the question whether the highest happiness is to be found in God or the world, let him pursue this inquiry, if need be, till it results in the conviction that such happiness is to be found in God only, and let him follow up this conviction with that intent and engrossing contemplation of the realities which truth discloses, and with that stirring up of sensibilities in view of them, which invest the world when considered as his only portion with an aspect of insignificance, of gloom, and even of terror, and which shall chill and suspend his present active love of it; and let the contemplation be persevered in, till it shall discover a reality and excellence in the objects of holy affection, which shall put him upon direct and desperate efforts to fix his heart upon them; and let this process of thought, of effort and of action be entered upon as one that is never to be abandoned, until the end proposed by it is accomplished—until the only living and true God is loved and chosen as his God forever; and we say that in this way the work of regeneration through grace *may be* accomplished."

The reviewer, after scolding him pretty severely gives his own views upon the subject in the following words:— "The sound and scriptural doctrine on this subject is altogether plain and indisputable. It teaches that the moral nature of man is totally depraved, alienated from God, averse to holiness, to the law and gospel of God, and all that is peculiar to the Christian life. It teaches that there is no affection, susceptibility or capacity in the unrenewed heart, which can be so affected or wrought upon by the truths of the gospel, as to yield obedience love and conformity to them. The carnal mind is enmity against God, is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. It teaches that no act of Spiritual and acceptable obedience to the Gospel, will be rendered by any heart which is not created anew in Christ Jesus unto good works; that the word of God is powerless on all who are not made willing to obey it in the day of his power; and that the most skillful and earnest preachers, can make converts no faster than God makes their hearers willing and obedient, drawing them by his Spirit. If Paul plants, and Apollos waters, still it is God that gives the increase.

Now the attempt to multiply conversions, by getting over or around this barrier of man's total depravity and absolute dependence on divine grace for a new heart and a right spirit, and substituting in lieu of it some principle of the natural man which will respond to the truths and motives of the gospel if brought into proper contact with it, has resulted in an elaborate

effort, to resolve all religious affections and exercises into the mere workings and products of self-love, as their common root, religious experience into a mere governing purpose to serve the Lord as a more fertile source of happiness than the world; a denial of the sinfulness of human nature; of sovereign efficacious grace; of the creation of a new earth by divine omnipotence; of any election not conditioned on a foresight of obedience; in short, of every distinctive feature of Calvinistic doctrine and experience."

Now my dear sir, you see what a difference there is between you and Mr. Engles, and between Dr. Woodbridge, and his Princeton Reviewer. And it is just precisely the difference which exist between the old and now School Presbyterians on this subject. Mr. Engles has very properly remarked that "the Calvinistic system forms a whole, each part explaining every other part," that, "the rejection or modification of any portion of it necessarily leads to the rejection, or modification of every other portion, and accordingly we find the innovations of the present day, (the doctrines of the new school,) have been thrown into a regular system, which, in all its great features is distinct from Calvinism."

If Mr. Engles had just added—and *Calvinism is a system distinct front the Bible system*, he would, in my humbles judgement, have said the truth.

The "New School Divinity," as it is styled, is a strange medley of truth and error. Calvinism is consistent in itself, and why? because, as I think, it is almost entirely different from the system which God has given us. New School Divinity is inconsistent in itself, because it, attempts to combine Calvinism with the Bible. It is like putting two incompatible substances together. They will not combine.

But I do not design entering at large upon the points of difference between you and your brethren (?) of the old school.

I asked you my good friend, for your views upon the subject of spiritual influence in reference to the sinner, and you have answered me in a very vague and unintelligible manner. Perhaps I may be at fault, possibly you may be clear, but seriously I must think that you do not understand yourself on this subject. Much mistake and deception arises from a confusion of terms. It is so in your case. You confound the *influence of the spirit* on the sinners heart, with *regeneration*—and you confound *Holy Spirit* with *Holy Ghost*. You make the influence of the Holy Ghost the same as the influence of the Holy Spirit—and the effect of this influence upon the *sinners heart alone*, to result in the "*new-birth* " And as proof of your first position you bring forward James 1st 18th, "of his own will begat *he* us with the word of truth."

Now let me convince you that you are wrong from beginning

to end. And in doing this I shall give you not "*my opinion*;" but the word of God.

In the first place, there is no such expression in the Bible as Holy Ghost. The word *Ghost* was accommodated by Tyndall the martyr, before the version of King James, to convey the idea of the Spirit of God taking up its residence in the church of Christ. Ghost in the Anglo Saxony, is synonymous with guest. Hence the Spirit of God, when it came to the church, was styled by our forefathers, the Holy *Quest*, the Holy *Sojourner*, or Holy *Ghost*. The Holy Ghost then may be the Holy Spirit, but the Holy Spirit is not always the Holy Ghost. I admit the propriety of the accommodation made by Tyndall. but remember, it must never be so misconstrued, as to allow that the Holy Spirit dwells as a *guest*, or *ghost*, in the hearts of any but Christians.

The Holy Ghost then has no relation whatever to the sinner out of Christ. This is a matter of plain philology and of Scripture, and needs no further argument.

In the next place it is admitted between us that the Spirit of God does operate upon the impenitent sinner and that the Holy Spirit does convert sinners by or through the truth—the *how* of the process you say you cannot understand. "Whether the Holy Ghost (as you improperly style it) operates directly, on the soul, or directly upon the truth, whether it clears the eye of the soul, or somehow increases the light of the truth, or precisely *what he does* to make the man feel more about the same divine things at one time than he does at another, we know not. I see you are perplexed by three things. 1st. Confounding as I have before stated the influence of the Spirit through the word on the sinners heart, with the indwelling of that spirit as a guest or ghost in the Christians heart. 2nd. Mankind this influence to produce *instantaneously*—the new birth. A new birth prior to Faith.

3rd. Supposing the necessity for Gods spirit to take the word and apply it by a supernatural force to the sinners heart, even though that heart be unwilling to receive it. You are still perplexed by the old Calvinistic notion that, the sinner is not only *inactive* in his own regeneration, but does all he can to resist the Holy Spirit.

The first error I trust I have corrected—I will now notice the second and third. Instantaneous regeneration, consist only in a change of heart—a change of mind and feelings—with an ardent desire to come to the truth is no where taught in the scriptures. Regeneration like generation is a complex phenomenon, or rather presents a series of phenomena. The seed is sown, and in due course of time, birth succeeds. Now birth, you will observe, is the last phenomenon—it is not generation. So the "new birth" is not regeneration, it is the last act which bears the sinner into the kingdom. Read the entire conversation between our Saviour and Nicodemus. Notice particularly

he expression of the Saviour to Nicodemus, when the latter asked him in reference to being born of water and spirit, "How can these things be?" *Art thou a matter of Israel, and knowest not these things?"* To what did the Savior here refer? Unquestionably to the baptism of proselytes, as practised by the Jews. The person so baptized you know was said to be born to them, born again. Now Nicodemus was well acquainted with the whole circumstances of this ceremony, and Jesus took occasion to illustrate the matter of the new birth by an allusion to this custom—in order that this ruler of the Jews might understand him. This was the Saviour's method of teaching. Hence his various parables, etc., etc.

Allow me to make the following paraphrase of this conversation:—

Saviour.—Verily, verily I say unto thee, Nicodemus, except a man be born again, he cannot see the Kingdom of God.

Nicodemus.—Born again! How? Can a man, when he is old enter the second time into his mothers womb, and be born?

Saviour.—Verily, verily I say unto thee, except a man be born of water, and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. The wind bloweth where it listeth and thou nearest the sound thereof, but canst not tell whence it cometh and whether it goeth. So is every one that is born of the Spirit.

Nicodemus.—Master how can these things be?

Saviour.—Is it possible, Nicodemus, that you are a ruler of Israel, and cannot understand my words?—when you wish to make one who is not of your nation a proselyte of justice, what do you do?

Nicodemus.—Why, in the first place we instruct him well in the law—examine him, and satisfy ourselves that his motives are good—then we circumcise him—and when the wound is healed we immerse him in a large cistern of water. We then consider him, (having been buried in water,) a *new man, regenerated, anew born son of Abraham*. It puts an entire end to the connection of the proselyte with his kindred according to the flesh. He belongs to us. (Jahns Archaeology, sec. 325, page 413,414. Calmets Dic. Art. Proselyte.)

Saviour.—Very well—now you see Nicodemus, as you bring into your kingdom, persons from other nations—even so are men to be inducted into the kingdom of Heaven. You first instruct your candidate in the law—then you circumcise him, and lastly you immerse him—then, and not till then, is he *born again*. So here, in the first place, one out of the kingdom, is to be instructed in the word of God. His motives should be

good. He must believe. Now, Faith comes by hearing, and hearing by the word of God.

He must believe in my words which are spirit and life.— The gospel is to prove the spirit which giveth life—the word of God is the sword of the spirit. The gospel must prove the power of God unto salvation to every one that believeth. Now after this instruction by the *voice of the Spirit*, and after the belief—the faith of the individual; after the circumcision of the heart, sorrow for sin and an actual forsaking of it, he is to be born again, born of water. Thus, Nicodemus, is he born of incorruptible feed by the word of God which liveth and abideth forever, by the washing of regeneration; thus is he made a new man. thus is his connexion with his former kindred, the children of the devil dissolved.

Marvel then no more Nicodemus that I say unto you, you must be born again.

You see, my friend, I have put a good deal of language into the month of Nicodemus, and of the saviour which is not recorded in their interview as given by John; but it is taken from authentic records—from the recorded customs of the Jews, and from the new Testament.

God has joined together the spirit and the word; man must not try to divorce the one from the other. The spirit of God breathes in every word of the sacred oracles. The word has an Inherent power because the spirit dwells in it, and because the spirit dwells in it, it has saving effects. Hence are we said to be begotten by the word, quickened by the word, born by the word.

But why does it not act upon all who hear it, or read it, or study it?

Read the parable of the sower and the interpretation thereof by the saviour, and you will find that the reason why one man does not receive the word of God to his salvation is because he is a way side hearer; and why another should receive it apparently for a while, and then fall back into his wickedness, is because he has no root in himself: why another again should fail in a somewhat similar manner, is because the care of this world and the deceitfulness of riches choke the word, and he becometh unfruitful, and why, in the last place, a fourth does receive it to the salvation of his soul, is because he not only heareth the word but understandeth it. He exercises the faculties which God has given him, moral and intellectual and physical. He sees, he hears, he thinks, he judges and he acts. The work of Regeneration, in a word, begins with Faith, progresses in Repentance and is consummated in Baptism.

But my letter is getting long. Let me hear from you soon.

Very truly yours,

In Christian love.

W. J. B.

CONTEMPLATION OF THE STARRY HEAVENS.

BY THOMAS DICE, L. L. D.

Peruse the following sketch, reader, by Dr. Dick, and we think you must exclaim with the Psalmist, "The Heavens declare the glory of God."

"If we could suppose a community of rational beings to have lived for ages in some subterraneous grottoes far beneath the surface of the earth and never to have visited the exterior portions of our globe, their ideas must have been extremely circumscribed, and their enjoyments extremely imperfect, even although they had been furnished with everything requisite for their animal subsistence. Could we imagine that such beings were all at once to be transported to the surface of the earth, with what astonishment and wonder would they be seized when they beheld the expansive landscape of the world; the lofty mountains towering to the clouds; the hills crowned with magnificent forests; the plains stretching to the boundaries of the horizon, and adorned with colours of every shade; the expansive lake, like a magnificent mirror, embosomed among the hills; the rivers rolling their watery treasures towards the ocean; and the sun in the firmament revolving around the circuit of the sky, diffusing his light and heat on every surrounding object! Above all, with what emotions of admiration would they be filled when they beheld the solar globe descending below the western horizon, and soon after the moon displaying her silver crescent in the sky, and the stars, one after another, emerging from the blue ethereal, till the whole celestial concave appeared all over spangled with a thousand shining orbs, emitting their radiance from every part of the scope of heaven, and all moving, with an apparently slow and silent motion, along the spaces of the firmament! Such expansive and novel scenes would undoubtedly overwhelm the faculties of such beings with astonishment, and transport, and wonder inexpressible.

"We are placed, perhaps, in a situation nearly similar in regard to the remote regions of the universe, as the beings we have supposed were situated with respect to the ample prospects we enjoy on the surface of our globe. Were such beings, from their subterranean abodes, to look through a narrow funnel which presented them with a feeble glimpse of our upper world, and of a portion of the sky, the view thus obtained would somewhat resemble the partial glimpse we have yet acquired of the splendor and sublimities of the distant universe; and were we transported to those far distant scenes, which

appear through our telescopes only like dim specks of light, we would doubtless be as much overpowered with astonishment and wonder at the magnificent scenes which would open to our view, as our supposed subterraneous inhabitants could be at the amplitude and grandeur of our terrestrial abode.

"In our present habitation we are confined to a mere point in the infinity of space. Ample as our prospects are, it is not improbable that the views we have already attained bear a less proportion to the whole immensity of creation than the limited range of a microscopic animalcule bears to the wide expanse of the ocean. What is seen by human eyes, even when assisted by the most powerful instruments, may be as nothing when compared to what is unseen, and placed forever beyond the view of mortals. Since the heavens first began to be contemplated, our views have been carried thousands of times farther into the regions of space than the unassisted eye could enable us to penetrate; and at every stage of improvement in optical instruments our prospects have been still farther extended, new objects and new regions of creation have appeared rising to our view, in boundless perspective, in every direction, without the least indication of a *boundary* to the operations of Omnipotence; leaving us no room to doubt that all we have hitherto discovered is but a small and inconsiderable part of the length and breadth; and the height and depth of *immensity*. We may suppose, without the least degree of improbability or extravagance, that, were the whole of the *visible* system of creation annihilated, though It would leave a void immeasurable and incomprehensible by mortals, it would appear to the eye of Omniscience, only as an inconsiderate blank, scarcely discernible amid the wonder of wisdom and omnipotence with which it is surrounded.

"Such views and deductions have been derived from attentive surveys of the STARRY HEAVENS. These heavens present, even to the untutored observer, a sublime and elevating spectacle. He beholds an immense concave hemisphere, surrounding the earth in every region, and resting, as it were, upon the circle or the horizon. Whenever he roams abroad on the surface of the land or ocean, this celestial vault still appears encompassing the world; and after traveling thousands of miles it seems to make no nearer an approach than when the journey commenced. From every quarter of this mighty arch numerous lights are displayed, moving onward in solemn silence, and calculated to inspire admiration and awe. Even the rudest savages have been struck with admiration at the view of the nocturnal heavens, and have regarded the celestial luminaries either as the residences of their gods or the arbiters of their future destinies.

"But to minds enlightened with the discoveries of science and revelation the firmament presents a scene incomparably more magnificent and august. Its concave rises towards immensity, and stretches, on every hand, to regions immeasurable by any finite intelligence; it opens to the view a glimpse of orbs of inconceivable magnitude and grandeur, and arranged in multitudes which no man can number, which have diffused their radiance on the earth during hundreds of generations; it opens a vista which carries our views into the regions of *infinity*, and exhibits a sensible display of the *immensity* of space, and of the boundless operations of Omnipotence; it demonstrates the existence of an eternal and incomprehensible Divinity who presides in all the grandeur of his attributes over an unlimited empire; it overwhelms the contemplative mind with a display of the riches of his wisdom and the glories of his Omnipotence; it directs our prospects to the regions of other worlds, where ten thousand times ten thousands of intelligences, of various orders, experience the effects of divine love and beneficence. Amid the silence and the solitude of the midnight scene, it inspires the soul with a solemn awe and with reverential emotions; it excites admiration, astonishment and wonder in every reflecting mind, and has a tendency to enkindle the fire of devotion, and to raise the affections to that ineffable Being who presides in high authority over all its movements. While contemplating with the eye of intelligence, this immeasurable expanse, it teaches us the littleness of man, and of all that earthly pomp and splendour of which he is so proud; it shows us that this world, with all its furniture and decorations, is but an almost invisible speck on the great map of the universe; and that our thoughts and affections ought to soar above all its sinful pursuits and transitory enjoyments. In short, in this universal temple, hung with innumerable lights, we behold, with the eye of imagination, unnumbered legions of bright intelligences, unseen by mortal eyes, celebrating, in ecstatic strains, the perfections of Him who is their creator and governor of all worlds; we are carried forward to an eternity to come, amid whose scenes and revolutions alone the magnificent object it contains can be contemplated in all their extent and grandeur.

"It is an evidence of the depraved and groveling dispositions of man that the firmament is so seldom contemplated with the eye of reason and devotion. No other studies can present an assemblage of objects so wonderful and sublime; and yet, of all the departments of knowledge which are generally prosecuted, no one is so little understood by the bulk of mankind as the science of the heavens. Were it more generally studied, or its objects more frequently contemplated, it would have a tendency to purify and elevate the soul, to expand and ennoble the intellectual faculty, and to supply interesting topics for

conversation and reflection. The objects in the heavens are so grand, so numerous, so diversified, and so magnificent, both in their size and in the rapidity of their motions, that there appears no end to speculation, to inquiry, to conjecture, to incessant admiration. There is ample room for all the faculties of the brightest genius to be employed, and to expatiate in all their energy on this boundless theme: and were they thus employed more frequently than they are, our views of the arrangement and the nature of the magnificent globes of heaven might be rendered still more definite and expansive.

"While contemplating the expanse of the starry heavens, the mind is naturally led into a boundless train of speculations and inquiries. Where do these mighty heavens begin, and where do they end? Can imagination fathom their depth, or human calculations and figures express their extent? Have angels or archangels ever winged their flight across the boundaries of the firmament? Can the highest created beings measure the dimensions of those heavens, or explore them throughout all their departments? Is there a boundary to creation beyond which the energies of Omnipotence are unknown, or does it extend throughout the infinity of space? Is the immense fabric of the universe yet completed, or is almighty power still operating throughout the boundless dimensions of space, and new creations still starting into existence? At what period in duration did this mighty fabric commence, and when will it be completed? Will a period ever arrive when the operations of creating power shall cease, or will they be continued throughout all the revolutions of eternity? What various orders of intellectual beings people the vast regions of the universe? With what mental energies and corporeal powers are they endowed? Are they confined to one region of space, or are they invested with powers of locomotion, which enable them to wing their flight from world to world? Are they making rapid advances, from age to age, in intellectual improvement? Has moral evil ever made inroads into those remote regions of creation, or are all their inhabitants confirmed in a state of innocence and bliss? Is their history diversified by new and wonderful events, and do changes and revolutions happen among them? Are all the tribes of intellectual natures throughout creation connected together by certain relations and bonds of union, and will a period ever arrive in the future revolutions of eternity when they shall have had an intimate correspondence with one another? These, and hundreds of similar inquiries, are naturally suggested by serious contemplation of the objects connected with the starry heavens, and they have a tendency to lead the mind to sublime and interesting trains of thought and reflection and to afford scope for the noblest energies of the human soul."

THE NESTORIANS AND THE DAGHISTAN JEWS, OR
THE LOST TRIBES FOUND.

Much interest has, of late, been excited in the Christian world, by the publication of two works upon the Lost Tribes of Israel.

The first of these is styled "The Nestorians, or the Lost Tribes, containing an Evidence of their Identity, an Account of their Manners, Customs and Ceremonies, with Sketches of Travel in ancient Assyria, Armenia, Media and Mesopotamia, and illustrations of Scriptural Prophecy." By ASHBEL GRANT, M. D., a gentleman sent out to Asia, in 1835, by the American Board of Foreign Mission.

The second publication is from the pen of the REV. JACOB SAMUEL, a Jew by birth, Senior Missionary to the Jews for India, Persia and Arabia, and is styled "The Remnant found, or the Place of Israel's Hiding Discovered."

As we are always anxious to give our readers the earliest information upon all matters calculated to throw any light upon any portion of God's word, Historical, Prophetical, or Doctrinal, we shall lay before them some extracts from an able notice of these works, by a writer in the last "Biblical Repertory and Princeton Review." The works themselves we have not yet examined—In a future number we may probably offer something additional on the subject, as it is doubtless one of interest, especially at this crisis, when so much is said and written upon the literal return of the Jews to their once peaceful Canaan.

The first part, of Doctor Grant's work is taken up with an account of his travels through Assyria, Armenia. Media and Mesopotamia. The second part is devoted to an extended argument to prove "that the Nestorians of the mountains (in the centre of ancient Assyria), are the descendants of the tribes of Israel carried into captivity by the Assyrian king."

"The two tribes and a half, residing east of Jordan, were first carried away, as is recorded in 1 Chron. v. 26. "And the God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tilglath-pilneser, king of Assyria, and he carried them away, even the Reubenites and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan to this day." By

comparing this record with what we read in 2 Kings, xv. 19, 29, it would seem, that Pul, though his spirit was stirred to come against the land of Israel, was induced by the consideration of a large sum of money, which Menahem the king exacted from the people, to return without executing his purpose; but Tileath-pilneser, his son, who succeeded him, had his spirit also stirred within him to come against the people of Israel. This second invasion took place in the days of Pekah, king of Israel, when the afore-mentioned king of Assyria took, not, only the inhabitants of Gilead and of the other cities east of Jordan, captives, but all those of Galilee, and all the land of Naphtali. Between the first invasion by Pul, and the second by Tilgath-pilneser, about thirty years are supposed to have elapsed; and the invasion to have occurred about 770 years before the birth of Christ, and the transportation of the people about 740 years before the advent. The second recorded transportation of the people of Israel occurred in the reign of Hosea, kings of Israel. At first, Hosea made his peace with Shalmaneser, king of Assyria, by giving presents; but breaking his engagements with this monarch, to whom he had become tributary, he came into the land and besieged Samaria the capital, three years; and in the ninth year of Hosea, the city was taken, and Shalmaneser carried away the people captive, and placed them "in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes."

"Dr. Grant very properly commences his investigation, by endeavouring to ascertain the situation of that part of Assyria in which these captives were planted. He seems to show, with considerable probability, that Halah was a city not more than a day's journey from Nineveh, which has been the seat of a Nestorian archbishop. Habor, he makes to be the name of a river, which rises in the mountains of Assyria, and which retains its name unchanged, to this very day. Gozan, according to his interpretation of the text, was the province through which this river flowed. In this very region, the Nestorians are now situated; who still retain, as our author thinks, so many of the peculiarities of the Israelitish nation, as to render it more than probable that they are their descendants. And if it has been found out that this is the country to which the ten tribes were carried, there is the strongest probability that the present inhabitants of that region, or at least a part of them are the descendants of those who anciently inhabited that country. For, in general, the bulk of a nation, not leading a migratory life, continue on the same ground, amidst all the revolutions and conquests which may sweep over them. There is, therefore, in the absence of all testimony to the contrary, an intrinsic probability that the descendants of those tribes are now resident in the country to which their forefathers were carried. In con-

firmation of his opinion that the country afterwards called Adiabene, in Assyria, was the country of these captives, our author refers to the speech of king Agrippa, to the whole nation of the Jews, assembled in council at Jerusalem, in which the fact is alluded to, as well known to all, that the ten tribes were then in this very region. And this speech was delivered more than seven centuries after their captivity. Now, the country formerly known by the name of Adiabene is precisely the region now inhabited by the Nestorians; and while there are more than a hundred thousand Nestorians, the number of Jews is inconsiderable. And in the neighboring country of Media, there are twenty thousand Nestorians, and not a tenth part as many Jews. The number of Nestorians on the north-west of the river Habor has not been ascertained, but they are said to be numerous. The whole Nestorian population in Assyria and Media, is probably not less than two hundred thousand; while the Jewish population, in the same region, does not exceed twenty thousand. Now can it be supposed that these are the only remaining descendants of the ten tribes in the country, when they were in such multitudes carried thither? The result of the whole to which our author comes, and which to us has much appearance of probability, is, that the Nestorians are to be considered the posterity of these ancient Israelites; who retained their national characteristics until they were converted to Christianity; and do still retain many of the peculiarities of their nation, as our author takes much pains to show, in the sequel of the work.

"If the ground work has been solidly laid, then one of two things must be supposed, either that the present inhabitants of this region are the lineal descendants of the ten tribes, or that those having removed, the Nestorians succeeded them as inhabitants of this region. Our author, then, in prosecution of his object, goes on to show that the Israelites were never removed from this region. In confirmation of this, he takes the following positions: 1. That we have no evidence of their having been removed. 2. That they did not return with the captivity from Babylon. 3. That the ten tribes were in the land of their captivity in the first century of the Christian era: for proof of which Josephus is cited, who says, that only two tribes are subject to the Romans, while ten are beyond the Euphrates. 4. That they were in the land of their captivity, as late as the fifth century, which is expressly and repeatedly asserted by Jerome. 5. That the ten tribes are to this day in the land of their captivity. Here he refers to Dr. Buchanan, and introduces a quotation from that learned author. But finally and chiefly, Dr. Grant, depends on the Bible to sustain his positions, and cites a prophecy bearing on this subject, from Isaiah ch. xi. "It shall come to pass in that day, that the Lord shall set his hand again.

the second time to recover the remnant of his people which shall be left from Assyria," &c. And again, "With his mighty wind shall he shake his hand over the river, and there shall be a highway for the remnant of his people, which shall be left from Assyria."

"The next source of evidence which Dr. Grant relies upon, in support of his favorite opinion that the Nestorians are the descendants of the ten tribes of Israel, is the testimony of the Jews residing in that country; and the language which they speak. He considers it as ordered by Providence, that a few of the posterity of these ten tribes should still continue in the religion of their ancestors, as they, on account of the opposition subsisting between them and the Nestorians, are qualified to give an unexceptionable testimony to the common origin of both parties. And such testimony, he informs us, they unequivocally bear. And this, it cannot be denied, ought to have no small weight in deciding this question: for what motive could these Jews have, for asserting, that the Nestorians, whom they hate, were originally of the same stock with themselves, if it were not indeed a fact.

"But in stronger argument still, may be derived from the identity of their language. Not that either speak the Hebrew language, but both, a dialect of Syraic. The Nestorians declare this to be the fact, and our traveler, from opportunities of extensive observation, has no doubt of it. He says, "I have heard Nestorians of Ooroomiah converse with Jews of Amadieh, without knowing from their language, that they were Jews; and I can now converse with the Jews of Ooroomiah, with the same ease, in their language, that I can with the Nestorians of the mountains, in theirs."

"The testimony of the Rev. M. Holladay, who has composed a grammar of the modern Syraic, is to the point. "The language of the Nestorians of Ooroomiah," he remarks, "differs so little from that of the Jews in the same city, that I can consider it only no a dialect of the same. This language, and the dialects which I have heard spoken by individuals belonging to several of the mountain tribes of Nestorians, had evidently a common origin." Mr. Stocking, another missionary who has become, familiar with the vulgar Syraic, spoken by the Nestorians, and has aided in reducing it to a system, likewise testifies to its common origin with that of the Jews of this province. "I have frequently conversed with the Jews of Ooroomiah," says he, "in the language of the Nestorians, which is so similar to their own, that they both naturally use their respective languages as the common medium of communication with each other. It is evident that they are only dialects of the same language." And Dr. Grant remarks that they could not have learned it from each other, for the Nestorians and Jews

have scarcely any communication with each other, except in the casual transaction of business. "How came the Nestorians and the Jews of this region by this common Syriac language? Neither of them could have acquired it here, as it was never vernacular east of the Euphrates." The only link in the chain to render this argument almost irresistible is, to show that the Syriac was the language of the ten tribes when carried captive. And therefore, to establish this point, our author takes no small pains. The arguments which he uses are partly historical, and partly derived from the long and frequent intercourse and alliance of the ten tribes with the Syrians; and by whom they were also often subjected. so as to become tributary, as we learn from the sacred history. And it cannot be disputed, that when our Saviour was on earth, and long before, a dialect of the Syriac was the vernacular tongue of the Jews in Palestine. When these tribes were separated from the other two tribes, by the worship of the calves set up by Jeroboam, it would be natural and easy to widen that separation, by inducing them, by degrees to adopt the language of their idolatrous neighbors, with whom they had most intercourse. Now as both the Jews and Nestorians, on the east of the Euphrates speak the language used by the ten tribes before the captivity, it certainly furnishes an argument in favor of their descent from these ten tribes. Had this been the country in which the Syriac tongue was vernacular, the evidence would not be so conclusive; as it might in that case be supposed that the captive Israelites had adopted the language of the people among whom they lived. And if it be true that these tribes spake the Syriac language, and that they were removed from the country where they were first located, how incredible would it have been that another people coming in their place, should speak the same language, which was not vernacular, in all that region?

"The next argument which Dr. Grant adduces to prove that the Nestorians are the descendants of the ten tribes, is derived from the names which have been given to them; and which can be accounted for upon no other supposition BENI ISRAEL is commonly used to designate the Nestorians. Ask any intelligent man among them respecting their origin, and he will at once reply that we are the sons of Israel.' This name is also distinctly mentioned by writers who give an account of the Christians of Persia, as an evidence of their relation to the Jewish nation. The term NAZARENES has also been used by themselves and others in application to the Nestorians; and it is known to all that this was the name to that branch of the early Christian church who were converts from the Jews.

"Another argument of no small weight, is derived from the practice of certain rites and ceremonies, by the Nestorians, which evidently are of Jewish origin, indeed, the use of cer-

tain sacrifices of the Levitical law, is still retained among them; for although they believe that by the one offering of Christ, the Lamb of God, for the sins of his people, all the sacrifices which prefigured the atonement are abolished; yet they are of opinion, that votive and free-will offerings, commonly called "*peace offerings*" may still, will) propriety be made. Thus when they would express their gratitude for recovery from sickness, they bring the animal and slay it at the door of the church, and sprinkle some of the blood on the lintel and posts. The right shoulder of the slain animal belongs to the officiating priest, as does also the skin. Who can avoid recognizing Levitical law in these usages? But the conformity to the Jewish ritual does not stop here. The animal is eaten by the offerer and his friends; and sometimes a portion is sent to every house in the village, and especially to the poor; and it is a custom to eat the whole of the flesh on the day on which it is offered.

"There are other customs among the Nestorians, which appear to have existed among the Jews only. Such is the vow sometimes made in the event that a child is bestowed upon them, in answer to their prayers, that it shall be devoted to the Lord, all the days of his life: and if a son, they educate him for the church; but if a daughter, that her marriage dowry shall be given to the Lord; and in some rare cases, she is devoted to a life of celibacy: in which case, her marriage dowry may be given for her redemption, if she should not consent to the original terms of the vow. Who that has read the history of Hannah can doubt that this custom was derived from the Jews? "The most intelligent priest in the employ of this mission." says Dr. G.; "was devoted to the service of God by his mother, who like Hannah, asked him of the Lord under a solemn vow." The vow of the Nazarite is also retained among the Nestorians: and other vows are very common among them; and although this custom is found among the Mohammedans, its origin is undoubtedly Jewish. The Sabbath is regarded with a sacredness no where else observed among the Christians of the east. Formerly, a man would have been put to death for travelling or laboring on the Sabbath; but the custom has been discontinued since their acquaintance with the practice of other Christians. Even now, some of their tribes will not on any account kindle a fire on the Sabbath. They have also, as the Jews, a preparation for the Sabbath, commencing about three hours before sun-set, on the Saturday, at which time all labor ceases, except what is necessary to prepare for the Sabbath. They have also, in their churches, a sanctuary, which can be entered by none but the priests and by these only when fasting; and when by any accident this holy place is desecrated, it cannot be used until it is consecrated anew to the service of God. They have even imitated the "holy of holies," in their churches; for a small

recess in the wall is called by that name. Other parts of their churches bear the names of parts of the temple of the Jews; and the Nestorians feel much the same reverence for their churches, as did the Jews for their temple. As by the Mosaic Law, the touch of a dead body produced contamination, the same is the case among the Nestorians; except that they consider Christians as purified by their baptism. A woman after child-birth is unclean for seven days. On the eighth day the child may be baptized, as the Nestorians are of opinion that baptism comes in the room of circumcision. After which she may attend to her usual domestic occupations, but must touch no hallowed thing, nor enter any hallowed place, until her forty days are accomplished; or, in case the child is a female, her separation extends to sixty days. Swine's flesh, and other things forbidden in the Levitical law are held in nearly as great abhorrence, as with the Jews; yet intercourse with other Christians has produced a considerable change in the sentiments of many of the people. This change, however is far less among the Nestorians of the mountains than amongst those of the plains. Formerly they would not so much as touch, much less eat the flesh of swine. Their fasts and feasts, also, bear a close analogy to those of the ancient Jews. Like the Pharisees, they fast twice in a week, and they attach great importance to these observances. The passover, they observe as their principal festival, and call it by the original name, *pascha*, but instead of a slaughtered lamb, they eat the Lord's Supper, as having come in the place of the ancient sacrifice. As they consider circumcision as being succeeded by baptism, they do not practise this rite, but they never baptize their children until the eighth day, when this ordinance is commonly administered by immersion, but not uniformly. The similarity of most of the Jews in Physiognomy, as far as we have seen them is striking; so that in most cases, a descendant of Abraham may be known by this mark. And to this point the testimony of Dr. Giant is very strong. "Even," he says, "the nations who are accustomed to discriminate by the features between the various classes of people, are often unable to distinguish a Nestorian from a Jew: and I have taxed my own powers with no better success. While Nestorians and Jews have been seated before me, I have in vain endeavored to find some distinguishing mark between them, in the features, or general contour of the face." Something also may be learned from the Israelitish origin of their names. Sometimes in a circle of a dozen Nestorians, there will not be found one who has not a Jewish name. The doctor informs us, that out of forty-five scholars in the mission seminary, thirty-two had Jewish names, found in the Bible, a list of which he gives."

THY WILL BE DONE,

BY MARY ANN BROWN.

It is a short and simple prayer:
 But 'tis the Christian's stay
 Through every varied scene of care,
 Until his dying day.
 As through the wilderness of life,
 Calmly he wanders on,
 His prayer in every time of strife,
 Is still "thy will be done!"

When in his happy infant years
 He treads 'midst thornless flowers;
 When pass away his smiles and tears
 Like April suns and showers;
 Then kneeling by his parent's hearth,
 Play-tired, at set of sun,
 What is the prayer he murmurs forth?
 —"Father! thy will be done."

When the bright summer sky of time,
 Cloudless, is o'er him spread;
 When love's bright wreath is in its prime,
 With not one blossom dead:
 Whilst o'er his hopes, and prospects fair,
 No mist of wo hath gone;
 Still, he repeats the first taught prayer—
 "Father thy will be done."

But when his sun no longer beams,
 And lover's sweet flowers decay;
 When all hope's rainbow-coloured dreams,
 Are sadly swept away;
 As a flower bent beneath the storm
 Still fragrantly breaths on;
 So when dark clouds life's heaven deform,
 He prays,—"Father thy will be done!"

And when the winter of his age
 Sheds o'er his locks its snow;
 When he can feel his pilgrimage
 Fast drawing to a close:
 Then, as he finds his strength decline
 This is his prayer alone;
 "To thee my spirit I resign—
 Father thy will be done!"

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VISIT TO THE EAST.

After the wear and tare of a three-month's tour in the East, we are at length through the grace of God safely restored to the bosom of our own family, and our congregation in Carthage.

Many of the brethren, we have been made aware, feel a lively and deep interest in the results of our visit to the East, and wait anxiously the account with which our present No., it is expected, will gratify their benevolent and brotherly wishes.— Our narrative, discoveries, reflections, and so forth, are mainly, we believe, embraced in what follows:—

Friday 10th Dec. 1841, left our own residence in Carthage, for Baltimore; Saturday and Sunday, tarried in Cincinnati, where on the morning and in the evening of the first day we addressed the brethren on "the hope of the gospel." Monday, entered our name on the books of the packet, and the same day at noon, started for Wheeling, at which place, after being four days on the river, we arrived safe and in good spirits. I had roomed while upon the river with the Hon. J. J. Crittenden, late Attorney "General, and now a Senator of the U. S. for Ky. There seemed to be no religious men on board.— They were a crowd of western merchants chiefly, who sought their pleasure at the card table, and the back-gammon board. Mr. Crittenden, who is a good looking, plain, honest, decided, capable looking personage, and my self spent the four Hays chiefly in reading two capital volumes on the "Philosophy of History," by F. Von Schlegel.

Friday morning being snowy, and the passengers for the East numerous, each stowed himself away in his respective seat in the stage the best and warmest way he might, and late in the evening of the same day we all reached the foot of the Alleghenies and began amidst a snow storm, to ascend the mountains. Our stage broke down, but without damage to the passengers. Here I may just note that perhaps never was it before the fortune of a poor Christian to be pent up in the same small space with an equal number of more immoral and irreli-

gious persons than was the writer in this stage. They were utterly abominable, and we lore till patience ceased to be a virtue. Lord Bacon says that "Certainly virtue is like precious odors, most fragrant when they are incensed or crushed." We felt our self after a certain length of time "incensed or crushed," or as his Lordship means bruised and burnt by their guilty and irreligious behaviour, find we could restrain the savour of our religion no longer. As the apostle commands, we reprov'd them sharply; but in a tone and temper and measure so suited to the occasion as without giving offence, to leave them rather crest-fallen. Fain would two or more of the oldest and boldest of them have rebelled, But the hammer and fire and flaming sword of the spirit of God, not imprudently nor unskillfully applied, proved more than a match for their carnal courage, and the whole were ultimately subdued to obmutescence. Lords-day came on heavy with clouds and storms, and never perhaps, although pent up in this den of lions, did we enjoy a day of more tranquil meditation on divine things than we spent in this stage. Certainly, if a man may be rewarded for the performance of duty, we were, for every demonstration of respect was subsequently enjoyed by us which could possibly indicate that these thoughtless men meant to honor our fidelity with their approbation. In spite of storms and other casualties by steam-boat, stage and steam-cars, we all arrived safe, in the city of Baltimore, early on Monday, 20th Decr., for which we had a thousand reasons to bless our good and gracious God.

From the Exchange Hotel, we repaired to the hospitable domicile of our brother in faith and spirit Alexander Reed; and certainly never was man by man or brother by brother received in a manner more congenial with the spirit and precept of primitive Christianity than we, by him. "Simon," said our great and glorious Master to a certain Pharisee, "I entered into thine house, and thou gavest me no water for my feet—thou gavest me no kiss," etc. Not so with this man of God—this disciple of Christ. He embraced us, kissed us, and graciously washed our feet. Before we commenced this journey we had campaigned it for a series of weeks together; had lifted from the bosom of the Ohio river, 20 converts at a time, with our own hands; and enfeebled in body and exhausted in mind had seen a hundred happy citizens born into the kingdom of our God, These with the difficulties of our journey up the river and over the mountains had well prepared us for appreciating the Christian custom of washing of feet attended to on this occasion by our brother Reed. Our heart was touched. We thought we saw in the faith and manners of this disciple, both the principles and practice of our own dear Redeemer, and we made no effort to restrain our tears. We were both silent, but we both wept.

In the afternoon we had an introduction to the two other El-

ders,—brethren Austen and Dungan, *cum multis aliis*. Great indeed was the brotherly-kindness, tendered me by the elders of this dear congregation, not in word and courtesy alone, but in truth and in very deed; we felt at first what we learnt at last that we had a home in every heart and in every house of the rich and the poor together.

Brother Austen however would admit of no denial, would allow us no alternative, nor grant any other a preference in the rights of hospitality, so off he bore us in the most gracious manner to his own happy and hospitable home. And never we trust while memory holds her seat, shall we forget the happy hours and blissful seasons of heavenly communion we enjoyed with all under this hospitable roof. Here then our readers may contemplate us as being providentially seated down east of the mountains in the monumental city anxious almost to painfulness to discern, if possible, that course of procedure which should at once be distinguished for wisdom and prudence, prove profitable to the disciples, and honorable to the cause of God and of Christ Jesus our Lord.

Surely one may assume standing on a ground where the order of things he advocates, has been neither prosperous nor advanced but barren and backward, the prey of its friends and the contempt of its foes, a weakness of letter rather than a perfection of spirit, fruitful in questions but empty of improvement, pregnant of strifes about words to no profit but barren of peace and righteousness and joy in the holy spirit, displaying in its general contour the very opposite of the perfections of scripture and suspected even by those who were engaged in promoting it; so that to strike out a course of conduct and pursue it with success which shall open up to the understanding of the disciples a new way and mode of managing the divine business of our religion must be in the case, as the reader may well conceive, an object at once desirable and indispensable.

The mind that shall see through a case must be analytic in its cast—must have a taste for the elements of things and be able to perceive what preserves and what destroys the balance of power in a system; so that when an adjustment is called for he may put his hand to it with success, and his manipulations in the affair gain and not lose the end he labors for—lest the unfortunate deflection from the point of equipoise be not diminished and overcome but increased and perfected, and ruin rather than the rectification of the system be the result of his efforts and travail in the case. But a nice eye and an ingenious hand do not always go together; and a man may detect a disease who shall be very unequal to the medication of it. The cause of reformation has progressed tardily in the east—in Richmond, Baltimore, Philadelphia and New-York; and has been pricked and entangled in the thorny brakes of petty con-

tention and strifes of words which subvert the hearers and tend to more ungodliness without furthering the work of the Lord—the *conversion* of the world and the *perfection* of the church. To discover the causes of these evils therefore became in the first instance the *major* point with us after we found our self set down upon the ground where they had been operating. And to point out these causes to the disciples as the sources of conflicting opinions and irascible feeling became our *second* point.

There are four elements into which the Christian religion may be resolved, the balancing of which tendeth to duty, peace and fruitfulness; these are as follows:

1st. Its system of doctrine, which may be called us creed, sometimes called its faith, and comprehending every thing ranked under the head of knowledge.

2nd. It has its ritual or positive institutes as prayers, praises, reading, preaching, teaching, exhortation, meditation, the Lord's supper, baptism, the contribution, washing of feet and its salutation and, other manners and customs.

3rd. It has its proper and peculiar spirit—the spirit of Christ, the holy spirit—God's spirit sealing us visibly the people of God and being to us a joyful antepast of the eternal inheritance which is to be given to us at the appearing and kingdom of Jesus Christ our Lord.

4th., and lastly, it has what it calls "a divine nature," or "behaviour becoming the gospel," or what we in these times style "character," or what the scriptures themselves call "Perfection" comprehending both our devotion to God, and our whole duty to man.

Here then we have in an analytic form our holy religion, the divine institution which reformers are struggling to restore to its pristine simplicity, beauty, and fruitfulness; and which we our self have now been engaged in for almost a quarter of a century,

1st. Its creed.

2d. Its Ritual,

3rd. Its Spirit,

4th. Its Character,

Now it is, I judge, the partial apprehension of these matters, and an undue attachment to some one of them above the rest that mars or cracks and breaks the personal religion of many, and renders their profession of the gospel barren and unfruitful in society. It appears to me, then, that our cause in some instances has heretofore been burdened with numerous untaught individuals who had contemplated our religion as a system of faith and of positive institutions, and who had strongly attached themselves to its *creed* and its *ritual* rather than its spirit and divine character, and so priding themselves in correct knowledge rather than in a spirit of love; and in ordi-

nances rather than perfection of morals and manners, 'had substituted *faith* for spirit and *order* for behaviour. Such people might therefore with propriety, in my humble judgment, have been styled *faith* and *order* Christians; for touching spirit and character they proved themselves shockingly defective—their spirit, being Pharisaic in the extreme, and their character without the ornament of a single popular virtue, or private grace which is worse. They knew or seemed to know every thing, but effected nothing in honor of God, either by convening sinners, or perfecting saints, and so left the work of the Lord where they found it, except in this that it had been stained by their conceits and contentions. These Pharisees verily imagined that wisdom lived and would die with them—they were the people; and so they held—as such ever will hold—the pious, the Godly among the Protestants, a perfect loathing. But we hazard the affirmation that one Protestant with the spirit of Christ, and a benevolence becoming the gospel, is worth a million of such professors in every thing that relates to the furtherance of Christianity and the best interests of society. Alas, for the church whose members are distinguished only for their attachment to the *creed* and the *ritual* of our religion without the amenities, charities, sympathies and public and private liberality, benevolence and philanthropy, which form the bone and sinew of the divine profession.

Touching the *spirit* and *behaviour* of a professed follower of the meek and lowly Redeemer, nothing, we aver, can be more repugnant to them than self-conceit or spiritual pride. "The fruits of the spirit are love, joy, peace, long-suffering, gentleness, fidelity, meekness, temperance; against such there is no law." And as for true Christian character, if we would be distinguished for it, we must be careful to observe that its very first element is *self-denial*, or the art of pleasing others, as the apostle would say, "for their edification;" and on this excellent principle should be founded, if a man would be eminent in his profession, an extensive and richly adorned edifice of popular benevolence and private worth, that others seeing his good works may glorify his father who is in heaven. The creed is not to be substituted for the spirit of Christianity, nor attention to the ordinances for the love of the brethren.

In a word, the spirit and character of our religion ought never to be divorced from its creed and its ritual. I pledge myself that where a church preserves a proper balance among those elements she will not only reap the fruit of her own virtue and prudence herself but the savour of her piety will be felt by others also. In assemblies in which the creed and positive institutions of Christianity are the fruit and essence, it almost always happens that the preaching of the gospel either languishes in the hands of incompetent men, or is abandon-

ed altogether, teaching degenerates into verbose and empty commentary, exhortation to a babel of words, and the sacred text becomes like a glass of wine diluted in a firkin of water.

"In the beginning was the word." "By faith we understand the world was framed by the word of God." It was from the eloquence of God the Leavens and the earth began. "God *said*, let there be light, and there was light." It is intended also that has eloquence shall purify the world; and hence he has sent it abroad accordingly, upon the earth, commanding it to be preached among all nations for the obedience of faith. And as the present heavens and earth arose amid the lofty eloquence of his divine word, so are they by the same word reserved against the day of judgement and perdition of ungodly men, when amid the grandeur and fiery omnipotence of the same eloquence they will vanish like the baseless fabric of a vision and leave not a wreck behind. There is nothing so elevating as a pure and exalted eloquence applied in, temper and measure to the wants and wishes of God's people. But when the oratory of the house of God becomes depraved, and preaching, teaching and exhortation are thrown upon the hands of the least honorable, the least experienced, least learned and least competent of men and mortals, then the movement of morality and devotion in the church is retrograde and her use and adornment to society lost. It is morally impossible, says some one, a man should "be truly eloquent who knowingly conceals the truth. And I shall add here, it is equally impossible that a man should be successful in the ends and intents of eloquence who speaks not the truth *in love*: for if language is the body and truth the soul, surely love is the spirit of all true and eternal eloquence. To eloquence, the eloquence of the church or the word of God. we owe all royal gifts and kingly graces, all noble virtues and influences, divine sentiments and the perfections of character. It is liberty therefore run into licentiousness to compel or even invite or permit those to teach who cannot do it; or those to teach who are not teachers, and those to exhort who are not exhorters. The apostolic rule is "He that teacheth on teaching; and he that exhorteth on exhortation," Rom, 12 ch.

The last two paragraphs are written chiefly to rebuke these evils where they exist; but more particularly to enter my protest against the preposterous practice of making the church all mouth; and thereupon urging the unlearned disciple against both grace and nature herself to speak, and to put both himself and others to shame in the church of God.

With no partiality, therefore, for any of these great features of Christianity; though perhaps with a decided preference for its spirit and behaviour over its faith and order, but yet honoring all of them as pans and parcels of our religion, and desiring to preserve each in its proper place, and employ the who¹

of them for the good of the cause and the improvement of the disciples, we entered by the grace of God and at the desire of the brethren, upon our Evangelical labors in Baltimore.— The course we pursued there harmonized in all things with the sentiments of the following paragraphs from a letter of this morning by one of the elders.

"I am convinced, says he, by experience and observation that the reformation has lost much by an overheated zeal for a strict ritual. This is good but not to be sought for at the hazard of reformation of heart and life. To what does the most apostolic order amount, if members cherish not pure affection, and public and private virtue in the church and in the world? An exhibition of the divine ordinances is truly good, and this reformation has in a good degree recovered them from amid the rubbish under which they lay buried, but there is more to be accomplished in order to perfect the Christian character, and cause the religion of God to shine forth with divine majesty and true glory.

"Your friends are all well in Baltimore. I hope you are by this time in the bosom of your family. As a humble member of the Christian kingdom I rejoice that I have had the satisfaction of seeing and hearing you in our city. I am sure the influences of your teaching and Christian example will long be cherished and imitated by the disciples of this place. I acknowledge that from your advice and example I have received a lesson which I trust will not prove ineffectual."

If we have been a staff or crook in the hand of the chief shepherd to guide his people into enlarged pasture, that they might lay down peaceably by the gently flowing waters, we say his holy name be praised—be forever praised. May he grace his saints with perfection and bless them with his peace.— May they vie with each other, not as the brier and the thistle, but as the vine and the olive, which shall bear the best fruit.

The church of St. Paul's street, Baltimore, in which brethren Austen, Dungan and Reed are overseers, has endeared herself to me by so many considerations of godliness, care for the cause of her great master, benevolence, philanthropy, mutual charity, and the love of all men, that perhaps I ought not to trust myself in speaking of her. But I will suppress the impassioned statements of affection, and confine myself to fact. The meeting house is situated in one of the most desirable parts of the city for a place of worship, and either from its seclusion, or style, or from those who meet in it, or from all these put together possesses a sweetness and sanctity which cannot fail to be felt by every one who enters it for worship.

"Touching the services, nothing could be attended to in greater order and decency. It was manifest to me, on communion seasons, that the brethren had indeed come together to worship

God. There was ever on these occasions a peculiar grace resting upon the assembly; they looked like a chosen portion of the race of man who had retreated into this beautiful little sanctuary far from the mortal cares of others and were here in this religious seclusion standing and worshiping in the presence of God and the Lamb. They kneel when praying. When praising every individual, man, woman and child unites his voice to that of all the rest, and in every ordinance do the members put on the appearance of a worshipping assembly. Touching the elders, brother Austen's gifts are directed more immediately to the understanding and the higher feelings.— Never shall I forget the manner in which the communion scene led on by imagined brother, triumphed over my whole nature the first time I partook of the loaf with them. I believe every person in the house could have said with old Jacob, "this is none other than the house of God and the gate of heaven." Bro. Austen's voice, manners and attainments fit him admirably for the Evangelical office.

Bro. Dungan's gifts affect the heart and the kindlier feelings of our nature. Full of scripture and full of good sense his plaintive voice pregnant with pious thought and godly edifying subdues all hearts and scatters thick in the feelings of the disciples the seeds of brotherly affection.

Bro. Reed is peculiarly a man of peace, and an admirer of the perfection of character. He goes for improvement, and stands on a broad foundation. In the possession of the abundance and riches of our religion himself, he feels he can be very liberal in his judgement of others, and is at once a lover of the brotherhood and' of all good men. He presided the day before we left Baltimore and I believe every soul felt not only the solemnity of the occasion but the influence of Bro. Reed's tears and his pious and affectionate teaching.

Besides these presidents of the assembly there are other gifted persons belonging to the church, as brother Sweeney, whose gifts have made him exceedingly acceptable not only to the brethren but also to the world. Bro. Henshall and others also labor in the word. The sisters at our suggestion met to make coats and garments for the poor. And the brethren will henceforth we trust be no wise fastidious in the practice of good, but will take a hand in great and public benefactions relating to the purification and salvation of society and the world.

But the church is not distinguished for internal peace alone; it is laboring to make itself useful to the city and to the country also. On the Lords-day preceding my departure for the west, a letter addressed to the church by a sister church acknowledged her obligations to the brethren not only for the gospel which had brought her into existence, but also for a meeting house which they had most benevolently built her.

chiefly out of their own brotherly liberality. The letter itself was perhaps as fine an expression of grateful feeling to God and his people as was ever addressed to any society! These are the works that are well pleasing to God. These are the things that adorn a church, and are useful to mankind.

We had various interviews with the brethren of the North St. Church also; all of whom treated us with the greatest possible affection and respect, attended our discourse, listened to our instructions, and approved their satisfaction and gratitude by every demonstration of hospitality and brotherly kindness. To all we spoke unreservedly of the faith and hope of the gospel: on the first and second coming of our Lord Jesus Christ; on the conversion of the world, and the perfection of our own nature by this holy redemption; and of the absolute necessity of ceasing from our own works, as the apostle says, for the sake of the work of the Lord which he has set on foot in the earth. Most on both sides grieved for what had appeared in print by any pen; we bade them be of good cheer; assured them that much of what is written is like much of what is spoken but little heeded at the time and seldom remembered afterwards; that God was good and would forgive his saints," only, as the Psalmist says, "let them not return again to folly." It was especially gratifying to my feelings to perceive that no man in either of the churches was careful to say a word of the past. There was no whispering, no recrimination, but rather an anxious and manly promptitude to enter into the development of the Christian religion which we had decided by the help of the Lord and their prayers, to submit to all comers: many were the expressions of thanks we heard dropt, many the respectful salvations we received, and many the tears which were shed in the course of our sojourn among this unfortunate but dear and pious people. On the evening before my departure for the west I attended by request in company with brother Reed the baptism of two persons in the North St. Meeting house. The elders and the principal men and all the brethren were present. After some moments of affectionate intercourse we bade each other a hearty farewell I would observe in the close that this assembly also is struggling to do good in the field of Evangelical labor, according to the abilities of her several elders and the membership.

Alas! alas! we need to be very pitiful and very courteous towards each other knowing that all of us are like sheep without a shepherd scattered upon the mountains in the cloudy and dark day.

After we had been sometime in Baltimore, brother Taylor came on from Philadelphia, and brother James Henshall from Richmond, Virginia. Bro. Henshall having spoken to the great comfort of the brethren, proceeded to Philadelphia, where he per-

formed very acceptable service to the church. This is a most worthy and intelligent person, and a laborer that needeth not to be ashamed, rightly dividing the word of truth. In the hope that I should soon follow him, he returned to Richmond; but my long stay in Philadelphia and New York made it impossible for me to go thither. We shall, however, see the brethren there by and by, the Lord willing.

Philadelphia.

In a few days brother Austen, and brother Taylor after delivering some very luminous addresses on the first principles of the gospel, together with self, set out in the steam-car for Philadelphia; where we all arrived in health and safety. Brother Austen acquitted himself with great effect here; seventeen persons were added by baptism; and against the time I had returned from N. York the brethren had constructed a Baptistry in the centre of their large meeting house. At my return two more were added and immersed in the presence of a numerous congregation; and in a letter which I received before I set out for the west, brother Taylor says "Last evening we had the house full (both the gallery and the body of the chapel) to witness the immersion of a female, a very valuable accession to our body, and we have the certain prospect of a number more. Blessed be the Lord for his goodness." The congregation in Philadelphia has two overseers, brethren Rowzee and Taylor, and is in excellent circumstances. Brother Rowzee has long; nursed this church, and in his management has all the advantages of experience and the very best character.

As a mark of their esteem for us, the church was pleased to present to their unworthy servant the works of Francis Bacon Lord Chancellor of England, in a new edition with the life of the author, in three volumes, by Basil Montagu Esq.

Touching brother Taylor, if the brethren knew it, the cause has received one of its noblest acquisitions in his person. To an unsullied character and a superior mind he adds the valuable quality of a first rate preaching and teaching talent. None knows better than he the connection between proposition and proof; and his gift covers more fields than one, for he possesses the powers of exhortation as well as those of teaching and preaching. His scripture knowledge excels that of ordinary laborers and his manners are generous and gentle as those of a child. We might search our reformation through with the utmost care and not find a family superior to his in all those things which render human life desirable and admirable; but if any has failed to appreciate this worthy person's abilities, designs and labors, then I say let his ignorance be its own punishment., for I will not notice such an one here. Bro. Taylor's heart and the heart of the whole congregation is as the heart of one man in the work of the Lord; and prospects of success are indeed flatter-

ing in the highest degree in Philadelphia. The hospitality we enjoyed in the family of brother Taylor we can never forget: and of their godly desire to further the work of the Lord both parents and children have given to the congregation the most substantial proofs, for they are as literal as they are wealthy, qualities which do not often meet in the same family. With his present attain men is and immense advantages in the city of Philadelphia bro. Taylor's abilities are likely by the grace of our Lord Jesus Christ to secure him the most desirable position' as a Christian pastor and preacher of the true gospel of Christ.

New York.

The brethren in New York have been very unfortunate. There are three parties by whom original Christianity is professedly taught. 1st. The church of which Dr. Barker and brother Munroe are Pastors. 2nd, The church in Green Street; and 3d. A few disciples which during the past year withdrew from the church in Green Street. We spoke to all these meetings; and had conversation with the principal men of them. But the eyes of none of them are fixed with sufficient steadfastness upon "*the work of the Lord*"—the conversion of the world.

Dr. Barker, like his co-pastor, is a man of sincere piety and true pastoral care; but by those who have professed to be the advocates of "the ancient order of things," his intentions have been misapprehended and his best feelings insulted. The Dr. is a man of popular benevolence; spends much time and property upon the poor of his flock; is a Director of the American Baptist Bible Society, lends his aid to every truly good work within his reach, and is a most commendable character except with such as would degrade Christian communion into vulgar familiarity, and substitute for the good government of the few the anarchy of the many, and for the wholesome discipline of the New Testament the licentious liberties of a wild and lawless mobocracy The doctor commenced a protracted meeting while we were in the city, and if he continues to keep his eye steadily fixed upon *the work of the Lord*, labor himself, invite others to help him, and enlist on great occasions, or as he has opportunity, men eminent for their evangelical abilities, he will be of excellent benefit to the city, and save many souls through Christ Jesus. We would say to this good man, Add to your commendable ideas of good order and wholesome discipline, a bold and hazardous enunciation of the original gospel, labor to convert every body; and if you have baptized one of a hundred unconverted, remember you have saved the ninety nine, and may the Lord give you favor in all things.

The church in Green St. is pretty much what it was in Hubbarts Lane when I visited it twenty years ago, all the advan-

tages of the true gospel to the contrary notwithstanding. The number of disciples is very little augmented and the congregation is small, saints and sinners—converted and unconverted being pent up in a room not larger than some dining halls. Bro. Parmly treated us with great courtesy and hospitality. The whole profession, however, wears the most strictured appearance, and is utterly unfruitful. A good Evangelist might, I verily think, accomplish in one year in New York, both in the way of conversion and organization, more than has been done by all parties put together during the last fifteen years. It is evident that the whole cause has fallen into incompetent hands. It is in no eminent degree prolific; it does not wear the appearance of a cause intended to save mankind; there is no stirring and marshaling of affairs as if the holders of these blessings had decided upon warring with the world. I verily imagined after the present great advocacy for immediate obedience to God had been instituted at the peril of all earthly ease and reputation, that its power and point and glory and saving influences would be so manifest that every other person who had partaken of its benefit and perceived its excellence would like myself account all things but loss for the knowledge of it, and that in such cities as Richmond and Baltimore, Philadelphia, Boston and New York, we should soon see the cause of man's redemption plead on the most magnificent scale by the grandest spirits of society—that the eloquence of the true gospel, as much more noble than that of philosophy and politics as religion is nobler than nature and the church than society, would by the plainness of its proposition and the omnipotence of its proofs, the excellence of its privileges and dignity of its honors sweep away by the living voice as with a flood, the foundations of the sin-infected and sin-infecting sectarianism with which the profession of our religion in these cities is disgraced. What then were my feelings of surprise and regret to see this great advocacy in the hands of those who after fifteen years experience and possession of it had done nothing with it, were doing nothing and were most likely to do nothing with it! We call not in question the personal piety of any man or any set of men gratuitously, but we aver that the cause of reformation in all these cities has fallen far short of our most reasonable expectations. The great Lord Bacon says, "prosperity is the blessing of the old Testament; adversity is the blessing of the new, which carrieth the greater benediction and the clearer revelation of God's favour; the virtue of prosperity is temperance, the virtue of adversity is fortitude which in morals is the more heroical virtue." But where, we ask, in these cities, is their a courting or daring of adversity for the truth's sake? The true gospel is aggressive in its nature, and its holders are intended to be aggressors up-

on society and sinners and pin, and are to suffer for it not in the enjoyment of it, but in the propagation of it. "If we die with him, we shall also live with him; if we suffer we shall also reign with him," 2d Tim. 2 c. It is not when we are in the meeting house, or in the bosom of our own family, or sitting at our own desk writing essays, that we suffer for Christ, but only when we attack sin and sinners, and sects and society at the hazard of our life and reputation, and the loss of friends and our living, and earthly comfort and personal aggrandizement. The editor of the Evangelist has seen this; that some churches and persons suffer not for the' gospel but by it; and that their religion is the only thing on earth that distresses them. This is very generally the case with those who would enjoy it without suffering the adversity and travail of propagating it. But such folks should remember that the church is like Orpheus's theater in which all beasts and birds assembled, and, forgetting their several appetites, some of prey, some of game, some of quarrel, stood all sociably together listening to airs and accords of the harp; the sound of which no sooner ceased, or was drowned by some louder noise, but every beast returned to his own proper nature. So when the sound of the gospel ceases in the church, or is drowned by some louder noise of debate, vain enquiry, unprofitable speculation, visionary theory, then enters in train, strife, tumult, sedition, contentions, quarrels, and ever man returns again to his own proper nature. The animal is substituted for the rational, the irrational for the spiritual, the demon for the angel, Belial for Christ, and the church becomes a den of lions instead of a fold of lambs, and wolves instead of sheep, "consumed one of another."

There ought a man of experience and extensive powers to lay hold of the east, who might by his talents and the elasticity of his address, cover the rich and the poor together, and spread himself along the sea coast from Savannah to Halifax.

We repeatedly visited the few people who had for some reasons valid or invalid withdrawn from the Green street church, they appeared to us at least to be exceedingly docile, and very anxious for the furtherance of the gospel. In all these three meetings there are, I doubt not, excellent Christians but they enjoy rather than propagate Christianity, or as Bacon might say, they seem to desire its enjoyment with the blessings of the Law, viz: prosperity, rather than with the blessings of the gospel, viz: all variety, and of course would prefer the negative virtue of temperance to the heroic one of fortitude; like our modern millennialists who would reign here and suffer hereafter; or as the old proverb goes, "a bird in the hand is worth two in the bush."

Having bid farewell to the brethren and to my dear uncle a

good staunch, inflexible, old democrat, who has been in the service of the United States 27 years, and is one of the most religious men I ever knew, I returned to Philadelphia.

Here the brethren were just completing their baptistry, so after preaching again with bro. Taylor, we had the happiness of seeing him before a very respectable audience baptize two more persons in the center of the chapel. The time now arrived for our return to Baltimore from which we had strayed five or six weeks. We gave them ten more days. All our joys were now renewed and encreased; oh, that all the disciples would improve experience as the brethren in Baltimore seem to have done!—that the same decency, older, brotherly love, care for the work of the Lord, and the good of man, equally distinguished all the churches! How shall I ever forget their tears, their affection, their humanity, their godliness, their zeal and the many "honors," as Paul would say, with which they honored us? May the Lord bless them and keep them in all his ways: may the Almighty preserve them unspotted against the appearing and kingdom of Jesus Christ his son: and to his great name be all the praise.

We now set out for the West, meaning to take Pittsburgh on our way, where we arrived after traveling consecutively by stage and steamboat and a journey of nine or twelve miles afoot through a wild snow storm and the worst possible roads.

But the hospitalities of brother Church's dear family soon banished the memory of all past casualties and travail. There are individuals in this world whose goodness is of so unquestionable a character as to make it impossible for a man of feeling to oppose anything to their wishes, and so here again I staid ten days more preaching nine nights to the most flattering audiences. A few were baptized as there had been at all the other places we had visited. On the 15th inst., we arrived, by the mercy of God, safe in Carthage, after having been out on his good work three months and five days.

Thus have we given our readers a hasty sketch of our second visit to the East in twenty years. We shall now subjoin a few reflections and so dismiss the matter.

REFLECTIONS.

The East and the West.

The eastern and western portions of the United States are united naturally by the connecting mountainous chain of the Alleghenies. The reformation may be glanced at accordingly.

In the east the progress of the true gospel has been slow, barren and unfruitful. In the west rapid, prolific and triumphant. In the east the disciples are few depressed and unsuccessful.

In the west they are numerous, victorious and led on by the most eloquent and successful proclaimers which could be engaged in any popular cause. The number of brethren in Richmond, Baltimore, Philadelphia and New York, would not perhaps amount in all to six hundred while the church in Cincinnati alone contains almost an equal amount.— It has been said that the converts by the true gospel amounts to 150,000; be this as it may, the mass of the brethren are in the west. In the east from the top of the Alleghenies to the sea-board, the country is utterly empty: While in the west they are found from the base of the mountains to the utmost limits of Missouri. There must be a reason for this.

Preachers and Periodicals.

The two great stirring influences, and instruments of progress in this reformation are first Preachers and afterwards Periodicals, for the gospel was advocated *viva voce* in the first instance, and in the second instance found its way into the periodicals. If we look at the fortunes and success of the true gospel in the west, the state of things here afford, I judge, a very animated demonstration of the powers of the living voice, over the feeble dictation and speculations of periodicals. Some one may imagine that periodicals have had a very principle hand in the great conversion and increase of disciples in the west during these 15 years past. If such will look to the east where no eminent evangelist has arisen and where periodicals have been left to do their own work alone without the aid of the living voice, he will possibly stand corrected. The east has enjoyed the benefit of all our periodicals, the C. Baptist, Harbinger, Evangelist, Advocate, Preacher, Messenger, Detector, &c, &c., unaccompanied by any eminent evangelist for nineteen years. They have accomplished nothing either in the way of conversion or organization comparatively. It is not then for the lack of periodical aid that the cause has not progressed in the East, but because periodicals are unprolific a figure in the work of the Lord, when compared to the living and all conquering voice of the enlightened and industrious evangelist: While, therefore, the west affords us a lively and joyful demonstration of the power and prolificness of the voice of the evangelist, (Christ's servant) when impregnated and armed with the true gospel, the east with less brilliancy, but equal force demonstrates to us the feebleness and unfruitfulness of periodicals (man's creation) when left to operate alone.

We have another case strikingly illustrative of the comparative merits of the living voice, when impregnated and armed with the true gospel, and periodicals. In the year 1823 the Christian Baptist put in a plea for general reformation; and

operated alone during four years anterior to the introduction of our present method of preaching and pleading the gospel; this affords us another opportunity of contrasting preachers and periodicals, and of ascertaining their comparative value.

To understand the causes therefore which have retarded the progress of reformation in the East we must look at those influences which have been in operation in the west; and as these are principally, if not wholly, preachers and periodicals, we must if we would understand the comparative value of them, look at them as they have operated alone and singly. Periodicals have their value and proper work notwithstanding, they generalize knowledge in the churches, they carry news, they report progress, are hodmen not builders, reporters not, orators, letter not spirit. Reformation could progress without them but not, without preachers, and one Paul or Peter-like evangelist is worth a thousand of the best of them. In all the work of the Lord, therefore, viz: the preaching of the gospel, the management of the world, the conversion of sinners; the planting of churches, the upbuilding of the saints, strengthening them when weak, correcting them when wrong, and perfecting them when defective the living voice of the devoted, enlightened and eloquent servant of Christ is infinitely superior to a periodical; and to the East at this moment one such person who could by his attainments and address and self denial scour the seaboard from Boston to Richmond would be worth, and more than worth, all the periodicals and volumes of books and periodicals that have gone to the East in nineteen years. Such, at least, is our judgment—our humble judgment in the case.

Faith and Order,

I have said of some persons who overlook the spiritual nature of our religion and have neither the spirit nor the character of Christians, that they may be called *faith-and-order* men. Let not the reader imagine however, that I mean that such persons are more correct and scriptural in their faith and order than other brethren, for I mean no such thing. They are in fact generally less correct, less scriptural; they sometimes do not believe in the holy spirit's being given to believers, they sometimes do not believe in prayer, they are therefore seen at the moment of prayer standing, not kneeling, and gazing around upon all present as if they stood in a menagerie of wild beasts. While their notions of order extend to a strict attention to the ritual of Christianity their obedience may be said to be positive rather than moral, and to be seen in ordinances rather than in a meek quiet spirit and a generous and loving behaviour towards all saints and all men. Alas for such Pharisaism; "the King-

dom of God is righteousness and peace and joy in the Holy Spirit," and not in positive institutions merely.

The practice of standing while praying and of looking around on others on such occasions, as we see done in some congregations, is very unlovely and indicates great want of devotion. It destroys the worshipping appearance of the assembly. We ought carefully and prayerfully to follow him that leads in the holy ordinance and say amen &c as we feel our heart affected and our desires struck out and expressed in his language.

Spirit and Character.

We have generally seen that those who are Christians in their spirit and behaviour are at last most approved both by the brethren and the world; and the reason of it is this, they prefer the love of the brethren to mere knowledge, and good deeds to positive ordinances. They know that faith and a strong attachment to ordinances without the spirit of Christ and perfection of behaviour will avail nothing at last. To appear on the first day of the week in the assembly of saints, in these times when sinners themselves are almost ashamed to be absent, affords but poor proof of a sincere and godly regard for the cause of Christ.

In a word our brethren are in possession of the *faith* which makes men Christians; and of the *order* which is intended to aid them as Christians. It now behooves them by the *spirit* of Christ and a *perfection* of behaviour to prove themselves Christians. But if they strongly attach themselves to the former two and disregard the latter; if they prefer faith and order to spirit and behaviour, Jet them take heed lest they be consumed one of another, for in such a state our godliness and virtue will be more safe in a Presbyterian, Methodist, or Baptist society than among them.

Preaching and Teaching,

Preaching is designed for the world; teaching for the church; the Evangelist is to make war upon sinners; the Elder is to sow peace among the righteous. And as the proverb has it "old men for council and young men for war," so while the Elder must be an old man the Evangelist may be a young one.

What then are the ends of both offices; and by what means are these ends attained? I answer—The end of the Evangelical office is the conversion of sinners; and that of the Elder's office is the perfection of the saints. The one is the conversion of souls in the world; the other the care of souls in the church. Accordingly the things which come under the cognizance of the Elder are teaching, exhortation, discipline, order, government and finance; these however are but a meant of which

perfection is the end; and that they may attain their end the Elder's duty is unquestionably to see that they are attended to in the church by grave, pious, reputable and capable brethren, seniors in the congregation. The irresponsible presidents which are so numerous in our churches are not officers of the N. Testament church, but a very questionable expedient and sometimes a dangerous substitute for the Christian bishops to whom Christ has committed the care of souls.

The gospel is aggressive in its nature: and if the elder is a man of peace, the evangelist is a man of war. He must overcome the world peaceably, if he can," forcibly, if he must; but he must triumph through Christ in every place, if he should, even like Paul, "turn the world upside down." As the elder is to do every thing in the church with the old converts for the perfection of the body; so the evangelist must do every thing out of the church with the new converts for the conversion of the world, and appoint them to a reasonable labor in the work and the word of salvation in order that neither the old in the church nor the new out of it may be unfruitful. In a word, the Evangelist by a judicious use of both male and female converts ought to prove by fact what Christ has declared in word, that "He who believes and is baptized shall be saved." The Elder labors in one field; the Evangelist in another; the former in the church, the latter in the world; the' first with saints, the last with sinners; and therefore if any one objects to pious female converts assisting in the gospel, we answer that although Paul forbade them to labor in the church as speakers and teachers, yet he did not exclude them from laboring in the gospel out of the church or when the evangelist labors with the world in the preaching of the gospel, but he did actually employ them himself, and says to the brethren at Corinth, "Help those holy women who labored with me in the gospel." Devout women may therefore scripturally be employed by the Evangelist as aids in his endeavours to turn the world to God.

Finally it devolves upon those who are in possession of the true gospel to awake and plead it on a much more popular scale than they have heretofore done; and to engage in the work of the Lord all the influences within their reach, both male and female. So congenial is the gospel to the necessities of our nature that the people on the day of Pentecost were prepared for the reception of it by a fit of amazement—"they were all amazed.", And the Jailor was made ready for it by terror: while Paul received it in a fit of alarm. The thief upon the cross in his dying agonies, and Peter in unbounded fear and astonishment. "Depart from me for I am a sinful marl, O Lord!" We have not yet ascended into the glorious freedom of the apostles in our views of evangelizing. The fetters of modern partyism are still upon us all. We fear the people have not been elected!

or that they may obey before they are ready, as if there could be a time when to disobey God could be a duty. Or we imagine they are sufficiently enlightened, or that they may fall away if we should receive them, &c.

Conclusion.

We are now come to the conclusion of our narrative, observations and reflections. Where we could approve we have approved, where we could not approve we have not condemned. We have stated our kind reception by the brethren at Baltimore, and the views of the present promising condition of the cause there. We have given our readers reason also to cherish the best hopes of things in Philadelphia. And of New York we have spoken only after mature deliberation upon the state of things as it displayed itself before us, and as it was described to us by those who had a right to know it. The piety and brotherly affection of the persons composing the three little parties we do not for a moment question, But we are irresistibly constrained to say that they appeared to us like a people who desired to enjoy themselves what was intended for mankind rather than a self denying body, who had decided upon giving the true gospel to the world at the hazard of their own personal ease and comfort. New York, Philadelphia, Baltimore and Richmond should concur for the present in the support of two Evangelists,—one of them eminent for his Evangelical attainments and established character,—the other might be secondary in his talents and attainments. This alone will bring the cause up in the East; the living voice is what is wanted there.

We have taken the difference between the knowledge and positive institutions, the spirit and the character of our religion, and have charitably resolved some errors into a misapprehension on the part of unlearned persons of the comparative value of these elements, and their undue attachment to one or more of them above the rest: We have touched upon the great disparity of things in the East and in the West, and have candidly given it as our opinion that the progress of the cause in the former portion of these States has been retarded not more by any thing than the want or absence there of the experienced preacher of the gospel.

We have lived long enough to witness the progress of reform in America, in all degrees of its development. We have learnt by our own experience and that of others, what can be done in reformation by evangelists not armed and equipped with the true gospel; we have seen also what periodicals can accomplish when left by themselves without the aid of Evangelists; and we have learned finally what the Evangelist can accomplish by himself when strengthened by the true gospel irre-

spective of periodicals. We have taken the difference between the one and the other and pointed to the East and West as affording animated illustrations of the comparative value of both. And we hazard again the assertion that two competent Evangelists would at this or any other time be of greater importance to the East in disabusing the public mind, delivering men from partyism, converting sinners to God, planting churches, causing people to read the Scriptures and in correcting the errors of the churches and exalting the whole state and condition of our cause there, than all the books and periodicals which have gone thither for nineteen years. Let the brethren therefore look well to the Evangelical office, for there are the powers of the gospel both aggressive and progressive deposited by the great head of the church our blessed Redeemer the Lord Jesus Christ.

Finally we have glanced at faith and order, spirit and character, teaching and preaching; all which is respectively submitted that the disciples may promote to public stations individuals of consideration and management who shall at once cherish a pastoral regard for all the saints, and advance the gospel either by preaching it themselves, or by procuring, employing and rewarding others to do it. Superior talents and exalted sanctity should characterize the officers of Christ, and respect and love should exclude pride and jealousy. Contempt of seniors is a great sin.

If when exalted and useful talent appears in the church, we despise it, and prefer to the successful operation of the few gifted, the popular exercise of the talents of the many who are not gifted, envy, jealousy and discontent will take the place of respect, love and peace, and the body be severed into fragments. Weak overseers have often suffered their personal quarrels to destroy their general influence; and individual disorder has disgusted them with the whole flock. They have sit over the bouse of God to be pleased rather than please; and have educated the brethren in faith and order rather than in spirit and behaviour, and so their lessens have taken effect upon the understanding rather than the heart, and on the mind rather than on the behaviour, and the whole resulted in correct knowledge rather than charitable works and deeds of popular and private benevolence. Their imbecility in many instances in the West and perhaps in some instances in the East, has caused individuals to doubt all authority in the church together and to embrace a wild mobocracy. These religious mobocrats have thought it remained with them to say whether the church should or should not have Pastors; and whether these pastors should or should not have authority in the church. In reference to the first of these errors, we say the great head of the church has not left it for us to say whether there shall be pastors. He has created the pastoral office, and left us to fill it with suitable persons for

the good and safety of all the saints. Touching the second the church is in possession of no authority to confer on pastors. He who created the office, clothed it with certain dignity and duty, and to this dignity and this duty the church must appoint or re-appoint, and this is all she can do lawfully. Irresponsible presidents are not officers of Christ. His officers are responsible to him for his saints, and watch for their souls as those who must giro an account.

We conclude by declaring that never did we pass three months with greater profit to our self or seemingly greater pleasure of others. The brethren of Baltimore with their excellent, pious and devoted Eldership after every demonstration of personal benevolence, consideration and brotherly affection, could not let us depart until they had addressed to the church at Carthage an epistle expressive of their gratitude, and commendatory of our course among them. We have requested of the Clerk an abstract of the same and insert it here for the good of our readers to assure them on the testimony of the brethren that we spared no pains to advance the cause and the comfort of the disciples.

"To the Saints and Faithful Brethren in Christ Jesus, at Carthage, Ohio, the Congregation of Baltimore wisheth peace.

BRETHREN:—The bearer being about to return home, we conceive it due to him and to you, agreeably to primitive custom, to give him a letter of commendation. We should be wanting in the courtesy, gratitude and affection of the gospel did we fail to testify our approbation of the course pursued by our brother since he came among us. His deportment, zeal, piety and devotion are to be highly commended inasmuch as they have exerted a sanctifying influence upon all who have become acquainted with him here, and we have the testimony of brethren in Philadelphia and New York to the same account.

"His affectionate, lucid and venerable manner of presenting the truth has commended itself to all who heard him, and been very instrumental in disabusing the public mind of certain prejudices and errors in reference to some things we believe and practice occasioned by his unskillful and injudicious manner of some unwise though honest advocates.

"His addresses to the brethren have exerted a most salutary influence in awakening them to that perfection of spirit and character by which we must enter the kingdom of God.

"And now we do most cordially commend him to your regard &c. praying &c,
Signed in behalf of the church.

ALEX. REED.

GEORGE AUSTEN.

FRANCIS DUNGAN.

Elders.

Thus have we submitted to our readers an account of our second visit to the East. And now may grace, mercy and peace from God and from Jesus Christ our Lord rest with all the brotherhood.

W. S.

PLEA FOR THE "EVANGELIST."

Brethren, the apostle Paul in the course of his ministry, for various reasons, both popular and personal, felt constrained occasionally to magnify both his office and labors. He asks am I not an apostle? Have I not seen the Lord? And where persons thought themselves his superiors because they had had the fortune to reap the benefits of his labors at Corinth, he reminds the brethren both of his apostolic dignity, his rights as such and also of his personal suffering in behalf of the gospel. When writing to the Romans he does the same and concludes by stating what the Lord had done by him in making the Gentiles obedient to the faith, and that "From Jerusalem round about to Illyracum he had fully preached the Gospel of Christ." In almost all his epistles he speaks of his personal labors, persecutions and perils as affording to the brethren proof both of the truth of the gospel and of his own sincerity in preaching it.

Peter himself thought it not unimportant in order to give weight and dignity to his judgement in the council at Jerusalem to remind all present of what God had done by him a good while ago: "Men and brethren," said he, "you know how that a good while ago, God made choice among us that the gentiles by my mouth should hear the word of the gospel and believe."

If then, brethren, these great ministers of Christ did on particular occasion and for religious purposes remind the disciples of the great things which God did by them in establishing the gospel shall it be deemed impertinent in those whose names and labors are identified with the earliest and dearest interests of this reformation if they refer to the things which God did by them a good while ago in the gospel? The holy spirit has showed us in the book of Acts that honor shall be awarded to him to whom honor is due; and he has accordingly very particularly given us the names of each of those persons by whom important things were done: Peter is recorded as the person by whom the Jews and the Gentiles first heard the word of salvation. Paul as the great apostle of the Gentile world. Stephen as the most celebrated of the seven and the first martyr for Christianity. James as slain with a sword. The Church at Jerusalem was planted by the apostles. That of Samaria by Philip. That of Antioch by the brethren of the dispersion, and that of Corinth &c. &c. by Paul. But not only the time, place

and person when, where and by whom churches were planted are recorded, but even the number of the converts in several instances is given. All which goes to show that the Spirit of God neither anticipated danger to the cause nor to his worthy servants, from the fact of recording their exalted services, perseverance and sufferings in behalf of Christianity.

That the churches which desire it may enjoy the benefit of our experience we are anxious the Evangelist should be supported by a decent and becoming subscription. Need we then for this purpose remind the brethren of what the Lord has done by us "a good while ago?" When the voice of all-impartial history shall have spoken on the subject of this reformation; when she shall have collected her materials and distributed them in truth; when she shall have classified all her events, facts, actions and discoveries recording to her laws of times, places, persons and other circumstances will to be recorded to the shame of the editor that almost a quarter of a century ago he sat down on this side of the Allegheny mountains with only one acquaintance of any eminence, and pursued on the banks of the Monongahela one of the one or two germs of reformation which at that early date budded in the West?

Were history to say by whom the first regular series of printed essays in the west for a return to original christianity was written, or by whom it was that the Great Master hewed out the old path in the gospel which had been untrodden by his professed ministers for many preceding generations; or by whom, the first churches and first fruits of this reformation were gathered and drawn out of the bosom of the Baptist church on to ground where original Christianity could be enjoyed in peace and propagated with freedom, would there be nothing of factor suffering or other consideration in her record worthy of being adduced as a plea why the brethren should support the Evangelist? We think there would.

There are three professions in society which have ever been regarded as being more than usually honorable, viz: the Physician, the Academician or school teacher, and the Preacher or Evangelist. The Physician takes care of the *body*, and the object of his science is to ascertain the relation of the living powers to each other and to the external world in the matters of disease and remedy. The Academician takes care of the *mind*, and the object of his science is to ascertain mental phenomena and nurture youth with relation to human society. But the Evangelist takes care of both the *mind and body* and the object of his science is to ascertain the relation of human beings in spirit and person to both the creature and the Creator—both to this life and to that which is to come. He is a gift from Christ to men. It is said that when Christ "ascended on high he gave gifts to men." The Evangelist was one of them; and while he gave

to the church apostles, prophets, teachers &c, to the world he gave the Evangelist. Physicians and Academicians are local in their profession, but the field of the Evangelist is the world. He is Christ's gift to men. His office is of divine origin. He fills therefore, the most honorable office—an office embracing the most extensive interests upon earth-interests involving both time and eternity. But still religious Journals have their uses—they carry news to the disciples; they tend to generalize knowledge among them; they correct misrepresentations; they answer questions; they remove objections; and inculcate piety and virtue to the extent of their circulation upon all the disciples. These are the just boundaries of a religious periodical—the sphere and limits of its usefulness in reformation; the voice, the living voice of the heaven originating Evangelist, must do the rest,

The readers of the Evangelist are aware that our pages have not been occupied with trifles and vain speculations. They know that we have ever labored to ascertain the relations of things in our religion, to point out the faith and hope of the gospel, the conversion of the world and the perfection of the church, and the relations which these grand categories bear to each other in Christianity; and although there is not the slightest ground for self-gratulation on the subject yet we have sufficient data before our eyes to assure us that "*Perfection of Character*" in every where among the brethren becoming a popular topic; and it is likely that in the providence of God the subject of our *perfectibility* will by and by be no less valued as a topic of instruction by teachers than our *convertibility* is already by preachers.

Now, let the brethren recollect, that in supporting the Evangelist, they not only aid us in our editorial duties, but they assist us in our desires of extending the benefit of our personal experience to different points of the reformation. The brethren in Ohio at least ought to support the Evangelist. It is now the only reformation periodical in the State. Have the Ohioens no State feelings on this subject. They differ surprisingly from their brethren in Kentucky if they have not. There are other periodicals—the Harbinger, the Messenger, the F. Library, the Israelite &c. which are doubtless much more meritorious than ours and we earnestly desire to *see* them all supported, but still we love contemplation as well as action, and desire to write as well as speak, and so we request each of our subscribers to encrease our list by obtaining for us one additional name.

W. S.

Letters and other articles on hand in our next.

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Carthage, Ohio, May 1, 1842.

No. 5.

OF THE OBLIGATIONS BESTING UPON THE MINISTERS OF CHRIST, TO PREACH TO THE SAINTS FOR THEIR PERFECTION, THE SECOND APPEARING OF CHRIST.

No. IV.

Of all the illustrious themes which the works of God and the history of the world present to the race of man for contemplation the second Advent or the descent from Heaven to Earth of our Lord Jesus Christ is the most glorious. The rise and fall of celebrated men, families, cities and empires, the progress of science, the glory or decadence of the arts, and the advancement of civilization, sink in point of interest into absolute insignificance in view of so mighty and divine an event. 'Orators, princes, philosophers, generals and statesmen, the splendour of genius, the courtliness of state, and the honors of war are alike negated by this transcendent deed on the part of God. Contemplate for a moment, reader, the fact of Christ's having been taken from earth to heaven, and there exalted to the seat and throne of God, where he has continued now nearly 2000 years; consider what scenes of eternal renown must have passed in review before the man Christ Jesus there, in that protracted period; and say whether his descent to earth can be accounted any thing but what Paul names it—"the glorious appearing of the great God our saviour Jesus Christ."

"Behold he cometh on clouds, and every eye shall see him." Is this splendid diction merely? Or glorious fact? Or both? It is both. Oh the eternal, the far more exceeding and eternal weight of glory which this event shall reveal to the righteous! Awake, you that sleep in the dust; he comes to give you beauty for ashes; sing you living righteous, for he descends to bring you garments of praise for the spirit of heaviness; rejoice you dead; you living all rejoice, for he will pour the oil of gladness in rich effusion on your heads and you shall be trees of the Lord's own planting.

He comes—the Messiah—the long expected Messiah—comes. The thousand times ten thousand and thousands of thousands environ him; the voice of the Archangel, the trump of God

speaks, and all the saints arise, the living are changed. The harvest is reaped: it is borne aloft to the clouds; "his glory covereth the heavens." He speaks and it is done; the new heavens and new earth arise; all heaven descends into them and "the earth is full of his praise,"

Is it surprising that the king himself should have made it our duty, as it certainly is our privilege, to pray for his appearing, and to say "thy kingdom come?" Or when he exclaims "Surely I come quickly," what heart responds not with the apostle—"even so come, Lord Jesus?" But the devotion that mourns an absent Lord has left the Church; and a Millennium—the creature of her despair—has been substituted in room of her glorious hope.

With the earth-born, she calls for an additional thousand years! and did men's duty keep pace with their knowledge, did civilization and piety walk hand and band throughout the earth, and society advance in faith as it does in art, a thousand years, might be granted to her. But seeing that history—Assyria, Persia, Greece and Rome of the ancient world; and Italy, Spain, France, Great Britain and America of the modern world, prove the reverse of all this, and only serve to illustrate the truth that man in his fallen, as in his original state, will sacrifice duty and even his life with God to knowledge, her earthly petition, we trust, will be thrown back upon her unanswered, and she be compelled forthwith to prepare to meet her God. "Behold the Bridegroom cometh; go ye out to meet him." "Behold he cometh on clouds, and every eye shall see him."

Genuine thinking is severe labor. We have among our preachers, I was informed in the East, persons who might be styled *faith*, *repentance* and *baptism* preachers. But which even of our great men so urges the hope of the gospel upon the brethren as to purify them by it! In our Dec. No. of 1841 we gave thirty themes on the hope of the gospel. We shall henceforth for some time submit outlines of those themes which may possibly assist such as read them and would attempt a formal development of our hope.

THE PROMISES.

A DISCOURSE OF THE HOPE OF THE GOSPEL.

Text.—Nevertheless we according to his *promise* look for new heavens and new earth, wherein dwelleth righteousness," 2d. P. 2d ch.

Exordium.—Take the difference between the world and the church in origin, principle, privilege and destiny: Show that

the faith of the gospel is for the one, and the hope for the other; or that he gives grace to the world, and promises glory to the church and so introduce the proposition to be handled namely: "The *Promises*," which are threefold, viz:

1. Temporal.
 2. Spiritual. &
 3. Eternal.
- I. The temporal promises.
1. Respect the body in
 1. Food,
 2. Raiment,
 3. Lodging,
 4. Preservation, etc. etc.
- II. The Spiritual Promises.
1. Respect the soul in
 1. Granting us a saviour,
 2. In pardoning us,
 3. The Holy Spirit,
 4. Honorable relations, names, designations,
- III. The Eternal Promises.
1. Respect both soul and body.
 1. God will again send his son,
 2. He will raise us from the dead.
 3. Give us glory,
 4. Give us eternal life, &c.
 5. New Heavens and new earth.

IMPROVEMENT.

1. We have a right to hope for Christ from heaven, because he is promised to us: and the primitive Christians were taught to look for him.

2. But every one who has this hope in him purifies himself as he is pure, and therefore this hope connects itself with perfection of behaviour.

3. To prompt us to embrace the eternal promises, the temporal and spiritual promises are made to us. So that we may wait for Christ with assurance that God will never leave, never forsake us.

4. Fate of worldly men.

5. Fate of the saints.

W. S.

THEORIES OF THE MILLENNIUM.—*No. I.*

The most ancient theory on this subject may be called *the Mutual theory* of the Millennium. It originated with Papias whom Eusebius calls "a man of slender judgment," and was afterwards embraced by Justin Martyr and Ireneus. It was substantially this:—

The Jews shall be restored to their own land; Jerusalem rebuilt; the temple re-erected and adorned with precious stones and jewels; the just raised in their mortal bodies; who shall fare deliriously for a thousand years, eat, drink and have children; the righteous Gentiles shall inherit Mt. Zion, in company with them, and the Messiah reign over a regenerated world till the thousand years are ended, when the righteous shall be changed into an angelical substance; receive their proper resurrection bodies, and live with Christ forever.

This theory differs in certain grand points from the spiritual theory of some moderns. These moderns say nothing of eating and drinking and having children in the Millennium, nothing of Christ's being personally present on earth, nothing of the return of the Jews and of the dead raised in their mortal bodies. Still their Millennium after, all is but a modification of the ancient theory.

The moral difference between the two opinions viz:—a temporal

Millennium, and the second Advent of Christ, is great. The later purifies; the former does not. Who was ever improved in his morals of devotion by believing in a Millennium? None.

1. *Query.*

Our Lord says, "it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." Bro. Scott what kingdom is meant in this passage—the kingdom of *grace* or of *glory*? Please answer this, for we see many rich men in the kingdom of grace.

N. F.

2. *Query.*

Bro. Scott:—It is the desire of many of our brethren, and of several baptists, that you should answer the following question. "How and when did the practice of telling experiences in order to church membership begin! Your bro. &c.

EPISCOPOS.

Touching the first of the above questions—It appears most probable to me that the kingdom of *glory* is meant. The love of present pleasures is so natural to man, and wealth so readily secures these pleasures that the rich may only with difficulty

pursue that course of purity and self-denial so indispensable to perfection and eternal life. Besides the rich, as Abraham said to Dives, have their good things in this life.

As respects the second question, it is not so easily answered. Perhaps a knowledge both of Christianity and of history is necessary to a satisfactory explanation.

Observe first, then, that the original gospel imparts to us salvation, whatever this means, on the principles of faith and baptism. This is a universal truth in our religion. But observe again, that there is in men generally and in ministers of religion particularly, a grand disposition to make a great puzzle of a plain case. The history of Christianity affords many mournful proofs of this. The clergy soon began to make mysteries both of faith and baptism. To baptism in water they imagined chrism or oiling would be an improvement; and to faith they thought a school for knowledge would be an invaluable acquisition. Accordingly they joined the school to the church, and named the scholars Catechumens. These Catechumens were of different orders; some of them were taught privately without the church; others were admitted to hear sermons; some were admitted to prayers; and finally others called the elect, were judged fit to receive baptism. A century after the erection of these schools it became a question with the clergy how much it was necessary for the Catechumen, not to *believe*, but to *know*, before baptism. By and by to knowledge was added feeling till at last it became a part of systematic divinity that the candidate must both *believe*, *know* and *feel*, before baptism, the clergy having decided that some very mysterious operation was the occasion of true conversion. The Baptists adopted these views; and hence arose, I apprehend, these customs of hearing experiences before baptism. All which is rejected by the original gospel. W. S.

POSITIVE AND MORAL OBEDIENCE.—NO. I.

We have seen it our duty as we have felt it our interest to take the difference between the Moral and the Positive obedience of our religion as it appears in professors of the Gospel.

One without the other is not best. To see the ruler of a congregation exact in his attendance on the ordinances of public worship with unsubdued passions, Unregulated affections, and a heart surcharged with the love of the world is not lovely, and, strictly speaking, it is profane.

Also to hear a brother boasting of being right in baptism when his opponent knows him to be wrong in piety and general be-

nevolence to the poor, is disgusting and irreligious. It is Pharisaic and insufferable.

Again; to behold a person professing to be religious, apologize for his non-attendance on the ordinances of God's house, by saying that he is perhaps as good as those who do; is shocking. It is to admit that God is the author and proprietor of our religion, and at the same time to obliterate the land-marks by which it is bounded and distinguished from the world which is not of God but lieth in the wicked one.

The rule of the Redeemer is this, "Those (the weightier matter of the Law,—justice, mercy and the love of God,) you ought to have done, and not left the other (the positive ordinances) undone.

How admirable and perfect is our teacher!

W. S.

FATHER STONE AND BROTHER ROGERS.

Our worthy and aged brother wrote a piece for his January No. in which he demonstrates from 2 Cor. 5 ch, 17 v., that when a person has believed the gospel and obeyed it, he is a new creature, justified, complete and a member of the body of Christ. The reverse to all this is affirmed to be true of the unbaptized.

Our worthy father there states five distinct objections to the above doctrine and meets them with suitable reasonings and scripture.

The whole piece amazes our excellent brother Rogers, who writes to his father in the common faith, that while he read it oven and over wishing it to be "a misprint." or "slip of the pen," his astonishment was only thereby encreased.

1st. Because father Stone seemed to teach that a change of heart was not necessary to baptism.

2d. That it was not necessary to love God before baptism.

3d. That the love of God is the confirmatory seal of our pardon.

In reply to all this father Stone says, bro. Rogers was mistaken; and affirms that his sentiment is this, namely:—The heart requires not to be *spiritually* changed before baptism, the requisites to this ordinance being faith and repentance only.

Father Stone then assigns seven reasons for believing that salvation is subsequent to baptism and not before it; and admitting with bro. R. that the heart is the fountain of moral impurity, he asks in conclusion. "How is this fountain to be purified? Before or after baptism?" For himself he believes this takes place after baptism; and says he has "given many good reasons for it."

In answer to the above question Bro. Rogers, if he answered at all, would probably cite our aged brother to the case of Cornelius which is one touching which we are told the heart was purified by faith, "purifying their hearts by faith," said Peter, Acts 15, 9. Now this was before baptism, and even before the holy spirit was given: nay the gift of the holy spirit is declared to be God's witness or testimony to this very fact that faith had already purified their hearts, 'And God, who knoweth the hearts, says the apostle, bare them witness, giving them the holy spirit, even at he did unto us.'—v. 8.

It may be regarded as a fact in our religion, I apprehend, that the holy spirit, is not given to purify the heart, but because it is antecedently purified by faith.

The case of a convicted person asking by force of his convictions, what he shall do, is supposed; and father Stone enquires of brother Rogers what he would do in the case. "Would you," he says "baptize him till he was saved, loved God, and was made a new creature?" Father Stone adds "No you would not." The high estimate we put upon the parties prompts us to wish that we may not say one word to offend either of them. But speaking the truth in love I must avow that I think bro. Roger's answer in the case would be the very reverse of what father Stone here so bluntly affirms; and that he would baptize the man. If we might pronounce upon a matter between persons so estimable as our two brethren, we would say that in the present case there was a misapprehension on the part of each.

1st. Bro. Rogers failed to perceive a distinction which was in father Stone's eye, namely that the change which obtains before baptism is *moral* not *spiritual*. "How many thousand," writes father Stone, "have you seen, reformed and changed in life whose hearts were spiritually unchanged."

2d. We think father Stone correct in making a distinction between a spiritual change of heart and moral reform; but if he identifies the change which the faith and repentance of the gospel effects upon the sinner with moral reform, then we think him wrong: he says it is "a change not of heart but of life." We adjudge it to be both. We think faith changes the heart because it purifies it: and repentance changes the life because it changes the conduct. But we always apprehend a logomachy where disputes arise about words and phrases that are unscriptural; "change of heart " is unsound speech; and "a spiritual change of heart" is still more so; these two estimable persons do well therefore not to continue their cavil, for although, wrong in phrase they are both right in fact—both right in their annunciation and administration of the gospel and worthy of all respect.

W. S.

PERFECTION BEFORE GOD. *No.—XXX.*

When God shut up the population of the world to the deluge Noah could not convert them, though every stroke he struck on the ark was an additional warning to them of the approximating catastrophe.

In four hundred years after, when God re-organized his family on Abraham he left out the apostatizing Gentiles, and shut them up to unbelief: All the efforts of the Pharisees who would and did cross sea and land to proselyte them, proved ineffectual; and for fifteen hundred years, therefore, did the nations he in unbelief, "being aliens to the commonwealth of Israel and strangers to the covenants of promise, having no hope and being without God in the world."

Finally: When, God again re-organized his family on Christ the Jews not having the principle of faith upon which the reorganization proceeded, were left out, and shut up by God to unbelief and the horrid catastrophe which denuded them of all divine honors and privileges, burnt their city and temple, and scattered them to the four winds of heaven.

Now, as Noah could not and did not convert the antediluvians, and as the Jews could not and did not convert the Gentiles, so the Christians do not and cannot convert the Jews; because the nation having had the gospel offered to it at the beginning disbelieved it, and was eighteen centuries ago shut up by the divine will and providence in their unbelief till the time of the Second Advent when the Redeemer coming out of Zion will "turn away ungodliness from Jacob."

When, therefore, the Son of God comes and re-organizes his Kingdom the meaning of this saying—"turn away ungodliness from Jacob" will be thoroughly understood.

In the mean time the appearing and Kingdom of Messiah form the great and glorious and glorifying prospective events to both Jews and Christians.

The moral of this hope too, with the brethren, is the perfection of their nature: "Every one who has this hope in him purifies himself even as he is pure."

Our great Master, the Messiah has said that a family divided against itself must come to nought; and a kingdom torn by intestine broils must be desolated. The history of mankind affords ample proof of the truth of these sayings. And it is equally true that the sayings hold as good of God's family as they do of man's. When his family is divided against itself it comes to nought; and this has been the case with it four times in GOOD years—

- 1st. At the Fall.
- 2d. At the Flood.
- 3d. At the Call of Abraham.
- 4th. At Christ's first Advent.

5th. It is now again divided against itself, which is at once a proof of its near desolation, and of the advent of its great Master to re-organize. God's family was first of all set up upon nature and paradisaical innocence; after the fall, upon the confession of guilt; next upon descent from Abraham through Isaac and Jacob; and last of all upon faith in Christ. When faith and hope alike are rendered unnecessary by the presence of Christ it will finally be established upon an eternal principle, namely: love. Thus sin has occasioned five organizations of the family of God on earth; and we have of course five principles on which it has been founded.

- 1st. Paradisaical innocence.
- 2d. Confession of guilt.
- 3d. Family descent from Abraham.
- 4th. Faith in Christ.

5th. Obedience to God, which is love; It is important we observe here that a person may be in one of God's families and not in another. For instance the Jews were in his family under Moses, but were left out under Christ, because they had not the principle of faith in Christ on which it was organized. How many, who are in his present family, will not be in his future one! The Jews had no faith, and the Christians have no obedience. They sought the present Kingdom without faith; and we look for the future one without works. Jews were without principle; Christians are without character. The formation of character, therefore, is, of all things, the most important to a Christian.

WALTER SCOTT.

PROPOSITIONS TO THE JEWS.

THE JEWS IN RUSSIA.—The *Augsburg Gazette* of the 24th of March publishes, under date St Petersburg of the 11th, the following ukase of the Emperor of Russia relative to the conversion of the Israelites to the Christian religion:—

1 —When Israelites shall conform to the Christian religion, the holy baptism must also be given to their children under 7 years of age. Nevertheless, if the father or mother alone become convert?, the sons shall be baptized in the first case, and the daughters in the second.

2.—The converted Israelites who shall enter into holy order are to be exempt from the taxes to which they were formerly liable. Every convert without distinction of sex, will receive, on his or her conversion, from 15 to 20 rubles, and the children

will receive half of the allowance granted to their parents.

3.—The baptized Israelites will be entitled to embrace a commercial profession, on declaring that they possess the required capital, and proving that they pay the *glides* rates; they are to be likewise admissible into the corporations of tradesmen and manufacturers, and into the agricultural community.

4.—The settlement as well as the first agricultural organization of the baptized Israelites, on the domains of the crown, are to take place, agreeably to the laws regulating the establishment of Israelites in the government of Cherson.

5.—Baptized Israelites admitted on domains of the crown and on private estates, are to be exempted from taxes during several years, as is the case with regard to Israelites embracing the agricultural profession.—*The European.*

THE OFFICE I STUDY IN.--No. IV.

Connection of the several Departments of Science.

Continued.

CONNECTION OF PHYSIOLOGY AND PSYCHOLOGY.

The relations existing between these two Sciences are most beautiful and intimate.

We have defined Physiology to be that Science which has for its object the study of organic beings. It embraces everything, then, touching the structure and functions of animals and vegetables.

Psychology in its broadest acceptance, embraces the study of mental endowments, whether in the interior animals or man; of every an or system which can be devised in order to contribute to the development of the mind. It includes, therefore; as will be seen by reference to our table, (Essay No. 2,) the study of Language in general, of Mental Philosophy, Rhetoric, Logic, Pure Mathematics etc.

The relation of animal Physiology to Psychological science is founded upon the connexion of the mind with the body. The mind and the body are inseparably connected in our present state of existence.

Philosophers have told us much of the entity and immateriality of the mind, but never did mankind entertain just views of this subject until an enlightened physiology declared to them the functions of an organ which attains its highest development in man—the brain. That the brain and nervous system are the bonds of union between the spiritual and physical, no rational

man can doubt; and speculate as we may upon the immaterial character of the mind, it is utterly impossible to conceive of its existence without the brain; and until we learn the relation which the latter sustains to the whole body, we can never clearly comprehend the fundamental principles of mental science.

Mistake me not for a materialist. I am contending for a doctrine which has its foundation in the constitution of man—a doctrine that must abide so long as nature herself preserves her uniformity; and could I but urge upon the instructor of youth the necessity of studying those branches which would at once convince turn of its truth—could I persuade him that by a step of thin kind, he would prepare himself infinitely better for imparting instruction, and at the same time for instructing youth in branches calculated to facilitate their studies, and improve the powers of their minds, I should ever feel proud of my effort.

Communities also who desire the elevation of mind—improvement in *morals and intellect* must acquaint themselves to some extent with the laws of the animal organism.

The distinguished Phrenologist, George Combe of Edinburgh, (Constitution of man considered in relation to external objects,) has most ably demonstrated that a large amount of the ignorance, vice and immorality of communities every where proceeds from an infringement of the organic laws of nature.

From this work I beg have to make one or two short extracts.

"The brain is the fountain of nervous energy to the whole body, and many individuals are habitual invalids, without actually labouring under any ordinary recognized disease, solely from defective or irregular exercise of the nervous system. In such casts, not only the mind, in its feelings and intellectual capacities, suffers debility, but all the functions of the body participate in its languor, because all of them receive a diminished and vitiated supply of the nervous stimulus, a due share of which is essential to their healthy action. The best mode of increasing the strength and energy of any organ and function, is to exercise them regularly and judiciously, according to the laws of their constitution. The brain is the organ of the mind; partakes of the general qualities of the organized system and is strengthened by the same means as the other organs.— When the muscles are called into vivacious activity, an increased influx of blood and nervous stimulus takes place in them, and their vessels and fibers become at once larger, firmer, and more susceptible of action. Thought and feeling are to the brain what bodily exercise is to the muscles; they put it into activity, and cause increased action in its blood vessels, and an augmented elaboration of nervous energy."

Now it is clear that when the body is diseased the mind will partake to a greater or less degree, of its affection—and *vice*

versa, disorder the mind and you will disorder the body.

It is especially important in refined life that the intimate connexion between the mind and the body should be known. We should learn the laws of the sympathy existing between them; for as we advance from a natural to a civilized life, and from this to refinement and luxury, disease increases in its varied forms and complex character.

The rude Indian of the forest breaths the balmy air of his native abode, partakes of his simple repast; and rarely lays the sickened head to rest. Not so with the man whom education and refinement have placed in the high circles of life. He lives upon the products of a richly cultivated land, feeds at the banquet board, "looks upon the wine when it is led within the cup," conforms to fashion, and would fain cheat nature of her office. But she will not be deceived, and when 'artful man infringes upon her rights, he suffers the penalty of sickness.

Let man then study himself—his physiology—the relation of his mind to his body, of his body to his mind, and he will be a useful servant both to himself and to his fellow man.

TIMOTHY.

Carthage, May 1st. 1842.

CHRONOLOGY.

The six days of creation have in all ages been considered typical of the history of the world for 6000 years; and the seventh, which was the day on which God rested, has in like manner been supposed a figure of that rest which remains for the people of God.

The chronology of the Septuagint carries us already far beyond this. Our common system which is that of Usher and the Hebrew text, brings us within 158 years of the 7000th. Clinton's scheme makes the 6000 to expire in twenty years from the present date that is in 1862; While Mr. Miller dates its issue in 1843 or next year.

Touching his own system, Mr. Miller speaks of it in the following very dispassionate terms. "If this chronology is not correct, I shall despair of ever getting from the Bible and history, a true account of the age of the world. At any rate, I shall here rest satisfied, and wait the event: time will determine."

It was imagined that Mr. Miller's courage in this matter would subside as the period fixed for the expiration of his 6000 years approached, but it must be admitted that doubters find nothing in him to flatter their faithlessness in this point, for Mr. Miller is just as bold as ever he was. This is worthy of so capital a consummation.

BONAPARTE'S OPINION OF CHRIST.

A foreign journal lately publishes a conversation related by Count de Monthelon, the faithful friend of the Emperor Napoleon. Without being responsible for the truth of this conversation as reported, I will copy it literally: and may it have been really uttered by the Emperor! It deserves to be read with attention.

'I know men,' said Napoleon, 'and I tell you that Jesus is not a man!'

'The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and maxims unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself a perfect example of his precepts. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him. In, fact, learning and philosophy are of no use for salvation; and Jesus came into the world to reveal the mysteries of Heaven and the laws of the Spirit.

'Alexander, Caesar, Charlemagne and myself founded empires; but upon what did we rest the creations of our genius? Upon *force*. Jesus Christ alone founded his empire upon *love*; and at this hour, millions of men would die for him.

'It was not a day or a battle which achieved the triumph of the Christian religion in the world. No, it was a long war, a contest for three centuries, begun by the apostles, then continued by the flood of Christian generations. In this war, all the kings and potentates of the earth were on one side; on the other I see no army, but a mysterious force, some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mysteries of the cross.

'I die before my time, and my body will be given back to the earth, to become food for the worms. Such is the fate which awaits him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ which is proclaimed, loved and adored, and which is extending over the whole earth! Call you this dying? Is it not living, rather? The death of Christ is the death of God!'

Napoleon stopt at these last words: but general Bertrand making no reply, the Emperor added: 'If you do not perceive that Jesus Christ is God, I did wrong to appoint you general.'

If this language was really uttered by Napoleon, it forms a fine chapter in defence of Christianity, for which we are indebted to the greatest warrior of modern times.

Non-Res.

D. WINDER AND FATHER STONE.

Dear Bro. Scott:—Much misapprehension exists in the public mind, relative to the views we entertain on the subject of Christian Baptism; and one of the most common objections is, that we ascribe to it the whole work of conversion and moral regeneration. And notwithstanding you have *so* often and so clearly defined the relative character of this institution, yet many" intelligent professing people adhere with strange and unaccountable tenacity to the above opinion respecting our views on the subject.

I have recently been induced to believe that there is some *real cause* for this insusceptibility of convection on the part of our opposers, more than the common proposition of education: and that sentiments are frequently found in the writings and speeches of those who are considered prominent among us, which favor the objections that are constantly urged against us. And of this character I consider some things found in the January No. of brother Stone's 'Messenger,' in an article under the caption of 'The way of Salvation.'

Father Stone in the above article, after showing by the word that faith, repentance and baptism must precede our justification, sanctification, redemption &c, introduces an objector as saying,—"I believe in several salvations, the first,—from the love and practice of sin, before baptism." He then replies, this is a plan of human wisdom. "Where in the New Testament is this declared?" &c

Now, without contending for the peculiar phraseology of the, objector, I do, with the whole church in this place, consisting of more than 250 members, contend for the sentiment of the above objector. And in reply to the question, 'Where is it taught?' we say in the command of Peter, 'Repent.' Where sin is *loved* and *practiced*, we do not believe there is any repentance. And where there is no repentance, we believe no fitness for baptism. Again, he has the objector to say 'A change must be effected in the person before he should be baptized,' and then replies. "Not of heart but of life."

Now we do consider this language of Father Stone utterly at variance with the principles for which we are contending, and unphilosophic in its arrangement; as it supposes a change of life without a change of heart, (whence flow all actions, Mat. 12: 35.) and attributes to baptism the *changing of the heart*,—a thing we are constantly accused of, and as constantly deny.

In the third place, he has the objector to say, 'A man must love God before he should be baptized;' and then asks, 'which of the divine writers says so?' This I understand to be a denial that the penitent should or can love God until he is baptized.

Thus making baptism the cause or means of, 1st salvation from the *love* and *practice* of sin, 2nd of a *change of heart*, and 3rd of all love to God.

Now, bro. Scott, we do not believe or teach that baptism was designed to effect any of these objects, but is an institution of Heaven to change oar *relation*, and bring us *unto Christ*, that we may enjoy the privileged of constitutional subjects of his kingdom; which relation is not proper for us until we *are saved* from the love of sin by faith, (Acts, 15: 9,) and from the practice of sin by repentance, (Acts, 2:38,) then may we enjoy remission, or be absolved from its guilt through baptism; and from its pollution through the sanctification of the Spirit.

If we are wrong in these views of the subject, brother Scott, please be so kind as to correct our errors, and if you apprehend in them the truth, please endorse them, as the settling of this matter on a permanent basis, will much effect our mutual labor in the gospel.

I addressed a communication to Father Stone upon the reception of the Jan. No. of the Messenger, but he has taken no notice of it. We feel that we have a right to be heard through the columns of the journals devoted to the reformation of Christians; as it is for the purpose of affording a medium of free (not one-sided) communication, in part, that they are sustained by the brotherhood.

Please give this a corner in your next number, and follow it with your approval or disapproval, or otherwise as you may think fit.

I will just say in conclusion, that the church in this place is fast advancing in the knowledge and obedience of the gospel. Should our communication be acceptable we shall hereafter send you a brief history of the church here, which, while it will correct the false representations given by Elder I. N. Walters in the Palladium, cannot fail to be of some interest to the brethren generally.

Yours in the Lord,

D. WINDER.

Touching brother Winder's exposition of the first principles in question, as above, nothing could be more satisfactory, scriptural, or intelligent. We endorse for every word he has written. Indeed his letter is a beautiful, lucid and modest statement of the gospel as taught by us from the beginning. I greatly appreciate baptism as a divine ordinance; but I as certainly believe that faith and repentance are intended to affect the heart and life of the convert as baptism is intended to affect our relations to God and the world. At the same time we think Father Stone will, if it be necessary, attend to this matter.

W. SCOTT.

RELIGIOUS PERSECUTION.

Extracts from the records of the General Court of Massachusetts.

October, 1657.—Ordered, that whoever shall bring, or cause to be brought, any Quaker, or other blasphemous heretic, shall forfeit one hundred pounds. And if any person or persons shall entertain said Quakers, they shall forfeit forty shillings for each time of such entertainment—and any Quaker or heretic coming into this jurisdiction, if a male, shall, for the first offence, have *one of his ears cutoff*, and be kept at work in the house of correction—for the second offence, *have both ears cut off*, and for the third, have the tongue *bored through with a hot iron!* If a woman, she shall *'be severely whipped.'*

In the year 1657, Lawrence Southwick, and Cassandra his wife, very *aged* members of the church in Salem, for offering entertainment to two Quakers, were fined and imprisoned; they absented themselves from the church, and in consequence were *whipped* publicly, and were fined—and a son and daughter of this aged couple were also fined for non-attendance at the church; and not paying this fine, the General Court, by a special order, empowered the treasurer to *sell them as slaves* "to any of the English nation at Virginia or Barbadoes.'

In the year 1658, the following order was issued by the General Court:

To the Marshall, or his Deputy: You are to take with you the executioner, and repair to the house of correction, and there see him *cut off the right ears* of John Copeland, Christopher Holden, and J. Rores, Quakers; in execution of the sentence of the Court of Assistance, for breach of the law entitled Quakers.

EDWARD RAWSON, Sec'ry.

This horrid sentence was executed in the Boston prison, by the common hangman, September 16th. 1653. [The jail stood near where the State-house now stands, in Beacon-Street.]

 ABOMINABLE AND IRRELIGIOUS.

A duel was fought at Marseilles on the 16th of January, between General Lasseuer and Commandant Afrighi. They fought with pistols at eight paces distance, and the general shot his adversary dead on the spot.

A Mr. Tompkins, and Col. Cook, fought a duel a few days since opposite Vicksburgh. Weapons, pistols; distance, 20 paces; result, both killed. We should think this satisfactory.

LETTERS.

BALTIMORE, April 22d, 1842.

Beloved Brother:—

To you and yours, may grace, mercy and peace be multiplied, through God the Father and our Lord Jesus Christ.

Many pleasing and delightful associations come, up to me on every remembrance of you, my dearly beloved brother; many of us I trust will never forget the wholesome and salutary truths which were elicited from you both in public and in private, during your brief sojourn in our midst, our only grief was that circumstances made it imperative that you should spend so little time with us when on this side of the mountains. A few days since I had a letter from our esteemed Bro. Farquharson of New York, he still insists that much good would result to the cause in New York by a more protracted season of labor from you. I trust the day is not far distant when you can make it suit your inclination and engagements to visit us again, and give another thrust at the many opposing powers and principles of worldly and sectarian policy which hang a mighty incubus upon all *our* efforts to advance the true religion of the New Testament. Since your departure from Baltimore, we have little to encourage us by way of additions, and your long experience and observation has taught the influence on congregations, of the want of success in conversions. But my dear brother, until men of the right stamp can be obtained to evangelize in Baltimore and New York we shall remain a mere handful, with but comparatively little influence.

Philadelphia has fallen into better hands in this respect, and the consequence is a prosperous and promising condition.— The last letter I had from brother Taylor was very encouraging: It might be that you have not heard of his sudden departure from the United States. He in company with Mrs. Taylor, Dr. Aitkin and family embarked for England last week, this unexpected event is, if I understand him, owing to some family affairs connected with his aged parents. He expects to return about November next. In the mean time they have written to brother Kendrick of Kentucky, to come to Philadelphia and supply his place. I hope he may accept the invitation. Bro. Taylor left his room vacant for him to fill, and made such arrangements as for him to be at no expense to the church in the way of boarding, this is just as you would expect of that most excellent and kind hearted man.

After I left you at my house, to All the appointments made for me in Talbot county, I had the duty imposed on me of addressing at different times very crowded houses, and a degree of attention was manifested which should have satisfied the

most anxious lover of the truth as it is in Jesus. Could the efforts be continued I have no doubt that a very beautiful little church might be organized in that section of the country, and I am not without hope that such will be the case.

Bro. Carman continues in a very feeble condition, he cannot I think continue with us much longer, when his change cometh may it be to an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

In hope of the "Glorious appearing!!"

Yours most truly and affectionately,

GEORGE AUSTEN.

NEW YORK, April 25th 1842.

My dear bro. Scott:—

To-morrow morning I embark with Mrs. Taylor for Liverpool, England. You will, I know, receive this announcement with some surprise. My departure is indeed sudden—but nine days since, I received a letter from my beloved parents who reside in the vicinity of London, which has induced me hastily to decide upon visiting the "Land of my Fathers." It is now twelve years since I saw my father and mother—you may therefore imagine the high gratification I anticipate in seeing them once more, although in all probability it will be to take a final adieu of them in this world. They are Wesleyans—but I trust ere I part from them, to baptize them into Christ Jesus—this accomplished and I shall be ready to say with good old Simeon, "Lord now lettest thou thy servant depart in peace." My stay in Great Britain will be but short, as I hope to return by the latter end of October—I intend, if possible, visiting some of the churches in the reformation in the "old country," to ascertain their condition; with their approbation, to try whether my countrymen will receive the original gospel of Jesus Christ. Would, my dear brother Scott, I had your fullness of Christian knowledge, and your original methods of exhibiting the truth as it is in Christ Jesus. I long worthily to set forth the excellency of the master's cause, but feel how utterly unable I am to do so—every day I am impressed more and more with the conviction of my great deficiency in the high work to which I have been called.

The brethren in Philadelphia are doing well—since you left the meeting house has been painted—the pulpit altered very much for the better and the *gas* introduced to all parts of the house. The congregation enlarges—last Lord's day was a solemn occasion, in the morning and afternoon I plied the brethren with many motives to exemplify the excellence of the Christian religion in their every day behaviour, and cautioned them

as strongly as I knew how, against trusting to "*their faith and order*," unaccompanied by a blameless deportment and deeds of benevolence—in the evening I made a solemn appeal to the unconverted, when three were induced to make the good confession. A number of others have also been baptized since your departure.

Yours in the hope of the Gospel,

THOMAS TAILOR.

BROAD RIDGE, Grant County Ky., April 29th 1842.

Bro. Scott:—

On the third Lord's day in December last, I commenced proclaiming the word of our Master at this place with very little hope of success, but, finding a few scattering disciples that were firmly built upon the spiritual rock, with noble and worthy spirits who assisted me in opening the doors and welcoming their neighbors; we by this means have been enabled by the help of our Heavenly Father to be somewhat a furtherance to the gospel of the Messiah.

For the sake of your readers and our great love for the cause of Christ and our brethren we feel rejoiced to give you the outlines of our proceedings.

We came together on the third Lord's day in this month and constituted the church according to apostolic teaching with the elders and deacons, viz: B. S. Hensley and Henry L. Brown, Elders; Moses Race and Michael Race, Deacons; who are brethren well qualified to discharge the duties of their respective offices; we now number forty two; though we have to contend against opposition the prospect is flattering. This little flock being built upon the foundation of apostles and prophets, and Jesus Christ the chief corner stone, we trust will be the means of constraining the many to believe,

Yours in hope of a glorious immortality,

J. B. LATIMER.

PROGRESS OF THE GOSPEL.

Old. J. T. Johnson writes, the last fourteen days I have been labouring in the good cause at Shelbyville, Mt. Eden, and Griffith's in company with bro. Morton: At the last of these places bro. Gano met us; 9 accessions were made here; and 5 at Shelbyville. The Baptists and Methodists were very courteous.

The same excellent person, April 13th, writes,—I have been labouring more this year in the good cause than heretofore; have

spoken upwards of 100 times, and witnessed more than 150 additions made to the kingdom. To morrow morning bro. Rice and self start for Jeffersonville, Ia., may the Lord accompany us, Oh! that we had missionaries in the East and on the Continent. Well we are getting along towards it.

Again: this distinguished Elder, April 27th says. We have spent 8 days in Jeffersonville; met with a most cordial reception; the congregation marched up to the help of the Lord in a most becoming manner: and the result was 50 additions:— thanks and praises to the Lord for his great goodness. Four were Presbyterians; and from 10 to 20 of them Methodists. We called at Grassy Springs, Woodford, and spent a few days with the brethren there, certainly as liberal Christians as are in the State of Kentucky; 2 were added to the congregation.

The Lord bless you, &c.

In a letter of February 15th., Daniel Munroe. an Elder, of unblemished reputation and sound piety in one of the churches in New York, writes,—“The efficacy of the great atonement, the dignity of our blessed Redeemer, a life of godliness by all his saints, and the dissemination of the precious gospel over the face of all the earth, are the cardinal topics with us as a congregation, and as individuals.”

God grant he and all with him may ever maintain, and maintaining labor to diffuse, these holy sentiments over all the earth.

W. S.

GEORGETOWN, KY., March 24th, 1842.

Dear Bro. Scott:—

I returned last evening from a protracted meeting of 4 days, at Mortonville, near Versailles, where, in company with bro. Wm. Morten, 14 valuable additions were made; 3 of whom were of the Baptists.

The prospects were still fine, but we were compelled to leave for an engagement at Shelbyville, commencing to-morrow night 40 miles from this. Thus far I have seen about 150 additions within this year, 1842. We have a co-operation of part of the churches of this county for preaching the gospel to the destitute It is succeeding well. The example has been imitated in a most noble manner by the brethren in Woodford Co. They are now in operation with a fund of upwards of \$400. The engagements are not by the year. The Missions are special. In my judgment this plan will be adopted throughout the State, where known. The officers of the churches meet and carry out the benevolent designs of the brethren.

We ought to have missions to the North and South—to England and Europe. May the Lord speed that happy day, all's well. Most affectionately, yours,

J. T. JOHNSON.

J. A. Gano, says, I recently attended a meeting in Scott county, in company with brother J. T. Johnson and others, at which we gained nine valuable accessions; since then I introduced two more who are my neighbors into the kingdom.

Antioch meeting near Lexington, Ky., commences on Friday, before the 3d. Lord's day; that of Cooper's Run near Paris on the 4th Lord's day, May, present month, 1842.

We have had quite an interesting time of it in Lunenburg, for the last six weeks Bro. Bullard has been labouring among us; the fruits have been about one hundred converts to the old gospel besides a goodly number reclaimed; his most successful meeting was in the neighborhood of Dr. Thomas' and Watts', debating ground. Five days labour resulted in 43 submissions to the reign of king Jesus, five the last day, and prospects good, for many more but he was bound to leave, to attend to other appointments; I have made this communication because I knew it would gratify you to hear of the progress of the good cause.

Yours affectionately,

G. W. WATTS.

STATE MEETING IN MISSOURI.

Last year a State Meeting of the brethren was held in Mo., of which our worthy brother T. M. Allen favored us with a very clear and satisfactory account. This was received at our office before our departure for the East; and was laid out for publication; but unhappily was omitted. It reports as follows:

- | | |
|--|-------|
| 1. Number of churches, | 72. |
| 2. Number of old members, | 4929. |
| 3. Additions during the past year, | 1484. |
| 4. Whole number of members, | 6413. |

Bro. Allen writes—"After conferring together, the brethren unanimously agreed to appoint Elders J. ?. Lancaster and Allen Wright Evangelists for the State. They also recommended the churches in particular districts to meet and appoint district Evangelists, whose duty it shall be to co-operate with the state Evangelists when in their bounds. Agreed to assemble in state meeting again in Fayette. Howard County, on Friday before the 4th Lord's day in May, 1843; when it is expected every church in the state will be heard from. Teaching brethren from other states are affectionately requested to attend the next state meeting. There are many other churches in the state, and there have been many more additions within the last year;

but the above churches have near 5000 members, and have had about 1600 additions. The congregations throughout the meeting were unusually large; the meeting continued until Wednesday the 15th. 52 accessions were obtained during the meeting. A few of them were from the Baptists, Presbyterians and Methodists, but the most of them were by faith and obedience. Great harmony and brotherly love prevailed throughout the meeting. The following preaching brethren were present, viz: Elder Thomas Smith from Ky. Old. L. Hatchett from Ills. Elds. F. R. Palmer, J. P. Lancaster, A. Wright, M. P. Wills, T. M. Allen, W. Lee, W. White, H. L. Boon, J. Williams, A. Thomas, M. A. Ferris, W. Barton, T. McBride Senr., J. H. Haden, J. Prewitt, D. Young, L. Vancamp and W. Reed (perhaps some others not remembered). We were requested by the brethren to ask our religious periodicals to publish the above. *Sept.* 16, 1341.

H. L. BOON.

T. M. ALLEN.

PROSPECTUS OF THE

MILLENNIAL HARBINGER;

CONDUCTED BY – A. CAMPBELL.

This work has now reached its thirteenth volume, (Old and New Series.) Having been so long before the public, it is deemed unnecessary to expatiate on its character and object. It pleads for the Bible as the true and only standard of faith and practice amongst Christians, and is consequently devoted to the exposure of the deformities of Sectarianism and Infidelity, and to the RESTORATION OF ORIGINAL CHRISTIANITY. The range of topics which it embraces are as general and comprehensive as the whole Christian Institution and all its corruptions, ancient and modern. It is chiefly an original work, favored by numerous contributors, and in its literary and miscellaneous character aims at a proper respect for the spirit and character of the age. It is now read in every State in the American Union, and in all the territories—in the English provinces in America—and in England, Ireland and Scotland.

It is unnecessary to detail the variety of subjects which will be presented in its pages—suffice it to say, that moral and religious education, biblical criticism, notices of the spread of reformation, and the state of the churches both in Europe and America, with other matters historical and literary, will be introduced in connexion with the leading objects of the work.

The great question of the *immediate personal return of the*

Messiah will be discussed in the present volume, and Millenary affairs in general. The subject of Education also, domestic, scholastic and ecclesiastic, together with Conversations on the Four Gospels, will occupy a portion of every number.

We issue this Prospectus and Proposals for the purpose of augmenting the number of our readers, and we forward it to such agents and persons as are desirous of promoting the means of emancipating the people from the dominion of ignorance, superstition, false and corrupt religion—of advancing the knowledge of the Sacred Scriptures, and of introducing a better state of society.

The following are the conditions on which the work is published:

I. Each number contains 48 pages, large duodecimo, equal to a medium octavo. Being printed on super-royal paper, it will cost to the subscribers only the postage of two sheets. With a good Index it will make a volume of 576 pages per annum.

II. It is published on the first Monday of every month. The first number of each volume is issued in January. Each number shall be stitched in a neatly printed cover; all numbers failing to reach their destination shall be made good at the expense of the Editor.

III. It costs, exclusive of postage, \$2,50 per annum to all who do not pay until the close of the year; but from those who pay in advance, or within six months after subscribing, \$2,00 is accepted.

IV. Post Masters who act as Agents, have 10 per cent, for obtaining subscribers and for collecting and remitting the amount of their subscriptions.

V. All other persons who obtain and pay for five subscribers, within six months from subscribing, have one copy *gratis*. But to those who do not guaranty and pay within that period, 10 per cent, on all the subscribers for whom they make payment is allowed.

VI. Persons who subscribe at any time within the year, will be furnished with the volume from the commencement; and no person, unless at the discretion of the Editor, shall be permitted to withdraw until all arrearages are paid.

VII. All who do not notify their discontinuance to our agents in such time that we may be informed a month before the close of each volume, will be considered subscribers for the next volume.

N. B. Let all subscribers be careful to name the Post-Office as well as the County and State to which they wish their papers sent.

BETHANY, Brooke county, Va., A. D. 1842.

N

NEW BIRTH.

BRO. SCOTT.—I am in no little difficulty in regard to an expression of the Saviour's in conversation with the Jewish Rabbi, Nicodemus, Jno. 3ch. 8th v., viz: "The wind bloweth where it pleases, or listeth and thou nearest the sound thereof, but canst not tell whence it comes, nor whither it goeth. So is everyone that is borne of the spirit." Now the comparison here undoubtedly is between the wind, and the man borne of the spirit, but the difficulty with me is, how does this comparison apply? I have heard much said upon it, by the brethren and others, but must confess that my mind is not yet satisfied, though I opine not, that it is unanswerable; no doubt some quarter as yet unexplained by me, will solve this question, and therefore I have referred to you, one much more experienced in scriptural questions, than myself, hoping that you may direct us to that quarter. I do not wish my name to appear in public and therefore simply subscribe myself

AN ENQUIRER.

ANSWER.

I think, brother, that men are born into the present kingdom of Christ by water, and into his future kingdom by the spirit; and that of course the operations and movements of the redeemed, as they shall appear born of the spirit after the resurrection, will be as incomprehensible to men in the flesh then as the origin and decadence of a blast of wind, are to them now.

Can any of my readers supply the enquirer with a better explanation? Let them do so if they can.

W. S.

QUESTION BY BRO. WILLIAM HARRIS.

What does the apostle mean by the following:—"Then shall I know even as I am known?"

Can any one aid our brother, and answer his question!

W. S.

Please answer the following question in your Evangelist, viz; At what time does the sinner receive *the new life*, spoken of in the 6th chap. of Rom.

I am yours, in hope

of Eternal Life.

J. W. GORDON.

ANSWER:—When he is raised from the dead in baptism.

W. S.

THE EVANGELIST.

NEW SERIES.

Vol. X.

Carthage, Ohio, June 1, 1842.

No. 6.

OF THE OBLIGATIONS BESTING UPON THE MINISTERS OF CHRIST, TO PREACH TO THE SAINTS FOR THEIR PERFECTION, THE SECOND APPEARING OF CHRIST.

No. V.

If we carefully make our powers of observation bear upon the current dispute touching the second advent of Christ, sad the Millennium, we shall perceive that refined expositions of the 20th chapter of the Revelations have unfortunately superseded to an alarming extent, almost all evangelical development of the true hope of the gospel or the appearing and kingdom of Christ, as predicted literally by the apostles and prophets. But how blessed soever it may be to read the Revelations, to hear and to keep the sayings of that book, it must, nevertheless, be extremely unfortunate to array its contents in opposition to the facts which form the proper hope of all faints. To perceive what this hope is, but a slight degree of Biblical knowledge is requisite. It is Christ coming a second time from Heaven, coming on the clouds of heaven, coming with the angels of heaven, in flames of fire to destroy the impenitent, and by the voice of the archangel and the trump of God, to raise the dead and change the righteous living, to conflagrate the earth with the heavens, and by his divine omnipotence to bear away his people to that inheritance which has so long formed the object of their devoutest expectation, their holiest hopes. But while these things are recorded in the New Testament with a clearness and abundance which make it impossible for the most partial student of that book to overlook or misunderstand them, where, we may ask, is the reader, student, or interpreter of the bible who would vouch for the infallibility even of his own views of the 20th chapter of the Revelations? Where is the person who cherishes a settled conviction of the truth of his own thoughts of this perplexing passage of holy writ? Anomalous indeed therefore must be the common sense of that millenarian who reposes a higher confidence in the views of other men than these men themselves do. Nevertheless, many such there be; many there are to whom the binding of Satan,

the key of the bottomless pit, and the bottomless pit itself have infinitely higher charms than even the well-defined appearing and kingdom of Christ as preached by himself and his apostles: Not that I would condemn the person who reflects upon, or institutes an enquiry into the import of the Revelation?, or any part of that sacred book; such we condemn not; but we *do* condemn the malpractice of allowing such enquiries to interfere with the careful, uniform and continuous development of the proper hope of the gospel—the second appearing and kingdom of our Lord Jesus Christ. This is to trifle with the perfection of the people of God. Who ever heard of Christians purifying themselves, or of them being purified, by a Millennium? For the perfection of their morals and devotion let us make familiar to their hopes the second advent; let us lay deep in their inmost soul this great fact with all its attendant events. Let us not forget that the brethren, although blessed with all the sanctifications of the cross of Christ, although saved and gifted with the spirit of God, are nevertheless in the body, and are still subject to temptation and trial, irresolution, error and evil⁵ and that all the force of the sanctions of the gospel, and the arguments of life and death are indispensably requisite to maintain in them, in a living and progressive form, the divine nature. Let us not therefore, deceive the sanctified and speak smooth things to them if at any time their spirit and character are at war with the sacredness of their profession; but let us reprove, rebuke, exhort with all long suffering when teaching. In a word, let us, with that great doctor of the Gentiles, the holy Apostle, preach among them, Christ the hope of glory yarning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

Touching the Chronological part of the great question of the second coming of Christ, it is impossible that men should not have their reflections on this point, and perhaps it is equally impossible they should not occasionally hazard a thought upon the probable era of its occurrence; but whether those who dogmatize on the hour, day or year, of this illustrious event, afford high evidence of superior sagacity or are by so doing likely at last to confer any permanent benefit on true Christianity and the cause of reformation, may be deemed extremely problematical. Our Lord has said that of that hour knoweth no man; no, not the angels of God; no, not the Son but the Father only. This however was uttered, as the advocates for a particular data sagely observe, eighteen hundred years ago when men and angels and the son himself did not enjoy the benefit of the superior and increased illuminations of the New Testament. It is different with themselves. They have all the wisdom of the ancients and of angels and Christ and more too; they have the new in addition to the old Testament; they have the apostles

in addition to the prophets. This indeed is one way of accounting for their own superior attainments above men, angels and Christ himself, and the argument, it is likely, will go a good way to annihilate the scruples of many. But a man of prudence will pause before he leaps into the conclusion here. Doctor Winans would probably oppose serious objections to this argument. Perhaps he would ask "Who gave the New Testament?" "Was it not the Son?" "And if the Son gave the New Testament, did he reveal any thing there which he himself did not know?" It is most important to the character of those who have entered upon discipleship to Christ by obedience to the true gospel, that they have their hopes elevated to the appearing of Christ, and fixed upon the purity, perfection and glory of his kingdom, but whether an attempt to accomplish this, by appealing to an exact and fixed chronology, would not, if successful, be followed by a reaction disastrous to their morals and religion, in the event of a disappointment, deserves solemn deliberation. For the consideration of all the faithful it ought to be noted that the chronology of the *new* is in all its important features precisely that of the *old* Testament. The chronology, of the Revelations is Daniel's chronology, and affords no additional light on this part of the question touching the appearing and kingdom of Christ.

Let us, then, who advocate original Christianity, preach: the Saints for their perfection the second coming of Christ with all its adjuncts for its own intrinsic merits, its own divine importance alone; and leave the chronological question where Christ and his apostles left it, that is let us leave it in the moral uncertainty in which they left it; and in the hope of its speedy occurrence purify ourselves from all filthiness of flesh and spirit, that whether he comes at midnight, at cock crowing, or in the morning we may be accounted worthy to stand before him.

WALTER SCOTT.

ANSWER TO BRO. HARRIS,

BY

DR. WINDER.

Bro. Scott:—A. brother enquires, through your last No. of the Evangelist, for the meaning of Paul in 1st Cor. 12 ch. 20 v., *But then shall I know even at also I am known:* and as I have some original thoughts on that subject, I will place them at your disposal. The word *then* in the above sentence, refers to the time "when that which is *perfect* is come, when that which, is in part shall be done away." see v. 10. The miraculous gifts,

which were to cease, (see v. 8,) belonged to, and were a part of the *premature* and *imperfect development* of Christianity, and as the apostles received by inspiration the Christian teaching, until they closed their communications they "*knew*" but in part, and "*prophesied*," or taught but in part. But when that which is "*perfect*" (a perfect development of Christianity) was come, then the gift of *prophecy, tongues and knowledge without learning*, shall be done away.

Paul's illustration in verse 11th, is very appropriate in this view of the subject. He compares the body of Christ, in its premature state, to himself when he was a child, and in its perfection, to himself when he became a man.

By a reference to the first verse of the 12th chapter, you perceive that the object of both chapters, was to instruct the church at Corinth, in reference to the design of spiritual gifts. He says, Now concerning spiritual gifts I would not have you ignorant, that is, I will teach you the design of these things. He then, 2nd and 3rd verse, refers their conversion from the worship of idols to the acknowledgment of Jesus as the Lord, to these gifts.

By referring to the 4th chapter of Ephesians, the brother will perceive that Paul introduces the same subject, and uses the same illustration. In the 11th verse he tells his readers that Christ gave Apostles and Prophets, &c.—in the 12th verse he tells what they were given for,—"*for the perfecting of the saints*," in the 13th verse he tells how long they should continue, —"*till we all (the church) come to the unity of the faith, and of the knowledge of the son of God.*" And now compare his "*perfect man*" in this verse, also his *measure of the fullness of the stature of Christ*, with his illustration in verse 11th, of the 14th chapter 1 Cor., and the congruity of sentiment and design cannot escape notice.

If this view be correct, then Paul means, that when inspiration shall be full, then he shall know of Christ even as Christ now knows him. The brother will please refer also to Philipians 3rd chap. 12th to 16th verses.

Yours in the Lord,

D. WINDER.

PERFECTION.— No. XXXI.

The Point of Perfection.

It ought well to be understood by those for whom we write that the progress of our religion depends more immediately upon the primordial principles which distinguish it than mira-

cles. If, indeed, Christianity had to rely, for its propagation, mainly on a miraculous rather than a moral proof, its success in the family and in society would be extremely tardy and doubtful. It is, however, to its immutable principles of faith in the one living and true God, and its eternal maxims of right and wrong, piety and morality that it is intended by its author chiefly to make its way through society. Parents who would have it pervade their families, neighbors who would see it diffused throughout their vicinities, and citizens who would cause it to fill our villages, towns, cities and states, must learn thus far to live out its great primordial principles, and be in heart and life a pious and upright people. Oh, that this so highly favored people, who have received the true gospel of God, and the knowledge and blessings of original Christianity, would live to God and stand unspotted and perfect before him! Will not my reader look to the certain coming of the Son of Man and labor to reform? Be unblamable; be without rebuke; be holy; be harmless; be undefiled; be a true child of God, and the God of peace shall be with you. Strive, reader, to commend Christianity by the force of its moral rather than its miraculous proof.

The grand features of the divine character are power, authority, wisdom and goodness; and man as being in the image of God, bears on his nature an impress of these qualities; but they are given to him with this difference, namely: that while power, authority and wisdom are bestowed upon him with limitation, and he can exercise these endowments only within a given sphere; goodness is all his own; and he may indulge it without restriction and in perfection.

Many would be powerful as God is powerful, and wise as he is wise: full many there are who would exercise authority as he exercises it, and sway a scepter over all created things; but this is not permitted. These are not the points of perfectability in man. Angels fell by an over ambition of power, and man by a too refined desire of knowledge; but neither man nor angel ever transgressed by excess of goodness. Humanity has its triumph therefore in this, that it may be good as God is good; as it is written "He that doeth righteousness is righteous even as God is righteous." But it does not read he that is wise is wise even as God is wise; but contrariwise, "Who can find out the Almighty unto perfection?" And again "Professing themselves to be wise they became fools." Finally: "He taketh the wise in their own conceit." We can be righteous or good therefore as God is good; and it is of infinite importance for the man of God who seeks perfection to know this much, and wherein the possibility of his perfection lies. It lies in goodness. Certain medical agents of Physicians are of doubtful issue, and oft times more active in operation than curative in effect. Their action requires thereupon to be controlled. The world of Physics has

its opiates; and so has the world of mind and morals. Seeing, therefore, we are creatures of power, wisdom and authority only in a limited degree, and do often exercise these qualities after the most defective manner, it is a glorious practice to dose them well with goodness and control their action if we cannot command their effect. If we cannot shine in the walks of art, philosophy and state, let goodness surpass our ambition and like the glow-worm let us shine in the obscurity in which God has lighted us up. Night unfolds what the day conceals—the glorious genus of heaven; and obscurity—domestic obscurity oft times gives birth to the most brilliant virtues—the royalest graces. It is astonishing to see what a prince a man may become by goodness exercised towards his own flesh and blood—the wife of his bosom and the pledges of her dearest affection. It is in goodness, therefore, that the Saviour of the world commands perfection. "You have heard it hath been said—Thou shall love thy neighbor and hate thine enemy; but I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you, that you may be the children of your Father who is in heaven, for he maketh his sun rise on the evil and on the good, and sendeth his rain upon the just and upon the unjust. For if you love them that love you, what reward have you? Do not even the publicans the same? And if you salute your brethren only, what do you more than others? Do not even the publicans sol *Be* you therefore perfect, as your Father who is in heaven is perfect." Love or goodness, which is love reduced to practice, is the point of perfectability in man.

Knowledge is indeed as the Sun, but where there is much light there may be great heat; and heat burns and scorches as well as warms and invigorates. High intellectual gifts and great attainments in knowledge ought not to be, yet may be separate from goodness. Religion is intended to control nature, or piety demands the homage of wisdom, or our knowledge must do duty to our devotion, and not our devotion to our knowledge. Goodness is the all-controlling medicament in life. And he who would be perfect may be perfect in goodness. Now goodness has its seat in three essences, viz. *principles, spirit and practice*. He who has in him the principles of our religion is perfect in principle; and he who has the spirit of Christ, which is given when asked for, is perfect in spirit; and he who does the work of Christ is perfect in practice; but to arrogate divinity of principle with earthliness of spirit; or to seek the spirit of Christ to sanctify a depraved life is incongruous and irreligious. Christianity is admirable and desirable because it teaches us to do good in a good spirit, on good principles, and from the best motives:—

Satan's case is one in which knowledge appears uncontrolled by goodness. The characters of Nebuchadnezzar, Alexander, Cesar and Napoleon are of the same type; and so we do not know whether more to admire the splendor of their genius, or be amazed at the hugeness and wickedness of their achievements. They were the most defective characters of antiquity and yet they were and are the most admired; but it is their greatness not their goodness, their genius not their philanthropy that men applaud. Perfection unites greatness with universal goodness, or love and omnipotence; and these are found only in the Prince of Peace. Such men would conquer by power and triumph by war. Christ conquers by love and triumph by example. God is great in his goodness, and good in his greatness. His way is perfect—a God of truth and without iniquity; just and right is He. Let us then, beloved, be meek as God is meek; and gentle as the Lamb of God. Let us be pure as the Spirit of God is pure; and as we have the names of the Father, Son and Holy Spirit put upon us, and so are his children, so shall we in this wise also have their nature in us.

W. SCOTT.

EXPOSITION OF 1ST CORINTHIANS, 15: 21.

GOSPORT, OWEN CO. IA. APRIL 1st. 1842.

Father Scott:—

In the 2nd No. of the current Vol. of the "Evangelist," on the 46th page, you ask some of your readers "to give light, or try to give light," on 1st Cor. 15: 29. for the benefit of the querist, whose name you have not given us. Being one of your readers, I feel disposed to try.

The apostle in this chapter, is combatting the Sadducean error that had crept into the church at Corinth—that there would be no *resurrection of the dead*. He tells them, that if they deny the resurrection from the dead, they virtually deny the resurrection of Christ; which would amount to a complete subversion of the gospel of Christ. He then proceeds to prove the resurrection of Christ as necessary to establish the general resurrection; and gives us the witness as follows—"And he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once: of whom the greater part remain to this present time, but some are fallen asleep. After that he was seen of James; then of all the apostles; and last of all he was seen of me also, as of one born out of due time."

The apostle having appealed to the eye and ear witnesses of the resurrection of our Lord, as the proper evidence, proceeds in the following part of the chapter, to show in what manner,

that evidence established beyond all contradiction, *first*, the resurrection of Christ; and *secondly*, the certainty of the resurrection of all the dead. It would seem that the Philosophers at Corinth had affirmed, that the resurrection of the dead was a thing unworthy of God. But the apostle tells the Corinthians that God had already confuted that assertion by raising up Christ from the dead as the first fruits or pledge of his raising all the taints from the dead at the last day.

In verse 18th he turns his discourse directly to those who denied the resurrection, and says, "Certainly also they who are fallen asleep in Christ are perished." That is, those who for the sake of Christ, and in hope of the resurrection had suffered persecution and martyrdom, had perished eternally if the doctrine of the resurrection of the dead be false.

In view of this, he says, verse 19th, "If in this life only, we have hope in Christ, we are of all men the most miserable." Then for the comfort of those who believed the doctrine of the resurrection, he assures them that Christ being exalted to the throne of the universe must reign till every enemy to God and his people shall be destroyed, and the kingdom of Satan totally ruined; and the *last* enemy, death, shall be destroyed—ver. 29. "Otherwise what shall they do who are immersed for the dead," (*upertion nekron*, and McNight supplies '*tes anaotoseos*.) The reading then would be, "Otherwise what shall they do who are immersed *for the resurrection of the dead*" which is no doubt the true meaning.

Those who were immersed into Christ, showed a strong faith both in the *burial* and *resurrection* of Christ, and also in their own *burial* in the earth, and *resurrection* from it again when Jesus shall have destroyed the last enemy, death.

But the apostle would ask, if there be no resurrection from the *dead*, *why then are we immersed to set forth a resurrection from the dead*—as this would be bearing testimony in *practice*, to that which we deny in *theory*? "And why stand we in jeopardy every hour?" In the primitive times, no one was regarded as a Christian until he was disciplined by *immersion*; and consequently none were persecuted but those who were immersed. Then I understand the apostle's argument to be this; Why should we subject ourselves to persecution and even the danger of losing our lives every hour by submitting to immersion if the thing which it sets forth—namely, the resurrection of the dead, be a fable?

In verse 35th the apostle answers another objection to the doctrine of the resurrection. "But some will say (*pos egeirontai*) how can the dead be raised up? and with what kind of a body do they come?" From this it would seem that some of the Corinthians considered the resurrection of the body a thing impossible. In answer, the apostle shewed the possibility of.

the resurrection of the body by appealing to the operations of the divine power which we see displayed in the visible universe around us—such as the production of plants from seeds, which decay in the bosom of the earth; and from the diversity of the bodies of beasts, fowls and fishes; and from the different degrees of light with which the celestial bodies shine. For he argues, if the divine power appears so great in the endless variety of its productions, can any rational person doubt God's ability to raise the dead? Indeed, he calls the person who would doubt the possibility of it, *a fool*.

But I have already extended my remarks much further than I expected to have done when I sat down to write.

In hope of the resurrection,

I remain your brother in the Lord,

J. M. MATHES.

RICHMOND, MARCH 11th, 1842.

Dear Bro. Scott:—

May the Lord bless thee, his servant, now and forever, amen. I thank you sincerely for your letter from Baltimore, and am only sorry that the many sweets it contained were *bittered* by the assurance that you could not visit us. Many have been the urgent invitations which I have received for you from every point of the compass. We trust, according to you invitations, that you will soon give us *cis alleghanianz* another visit, and lay out to spend a month in East Virginia. I rejoice with you in the good that the Lord did by your instrumentality in Philadelphia. Let us Praise the Lord.

Suppose we say a few things in the Evangelist, about the thing we yet lack, as a people. I know your ardent desire is to see the saints disenthralled, to see them spiritually minded, pure and perfect in all the will of God. In the first place, we are too easily satisfied with small attainments. This is an evil which has two sources *pride* and *laziness*. The professors of this age, in general are lilluptians compared with those giant forms who with a steady step and resolute eye walked the paths of life in primitive time. If we compare ourselves with the first we shall never excel them much, in faith and love and hope. We must rigidly school ourselves in Judea; we must take our seat under "the shadow of some great rock," and being seated on nature's luxuriant carpet, form a circle of prophets and apostles, placing Jesus mid-way in the centre, and listening with profound attention, breathe in the inspiration of their heavenly looks and manners, until we have not only trained our heart, but taught even the muscles of our face to relax

into that placidness, benevolence, and kindness which always make a man's face to shine.

Good men are always glad to have their fault's pointed out, in a proper manner and it is always a suspicious circumstance when a man gets excited at the desire which his brother has of relieving him from weakness and improprieties. We have too, such an aptness at making excuses, that we are always in danger of deceiving ourselves by believing seriously, that which originated in levity and ingenuity! Many apologize for their own coldness at meeting, by attacking the efforts of the presiding and laboring brethren, for their deficiencies of matter, or manners, or both. But when the brethren fail to be interesting, Jesus and the Apostles never do, if we attend to them. And if the brethren do not kindle the spirit of devotion in us, let us pray.

There is in almost every place too much hankering after office. This disposition seems to be so much of the *boy* as is left in the man. And it is remarkably true that those who *long* so much for office in the kingdom are the least qualified to discharge the duties thereof. Such men uniformly look merely to the honor of office, not at the high duties and great responsibilities: Give me a man modestly backward, one who is not *politically catering* on all occasion for an election. Look at Moses, Joshua, David, Peter, Paul and all the worthies whom God honored with the greatest testimonials of his love! Many it is to be feared there are, who like Korah, Dathan, and Abiram are ready to sacrifice the peace and prosperity of the church, to gratify their own ambition! "The judge stands before the door."

Zeal and energy are wanting among us. Great armies have been overcome by the desperate zeal of a few determined spirits. We act towards the great matters of life and death, Heaven and Hell with less than half the zeal the politician manifests to elect his favorite to the presidential chair! Alas! how hard it is to live by faith. The present good is seen, tasted and enjoyed certainly! The good to come is seen "afar off," it seems only a distant good! Who then can say to the present pleasure; be gone, and, by faith, as quick as thought, bring the Judgment here! What a deception it is to suppose that young disciples may begin to be less zealous than the disciple who has reached the noon of life, and who approaching the "sun down" of his day. Knowest thou, Oh man, what a day may bring forth? Let all the faithful young and old male and female, act worthy of their high birth, for they are from above; and let us all aspire to be worthy of the Christian's joyful destiny. Dear brethren, learn the lesson of the poverty of this world in life, and wait not to be impelled into it by that sturdy rod, the school of time, *experience*. How awful you will feel near the end of your race if you spend your energies on a bank-

rupt world. Faith will give you the benefit of the experience of all the saints of the two Testaments.

Contentment of mind is a happy grace: Let all the beloved try to attain it. It is a sweet companion by day, and fixes our dreams at night among the innocent lambs and the harmless doves; while unhallowed ambition gives us disquietude by day, and lets the lions, tigers and bears of the passions loose at night. Oh Lord save thy lambs from these ravening wolves, pride, malice, envy, jealousy, and give them humility, generosity, brotherly kindness and charity.

We have all been fighting hard with our foes up to this time, let us turn our eyes inward upon ourselves, and become generals in the annals of eternity for overcoming one's *own spirit!*" He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city." No marble monuments are raised for this kind of victory, but a crown, a glorious crown, which shall never fade away shall be awarded to every victor. Ah, the false glare of earthly greatness! What is a marble monument, but a mockery of our dust. May we all fix our hopes on things beyond the grave, and the Lord has pledged himself we shall not be disappointed.

In the love of God,

I am your brother,

JAMES HENSHALL.

THE OFFICE I STUDY IN.—*No. V.*

Subserviency of Science to Revelation.

We have shown by brief illustration, how the Physical and Physiological sciences are connected, and how the latter branch of knowledge is associated with Psychology. In the same manner we might proceed to show the intimate associations of the many hundred varieties of subjects embraced under the several classes of science. Thus, for example, *Pure Mathematics* is made almost indispensable in the study of Physical Geography, in Hydrostatics, Hydraulics, in Chemistry and Mineralogy, and lastly in the sublime science of the heavens—Astronomy.—Again, Philology is brought into service in the study of Ethnology.—The reduction of the many thousand languages of the world to a few grand families—and the inclusion of these families into one grand kindred, is an achievement of Philological research which has thrown important light upon the Physiological history of man—a result of immense labor, which has contributed much collateral support to the doctrine of the descent of all the varieties of men upon the face of the earth from a common parent

In this manner might we speak of the relations of a multitude of branches—one to another—their reciprocal bearings, etc. etc., but we propose demonstrating what we have asserted in a former essay that all branches of science are, in a greater or less degree subservient to revelation.

First then, let us ask the question, in what manner are the Physical Sciences connected with revelation? Where are the points of contact? What aid does the great department of Knowledge styled Physics bring to the support of the Bible?

These are important queries and when fully answered unfold to the mind of man many stupendous truths touching the ways of an omnipotent and omniscient being by the word of whose power all things were created, 'who spake and it was done, who commanded and 'it stood fast.'

Our topic then is the relation of Physical Science to Theology. This may be regarded in two general points of view. We may regard,

1. The confirmation of the facts of the Bible by the admitted principles and facts in Physical Science.

2. The demonstration of God's Power, wisdom and goodness in the structure of the Earth. The first view when carried out develops the direct connection of physical knowledge with Revelation. The second—an indirect connection; and properly speaking belongs to natural Theology. Yet we must bear in mind that natural Theology divested of the sublime truths of God's Holy word is perverted into Deism, which boasts of its natural religion, and treats with contempt the idea of the necessity for a revelation from Heaven.

To speak now for a moment of the first aspect under which our subject may be contemplated, we shall have to consider the application of the Science of *Geology* to sacred history.

Two great themes of the sacred Penman, have attracted the special attention of the Geologist. 1st. The Creation and 2nd. The Deluge. The discoveries of Geologists support in a remarkable manner the record of Moses.

The coincidences between the order of events described in, the first chapter of Genesis and the facts of Geology are very clearly laid down in the following Table made out by Dr. Comstock from something similar in Prof. Jameson's Edinburgh Philosophical Journal for 1832.

Record of Moses—"Gen. i. 1.2. In the beginning God created the Heavens and the Earth. And the Earth was without form, and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters. "9,10. The sea formed by the gathering of the waters into one place and the appearance of dry land."

Discoveries of Geology.—"It is impossible to deny that the waters of the sea have formerly and for a long time, covered those

masses of matter which now constitute the highest mountains; and further that these waters, for a long time, did not support any living bodies.—*Cuvier's Theory of the Earth*,

Again, "Thus it is rational to believe that shells and fishes did not exist at the period of the formation of the primordial layers."—*Cuvier's Rev. of the Globe*, p. 68.

It is unnecessary to stop to prove, that our continents have once formed the bed of the sea; there is no longer any division of opinion among naturalists upon this point."—*De Luc, Lett. Geol.* p. 301.

Gen. 12. Creation of tender, or budding grass. Herb yielding seed."

"Wheat and barley are monocotyledonous plants."

12. "And the fruit tree yielding fruit after his kind, whose seed is in itself.

"Pears, apples, peaches, chestnuts, are dicotyledonous plant?."

"*Geol.*—Cryptogamous plants in coal strata.— *Many Authors.*

In the formation of coal and anthracite, the vegetables are almost all cryptegamia, as ferns, equisetums, &c., and plants of the monocotyledonous tribes, some of which were of arborescent species, now no longer existing.—*Adolphe Brogniart.*

There may be a connection between an extraordinary profusion of monocotyledonous plants, and a youthful condition of the world.—*Lyell*, vol. i. p. 157.

Brown Coal is formed of large trees, whose texture is still to be discerned, and from scattered leaves, they undoubtedly belonged to dicotyledonous families.— *Count Sternberg.*

(Brown coal is considered a more recent formation than common coal, or anthracite.)"

Gen.—"20. Let the waters bring forth abundantly, the moving creatures that hath life."

Geol.—"Shells in the Paris basin.—*Cuvier.*

Shells in Alpine and Jura limestone.—*Humboldt.*

Fish in Jura limestone.—*ib.*

Shells and vegetable remains are found in the next order below those of fish and oviparous reptiles.—*Sir H. Davy.*

Teeth and scales of fish in Tilgate sandstone."—*Mr. Mantell,*

Gen.—"Creation of flying things."

"The remains of birds with those of fish and oviparous reptiles —*Sir H. Davy.*

Bones of birds in Tilgate sandstone.—*Mr. Mantell.*

Elytra of winged insects in calcareous state at Stonefield."—*Mr. Mantell.*

"*Gen.*—"21. Creation of reptiles. Every living thing that moveth, which the waters brought forth abundantly.

"*Geol.*—Bones of crocodiles at Monheim.—*Von Bush.*

Bones of saurian animals at Stonefield.—*Mr. Mantell.*

Remains of sea-turtles and lizard like animals, at St. Pierre.

Dr. Ure.

It will be impossible not to acknowledge, as a certain truth, the number, the largeness, and the variety of the reptiles which inhabited the seas, and the land, at the epoch at which the strata of the Jura were deposited.—*Cuvier.*

There was a period when the earth was peopled by oviparous quadrupeds, of the most appalling magnitude. Reptiles were the lords of the creation.—*Mantell.*

Animals analogous to the frog, toad and salamander, existed when the strata were disordered by the revolutions of the globe.—*Dr. Ure.*

"*Gen.*—24, 25. Creation of mammalia; the beasts of the earth after his kind, and cattle after their kind."

"*Geol.*—Bones of mammiterous quadrupeds, are found only when we come to the formations above the coarse limestone, which is above the chalk —*Cuvier.*

The remains of quadrupeds of extinct species, occur next above those of birds and oviparous reptiles.—*Sir H. Davy.*

It is only in the loose and slightly consolidated strata of gravel, and sand, and which are usually called *diluvial* formations, that the remains of animals, such as now people the globe, are found.—*Sir H. Davy, Consolations of Travel.*

"*Gen.*—26, 27. Creation of the human race.

"*Geol.*—It is a fact, that as yet, no human bones have been discovered among fossil remains.—*Cuvier's Rev. of the Globe*, page 01.

"But found covered with mud, in the caves of Bize.—*Journal.*

The great question concerning human remains in a fossil state, stands now before the world, in an entirely different aspect, from what it did when Cuvier published his work.—*Granville, Penn.*

Human bones, supposed to be fossil, have been found in the caves of Dunfort and Kosritz.—*Outlines of Geology.*

In some few instances human bones occur, but the era to which their possessors ought to be referred, has not been satisfactorily ascertained. Though some are more modern, others seem to claim an antediluvian antiquity.—*Sharon Turner.* This subject will be continued in our next, when we shall consider the Deluge. TIMOTHY.

June, 1st.

POSITIVE AND MORAL OBEDIENCE.—*No. II*

There is this admirable and marked distinction between positive and moral institutions,—the former are for a man's own

benefit, the latter are for the benefit of others. By the one he is blessed, by the other he is made a blessing. The person who kept the Sabbath under the Law was blessed, but he who kept the Sabbath and did good was blessed and made a blessing. So now he who eats the Supper on the first day of the week is blessed, but he who does this and on the same day remembers the poor, the widow and the fatherless, is both blessed and made a blessing.

Positive institutions have no foundation in nature but in the will of God only. Moral laws are enforced by the double argument both of nature and the divine authority. The former is neglected at the man's own peril, the latter at the peril of society. Neglect of the positive institutions of religion proves that a man is defective in religious principles; abandonment of its moral obligations demonstrates that he is defective both in religion and morals. Or that he is unsound in character.

One of the grand mistakes into which the people of our Redeemer's time had fallen, seems to have been this; that they had substituted the positive obedience of tithes &c. for the religious obedience of justice, mercy and the love of God. They hoped by strict attendance on the one to atone for their neglect of the other.

A very remarkable instance of this blind adoration of positive ordinances occurred but lately among us, who name ourselves Christians. About thirty persons very abruptly, and in the worst feeling imaginable, broke off from a parent church, and immediately afterwards invited the world, by public advertisement, to come to their place of worship and witness the ancient order of things. Now the ancient order of things ought to be revered and attended to, but not at the forfeiture of brotherly kindness and the moral charities, and virtues, and graces of the gospel of Christ. To invite the world to see our order when we are at the very moment denying our charity to our own brethren, is profane.

Many seem now to eat the Supper &c. on the first day of the week as a sort of quietus to their undiscerning consciences. Many sit at the table of the Lord who, although they have it in their power to do good, do nevertheless make themselves remarkable for not one good thing. They are utterly without acts of benevolence and deeds of love and charity. This much will they have to say at last—"Lord, have we not eaten and drunken at thy table?"

Nothing then will do for any of us but that, the Lord cross us and crush us in our health, wealth, reputation and happiness and so, by chastising us here, save us hereafter. "Whom I love I rebuke and chastise." *Rev.* W. SCOTT.

THE CONDEMNED PLANET.

Were the Sun on to-morrow's dawn to arise muffled in darkness black as sackcloth of hair, and at night the Moon, even in an unclouded sky, ascend horror-stricken in hues of bloody purple; were all the Stars to withdraw their shining, and the heaven and nature to be hung with the mournful drapery of universal night, would not myriads even of us who are named Christians be more likely to wonder after the cause than to hail the fact itself as the promised harbinger of our descending Lord? Which of us would cry "Behold the Bridegroom cometh; go ye out to meet him?"

And yet a scene like this, and more horrifying to this condemned planet by far, may occur before to-morrow's dawn—may occur while I write about it! "The earth shall reel to and fro like a drunkard; and shall be removed like a cottage, and the transgressions thereof shall be heavy upon it; and it shall fall and not rise again." Isaiah 24: 20.

From the time Noah entered the ark till the rain began to fall was precisely seven days. For 120 years—up to the moment when God shut him in, this righteous man had labored with the antediluvians in vain. Not one convert did he make beyond the limits of his own family; they eat, they drank, and married and gave in marriage till the very day he entered—The Saviour tells us so. And by telling us this much, did not the Lord imply that after that time, they neither eat, nor drank, nor married nor gave in marriage? We may ask, therefore, how the condemned world spent the seven days which elapsed from the time Noah was shut in till the flood came. The most probable answer, we imagine, would be, that they spent them in despair. They now saw the signs of the deluge in the heavens,—the watery artillery of God Almighty congregating in the sky—the dense rain cloud rising from sea and shore, and steaming from bog, and fen, and valley, and hill, and lake, and river—they saw the chemistry of the globe put into active operation for its destruction; and heaven and earth uniting to create the sheeting waters which was shortly to deluge and devour them. No doubt their hearts fainted within them: but they were imprisoned; were shut up to the flood, and could not escape.

As, therefore, says the Redeemer, it was in the days of Noah so shall it be at the coming of the Son of man. Does not the analogy, which the Lord Jesus here institutes, warrant us in believing that as Noah was shut up in the ark seven days before the flood came, so true Christians will be shut up by the gospel seven days before the Lord comes: that is the gospel and baptism in particular, which Peter says is the ante-type of the ark, will be no longer preached and administered. When the sign of the Son of man's coming appears in the heavens and the

Sun is darkened and the Moon fails to give her light, when all the Stars shall fail and the gloom of death shall settle over this condemned planet, the darting and forked lightnings alone will afford to its devoted inhabitants a fearful and horrifying glimpse of nature pouring forth from the storehouse of her own artillery the floods of fiery wrath which shall destroy her. Then shall the tribes of the earth mourn when they shall see the Son of man coming in the clouds of heaven with power and great glory.

Mr. Miller affirms that this dreadful catastrophe will occur next year—that the present order of things will be arrested in its boasted progress in 1843, and the world come to an end. We will not deny this, and dare not affirm it; but we do affirm that as the moral lies not in the chronology of the event but in the event itself, then whether the Lord comes next year or in the present one, it is our duty to prepare ourselves and our families for this awfully momentous event. Do we desire that our children should so to heaven—that they should share in the glory to be revealed? What then if it should be written on to-morrow's sun with the pen of midnight darkness that "time shall be no longer." Have you reader any rational or scriptural assurance that the Lord will accept your children with yourself? Were the sign of the Son of Man now to appear in heaven, would you exult! would you say "My redemption draweth nigh." Where are your deeds of charity? where your acts of munificence to the, poor? have you fed his hungry ones and given the cup of cold water to his thirsty Saints? Have you clothed the naked, visited the sick, and lodged the stranger? Or has your obedience been of a positive nature rather than a moral one? Have you only to say "Lord I have been baptized:"—

"I have eaten and drunken at thy table," &c.

The flood took place at a moment when their most renowned men in arts and arms flourished; Babylon was smitten in the height of her glory; Darius lost the Empire in the height of civilization; the Greeks were subdued while the arts and sciences flourished among them, and God condemned the religion of the Roman Empire, and of the whole world, at a crisis when Rome shone forth in imperial splendor. May not then the unexampled progress of Science and art which distinguishes the present century be but the harbinger of the righteous judgements of God? and may it not fall out as Paul predicted, "For while they say peace and safety behold, sudden destruction cometh upon them and pain as of a woman in travail, and they shall not escape. Brethren, be wise and pray that you may be accounted worthy to stand before the son of man.

W. SCOTT.

A PLEA

WITH THE BRETHREN IN THE WEST, IN BEHALF OF THE BRETHREN IN
THE EAST.

Beloved:—

When manna fell around the camp of Israel, they who gathered much, we are told, had nothing over, and they who gathered little had no lack. The most high decreeing, the Apostle informs us, that there should be an equality. Touching the true gospel of Christ, and the other parts of Christianity, the brethren in the West have enjoyed eminent advantages over those in the East, in the ministrations of many distinguished laborers both preachers and teachers. And these advantages we have enjoyed for many years. The time is now fully come for us to consider the case and condition of our brethren, and to extend to them the hand of brotherly assistance in the gracious things of the kingdom. Their cry, like that of the Macedonian, is "Come over the mountains and help us." Who then will go up to the help of the Lord, the help of the Lord against the mighty? Who will go to the East. When God cried, whom shall I send to this people, His hallowed servant Isaiah, exclaimed "Here am I, send me." And the Lord sent him.— When the East invites, will not the West select two men, messengers of the churches and the glory of Christ, to meet their wishes and accomplish the work of Christ among them with power?

But the fact that our advantages over them have been great and continuous is not the only argument in their behalf. They may indeed say as Jacob of old said "their blessings have prevailed above the blessings of their progenitors to the utmost bounds of the everlasting hills: but could they say of us what Paul says of the Macedonians, "Moreover, brethren, I do you to wit of the grace of God bestowed upon the churches of Macedonia, how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality?" The churches of the East could not at present bear such honorable testimony to our grace, or equality existing between our high privileges and solemn obligations, our enjoyments and duties, our faith and our benevolence; but I trust nevertheless they will yet be compelled to acknowledge our consistency in these points, and to say of us "they look not to their own things only, but also to the things of others:" "like Apollos when he passed into Achia, these brethren from the West by passing into the East have helped them much, who have believed through grace." Why should the cause in the East be like the willful king in Daniel, "come to his end and none help him?" Is it not the cause of the Redeemer. Is it not our

cause? Let us then approve ourselves consistent and demonstrate that our benevolence bears some proportion to our great privileges. Let us show that there is a connection between faith and feeling, by visiting them with our kindest assistance. Let us prove our faith by our works, our good principles by a gracious benevolence. The scripture doctrine of equality in those holy matters makes it due to them; and self consistency makes it due from us, that we send and lend them labor.

We will continue this plea. In the mean time, cannot the churches of Kentucky, cannot those of Woodford county in particular meet this case, and send two of our ablest preachers to the East for three months to hold a series of meetings with the brethren in Richmond, Baltimore, Philadelphia, New York, Boston and the towns and villages laying between these points?

W. S.

LETTERS.

GEORGETOWN, KY., May 20th, 1842.

Dear Bro. Scott:—

The 2nd Lord's day inst. I spent at Lawrenceburgh, Ky., in company with bro. R. C. Rice, our Evangelist. We had a pleasant meeting. The tooth-ache and a swollen jaw compelled me to leave on Wednesday morning early. We had gained 13 additions. Bro. Rice continued until Friday night, and gained 17 more; making 30 in all. He repaired to New Castle where bro. C. J. Smith and others were laboring. He reached home this evening and informs me that 21 additions were made at that place. Bro. A. Kendrick was with them part of the time, He had been at Louisville assisting bro. Hall, and had gained about 40 additions. Bro. C. Kendrick has just had a most glorious meeting near Stanford, having received upwards of 100, as I learn from good authority.

I repaired to Antioch after my return from Lawrenceburgh to assist bro. Gano, in a meeting of his. We gain 16 additions in a few days and left for other engagements. I may go to Cooper's run to-morrow to meet you.

I rejoice that we have such Evangelists in the good cause as Allen and Carrol, Kendrick and ft. C. Rice. Their labors have been greatly blessed. My prayer is that they may be humble and that the Lord may continue them in this good cause many years. These are the times to try men's souls.

Most affectionately yours,

J. T. JOHNSON.

GEORGETOWN, KY., June 7th 1842.

Dear Bro. Scott:—

On the 4th Lord's day in May and a few days following I visited Lexington and Macedonia. At the latter place, where some of the Evangelists were laboring, we obtained two additions, the day I was there. I have not learned the result of that meeting. I reached home on Wednesday evening and set out for the annual state meeting at Harrodsburg. We were cheered by the salutations of many old friends and brethren. But few of our Evangelists and Teachers were there. We labored together from Wednesday evening; and obtained 26 additions, to the great joy of all the saints. We left brother Ferguson of Ohio to prosecute the meeting. Whilst we were at Harrodsburg bro. R. C. Rice, our young Evangelist was at Corinth near Mount Sterling, where, in company with bro. Pool, he obtained 36 additions.

We met at home on Friday and commenced our co-operation. We continued but a few days and gained 6 additions—brothers Rice and Elly were the laborers—The prospects were still fine: but they had other engagements which compelled them to leave.

On Monday next brother Rice and myself expect to start for Green River, and may be gone 5 or 6 weeks.

Most affectionately yours,

J. T. JOHNSON.

JAMESTOWN, O., June 4: 1842.

Dear Bro. Scott:—

On my return I stopped at Xenia and went to the Synod sitting there, to hear them work on my neighbor Mt. Herron for hearing a deposed minister, Mr. Blair of .New York, preach.

I went to hear Mr. Blair that night, and must say that he is one of the most splendid speakers I ever heard; he handled the word of God with great skill, to the pulling down of strong holds in the ecclesiastical courts. He is a thorn in the synod— and will I think produce a split in that body. The mail is waiting. Adieu.

M. WINANS.

We held meeting at the Doctor's village for 9 days: the Doctor, brother Padget and brother W. Pinkerton were present: these able and faithful men were favored with the sight there and elsewhere of 40 additions made to the Kingdom; a beautiful population withal—both males and females, chiefly in the strength of youth and of virtuous reputation. Christ came to save the lost: Blessed be his holy name. W. SCOTT.

BURLINGTON, Boon Co. Ky., June 2nd. 1842.

Walter Scott:—

Dear Brother, I returned on last Friday, from a visit to Ghent in Carrol, and Warsaw, in Gallatin Co. Ky. At Ghent, I co-operated with bro. Short, in the proclamation of the gospel, in a meeting of three days, embracing the 3rd Lord's day in May; within which time 5 were added: And at a meeting held by bro. Short on the following Thursday, in that vicinity, 2 more confessed and were immersed.

On Friday evening before the 4th Lord's day in May, I commenced a protracted meeting at Warsaw; which I continued with but little intermission, to Thursday evening following. Here, our labors were most signally blessed of the Lord; 31 being added to the church. Of this number, 6 or 8 were of persons reclaimed; 2 or 3 by commendation; 2 from other churches; and the residue by confession and immersion. At this meeting we had the hearty co-operation of the resident evangelist, bro. Tiller, whose glad spirit seemed to wax stronger and stronger, as the prospects grew brighter and brighter, up to the close of the meeting; at which time I left, leaving both him and the brethren much refreshed, thanking God, and greatly encouraged.

On my way home, I filled an appointment at Southfork, (not far from Big-Bone.) at which a highly respectable young gentleman made the good confession." These already enumerated, added to 6, disciplined by bro. Short on the 4th Lord's day, at N. Liberty, making 45 in all, so far as I am informed, within the specified district, since I set out from Burlington on the 19th of May. All praise to our blessed Lord!

Yours in the Lord,

JOHN M. HOLTEN.

MINERVA, June 4th. 1842.

Bro. Scott:—

Dear Sir,—Our church is in a healthy condition and I trust some are anxiously waiting the return of their master,—Since you were here I have been trying my "apprentice hand" in the good cause, and have spoken at Washington; Eagle Creek, O., Willow, Bracken, Co., at Culp's Mills, Pendleton; Co., and on the 3d. Lord's day in last month, I had the honor of being associated with that most pious and devoted brother Powell, in the "Browering settlement," 8 miles above Falmouth where 7 made the good confession, 2 of whom were from the Methodist ranks and 5 others who had been immersed were added, one of whom was from the Baptist ranks, &c; This was truly a happy meeting here was the old soldier of the revolu-

tion, 85 years old rejoicing in the conquest of the gospel as he grasped the hands of two of his grand sons who nobly came out on the Lord's side. Oh, to see parents meeting children, and children meeting parents for the *first time* in the kingdom of grace, was enough to make the very rocks cry out and praise the Lord, to whom be all the honor and praise.

May the Lord bless you,

Wm. B. MOOKLAR.

W. Begg, Terre Haute, writes:—Last night I closed a meeting in company with brethren Law and Combs in this place: , 22 accessions: It was admitted that the subject of religion never before had excited so great attention in this town.

Dr. Buckley of Shelbyville, Ky., writes: It is with great pleasure that I inform you of the progress of the Christian religion in this place. On the 27th Feb. bro. W. Morton read the 3rd chapter of Colossians and preached therefrom a very able discourse. As usual, he gave an invitation to the people to obey the Lord: seven presented themselves. There was no excitement: The truth spoken in a plain and unadorned manner achieved the victory. The next day 2 more confessed: one of them my little sister: Bless the Lord. My parents have nine children and eight of them have put on Christ by baptism.

With great respect &c.

What an honorable testimony is this to the piety of his parents borne by Doctor Buckley. How forcibly does the case of his father's family illustrate the nature of the true gospel. Calvinistic, Armenian and all false views of the gospel only retard; its progress; but. sound conceptions of it as stated and plead by the apostles, diffuse it all through the family.

W. S.

HYGIEA FEMALE ACADEMY.

This Academy will, after a few weeks recess, re-open on 5th July *proximo* with its usual number of teachers—Old. D. S. Burnet Principal, and two Assistants.

The cycle of instruction in the Academy is elaborate, and embraces a complete course of English Literature with Ancient, and Modern, Secular and Sacred History; Intellectual, Moral and Political Science, the Evidences of Christianity &c.

Also a complete course of Philosophical teaching, Mathematics, Music, the Ancient Languages, French, Drawing, Painting, Embroidery &c.

Especial regard is paid to the holy Scriptures; and the discipline of the institution is, it is believed, of the most approved character. The number of pupils is limited to twenty-five: A few vacancies require to be filled at the commencement of the ensuing session.

We have our self taught pupils of both sexes during eight years in the course of our life; and have *seen*, both in Europe and America as many women as most other men of our age. Woman is God's last best temporal gift to man, and her nature is admirable to us. But we are constrained to say also, that between woman educated and woman uneducated there is a prodigious difference. How greatly is this gift of God enhanced in value when her personal attractions are seen to be laid upon the golden subsoil of an accurate and well-balanced education, embracing rational knowledge, morality and the fear of the Lord, with the ornament of a meek and quiet spirit! The apostle, with admirable felicity, styles woman the glory of man.' why then should a father turn his glory into shame by suffering his daughters to remain uneducated? Be assured, parents, that the man who rightly educates our daughters places a crown of glory upon our heads.

No doubt the brethren in Ohio will seize the opportunity, and fill the few vacancies in brother Burnet's school. No doubt they will Imitate their brethren in Kentucky in their care for female education, Mark, brethren, for I will repeat it: between woman educated and woman uneducated there is an illimitable difference.

? Hygiea Female Academy opens July 5th.

W. SCOTT.

PROPOSALS

For publishing at Paris, Term., by Messrs. Dunn, Gist & Aden a monthly periodical, to be entitled THE BIBLE ADVOCATE, to be edited by DR. JOHN R. HOWARD.

The object of this periodical, as its name imports, is to plead the cause of *primitive* Christianity as it emanated, pure and uncorrupted from its Author and his inspired Apostles, and as set forth in the Bible, the only fountain of heavenly wisdom and knowledge; and to defend it against the mis-representations, cavils and aspersions of its opposers.

In connection with this design, it will discuss the following topics: the Evidences of Christianity, the true Interpretation of the language, principles and sentiments of the Bible, the design and meaning of its Institutions, the Interpretation of Prophecy

Education religious and intellectual, conduct and duties of Christians; office, duties and support of Evangelists and Bishops &c. It will also support the progress of the Gospel and the statistics of the churches; and will endeavor to impress as much as possible the duty and importance of *practical* religion.

TERMS.—The Bible Advocate will be published in monthly numbers, of 16 pages each, in double column octavo, folded but not stitched or covered; and at the low price of ONE DOLLAR, per annum, always in advance. Those who remit *Five Dollars* for five copies shall receive the sixth copy gratis. It shall be sent gratis to all Evangelists who may request it;—and who are hereby authorized to act as agents.

It is intended that the net proceeds, after defraying all necessary and contingent expenses shall be devoted to the support of the Gospel.

The want of a religious periodical in the South, devoted to the cause of pure and uncorrupted Christianity, added to the solicitations of several southern brethren, and the many misrepresentations to which we are constantly exposed, has induced the undersigned to enter upon the present undertaking. When the cheapness of the paper is considered, and its design, and the purpose to which the proceeds are to be appropriated, they confidently believe and hope that the brethren generally, and particularly in the South, will exert themselves to sustain the undertaking. The publication of the paper will depend upon no contingency, as the undersigned are determined to commence it as soon as sufficient arrangements can be made. Remittances may therefore be forwarded for it, with the names of subscribers.

? All communications to be directed, (*postage paid.*) to the committee of publication at Paris Tennessee.

? Those who may hold the prospectus will please forward the names of subscribers by the 15th of July, if possible.

Remittances can be made through the medium of Post Masters, who were authorized by law to do so.

J. H. DUNA,
C. G. GIST,
S. E. ADEN,

Committee of Publication.

April 25th, 1842.

ADVERTISEMENT.

Not having time and convenience to attend to the business of the Post Office, we are about giving it up. All communications and business letters, from our subscribers or others, will, therefore, be addressed to us, *Post Paid.*

W. SCOTT.

THE EVANGELIST.

NEW SERIES.

Vol. I.

Carthage, Ohio, July 1, 1842.

No. 7.

TO MR. HARMAN, AN ISRAELITE, OF DAYTON, O.

Beloved Sir:—

When I had the pleasure, on the evening of the 10th ultimo, of preaching in your presence, I was, it has appeared, unfortunate enough on that occasion to wound your feelings by an expression dropt touching the misfortunes of your fathers relative to the author of the Christian religion.

Next day, agreeably to request, I visited your hospitable mansion touching the matter, when I was very happy to find that not the manner, but the matter, not the way in which I expressed myself but the thing expressed was the subject of difficulty, for nothing, as I have already assured you, could possibly be more foreign to my heart than a desire to wound needlessly even in the slightest degree, a person belonging to a people so dear to all true Christians, on their fathers' account, as are the Jews.

The part of my discourse which gave you offence, was that in which I noticed a certain historic fact of great magnitude, and of great religious interest to all nations, namely:—that God had for reasons found in the shocking impiety and immorality of the two peoples, the Jews and the Gentiles, successively rejected them from being his people, and shut them up in unbelief; I stated what the archives of your own nation, the holy scriptures, have recorded; that the Gentiles shortly posterior to the flood, did not, when they knew God, glorify him as God, neither were thankful, but changed his glory into an image made like unto corruptible man, beasts, birds, and even reptiles, and that for this apostasy the living God gave them up to the false worship which they had made for themselves, and did choose, for the commencement of a new religious institution called the church, your father Abraham.

From this period, the year of the world 2083, down to Christ's appearing, the Gentiles were without God, away from the ordinances of the true religion, (which was from this time, nearly

2000 years, enjoyed by your fathers,) and shut up in unbelief and the worship of idols.

At the end of this time, or in the time of Jesus Christ, it was found that after 2000 years, your fathers had not improved their religious privileges: The consequence was that at the very moment when the whole nation hoped to be honored and blessed with a new dispensation by the appearing of Messiah, the majority of them not only misled the new dispensation, but by a most fearful providence, unparalleled in the annals of history, had the old dispensation taken away from them, and by the destruction of Jerusalem and the temple, the altar and offerings and all the peculiarities and services of the Law, were deprived both of the Law and the Gospel, and scattered to the four winds of Heaven, shut up in unbelief from the very Messiah whom the Prophets had promised to the nation. It was this that gave you offence:

But, beloved sir, it is inscribed upon the history of the world, as an eternal and unvarying maxim of the divine Providence, that, in his management of men, families, cities, nations and peoples, to such as improve their privileges, new and fresh advantages shall be given; and to those who do not, not only no fresh advantage shall be granted, but even those privileges which they have failed to improve shall in due time be taken from them. The fortunes of the Gentiles up to the days of Christ, and those of your nation the Jews, from that time until the present, afford the most mournful and alarming illustrations of the truth of this statement.

It is a historic fact therefore seen and read of all men, that God did first shut up in unbelief of the true God the Gentiles our fathers; and that afterwards he did, as it is at this day, shut up in unbelief of the true Messiah, the Jews your fathers. So that we have successively on account of our impiety severally been shut out of God's house or from the privileges of the true religion.

Now there is another maxim in the divine government equally true, and now made equally evident with the one which I have already recorded above, namely; that when God shuts, no man can open; and when he opens, no man can shut. He shut out the Gentiles during the age of the Law, and your people, although many of them attempted it, never could get us to enter in. At the destruction of Jerusalem he shut your fathers up in unbelief and out of the gospel church, and so the Christians, although many of them have attempted it, have never yet succeeded in causing you to enter into this church.

God is my witness that in my special prayers for your nation I have wept tears of bitterer anguish for the Jews than I ever shed for my own flesh the Gentiles. But I know, what I asserted in my public discourse is true, that the Jews cannot believe

the gospel; and if there was any thing in our interview on the 11th of June last, more than all others, deeply interesting, impressive, and affecting to my heart, it was the fact that on the very point of that rock, over which your fathers stumbled and fell, you yourself, like all your brethren now in existence, were impaled—I mean the divine nature of the Messiah.

Knowing thoroughly the point of infidelity with your nation, and also their apology, I put to you this question, which you will very well remember, "What think you of the Messiah, whose son is he?" To this you answered "He is David's son." And your apology for disbelieving in Jesus of Nazareth, was not that he was not David's son but that being this much, he claimed to be more too, that is he claimed to be at once the son of David and the son of God. Your argument was that in claiming to be the son of God, he did, as your fathers also asserted, make himself equal with God, and consequently a second God; and as you were bound by all the solemnity of the decalogue to have no other God but one even Jehovah, therefore you never could believe in Jesus as the Messiah; for this would' be to believe in two Gods.

With feelings of deepest commiseration for the false reasonings by which you are misled in this grand question, I stated to you that although your nation was bound by all the sanctions of the Mosaic covenant to believe in only one God, namely: the Father. Yet this did by no means warrant you in rejecting a messenger of that God, merely because he wore the name "son of God." Is not Messiah styled "son" by God in the second Psalm? And are not you the Jews, commanded in that Psalm to honor the Messiah under the name "son" on pain of being destroyed as a nation? And have you not, since the period of rejecting Christ Jesus, been ruined as a nation, and scattered into all lands as your prophets foretold?

Knowing, beloved sir, that you and your fathers have been guilty of a fatal error touching the Messiah, and that the God of Israel never did propose Jesus to your nation as a second God, but only as his son in the following words, viz; "Behold my son the beloved in whom I am well pleased," I would anxiously desire to point out to you in the spirit of all kindness your mistake; and show to you from the archives of your own nation, namely: your Bible, that, in believing the Messiah to be "son of God," you violate no precept in your law; but on the contrary, justify your prophets who have given this name to the Messiah.

Will you, my dear sir, either with your own pen or by that of some other well informed brother Jew, meet me on the question of the Messiahship, and confine yourself to the dignity of his character, or rather his nature, in the first instance, as given by your own prophets and by Moses in particular, your legislator?

If in thus addressing you I am guilty of the slightest indecorum, forgive me; you are beloved by all true Christians for your fathers' sake, and as you are married to one of my sisters in Christ, you are of course personally doubly dear to me. With great personal consideration and all possible affection,

I have the honor to be

your obedient servant,

WALTER SCOTT.

POSITIVE AND MORAL *OBEDIENCE*.—*No. III.*

We have seen in our first piece under this head that the great things of religion and the law of God are justice, mercy and the love of God; and the smaller things are the positive rites and ceremonies of religion; both of which ought to be attended to, but especially the former, justice, deeds of mercy and sanctification of life, which things are moral and benevolent, and not ceremonial and ritual in their nature; and consequently profitable to man, and therefore more pleasing to God in their performance than a blind attachment to any positive institution for its own sake. Moreover we have seen in our second essay of this subject that we attend to positive institutions, as baptism, the Lord's supper, preaching &c, chiefly for our own sake; whereas in obedience to God's moral commandments, we do good to others. Obedience to this last sort of statutes is therefore called true religion. But obedience to and adoration of the rites and ceremonies of the church is never called true religion: "True religion and undefiled before God even the father, says James, is this, viz: to visit the widow and the fatherless in their affliction and to keep ourselves unspotted from the world."

But again all hypocrites take refuge in positive ordinances, as did the Pharisees, and prefer sacrifice to mercy. They would bribe God by a ready ear and a smooth tongue in his own house and listen and sing themselves into his favor, as they do into their own conceit and feelings, but the Eternal is and ever has been served only by righteousness and deeds of mercy to the poor. Hence we are at last to be received into eternal life on obedience to the moral precepts of the gospel, as Christ says; "I was hungry and you fed me, thirsty and you gave me drink, naked and you clothed me, a stranger and you took me in, sick and in prison and you visited me."—*Mathew*.

"Come, you blessed of my father, inherit the kingdom prepared for you from the foundation of the world."—*ib.*

I must not however make this essay too long; and therefore praying that the reader and the writer may imitate the master

who went about constantly doing good, healing the sick and relieving the poor, we say for the present, Adieu.

WALTER SCOTT.

6TH, AND 7TH VIALS PARAPHRASED.

The sixth vial, it is believed, relates to the Turkish Empire; and it has been pouring out for upwards of twenty years past. It may be paraphrased thus, viz:

As in the siege of ancient Babylon the last act of king Cyrus was to dry up the water of the Euphrates, and by the channel of that river to enter the city and take it; so in the siege of Catholic Babylon the last act previous to the taking of it, will be the destruction of the Turkish Empire, situated on the Euphrates; and so the sixth angel poured out his vial, and I saw a stroke inflicted upon Turkey which dismembered many of its most flourishing provinces, and exhausted all its ancient revenues and resources. And as the drying up of the Euphrates of old made way for the kings of the East—Cyrus and his princess—to enter and take the city, so I saw that the destruction of the Turkish Empire made a way for our Cyrus— Christ and his princes; and that this event having transpired they could now enter into and take mystic or Catholic Babylon.

But just as the waters of the Euphrates began to be exhausted, or Turkey to be consumed, I saw three diabolical influences spring up in Europe; they were imperial, atheistical and Catholic in their nature; they operated marvelously; and intoxicated the kings of the continent and of the whole world, so that they assembled for the last enterprise—that great catastrophe—the battle of the great day, not of kings, but of God Almighty himself.

But when Cyrus took ancient Babylon it pleased God by the prophet Daniel to warn his people, the Jews, who were at that time in the city, so that they might be awake and dressed and on the watch when the conqueror entered; so I heard our Cyrus Jesus, at the time he began to exhaust the Euphrates, or destroy Turkey, drop a warning to all his people, who might be then in Catholic Babylon, that he would enter the city and destroy the apostasy at a moment when he was least expected, and that it would be a fortunate matter for the righteous to keep awake, to be depressed and on their watch for the victor. "Behold I come as a thief in the night; I come like Cyrus; most unexpectedly; Blessed is he that is awake, and is dressed, and on the watch for my entrance; least, when I come, he, like the Babylonians, be undressed, asleep and off his guard, and so be exposed to the gaze and fury of the conquerors,"

So the 7th, or last trumpet sounded; and a voice proclaimed, *It is finished*: the siege was ended and the city taken. And there were the voices of the victors, and the thunderings of the capturers, and the conflagration, and a mighty revolution in the history and affairs of men, such as had never occurred before since the days of Noah; and the great city was divided into three parts for pillage and slaughter; and the capitals of all nations were destroyed, and catholic Babylon drank God's fiercest wrath, and the states and kingdoms of the world disappeared and the race of man was consumed with hail from heaven—the weight of which was equal to a hundred pounds; but they were impenitent to the last, and died blaspheming God on account of this sore punishment.—It is finished.

W. SCOTT.

From the Christian Messenger.

THE SECOND COMING OF CHRIST.— *No. II.*

The time when he will come.

I will give the calculation made by Mr. Miller and others in the East; and leave the matter to be determined by the public. It is a subject worthy of all attention.

I. They begin their calculation from Dan. viii. 14. And he said, Unto 2300 days; then shall the sanctuary be cleansed. By the sanctuary they understand the church as Heb. viii, 1—2. In the next chapter (ix. 24,) Gabriel explains to Daniel this period; 70 weeks are determined upon thy people &c, till the death of the Messiah. Now according to universal agreement a prophetic day is a year—2300 days are so many years; and 70 weeks are 490 years. Now from the going forth of the commandment to rebuild Jerusalem was 457 years before Christ was born, and from his birth to his death was 33.—This number added to 457, makes 490, the time of his death—490 taken from 2300 leaves 1810, and 33 years from his birth to his death added makes 1843. At this time the sanctuary is to be cleansed. The wicked shall be destroyed, and Christ's second advent take place.

Or from the going forth of the commandment to restore and build Jerusalem 70 weeks, or 490 years to the death of the Messiah. From the birth of the Messiah to his death is 33 years. This subtracted from 490 leaves 457 this last number of years before Christ, taken from 2300 leaves 1843. The time when the sanctuary shall be cleansed.

II. The man of sin, and the little horn in Dan. vii, 25, mean the same thing, the papal power. This power was to continue a. time, times and a half, equal to 3 ½ or 1260 days or years.

At the expiration of this period, the judgment was to be set, and they shall take away his dominion. To consume and destroy it unto the end, when the everlasting kingdom is to be set up. They commence the beginning of the 1260 at the time when Justinian by decree constituted the bishop of Rome, the head of all the churches. This was in the year 538, after Christ. Add this last number to 1260, it makes 1798. In this very year Berthier, a French general entered Rome, abrogated the whole papal government, and carried the Pope a captive, to France where he died the next year. Thus was fulfilled this prophecy.

The objection may be made. The papal system yet exists, and therefore the prophecy has failed. They answer, that it is not said that at the end of 1260 years popery would cease to exist; but that they should take away his dominion, (this was done by Berthier in 1798,) and to consume and destroy it unto the end. Popery like a man in the consumption has been ever since consuming, and will continue in this sickly state till it shall be utterly destroyed by the brightness of Christ's coming.

The wound inflicted on the pope, or the first beast in 1798 was a deadly wound. But Bonaparte healed the deadly wound by decreeing that all should make an image to the beast, which had the wound by the sword, and did live. (Rev. xiii 11—17,) Bonaparte was the beast with two horns, or two governments, being crowned Emperor of France and king of Italy. He restored popery, and made it the religion of his dominions. Popery is called an image of the beast; because it is ever since 1798 but an image of what it once was.

It is objected that the Mohammedan power must be put down before Christ's second coming.

Answer.—In Rev. ix. The angel of the bottomless pit, was Mahomet, as all agree. To the power of Mahomet it was given to kill all who had not the seal of God in their foreheads, but not to hurt the grass, nor any green thing, meaning the saints; but even over them was given power to torment them five months or 150 years. The commencement of which period was when they had one king, which was Ottoman, the founder of the Ottoman, or Turkish empire. This empire was established in 1299 A. D. to which add 150, it makes 1449. In this year the Greek empire expired, or became dependent on the Ottoman empire. The duration of the Ottoman empire over the Greek is limited to an hour and a day, and a month, and a year equal to 391 years and 15 days. Now as the first period, 150 years was fulfilled, being the onset of the Ottomans on the Greeks, July, 27th, 1299. The second will be fulfilled in August 1840. This calculation was made by these brethren in the year 1839. Now in this very month and year all know the Ottoman empire ceased from its independence, having resigned itself

into the hands of Christian powers. Thus they have answered the objection against their views. It is at least plausible. Let all attend to these things, for they are important, and demand our most serious attention.

B. W. STONE.

P. S.—I may hereafter resume this subject.

NEW BIRTH.

Hear Bro. Scott:—

The Evangelist of the 1st. ultimo, has a question proposed by ENQUIRER, upon the subject of what he called the *New Birth*, as alluded to by Christ and Nicodemus in their interview, John 3, 1-5. To his question, you gave a short answer in the close of which, you say; "Can any of my readers supply a better explanation." In a few words, I beg leave to offer my explanation, and whether it be a better one, I must permit your readers to determine, at all events, for themselves. I view the context containing the conversation between Christ and Nicodemus, as not being understood, in any good degree, and accordingly wrested from its true meaning whenever adverted to. A scriptural investigation, therefore, of this perplexing subject is very desirable, and imperatively called for in my judgment. As the case at present, requires but few, and time forbids many remarks, I must content myself with giving a mere synopsis of what I conceive to be the *truth* of this important passage. In the first place then, I ask, and answer the question, what kingdom had Christ in view, when he said, "Except a man be born again, or from above, he cannot see the kingdom of God," I answer, the gospel dispensation or the kingdom of God as set up on the day of Pentecost. As to the subject matter of this passage, though more fully illustrated here, I suppose nothing more to be taught than be found in the 3 ch. of Math., the 1 ch. of Mark, and the 3 ch of Luke, but just the same. And now, what is the subject matter of these chapters? Why, the two great means of preparation, in view of the kingdom of God which was about to be set up—the kingdom that was said to be at hand, or that approacheth. And what were they? Two baptisms or births—the first of water—the second of spirit—the first by John the second by Christ—the time of the first, from the beginning of John's course, to the crucifixion of the saviour—and the time of the second, the ever memorable day of Pentecost. The first when contrasted with the second, may be said to be from beneath; as the second is said to be from above, in the margin to the third verse, which is a rendering not to be disputed, I suppose. John

who was from beneath, Baptized in water—Christ who was from above baptized in the holy spirit. The two illustrious administrators, had thus to prepare the materials for the intended kingdom or dispensation of God about to be established upon the earth; and to begin at Jerusalem, and on the day of Pentecost. John prepared, by baptizing in water, for Christ; and Christ prepared for his kingdom by baptizing in the spirit. And therefore, to be born of water and spirit was nothing short of being baptized by John's baptism, in water; and by Christ's baptism, in the holy spirit. The kingdom of God, here alluded to, therefore, could not be set up, until these two preparations— baptisms or births were accomplished, and hence it is said, except a man be born of water and spirit he cannot enter into the kingdom of God.

To urge therefore, this passage in the present day, is neither more or less, than to urge the Baptism of Christ as accomplished on the day of Pentecost. And I would ask, who is prepared for this? These preparations, births or baptisms were the prerequisites to the setting up of God's kingdom upon earth, and cannot without violence, now be said to be the prerequisites to admission into it. The colonial prerequisite to admission into that assembly from which issued the constitution for the United States, I view as being very different from such as are contained in the constitution, and now necessary to citizenship.

In haste, but as ever I am yours,

W. D. JOURDAN.

PERFECTION.—*No. XXXII.*

In our last we ascertained the point of perfectability in man. We saw that in point of knowledge, power and authority, he is not and never can be perfected. We saw also, however, that goodness was all his own; and that, however defective in other respects, he could be perfect here. Here humanity may triumph: Here man may, and here man is commanded to be perfect even as God is perfect; In every display of his knowledge, power and authority, man may be good; and it is no legitimate exercise of power, knowledge or authority that will condemn us before God, but simply the absence of a proper admixture of goodness which is not to be compromised.

To be great in wealth is comparatively nothing: to be great in knowledge, and genius and talent, and power, and authority is comparatively nothing; but to be good is every thing: greatness may be immortalized: but goodness is immortal. Knowledge and genius may live eternally, but this will be only

through their alliance formed with goodness. Scripture brings nothing worse against a man than that "he has left off to do good."

It is better to be great in goodness, than good in greatness. The philanthropy of Howard was nobler by far than the clemency of the Antonines. Howard was great in goodness. His philanthropy was gigantic. It partook of the extensiveness of the source from which it sprung—the bosom of his Redeemer.

Goodness deserves to be defined; The scriptures blame men for calling good evil, and evil good. This we do sometimes through ignorance, and sometimes by design; Thousands call a deed good which has no other origin than their own ambition.

We will not say at this time what good either in essence or effect is, but we will premise our definition, to be submitted in a future paper, by observing here that it must consist of something which lies within the reach of all, if it form the point of perfectability in man. For if it did not, upon what principle of justice or fairness could the scripture call upon all to be perfect even as our father, who is in Heaven, is perfect?

In essence and effect, therefore, in principle and practice it must lay in the appropriate sphere of every Christian's attainments and the duty of being good must therefore equally devolve on all the followers of Christ. He who imagines he may be rich or wise, or powerful, and leave it to his brethren to be good, hospitable, generous, philanthropic, is guilty of a horrid delusion. He mocks God; who says he will not be mocked, but will give to a man the fruit of what he sows, whether he sows to the flesh or the spirit. If a man sows into his spirit he shall of the Spirit reap eternal life: but if into his flesh, he shall of the flesh reap corruption.

"Let us therefore," the Apostle says, "as we have opportunity do good unto all men."

W. SCOTT.

MILLER'S SYSTEM OF FAITH.

The Essex Mass. Banner gives the following synopsis of the faith adopted by Mr. Miller, and his followers concerning the end of the world:—

"They believe, or profess to believe, that the end of all things will come in a little more than a year from this time; that Christ will then come in the clouds of heaven with great power and glory; that he will then raise the righteous dead and change the righteous living, who shall ascend up together to meet him in the air. In the meantime fire shall come down from the Lord to burn up the bodies of the wicked, and so refine and modify the whole matter of this material universe as to prepare and

fit it up into a new heaven and a new earth. This being done the Saviour with all his ransomed people, shall come down and take possession of this new place of residence, wherein dwelleth righteousness, and continue to occupy it without molestation for at least a thousand years. This state of things is what the new sect in question understand by the millennium referred to in the 20th chapter of Revelations, and also what they understand by the setting up of a kingdom by the God of Heaven, as mentioned in the second chapter of Daniel! At the expiration of a thousand years, from the commencement of this state of things, they believe that a sort of second Judgement will take place, and a more formal and decisive destruction will come upon the wicked. By Gog and Magog, mentioned in the 20th chapter of Revelations, they understand the wicked—all the wicked, whose bodies, by the way, were all burned up a thousand years before, when the earth was refined by fire.— These wicked Gog and Magog, will now be raised from the dead, and raised of course out of the new Heavens and earth, were their bodies all where when the refining process by fire took place! Being raised from the dead, they will go upon the breadth of the *earth*, with Satan at their head, to deceive the nations in the four quarters of the earth, compassing the camp of the saints about and the city! But just at this moment, fire will come down from God out of Heaven and devour them!"

C. F. Lib.

STANSTEAD, L. C. June 6th, 1842.

*Dear Bro. Himes:—** * * THE 2300 DAYS.—I want to say a word of them. The concession of Professors Bush and Seixas on the word "determined," Dan. ix. 24. "70 weeks are determined on thy people," &c. should be known. If as they acknowledge, "*determined*," signifies "cut off," seventy weeks are "cut off," it must settle the question in every mind; that the seventy weeks of the 9th of Dan. are a key to the 2300 days of the 8th. For if they are cut off, they must be cut off from something, and there is nothing to cut them from but the 2300 of the 8th chap. And the time *must* end in 1843. There is no evading it; it must be so. Let all our friends mark this fact, and spread it all abroad; especially call the attention of their ministers to it. Let them inquire, from what are the 70 weeks *cut off*? It is a great point; we *must* use it. It gives us every thing.

Yours,

J. LITCH.

THE BIBLE.—"There are four grand arguments for the truth of the Bible; 1st. The Miracles it records; 2d. The prophecies

it contains; 3d. The Excellence of the Doctrine; 4th. The Moral Character of the Penmen.

"Miracles flow from divine power; the Prophecies from Divine understanding; the Excellence of the Doctrine from Divine goodness; and the Moral Character of the Penmen from Divine purity. Thus Christianity is built upon these four immovable pillars,—the power, the understanding, the goodness and the purity of God. The Bible cannot be the invention of good men or angels, for they neither would nor could make a book, and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell to all eternity. I therefore draw this conclusion; the Bible must be given by Divine Inspiration."

ELOQUENT PLEA FOR THE POOR.

We utterly repudiate, as unworthy, not of freemen only, but of men, the narrow notion, that there is to be no education for the poor, as such.

Has God provided for the poor a courser earth, a thinner air, a paler sky? Does not the glorious sun pour down his golden rays as cheerily upon the poor man's hovel as upon the rich man's palace? Have not the cotter's children as keen a sense of all the freshness, verdure, fragrance, melody and beauty of luxuriant nature, as the pale sons of Kings? Or is it in the mind, that God has stamped the imprint of a baser birth, and that the poor man's child knows, with an inborn certainty, that his lot is to crawl, not climb? It is not so. God has not done it. Man cannot do it. Mind is immortal. It hears no mark of high or low—of rich or poor. It heeds no bound of time or place or rank, or circumstance. It asks but freedom. It requires but light. It is heaven-born, and it aspires to heaven.— Weakness does not enfeeble it. Poverty cannot repress it. Difficulties do but stimulate its vigor. And the poor tallow chandler's son, that sits up all night to read the book which an apprentice lends him, lest the master's eye should miss it in the morning, it shall stand and treat with kings, shall bind the lightning with a hempen cord, and bring it harmless from the skies. The Common School is *common* not as inferior, nor as the school for poor men's children, but as the light and air common. It ought to be the test school, because it is the first school; and in all good works the beginning is one half. Who does, not know the value to the community of a plentiful supply of the pure

element of water? And infinitely more than this is the Common School, so it is the fountain at which the mind drinks, and is refreshed and strengthened for its career of usefulness and glory,—*Bishop Doane.*

SIMPLICITY AND ECONOMY IN THE DRESS OF FEMALES.

We quote the following with entire approval from the advertisement of a female school at the South-west,—"save and except" the portion in Italics which we turn over to the friends of domestic industry.

Miss—'s experience having convinced her of the serious injury to a female Seminary from the excess in dress introduced by a number of young ladies bringing with them the ever-changing fashions of so many remote regions, with the endless variety of the materials of the present day, has established a uniform. Extravagance, and love of dress have been the peculiar follies of women in all ages; to curb these propensities, and so direct and concentrate the attention upon the business of Education, is an object of the highest importance. According to the promise of last year, *a suitable fabric for Summer uniform has been imported expressly from England, and will be furnished and made up at* _____ "

TOTAL ABSTINENCE.

A Lecture delivered before the Temperance Society of Dover, Mason Co., Ky. July 4th, 1842.

"In the day thou eatest thereof, thou shalt surely die."

Gen. 2c.

FELLOW CITIZENS:—

In man's original state, while the chain of intellectual intelligences remained unbroken: while as yet the gulf, which sin has since scooped out between heaven and earth did not exist, human society was perfect by being merged in that which was divine: man's intellectual nature was no more solitary than his organic nature. As his physical constitution was fed and feasted at the tree of life, so the spiritual necessities were supplied by the society of angels and of God himself. Moral excellence and high intellectual attainments were of course under these circumstances of easy access to man. For it is but reasonable to infer that his angelic associates, by the

splendor of their example and their unbounded knowledge of the works and ways of God, did much abridge and cut short all processes of reasoning necessary to the acquisition of knowledge and the perfection of his nature.

But for the perpetuity of this perfect order of society it pleased God to make man dependent on "*total abstinence*," from the fruit of the tree of the knowledge of good and evil. God willed that he should know good only. But man became impatient of divine restraint. He deprecated total abstinence. He eat, became guilty, and being for this reason cut off from his former, noble sources of intellectual and organic support he was doomed thenceforth to the hazard of coming in contact, in the *form* both of meats and drinks, with the evil as well as the good things with which his experience has since assured him universal nature is most bountifully stored.

The fall of man, therefore, was a fall from divine society, from the society of the hierarchy of heavenly intelligences, and of God the creator himself. It was the desecration of his organic and intellectual natures from their former high associations and sources of perpetual support and this golden chain [of which man himself perhaps formed the lock-link between nothing and the Deity,] being broken, he felt of course the fatal destitution, and that thenceforth he must depend for knowledge moral character, and physical support on the scanty resources of his own limited and now unaided faculties.

"For up to heaven, from paradise in haste
The angelic guards ascended, mute and sad
For man."—*Par. Lost*.

Man, therefore, now exists in a new state—a state in which his natural necessities and utter destitution of former high sources of life and support, render it imperious and indispensable that he should still exercise the virtue of total abstinence. And this destitution is our first argument, and applies not only to the use of ardent spirits in particular, but to evil universally. This fearful deprivation has had upon him the most solemn obligations not only to abstain from evil, but to shun the very appearance of it: and to preserve unsullied by the use of either evil meats or evil drinks, all the faculties of his mind as well as all the powers of his physical organism. For, if the lack of abstinence has proved so fatal to man in his unfallen state we may assure ourselves that it will prove not less so to him in his fallen condition.

It has been said, that "the virtue of prosperity is temperance, and the virtue of adversity is fortitude, which is the more heroic virtue." The Paraisaical state was one eminent for prosperity. Man intellectually and organically was left with noth-

ing to ask for. Our present condition on the contrary is wholly adverse to life, righteousness and happiness. Against us a thousand evils hostile to our well-being array themselves on every side. Of man in his high and palmy day, unfallen, temperance was required. Of man fallen, divested of his original honors and struggling with adversity, fortitude' is demanded.' In paradise man ought to have been virtuous, but out of it he must be so, and he must be heroically so: he must be virtuous despite of the adverse circumstances of his state; and by faith in God maintain amid the ills of life the integrity and sanctity of all his faculties.

Since, therefore, the present condition of the race of man is stamped with the impress of adversity, and mortal life is pregnant of evil, trial, misery and death, it behooves us to arm ourselves with fortitude, and to be not only temperate in the use of things which minister to our good, but heroic even in our patience under adversity, and to abstain—absolutely abstain from all things, the use of which might, in the slightest degree, aggravate the evils incident to our present preternatural condition, and in obedience to scripture, "let patience have her perfect work."

In addition, therefore, to the argument of total abstinence from evil derived from man's present destitution of original intellectual and physical good, another of equal force arises from the innumerable evils and characteristic adversity of his condition. His present state does not admit of habits of intemperance, but on the contrary calls for fortitude and greatness of soul. What can be more deplorable than the reply of a Scottish knight to his friend who remonstrated with him on his habits of intemperance? "My good friend" said he, "your remarks are just; they are indeed too true; but I can no longer resist temptation. If a bottle of brandy stood at one hand, and the pit of hell yawned on the other, and if I were convinced I would be pushed in as sure as I took one glass, I could not refrain. You are very kind, I ought to be grateful for so many kind friends; but you may spare yourselves the trouble of trying to reform me; the thing is impossible."

Fortitude, then, rather than temperance: and total abstinence from that which is evil rather than moderation in the use of what is good is the virtue demanded by the state of man. But since the advocacy of this virtue in its most extensive sense lies strictly within the appropriate sphere of the ministers of religion, and within the sphere of Temperance men only in a particular sense and as it relates to the use of intoxicating liquors, we shall for the present leave the general advocacy to the proper religious functionaries, and confine ourselves on this occasion *to* the special case in relation to which we here are assembled,

namely: abstinence from all intoxicating drinks—spirituous and malt liquors, wine and cider.

"COMING EVENTS CAST THEIR SHADOWS BEFORE."

God created the world and man in six days: but as we could not suppose the divine omnipotence would expend itself in a single effort or rather manifestation, so we have reason to believe therefore that the material, creation is but a shadow of what is to succeed it. Accordingly we find that when the material system became defiled by sin, and man and nature fell from their original connection with all pure beings, the good and merciful God, for the great love wherewith he loved us, began a new creation in which the order of things was reversed, and which was to be finished not in six days calculated accordingly to the life of man, but in six days calculated according to the life of God—that is 6000 years, for with God one day is as a thousand years.

Thus the old creation was a shadow of the new creation, and the six days of the 6000 years. And as the creation of man was the last act in the drama of the old creation, and the order of events is reversed in the new, so the resurrection of man will form the first act in the grand display of omnipotence which is to issue in the new creation wherein righteous men alone shall dwell.

Brethren, it is imperious that we labor to attain the resurrection of the dead; Paul said, "If by any means I might attain the resurrection of the dead." "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." "Let us fear lest a promise being left us of entering into his rest any of us should seem to come short."

W. S.

THE CHRISTIANS IN INDIANA.

The brethren of Indiana held their 4th general annual meeting at Connersville, 10th of June &c. 1842, Dr. Brown being in the chair and Francis W. Emmons being Secretary.

A committee of nine, reported the following scheme of finance which was unanimously adopted.

PREAMBLE AND RESOLUTIONS.

"Whereas, among the "all things," which the Apostles were

commissioned to teach the disciples of Christ for their observance, we have been taught "that they who preach the gospel should live of the gospel;" and that in primitive times, "the word of the Lord sounded out" from the congregations: and whereas, there are at present in the state of Indiana many preachers, but few of whom, if any, are sustained as they ought to be; and, consequently, have been unable hitherto to extend their labors, as they might be extended for the conversion of sinners: and whereas, the fields are many and inviting, which now open before us, white already for the gospel harvest; and whereas, the reason why the preachers of this state have not been better sustained and done so little, we believe is chargeable more upon themselves—to their extreme modesty and a criminal neglect of teaching the disciples they have made and the congregations they have constituted, that all are but stewards of the manifold favor of God—that it is their duty and privilege to be workers together with God in the glorious work of the reformation and regeneration of a world lying in wickedness—rather than to a want of liberality and a willingness on the part of the disciples generally to co-operate and contribute according to their ability and sustain all who should be sustained: and whereas, no plan of co-operation has hitherto been adopted by us, we believe the time now has fully come, when some plan should be submitted—should be received—adopted and acted upon: Therefore.

Resolved, That it be recommended to all the disciples of our Lord Jesus Christ throughout this state, to contribute for the support of Evangelists to labor within our bounds not less than twenty-five cents each, for the present year.

Resolved, That the state of Indiana be divided into four districts, to be bounded and numbered as follows:

The first district to consist of all that region of country lying and being North of the National Road and East of the meridian of Indianapolis.

The second district to lie South of the first.

The third District to lie West of the second, bounded by the meridian of Indianapolis on the East and the National Road on the North: and

The fourth District to lie North of the third.

Resolved, that this meeting will take the responsibility of selecting, appointing and sending out with our approbation four evangelists for the present year, to visit all the congregations in this state; to ascertain their location—the number of their members—the names of their elders—their order &c; and to enforce upon them the observance of all things which is enjoined by the Great Head of the Church, in which they may have been remiss; to ask their co-operation in the work of the Lord, and to preach the gospel within their bounds..

Resolved, That these Evangelists go forth to be sustained *by* the contributions of the disciples throughout the state.

Resolved, That they be authorised to ask collections from every congregation—that they receive and receipt for them to their elders—that they be entitled to the sum of \$450, if married men, and \$300, if unmarried, for their services the current year, to be retained by them out of their first collections—That they keep an account of all—make a report thereof to the district meetings hereafter to be appointed by them so soon as they may deem it expedient in the four quarters of this state, at which times they shall hand over to the receivers of said districts, two of which may be appointed by each of said meetings, any overplus of monies then in their hands, to be by them advanced for the support of others as the churches by their messengers to the said district meetings may direct.

Resolved, That the next Annual Great Meeting be at Noblesville, Hamilton county, to commence on the Friday before the second Lord's day of June next, at which time and place the receivers appointed at the District meetings, and their Evangelists, and our Evangelists, and the delegates generally of the churches throughout the state may meet—report progress and deliberate for future operations."

ADDRESS.

To the Congregations, associated on the Foundation of the Apostles and Prophets, and on Jesus Christ the Chief Corner Stone, throughout the Slate of Indiana.

BRETHREN:—Within the last few years, much has been done in our bounds for the glory of God and the advancement of his cause. But has all been done that might have been accomplished? Have we consecrated all the talent in our ranks to the service of the Lord, and kept it constantly employed? If we have not; (and that we have not is too apparent;) what is the cause of our delinquency? These are momentous questions, and deserve serious consideration from all in every place, who love our Lord Jesus Christ. Permit us, therefore, to express ourselves on this subject freely.

If we have not brought to bear on the conversion of our contemporaries all the powers with which Heaven has gifted us, the fault must lie, either with those possessing the talents requisite for this, or with the brethren generally. Now that the first may be sometimes the case, we will not pretend to deny. There may perhaps, be found a few instances of men, who wear the name of our Lord, and have the requisite qualifications to render them useful laborers in the field before us; and yet prefer the forum, the bar, or some other theater to exhibit their talents

that will promise them the fading wreath of earthly renown!— We say there may be men among us thus gifted, and thus deluded; but we are constrained to believe that the occurrence of such cases is rare.

If then the church have the qualified laborers, and they are willing to devote themselves to the work; Why stand they all the day idle? The answer is: "No man hath employed us." So long as men tabernacle in the flesh, and sustain their relations to society, so long they must be governed by the laws of the one, and the circumstances of the other. The day of miraculous gifts has passed. We cannot expect that our public laborers can command the stones to be made bread; or that the ravens will feed them, like Elijah of old. If this were the case, the greater part of the brotherhood would be cut off from the glory of any active participation in the conversion of the world. But none are to be drones in the Heavenly family. It is the duty of every Christian to labor in his appropriate sphere; and if we cannot preach ourselves, we can aid in supplying the necessities of them who do; and so be joint laborers in the good cause. This is not only the rational view of this subject, but it is the statute of Heaven, signed, sealed, and delivered by the spirit of inspiration. When Jesus, the Lord, in the day of his sojourning with man, sent his apostles to preach the approaching reign of Heaven, he fore bade them providing themselves with anything to defray the expenses of the journey, alleging as a reason, that "the laborer was worthy of his meat;"—Math. 10: 10, —and Paul is even more explicit, when he says, "Even so has the Lord ordained that they who preach the gospel, shall live of the gospel." 1 Cor. 9: 14. it is therefore to be regarded, by all who respect the authority of God, as no longer a debatable question, whether those who devote themselves to the proclamation of the gospel are to be sustained. But who is 'to sustain them'? Paul says, "If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9: 11. By the decision of Inspiration, then, we conclude, that they who receive spiritual blessings are under obligation to send them to others. Or in other words, on the church devolves the duty of speaking the word of life to the world. This truth in the abstract, we apprehend will be called in question by few who venerate the authority of our king, or love his cause. But to admit the truth of any thing abstractly, is a very different matter from acting on it practically. The want of energetic action on this subject may in some degree depend on a mistaken view of the matter. The brethren have witnessed the operation of the hireling system among the sects in producing a pampered clergy, whose only business seems to be, to domineer over the laity. Shocked with the scene they turn from it in disgust, and determine not to do right, became others

have done wrong. But perhaps in a majority of instances this is not the ground of delinquency. It is the direct offspring of a kind of scepticism; we call it scepticism because we have no better name for it. It is a want of confidence in God—a want of reliance on his promise! Did the brethren really believe that "the earth is the Lord's and the fullness thereof"—did they when they turned their eyes on their flocks and their herds, their barns and their storehouses, overflowing with the munificence of heaven—when God has poured out the horn of plenty on the land—did they really believe that these were but loans from the Great Proprietor of the Universe, to test their loyalty to God and their love to his cause—would they stand idle and unconcerned spectators of the languishing condition of that cause?— Did they really believe in the promise of the Lord, with as much confidence as they do in the immutability of the laws of nature would they withhold the aid it may be in their power to give towards the triumph of the truth? God has said: "He which soweth bountifully shall also reap bountifully" 2d. Cor. ix. 6. Or "whatsoever a man soweth that shall he reap—He that soweth to the flesh shall of the flesh reap corruption; he that soweth to the spirit, shall of the spirit reap life everlasting." Gal. vi. 7, 8. Brethren, if the Heavenly Father has fertilized the earth by the genial influence of his seasons, if he has blessed us in our basket and our store, in our flocks and in our various avocations; cannot we contribute a trifle of the fruits of his super abounding goodness, to feed a starving world with the bread of life?

Men are sometimes ambitious to make such a use of their money, as that their memories may live ages, after they slumber in the tomb—what a field for the laudable display of this ambition is here! Send abroad God's saving power by the hand of faithful men, and every convert that is made is a monument to your fidelity, that shall live when the very names of brass and marble are forgotten forever. Away, then, with this "covetousness which is idolatry." The condition of a priest ridden and deluded world calls aloud upon us for action. Our duty to God in view of the bounties of his providence and the richness of his favor, imperiously demand prompt and energetic action in this matter.

But in what manner shall we raise the necessary funds to keep our laborers in the field? This is a question which has been much agitated. Is there, or is there not any law upon this subject in the New Testament? If there be, it becomes us to ascertain it and be governed by it. If there be not: we are at liberty to adopt any other plan of course of procedure which as congregations of Jesus Christ, made free by the Son, we shall judge most expedient and proper. When there is no law, there is no transgression; and uniformity is enjoyed only, where there

has been given to govern us an expression of the divine will The evangelist Luke says of the first Christian congregation, established at Jerusalem on the day of Pentecost, that "they continued stedfast in the Apostles' doctrine, in the fellowship in the breaking of bread, and in the prayers."—Acts 2: 42.— If this be a record of the established public worship of this congregation; and if as is understood by some of our brethren, the fellowship here means a weekly contribution for religious purposes; the question, "How shall funds be raised?" is answered.

From all the data which we have before us, the present number of the disciples associated on the foundation of the apostles and prophets, in the state of Indiana, is not less than fifteen thousand. Twenty five cents only from each member, would make a fund of three thousand, seven hundred and fifty dollars!— enough to sustain the families, and keep continually in the field come eight or nine evangelists. Where now is the brother or the sister so poor, as not to be able, besides doing something for the preachers and teachers at home, to contribute this trifle annually to send the gospel to the destitute abroad? None is so poor. We want this amount: we ask this amount: we believe it can be raised, and that it is our duty, and should be our privilege, to raise this much this year for this purpose. It can be raised by the fellowship; and if there be any other method of raising funds for religious purposes laid down in she New Testament, it can be raised by that other method. Let every congregation decide for itself on this question. Let them decree in their hearts to raise this amount, and let them do it.

Brethren, there is an immense field of labor before us. Let us not spend our time in talking about our duty: let us act.— Let us call into the field all the talents in the state, and sustain it there. We are engaged in the best of causes; let us not become weary in well doing; for we shall reap the harvest, if we faint not. The signs are ominous. The powers of corruption are marshaling for one mighty effort, to stay the onward progress of truth. Let us do battle valiantly in the cause of the Lord, and victory shall perch on the standard of truth.

R. T. BROWN, *Chairman.*

F. W. EMMONS, *Sec'y.*

LETTERS.

PITTSBURGH, June 30th, 1842.

Dear Bro. Scott:—

In your last number of the Evangelist I observed an article written in explanation of that saving of the

Apostle, "But then I shall know even as also I am known." I also will show my opinion; and promise you that it shall break no bones. I have regarded the apostle as referring to that period, when we shall be made like the son of God, and introduced into the enjoyment of his society forever in Heaven. We shall then know Jesus Christ—his saints and the holy angels as they now know us; well how do they know us? most intimately. They know us by our names and surnames, "call for one *Simon surnamed Peter*," They know us by our trades or professions "He lodgeth with one Simon a *tanner*." They know us by our localities, "*His house is by the sea side*." Ananias was directed to the street "*called straight*" and inquire in the house of Judas "for one called *Saul of Tarsus*." I could quote other passages, but these are enough for my present purpose.

When you and I, therefore, reach Heaven, we shall know that this angel is called "Michael," and that one "Gabriel," and another "Uriel" &c.; and that Michael attends to this concern as his business, and the others to other matters as their business; and that they each have their respected localities also. What think you of that exposition? it is a little too fanciful says one. Very well; let us see, what does it imply? why, merely that there is order in Heaven; and that we shall understand that order when we get there, precisely as the order of earthly affairs is now understood in Heaven. Certainly angels have their appropriate duties to perform; and is it unreasonable to suppose that their sphere of action is assigned them and is limited) That they have names, we are certain, "I am Gabriel," says one—"Michael, *your prince*," says another, etc. If someone should be looking over my shoulder now while I am writing, how my ignorance of these matters would amuse him! I think I see him smile and hear him say, wait Samuel until you come up here,' and then you will understand these subjects better; agreed. But, Walter, if I meet you in Heaven, I will salute you with, "my dear Walter:" nor shall I be able but to think of Sarah and her little ones. And I shall expect to hear you say, "Samuel;" and introduce me to some new acquaintance as *brother Church*, etc.; telling me at the same time that this is — &c. from — &c. We shall then have "a sacred colloquy." You and I can, very likely, tell a story about the love of God, that will make our new acquaintance admire; and he in turn will enlighten us on some other attribute of the character of the Most High that will make us also shout for joy. Bless the Lord, my dear Walter, I wish we were all safe there. We shant be harassed there, as we are now, with worldly cares, neither shall we be afraid of its coming sun-down before our days-work is done. No, no; nothing of this kind; although I think we shall be employed and that most actively, but then it will be pursuing and catching bliss, I have sometimes imagin-

ed that as we grew (I was going to say old,) wiser in our understanding of the character of our Father and his Son the beloved, that probably new faculties would be imparted to us through which to take in larger, stronger, and deeper draughts of the glory of the Most High. After a while you and I will become classed in Heaven among the old, (I don't like that word.) angels, and perhaps be permitted to stand a little nearer to the Beloved; than at the first. I would like to be right close to his feet, and certainly, if advancement shall be in the ratio of the grace exhibited in redemption, you and I, dear Walter, shall have a good claim; I, at least, for the Lord only knows how much he has had to forgive and bear with me

Yours in the Beloved,

SAMUEL CHURCH.

BURLINGTON, Boon Co. Ky., May 10th. 1842.

Beloved Brother:—

Long silence has reigned between us, and yet I indulge the fond hope, that our mutual love is not the less ardent.

Be so kind as to say through the Evangelist, to the friends of our all glorious king, that within the last two years, about 260 precious souls, have, through my feeble instrumentality, been influenced to rally under his banner, and commence the heavenly march. Mason, Bracken, Harrison, Bourbon, Pendleton, Grant, Boon and Gallatin counties, have been the chief theater of *my* labors. I have been informed that a very strange statement, is now going the rounds, in relation to the success of a meeting which I held in Burlington, about the close of the last, and the commencement of the present year; to which I have in no way contributed; except that I was the favored servant of the Lord, who came in, after many faithful brethren had sown the good seed; just in time to warm it into maturity, and reap the crop. All glory to the Lord for the success which accompanied: *nineteen*, at Burlington; and *four* at Florence, in all 23, was the entire number, of whom 19 were then immersed, the remaining 4, having put on the Lord, long previous to that time.

At Petersburg in this county, within the last few days, I held a meeting, at which eleven were added. Blessed be the Lord for his abundant goodness!

As ever,

my dear Walter,

yours in the Lord,

JOHN M. HOLTON.

This letter, from our brother Holton, was unfortunately mis-

laid; otherwise it would have appeared in our last number. May the Lord continue to bless with success the labors of this much loved and useful brother.

WAITER SCOTT.

NOTICE OF AUGUSTA, &c.

We have lately been repeatedly up the river towards Augusta, Higginsport and Dover. In Augusta there are a few disciples who deserve to be looked after by the laboring brethren in the vicinity. They have been greatly insulted and abused by the Methodist and Presbyterian ministers of the place; who, we have learned, are as vulgar in their abuse as they are incorrigible in their prejudices; true our sisters excellent Christian ladies, have repeatedly chastised their insolence, and at last put them to silence; but still they grumble; and although they have by their public quarrels almost annihilated the spirit of religion in Augusta they nevertheless continue to oppose themselves privately to the progress of the true gospel.

The laboring brethren will please to remember them and also the brethren at New Richmond, Higginsport, and Dover, for they appeared to us as sheep without a shepherd, alas! May the Lord pity them.

W. S.

Brother Scott, may favor and peace be multiplied. I have good news to send you which I doubt not you are waiting for. It was my intention the morning you left to dismiss the meeting and return home; but when we assembled the Lord met with us and blessed us indeed. We took courage and continued our meeting till Friday, and the result was that we gained 11 more soldiers for our blessed master; these together with the five that came out before you left making in all 16. Praised be the Lord forever, I felt much regret that your severe hoarseness prevented you from laboring longer with the people. In conclusion I must say the Brethren acted their part nobly; their zeal was undiminished to the last. I was compelled to close the meeting on account of my other appointments, I hope you will see at their general meeting on the 4th Lord's day in July.

Time will not allow me to add more.

In Christ, yours affectionately,

GEO. W. PADGET.

? Letters and papers omitted in this, will appear in our next number.

THE EVANGELIST.

NEW SERIES.

Vol. X. Carthage, Ohio, August 1, 1842. No. 8.

NEW ERA IN MEDICINE.

"Eclectic System."

The conflicting theories and systems of medicine which, at present bless or curse society, have at last forced the people and some of the more philanthropic of the profession to adopt measures for reform in the healing art. There is wanting

1st. An Eclectic Medical System.

2nd. Eclectic Physicians,

3rd. A Materia Medica comprehending all remedial substances—animal, vegetable, mineral.

4th. A practice derived, as far as possible, from universal experience.

5th. "*Prescript*," which shall be framed and written with reference to two grand points, viz: the disease and the strength of the patient, and not the convenience of the physician merely. Too frequently are prescriptions made with reference to disease and life, rather than disease and strength; the consequence is, that if the disease is cured and the patient's life is saved, a most unnatural and enduring weakness is little heeded. In such a case the cure obtains at a great expense of the vital forces. The eclectic maxim should be "Let no prescript be made, let no medicament be used which shall not at once cure the disease and save or increase the natural strength of the patient."

6th. An "Eclectic Medical College," is an element which would complete the system.

Something of the above nature is likely to grow out of the "People's Medical Society," of Wilmington, Clinton Co. Ohio, which held its second session in that town, Judge McMannis presiding, on the 24th of June last; and will meet for the third time in the same place on the 3rd. of August *proximo*, when

many eminent physicians of all systems and theories will be present.

At their first meeting the following resolution and preamble were read, and unanimously adopted. They show in some measure the nature and objects of the society.

"Whereas: This contention can have no other object in view than the good of mankind, and the improvement of the healing art: and Whereas an exclusive reliance on the Regulars, Thompsonian, Botanical, or other existing systems of Medicine, is a powerful cause of retardation, in our advancement to high professional attainment and usefulness: and, Whereas, the necessary consequences of an exclusive attachment to any one system of medicine, are strifes, animosities, party spirit, endless divisions, and an unnecessary and injurious limitation of the Materia Medica; enlisting our prejudices in favor of the few, instead of the many remedial agents in nature.

Therefore, Resolved, that we will endeavor to bring about the objects proposed in the preamble, by combining the various systems of the present day in such a manner as to make out practice accord with the facts found in the infallible book of nature; and that we will repudiate all party names, and party doctrine, and theories in medicine by whomsoever taught, and by whomsoever maintained."

At their second session the following Constitution was read and unanimously adopted.

CONSTITUTION

OF

THE PEOPLE'S MEDICAL SOCIETY.

ARTICLE I. This association shall be known by the name of "The People's Medical Society."

ART. II. The officers of this society shall consist of a President, a Vice-President, a Recording Secretary, a Corresponding Secretary, and five Trustees.

1st. The President shall preside at the business meetings of this society; and in case of his absence the Vice-President shall occupy the chair.

2nd. The Vice-President, or a President *pro tem.*, at the option of the Society, shall act as Chairman during public discussions.

3rd. The Recording Secretary shall give notice of all the meetings, keep a Journal of their proceedings and at the request of the society publish minutes of the same in one of the county papers.

4th. The Corresponding Secretary, subject to the Society,

shall be the organ of communication with other societies and individuals.

5th. The Trustees shall recommend competent and suitable persons to the society to deliver lectures and annual addresses and also such measures as will best advance its interests.

ART. III. The President, Vice-President, and other officers shall be chosen annually by a majority of members present at the meeting of the society on the day of the annual election which shall be the first Monday in June.

ART. IV., Its members shall be physicians admitted without regard to party names, doctrinal theories and other unfounded distinctions, and non-professional citizens who would promote the best interest of society and advance the beating art.

ART. V. The members of this society shall assemble at least twice a year, namely: on the first Monday of June, and the first Monday of December, unless they should by a majority be pleased to appoint another day.

ART. VI. The society shall consider as being within the sphere of its philosophical inquisitions and public discussions, every thing of a physiological nature whether of being, birth, life, health, disease, cure, or death, so that what things soever belong to the objects of Medical Science, as tending to ascertain the relation of the living powers to each other and to external nature in disease and cure, shall be decreed objects of the societies legitimate regard.

ART. VII. If the President or any of the board die, or decline any longer to serve the society, then the society at its first, meeting, after such death or declination shall by election fill the vacancy so made: and the person so elected shall from the time of his election be considered as enjoying the right of his predecessor.

ART. VIII. The society shall make its own by-laws, determine the rules of its own proceedings; punish members for disorderly behaviour and with the consent of two thirds, expel a member.

ART. IX. By-laws in accordance with the constitution may be made at any meeting.."

We wish great success to the "Eclectics;" and hope that each of them may eat the Materia Medica through and through rather than not possess themselves of remedial agents which shall at once cure the disease and save the strength of the patient.

We will keep our eye upon this new society, and speak of it again.

W. SCOTT.

THE KINGDOMS OF EUROPE.

4. In the infancy of a state, arms flourish; this holds true of

the European monarchies symbolized by the ten horns on the beast of Daniel and John. The Huns, the Alains, the Vandals, Goths, Heruli, Gepidae, Suevi, Burgundians, Franks, and Lombards, all founded their kingdoms by war, and established their thrones by the bloodiest and most barbarous invasions that ever distinguished or disgraced the history of the human race.

2; In the middle State of a nation's history, learning is advanced. This also holds good of the present European Governments. Italy, France, Spain, Germany, Great Britain, *See.*, have all in succession or contemporaneously enjoyed their period of literature, and flourished in philosophy and the works of taste.

3. In the decline and fall of states mechanics, merchandise, trade and commerce are in the ascendent. This is likewise true of the "Tea Horns," or kingdoms of modern Europe.— War has absolutely ceased, though the spirit of it is not extinct; philosophy and the fine arts have exhausted the higher genius; and every successive movement is either mechanical and utilitarian: or it alternates with trade, merchandise, or commerce, and is mercenary. It is rail-roads, rail-cars, steam-boats, steamships, canals, turnpikes, bridges and the other felicities and demonstrations of the last stage of political existence.

Reader: Take notice, that these kingdoms form the nether extremity—the very toes, of the great prophetic and political image of Daniel, which is described as being broken to pieces and ground to powder by the stone cut out of the mountain or the kingdom of the Lord Messiah. They are destined therefore to be ground to powder and to become like the chaff of the threshing-floor, which the wind carries away into the fire which consumes it. They shall be annihilated to appear no more.

Reader: Take heed to this also; that these European States Which have soaked the earth in blood, are signified by the ten horns of that ferocious wild beast which, in the 7th chapter of Daniel, we see cast into the burning flames of God's wrath to be forever destroyed. This also indicates the miserable end to which these kingdoms are to be brought.

Reader: Take notice again. You ask with what events this State consummation is associated? I answer that in the 2d. and 7th' chapters of Daniel, and in the 17th and 19th chapters of St John they are associated with two events—namely: 1st. the coming of the Messiah; and 2nd the universal diffusion of his government throughout the globe.

But you object, that such ruin and combustion can never certainly befall nations like those I have named—France, Germany, Great Britain, &c., civilized in the highest degree, rich in philosophy and literature, and flourishing in arts and useful inventions Take heed to yourself. This fate has befallen others.

before them. Adam was one day in paradise, and the next an outcast from the presence of his God: The Antediluvians feasted till Noah entered the Ark. Pharaoh exulted over the people of God till the night he was drowned with all his host. Belshazzar was captured and slain by Darius, at a feast; and many nations have sunk into ruin at the moment they promised themselves eternal renown.

Again: you enquire—When shall this mighty consummation occur? "Immediately," is the only scriptural answer to your question. These states have numbered their days nearly; this may appear bold; but with the prophetic word in our hand it is infinitely more true than bold. They were to continue 1200 years—an astonishingly protracted period of history indeed; that period is now up to a fraction, and the day that is coming upon us is not the day of these kingdoms only; but of "the whole world." It is the great day of God Almighty.

Observe finally, reader, that you treat the approaching crisis with carelessness at your own peril.

W. SCOTT.

POSITIVE AND MORAL OBEDIENCE.—*No. IV.*

From what has already been said of this matter it will be seen that positive obedience or attendance upon the ordinances and positive institutions of our religion is what may be called "the form of Godliness;" and that moral and devotional virtue—justice, mercy, and the love of God, are the power of it.

"Paul says that in the last days, the men would *be*"self-love," &c, having the form not the power of Godliness; or they would attend to ordinances which respected their own good; as we have seen positive ordinances do, rather than devote themselves to the benevolent duties which respect the welfare of others, as we have seen moral institutions do.

After having attended to the ordinances of public worship the true man of God will think of his duty to others, and attend to them. He will remember the widow and the fatherless, the poor and needy, the afflicted and the sick, the embarrassed, the desponding soul, &c.

Many, however, are downright men of the world on every day but the first day of the week; and on that day they are for godliness; but what part of godliness are they after on that day? The ordinancial part, the form not the power, the positive not the moral, the prayers not the alms of the church, the mould not the contents of the mould; the shell not the kernel, the hearing not the doing, the faith not the works; the feeling not the fulfilling, the experience not the expense.

The profession of some other men is equally without both, they have laid hold of a matter for which they have no genuine taste.' Their brethren are not pleasing to them is their apology; but if such would examine their own hearts and lives, they would perhaps discover the truth in the case, and find out that in fact the Christian religion is not pleasing to them: and that they are only sorry they ever had any thing to do with it, or in short that there ever was sent into the world by God, a matter demanding of them a homage which their attachment to the world and the things of the world will not allow them to render it.

Finally, we would honor the saying and teaching of our Redeemer in this and all things else. "These you ought to have done, and not left the other undone." Justice, mercy and the love of God are not to be compromised, and the ordinances are not to be left unattended to.

W. S.

LECTURE.

By Mr. MILLER.

Seventy weeks are determined upon thy people, and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.--Daniel ix. 24.

Our text is one of the many found in the word of God, which prove the authenticity of the Scriptures, gives us a powerful weapon against Judaizing teachers, and insets the infidel on his own ground—the history of the world.

It sets a seal to prophecy that it is true, and shows that the prophets were inspired.

It gives incontestable evidence against the Jew, and proves that Jesus of Nazareth was the true Messiah.

It unlocks the wonderful vision of Daniel's four kingdoms; also the vision of the ram, the he-goat, and the little horn.

It brings to view the great blessings of the sacrifice of Jesus Christ, reveals the exact time of its accomplishment, and shows the source of the gospel, proclaiming good news to lost man, even in anticipation of that important era when the Gentiles should be fellow heirs with the Jews in faith.

It establishes the wavering, and gives hope and confidence to the tried and tempted child of God, that he will fulfill all his promises, according to the letter and spirit of his word.

This text furnished Simeon, Anna, Nathaniel, and others

with a strong faith, that they should see the consolation of Israel.

By this text the high priest convinced the council of the necessity of putting to death Jesus. "Then gathered the chief priests and the Pharisees a council, and said, What do we?— for this man doth many miracles. If we let him thus alone, all men will believe on him; and the Romans will come, and take away both our place and nation."

"And one of them, named Caiaphas, being high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, (not his own prophecy;) but, being high priest that year, he prophesied (from Daniel's seventy weeks; for there is not another prophecy in the Old Testament which shows what year Christ should suffer) 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," John xi. 47—53.

The high priest argues that Jesus must die for the people.

The seventy weeks show that the Messiah must be cut of at the close of the last week, and not for himself. Also Peter had occasion to say in his epistle, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time, the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow," 1 Peter i. 10, 11.

Where was the exact time of Christ's sufferings prophesied of but in Daniel's seventy weeks? Again, to this Christ alludes when he says, "My time is not yet fully come;" and, "Then they sought to take him, but no man laid hands on him, because his hour was not yet come:" that is the seventy weeks were not yet fulfilled, John vii. 8, 30. Mark tells us, xiv. 41, "The hour is come; behold, the Son of Man is betrayed into the hands of sinners."

The seventy weeks were now being fulfilled, And then at last, when Jesus had completed his work, when the fullness of time had come, he finished transgression, and made an end of sin: he then cried, "It is finished, and gave up the ghost."— The seventy weeks ended, our text was fulfilled; Christ had now become the end of the law for righteousness, to every one that believeth; he that knew no sin had become sin for us, and Death had struck the last blow that he would ever be able to give the Son of God. Daniel's vision is now made sure—the Messiah cut off, the time proved true, as given by the prophet Daniel.

Now ye infidels, can this be priestcraft? And ye Judaizing;

teachers, is not this the Christ? Why look ye for another? I shall now take up the text in the following manner:

I. I shall show what is to be done in seventy weeks.

II. When the seventy weeks began and when they ended. I. The text tells us, "*Seventy weeks are determined upon thy*

people and upon, thy holy city;" that is, upon the Jews, who then were the people of Daniel, and also on Jerusalem, which then was called the "holy city." The first question which would naturally arise on the mind, would be, What to do? The text and its contents must tell us.

1st. "*To finish, the transgression.*" When was transgression finished? I answer, at the death of Christ. See Heb. ix. 15, "And for this cause he is the Mediator of the New Testament, that by the means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance." Isaiah liii. 8, "For he was cut off out of the land of the living; for the transgression of my people was he stricken."

2d. "*And to make an end of sins.*" This was also performed at his death. See Heb. ix. 26, "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." And 1 John iii. 4, "Ye know that he (Christ) was manifested to take away our sins."

3d. "*And to make reconciliation for our iniquity.*" Was this also performed at his death? Yes. See Col. i. 20, "And having made peace through the blood of his cross, by him to reconcile all things to himself." Heb. ii. 17, "Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

4th. "*And to bring in everlasting righteousness.*" "That must be by Christ's obedience," says the objector, "and cannot be at his death." Not so fast, dear sir; let us hear the testimony. Romans v. 21, "that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." And, "By the obedience of one shall many be made righteous." Again, see Phil. ii. 8, "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Paul says, "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain;" evidently showing, that by Christ's obedience unto death, he brought in everlasting righteousness.

5th. "*To seal up the vision and prophecy.*" What does "to seal up" mean? I answer, it means to make *sure, certain, unalterable*. Consult Esther iii. 12, viii. 8. Solomon says, "Set me as a *seal* open thine heart, as a *teal* upon thine arm;" that is,

make me sure in thy love, and certain by thy power. John says, "He that hath received his testimony hath set to his seal that God is true." John iii. 33. Paul to Rome, xv. 28, "When I have performed this, and sealed to them this fruit;" that is, made sure the contributions. Again, to Timothy, 2 Epistle, ii. 19, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Therefore the death of Christ would make Daniel's vision sure; For if a part of the vision should be exactly fulfilled; as to time and manner, then the remainder of the vision would be accomplished in manner and time, as literally as the seventy weeks had been.

6th. "*And anoint the Most Holy.*" The Most Holy, in this passage, must mean Christ; for no human being can, or ought to claim this appellation, save him whom God hath anointed to be a Saviour in Israel, and a King in Zion. See Acts x. 38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Also, Acts iv. 17, "For of a truth against thy holy child Jesus, whom thou hast *anointed*, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Heb. i. 9, "Therefore God, even thy God hath *anointed* thee with the oil of gladness above thy fellows."

It will next be requisite to inquire, When was Christ anointed?

I answer, When the Holy Ghost descended upon him, and when he was endued with power from on high to work miracles. See Isa. lxi. 1, "The spirit of the Lord God is upon me; because the Lord hath *anointed* me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound,"

After Christ was baptized by John, and after being tempted of the devil forty days in the wilderness, he went in the spirit into Galilee, and on the Sabbath day he went into the synagogue, as his custom was, and he stood up to read. They gave him the book of Isaiah. When he opened the book he found the passage which I have just quoted. After reading it he shut up the book and sat down. He then began to say unto them, "This day is this scripture fulfilled in your ears," Luke iv. 1—21 This passage plainly shows that Christ was anointed on or before this day.

Other things were to be done in the seventy weeks, such as, The cutting off of the Messiah, but not for himself. This can mean nothing less than the crucifixion of Christ. See Luke xxiv. 26, 48, "Ought not Christ to have suffered these things, and to enter into his glory? "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the

third day." Rom. v. 6, "For when we were without strength, in due time (or according to the time of seventy weeks) Christ died for us."

"And he (Messiah) shall confirm the covenant with many for one week." What covenant is this to be confirmed? I answer, It cannot be the Jewish covenant, for that was confirmed by Moses many hundred years before Daniel lived. There being but two covenants, it must of necessity be the new covenant of which Christ is the Mediator; Moses having been the Mediator of the old, and Christ afterwards of the new. If these things are so, and the gospel covenant is meant by Daniel then the time the gospel was preached by John and Christ is here called a week; for Christ himself preached more than seven days. Christ kept three passovers with the Jews after he began his ministry, and before he nailed the ceremonial law to his cross. This is strong evidence that a week Use van years, and that Daniel's 70 weeks are to be understood as meaning 490 years.

Again, "In the midst of the week he should cause the sacrifice and oblation to cease," or, as all Hebrew scholars agree, "In the last half of the week," &c, is the more proper translation and would harmonize with the other parts of the passage, "the sacrifice and oblation to cease."

What sacrifice and offering is this, which the Messiah was to cause to cease? I answer, It must of course be that one offering and sacrifice for sin of which all other offerings and sacrifices were but types. It could not be the Jewish sacrifices and offerings for two good reasons.

1st this is but one sacrifice, and the Jews had many. It does not say sacrifices; therefore it cannot mean Jewish sacrifices, nor offerings.

2d reason. The Jewish sacrifices and offerings did not cease in nor even very nigh, the last half of the week in which the Messiah confirmed the covenant with many; and even to the present day, they make oblation which the Messiah was to make God for sin, once for all. It must mean that sacrifice which is the ante-type of all the legal sacrifices from the days of Abel to the days of the Messiah. Let us hear what Paul says, Heb. vii. 87, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once when he offered up himself."

See also Heb. x. 11, 12. "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered *one* sacrifice for sins, forever sat down on the right hand of God." Many more passages might be brought to show that all sacrifices and oblations which could take away sin, or in which God the Father could be well pleased, ceased in Christ's one sacrifice and oblation. But I have given enough to satisfy every candid, unprejudiced mind; therefore I shall,

II. Try to prove when the seventy weeks begin, and when they ended.

The angel Gabriel tells Daniel, ix, 25, "Know, therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and three-score and two weeks; the street shall be built again, and the wall, even in troublesome times."

In this passage we have a plain declaration when the seventy weeks began: "from the going forth of the commandment." But what commandment? we may inquire. I answer, A command that will finally restore the Jews from their captivity under which they were held in bondage; also to prepare the way for them to rebuild their city, repeople the same, and raise up the decayed walls, settle the streets, and cleanse the city of Jerusalem: and these things would be done in troublesome times. So much is expressed or implied in the declaration of Gabriel, which I have just quoted.

Who would give the command? is the next question. I answer, it must be a king who had power over the Jews to release and restore them. It must of necessity be a king over the Medes and Persians, or it would not be in agreement with the 8th chapter of Daniel; for he is expressly told by Gabriel that the Ram he saw, which was the first thing he did see in the vision, were the kings of Media and Persia. And now this same angel Gabriel has come the second time, and tells Daniel, plainly and distinctly, that he has come to make him "understand the vision." What vision? The one Daniel had in the beginning, in the 8th chapter. See Daniel ix. 21—23.

Then Gabriel begins his instructions by giving him, verse 44, when his seventy weeks begin; or which is the same thing "the vision." To read and understand the matter thus far, infidelity itself must blush to deny the premises.

Then, if we have settled this question, the next question would be, Which king of Persia, and what commandment? I answer, It must be the fifth king of Persia noted in the Scripture of truth; for the angel Gabriel, the third time he visited Daniel to give him skill and understanding in "the vision," says, "But I will show thee that which is noted in the scripture of truth," Dan. x. 51. This shows that he was instructing Daniel into a vision which he before had seen, and written in the scriptures. See Dan. vii. 1, "Then he wrote the dream, and told the cum of the matters." Dan. x. 14, "Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days." What vision? The one noted in the Scripture of truth, says Gabriel. Then, in, Dan. xi. 2, he begins his instruction to him of the vision, which he was commanded by the voice between the banks of Ulai to make him understand, by saying, "And now will I show thee

the truth. Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all." This fourth king was the ram pushing, and was the fifth king of Persia, being the fourth from Cyrus, who was then standing up. See Dan. x. 1.

The kings, as Ezra has named them in his 4th chapter and 7th chapter, were, 1st Cyrus; 2d. Ahasuerus; 3d, Artaxerzes, (the first;) 4th, Darius; 5th, Artaxerzes (Longimanus;) this last being the king who gave commandment to Ezra to restore all the captive Jews who were willing to go to Jerusalem.

What commandment? is our next question to answer. The decree given by Cyrus (See Ezra, i. 1—11) cannot be the decree meant by the angel, for the four following reasons:—

1st. Cyrus was the first king of Persia, and of course cannot be the fifth king, as we have already shown.

2d reason. The decree of Cyrus was two years before the angel gave his last instruction to Daniel, and he would not have spoken of it as being future, if it had already passed: "There shall yet stand up three kings," &c.

3d reason. Cyrus's decree was not given to build Jerusalem, but "the house of God which was at Jerusalem;" neither were the walls built in troublous times, under the decree by Cyrus.

4th reason. This decree by Cyrus was given 536 years before the birth of Christ, or 569 years before his death. Therefore no rules of interpretation given in the Scriptures could possibly show how those things were accomplished in seventy weeks, which Gabriel has shown, in our text and context, were determined to be done. This, then, cannot be the commandment, and harmonize with either Bible or facts.

Again, the decree given by Darius, Ezra vi. 1—14, cannot be the commandment to which the angel alluded, for the same reasons we have show that Cyrus's decree could not be the one; for this was only a renewal of the former, and this decree was issued 552 years before Christ's death.

The next decree or command of any kings of Persia we find in the seventh year of Artaxerzes, (Longemanus,) See Ezra vii. 9—28. In this decree we find the last command of any king of Persia to restore the captive Jews. We learn that, in this decree, the king furnished them with money and means to beautify and adorn the temple which had been built by Darius's order a number of years before. We find that the interdict, Ezra iv. 21, in which the Jews were commanded not to build Jerusalem, is now removed by its own limitation, "until another be given from me." This decree, therefore, took off this command. We learn by Ezra's prayer, ix. 9, that Ezra understood that the decree to which we allude did give them the privilege of building, in Judea and Jerusalem, the wall which had been broken down. After Ezra had been high priest and governor in

Jerusalem thirteen years, Nehemiah was permitted to go up to assist Ezra in building Jerusalem and repairing the walls; which was done in troublous times, under Nehemiah's administration, which lasted in all 31 years. See Nehemiah, 4th to 7th chapter; Ezra and Nehemiah, both of them having served as governors 49 years.

Here, then, we find the fulfillment of what the angel told Daniel would be done under the command that would begin the seventy weeks, and which is the same thing—*"the vision."* This decree was given 457 years before Christ: the seventy weeks began, and if they ended at the death of Christ, which we have proved did end them, then the seventy weeks ended after Christ 33 years, making, in all, 490 years, which is 70 weeks of years.

But it is evident that Gabriel has divided the seventy weeks into three parts, and I think clearly explains the use of this division.

"Shall be seven weeks, and threescore and two weeks." Then, as if you should inquire, What is seven weeks foil he explains, "The street shall be built again, and the wall, even in troublous times." Ezra and Nehemiah were 49 years, or seven weeks of years, performing these very things, which ended before Christ 408. See large edition of Polyglot Bible. What is sixty-two weeks for? The angel has already told us, "Unto the Messiah, the Prince;" that is, to the time Christ was anointed to preach, the meaning of Messiah. Sixty-two weeks are 434 days; or weeks of years would be 434 years, which, beginning where the seven weeks ended, 408, would end 26 years after Christ, the year John began to preach as forerunner of Christ. Then "he shall confirm the covenant with many for one week," making in all the seventy weeks. Thus the seven weeks ended with the administration of Nehemiah, B.C. 408. Then the sixty-two weeks ended when John began to preach the gospel, A. D. 26; and the one week was fulfilled in A. D. 33, when Christ offered himself upon the cross, as an offering and sacrifice for sin; by which offering we are "sanctified once for all." For he deed not offer himself often, as the high priest did, under the law. But now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself." Heb. ix. 26, therefore, "he shall cause the sacrifice and oblation to cease." That is the only and last sacrifice and oblation that will be ever afforded in our world, which can take away sin; "for there remaineth," says the apostle, "no mote sacrifice for sin." Then let me inquire, what is the sum of the instruction of the angel to Daniel? I will sum it up in as few words as I can.

'After Daniel had a certain vision, commonly called "the vision of the ram, the he-goat, and the little horn," Daniel heard

one saint inquire of another, how long that vision should *he*. The answer was given Daniel, that it should be unto 2300 day?, when the sanctuary should be cleansed or justified. Daniel then heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. Accordingly, Gabriel came to Daniel, and informed him that at the end of the world, or time appointed of God, the vision should be fulfilled. He then tells them that the ram represented the Mede and Persian kingdom; and that the rough goat represented the Grecian kingdom; gives a short history of that kingdom, and its four divisions; then show?, at the close of these kingdoms, that another king would arise, (meaning the kingdom of the little horn, or Roman,) describing him exactly as Moses had described the Romans many centuries before. See Deuteronomy xxviii. 49, 50. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance." This, no PERSON will dispute, means the Romans. Then why not a similar description in Daniel, viii. 23? "When the transgressors (meaning the Jews) are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up, and his "power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people."

I think the reader, divested of prejudice, cannot apply the description given in the above quotation to any other nation but the Romans. "And through his policy, he shall cause craft to prosper in his hand." This descriptions agrees with Paul's roan of sin, the mystery of iniquity which worked in his day, and which would be destroyed by the brightness of Christ's coming. See 2 Thess. ii. 3—8. "So that he as God, sitteth in the temple of God. showing himself that he is God." Gabriel Fays, "And he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes;" that is, against God, the very same character which Paul has described. "But he shall be broken without hand," that is, "by the brightness of his (Christ's) coming," as says Paul. But as Daniel has said, "by the stone cut out of the mountain without hand;" or as he says, Daniel vii. 21, 22, "I beheld, and the same horn made war with the saints, and prevailed over them, until the Ancient of days came, and judgement was given to the saints of the Most High; and the time came that the saints possessed the kingdom." ,

After Gabriel had instructed Daniel thus far, he left him. Sixteen years afterwards, Gabriel came again to Daniel, and in formed him that he had come to instruct him, and give him skill and understanding into the vision, of which we have been

speaking. He then gives him the seventy weeks, shows what would be accomplished in that time, the cutting off of the Messiah, and the ceasing of the sacrifice and oblation. He mentions the destruction of Jerusalem, and the war of the little horn; the desolation of the people of God, and overspreading of abominations. He carries us to the consummation, destruction of the little horn, called here the desolator. See marginal reading. Gabriel, after giving the history of the seventy weeks, dwells not in detail on the remainder of the vision, but reserves a more detailed account for the next visit, which is given, unto us in the 10th to the 12th chapter of Daniel inclusive.

But the seventy weeks, of which we are more particularly speaking, the angel Gabriel has told us when it began: at the going forth of the commandment to restore and build Jerusalem, &c. We have found no command that will apply in all its bearing?, but the one given to Ezra, which was given in the 457th year before the birth of Christ; and 33 years afterwards Christ was crucified; which two numbers, if added, make 490 years, exactly seventy weeks of years. We learn that Gabriel, in order to make the vision doubly sure, divides the seventy weeks into three parts, seven, sixty-two, and one, making in all seventy. He then tells us plainly what would be accomplished in each part separately.

1st. Seven weeks. "The street shall be built again, and the wall, even in troublous times." No man can dispute but that this was accomplished under the administration of Ezra and Nehemiah, And it is very evident that these two were governors over Jerusalem 49 years, which makes the seven weeks of years, and carries us down the stream of time to the year 408 B. C

2d. Sixty-two weeks. "Unto the Messiah, the Prince;" that is, unto the. time that Jesus was anointed with the Holy Spirit and power to preach the gospel, either in himself or forerunner John. See Mark i. 1. Sixty-two weeks of years would be 434 years. This would carry us down to twenty-six years after Christ's birth, and brings us to the very year of "the beginning of the gospel of Jesus Christ, the son of God." Mark i. 1.

3d. One week. "He shall confirm the covenant with many for one week." One week would, of course, be seven years which added to twenty-six, would make thirty-three years after Christ. Here, too, we find an exact and literal accomplishment of the angel's declaration. The gospel of Jesus Christ preached by John three and a half years, making seven years, called one week, and then the Messiah cut off, and not for himself, Christ crucified, ends the seventy weeks, proves Daniel's prophecy true, establishes the vision, confounds the Jew, confutes the infidel, and ought to establish the mind of every believer in the remainder of the vision.

Here, then, is a combination of facts and circumstances, together with dates and times, which throws upon the mind such strong array of testimony, that it would seem no rational being could withstand the proof. And methinks I hear some say, Why all this argument? *No* one but a Jew ever disputed, but that the seventy weeks were fulfilled at the death of Christ, and that a day in this prophecy was a figure of a year.

I should not have been thus particular, and have trespassed so much on your time to prove a given point in Christendom, had I not recently met with more than one Christian professor and even teachers in Zion, who deny that the seventy weeks ended with the death of Christ, or that a day in this prophecy means a year. Some have gone so far in infidelity as to deny that "Most Holy," in our text, and "Messiah in our context, means Christ. This surely would make a Jew blush. I agree that I never anticipated that any objection could be raised on those points, without a wilful perversion of language, and a total disregard of the word of God.

But man, in his fallen state, is an unaccountable, strange being; if his favorite notions are crossed, he will to avoid conclusions, deny even his own senses. Therefore it becomes necessary for me to prove, what has been considered by many, even of the objectors themselves in previous time, given points in theology.

It is not more than four years since many of the clergy and D. D's. in the city of New York met a delegation of the Jewish, patriarchs from the East, and in their conference the clergy and doctors brought forward the seventy weeks in Daniel, as proof positive of Jesus of Nazareth being the true Messiah.— They explained the seventy weeks in the same manner I have to you, and asked the Jews how they could avoid the conclusion? and I understood they could get no answer. Now, suppose these same clergy and D. D's. should meet me on the question now pending; I should not be greatly disappointed if they should deny my premises. "Why would they do thus?" say you. I answer, For the same reason that the lawyer hesitated, when he learned that it was his bull that gored the farmer's ox.

"But might we not understand the seventy weeks to be so many literal weeks, that is, 490 common days?" say you. I answer, If so, then the command to build Jerusalem must have been given only a year and a third before Christ's death; and it would have been very improper for Gabriel to have said, "Unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks," when he had already come, and had been preaching more than two years before the weeks began. No my friends; every reasonable controversialist must acknowledge there is no possible way to get rid of our conclu-

sion but to deny that Most Holy, and Messiah, means Christ, in our text and context. And I pity, and leave the man in the hands of him who knows all hearts, that is forced on to ground so untenable as this.

If I have got a right understanding of the seventy weeks, that a day stands for a year,—and I never have been able to find a Christian expositor who disagrees with me on this point, either point, either modern or ancient,—then the conclusion is, as far as I can see, unavoidable, that the vision of Daniel is 2300 years long, and that the 490 years before Christ's death is not only the key to unlock the commencing of the vision, but shows conclusively how and when, and manner and time, the kingdoms of this world will be broken to pieces and carried away, and no place found for them, by the stone which will become a great mountain and fill the whole earth.

For the seventy weeks must seal up the vision and make the prophecy of Daniel true. Then, if 2300 days is the length of the vision, and 490 years ending with Christ's death, so must 1810 days end the vision, which, upon precisely the same rule, Will be fulfilled in 1810 years after Christ's death, or in 1843 after his birth, which is the same thing.

But, say some, "Daniel did not understand the vision nor end." Then the angel Gabriel was not obedient to the heavenly command; for he was commanded to make Daniel "understand the vision," and the vision and end are connected by the angel himself. He says' "At the time of the end shall be the vision."

Again: if Daniel did not understand, the angel must have been disappointed; for the angel says, "Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed, (2300 days,) the end shall be."

Again: if Daniel did not understand the vision and time, then his own words cannot be taken as evidence. "A thing was revealed unto Daniel, and the thing was true, but the time appointed (2300 days) was long." This shows that Daniel understood the time; for he says it was long. For no man would have called 2300 common days (not quite seven years) a long time for so many great and important events, as are noticed in the vision, to transpire in. "And he understood the thing, (that is, the time,) and had understanding of the vision." Daniel x. 1.

Now let the objector quarrel with Gabriel and Daniel if, he pleases. I have their testimony, and shall give them the preference. Some say, "God has not revealed the time." I ask, then, Who revealed the vision to Daniel? By whose command was the answer given 2300 days? Who revealed the seventy weeks the "time, times, and a half?" How came Daniel by his 1290 and 1335 days? Who said to Daniel, "But go thou thy way till

the end be, for thou shalt rest and stand in thy lot at the end of the days?" Read Daniel ii. 20, 23, and 28th verses, and let the objector lay his hands upon his mouth and be silent. Has matt become so bold in sin that he will contradict angels, defame the prophets, deny the word of God, that we may cry peace and safety, when sudden destruction cometh? "But if ye will not hear Moses and the prophets, neither would you though one rose from the dead." Peter says, "There shall be scoffers in the last day, saying, Where is the promise of his coming?' God has not revealed the time of the end, say you; therefore it will de no harm for you to "say in your hearts, My Lord delayeth his coming."

Who shall tell the friend of the bridegroom when to give the midnight cry, "Behold, the bridegroom cometh?" For this must be before he comes—no time then to cry; for it will be as sudden as the lightening, says the Saviour.

Let the objectors look to it, that they do not reject the council of God against themselves.

"But ye, brethren, are not in darkness, (ignorant of the revelation of God,) that that day shall overtake you as a thief."— *Amen.*

FEMALE COLLEGIATE INSTITUTE.

"The tenth session of the Female Collegiate Institute wilt be open on the 8th day of August, under the usual organization, with the charges reduced and modified to suit the state of the times, as follows:

Boarding, Tuition, Washing, Fuel and Lights, per session,	\$70.00
Music, including use of Piano, do.	25.00
Tuition alone, per session,	20.00

These charges will be required in advance. When payment is delay till the end of the session. \$5 will be added to each.

The following are some of the obvious advantages afforded by this Institution, viz:

1st. An experienced Teacher for every 15 pupils.

2nd. A splendid Apparatus and a well selected Library.

3rd. An accomplished Teacher of Music, who devotes his whole time to this School, and keeps an unusual number of Pianos at the institute for the benefit of his Class.

4th. The undoubted healthiness of the location. No pupil in my family has needed the service of a Physician for the last 18 months. Our regulations in regard to exercise, early rising airing of bedrooms, &c. &c., secure to our pupils robust and continued health.

? The sickness which prevailed in Georgetown last month

and which must be regarded as an extraordinary occurrence, has passed away."

T. F. JOHNSON, A. M., *Principal*.

GEORGETOWN, KY. June 29th, 1842.

If any of my teaching brethren desire at any time to advertise their schools or commencements, in the Evangelist, its pages are open for this purpose free of expense.

WALTER SCOTT.

LETTERS.

CINCINNATI, May 28th, 1842.

Dear Bro. Scott:—

In the April number of the Evangelist a question is asked in respect to the meaning of a certain passage found in the 8th verse of the 3rd ch. of the gospel by John, which you answer, and conclude by asking can any brother give a better answer. The field being thus thrown open, I feel a desire to offer one though perhaps it would be arrogance in me to attempt an answer at all, seeing that you ask for a better one—Your answer appears to me to rest mainly upon the difficulty of comprehending the coming and going of the wind—indeed the difficulty in the mind of the brother who asks the question, consists in being unable to see the analogy or fitness of the comparison which our saviour makes in the passage alluded to—now this being the true ground upon which to decide this question—why go into the future? Why go to the great resurrection morn? Are there not difficulties sufficient at the very threshold? To whom does the saviour speak, is it to the wise, or the ignorant? Evidently the latter. And does the disbeliever now comprehend? does he understand? assuredly not. The Saviour knew whence he came, and whither he would go, but did the Jews? No man knoweth the things of a man except the spirit of man which is within him—and so with God. No carnal mind knoweth the things of a child of God. Can you be a *ton* or a *child* (of God) *without being born* (of the spirit,) And are not all true Christians *children* of God. Are they not the *brethren* of Christ? and are they not spoken of as such by the same person that spake to Nicodemus in the passage before us? The being born of water constitutes us members of the church, and stands to us in the same relation, that the natural birth does to our existence here. But of what effect would our birth be, without our spirit? or of what effect would it be in respect to the great end of our existence, if we were all idiots? and even of what effect would our watery birth be, if

we had no faith? if, possessing faith, to proceed thus far, we should *add* nothing more to it, would it benefit us? certainly not. It is then the spirit that profiteth; my words, says the saviour, they are spirit, and they are life. The living word is the ground of faith; and he that walks in *newness of life* is a child of God, and must have been born of the spirit. My answer then, is, that as it was then, so it is now, that is—he that has not the spirit of God, knows no more how we are born of the spirit—than Nicodemus did of the wind; and that he that walks in newness of life must know that his father is God, for he could not so walk unless he *was of the spirit*.

Your affectionate brother,

W. C. Irwin.

Bro. Irwin will please excuse us for the delay of this article, as it occurred by its being mislaid.

ED.

CINCINNATI, July 18th, 1843.

Dear Bro. Scott:—

Will you please notify the brethren in Carthage that all things concurring I shall be with you on the 4th Lord's day in August, at your contemplated meeting, to labor in word and doctrine with Brethren Rickets, Burnet, Campbell and yourself.

With great desire to be faithful in the work of the Lord and to be ready to meet him at his coming,

I am your fellow laborer in Christ.

JAS. CHALLEN.

*Dear Bro. Scott:—*We appreciate your remarks on the cover of the April No., and feel that the measure of one devotion to the good cause, will not compare with that of our brethren in other states generally. We sincerely hope that the brethren will not be wanting in fidelity to the cause they have espoused, to the great head of the church, and a perishing world, as to permit all their efficient Evangelists to leave the state through their neglect.

Many brethren of fine abilities, natural and acquired, have withdrawn their public labors, and settled down in some of the professions; while others, whose ardor of devotion will not permit them to enjoy peace of mind under such circumstances have sought fields of public usefulness in other regions, where the religious atmosphere of the brotherhood is more congenial with their heaven-born spirits and feelings I would say to

the brethren, "These things ought not so to be." Shall it be said of us. "The brethren in Ohio have no public spirit or feeling? No devotion to Christ or the souls of men?"

I would join you on the recommendation to the brethren, to call a public meeting of the churches to deliberate on this important question. New Paris would be a suitable point. It is true, its location is not central, but our accommodations are good. Our house is large (60 by 50 feet) and there are many brethren in this place.

I would just say, that I am about to decline the practice of medicine, and devote this summer to the good work of preaching the word in such places as the brethren may encourage it.

You shall hear from me soon again, till then I remain your brother in the Lord,
D. WINDER.

Flemingsburgh, KY., June 13th, 1842.

Dear Bro. Scott:—

I left this place to spend the 4th and 5th Lord's day of May, in Montgomery Co.. viz: at Spencer 3 miles from Mt. Sterling on the 4th, and at Somerset some 10 miles from this place. I preached at these two places with but little better effect than stirring up the brethren, and setting the people to thinking about religious matters. I immersed but one at Somerset. On Monday I went to Corinth, rather between the two places, where I had been preaching in compliance with the wishes of the brethren, to meet our beloved brother R. C. Rice, who had commenced the day before. We united our exertions together until Thursday and added some 30 or more, and as Bro. R. had to leave, the brethren insisted on me staying one day more, I did so and thanks be to the Lord some 28 more came forward and made the good confession. The brethren then insisted on my staying over Lord's day to which I at length consented believing that much more good might be done. I then continued on until the next Wednesday (omitting Monday) preaching twice a day and exhorting several times, until I was as near giving out as you ever saw any one almost, but thanks to the good Lord he sustained me and blessed my labors wonder, fully. There was in all at this meeting 90 additions, 85 confessions, 3 from the Baptist, one from the Methodist formerly, and one reclaimed. I think *I* never saw such a meeting under the circumstances. It was in the country, the house small, and in a very busy time. The people dropt their work and seemed to make a business of going to meeting. There were large congregations, every day as long as the meeting lasted. I do not know how many more might have been added had the meeting

continued, for they came forward to the very last. I believe if the house had only been large enough to hold the people we might have added 150 in the same length of time. I tell you now bro. S., there was joy in that country, there is no mistake. One thing that made our meeting more interesting was this, the brethren brought provisions with them every day for all in attendance, so that we had two meetings before separating, thus all were accommodated without going home. I much approve of this plan and hope it will be more generally adopted. But I must not weary you by enlarging my letter. Please write to me soon, and give me all the good advice you can, and all the encouragement. My sister wife joins me in presenting our Christian love to you and family.

Adieu in the blessed hope,

WM. F. POOL.

GENERAL MEETING AT DAYTON.

On the last Lord's day of July, a meeting of the brethren, chiefly in and around Dayton, was held in reference to Evangelizing. They decided that another meeting of the same nature should be held in the same place (Dayton) on Friday, before the 4th Lord's day of October, of the present year 1842, and in order to stir up the churches to the importance of the subject, and to secure the presence of their messengers as to said meeting they appointed a special messenger, bro. David Gordon, to visit them to speak to them of the matter, and obtain, if possible, of them a promise that they would send men thither as their representatives.

Nearly all our Evangelists have left us for other States.--Others are making preparations to follow them. They feel that the Ohio churches do not regard as "*the glory of Christ*" famous men and able advocates of the gospel. It is a difficult matter to meet with one that cares for any thing but his own church; the general cause and the rights of Evangelists are respected by almost no living soul. The departure of the good preacher, or the retirement from the field, of an eminent Evangelist is looked upon generally with great indifference.

WALTER SCOTT.

PITTSBURGH, Aug. 2d. 1842.

Dear Brother Walter:—

After examining Mr. Miller's calculations on the second coming, I am forced to reject them as be-

ing destitute of any foundation in the divine oracles. He commences his calculation of the 2300 days with the "going forth of the commandments to restore and "to build Jerusalem," 490 years before the crucifixion of our Lord, and attempts to justify himself in so doing by interpreting "*the vision*" mentioned in the 21st and 23d, verses of the 9th chapter of Daniel as referring to the matters contained in the 8th chapter of the same prophecy. Now Walter what is there in the language of Gabriel or in the prayers of Daniel to warrants such an interpretation? I am unable to discover anything. There was an interval of about 15 years between the "vision," in the 8th chapter and the prayer in the 9th, and in the meantime circumstances had but just transpired to awaken in the mind of the prophet that deep solicitude "for his kindred according to the flesh" and for "Jerusalem the city of the great king," so forcibly expressed in the fastings and prayers, sackcloth and ashes. Already about 69 years had elapsed in the captivity of Judah since Jehoiakim was taken captive by Nebuchadnezzar, already that Cyrus who according to the 45th and 13th of Isaiah should "build my city and let go my captives" had made his appearance on the stage of action and given proof in the reduction of proud Babylon, that he was the Lord's anointed." The 70 years of Judeah's desolation was complete. The deliverer had appeared, Daniel therefore very naturally "set his face unto the Lord God to seek by prayers and supplication with fasting and sackcloth and ashes, that he would cause his face to shine upon his sanctuary that was desolate," see verse 17th. His prayers was for Jerusalem, and it was urged with greater fervency because the period of her deliverance had arrived. Gabriel is despatched in haste to the prophet to "show" him the matter and to make him "understated" the vision. What vision? Certainly no other than the one which had caused the fastings and prayers, confessions and anguish of the venerable seer. The vision of Jeremiah. The vision in the 8th chapter had been explained at the time and nothing further was necessary in regard to it. Besides Daniel is not troubled about understanding that vision but as he had "understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet that he would accomplish seventy years in the desolations of Jerusalem," so this period being "about fulfilled, he is unjust that God would visit his people and sanctuary, The prophecy of Jeremiah to which Daniel refers, and which is to be found in the 25th and also in the 29th chapter of Jeremiah covers a larger field than the mere captivity of Judah for 70 years and hence the interpretation of Gabriel reaches forward to the close of the Jewish economy. It is also worthy of remark that the 70 years captivity were the Sabbaths of precisely

70 weeks and the just penalty for neglecting the observance of the year of release for the space of 400 years.

In conclusion—tell me has the phrase "daily sacrifice," any but one signification in the bible? Again, where was "the place of his sanctuary?" What was the name of that place where the Lord recorded his name? Was it not Jerusalem?

Tell me again—was not the question which one saint asked another, this, "How long shall be the vision," etc? The answer is unto 1300 days. From when? Either from the time of the vision, 553 years before the birth of our Lord or from the period when the daily sacrifice was taken away and the place of his sanctuary cast down," say A. D. 70. Why is it that we follow the Hebrew in Beading 2300, and reject septuagint which reads 2400? Did not the saviour and his apostles invariably quote from the septuagint and is not their example worth following? If you will tell me how the sanctuary was defiled, I will tell you how it is to be cleansed. But what was the sanctuary? Go back to the days of Daniel—stand with your face towards Jerusalem and realize the feelings of an Israelites and then answer the question.

The sanctuary has long been defiled—Jerusalem has been trodden down of the Gentiles for nearly 1800 years. If 1847 shall bring a restoration, even in part, of Israel to his ancient inheritance I shall conclude that Daniel's prophecies in the 8th chapter are about being fulfilled—if not I shall conclude that I am no prophet. If the Lord comes in the mean time I hope Mr. Miller, brother Walter and myself will all be ready to meet him rejoicing.

SAMUEL CHURCH.

HONESTY.

Who knows not that honesty is the best policy? If an individual is destitute of this happy trait of character, none will hesitate to say, that he will become a nuisance to society. For, what is man, when he is not to be trusted? Is not his life miserable, and is he not shunned by the respectable and the good? There is danger of habituating ourselves to a species of dishonesty, which in itself may appear trifling, but in the end leads to unhappy consequences. We mean that disposition which leads, us to take advantage of one another, in the common concerns of life. In no case is this practice unensurable. We should always recollect, that we are to do by our neighbor as we would have him to do by us. And if we pay a strict regard to this rule, there will be no danger of our over reaching, or in say way deprive another of his just due.

THE EVANGELIST.

NEW SERIES.

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BIBLICAL CHRONOLOGY, &c.

Conversation No. I.

Reader.—Good morning, brother Scott; a sight of you is good for sore eyes, as the proverb goes.

Editor.—Brother Nathan, good morning; I wish I could say not in proverb merely but in truth, that a sight of any other person was good for sore eyes, for then should I, were it possible, make a business of seeing such person at a right early date, I assure you: thirty days, brother Nathan, have I been blind with the ophthalmia that prevails in the vicinity, and but for the timely and experienced hand of the physician I might, for any thing I can perceive, have been thirty days more under the influence of this obstinate and malignant distemper.

Reader.—I am truly sorry to see you look so poorly. I had not been aware of your affliction.'

Editor."— I thank you for your sympathy, brother Nathan; by no means do I deprecate affliction in general, or do I deplore my present one in particular. The depths of adversity like the heights of prosperity and like all things else both in religion and society, in the ways of God and the works of man, have but one ultimata design, that is to make the people of God what they ought to be—to form their character, to prepare them for heaven, or in other words to perfect their nature by confirming in them the good and godly principles of the gospel; by arming them with the godlike powers and prerogatives of self government in the management of their own spirit and their own outward behaviour. Before I was afflicted, says David, I went astray, but now I keep thy law. God makes the afflictions of the people, whether imposed on them by poverty or riches, pros-

perity or adversity, by epidemic or endemic, by Satan, the world or the flesh, to concur with their necessities whether we suffer for ourselves or others we may, as the Apostle James directs, account it all for joy when we "fan into divers trials." The fruit tree might speak, if it could speak at all, and complain of the keenness and edge of the pruning knife; and the Christian might both murmur and complain of the adversity which the world and the necessities of his own nature and profession make indispensable to his perfection, but how much more noble and heavenly to say with the pious ancient "It is the Lord; let him do what seemeth good."

Abel and Enoch and Noah and Lot and Abraham and Isaac and David, like all the fathers were pilgrims and sojourners here, and looked upon the present life only as a journey to "a better country, that is a heavenly," they looked for a city that had foundations whose builder and maker is God. Wherefore he is not ashamed to be called their God for he is prepared for them a city." The resignation which the scriptures enjoin, both by precept and example and which you approve and practice, I highly admire, and pray it may in their afflictions distinguish all the brethren of Christ, who himself is the prince of sufferers—the grand exemplar—the model of perfection both in suffering and triumph—in prosperity and adversity. Glory and honor be forever to his excellent name. Amen.

Reader.—You have touched upon a theme which is just now in the East proving itself to be one of a very exciting nature. And since the distemper which afflicts your sight and eyes very happily and providentially extends so to your tongue and speech I fondly hope I may be privileged with your conversation for a brief space on a topic of interest on which I verily believe impatience can be no crime.

Editor.—What may that topic be, brother Nathan?

Reader.—You have indeed touched it accidentally, and in fact you may not positively have touched it directly at all, but your citations have suggested it to me; and you must gratify my desire to understand the matter by at least a brief colloquy upon it, I refer to what your quotations say of the heavenly country for which the patriarchs looked, and the city which their God has prepared for them. Can we by aid of the holy scriptures make any approaches to the period when this glorious inheritance shall be bestowed upon them? In other words is there in the scriptures a system of chronology?

Editor.—Nathan, my exchange papers are full of essays, reviews, papers and letters touching prophecy and the chronology of the appearing and kingdom of Christ; but it is impossible, I apprehend, for the person who has made a conscience to enquire at original sources of information, on this, subject for

himself, to read these several kinds of effusions without feeling deeply convicted afterwards that they are the product too frequently of haste, ignorance, prejudice and prepossession rather than of calm observation and that deliberate scriptural inquisition which alone would entitle a man to an independent judgment on such questions.

Far be it from me to despise or undervalue any thing offered on these subjects with good intent. These contradictory opinions and peace-meal offerings are not without their value. Perhaps they are all necessary to the development of the truth in the case; and, if we continue our labor in this field faithfully, the whole scheme will stand forth prominently at last, and prophecy, and the second Advent of our Lord be fully understood by the truly righteous. An excellent author and one, who brought up to the settlement of the great question of our Lord's speedy approach as much learning piety and humility as any other man, says, "All sincere inquiries into prophecy are infinitely better than indifference." I am glad, brother Nathan, to find you are not among the indifferent on this important topic.

Reader.—Well, bro. Scott, I will not say that I am wholly indifferent to the question, for I am not—on the contrary I feel that in spite of opiates, it proves in me an active medicine. And the anodynes which have been administered have not succeeded wholly to lull me asleep. However, as I have very considerable plans in my head, these medicaments are, I confess, soft, sweet and often soothing; and make me sometimes think of the ten virgins, and especially of the five foolish ones. You smile: but bro. Scott, what do you mean by an "independent judgment" in the case? I have thought that every man in America was entitled to a personal and independent judgment on all questions whether in religion or out of it.

Editor.—Well, Nathan, so us is. You are part right and part wrong in your view of the matter. Political rights and professional rights are very distinct. Every American has politically the same rights with every other American to judge for himself of all matters both in religion and out of it: but political rights do not qualify us for the exact adjudication of any question. There are therefore professional rights—rights arising to us from our professional knowledge of the subject in question. Exact knowledge is very different from general knowledge. In physical science the organ of exact enquiry is mathematics. And to apply this to the endless phenomena which constitutes the materia of physical science requires a lifetime; to illustrate what I mean by the difference between general and exact knowledge. Lord Brougham says, "an egg consists of the chick, the yolk in which the chick is placed, and the white in which the yolk swims; the yolk is lighter than the white, and is attached to it at two points joined by a plain

below the centre of gravity of the yolk. From this arrangement it follows that the chick is always uppermost, roll the egg as you may; and consequently it must in this manner always be kept nearest to the breast of the mother while she is sitting." This case is adduced by Lord Brouham as a proof that the Deity or the being by whom the egg was created must have acted under a "knowledge of dynamics." It is a fact however that his Lordship has in this instance drawn his conclusion in favor of general, when the case evidently entitled him to draw it in favor of an "exact knowledge of dynamics; general knowledge may be proved of any child who has learnt to preserve his own perpendicularity, or to ward off from his eyes the flashing of the sun; or to retire from the heat of the parlour fire when it is too great for his comfort. The relations which the author of nature has instituted between us and the dynamics of the universe are of so forcible and potent a nature as to impose upon us universally at a very early age a general knowledge of them. But an exact acquaintance with the powers and influences which go by the scientific title of dynamics, can be obtained only by a careful application to them of the organ of mathematics. It is not the position of the chick, and the suspension of the yolk, and the existence of the ligatures at the poles chiefly that excite our admiration in the case adduced, but it is the fact that bulk is proportioned to bulk, distance to distance, and quantity to quantity in so perfect a manner as to prove that he who made the egg acted not under a knowledge of dynamics only in a general sense but in the most exact and mathematical sense. The knowledge of the Most High, therefore, is perfect not partial, exact not general, which is indeed the conclusion to which Lord Brouham intended to come although he failed to express it. We may appeal to the history of astronomy with great success for the purpose of illustrating the difference between general and exact knowledge. Our present system of Astronomy was first taught by Pythagoras a Greek philosopher, and after long obscurity, was brought to light again by Copernicus of Thorn, in Poland. But, till Galileo, Kepler, DesCartes, and finally Sir Isaac Newton applied themselves to this sublime science, men's knowledge of it may be said to have been philosophical rather than mathematical and vulgar rather than exact.

Reader.—I think, sir, I perceive and appreciate the difference which you have taken between common and exact knowledge. You mean that although every one feels and knows that he is acted upon by certain powers, to which philosophers have given names different, yet every one is not aware of the law according to which these act.

Editor.—You understand me then, Nathan.

Reader.—But, Bro. S. you do not affirm that exact knowledge in prophecy, if there be each a thing, is attained by the same organ of enquiry which is employed in physical inquiries, do you?

Editor.—Nathan I affirm analogically from what I have just said, that the same distinction which obtains between common or vulgar knowledge and that which is styled exact in the works of God, may also hold true in regard to the words of God. There may be a vulgar and an exact knowledge of his word. And as he has given us an organ of strict induction in regard to his works, he may also have given us one which stands in the same relation to his word, so that we may with equal certainty interpret both religion and nature, and all that I have said of this matter makes for this view rather than against it. That is there may be something which stands in the same relation to an exact knowledge of prophecy that mathematics does to physical science. Nature is in favor of the thought, There may therefore be interpreters, readers and students of the holy scriptures who have taken so exact a view of prophecy as to entitle them to an independent judgment in this department of sacred learning: and there are others whose evident haste and carelessness on this subject entitle them to no such high honor, but make them dependent on others in this matter.

Reader.—You think then, bro. Scott, that the Bible, contains a system of chronology connecting Adam with the resurrection of the dead; and that we have in that system the chronology of the former Adam, as well as that of the latter—the resurrection; and that some men may and do understand it?"

Editor.—Would not this be extremely grateful to your feelings, Nathan, could it be made out?

Reader.—Most assuredly it would; but I don't believe it. It cannot be done. The chronology of the world is lost, if it ever had one.

Editor.—Who told you so, Nathan? the chronology of Religion is not lost; and, as for the chronology of the world it never had one. I affirm that there is a system of chronology in the Bible connecting the first Adam with the second Adam--the man from the Earth with the Lord from Heaven, the animal man with him who is a vivifying spirit, or the creation with the resurrection, that is the origin with the destiny of our race. And therefore intended originally to let the righteous know when the family of man began its career on earth, and when it shall terminate it.

Reader.—Exactly, Brother Scott?

Editor.—That is the thing to be inquired into, bro. Nathan.

UNIVERSALISM No. V.

Bro. Scott:—

Dear Sir: owing to circumstances, beyond my control, my Universalian Philosophy No V. has been delayed. The regular series of these papers, was interrupted by a *viva voce* controversy between your humble servant, and Mr. E. M. Pingree, one of the editors of the "Star in the West." The glove was thrown down some time last summer by Mr. Pingree, for the clergy of Rising Sun; but no one coming forward, it lay until late in the fall, when by an intimation from some of the brethren here, he was induced to throw the gauntlet as far as our little village (Carthage) and challenge me in person, to meet him at Rising Sun, on the last Tuesday in the year '41 or some whereabout that time. He offered a negative or an affirmative proposition both of which related to the final destiny of man, and besides their vague and indefinable extension which would make it impossible for their grounds to be investigated in any reasonable time, they entirely evaded the main question at issue between us, namely; Is sin punished in this world only? Knowing something of the *ins* and *outs* of Universalism, I proposed two other propositions in turn which did not suit Mr. P. Here the matter might have ended; but anxious to exclude the possibility of escape; I proposed that we should meet at the time and place above mentioned, and there and then, deliver alternate lectures on Universalism, and as he had the system to sustain, I proposed that he should begin or if he pleased, I would commence by making an attack upon some of his out works. To this proposition, Mr. Pingree acceded. And on the last Tuesday morning in '41. Mr. P. commenced the affray in a strain of most thrilling eloquence. It is but justice to Mr. P. to say, that it was by far the best Universalian discourse I ever heard, if plausible sophistry and heart-thrilling deception deserve that appellation. But even Mr. Pingree is not so far gone, as to be totally depraved; he was some times candid. But poor man! his candour in his first speech ruined his whole enterprise. I only had to make use of his admissions to show the entire inconclusiveness of all his scriptural arguments. He admitted that men might be children of God in one sense, and at the very same time, be children of the devil, in another sense. And yet he tried to prove from this expression, "children of God being children of the resurrection," that all men would be holy and happy at the resurrection. It is plain to see that his admission was fatal to the position.— His main pillar, was the doctrine of the resurrection. I have not time now to give the arguments on either side, but John v. 28, 29, was opposed to Mr. P's. universal resurrection of life. In repelling this argument, if I am any Judge of controversy

M. P. entirely failed. This question of the resurrection together with the second coming of Christ and the promise to Abraham, with some subordinate matters, made up the whole five days debate, Mr. Pingree began to go gradually down from his first speech. During the whole five days, he never equaled his first effort. And on the evening of the fourth day, he proposed to bring the debate to a close on the next day. From the time that we showed the connexion between the second coming of Christ and the resurrection, he seemed greatly discouraged. One of his maneuvers was very remarkable and showed how keenly he felt the point of our argument. At the conclusion of one of my speeches, on the second advent and resurrection. Mr. P. arose and requested the audience all to attend on the next morning for he had marked eleven perversions in the discourse just heard, All came next day to hear the eleven perversions. And how many of these perversions do you think, he named? He mentioned two, out of the eleven, and these two turned out to be no perversions at all; Thus his eleven fell down first to two and then to nothing! But though his morality may have been bad, in this respect his policy, no one can doubt, it was to unsettle the mind of the people until he could make a counter impression. The debate came to a close on the evening of the first day of the present year in the most desirable manner, If Mr. P. was pleased with the result, his countenance is a miserable index to his heart, for his whole deportment bore but two visibly the mark of disappointment and chagrin. Since the debate several false reports have been put in circulation, by our friend of the "Star," all of which I feel rejoiced to bear. Indeed I should think myself disgraced if this debate had went off, without my obtaining some of these left-handed compliments, for which Universalists are so very remarkable

Yours in truth and love,

B. U. WATKINS.

We will be happy, to receive in time for our next number bro. Watkins, No. 6.

— ED.

ANSWER TO BRO. CHURCH.

Dear Brother.—In your communication to me, published in the last number of the Evangelist: you say "after having examined Mr. Miller's calculations on the second coming, I am forced to reject them as being destitute of any foundation in the divine oracles." After this, you put a great many questions to your humble servant, relating not only to Mr. Miller's calcu-

tions but his expositions also; to which questions if you will regard the expositions as Mr. Miller's and not mine, I am willing, to the best of my abilities, humbly to return you answers in all affection.

Before, however, doing this: and least the unlearned in these matters should mistake a rejection of Mr. Miller's chronological calculations for your unqualified condemnation of his entire scheme of interpretation, it will perhaps be proper to look at that scheme as a whole, and if possible resolve it into the several elements of which it is composed that we may know what it is in this astonishing system for which Mr. Miller is peculiarly responsible, and what it is in it for which he is not peculiarly responsible; where it is we meet the man alone, and where he appears in company with the great interpreters of prophecy, Sir Isaac Newton, the illustrious Mede, Bb. Newton, &c. &c.

1st. First, then I apprehend Mr. Miller's entire system to resolve itself into four distinct elements, namely:

1. Doctrinal Facts.
2. Prophecy.
3. Interpretation.
4. His chronology.

1st. His doctrinal facts are these, namely: "that the Lord Jesus will come from heaven with the holy angels; he will come to the clouds; he will raise the dead saints and change the living ones, and causa both of them to meet him in the air that they may forever be with him; he will also take vengeance on the nations and individuals who have rejected the knowledge of God and the gospel; and changing the whole face of nature by a fiery catastrophe, he will conduct his people into a new Heavens and a new Earth in which righteous men alone shall dwell." Now this doctrine constituting the very hope of the gospel, come to pass when it may, I would have all our readers understand that neither you nor I nor any other Christian can reject. In this point of view Mr. Miller is not alone but in company with all enlightened professors. So much for his doctrine.

2d. Of his prophecy: Does Mr. Miller create new prophecy? Is he a Mormon? Does he assume the ground of the impostor Smith? To these questions I give an unqualified negative; he does not. The prophecies on which Mr. Miller comments are principally those of Daniel and St. John, on which have written the most learned of men—Brightman, More, Witsius, Wells, Newton, Bullinger a hundred sermons, B. P. Cowper, Mede, Goodwin, Irwin and innumerable others whose very names I could not in such a communication as this find room for. He is not, then, the inventor of any new prophecy, nor of any new reading. He is in great company here and good withal.

3d. Of Mr. Miller's expositions. The first question to be ask-

ed here is, are his interpretations historical and evangelical or are they theoretical and heterodox; I answer that the part of his exposition which relates to the kingdoms, is historical and not fanciful or theoretical; and the doctrinal part is evangelical and not heterodox or heretical, but, forms as we have seen, the hope of the gospel itself or the facts on which our hopes terminate—the second coming of Christ &c. The Metallic image, the vision of the four beasts, that of the 3300 days, the 70 weeks, the things noted in the scriptures of truth, and the resurrection have all been interpreted to Mr. Miller's hand. And I have not been struck at any time in reading his works with any exorbitant claims for originality of exposition. Here we find him seldom or never alone but in almost every instance in company with the learned the) wise and the good.

Now if in the political part of his exposition we see him tread along the high places of imperial history and measure the fate of kingdoms, Assyria, Persia, Greece and Rome, with the golden reed of prophecy in company with Newton, Mede, and other illustrious men; if in his doctrine derived from these prophecies—"that our Lord Jesus Christ, will come from Heaven; will come with the holy angels," he is perfectly Evangelical, and walks with the whole company of the redeemed; if, in a word. Mr. Miller be in three parts of his scheme—its prophecy, its exposition and its doctrine,—substantially correct,— let us *not presume* that he is wrong in the fourth part, namely: his chronology, let us *inquire* whether he is not right.

This brings me to the matter of your letter—the chronological "calculations" of Mr. Miller, which you say are destitute of any foundation in the divine oracles. Mr. Miller makes the 70 weeks or 490 years of the 9th chapter, the first part of the 8300 years of the 8th chapter, and by subtracting the one from the other he gives 457 for the first appearing of the Messiah, and leaves 1843 for his second appearing, which last event he says, is contemporaneous with the cleansing of the sanctuary and the overthrow of at earthly authority over the people of God, &c. On this point you enquire, "What is there in the language of the angel or the prayers of Daniel to warrant such an interpretation?" I will first answer your question, and afterwards ask whether in this matter Mr. Miller is found in good company

1st. In answer to your question, then observe *first* that Mr. Miller regards all the five visions in Daniel as being but one prophecy; he regards them as one picture touched and re-touched till it is competed in the resurrection, and Daniel "stands in his lot at the end of the days." The first draught of this picture is found he thinks in the vision of the image of royalty chapt. 2d. It is touched again in that of the four beasts, in

which we have the fresh matters of the 11th horn, and the coming of the son of man in his kingdom. Again, it is retouched in the vision of the 2300 days ch. 8th; wrought up to still higher intelligence in that of the 70 weeks, and finally concluded and perfected in the 11th and 12th chapters by "the things noted in the scriptures of truth," Daniel being here raised from his long rest and made to stand in his lot at the end of the days: Now, my dear Samuel, we all know that a great deal of this is true. Let me enumerate these visions and I will say how much of this we all know to be true.

1. The Metallic Image,
2. The four wild Beasts.
3. The 2300 days,
4. The 70 weeks,

5. The things noted in the scriptures of Truth. First, then, we all knew that the first three visions are connected, and that they are without all controversy intended to shed light mutually on each other, each subsequent one illuminating that which preceded it. But again we know also that the fifth vision is connected with all the other four which preceded it; These had become scripture, and the fifth vision is declared to be an exposition of things "noted in the scriptures," that is the visions of the image, the beasts, the 2300 days and the 70 weeks. Now, my dear brother, if there is an undeniable connection between four of these visions, why should we deny the same relation, to the other one? Why should we imagine it to be complete and independent of the rest, when we perceive that the rest are all dependent on each other?— consider this general argument of Mr. Miller; and "the Lord give you understanding in all things."

But there are special arguments proffered by Mr. Miller, why the vision of the 70 week) should be considered as connected with that of the 2300 days, Daniel tails it "*the vision*;" "Gabriel whom I had seen in the vision at the beginning touched me," &c. ch. 9th v. 21st, and Gabriel say:, "consider the vision," and adds that the 70 weeks were cut off "to seal up the vision." Mr. Miller says, that to seal is to make sure; and he thinks that the angel Gabriel meant that 490 years being cut off from 2300 years, therefore as sure as the Messiah came at the end of 490 so certainly would the sanctuary be cleansed at the end of 1843, after that. Again: to seal is to close what was before left open. "To seal up the vision," therefore, must mean to close some vision which had been till then left open and unfinished.

What vision then could this be? 1st. It cannot be that of Nebuchadnezzar's image; 2d, nor that of the four beasts, for these were both fully explained; 3d, nor could it be, as you my dear brother suppose, the prophecy of Jeremiah for that not

a vision but a prophecy; besides Daniel expressly declares that he understood the prophecy of Jeremiah. See Daniel, ch. 9, 2. What vision, then, I ask again was it that was left open? I answer. It was a vision having a prophecy attached to it "to seal up the vision and prophecy" v. 24. There is a difference between a vision and a prophecy, the first is the symbols and the last the perdition. Now as it was not the vision of the image nor that of the beasts it is infallibly certain that the vision of the Ram the He-Goat and the Little Horn with the prophecy of the 2300 days was meant. Well then we have now to ask, was the vision of the 2300 days left open for further parley? Mr. Miller answers it was. What are his reasons. Gabriel was commanded to make Daniel understand it. 2d. Daniel after all that Gabriel had said, declares that "none understood it." 8 ch. 27 v., if then Gabriel was bound to obey the divine commandment, he was bound also to make Daniel understand the vision, for the commandment was, "Gabriel make this man to understand the vision." In obedience he explained all the symbols; but said not a word of the 2300 days. In giving but a partial explanation of it at that time he left the "vision and prophecy," open for further parley, &c, to be concluded and closed by the matter of his next visit. The very moment therefore, that the angel made his next visit Daniel knew him to be Gabriel "whom" says he, "I had seen in the vision at the beginning." The personal presence of this angel immediately filled Daniel with the recollection of the last vision; and hence in conformity with the divine commandment and the recollection of the prophet Gabriel says he had come to give him skill and understanding, "Wherefore, says he, understand the matter and consider the vision." Now, how could Daniel consider or reflect upon a vision which he had never seen, or understand the explanation of a matter that had never been laid before him? The vision then to be reflected upon was that of the Ram &c, granted him 15 years before this visit of the angel, and the "matter" to be understood was doubtless the 2300 days of prophecy; hence the very first words of explanation, which fell from the angel's lips, were words of time, and time cut off too from some other time—"seventy weeks," he says, "are cut off" for this is the meaning of the Hebrew word; but what were they cut off for? "To seal the vision and prophecy," or in other words to stamp the prophecy of the 2300 days with the divine impress.

Again, Daniel says, "Gabriel, whom I saw at the beginning," the beginning of what? certainly the beginning of "the vision and prophecy" or the 2300 days; but that which has a beginning must also have an ending. What forms the conclusion of this vision then? certainly "the seventy weeks" which of itself is never called "the vision." The cutting off of 490 years

from 2300 therefore Mr. Miller regards as a fact intended to set the divine impress upon the prophecy; and to let all know that as certainly as the Messiah was cut off at the end of 490 days so certainly would the sanctuary be cleansed at the end of 2300 days that is in 1843.

If we deny the connection between the 8th and 9th chapters, then we are like those who are at sea without a compass; we know not the time when the 2300 days either begin or end. You say they begin 553 years before Christ: or 70 years after him—two points of time 623 years apart!! begin them then at the first, and the sanctuary should have been cleansed about a hundred years ago 1747; begin them at the last and it will not be cleansed for 428 years to come!! This proved to a demonstration that if the 490 are not a key to unlock the meaning of the 2300, then they have to have no meaning at all. We know neither their beginning nor ending.

But to our second question: Is Mr. Miller alone in regarding the 8th and 9th chapter of Daniel as "the beginning" and ending of the same "vision and prophecy" and in adopting the reading "cut off" in order to profit by the interpretation? I answer, Oh no; he has abundance of company. First he has all those who say the sanctuary will be cleansed in 1847, for though they differ from him 4 years, in the conclusion, the means they employ for reaching that conclusion is the same with the variation of 3½ years touching the Saviour's ministry, or death, the last half of the last of the 70 weeks. They take the 70 weeks from the 2300 days and reach—47. Mr. Miller does the same and arrives at '43; they and he are both walking in the same road towards a new and clean house called "the sanctuary." He sees all are tired and affirms that they will reach the place of destination three hours sooner than they think. They are very angry at this, scold, call him unlearned, enthusiast, fool, knave, every thing bad! He marches forward boldly; bids all prepare to enter; bear patiently with him for one hour, and the whole matter will be proved true or false.

But, Exiguus, and Bickersteth who lays at my hand and is the best of men, with others also lend the sanction of their authority to Mr. Miller's explanation of the 8th and 9th chapters.

You ask me numerous other questions of great importance as

1. You say, "If you will tell me how the sanctuary was defiled, I will tell you how it is to be cleansed."

2d. Where was the place of his sanctuary?

3d. What is the name of the place where the Lord recorded his name?

4th. Was it Jerusalem?

5th. Was not the question, how long shall be the vision?

6. Why is It that we follow the Hebrew in reading 2300 and reject the Septuagint which reads 2400 days.

7th. Has the daily *sacrifice* any but one signification in the bible.

GREAT CONCESSION OF D. CAMPBELL.

David Campbell, author of Pictorial Illustrations of Prophecy, a volume, by the way, indicating very considerable reading and research on the part of the author on the subject of which he treats, believed that our Lord Jesus was to make his second advent into this world not before but after the Millennium. He has seen reason to change his views on this cardinal point, and to believe the fact that the coming of our Lord from heaven is at hand, and will precede the Millennium. Without priding himself in a stubborn attachment to this great nothing called both a *temporal* and a *spiritual* Millennium, Mr. Campbell with the frankness which becomes a man true to his scriptural convictions concedes to Mr. Miller, the grandest point in his scheme of interpretation, and in the "signs of the Times" makes the following corrections of his former views, which are still of a mixed character, and not that interpretation for which Mr. Miller pleads, who argues not only for the personal presence of the Messiah, but for a constitutional revolution in the whole mundane system, physical, moral and political—the resurrection of the dead, the change of the living and the new heavens, and new earth for ever.— Mr. Miller's scheme is in point of fact the hope of the gospel and differs in no material point from the most orthodox of the great interpreters;—and he affirms boldly that neither man nor angel can preach the hope of the gospel to either saints or sinners without preaching the facts for which he so singularly contends. It is in point of its chronology that his schema astounds and astonishes us. He says all this is to occur next year, 1843. Had Mr. Miller set his facts at the distance of fifty sixty, or a hundred years, it is probable that no one who had any respect for his own character, as one pretending to understand the hope of the gospel, would have presumed to contradict him.—ED.

BRIEF CORRECTIONS.

Messrs. Editors—I gladly embrace the opportunity proffered

me by the senior Editor, to correct some important errors in my former communication in the "Signs of the Times." I insisted as your readers will recollect, upon the restoration of literal Israel to the exclusion of the doctrine of a literal "first resurrection," and the personal coming and kingdom of our Lord. I stumbled upon the rock on which almost the entire church have been wrecked, viz. how can God fulfil his promises to *literal* Israel without we understand the coming and kingdom of Christ *spiritually*, or what is the same thing in other words, prolong this dispensation a thousand years in an enlarged and improved condition.

Now, by allowing the uniformly plain and literal sense of Bible language in which the "wayfaring man though a fool need not err," all is delightful harmony with the word of God on these points. I now see that all the spiritual seed of Abraham" are to "have part in the first resurrection"—become "kings and priests unto God and the Lamb," and "reign on the earth." This latter point BRO. MILLER always proved and enforced with great power; and had he admitted the same principles of interpretation regarding literal Israel, and let them come in to a new dispensation at the closing up of this, ("the fulness of the Gentiles,") my mystical notions would have been undermined at once, and I should not have had this correction to offer. Having so long sympathized with the multitudes who hold on to a spiritual millennium, and the gradual gathering and conversion of the Jews, and conversion of the world, it is not strange I should feel a peculiar and deep sympathy for that class, and manifest much anxiety to recover them from their error and delusion before it is too late! I know the obstacles which lie in their way; and the manner in which I was delivered from the same delusion, prompts my zeal in the adaption of the truths which their age requires. This zeal has provoked the jealousy of some, as though it interposed obstacles to the success of the "Midnight Cry." My intentions are just the reverse of that.

The readers of the first volume of the "Signs of the Times" will recollect my outline of chronology, and local distinction of the evening and morning visions of Daniel. I have not yet seen occasion to alter my views on these points materially. In fact a gradation of terminating points appears to harmonize beautifully with the two manifestations of Christ—"his appearing and kingdom." If his first sudden manifestation to gather out his saints at the standing up of Michael for his people" and closing the probation of the Gentiles, (as "their fullness has now come in" on the eve of the "time of trouble,") it would seem to require just about the 40 years intimated by 'Micah. vii. 15, 16.) in Gods pleading with his people the Jews, and "pleading with all nations &c." when he declares he will

bring them against Jerusalem (Zech. xiv. 2.) until Christ descends upon the mount of Olives with all his saints. Zech. xiv. 4.5.

I do not pretend to determine the exact order, or the precise time required for the fulfillment of these great events. The Prophets instruct us in the general, and some things remarkably particular. Nor have I ever been able to settle in my mind the condition of his saints at Christ's first manifestation, which is to surprise the wicked world as a 'thief in the night," and as suddenly as a flash of "lightning out of the East." We are assured "that day shall not overtake the waiting saints as a thief. But, will he take them silently, and in fear on the eve of the pending "time of trouble," or, will he let them taste of martyrdom once more for a little season? There are some scriptures, too, which seem to indicate a season of "refreshing," or "latter rain"—a Pentecostal preparation of the "Bride making herself ready," just as the "Virgins go into the marriage." These suggestions I make not for speculation, but for edification. Let all be ready for the trial of faith, should the test question come.

Thus instead of the doctrine of Israel's restoration, and a glorious Millennium, interposing any obstacle in the way of Christ's personal and *immediate* return, in my view clears the way of difficulty, gives time to fulfill all which the prophets have spoken concerning him,"and begets a soul reviving view of the harmony of scripture. With the great points of the Millennial view of prophecy, I suppose your readers familiar. The lesser points, and 'shades of difference of opinions, incidental to us all as students of prophecy just emerging from the darkness of Babylon, they can readily be had, if your columns ire open. I have supposed you did not wish to enter into the discussion which would naturally grow out of the subject.

Yours respectfully.

DAVIS CAMPBELL

From the Boston Pilot.

PROPAGATION OF THE FAITH.

PLANS, DESIGNS, AND PROSPECTS OF THE CHURCH OF ROME.

Daniel vii. 13. 14.

It will be gratifying, we are sure, (says the *Dublin Freeman*) to our Catholic countrymen, to read the subjoined letter from the Paris Committee of the above Society to the central Com-

mittee in Dublin, and which has been lately received by the honorary secretary, the Rev. Mr. O'Connell. As the letter will speak sufficiently for itself, we shall merely remark that wears proud of the fact that Ireland, in the amount of its contribution, ranks as fourth among the various countries which cooperate with this great Association:—

PARIS, 8th April, 1843.

Gentlemen;—We avail ourselves of the few moments that intervene between the closing of our annual accounts, and their publication in the annals, to communicate to you the results of the last year.

Thanks be to Him from whom proceeds every good, and to the kind protection of the episcopacy, whose voice has not ceased to recommend our labors, and to your zeal, we have to announce a still further and considerable increase—the receipts of 1842 exceed those of 1841, 380,000 francs, 11,600*l.*

The sums contributed by the several countries are as follows: In France there have been collected 1,479 434 francs, 59,177*l.*; in Bavaria, 210,000,8,400*l.*; in Belgium, 159,000 francs, 5,369*l.*; in England, 33,000 francs, 1,320*l.*; in Ireland, 195,000 francs, 7,800*l.*; in Portugal, 46,000 francs 1,840*l.*; in Holland, 18,000 francs 760*l.*; in the Roman States, 77,000 francs, 3,180*l.*; in Naples, 61,000 francs 2,440*l.*; in Switzerland, 33,000 francs 1,320*l.*; in Prussia, 85,000 francs 3,400*l.*; in Tuscany, 41,000 francs 1,640*l.* In fine the offerings transmitted from the various other countries of Europe, the Levant, and America, have reached the amount of 119,000 francs 4,400*l.* The total sum thus amounts to 3,753,214 francs 118,088*l.*

This success is certainly consoling; nevertheless, if we compare it with the multiplied necessities and the wants of every description to which these means are to be applied, shall we not be obliged to confess that our zeal ought still further to increase, and that the extending of the mission demands on our part new exertions. Four Vicariate Apostles are about arising in Australia; three others have been erected in China, or in its neighboring provinces. An important mission has been opened amongst the free blacks of the western coast of Africa; a second one, already approved of by the Holy See, is prepared to carry the torch of faith to the numerous tribes of Caffraria. In America, several recently erected dioceses are forming their ecclesiastical establishments. The Catholics are multiplying in Oceanica. Thus everywhere religion makes progress. Many causes of expense have therefore been created; and yet, none of the missions formerly, aided by the association, can dispense with its assistance. Some of the churches of America have, it is true, for along time, shared in the annual distribution of our

funds; but the tide of unceasing emigration, while it carries there new members to preserve, new enemies to combat, it obliges them to claim from us the continuance of our support. The efforts of the sectaries in the East call for a redoubling of our zeal, and the ruined chapels of Mount Lebanon, and the cries of distress from its twice decimated population, tell us in moving accents what those missions expect from us. In Tong King, in Cochin China, blood continues to flow; the multiplied afflictions of that country, while they solicit our prayers, demand of us at the same time effectual and abundant alms.

We have hitherto enumerated only a portion of the changes to which our society is subject. We must now, gentlemen, speak of those missions in Europe which the exalted wisdom of his Holiness has latterly called upon us to aid—of those missions of which a single item shows their presence in our report. We cannot, indeed, in the narrow limits of a letter, convey to you a knowledge of their distress. Churches, hospitals, prayer books, everything is wanting. There are some of them, where the families which have preserved the faith after the great apostasy of the sixteenth century, are in consequence of their fidelity, reduced to a state of poverty which renders them unable to maintain a priest; and this poverty, while it exposes them to the contempt of their countrymen, does not secure them from the vexations of their religious intolerance.

Such is the vastness of the wants, and yet the admirable impulse which induces fervent Levites to devote themselves to the apostleship of the most distant nations, is far from abating; every day new vocations occur; even the reading of the Annals contributes to multiply them. New congregations are formed, and spread themselves, for the purpose of carrying the faith to the end of the world. From the bosom of the Eternal City, the Roman Pontiff, attentive to this movement, encourages it, favors it, and blesses it. He creates missions in places where none had previously existed; and from all parts of Europe priests, animated with that zeal which makes apostles, and eager to answer to his call, offer themselves to fill the new posts. In order to secure the execution of his vast and important designs, the Holy Father, with that confidence which does us honor, turns his eyes towards our society; but we must correspond with his intentions, and let not our zeal relax. Let us then advance continually and with courage towards the end which Providence assigns us; for we are still far from the goal which, in all probability, we are to reach when we shall have only to maintain what we shall have achieved.

Formerly, at the voice of an humble hermit, the people of Europe arose in a mass to go to rescue from the infidels the holy sepulcher of the Saviour; but we are not called to the deliverance of the Holy Land—it is in the conquest of the en-

ture world that we are to take part, and to subject it to the glorious empire of the cross. It is the voice of the supreme Head of the church that urges us on, that encourages us, and cries out that in aiding the new apostles we share in their merits and their triumphs in this truly peaceful crusade, filled with a generous ardor, like our fathers; and with still more confidence we can also repeat, "God wills it!"

Accept the new assurance of the affectionate devotion and the high consideration with which we have the honor to be, gentlemen, your most humble and most obedient servants, on the part of the Central Council.

DE LA CONILLERIE, *President.*

F. CHOISELAT GALLIEN, *Treasurer,*

To the members of the council of Dublin.

DANIEL,

ON

THE CLEANSING OF THE SANCTUARY, No. I.

Bro. Church: You say, "If you will tell me how the sanctuary was denied, I will tell you how it is to be cleansed."

Let us then enquire, what is meant by the sanctuary, for men differ very much in regard to the thing itself.

1st. When God had brought the people out of Egypt, and they were yet in the wilderness, he spake to Moses and Aaron, saying, "speak to the children of Israel, that they may bring me an offering and let them build me a sanctuary that I may dwell among them." The people did so, and the future Tabernacle was styled the sanctuary. In the days of Solomon the tabernacle was supplanted by the temple, which thenceforward was called the sanctuary.

But why did God deign to dwell among them? the answer is that they were his people or nation. And why did he appoint them to build a sanctuary? the answer to this is that as other kings had palaces in the midst of their people, so the king of Israel Jehovah, was pleased to have his also, and hence the sanctuary is twice called God's palace, 1 Chron. 29, ch., see also 1 Sam. 12 ch. 12 v. So we see that the Most High was king of Israel, and hence we hear him say accordingly, "I brought you out of Egypt that you might not be Pharaoh's bondmen."

What a fine picture of real liberty is presented us in the case of this nation as disenthralled from the iron grasp of the Egyptian tyrant, and now possessing God alone as their king—with his palace in their midst! Moses struck with the glory and

greatness of the scene, bids the nation enquire at the voice of all former history whether they had ever heard of such a thing before.

"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven to the other, whether there hath been any such thing as this great thing is, or hath been heard like it?"

"Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"

"Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?"

At the time the sanctuary was reared then the nation was a *theocracy*—a nation governed by God alone and not man. "I am the Lord your Holy One, the creator of Israel your king." Is. 43 ch. 15. No tyrant on earth might point to them and say "behold my people." They were God's people, and to them law and religion was the same thing. Thus stood the nation at the time they entered the holy land. They entered it a theocracy.

What then is the history of Israel subsequent to this time) Not content with God they requested a new Government and to have a king like the nations around them. God gave them a king in his anger; and took him away in his wrath, Hos, 13 ch. He granted them a second king, a man according to his own heart, who did all his pleasure. David was succeeded by Solomon, and Solomon by Jeroboam. In this man's day the nation was dismembered, and the ten tribes were formed into the kingdom of Israel under Jeroboam as their king. The enormous behaviour of these ten tribes is summed up in the 17 ch. of 2d Kings. The Monarchs of Assyria, Pul, Tiglath, Pileser, Shalmaneser and Senachrib severally and successively invaded the country till Esarhaddon came and completed their ruin by carrying away beyond Babylon the wretched remains of this people, and annexing their country to the Assyrian empire.

Judah continued during, a succession of twenty kings to hold the sanctuary, But not profiting by what she had seen God do to Israel for their sins she also was given into the hands of the king of Babylon. Manasseh was taken among the thorns by the general of Esarhaddon, and finally Nebuchadnezzar in person and afterwards by his general, completed the conquest; and thus the sanctuary of God and his people became by right of conquest the property of Nebuchadnezzar and an organic portion of the great Assyrian Monarchy. And this is what I

understand to be the defilement of the sanctuary. It was the extinction of the theocracy and the ingrafting of the nation in. to an impure idolatrous empire. It was the mingling of things heavenly with things human, the commixing of the laws of the empire with the laws of God, Religion and law were no longer convertible term in Israel. The one was of God, the other of man.

Any person who introduced an idol into the temple, or an unclean animal for sacrifice, or who was himself unclean, when he entered it, was said to defile the temple of God. But the defilement of the sanctuary at this eventful crisis, the captivity, was not accomplished by any body or any thing's being introduced into it; but by introducing it, and the city in which it stood, and the country to which it belonged, and the people who worshiped thereat into the polluted empire of Assyria as a component part thereof. It was the Lord who did this, "I was wroth with my people; I have polluted mine inheritance, and given them into thine hands," O daughter of Babylon, Is. 47 ch. "When Israel was a child, I loved him and called my son out of Egypt—he burnt incense to graven images—the Assyrian shall be his king" Hos. 11 ch. "And this whole land shall be a desolation, and these tribe shall serve the king of Babylon seventy years," Jer. 25 ch. 11 v. This was like incorporating a pure member with a body infected by the plague.

Since the days of Manasseh then the people of God have never existed as a pure theocracy. They have always since that period, in one shape or other, formed part of the empire. Other Lords besides God have had dominion over them; and in this sense the sanctuary, whether the tabernacle, the temple, or the church of God, has uniformly been denied. Is it asked then what is meant by defiling the sanctuary? I answer, look at the great Almanac of prophecy, Nebuchadnezzar's image, consider the gold, the silver, the brass the iron, and the iron and clay as symbols of the four renowned empires of Assyria, Persia, Greece, Rome and Rome divided into ten kingdoms; consider the people of God as successively incorporated into these monarchies and from the days of Manasseh, forming an integral portion of the empire, stript of their independence and having an earth-born tyrant instead of God for their king, and then you will see what I understand by the defilement of the sanctuary. In a word I consider the defilement of the sanctuary to be the political incorporation of the church and all her property with the empire. The sub-mergement of the theocracy in the monarchy. Since therefore the defilement of the sanctuary referred to in Daniel is a political defilement, inflicted by God as a punishment upon his people on account of a proceeding religious defilement, we may very legitimately enquire whether the scriptures promise the restoration of the the

ocracy, for in this view of the matter it must be seen that the restoration of the theocracy is equivalent to the cleansing of the sanctuary or in other words that they are contemporaneous or occur at one and the same time, as their defilement did. This enquiry may be deemed the more allowable still when it is considered that if God threatened to punish his people in this manner for seven times, and seven times in the language of prophecy means seven years, and seven years are equal to 2520 days, and each day is equal to a year, then the time of this great punishment according to the chronology of our scriptures must be almost entirely exhausted; for if we add 677, the figures standing at the top of our polyglot bibles over Manasseh, to the present year 1842 we shall have 2519 which is but one year short of the whole time 2520 years.

But to waive for the present all cavil about the numbers, figures or arithmetic of prophecy, of which the present earthly race of men are so sore afraid, let us put the question, and for the answer confine ourselves to facts; "Is there promised in the Scriptures a restoration of the theocracy? Or will the saints ever be restored to a state in which God alone will be their king; the powers and principalities which have so long afflicted them being put down?" I answer in the affirmative; Yes; the theocracy will be restored. God and his Messiah shall reign over us to the exclusion of all popes, presidents, kings, emperors, sultans and monarchs; and the divine sanctuary shall be cleansed from its long and polluting connection with the secular empire. Do we ask for the proof of this? let us again look to the grand time-piece of prophecy, the metallic image of Daniel. There we see the stone cut out without hands, the kingdom of God, smite the image; and the gold, the silver, the brass, the iron and the clay, or the kingdoms indicated by them, broken to pieces, and like the chaff of the summer threshing floor carried away that no place is found for them, and the kingdom of God become a great mountain and fill the whole earth.

I subjoin the following reflections suggested by the contemplation of the image of Daniel.

1. Here we see the theocracy restored, and God's kingdom fill the whole earth.
2. Here we see all earthly government end, for it is not a revolution in the empire as Assyria changing to Persia, Persia to Greece and Greece to Rome; but it is the absolute extinction of secular governments altogether, no more place is found for them.
3. It is not the extinction of kings only but kingdoms also. "It shall destroy all these kingdoms."
4. Here we lose the history of all earthly kingdoms; for no empire or state of a worldly nature is seen in scripture under

any vision or any symbol or in any prophecy to extend its his lory beyond those nations signified by the toes of this image.

5. Here the geography of all earthly empire is lost.

6. Here the chronology of the nations expires.

7. Here secular hi3tory exhausts prophecy and prophecy history.

8. Here all rule and all authority are forever put down; conquest and war end at this crisis.

9. The world originally created and governed by God is here restored to its rightful sovereign and God becomes king over all the earth, "It filled the whole earth."

10. This is as reasonable as it is scriptural, for the kingdoms of this world are of men; Christ's kingdom is of God. They must therefore yield to it, and sink under its greatness and glory when he appears a second time, not to be preached but to be seen, not a sacrifice for the world, but the saviour of the church composed not of Jews only, nor Gentiles only, but of the true Israel of God out of all nations.

11. There are no figures, no numbers, no arithmetic in Daniel's image; but are we on that account left in darkness touching our own proximity to the time when the theocracy will be restored? No, no; history supersedes the necessity of figures in this vision; the image of earthly royalty is now illuminated from head to foot; so that we may know our proximity to the grind crisis with almost unerring certainty. Where then does the index of history point to on the grand dial of prophecy? Does it point to the head of gold? Are the saints under the Assyrian monarchy? Oh! no, that his gone long ago. Does it point to the breasts and arm; of silver? Are we oppressed by the Persians? No. Does it point to the brass. Are we afflicted by the tyranny of the Greeks? No. Does the index of history point to the Caesars? Are we persecuted by the Roman Empire? Are we under the insufferable oppressions of the all-conquering iron of this image? No, the empire of the Caesars in its integral form has long ago gone into perdition, and there let it lie until God bids it arise to judgement, for the enormity of its crimes against the saints and the whole race of man. But where then does the index of history point to on this prophetic image? I answer it points to the toes of this image; and it has done so for more than 1300 years as all know who know that the Vandal invaders partitioned among themselves the Roman empire, and that uniting with the Papacy they have conjointly slain an incredible number of God's people for the long period of twelve hundred and sixty years, so that history, all most Bee. has exhausted the prophecy found in the image of Daniel to a very fraction; and the sign having been so long in the toes of that image, there can only be the pairing of a nail between us and the grand crisis—the cleansing of the sanctuary—the

restoration of the kingdom as at the beginning—the restoration of the theocracy.

The image, therefore, history, prophecy, the promises of God, and the desires of his people do all concur with the great interpreters of scripture, Newton, Hurd, More, Sir Isaac Newton, Faber, Irvin, Cox, Wilson, Venema, Wells, &c., to assure the man of God that the end is nigh, even at the door. The single fact that the wicked governments signified by the toes of this image have been in existence upwards of 1300 years, is of itself sufficient to enable any one who believes in God to make up his judgment in the case. Let us then, beloved, prepare for the crisis, let us lift up our heads for our redemption draws nigh.

W. SCOTT.

GEORGETOWN, Aug. 15th 1842.

Dear bro. Scott:—

Bro. Rice and myself have just returned from a mission of 9 weeks, having labored with bro. G. W. Elles in that section of Green river where he has been engaged as an Evangelist for the last 12 months. We commenced operations at Russelsville and visited Elkton, Hopkinsville, Belleview, Red river, Leesburgh, Adairsville, Franklin, Grassdale, Bethel, Bethany, Fountain-head, Gallatin and Hopewell in Ten., Dripping Springs and Salem.

We labored most faithfully and gained 238 additions contrary to all calculation—at most of those points the cause is so far elevated above the reach of our opponents that the friends have nothing to fear but themselves. The cause of union is gaining ground everywhere; and the conversion of the world will follow that glorious event—may the Lord speed the good cause.

Most affectionately yours,

J. T. JOHNSON.

CARTHAGE, (at Bro. Ludlow's) Sunday morning August 7th 1842

Dear Bro. Scott:

Not being able to see you I leave this line: the rain this morning prevented me making you a call. I am to preach this morning at Rahl's near Commingsville. Bro. Prichard and I have received 10 (I think.) additions there of late. And we look for more to-day, we hope to have a good church there yet. We had 10 come out at Whiteoak, last Sunday and Monday. The church at Harrison appears to be in an advancing state. 24 I think have been added there since March last, bro. Van Dake of Boon Co. Ky., is preaching there now,

and I hope and pray that he may be successful in winning souls. He is a very good and promising soldier.

I have been Evangelizing since March last constantly in Dearborn, Franklin and Decator counties, Indiana, in part of this Hamilton Co., Ohio, and in Boone and Kenton Counties Kentucky. And at the places I have labored, there have been received into the churches in the mean time,—as near as I can recollect, one hundred and forty-nine additions, some of these were from the Methodist and some from the Baptist. Bro. Rude, Van Dake, Ellis, Harlin, Jameson, Pritchard, &c, have been with me at some or other of these places. We have had some very happy meetings in the good work. Bro. Rude and I assisted in the organization of a new church near the Cedar Dam in Franklin Co. la., in May—where he had baptized a goodly number in the course of the winter, they are 40 members now! The Lord hold them up! I expect to gain you some more subscribers as soon as money gets a little plentier. May the Lord abundantly bless you, dear bro; in your work of faith.

Yours, &c.

GEO. CAMPBELL.

DRY CREEK, KY. Sept. 29th 1842.

Bro. Scott:—

Believing that it is a matter of consolation to you and the readers of the Evangelist to hear of the progress of the good cause of our Redeemer, I take this opportunity to inform you that our heavenly Father in this kind providence has blessed my feeble efforts to advance his cause each month this year so far and the result has been up to this time 54 persons added to the faithful in Christ Jesus, praised be the name of the Lord for his goodness. Please to state in the Evangelist what is the seal spoken of by Paul in 2 Tim. 2. 19., Is it the same seal that Paul speaks of in 2 Cor. 1. 22., and Eph, 1. 13. May the good Lord bless you and yours, Farewell.

JOHN G. ELLIS.

THE DAY.—Yes, another day is added to the past, and its history sealed up in the great Register on high. What account, reader, has it borne there of thee? One that thou canst meet (as meet it thou must) without shrinking? Laudable would it be to strive that the history of the days to come, should be far better than that of those which are past.

THE EVANGELIST.

NEW SERIES.

Vol. X. Carthage, Ohio, October 1, 1842. No. 10.

DANIEL,

OR

THE DEFILEMENT OF THE SANCTUARY, No. II.

"The Jews had no law but their religion—no religion but their law, and the time will come again when religion and law will be convertible terms. The history of other nations is but the history of iniquity."

P. S. FALL.

Bro. Church;—

I have said that the sanctuary of God might be polluted in two ways, that is religiously and politically. I have also stated that the political defilement obtained on account of the religious: and that the former consisted in God's giving up his people, their land, city and sanctuary to be incorporated as a provincial part and parcel of the great political organizations of Assyria, Persia, Greece and Rome. See 2 Chron. 36, 14, &c, finally: I have given it as my humble judgment, that the "cleansing of the sanctuary" will consist of nothing less than the disentanglement from all human government, of the people of God, as taught in the prophetic image of Daniel.— They have for 2600 years, whether Jews or Christians, constantly been the citizens of two kingdoms—that of God and that of man, a part of the empire, and a party in the world. It Will not always be so. It was not so from the beginning; it will "not be so at the end. God will give us our king, and then law and religion will be to us "convertible terms," and the sanctuary be cleansed forever.

The extraordinary sentence which I have chosen for a motto to this piece is from a printed discourse by bro. Fall, on. the

question "Does the present exhibition of the Christian religion answer those ends for which that religion was given to man?" The whole connection from which the motto is extracted claims attention: it not only furnishes the religious reason of all human government but describes the original condition of the saints with such clearness, and points to the ultimate restoration of the theocracy with to admirable a felicity of language that I shall insert it here for your perusal, knowing that a sentence from the oldest reformer in Kentucky will not be unacceptable in a piece addressed to the oldest reformer in Pennsylvania.

"As in the discovery of God, in order to religion" man was left to try his own powers; so, in the science of government, *in* order to moral perfection, individuals and nations have been allowed to test their own strength and wisdom.—Hence kingdom after kingdom has arisen, each distinguished by something in its form of government different from all others. Every possible variation, has the art of governing man undergone; and all with the same results. Is there a people on earth, having any claims to intelligence, perfectly satisfied with the form of government under which it lives? Do not all the attempts every where making to change the existing state of things, demonstrate, that the great question, namely: *whether man can govern himself*, has been decided in the negative? i

"That the question might be settled, was, it seems to me, the reason of man's being permitted for four thousand years to try the experiment. The four great empires of antiquity were all foretold, their characteristics described; and their downfall as clearly predicted. And a prophecy was added that in the days of the latter kingdom, "the God of Heaven, should set up a Kingdom that should never be destroyed." All the others were to be universal, but were to perish. This was likewise to cover the earth as the waters of the deep, out of the increase of it there is to be no end. Now, why was not this government at once established? Why so long a time permitted to elapse before its introduction? Was it not that man might realize his own impotency, and experience the necessity for a law from Heaven that could render him intelligent, pure, and happy?

The Jewish nation had, for along time no King but Almighty God and when he allowed them to have another, he selected that king, and appointed his successors. When he did not appoint the kings, he named the family from which they were to descend. They were thus his representatives, his viceregents. The Jews had no law but their religion;—no religion but their law, and the time will again arrive, when religion and law will be convertible terms.—The history of other nations is but the history of iniquity."

The restoration of the theocratic government then, with the

cleansing of the sanctuary which it draws along with it, is the grand theme of prophecy. But I do not desire you should understand the above quotation from bro. Fall's discourse to be inserted here in order to make you or any of my readers imagine that he concurs with me touching the time when this theocratic government is to be granted to the saints and the present political governments, whose laws are all at war with religion, shall be annihilated. Bro. Fall has not committed himself to any particular time for the occurrence of this event, nor did his subject at all lead him to do so. I do not know even his sentiments on the cleansing of the Sanctuary, or whether he holds its defilement to be political or religious as referred to in Daniel.

For myself I believe from the fact, admitted by all who make the slightest pretensions to a knowledge of prophecy, namely: that the index of bad government has for many centuries past pointed to the toes of Daniel's image, the time-piece of prophecy--that the theocratic form of government is about to be given to the saints immediately, and that this is what is to break and consume and make as the dint of the summer threshing floor all those kingdoms in which they have been entangled on account of their iniquities for 2500 years at least, for it is that time since the sanctuary of God became by right of conquest the property of the first monarchy. It is all that time since the church being a party in the world was also made a part and parcel of the world by being constituted an organic and political member of the province of Syria which itself formed an integral member of the Babylonian monarchy, and afterwards of the Persian, Greek and Roman empires. If then it was the decree of God that his people should be thus politically defiled and punished for 2520 years, as some scriptures would seem to indicate, and if this defilement is to be reckoned as commencing in the reign of Manasseh who was captured by the general of the Assyrian Monarch, then, as I said before, if we add the number 677 before Christ which stands over the reign of Manasseh in our Polyglot Bible to 1843 after Christ, we shall have the sum of 2520 the whole period of their punishment, and the theocracy would in this view of the matter be restored next year, but for the correctness of this we vouch not at present; only we repeat it that the event is close to hand. The image of Daniel would enable any considerate person to vouch for this, we think.

From not taking the difference between religious and political defilement of the Sanctuary, all whom I have read, seem to have erred touching its cleansing. They have uniformly thought it was the Christian church that required to be cleansed religiously from false doctrine, false ordinances, false character, or something else. No doubt the Christian as well as the

Jewish church has been defiled religiously as well as political but it is evident that the cleansing of the people and the sanctuary of God referred to in Daniel is their disentanglement from all political connection with human government, Why? Because all the visions of Daniel—that of the image, that of the four wild beasts, and that of the Ram, He-Goat and Little Horn show us that it was their incorporation with the empires of which these are the symbols that constituted their defilement. Nothing therefore can bring about the cleansing of the sanctuary in this view of the matter, but an event which shall take from under human government, the whole kingdom of God, and put it under the exclusive rule and authority of its own rightful sovereign our Lord Jesus Christ, to whom be eternal honor and glory.

Joshua Wilson the most eminent and venerable of our Presbyterian ministers in Cincinnati regards the defilement of the sanctuary as religious, and thinks it will be cleansed from every thing heterodox at the end of 2300 days—years. He of course concurs substantially in this respect with bro. Campbell; M. H. for July 1842, p. 385.

Mr. Wilson is dogmatically certain that the Papacy will be destroyed in 1847. He tells us that Mr. Davis of Carolina gives the same year as the beginning of the Millennium. He also informs us that Mr. Robison predicts the downfall of Anti-Christ in that year' and adds that Mr. Woolf the Jewish missionary confidently affirms that our Lord Jesus Christ will appear in Jerusalem in 1847. Mr. Miller goes for 1843; and your *data* would bring us to 2370, but whether you or Messrs. Wilson, or Davis, or Robison, or Woolf, or Miller, or any other is precisely right it behoves me not here to affirm. I acknowledge my obligations to you all. I cannot commit myself dogmatically to any year. But I will in due time lay before you what appears to me to be best supported by scripture. If therefore this purification spoken of by Daniel is, as I have shown it to be, a political purification, then Mr. Wilson is in an error, who thinks it is religious purification, or the ejection of creeds, catechisms and heterodox doctrine from the Christian church. This sort of purification would be progressive and would necessarily advance towards perfection only during the lapse of many years. But the purification indicated by the image is sudden and at once; the stone smites the image only once, and all earthly power is subverted, extinguished, annihilated The Saviour says "upon whomsoever this stone falls it will grind him to powder." Even the governments called Christian are not to be spared at this crisis. Those powers and nations symbolized by the toes of the image of Daniel are all professedly Christian, and yet it is them that are smitten by the stone cut out without hands. Judgement is in this instance

to begin at the house of God; and may we not hence say where then shall idolatrous governments and nations appear?

The visions of Daniel form a sort of prophetic telescope by which is brought within the range of the eye of faith the grand things of God yet in futurity—as the extinction of earthly authority, the restoration of the theocracy or the coming of the son of man, the purification of the sanctuary, the resurrection of the dead, &c. Now if we look through the image of Daniel into the heavens of human history, we see four grand imperial empires in which men sit as kings, and beyond them another and fifth empire, of indescribable glory, in which God sits as king. His glory covers the heavens, and the earth is full of his praise.

"When is this empire of indescribable glory to be introduced" is become the grand question of the age. Can continuous and repeated views of it through the glass of prophecy be of no. use in determining its proximity to our times? We shall see by and by. In the mean time let me insert here the following anecdote. It is related of Galileo the Italian Philosopher who invented the telescope by which he discovered the satellites of Jupiter, that he one day invited a man to look through it and behold Jupiter's four moons. The man positively refused, saying, "If I should see them, how could I maintain my opinions which I have advanced against your philosophy?"

If my reader feels any reluctance to look at Daniel's image, let him remember Galileo and the man and the four moons.

W. SCOTT.

DANIEL,

OR

THE DEFILEMENT OF THE SANCTUARY.—NO III.

Bro. Church:—Let us now examine Daniel's vision of the four beasts in ch. 9th, and compare it with that of the image ch. 2d, for they are allowed to be related to each other.

Observe first, there are three things to be especially noted in every vision, viz:

1. The Statement,
2. The Interpretation,
3. The Catastrophe,

1st. Let me show you what I mean. In the vision of the image we have four metals, namely. Gold, Silver, Brass and Iron; and we have the stone cut out of the mountain without hands. This is the Statement of the vision.

2. The interpretation of the image is that the four metals and

the stone represent five kingdoms which were to attain consecutively to the sovereign dominion. All understand these to be the following, viz:

1. Assyria,
2. Persia,
3. Greece,
4. Rome,
5. Heaven,

History has thus far verified the prophecy, the kingdom of heaven being now the only one of the five which has not yet. obtained the sovereignty.

3. The catastrophe of the vision is that the stone smites the image on the feet, not the legs, and annihilates it; or the kingdoms embraced in the several empires of Nimrod, Cyrus, Alexander and Cesar are ground to powder and scattered to the winds, when the kingdom of heaven diffuses the myriads of its population and its powers and influences throughout the whole earth.

But what is the statement of the second vision? Four beasts arise in succession out of the sea, and their destruction is followed by the Son of man coming in the clouds of heaven. We have then for the statement of the 2d. vision, the following namely:

1. A Lion with wings,
2. A Bear,
3. A Leopard with four heads, &c.
4. A monster with eleven horns,
5. The Son of man descending.

2. But secondly; what is the interpretation? As given by the angel, the interpretation of the whole is this, viz: that the four beast are four empires; the fourth beast the fourth empire, the ten horns on his head, ten secular kingdoms, and the 11th horn an eleventh government different from the ten, viz: the politico-ecclesiastical government of the Papacy. The Son of man descending from heaven is the symbol of the saints attaining by him to the universal sovereignty.

3. The catastrophe in this vision is that the ancient of days sits in judgment upon the beasts or empires. The last or Roman is condemned, slain and burnt. The other beasts had been spared till now. They had lost the empire without loosing their lives, for Assyria, Persia, Greece are numbered with the nations to this day, but when Rome loses her empire she loses her existence also, and dreadful to contemplate, is found no more at all. While the preceding kingdoms were embodied in her empire, she and they together are all excluded from the empire of heaven, and either ground to powder or literally burnt with fire. Messiah obtains the kingdom. This is the catastrophe.

Now: let these two visions of the image and the beasts be compared: let statement be opposed to statement, interpretation to interpretation, and catastrophe to catastrophe; then what have we.

1. In the statement of the first we have four metals, and in that of the second we have four beasts, and as these symbols correspond with each other in number so do they also in import.

2. For both sets of symbols are interpreted to mean four empires which were to succeed each other in the government of what is called the civilized world. These empires, all allow, to be those of Assyria, Persia, Greece, Roma; and as the image had ten toes, and the last beast four horns, we are accordingly informed by the angel that the last empire or the Roman was to be finally partitioned into ten kingdoms. All which history has literally verified.

3. The catastrophes are that the stone breaks the image, and the son of man comes: Thus the coining of the son of man in the second vision is equivalent to and contemporaneous with the breaking of the image in the first vision, or in other words, the coming of Christ from heaven and the actual universality of his kingdom are co-etaneous; they occur at the same instant. This is the grand truth derived from a comparison of the catastrophes of the two visions.

Two errors exist touching the kingdom of Christ, some imagine that it now exists in its universal form: But this is impossible, The fourth beast by his eleven horns still controls the civilized world; and there cannot be two universal empires in existence at the same time: When Persia attained the sovereignty of the world, Assyria lost it; and when the Greeks won. it the Persians lost it; when Rome conquered, the Greek empire fell, nor will the people of God obtain it till Rome falls, and is given to the burning flame. And it ought to be noticed here that Daniel saw the 11th horn, or Rome in its papal form, speaking great words, boasting and urging successful war against the saints of the Most High till the very instant it was cast into perdition. The theocracy therefore has not yet attained to the dominion; it is still merged in the world; but when it attains the empire, the world will be merged in it, "and all nations shall serve and obey him." There will be one Lord and his name one."

The other error is this, viz: that the kingdom of Christ is not yet set up in any shape, and this, if I am not much mistaken, is a view taught by those who have embraced Mr Miller's sentiments. I think I read it in the "Signs of the Times." If I did not, I shall be happy to be corrected. It seemed to originate in the writers not discriminating between particulars and universals. He thought, if I recollect right, that became it.

is said "In the days of those kings the God of heaven will set up a kingdom;" and because this is evidently the kingdom of heaven in its universal form; and because also the stone is not styled the symbol of a kingdom in the vision, therefore it follows, there is no kingdom of heaven upon earth at present. This I deem an important error, the tendency of which is to induce men to neglect the laws of Christ which are intended to induct men into the kingdom of grace, the present kingdom, for that there is a kingdom now in existence is very evident from the following facts that Christ spake of it; gave Peter the keys of it; and ordered it to be preached in all the world beginning at Jerusalem. And thus it is with the kingdom of God as it has been with the kingdom of men. Assyria, Persia, Macedon, Rome, were all first particular kingdoms before they received the die and form of universality and gave to the laws and currency of their respective empires the impress of their sovereignty. So now the kingdom of Christ is but part and parcel of the empire; but at his return it will receive the die of universality and give law to a world.

From the two visions, then, of the image of royalty, and the ferocious wild beasts we learn, that the setting up of the kingdom of God in its present form by Messiah at his first coming is equivalent to cutting the stone out of the mountain without hands; and that the setting it up in its universal form At his coming in the clouds of heaven is equivalent to that stone becoming a great mountain and filling the whole earth. What a prodigy of divine mercy and management is displayed in this vision! Here we see a people called God's people, Jews and Christians, after having for "2500 years suffered .incredible hard, ships in every nation on earth, advanced to the sovereignty at last. Glory to God.

Glory be to God who gave us,
Freely gave his son to save us;
Glory to the son who came.

Honor, blessing, adoration,
Ever from the whole creation;
Be to God and to the Lamb.

But you will say, there was an 11th horn, on the head of the beast. This is a fact; it is the symbol of the papacy; and is an important particular in which the vision of the beast exceeds that of the image. There are more politics in the vision of the beasts, and more religion in that of the image, in this latter the kingdom of heaven is touched both in its political and universal phases—both as the stone and the mountain; but in the former his looked at only when it receives the mould of universali-

ty—when the son of man comes in the clouds of heaven and obtains the dominion. Touching the politics of the vision, there were but ten toes on the image, for any more would have destroyed its symmetry; but the fourth Beast had eleven horns, the last of which, having eyes like a man and a mouth speaking great words, was, as has been said, the Papacy.

The saints we learn from the vision, was to be given into the hands of the government indicated by tins horn for the long period of 1260 years. Hence Paul tells the Thessalonian brethren that the Lord would not come from heaven till this apostate made his appearance. "Let no one" said he, "lead you into a mistake by any means, because the apostasy must first appear;" 2 Thess. 2 ch. As then the sou of man is, according to this vision and the words of Paul, to descend from heaven, in order to destroy the apostasy, are we not warranted in regarding the apostasy at its appearance as a sign or token or a standing signal of the fact that the son of man, who is to destroy it, is in heaven? Let me close this piece with the words of the holy apostle on the eleventh horn or the apostasy.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

"That ye be not soon shaken in mind, to be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means: for *that day shall not come*, except there come an apostasy first, and that man of sin be revealed, the son of perdition.

"Who opposeth and exalteth himself above all that is railed God, or that is worshiped; so that he, as God, sitteth in the temple of God,' shewing himself that he is God.

"Remember ye not, that when I was yet with you, I told you these thing?

"And now ye know what withholdeth that he might be revealed.

"For the mystery of iniquity doth" already work: only he who now letteth *will let*, until he be taken out of the way:

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

"*Even him, whose coming is after the working of Satan, with all power, and signs, and laying wonders,*

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

"And for this cause God shall send them strong delusion, that they should believe a lie.

"That they all might be damned who believed not the truth but had pleasure in unrighteousness."

W. SCOTT.

The following question is argued in a discourse delivered at the opening of the house of worship belonging to the brethren in Frankfort, Ky., by our esteemed bro. P. S. FALL.

Read Acts 17th chapter.

"Does the preterit exhibition of the Christian religion answer those ends for which that religion was given to man?"

After showing in a very conclusive manner, that it does not; the great fundamental of Christianity is then stated, namely: that "To us there is but one God." The following question is afterwards introduced, "How is the *Church* to impress this idea, (the unity of the God-head) upon the world?" It is stated, that to the proper comprehension of this, "example is necessary;" words alone are insufficient: preaching must be sustained by example; the church must herself be one, that is the church can succeed in teaching the unity of the God-head only, "By its own unity." In other words, if the Christians would convert the world, they must themselves be one. . The writer proceeds to illustrate this as follows, viz:

"I may be asked: 'How is the Church to impress this idea upon the world, if not by what it says:—can it do this any other way?' Certainly. *By its own. unity,*

Suppose an individual to have heard that a religion has been introduced into a part of the world, that is destined to make all who yield to it happy in the only true sense of that word, in this world, and in another, which that religion alone describes. He cannot but feel great interest in this communication, both because he has found that he never yet was happy; and because he is ignorant of what follows that event which all men dread, namely: death.

He starts in search of some one who can give him some information on the subject. He arrives at a city, and inquires where he can learn what he desires to know. He finds the people, apparently unconcerned about the matter, but is carelessly directed to some¹ "house of worship," which he accordingly enters. He beholds a man who calls himself the servant of God,—the minister of heaven; who tells his hearers that God has sent to the world a message, by him, and that he has qualified him to deliver that message which he proceeds to unfold. In doing this a certain number of "essential doctrines," say five, are propounded, and reference is made to a small book which he has sworn to teach, as embodying the system of truth contained in the Bible.

Not only does the inquirer learn this, but he sees a certain routine performed, and hears that book called the Bible extolled.

but he is told that the book the minister has sworn to teach contains an epitome of what the Bible teaches.

Not feeling perfectly satisfied, he makes further inquiries, and is pointed to another "place of worship" where he can learn *all* he wishes. He enters. There, likewise, he is told that the speaker is "called, qualified, commissioned and sent forth" by God to teach what he hears. But the very doctrines that were taught in the other house, are flatly denied in this; and are opposed by five other "essential doctrines." The Bible is still extolled, but another book, quite different from the former, is said to contain "*views of what the Bible teaches*"—He observes too that the rites in the one house differ from those in the other.

His mind is now more unsettled than ever, and he approaches a third place of worship. What dose he see here? While the leader professes still to be sent of God, he declares another set of doctrines, performs another set of rites; and claims for both, the homage of all men as did the others.

Suppose that, in like manner, this inquirer were to enter the houses of all the religious denominations, and were to witness all the rites, to listen to all the doctrines, and to examine all the claims, made upon all men, for submission in turn. What would be the conclusion? Could he possibly decide that all these teachers could be sent by ONE GOD—that all the people worship the same God? I do not see how he could. And yet the impressions made on his mind, if any, are just what the religious world in its present state, would make. He certainly would decide that there are "Lords many and Gods many;"—and that he would be no better off by embracing any one of these systems, than he is under the influence of his own. But suppose him to enter an assembly, and hear the Bible read; its truths permitted to make their own impression—its writers to speak for themselves. Were he to see those truths exemplified in the deportment of the worshipers, and to behold the spirit by which all were animated, to be the spirit of that book. Were he to enter any number of places of worship, and to witness in all the same acts, to see in all the same, and to hear in all the same truths: were he, all over the land to pursue his inquiries, and to find things every where the same:—Would he not exclaim: "the unity of these people in word, in action, and in feeling, convinces me that there is but One God; that he speaks by them, and that hear am I to find what I have long sought.

I shall not now dilate upon that system of unities, if I may so speak, of which Christianity consists. I only intend to show that if the church would convince the world that there is but One God; she must herself be One. She is left on earth to propagate the knowledge of the Lord—the responsibility of it is thrown upon her; and how can she answer for the impression she makes upon those who behold her unhallowed schisms.—

Is it possible to persuade a thinking man that the God of the Calvinist is the God of the Armenian? in character, in sentiment, in government, in practice, in feeling, they differ wide as the poles. One loves all men—the other only a part. One gave his son to die for the human race, the other for the elect.—One sends the spirit into the heart of every rational creature— the other confines it to those whom he selected in eternity as the bride of his Son. Their differences are endless; and wholly and irreconcilably separate them, as the revelations they have made, have done the two great schools of divinity. Now I do not undertake to say which of these is the God the Bible reveals. I neither approve nor condemn either Calvinism or Armenianism, or the advocates of either. But one thing must be clear to all thinking persons. These two Gods, so different in every point, cannot be one and the same.—These systems therefore present to the world two Gods; and the same remark will apply to all the variant systems of the day. Each one describes and defends a separate God.

Another feature of the God the bible reveals is Love. Now how can the Church declare this divine perfection to the world? It will not do even to mention this attribute of the Divine being, while the members of the Church do not love one another. By the church it must not be forgotten, is intended the religious mass? and not any denomination exclusively. Does the church, then, now declare to the world that "God is love"? It cannot be by its conduct that it teaches this; for the members of the church seem to try how far they can separate themselves; and to work themselves up to the highest possible degree of difference and animosity.

In the prayer the Messiah offered before his crucifixion, He asked the Father that the disciples might *be one*, that the world might believe on him; and he likewise said to them: "By this shall all men know that you are my disciples, if you have love one to another."

But it is not my object to dwell on this theme; let me say only, if the church would exhibit the love of God, it must be by its own love.

The bible reveals the justice of God. Now, how is the church to teach this? Of course by being perfectly just itself, in all things, in all relations. And does any one "*branch*" of it treat another justly?

The mercy of God is also every where displayed in the Bible. And the church must not only "do justice" but it must "love mercy."

The truthfulness of the church is to convince the world that God speaks the truth. And thus every moral attribute of the Divine Being may be presented to the contemplation of our associates."

DANIEL,

OR

THE DEFILEMENT OF THE SANCTUARY.—No IV.

Bro. Church:—I trust I have made myself understood touching the defilement of the sanctuary, but before answering your second question, I will just say, again, that I conceive the defilement, to consist in that submergement of the theocracy in the secular monarchy which took place in the days of Manasseh 220 years before the time of Ezra the scribe. The visions of Daniel show how long, and by what empires this defilement was to be continued, and at what time, and under what circumstances the theocratic government would re-appear and be again granted to the saints.

But to your second question. "Where," you ask, "was the place of his sanctuary?" It has been in various places; when his people were pilgrims in the desert, and dwelt in tents, their king had a tent also, and the place of his sanctuary was in the wilderness without the camp. When he brought them into the promised land and gave them a fixed abode, his sanctuary became a fixed abode also, namely: the temple, and Jerusalem was the *place* of it, or the city in which it stood. But the Jews being degraded from being any longer his people nationally, a selection front among all nations through faith was made; and having demolished the temple is he did the tabernacle, He graciously, constituted his people the church his sanctuary, saying "I will dwell in you," "Ye are God's temple," and so causing the *place* of his sanctuary to concur with the diffusive nature of the economy and the pilgrim state of his people on earth, he made not his sanctuary but the *place* of his sanctuary the whole world, saying, "Wherever two or three are met together in my name, there am I." At present therefore the church is his sanctuary; and the world is the *place* of his sanctuary. But finally when this pilgrim state of the church is ended, and she is conducted by her proper Joshua into the true Canaan, the place of God's sanctuary will again be Jerusalem—the new Jerusalem, and it will be said. "The tabernacle of God is with men and he will be with them, and be their God," Rev. 21 ch.

You next ask: What is the name of the place where the Lord recorded his name? Was it Jerusalem? These make your third and fourth questions; they can be answered very readily, thus, He first recorded it on the tabernacle, then the temple, then the Christian church, and finally he will record it on the new Jerusalem.

Your 5th question is as follows, "Why do we prefer the 2300 days of our own text to 2400 days of the septuagint?" A gen-

eral reason as given by Gerard, D. D., is this, that the Greek version "has no authority except so far as it is conformable to the original Hebrew."

You next ask, "Was not the question, "How long shall be the vision?" I answer in the affirmative, yes: the question undoubtedly was "How long shall the vision of the Ram, the He-Goat and the Little Horn continue or how long shall the governments indicated by these symbols afflict the people of God, or be the political proprietors of the sanctuary? And the answer to the question was "to 2300 days, and the sanctuary shall be cleansed;" Indeed, if we explain as you and others have done: that is, reckon them for 2300 years, we shall find that it will take the whole sum to span the vast time during which the Persians, the Greeks and the Romans have been the proprietors of the sanctuary and given political law to the people of God.

Here then we have the three visions, the Image, the Beasts, and that of the Ram, &c, all ending at the same time. In the first the theocracy supplants the monarchy. In the second the eon of man obtains the empire. And in the third the sanctuary is cleansed at the end of 2300 years from some point in Persian History.

1. If you count from Manasseh, when the people of Judah and the sanctuary were incorporated with the monarchy by right of conquest, down to Ezra the scribe, you have 228 years; and if to this you add the 2300 of the text, you will then have 2520 years; which in prophetic chronology makes "seven times, or seven years of years;" which no doubt are what the new Testament means by "the times of the Gentiles" or, the times during which they should be allowed to give political law to the church.

Do you then select the commission of Ezra the scribe as the "time at which to commence the 2300? If you do, then, next year will give you, according to the chronology of the scriptures, 2620 years, or seven times of years.

S. When the last of the four monarchies is destroyed, will Christ reign, or will secular authorities still give political law to the Church?

S. If they do, how do you prove that the sanctuary will then be cleansed.

But I will not multiply questions; please answer these three. My pieces have brought us up to the part of the book of Daniel at which your letter began; that is, to the middle of it. Here, then, let us halt. And from the eminence which we occupy, survey adjacent things; let us examine not only the two visions which we have past but scrutinize severely the two explanatory ones which follow, and especially the third one to which your questions principally relate,

W. Scott.

QUESTION.

Bro. Scott:—What is the meaning of the 12th verse of the 7th ch. of Daniel, viz: "As concerning the rest of the beasts they had their dominion taken away; yet their lives were spared for a season and a time."

ANSWER.

The "other beasts," are the representatives of the Assyrian, Persian and Greek monarchies. These powerful organizations had been the great patrons of paganism; and on this account had not only forfeited the empire but their very existence; and deserved to have been blotted from the map of the world; and to have lost their existence when they lost the empire. They have however been spared to the present time, and retained a name among the nations long after the scepter of universal sovereignty has passed from them. In this respect they differ from the fourth empire, Rome; for on the day Rome loses the empire, she loses her existence. The Son of the living God comes, and she is giving to the burning flame. The ten horns of this beast flourished and the eleventh spake great words against the Most High and boasted over the saints and prevailed against them till the very day, the beast, who was their parent and bore them on his head was cast into perdition. The other beasts lost the empire without losing their lives, but the fourth beast loses the empire and its life at the same moment.

The Roman empire therefore with all the others, which indeed were at last incorporated with it, and formed the body, will at the coming of the SON of man from heaven, be blotted from the map of the world, and be held in remembrance no more for ever.

W. SCOTT.

 CONVERSATION WITH A JEW. NO. I.

Editor.—Friend Mordicea, the case of your nation touching the Messiah has ever been one of deep solicitude with me. Pray what is your faith in relation to the personage to whom your scriptures, by way of eminence, give this name?

Mord.—I appreciate your solicitude for our nation, Mr. Scott; and in answer to your question, say first, that we do not think that name is giving; in our scriptures to Jesus of Nazareth. Our Messiah is an illustrious personage who is to descend from heaven to destroy the enemies of the Jewish nation.

Editor.—And who, pray, my dear Mordecai, are the enemies of the Jewish nation?

Mord.—The whole world, Mr. Scott. Since the days of Eserhaddon and Nebuchadnezzar, since the day Israel was incorporated with the secular monarchy; since the day when the last named sovereign burnt our city and temple, the whole civilized world has been our enemies.

Ed.—And what mean you, my beloved Mordecai, by the civilized world.

Mord.—I mean especially that portion of our species which, lying between the Indus and the Atlantic ocean, have flourished in four extensive secular empires—for almost 3000 years, Assyria, Persia, Greece, Rome. This has been the civilized world.

Ed.—Your thoughts seem to conform very much to the predictions of your Prophet Daniel. Do you believe in this person's visions?

Mord.—Assuredly we do: It is from his vision of the four wild beasts we learn principally what I have uttered, viz: that our Messiah is to come from heaven at the destruction of the last empire.

Ed.—And in what form, Mordecai, was the Roman empire to exist at the coming of your Messiah, in its integral or divided form?

Mord.—Certainly in its divided condition; or after it had been partitioned among ten kings, or rather eleven.

Ed.—Has this fall of the Roman empire occurred? and, if it has, who are the ten kings? who is the eleventh?

Mord.—The present European sovereignties are undoubtedly the ten kingdoms into which the empire was divided at its fall; and the eleventh is the politico-ecclesiastical state of the Pope; but we Jews know this power better under the name of "Edom," whom our Messiah will come from heaven to destroy by fire.

Ed.—Then your Messiah is in heaven? Pray when did he go thither?

Mord.—We know that he is to come thence to destroy this horrible government, which has slain as many of us Jews as of you Christians; but whether he is there now, or when he went thither, it becomes me not to affirm. But the fact that this government represented by the eleventh horn on the fourth of Daniel's wild beasts is to be destroyed by him is proof positive that he will come from heaven, for he is thus represented in the vision, Dan. 7 ch. 13.

Ed.—Dear Mordecai, you have undoubtedly noticed that the eleventh horn made its appearance after the other ten *Now* if you regard the final *destruction* of the government indicated by this horn as proof positive that your Messiah must come from

heaven, might you not with equal propriety regard the first appearance of this government, or the Papacy, as a proper proof that he had already gone thither? in other words, if its destruction is a sign that the son of man will come from heaven, was not its appearance in the empire equally a sign that the son of man had gone to heaven? We Christians, indeed, think with you Jews that the son of man will come from heaven to destroy this government; but we also believe that from the moment this government appeared in the empire, and obtained authority over the saints, we had before us the most animated signal that the son of man was in heaven. You look at the destruction of the papal government as proof positive that your Messiah will come from heaven; but is his coming from heaven not equally a proof that he first went thither? Most assuredly it is, my dear Mordecai, and the appearance of the Catholic authority in the eastern empire is the standing *memento*—the perpetual sign that the son of man is already in heaven, even our Jesus who has alluded to it in his historic prophecy as such. We look at Catholicity, and we see not only in its destruction the signal of our Messiah's descent from heaven, but in its appearance we have the most permanent signal and lasting demonstration that he has gone thither and is now there.

Mord.—Mr. Scott, I have not;—

POSITIVE AND MORAL OBEDIENCE—NO. V.

It has been supposed there is a point of view in which positive institutions have a decided superiority over moral commandments. I will not deny it, but this ought to be made very apparent, seeing the great teacher has told us that the moral is the weightier and greater of the two.

Were we for instance commanded "to love our children for the remission of sin." our obedience in such a case might, it is supposed, run the hazard of being mixed with our natural benevolence. This is a fact; I know not however, whether this argument is derived from too limited a view of human nature, but certain it is that it contemplates not what is equally a fact; that man is a creature of *selfishness* as well as *benevolence*, and that he is far more liable to err through the former than the latter. That he has been more inclined to do sacrifice for his own sake than show mercy for the sake of others, the true and faithful witness has declared. We say therefore, let no brother make his boast for having been once baptized, if he has a hundred times neglected his moral obligations. Let no one say "I have been at communion," if he has forgotten the poor &c.

Finally: The last judgment proceeds upon moral not positive institutions. "Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world; for I was hungry and ye gave me meet, I was thirsty and ye gave me drinks; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." Math, 25 ch.

If then a man comes before Christ with nothing to recommend him but the fact that he positively professed his gospel--believed, was baptized, and eat the supper regularly, he is not likely according to the above scripture, to receive a welcome to eternal life, why? Because his obedience was positive not moral, selfish not benevolent, formal not godly, political not religious.

We end with the words of Christ, "These you ought to have done and not to have left the other undone."

W. SCOTT.

OBJECTIONS TO THE NEAR APPROACH OF THE SECOND COMING.

No. I.

That the Jews had great and weighty objections to the introduction of the kingdom of God among them in the form which was given to it by our Lord Jesus, is a grave fact which ought to put all considerate persons upon their guard against admitting hastily as valid those objections which may suggest themselves or be suggested to us by others in the course of our inquiries into the second coming of our Lord Jesus Christ: dreadful may be the consequence, of so easy as acquiescence with our own reasonings in a case in which scripture alone is law.

When Our Lord first told the apostles of his crucifixion it laid so heavily upon their feelings that he pressed it no farther; but added for the encouragement of their faith, that there were some among them nevertheless who should not taste of death until they saw the kingdom of God come with power; In six days after this saying we was transfigured before them with Moses and Elias on the holy mountain. The disciples on coming down from the mountain seem to have thought that the kingdom of God in this awful and glorious form was immediately to appear; but they could not reconcile the fact with a deeply seated conviction wrought in their minds by the *scribes*, namely: that "Elias must first come." They therefore made known their difficulties to the Redeemer himself and ask-

ed "Why then do the scribes say that Elias must first come?" This hook on which the scribes had hanged the whole nation, had got into the jaws of the apostles themselves; and there they had without all doubt hung also till death, had not the Lord Jesus himself been present to disentangle them. The difficulty was a very formidable one indeed, for the very last words of the last prophet of the nation, Malachi, literally avouched the fact that God would send Elias first. This seemingly impassible barrier to the immediate introduction of the long looked for kingdom, erected by the scribes, was, however, overleaped by the lion of the tribe of Judah in a moment, and he told the disciples "Elias was already come." He meant John the Baptist. The difficulty vanished in an instant, and the disciples escaped the snare; but who can but pity the poor ignorant and man-led man-rode populace, by whom this famous difficulty rang from Dan to Beersheba. "The scribes say Elias must first come! The scribes say Elias must first come!! The scribes say Elias must first come!!!

W. Scott.

CONVERSION OF THE WORLD BY THE ROMAN CATHOLICS.

We would invite all such of our readers as promise themselves an easy conquest of the world by its conversion, to read the Paris Catholic letter touching the plans, designs and prospects of the church of Rome; and then ask themselves, when they go to war with ten thousand, whether they are able to meet him that cometh against them with twenty thousand. That church has already driven primitive Christianity from three continents; and if all that God and man have testified against her is true, then her perdition is befitting the appearance of the Messiah. We are assured, however, by the unerring pen of inspiration, that till Christ comes; till the ancient of days sits; till judgment is given to the saints; till the time comes that the saints possess the empire, she shall by words or swords, practice and prosper and make war with the saints and prevail against them.— his is the decree of the Eternal written and published for the eye and the ear and understanding of all his people. The divorcement of Catholicity from the Catholic princes which had so long supported her in her persecution of the saints, has so confounded the see of Rome for the last fifty years that she has had time to look to her own safety only. But feeling that revolution is past she again lifts on high the standard of the cross for the conversion of the world to her idolatry and superstition, and is again mad for a second subju-

gation of the nations. The Lord will destroy her by the brightness of his appearance.
W. SCOTT.

TO THE BRETHREN.

Brethren:—The second coming of Christ, is become the truth of the age; and as we have all spent much time and

labor, during fifteen years past, in settling the faith of the gospel by the scriptures, it becomes us all now to apply ourselves henceforth more particularly to the hope of the gospel, and to know precisely the whole truth of God on this important subject.

I will not say that our brethren are more ignorant of the prophecies touching the appearing and kingdom of Christ than are other professors of our religion; but I affirm on the veracity of a Christian, that, with a few praise-worthy exceptions, the mass of those with whom I have conversed of this matter, display an ignorance of the prophetic word, of which this great and flourishing reformation has just caused to be ashamed.

Remedied this must be. The clouds and darkness, which rest upon the public mind in regard to the faith of the gospel, have, in an eminent degree, been dispelled from the minds of the disciples forming the reformation both by their having been called to the study of the new Testament alone, and by the orderly development both of things evangelical and ecclesiastical which has been so continuously kept before them: Shall we then apply ourselves to the prophetic word for the hope of the gospel as we have heretofore applied ourselves to the historic word for the faith of the gospel? Shall we now do homage to the prophets as we have hitherto done to the apostles? shall we attack the old Testament as we did the new? And walk in the light which the former has shed upon the future, as we do in the light which the latter has shed upon the past?

The writings of the holy prophets are not that unassorted and unassortable mass of isolated prediction which they appear to the uninitiated to be. On the contrary they are orderly, and many of them strictly chronological. When those of this latter class are laid in the mind, and plumbed and squared there, if I may be allowed so to speak, they form a strong and fair foundation upon which to build all that is of an individual isolated and less fundamental nature; others can be wrought up and wrought in in their proper places when the great chronological prophecies of Daniel and St. John are fixed and arranged in the understanding; and the mind having made this acquisition can

thenceforth turn to improvement not only its own observations but those of others also.

It is not every mind, however, that is fitted for calm and continuous inquisition. But few have the patience necessary to search for the beginning of things; and of those whose intellect is equal to the grasping of a great subject too large a proportion, are the victims of a special phrenology. Their investigations are liable to be immolated upon the altar of some individual passion or propensity, and they are unable to suspend judgment till enquiry is exhausted. Their researches, like their oratory, point two intensely to *combaliveness*, or *ideality*, or *self-esteem*, or some of the other self-congratulatories. Like the fee'd judge, whose comparison and causality were not both equal to his acquisitiveness they anticipate the evidence; and decide their cause not *de jure*, but according to their own heart

The apostle says "be not deceived." If then we would not ourselves be deceived on the truth of the age; if we would not deceive others; if we would desire to make up an independent judgment in the case; if we would justify our own claims to intelligence; if we would keep pace with the omniscience of the age which seems to be shooting past us with the swiftness of an arrow; if we would be prepared for Christ, if he does come; and live as we ought, if he does not come; if we would walk in the light of the scriptures, and bear about with us an approving conscienc, and please God and grow in his favor, let us, brethren, attend to the injunction of the apostle, and give heed to the prophetic word as to a lamp that shineth in a dark place till the day dawn and the day star arise in our hearts.

Ever in Christ.

W. SCOTT.

LETTERS.

Two letters from Bro. Smith Darling of New York a man of sincere piety and tender affection, to his sister Mrs. Prudence Phelps, of Dayton, has been handed us for publication. Sister Phelps stood in one of the sects of the day, but being no wholly satisfied she wrote to her brother for counsel. We are sorry we cannot find room for both letters; we must therefore content ourselves with inserting *extracts* from them merely.

In the first of them brother Darling directs the attention of his sister to the Bible exclusively; and bids her follow the instructions of him "who is infinite in wisdom," He, then, concludes the letter by reminding her of the words of the blessed Redeemer, viz: "He who believes and is baptized, shall be sav-

ed," reasoning with great clearness and most brotherly earnestness of the infinite importance of obeying the gospel. The heart of this pious lady was touched and her understanding enlightened by the timely and tender communication of her brother, and both she and her son obeyed the gospel, and were added to the number of the faithful in Dayton. This pleasing news was immediately conveyed to her brother in Somerset, New York, who on learning the excellent effect which his instruction had had upon his sister and family, penned her a second communication in which in the most animated language he expresses his joy for this mercy to his sister's house. He says:

Dear Sister:—

I read with inexpressible joy, as I received with thanks, your two letters touching the obedience of yourself and son to the gospel of Christ. Oh how unworthy am I—a worm of the dust—to be thus cheered with music so sweet! You have chosen Mary's better part, and are now dear to me in a double relation—both in the flesh and in the Lord. Bro. Padget says in the language of inspiration that touching spiritual enjoyment "your peace is like a river and your righteousness like the waves of the sea."

You say, my beloved sister, that according to the length and breadth, and depth of the holy commandment there is truly a great work to be done; and ask "As my glass is nigh run, how shall I urge my way into the everlasting kingdom of God." In answer I would say for your encouragement, "The battle is not to the strong, nor the race to the swift." It is required of a man not according to what he has not, but according to what he has." You ask how you shall enter the everlasting kingdom; let me ask you, dear sister, how you found yourself in his present kingdom; was it not by hearing and doing the commandments of our great prophet? He says, "He that heareth these sayings of mine and doeth them" &c., and again: "Corns ye blessed inherit the kingdom for I was hungry and ye fed me," &c, Christ says, "I am the way, the truth and the life;" again, "I am the vine;" and again, "I am the light of the world." The influences of the Holy Spirit, then, displayed in him and in those who truly follow him, have been and ever will be sufficient to convince the rational mind that there is a way from wrong to right, from sin to holiness, from earth to heaven.. This is the high way of holiness. It is the simple, the honorable, though the humiliating way of doing to others as we would that others should do to us.

Dear Sister: Let our prayers be instant that we may adorn our heavenly profession, and not dishonor our spiritual birth.

Farewell,

S. DARLING.

How commendable the docility exhibited by Sister Phelps, and how truly exemplary the regard manifested by brother Darling for his sister. Let this be imitated by all who have relations to be introduced into the kingdom.

W. Scott.

GEORGETOWN, Sep. 22th 1842.

Dear bro. Scott:—

I have just returned home from Providence, not far from Lexington, v here in conjunction with our esteemed brothers Pinkerton and Wm. Morton, we held a meeting of six days, which resulted in 33 accessions to the good cause; we had a delightful meeting with the brethren, all hearts seemed to beat in unison for the good cause, and I trust the subject will be not forgotten by them.

At our annual meeting a week before that, 9 additions were made at Old Bethel, much to the joy of the saints, a few days before that, 4 were added in Georgetown by the labors of brother Jno. A. Gano. The cause is prevailing everywhere through the labors of our Evangelists, and we need many more in the field.

May the Lord bless you,

Yours affectionately.

J. T. JOHNSON.

MINERVA NOV. 17th 1842.

Brother Scott—Bro. Rickets held a protracted meeting at our place week before last—when fourteen made the good confession. Among whom were many that were pierced to the heart, when you were with us, viz: Gen'l Soward and lady, Maria Soward, Miss Nelson, two Miss Peppers, Dr. Jno. Johnson, who, you remember, rode with us to Maysville, Richard Raymond and others.

I continue to speak to the people occasionally, and have baptized some nine or ten since I last wrote you;—I was in Fleming County, a few weeks since where I had the pleasure of baptizing five.

Yours in Christ,

W.B. MOOKLAR.

TO OUR SUBSCRIBERS.

The present Nos. of the Evangelist have been inavoidably delayed. An ophthalmia, which has prevailed in the vicinity of Carthage, deprived us of sight for thirty days; and indeed rendered us incapable of business for nearly the last three months past. We are sorry that our subscribers should have suffered by this providence, although we are not sorry for ourselves, because it has afforded us a little rest, and has ministered to us much time for serious reflection and self-examination.

We inform our readers that we are now through a gracious providence wholly recovered; and enabled, as usual, to apply our self by tongue and pen to the work of the Lord, but their own reflection upon our case as stated above will no doubt point them to the propriety of immediately forwarding their subscription for the evangelist. Evangelists and editors, who are employed in furthering the work of God in the earth, have special claims upon their brethren; nor will any disciple of sincere piety lightly interfere with the living of those men and families who have in these perilous times, "addicted themselves to the ministry of the saints." This would be to interfere with the work of the Lord; and it would no doubt be met by him on his part in every instance accordingly.

CIRCULATION OF THE BIBLE.—It is truly cheering to learn what has been done towards giving the Bible to the world. More than 25,000 associations have been formed in protestant countries, whose direct object is the translation and circulation of the sacred volume. Since 1804, 25,000,000 copies or portions of Scripture have been put in circulation. The translation already made in 164 different languages, if sufficiently circulated will give them to 760.000)000 of mankind, The scriptures may now be offered to three fourths of the human family. During three hundred and fifty years previous to 1800, they were translated into 67 different languages and dialects. In 42 years since, they have been translated in 97.

Letters and papers omitted in this, will appear in our next.

THE EVANGELIST.

NEW SERIES.

Vol. X. Carthage, Ohio, November 1, 1842. No. 11.

DANIEL,
OR
THE DEFILEMENT OF THE SANCTUARY.

By the four Gentile Monarchies

No. V.

The *pre*-millennial coming of the Lord Jesus has become the great question of the age. And this is only a fulfillment of his own blessed prediction that a cry would be heard at midnight "Behold the Bridegroom cometh! go you out to meet him." This question is now and has been since the days of Dr. Whitby debated by two classes of commentators, called *Literalists* and *Spiritualists*, and perhaps I could not render greater service to the reader than *by* submitting at this point the general views of both as stated by one of themselves.

Both admit the fact of the second coming of Jesus Christ suddenly, visibly, and gloriously, for the purpose of raising the dead bodies of his saints, quickening the living, judging the world and establishing forever the glorious dominion or kingdom of heaven—They differ, however., greatly as to the import of those facts, the time, order, and manner of their occurrence.

The spiritualist objects to any attention being given to chronological prophecy, affirming that it is designedly kept secret, and therefore almost impious to attempt to determine when Jesus Christ shall come again to this world, partly because he says it is not revealed, and partly because he takes it

for granted, that it is not to be expected, at all events, till some time after the Millennium.

The spiritualist believes that the Millennium is nothing more than a highly prosperous state of the church; which shall be introduced through the gradual diffusion of light and knowledge, by means of missionaries, bibles, tracts and other instrumentalities employed for that purpose, that during this illustrious period, Satan will be restrained from the practice of his deceitful and corrupting arts, and his influence almost, it not entirely, suppressed;—that the Jews in their dispersion, and the Gentile heathen nations throughout the whole world, shall be converted;—the church enjoy an increased and astonishing influence of the spirit of God, of like character with that which he exerts in extensive and powerful revivals of religion, and in this way realize all the glowing and glorious anticipations of the old Testament prophets;—that the principles of the gospel becoming universally prevalent, all wars will cease;— that the nations of the earth becoming a vast confederated family for the preservation of peace, and for the promotion of human happiness, shall no longer cultivate the warlike arts, civilization shall be carried to the highest pitch,—the blessings of civil, political and religious liberty be universally enjoyed;—all forms of oppression cease,—the rulers of the world becoming righteous, rule in the fear and love of God, and the entire population of the globe increased and enriched by industry, frugality, virtue and, piety, present an Eden-like scene of prosperity, glory and blessedness;—that at the end of a thousand years, or of the Halcyon period, the spirit of piety, which, like that of the Martyrs of Jesus, had prevailed in the world, will begin to decline, the great adversary who had been imprisoned be let loose again, and gain an influence over the nations so as to deceive them, and to produce a general defection from the Millennial purity and truth,—that the apostate nations, under the denomination of Gog and Magog, shall conspire together and commence hostile movements for the destruction of "the camp of the saints and the beloved city," and bring about a dreadful corruption of morals and of religion in the world; that then, but not till then, the Lord shall suddenly rain down fire from heaven and destroy them all; that immediately thereafter the second personal visible coming of Jesus Christ shall take place, and the resurrection, the judgment, and final dissolution of the globe ensue, and the new heavens and new earth be created and be given to the saints forever."

But the spiritualists are very far from agreeing among themselves in regard to the Millennium. Faber opposes the absorption of the Jews, and strenuously argues for their return. He would spiritualize the second coming, but would not apply his own rules to the Jews. He would here become a "Literalist."

Others of them think the Millennium will be introduced by terrible judgments on the guilty nations; and this they call the metaphorical coming of Jesus Christ. Others of them, as Swedenborg, think the new Jerusalem already come. Others think that equality of property and a community of wives must mark the coming of the Millennium. Others are little better than infidels; and others, like the Universalists, think the second coming already past; that it took place at the destruction of Jerusalem; and therefore uniting wish them they ask scoffingly "Where is the promise of his coming?"

See Buck's Dictionary for a proper account of the views of the Spiritualists, art. Millennium.

Such are the conflicting, contradictory and diverse views of the allegorists or spiritualists, who include, from the Roman Catholic to the shacking Quaker, all those who would dissolve into a figure those parts of the prophetic word which speak of the coming of Christ at the conclusion of the apostasy and the beginning of the Millennium. We shall now let our author submit the views of the Literalists.

"The literalists differ greatly in their views from the spiritualists, and what is remarkable, they mostly agree among themselves in the general outline and results. It is true, they sometimes differ as to minor and subordinate prophecies not yet fulfilled, but not as to the general system, in its bold and radical features. The Millennium is regarded by them, not as the expansion and universal diffusion of the gospel, in a season of unprecedented religious prosperity,—not as the consummation of the present evangelical dispensation, but as "*a new dispensation,*" to be miraculously introduced, as all the former dispensations were, and to possess its own distinct and peculiar attributes, The gospel dispensation which was commenced with the ministry of Christ, and was finally introduced on the day of Pentecost they believe—as Christ and the apostles styled it—is the dispensation of *the good news of the kingdom*,—but the Millennium is the kingdom itself, commenced with the awful retributions of divine justice on the enemies of Christ,—it is the kingdom come and introduced with awful displays of divine vengeance, and established and perpetuated by the exercise of all the high functions of legislative, judicial and executive sway entitling it to the denomination of "THE PAY OF JUDGMENT."

The kingdom, they affirm, is not the church of God as she now exists in her visible organization, and in which Christians or the saints are *subjects*; but it is a new and glorious development of Almighty power, grace and justice in which they *reign* raised, changed and made glorious in the resurrection. They shall be employed as *kings* and *priests* to God and Christ and reign with him forever. They are to be the *rulers*, not the *ruled*, and having been schooled in affliction, tried and persecuted

and no longer covetous or vindictive, like most rulers of the world, they will become safe depositories of power for the nations of the earth. Such is the general idea of those who adopt the literal interpretation of prophecy. As to the nature, order, and succession of events preparatory and designed to usher in and establish this government, there are, as has been hinted some differences." *Desert on the Proph:*

Such then, are the respective views of the Spiritualists and Literalists touching the Millennium. The former imagine it is the subjugation of the world by the diffusion of truth and the victories of the cross. The latter affirm, it is the government of the world by the restoration of the theocracy—the organization of the divine government and the personal presence of the Messiah; for it is not the Millennium that brings Christ, but Christ that brings the Millennium. See Rev. 19th, and 20th, chapters.

We will therefore in our next essay attend to the proofs and evidences of Christ's *pre-millennial* advent.

W. SCOTT.

QUESTION 1st.

Dear bro. Scott:—

In your lectures, which have been both pleasing and profitable to myself and many others, you attempted to reconcile the following two verses spoken by our Lord. Will you do so again in the Evangelist, and oblige,

A HEARER.

1. So likewise ye, when ye see all these things, know that it is near, even at the doors.

2. But of that day and hour knoweth no man, no not the angels in heaven, but my father only. Math. 24 ch. 32—36.

ANSWER.

In answer to the above, we would say that there are many things which resemble the coming of our Lord Jesus Christ, that is, we can determine their *teuton*, but not the *day* or *hour* of their occurrence. No man, perhaps no angel, could put his finger to the precise moment of time, and, say, "Here spring ends and summer begins;" but yet when we look at the fig-tree, and see the branches coloring with sap, tender and putting forth their leaves, we require neither man nor angel to tell us that the summer is nigh, even at the doors. It is thus the Lord himself inform us, with his coming. We may know the season,

and the approach of the event, but not the very day nor hoar, 'So likewise ye when ye see all these things, know that it is nigh, even at the doors.'" W. SCOTT.

QUESTION 2d.

Bro Scott:—What are the "*all those things,*" which form the signs of Christ's coming again to our world—spoken of in Math. 24 ch.?

Yours, &c.

R. R.

ANSWER.

1. The tribulation which preceded the destruction of Jerusalem.
2. The destruction of Jerusalem itself;
3. The appearance of false Christs after this.
4. The tribulation that should follow the destruction of Jerusalem and these false Christs.
5. The eclipsing of the sun and moon, which are perhaps the symbols of the decline and fall of the Roman Empire; and the falling of the stars, or the decadence from office of the great men and mighty geniuses who adorned the government and religion of the imperial monarchy before it fell and was partitioned into ten kingdoms.
6. The sign of the son of man in heaven: When we look into the 7th chap. of Daniel we see that the last government which arose previous to the coming of the son of man, was the Papacy. Its appearance in the empire became of course the grand signal of him being in heaven) because he is to come thence to destroy it.
 1. The next sign is the mourning or woe, which this abominable superstition and apostasy by its persecutions has produced in all nations in which it has prevailed or been supported.
 2. The last sign is the survival of the Jewish nation. "This race shall not pass—expire till," &c.

When therefore the Papacy has performed her day, and ceased to produce any more tribulation or woe by her persecutions, the coming of the son of man takes place next. Her persecutions, we believe, are now at an end; and hence we look for the coming of our Lord Jesus Christ from heaven with his taints.

W. Scott.

 UNIVERSALIAN PHILOSOPHY—No. 6.

SIN AND PUNISHMENT.

The philosophy of Universalism, is ultra Calvinism, or the

most rigid fatality. With them every action of man was so definitely predetermined by the Father of the universe, that nothing can transpire, contrary to the volition of Omnipotence. "An all wise Being," say they "cannot be frustrated in his counsels, or disappointed in his purposes." And thus by confounding fore-knowledge and predetermination, they come boldly to the conclusion that God has foreordained, and therefore, secretly approves of all the actions of men. It ought to be recollected, that our vociferous neighbors arrogate to themselves, the exclusive prerogative of vindicating the Divine character. But of what, let me ask, is the character of God to be cleared by this new discovery in sacred philosophy? "Of tyranny to his creatures, and inexorable cruelty," is the response of universalism. But permit me to suggest; Is it not ft. singular vindication at the divine character, to represent him, as the Bible does, hating sin. "angry with the wicked" and yet secretly, approving of all the actions of men—making laws against iniquity, and punishing transgression, and at the same time loving sin in his heart, and making it a necessary part of the order of the universe. 'If He wished to put down sin, why don't he do it?' say they, "for he is all powerful and able to do as he pleases." But God's word speaks as if the putting down of this great evil, was the supreme object of the supernal world. God sends his prophets to preach against sin—to tell the transgressors to turn and not die—sends his son under the pretext of putting away sin by the sacrifice of himself—but still; he does not want to put it down in this world, for if he did, he is abundantly able so to do. And let me add further, that if not put down in Ms world; it never will be, any where, for according to their system, it exists in neither Heaven nor Hell. Now let me ask these philosophical vindicators; Is it according to your rules of propriety, necessity to make the divine, being either a tyrant or a hypocrite? for in avoiding Sylla your fall into Charybdis. How could I trust my soul to the hands of a being, whose words, I know to be diametrically opposed, to the intents of his heart, and whose very action is fraught with inextricable deception? But will our friends say that this, must be supposed, to save his attributes of mercy and justice. A sad alternative truly, to save mercy at the expense of truth and holiness. But let us see how. it saves his goodness. We are gravely told, that man was so made, that sin was a part of his nature, and a necessary part too, without which he cannot exist. "But don't understand," say they, "that sin shall go unpunished; by no means; every sin shall be punished to the full demerit of its criminality." Then the corollary is inevitable that God punishes a man, for doing his own will, and worse still, for doing what man could by no possible means avoid. I once knew a man who kicked his own son for falling in a par-

oxism of nervous fits. But our friends represent their God a thousand times worse than this man: For this man kicked his son for doing what he could not help, it is true, but he did not cause this paroxysm, either proximately; or remotely. But the God of universalism, is both the remote and proximate cause of all evil. Again our man did not want his son to have fits; and felt next, that he should have fallen contrary to his will. But their deity dooms men to fall, in order that he may have the the pleasure of kicking them to the full demerit of their crime. Universalists are in the habit of saying that they are the only people, who dare to imitate the character of their God.--Well let us see: their God says things the very reverse of what he means;—he says he hates, when in reality, he loves sin. Dare our friends imitate this attribute of his character?

Again, according to their own showing, he practices the most profound duplicity, both in words and actions; as we have shown above: Will our friends imitate his character in this particular? Once more he commands his children to do what is impossible, and punishes them for not doing it; and punishes them also for doing, involuntarily, the very thing, his own eternal purposes require! Dare our friends imitate this part of such a character? if they dare, I will concede this point freely, that they are the only people in all the land, who could have such an uncommon degree of tenuity.

Such is the consistency of universalian philosophy—a system, or rather a chaos of monstrous absurdity. But more of this in our next.

As ever,

B. U. WATKINS.

DANIEL,

OR

THE DEFILEMENT OF THE SANCTUARY. No. VI.

We have already looked at the three great visions of Daniel --all which may be stated as follows, namely:

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|---------------|-------------------|-----------------|
| 1. The Image, | 2. The Beasts, | 3. The Ram, &c. |
| 1. Gold, | 1. Lion, | 1. Ram, |
| 2. Silver, | 2. Bear, | 2. He-goat, |
| 3. Brass, | 3. Leopard, | 3. Little horn, |
| 4. Iron, | 4. Monster. | 4. Sanctuary |
| 5. The stone, | 5. Christ coming, | [cleansed. |

In the first of these visions, Christ symbolized as a stone, dashes to pieces the nations indicated by the four symbolic metals. In the second the last Monarchy is cast into perdition before Christ descending from heaven. And in the third vision, the sanctuary is cleansed at the expiration of 2300 years from some grand point in Persian history. Each and all of these visions respect the redemption of the people of God from foreign, alien, or secular authority, and they are intended apparently to lead the man of God by a definite order of succession, in the great revolutionary movements of human society, to that deeply momentous period when Christ shall come from heaven and restore the divine government.

The coming of Christ, therefore, is in reality the grand and engrossing element of revelation in these three visions.— Through them, as through a telescope, we are permitted to behold the Messiah descending from heaven clothed with the empire of the world. Through them we behold him giving that empire to his saints; and through them we see the saints taking that empire, and conjointly with him holding it forever, even forever and ever.

What is meant by these things, or what is imported by the Messiah's receiving the kingdom or the government of "all nations;"¹ his bestowing this government upon the saints; their taking it, and conjointly with him possessing it forever, even forever and ever, will we trust, become apparent in the sequel. That however, all these things should signify nothing more than what a certain class of interpreters affirm, viz: the progress of the gospel, the triumphs of the truth, the victories of the cross, or the universal spread of Christianity throughout the earth without the presence of Christ, is, in my humble judgment, highly absurd and unscriptural from this consideration, that it is not the triumph of *ruth* but of *power* that forms the subject of these visions. It is not the illumination but the government of the world which is in issue there. It is empire and not religion; authority and not truth which is discussed in the visions of Daniel. True, that as bad government, whenever and where ever in the ascendant, has drawn along with it false religion, so will also the divine government when in the ascendant bring along with it the true religion; but I affirm nevertheless, and I affirm it emphatically, that authority and not religion; government and not the triumph of truth is the primary question in these visions. And it is not government or authority over the nations won by truth or by the preaching of Christ crucified neither; but it is authority wrested, by the Messiah descending out of heaven, from incompetent and cruel hands who had heretofore held and abused it; it is authority wrested from the kings and tyrants of mankind. Let such. as deny that our Lord will come at the beginning of the Millen-

ium gravely consider this.

After giving the names of some of the illustrious men who believed in the pre-millennial advent of our Lord Jesus Christ, we will then submit numerically and consecutively the reasons on which we rely for our own belief of this great and glorious proposition.—the majority of the Westminster divines, quoting the same author, when met in 1643,—adopted Millenarian doctrine: as Twisse, Marshall, Palmer, and many more, To these may be added Simeon Ash, W. Bridge. J. Borrongs, A. M., J. Caryl, T. Goodwin, D. D., W. Gauge, S. D., J. Langley, and Peter Sterry, of London, members of that assembly. In the beginning of the 17th century, Mede. who then published his Key to the Revelations. He is the acknowledged father of interpreters of that wonderful book. We may close the account of this century says Mr. Brooks with the names of Doctors W. Alabaster, W. Allen, T. Burnet, D. Cressner, W. Hakewell, G. Hicks, N. Homes, J. Mather, W. Potta, T. Adams, W. Alleine, J. Archer, E. Bagshaw, T. Beverly W. Burton, M. Cary, J. Cocceius, W. Denbury, J. Durans, W. Erbury, G. Foster, T. Gale, &c.

Of the 16th century the Millenarians are extremely numerous, and cannot be admitted here but partially. Dr. J. Gid stands pre-eminent, and the same author enumerates the following: *Bishops*: Clayton, Horsley, Newton and Newcome. Doctors Allix, Prank, Glass, Grabe, Hopkins, Knight, Lee, Sudd, Wells. Among divines, Adams, Witeringham, Beere, Bengelins, Danberge, Hemming, Hallet, Hart, Ingram, Jurien, Koppins, Cox, Lancaster, Toplady, Winchester. Among the laity, Sir Isaac Newton, H. Dodwell and E. King Esqrs."

"The name of Sir Isaac Newton is sufficient to shield the doctrine from the charge of weakness or fanaticism, or of being supported by insufficient evidence. He gave his powerful mind two whole years to the study of prophecy, and has avowed his belief in the pre-millennial coming of Christ."

Great is the Name of Sir Isaac Newton when subscribed to any doctrine either in science or religion but greater still is the proof: and therefore together with the name of this great man we will give the evidence on which he relied for his belief that the Messiah would appear the second time at the commencement of the Millennium.

We have shown in a former essay that the prophetic defilement of the sanctuary obtained when the theocracy was merged in the monarchy, or when Israel became a political element of the Assyrian empire. It was then that that people their territory, city and temple became by right of conquest the property of an idolatrous monarch; and as such in that point of view, became an unclean thing. But this political defilement was permitted, as we have also seen on account of a preceding

religious defilement, as that the sanctuary was permitted to be politically defiled because first of all it had been by Israel, who worshipped thereat, religiously defiled. Whence we gather the following; corollaries, namely:

1st. Tim the sanctuary might be at the same time politically clean and religiously defiled.

2nd. *And vice versa*, it might be politically defiled and religiously clean, as was the case after the captivity, when it was rebuilt and cleansed religiously, but was still defiled politically as be in;; the property of the Persians.

We have elsewhere observed that the kind of defilement treated of in Daniel is political—or that which grew out of the incorporation of the sanctuary with the four great monarchies. Hence Antioch us Epiphanies, who only defiled it religiously by the introduction of an Idol cannot be the little horn of the 8th chapter; for it in political and not religious defilement that is discoursed of, there—defilement by the Ram, the He-Goat and the Little Horn. As then the defilement of the sanctuary spoken of by the prophets is political, and consisted of the submergement of the Theocratical government in the monarchist, or the absorption of the divine government by the human the cleansing of the sanctuary must be equivalent to the immerging of the divine government again from the human; or the restoration of the Theocracy. But if the cleansing of the sanctuary is equivalent to the restoration of the Theocracy, this just must itself be equivalent to the coming of our Lord Jesus Christ. But things, that are equal to the same, are equal to one another; therefore as the cleansing of the sanctuary takes place at the beginning of the Millennium and not at the end of it, it follows that the coming of Christ or the restoration of the theocracy for the cleansing of the sanctuary, precedes the Millennium.

But when it is considered that Daniel, the Lord Jesus himself, Paul, and John make the second advent to take place at the destruction of the Little Horn or apostasy, and before the saints obtain the kingdom, or at the beginning and not the end of the Millennium, the argument for the pre-millennial advent will be deemed complete. More of this anon.

W. SCOTT.

EXTRAORDINARY PHENOMENON.

In the Lynn Locomotive, we find the fallowing extracts of a letter from an eminent astronomer, connected with Yale College at New Haven, to a scientific gentleman in Lynn. It will be found highly interesting to men of science, detailing some most astonishing changes in the great machinery of Nature, It may

be that these operations will strengthen the belief of those who have given credence to the doctrines of Miller, in relation to the speedy winding up of the affairs of this world. Nevertheless, they are facts, and as such worthy the mention of our wise and learned men.—*N. Y. Aurora.*

* * * There is certainly some extraordinary change going on in the solar system, Whether the result will be a speedy dissolution of the present harmonizing arrangement, is of course known only to Him who instituted the laws which govern the courses of the stars. For some time my attention has been directed to the rapidly developing phenomena, and I have been assisted in my observations by gentlemen eminent for their scientific attainments. And within a few days I have had placed in my hands a paper from the celebrated astronomer Hanfi, of Berlin, detailing his own observations and indicating that the subject is beginning to excite intense interest among the scientific of Europe.

It is evident that the inclination of the earth's axis with the ecliptic is changing. There is now a nearer approach or coincidence of equator and ecliptic than has ever been known. Since the autumnal equinox the obliquity in the earth's counts' has sensibly diminished, and if no counteracting influence intervenes, there will soon be a perceptible change in the seasons and also between day and night.

The change is so great already, that many intricate calculations for the present year, will be found inaccurate. Some of the important calculations of the Nautical Almanac will be soon found perplexing to the mariner as he takes his observations.— And some of those heretofore highly useful tables in the American Almanac, founded on the bearing of some of the fixed stars as well as planets, will prove entirely unsafe, if the progress of the change continues. An experienced' and intelligent shipmaster, a day or two since, casually observed to me that on a recent voyage from the East Indies, when he had sailed about two degrees to the north of the equator—the region from which the North Star is usually first seen after crossing the line, the haze rendered it invisible while nearer the horizon—he was astonished and perplexed in his observations. The unusual variations of the chronometer from the time indicated by similar observations, led him to doubt the accuracy of his former faithful guide.

Should these changes continue a variation in the latitude of the North Star will soon be apparent to the most casual observer, at those points of time, April 15, June 16, August 23, and December 24, when all true time keepers should agree with the sun, the chronometer will be found essentially varying; and many other very important results, will be developed. An at-

tentive and accurate observer in the high latitudes, even at the next solstice, cannot fail to recognize astonishing phenomena.

But the changes going on with regard to the earth are less remarkable, perhaps, than those which are affecting some of the other planets. The poles of Venus are now elevated, to all appearance, full thirty-five degrees; and she seems to be changing from her former clear radiance to a color approaching that of Mars; the change in this particular, however is as yet slight, barely perceptible, under close observation, to the naked eye. By the aid of a powerful glass, there may be seen what appear to be waves of fire rolling over her disk. This appearance I have watched with much interest. It commenced some months since on the southern limb, and gradually advanced over the whole breadth, till the whole planet itself was completely enveloped. The motion of this planet in her orbit too, seems to be retarded, as though she were under the influence of some new power of attraction.

Hershel has the appearance of having greatly diminished in size, and has failed to reach a given point of his destination at the usual time, and in short, seem to have broken the bonds which have connected him to the solar system, and commenced its course as a member of some remote celestial retinue.

Saturn also is assuming an unwonted aspect. To all appearance, there is a mighty conflagration going on in the hitherto dark line which divides her rings. To such an extent has it attained, that in one or two places the whole breadth has assumed the appearance of ragged rangers, glowing as if they were red iron, and throwing a lurid reflection upon the adjacent portion of the ring.

The changes seem almost to extend beyond our system. The beautiful star Betelgeuse, in the constellation Orion, has varied to such an extent from the vernal to the autumnal equinox of the present year, that its distance may be ascertained. It seems to be approaching the solar bounds."

The above is a hoax; and written evidently by a person not acquainted, with the science to which it relates. The author is doubtless one of the scoffers of the latter times; he probably hoped that those who looked for the coming and kingdom of Christ would be caught by this silly bait; and that they would in this way prove themselves as ignorant of human science as he doubtless is of divine. We turn back his imposture therefore upon himself with disdain, and say that the scriptures promises as. no such phenomena as signs or signals of the approaching and kingdom of Christ, which will be sudden, and unexpected by a majority of the race of man.

W. Scott.

BIBLICAL CHRONOLOGY. No. II.

Nathan.—Bro. S., let us, I pray you, renew our conversation of the chronology of the holy scriptures. I become more and more impatient of my own ignorance of this matter. Has the Lord given us signs of the season of his coming, and told us, when we see these signs, to know it is nigh, even at the doors, and shall we remain ignorant both of the season and the signs? Forbid it Lord!

Ed.—Your anxiety to understand the times and seasons of scripture is highly commendable, for it is only chronology or the science of time that can make either prophecy or history truly instructive. Without chronology both fade from the mind as the dream dies at the opening of day.

Nathan.—Well, sir, has any exact knowledge been obtained in this science at all? And if there has, how far may this be made available in religion?

Ed.—There is a vast store of exact chronology in existence, bro. Nathan. Philosophers have not allowed this department of science to remain uncultivated. Their innumerable, astronomical canons, both ancient and modern, are undoubted monuments of this. In these canons all celestial phenomena, as eclipses, revolutions of the planets &c are made to concur with the great events of terrestrial history; and national history campaigns, revolutions, successions, victories, defeats, births, deaths, marriages, &c. &c, are pinned down to definite dates calculated by the time-piece of the universe with such exactness that the order of succession in the great events which have given character to society, in all historic times, is known chronologically with as much certainty as they are known at all.

Nathan.—Let me repeat my last question, bro. Scott. Can this exact knowledge be made available in religion, or is it necessary in religion?

Ed.—But very little of it is absolutely necessary in religion. To supply that little, however, philosophers have not been wanting. Sir Isaac Newton in one of the most extraordinary works of human genius, has attempted to correct and adjust the chronology of all nations; and the celebrated Ferguson has applied his excellent genius to settle by science and history the precise period of our Lord's birth. And this being done nothing more is absolutely necessary in regard to the chronology of scripture prophecy.

Nathan.—And is the chronology of prophecy of so unique and simple a nature that from one date, scientifically adjusted,

the beginning and termination of all others may finally be known?

Ed.—Yes; let the birth of Christ be determined, and all other prophetic times may from that point be ascertained.

Nathan —May I request you to illustrate this?

Ed.—Certainly: The birth of our Redeemer being fixed by science, then 457 years, according to Daniel 9th ch. will carry as back to that period of Persian history when the commandment was given to restore and rebuild Jerusalem, namely: the 7th year of Artaxerzes Longimanus. From this second point we can, by aid of the scriptures, both ascend 220 years upward to Manasseh when the sanctuary was defiled by its incorporation with the monarchy; and descend downward 2300 years to the time when it will be cleansed; or uniting these two numbers together we can obtain the whole period of its defilement —2520 years; and from this again work up and work in all the other prophetic periods found in the book of God.

But let me read to you as follows, and you will thence perceive what Ferguson and others have done to fix the main daft —the birth of Christ.

EXTRACT FROM FERGUSON'S ASTRONOMY.

The vulgar era of Christ's birth was never settled till the year 647, when Dionysius Exiguus, a Roman abbot, fixed it to the end of the 4713th year of the Julian period, which was four years too late, for our saviour was born before the death of Herod, who sought to kill him as soon as he heard of his birth; and according to the testimony of Josephus, (B. xvii. ch. 8,) there was an eclipse of the moon in the time of Herod's last illness; which eclipse appears, by our astronomical tables, to have been in the year of the Julian period 4710, March 13th, at three hours past midnight, at Jerusalem. Now, as our Saviour must have been born some months before Herod's death, since in the interval he was carried into Egypt, the latest time in which we can fix the true era of his birth, is about the end of the 4709th year of the Julian period. There is a remarkable prophecy delivered to us in the 9th ch. of the book of Daniel, which from a certain epoch, fixes the time of restoring the state of the Jews, and of building the walls of Jerusalem, the coming of Messiah, his death, and the destruction of Jerusalem. But some parts of this prophecy (ver. 25) are so injudiciously pointed in our English translation of the Bible, that, if they be read according to those stops of pointing, they are quite unintelligible. But the learned Dr. Prideaux, by altering those stops, wakes the sense plain; and as he seems to me to have explained the whole of it better than any other author I have read on the subject, I shall set down the whole of the prophecy accord-

ing as he has pointed ft, to show in what manner he has divided it into four different parts.

Ver. 34. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most Holy. Ver. 25. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the prince, shall be seven weeks and threescore and two weeks; the streets shall be built again, and the wall, even in troublesome time. Ver. 26. And after three score and two weeks shall the Messiah be cut off. but not for himself; and the people of the prince that shall come shall destroy the city and sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Ver. 27. And he shall confirm the covenant with many for one week, and in the midst [It is said that this should be rendered last half, instead of midst.] of the week he shall cause the sacrifice and the oblation to cease, and for the overspread in? of abominations he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate.

This commandment was given to Ezra by Artaxerzes Longimanus, in the 7th year of that king's reign, (Ezra vii. ver. 11 26.) Ezra began the work, which was afterward accomplished by Nehemiah, in which they met with great opposition and trouble from the Samaritans and others, during the first seven weeks, or 49 years.

From this accomplishment till the time when Christ's messenger, John the Baptist, began to preach the kingdom of the Messiah, 63 weeks, or 434 years.

From thence to the beginning of Christ's public ministry, half a week, or three and a half years.

From thence to the death of Christ, half a week, or three and a half years; in which half week he preached and confirm the covenant of the gospel with many.

In all, from the going forth of the commandment, till the death of Christ, 70 weeks or 490 years.

And, lastly in a very striking manner, the prophecy foretells what should come to pass after the expiration of the 70 weeks; namely the destruction of the city and sanctuary by the people of the prince that was to come; which were the Roman armies, under the command of Titus their prince, who came upon Jerusalem as a torrent, with their idolatrous images, which were an abomination to the Jews, and under which they marched against them, invaded their land, and besieged their holy city, and by a calamitous war brought such utter destruction upon

both, that live Jews have never been able to recover themselves even to this day.

Now, both by the undoubted canon of Ptolemy, and the famous era of Nabonassar, the beginning of the seventh year of the reign of Artaxerzes Longimanus, king of Persia, (who is called Ahasuerus in the book of Esther,) is pinned down to the 4256th year of the Julian period, in which year he gave Ezra the above-mentioned ample commission; from which count 490 years to the death of Christ, and it will carry the same to the 4749th year of the Julian period.

Our Saturday in the Jewish Sabbath; and it is plain, from St Mark., ch. xv. ver. 42, and St. Luke, ch. xxiii. ver. 64, that Christ was crucified on Friday, seeing the crucifixion was on the day next before the Jewish Sabbath; and according to St. John, ch. xviii. ver. 28, on the day that the passover was to be eaten, at least by many of the Jews.

The Jews reckon their months by the moon, and their years by the apparent revolution of the sun; and they ate the passover on the 4th day of the month Nisan, which was the first month of the year, reckoning from the first appearance of the new moon, which at that time of the year might be on the evening of the day next after the change, if the sky was clear. So that their 14th day of the month answers to our 15th day of the moon, on which she is full. Consequently, the passover was always kept on the day of the full moon.

And the full moon at which it was kept, was that one which happened next after the vernal equinox. For Josephus expressly says, (Antiq. B. iii. ch. 10.) the passover was kept on the 14th day of the month of Nisan, according to the moon, when the sun was in Aries. And the sun always enters Aries at the instant of the vernal equinox; which in our Saviour's time, fell on the 22d day of March.

The dispute among chronologers about the year of Christ's death, is limited to four or five years at most. But as we have shown that he was crucified on the day of a paschal full moon, and on a Friday, all that we have to do, in order to ascertain the year of his death, is only to compute in which of those years there was a passover full moon on a Friday. For the full moons anticipate eleven days every year, (12 lunar months being so much short of a solar year,) and therefore once in every three years, at least, the Jews were obliged to set their pass over a month farther forward than it fell by the course of the moon, on the year next before, in order to keep it at the full moon next after the equinox. Therefore there could not be two passovers on the same day of the week, within the compass of a few neighboring years. And I find by calculation, the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion, was

ion the 3rd day of April, in the 4747th year of the Julian period, which was the 490th year after Ezra received the above mentioned commission from Artaxerzes Longimanus, according to Ptolemy's cannon, and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commission or commandment: and this 490th year was the 33d year of our Saviour's age, reckoning from the vulgar era, of his birth; but the 34th, reckoning from the true era thereof.

And when we reflect on what the Jews told him, some time before his death, (John viii. 57,) "'Thou art not yet fifty years old," we must confess, that it should seem much likelier to have been said to a person near forty, than to one but just turned of thirty. And we may easily suppose, that St. Luke expressed himself only in round numbers, when he said that Christ was baptized about the 30th year of his age, when he began his public ministry; as our Saviour himself did, when he said he should lie three days and three nights in the grave.

The 4746th year of the Julian period, which we have astronomically proved to be the year of the crucifixion, was the 4th of the 202d Olympiad; in which year, Phlegon, a heathen writer, tells us there was a most extraordinary eclipse of the sun tint ever was seen. But I find by calculation that there could be no total eclipse of the sun at Jerusalem, in a natural way, in that year. So that what Phlegon here calls an eclipse of the sun, seems to have been the great darkness for three hours at the time of our Saviour's crucifixion, as mentioned by the evangelist; a darkness altogether supernatural, as the moon was then in the side of the heavens opposite to the sun; and therefore could not possibly darken the sun to any part of the earth."

Ed.—Bro. Nathan: pray observe that Ezra's commission and the birth of Christ, are here said by the philosopher to be proved *astronomically*; and *pinned* down by the *undoubted canon* of Ptolemy, and the *era* of Nabonassar Beware, then, least you impose upon yourself when you say the chronology of the world is lost. The chronology of prophecy is not lost, and never will be. The death of Christ occurred at the fulness of time,—or exactly 490 years from the 7th year of Artaxerxes as foretold by Daniel in his prophecy of the 70 weeks chap. 9th. And it is the strength and life of Christianity that she can, refer to this prophecy, and with triumph ask the unbelieving Jew. "Was not your Messiah according to the vision of the 70 weeks, to be cut off at such a time?"

Nathan. What the philosopher Ferguson says of this matter is, I must confess, very extraordinary. But you do not intend to teach that the exact organ of Mathematics or the sci-

ence of astronomy can be applied to or made to bear on the settlement of all questions in prophecy, do you, bro. Scott?

Ed.—Mathematics cannot, bro. Nathan, be applied to all science, far less to all questions in prophecy; and it would be just as extraordinary and extravagant in a man to seek for the length of the memory, or to enquire after the measure and capacity of different minds or mental faculties by trigonometry as to ask for what is called exact knowledge on many questions in prophecy, for their solution comes not within the range of exact science. Chronology is a science, and the times and seasons may be settled canonically; but a prophetic canon or rule a geographic canon, and a mathematical canon are all different, and therefore while we ask the Philosopher to settle by exact science the time of Christ's death or the 7th year of the reign of Artaxerzes, we do not ask him to tell us by mathematics whether the 11th horn of Daniel's fourth beast is the Papacy: or whether the ten horns are kings or priests or prophets; whether the sanctuary of the Jews and Christians are the same; whether the 2320 days of the 8th ch. have reference to Nebuchadnezzar's image; or whether the ram's horns of the same chapter were exactly so long; or how many Inches the one exceeded the other &c., &c. These are questions of which an exact or mathematical solution could not be obtained and would not be asked by any one knowing the difference between the subjects of general and those of exact science, except for amusement.

Nathan—I understand you thoroughly so far, and will most gladly hear you out on this important subject.

W. SCOTT.

LETTER FROM DOCTOR WINANS.

Dear bro. Scott:—I have read the late Evangelist touching the second coming of the Lord, with close attention; but find myself among the class which have attained general rather than exact knowledge of prophecy, The class professing exact or certain knowledge stand on an elevated platform; they must be "*the wise*" spoken of by Daniel the prophet, and must be well qualified to answer questions and dissolve doubts in the minds of the vulgar, or class of general knowledge.

I shall therefore put some questions to those of exact knowledge touching prophecy, and wait their answers.

1. Daniel xii, 6. "And one said to the man clothed in linen who was upon the waters of the river. How long shall it be to the end of these wonders?"

The answer is, it shall be far a time times and a half.

Daniel did not understand, and repeated the question, "O my Lord, what shall be the end of these things?"

The answer is found thus. "From the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1200 days, and a blessing awaits such as wait 1335 days, or years.

Now if Titus the Roman General took away the daily sacrifice, and set up the abomination in the holy place. Have not both these times expired more than 300 years ago? "*Yet,*" "*If &c.*"—*W. S.*

2. Was it not the same Sanctuary that was polluted, that was to be cleansed in 2300 days?—"The Sanctuary which was polluted is destroyed."—*W. S.*

3. Is the sanctuary of the Jews and, of the Christians the same, they having; different altars?—"No."—*W. S.*

4. Has the 2300 days any reference to the metallic image, or to the wild beasts, or their wings or horns?—"No."—*W. S.*

5. Are these the days of the ten kings represented by the toes of the metallic image? If so, which are they?—"No, they are the days of the Ram, He-goat and the Little horn."—*W. S.*

6. If the four universal empires spoken of by Daniel were on this earth and extended over men in the flesh. Where do you learn that the fifth will be on another earth? and extend over incorruptible men?—"No where, Incorruptible men are to reign not to serve"—*W. S.*

7. Will the lord come to this earth or to the new earth?—"We shall meet the Lord in the air."—*W. S.*

8. If he comes to the earth, will he come on a cloud?—"Behold, he cometh on clouds."—*W. S.*

9. If he comes to this earth and reigns here, will he have a local metropolis as ether kings?—"God hath prepared for them a city."—*W. S.*

10. If he has a local place, will it be the sanctuary?—"The sanctuary is his palace."—*W. S.*

11. How many resurrections of the dead are in the future? "*The resurrection of the just and of the unjust,*"—*W. S.*

12. If more than one, how wide will they be apart, and at which of them will the judgment take place?—"The dead in Christ shall rise first," the dead out of Christ will of course rise last: and these two events must be exactly as distant from each other as the first resurrection and the last judgment which cannot take place till the last of the dead are raised."—*W. S.*

The answer to these questions will suffice for my first lesson in the exact knowledge of prophecy, and I shall be encouraged to go on until I can exactly point out all future events.—"Go on, dear doctor."—*W. S.*

Bro. Scott, the toes of the metallic image were in existence at the time the stone was cut out without hands; [*But not the kingdoms they symbolized.*—*W. S.*,] and these kings have all

been dead mere than 1700 years, [*Not so.--W. S.*] and it was in the days of these kings, that the kingdom was to be set up, [*prove it. --W. S.*] and the same kingdom was to continue until it filled the whole earth. The same stone became a mountain whether gradually or suddenly, it is not said—perhaps the Lord's parables of the kingdoms are the best interpretations of the prophecy we can find.—[*"Parables respect his kingdom in both its forms of grace and glory.— W. S.*

Affectionately, yours.

M. WINANS.

Jamestown O., Dce'r. 17th 1842.

Will Doctor Winans please read our dialogue with Nathan, en the chronology of scripture? The questions which he propounds in the above letter depend not on exact science for a reply. Common sense and a general knowledge of scripture are all that are necessary to answer them, and therefore we have answered them our self; As, however, the doctor is of the class who have attained to this sort of knowledge, I hope he will, if he pleases, answer me the following questions, for the solution of which indeed we have to rely only on general knowledge

1. How does the doctor know that the word "*daily*" signifies the Jewish sacrifice.
2. How does the doctor prove that the kings, signified by the ten toes were all dead 1700 years ago?
3. The seed of an apple may exist and continue till it becomes a tree; but the seed is not the tree? The present kingdom of grace will doubtless continue till it becomes the kingdom of glory. But grace is not glory? Is the kingdom of grace the kingdom of glory?

W. S.

CANON OF INTERPRETATION.

There is a difference between a prophecy and a vision.— *vision* is a word which comes from the Latin supine *visum*, to see; *prophecy* comes from the Latin of the lower ages *prophetare*, and this from the Greek *prophemi* to foretell or speak before hand:

1. A vision, therefore, is something seen.
2. A prophecy is something spoken..

Pure prophecy is delivered in words or in alphabetical or grammatical style; and if it be accompanied with time, that *time* is given in literal numbers. If, for instance, when it is foretold to Abraham in literal language, which, means precisely what It

says, that his seed shall be in bondage to a particular nation, you ask the question, How long? The answer is in grammatical language, 400 years. Another illustration. If, when the prophet predicts literally without symbols, that Judah and Israel shall serve the king of Babylon, we ask, How long? the answer is in grammatical style, 70 years: and so of the chronology of all literal and unsymbolized prediction; that is, if the history or facts are not symbolized, the time is not symbolized. See the prophecies touching Israel in the wilderness, the flood, the breaking of Ephriam, and all other literal prophecies which embody time.

On the contrary, if the style is symbolic, if it is vision, and not grammatical prophecy, something seen and not heard, then the time embodied in the vision is symbolic also; and if the question, How long? be put, the answer is not in literal years, but in symbolic time; that is in the ratio of a day to a year.— For proof of this, experiment on th 7th, 8th, and 12th chs. of Daniel. Also on Revelations 8th, 9th, 10th 12th, and 13th chs. See also the visions, or symbolic prophecies of Ezekiel for proof of the same canon of interpretation.

Thus time, times and half a time, 2300 days, 70 weeks 1269 days, 1290, and 1335 days, 42 months, 5 months; an hour, and a day, and a month, and a year; one thousand two hundred and three score days repeated in the Revelations have all been proved by history to be symbols of years; and the canon or rule of interpretation according to which this is done is as follows:

In a grammatical prophecy, if it be chronological, time is expressed grammatically.

In a symbolic prophecy, if it be chronological, time is expressed symbolically.

There is no exception to thin rule, and it not only proves the 2300 days of Daniel to mean years, but also that the 70 weeks belong to the vision of the Ram, &c. Otherwise the canon would be violated, and we should then have symbolic time without symbolic prophecy, which would be an incongruity.

W. S.

The sanctuary was first the tabernacle during the purest days of the theocracy; afterwards the temple; and during the kingdom of Christ in its particular form, the church itself is the sanctuary; but that either the tabernacle or temple or church will be the sanctuary, when the kingdom exists in its universal form and Christ himself is present, is no: at all certain, and perhaps not at all probable: nay, we have an idea to the contrary in Rev. 21 chap, when the tabernacle is said to be with men, and men are not said to be the tabernacle. The new Je-

rusalem then, or some particular part in it, will most probably be the sanctuary, and it of course in the sanctuary referred to is Daniel—the cleansed sanctuary—God's sanctuary freed from all alien political authority and neither Jewish nor Christian, but a new and Millennial sanctuary.

W. S.

Let no one be deceived by appearances: and thereby say that because he sees man sowing and reaping, building and planting, buying and selling, eating and drinking, marrying and giving in marriage, therefore the day of the Lord is not nigh. These things will go on till the very moment he appears. This is the account of things given by the Lord Jesus himself.

W. S.

MAYSVILLE, Ky. 17th Dec. 1843.

Bro. Scott:—

There has been some 30 additions to the church in this place during the present year, so you will discover we are growing in number, and I hope in the knowledge of the truth as it is in Christ. Oh! that those who profess to be the followers of our great captain would so conduct their lives that they of the world might be constrained thereby to glorify our Father in heaven—the prayer of your brother in Christ.

D. SPALDING.

FEMALE COLLEGIATE INSTITUTE.

GEORGETOWN, KENTUCKY.

The eleventh session will be open on the first Monday in March and close on the third Friday in July, 1843; when a recess of 7 weeks will occur

T. F. JOHNSON, A. M. *Principal.*

Miss GEORGETTA HAVEN,

" CAROLINE STANWOOD, Assistants.

" CLARISSA BAKER,

Mr. GEO. F. HEIDELBERGE, *Teacher of Music.*

The assistants are all experienced teachers, and graduates of the best female schools in the United States. They are exem-

plary Christians, and reside in the family of the Principal, having constant care of the pupils.

The teacher of music has no superior in this country. He keeps five pianos at the institute.

A splendid philosophical and chemical apparatus, and a select library of 500 volumes, belong to the Institute.

Only one case of serious illness has occurred among the pupils in five years, and that was contracted at home during the Christmas recess. The attention paid to diet, exercise, airing and warming school rooms, which are all in the same building, secures to our pupils health and cheerfulness.

They are not allowed to visit or receive visits; nor to attend night meetings; nor to participate in public amusement or parties of pleasure, under any circumstances; nor to wear jewelry or fine dresses.

They are permitted to attend any place of worship which their parents may prefer.

TERMS—IN ADVANCE.

Tuition in the Junior Class,	\$15.00
" in the higher classes, with French and Latin,	20.00
" in MUSIC, including the use of Pianos,	25.00
Board, including fuel and candles,	45.00
Singing, drawing. Painting, &c. at Teachers' prices.	
GEORGETOWN, Dec 20, 1843.	

HYGÆAN ACADEMY.

We would again direct the attention of the brethren to this educational institution: Have they daughter? Do they desire they should enjoy the benefit of the best education? Would they have them trained to knowledge, virtue, and religion, by a course of instruction happily composed both of the things of God and man:—of science and religion? Then send them to the above Academy.

Bro. Burnet will doubtless suit his terms to the times; and on his part endeavor to bring the advantage of his excellent school as much as possible within the reach of all. We have no authority from him for saying so, but from our knowledge of his character we are sure nothing will be wanting on his part in the way of goodness and accommodation. Go, then, brethren and negotiate with him for the education of your daughters; and lay in their manners, piety and general education, the best foundation and reason for their becoming ultimately *maguæ matres virum*—the mothers of illustrious men—the

wives of our republic. May we not say—shame upon that man who having a daughter and being able to educate her, is nevertheless unwilling from his love of gold, to do so?

The following is from the conclusion of Bro. Burnet's late fine speech at Bacon college, on the "agency of Christianity in the improvement of human society."

We rest our argument here. The colossal empires of old and the exclusive devotion of genius to the fine arts and a lascivious literature, were not for the best interests of mankind.— The pure morals of Christ were the harbingers of a better taste. The Greek made the marble figure of the dead man; and the Egyptian piled a pyramid upon his sarcophagus; and these monuments of an age thousands of years past, attest the gigantic powers of the sculptor and architect, but Christian genius labors for the people, the living, and the soul that is to live by annihilating the ocean harrier with the bird-speed of the steamer, by levelling mountains, and spanning deserts with the lightning-paced car, or the tardy canal, thus linking together far-distant cities and cations in the fraternity of neighborhood and casting the hydro-oxygen light of the press upon the darkness of ignorance. Who, however strongly attached to the fine arts, would exchange these works of utility, and national defence, for an equal cost of gigantic mausoleums or sculptured marble. But our highest cause of congratulation is in our temples, not the Parthenon nor the lofty fanes of Jupiter Olympus, nor Diana, nor the Coliseum, nor the Pantheon, but those structures which are upon almost every square mile of a large portion of our country,—I mean the school house====, sometimes a pile of sculptured marble, but oftener a pile of unhewed logs. Here grow the locks of our Sampsonian strength, (sometimes our Lockes and Bacons.) the secret of our greatness Let the ancient Phidias excel in shaping a cold and senseless stone, the modern artist labors to perfect a monument already created in the image of God, the deathless spirit and warm and noble heart, a material susceptible of a higher polish and diviner symmetry than Apollo Belvedere, and a substance knowing not the corrosion of material elements, mere enduring than marble or brass.

"The sun is but a spark of fire,
A transient meteor in the sky,
The soul, immortal as its sire,
Shall never die."

Letters and papers omitted in this, will appeal in our next No.

THE EVANGELIST.

NEW SERIES.

Vol. X. Carthage, Ohio, December 1, 1842. No. 12.

ORGANIZATION, No. I.

There is a real difference between the world and the church. The world sinful and fallen may be said to stand upon preternatural ground; the church raised to heavenly places in Christ, and justified, may be said to occupy supernatural ground. Now it is a fact that the division of things which obtains in the gospel concurs admirably with this distinction between the world and the church, that is, the things of the gospel may be divided into those which are intended for the world—the unconverted, the unjust; and those designed for the church—the converted, the justified. In other words, the matters of the gospel may be divided into those of faith and hope, or of the first and the second coming of Christ—all the things of the cross, and all the things of the crown. The mercy which flows through the cross is to be preached to the world; the glory which enshrines the crown of eternal life is to be proclaimed to the church. The faith and the hope, the cross and the crown, the perfection and conversion of the world and of the church, and the teaching and preaching which are necessary to these, are therefore indispensable considerations in the organization of the church of God.

I will not expend time, by an affected care for the reader, in any attempt to prove that the church is an organic body; but will take this for granted, and as being understood by him. As an organic body therefore the church has duties to perform; but these duties give birth to particular offices and these offices to particular nominations and elections. The church then has her elections.

Here therefore enters a question of right of solemn import. By whom shall the church's elections be managed? By her

membership, or her ministry? Shall her guardians and pastors be given to her by an ecumenical bishop—a Pope, or by a conclave of bishops, by a Presbytery, or synod, or a general conference? Or judging herself of the fitness or unfitness of candidates for the accomplishment of the great ends of her organization, shall she manage her own elections, and clothe with the episcopal dignity those only whom in her wisdom she deems by their attainments and religious and moral character the best suited to the ends in view?

In the legislative department of her government the church is monarchical and infallible. The Lord Jesus is the sole head and law-giver—"The Lord is our law-giver." But in her executive it is not so. Here she is popular and fallible--democratic and variable. Whatever therefore may be affirmed in favor of an ecumenical Bishop, or a bench of bishops, or of a synod, or general conference, we nevertheless refer the duty of election to the people, and affirm that the right of choosing their officers is necessarily vested in the membership of the church, because

1st. Anything else would be incongruous with the genius of the Christian religion, in which all are brethren, of equal rights and equal rank.

2nd. Any thing else would not be analogous to what obtains in the freest political states, in which their own officers are all elected by the people.

3d. Any thing else would be throwing an undue and very dangerous patronage into the hands of those who, on a different hypothesis, would enjoy the right.

But that the church should create her own officers, it is deemed legitimate, because

1st. The choice involves the question of her own *perfection* in knowledge and holiness—this being one of the great ends of her higher elections—bishops rulers;—figuratively pastors, husbandmen, stewards. She alone therefore may judge of the legitimacy of his qualifications who aspires to the distinction of the episcopate.

2nd. Although in many respect very distinct from the world she the church and the world, are nevertheless, mutually dependant on each other. The world must receive the gospel from the church; and the church her members converted, from the world. Who then is so fit, or so well prepared by knowledge, interest, and feeling to decide upon the merits of those who would officially from her bosom announce Christ crucified to mankind, as the church? None, the elections therefore are with herself by the very right of the *teaching* and *preaching* which constitute the chief ends of her organization.

3d. But again; She is responsible for both the success and

behaviour of her pastors, and her own character will rise and fall with theirs accordingly:

4th. She pays them, and must in this way have all tight and title to elect them.

5th. Finally: the scriptures concur in this case, as in all others, with nature and reason, and inform us that the first *posse* of pastors was given by inspiration for the very purpose of fitting the saints for the work of the ministry, for the edifying of the body of Christ; that is for teaching and preaching, or for perfecting the church and converting the world. It is for the church herself therefore to say on whom she will rely for the management of her teaching and preaching, discipline, government and worship. She has the right to elect.

But observe while the church enjoys this as her own indefeasible and imprescriptible right, yet she has no right to exercise this right in a wrong way. She has no right to do wrong. She has no right to elevate a brother to the episcopal office without any respect to the ends of her own organization—without respect to the duties of the office—the edification of the body of Christ and the conversion of mankind. Her overseers must not be nominal, and incapable, and irresponsible, but real, qualified, and responding to the terms and ends of the sacred office. The blood of Christ and the souls of men, and the salvation of the world, and the dignity, character and divinity of the most important office on earth are involved in this question and demand all I have affirmed.

But if these sentiments are truths, and the world should continue, they will sweep out of office almost the whole of that religious lumber which lays in the offices of this Reformation—men generally who have not the most indistinct apprehension of what a guardian of the flock of Christ means, or they would not occupy their present situation for one moment longer—embodiments of the world—personations of inefficiency.

DANIEL,

OR

THE DEFILEMENT OF THE SANCTUARY. No. VII.

From Moses to the captivity, or from Pharaoh to Nebuchadnezzar the Jewish state strictly speaking, was a Theocracy, that is it was governed by God as king. This continued for a 1000

years; so that the Jews may be said to have, in the commence of their economy, lived and reigned with God a 1000 years in Canaan.

The same thing is promised to the Christians: they will live as a distinct people, and reign with Christ 1000 years. As there was a temporal Millennium, so there will be a spiritual Millennium. As there was a Jewish Theocracy so there will be a Christian Theocracy.

When God made choice of Abraham he made a covenant with him, blessed him, and made him and his family the depositaries of the true religion. He told him however that his seed should be strangers in a land not their own, and that a particular nation should afflict them. "And also that nation whom they shall serve will I judge," said God. Ex. 15th ch. "And in the fourth generation they shall come hither again."

Now to this temporal deliverance of Abraham's seed from Egypt, to this redemption of the Jews from the land of Ham, all the promises of God to Abraham more immediately pointed so that Moses in his day supposed that even his brethren should have understood that God would accomplish their deliverance by his hand. But they did not, Yet by the hand of the very Moses, whom they refused, did God deliver them. Why? Because the time of the promise was come. How was it effected? by signs and wonders in the land of Ham, and finally by casting into the abyss of the Red Sea the Pagan Monarch Pharaoh. We may learn several thoughts from this history. 1st. When the time of a promise is come, it will be fulfilled, let the people, whom it respects, be prepared or no. But 2ndly. We see that the Jewish Theocracy or Millennium was commenced by casting into the Red sea a tyrannical pagan king by whom Israel had been held in bondage for upwards of 200 years. Now this same monarch Pharaoh is the first person in scripture who is called a Dragon, See Ps. 74. 23. Again: "Thus saith the Lord, Behold, I am against thee Pharaoh king of Egypt, the great Dragon, that lieth in the midst of his rivers." Ez. 29. 3.

The Jewish Theocracy or millennium then actually commenced by the binding of a dragon. And after it had continued to be maintained by nineteen judges and twenty kings from Moses to Zedekiah, and the 1000 years had expired, the great pagan dragon was let loose in the person of Nebuchadnezzar, and Israel again served in Babylon as they had done in Egypt. This history may probably be felt to reflect some light upon that most difficult of all the parts of holy writ—the 20th chapter of the Revelations. Nebuchadnezzar and Pharaoh are the two persons who are styled in the old Testament, dragon. Nebuchadnezzar has swallowed me up like a dragon." Thus the temporal Redemption is seen to begin and end with the binding and loosing a power—a pagan political power—called figuratively a

dragon. Now on this temporal diagram seems to be raised the above 30th chapter of Revelations, for as it was with Israel according to the flesh—all the promises pointed primarily to their redemption from Egypt and the consequent theocracy, so it is with Israel according to the spirit—our promises all point ultimately to our redemption from spiritual Egypt, and the Theocratic government which is to follow it. But the grand ante-type of Pharaoh and Nebuchadnezzar the old serpent called the devil and satan must first be thrown into the abyss and have a seal set upon him for 1000 years. This will be done when our Moses comes, even Christ.

At the temporal Redemption it might have been said that a nation was born in a day; for a people heretofore only slaves in Egypt were from this horrible condition suddenly and as in a day elevated, organized and erected into a nation to enjoy the very highest form of government by God as their king. It will be so with us; from being enslaved to the monarchy we shall suddenly at the appearing and kingdom of Christ be elevated to the empire of the world, organized and enjoy the theocratic form of government under the Messiah.

One of the first acts of Israel after they had regained their independence was to erect for their own benefit thrones or seats of judicature, Ex., 18 ch., and to fill these seats of judicature with men of their own nation. As enslaved to the monarchy they had not antecedently enjoyed either the honor or privilege of this. It has always been so with the disciples of Christ also; they have ever been subject to Cesar and the monarchy; and never as a distinct nation have enjoyed their own seats of judicature independent of the government of the empire. But when the Lord comes, it will be different. Being redeemed from every enemy they will organize a judiciary and fill it with the righteous. "I saw thrones, [judgment seats,] and they sat upon them; and judgment, [the right and power to judge,] was given to them." Rev. xx. 4. Now if it was a beautiful sight to see the men of Israel redeemed exalted and advanced to the judicial authority—after having been so long enslaved to Pharaoh—how much more beautiful to behold the saints glorified and raised to the judicial authority under Christ Jesus the Lord, now king over all the earth! "The time came that the saints possessed the kingdom." Dan. 7. ch. After the Israelites had erected a judiciary they proceeded to lit. Sinai where they were constitutionally organized as the people of God and a redeemed nation, by receiving from his hand the covenant, or national league and constitution: from this moment they may be said legitimately to have lived as a nation. Here it was they were stamped with the impress of nationality. They were next introduced into the long promised land, and there they reigned with God as their king or a 1000

years. Something similar to all this, the ante-type of it, will be seen in the revivescence of the martyred followers of Christ who have kept the faith. "I saw the souls of them who had been beheaded for the witness of Jesus &c. and they lived and reigned with Christ a thousand years." Rev. xx. 4. "This is the first resurrection " v. 5.

It is at the time of the first resurrection then, that the saints are to be clothed with kingly majesty,, judicial honors, and royal authority. They will then try their own causes, and no longer have to appeal to Caesar.

But the theocracy, the Millennium and the first resurrection are not the logical conditions of the coming of Christ—but consequents of it. They are purely phenomenal and contingent, and with many other thing are to be referred to his appearing as characteristics of it merely. In the great changes embraced in our ideas of the first resurrection, the millennium, and the theocracy, that which forms the necessary, the universal and infinite is the coming of the Lord himself. Now this is represented by St. John as taking place at the beginning of the Millennium and not at the end of it. Christ is represented as come in the 19th chap., but the millennium is not recorded and described but in the 20th. The coming of Christ is therefore pre-millennial, which is that which we want to prove, and not *post*-millennial; and the first resurrection, the theocracy, the millennium and the cleansing of the sanctuary are posterior to his coming or contemporaneous with it.

If we could conceive a thread of history to extend from the 33d chap, of 2 Chronicles to the 20th ch. of Rev., we should then unite two great epochs or historic points at the first of which the temporal theocracy ends, and at the last of which, the eternal theocracy begins, or where the Jewish Millennium terminated and ours will commence; or where God's sanctuary was defiled and where it will again be cleansed from all foreign, alien and political authority, and be sacred to God, to Christ Jesus and the saints who worship at it.

How profoundly solemn the reflection that we should have now come to that year in the history of the world which has been marked out by thousands of our fellow citizens as the era of the cleansing of the sanctuary! &c.

We invoke our readers, by this great event, to prepare to see Christ. Let him not, we pray you, come upon you as a thief in the night. W. S.

POSITIVE AND MORAL OBEDIENCE—NO. VI,

In the fact—that our great Redeemer has gives preference to

moral above *positive* institutions we have the law and testimony of Almighty God on this subject. And in the following contingencies, that the latter is attended to for a man's own good, have no foundation in the law of nature, that they have been the refuge of hypocrites and Pharisees in all ages, are the mere forms of godliness and have no value set upon them in the judgment of the great day, we have the reason of this preference. But that moral obedience, that mercy, justice, and the love of God should be deemed worthy of a superior estimate in the judgment of heaven, may be demonstrated by metaphysics although the scriptures have rendered this unnecessary. We have the fact from authority, Christ's authority; but we have it from reason also; nature here as in many other cases, concurs with religion, and forms with her a basis on which virtue rests herself with double security.

All men have a natural sense of right and wrong, and although this be an abstraction and not what is called a primitive judgment, yet reason receives it from induction with as great universality as consciousness does the simplest proposition from the senses. Now right and wrong are the contingent external exponents of the internal law of justice written upon the heart of all men by the finger of nature and of God. And as men obey their sense of this law we say accordingly they do good or evil, right or wrong. And as they do right or wrong we judge them worthy of merit or demerit, praise or blame, reward or punishment, misery or happiness. But do we award the metal of highest merit, praise, reward and blessedness to the man who does good to himself; or to him who does good to others? Does virtue invest with white and royal garments the selfish, or the benevolent? I wait not for a reply.

But again: a man's own conscience is identical with the esteem or blame of his fellow men; and accuses or else excuses him when he does right or wrong, or as he is selfish or benevolent. Those then who are strongly attached to the ritual of our religion; and make a practice of appearing on the first day of the week at meeting—the supper &c, and forget their love to God, mercy to the poor, and justice to any, are base hypocrites and a curse to our religion and to the reformation. "These you ought to have done, and not left the other undone."

Thus we have proved the superiority of moral over positive institutions at the bar of God; the bar of virtue and public opinion, and at the bar of our own conscience. Let those prove the contrary who may.

W. S.

A STUDENT OF PROPHECY.

A Brother of Rushville, Ia. subscribing himself a "student of prophecy," thinks the Lord will not come this year for the following reason, viz: that the S300 days of Daniel's vision 8th c. did not begin until the destruction of Jerusalem.— This would throw the millennial age and the cleansing of the sanctuary more than 500 years into the future, beyond us.

It behoves us to hear his reasons—1st. He thinks the end spoken of in the above chapter means the end of the Jewish polity or that portion of Jewish history which transpired from the days of king Artaxerxes and Ezra, to Titus and the destruction of the Jewish state. This period he would measure by the 490 years of the 9th ch. So that from Ezra to Titus it was intended, he supposes, to be 490 years.

The end of the 490 days, however, would on his own showing, extend beyond the destruction of Jerusalem 16 years.— How does the student of prophecy dispose of this discrepancy. By answering, "These days were," according to our Lord Jesus, "shortened because of the elect. He adds, "Because the Ninevites repented, their days were lengthened, and because the Jews grew worse their days were shortened."

In accordance with this view the "Student of prophecy." should now show that the Philosophers and Theologians--Newton, Ferguson, Bickersteth, Irvin, Cunningham, Prideau &c., erred when they affirmed that the 490 years of the 9th ch, of Daniel expired at the death of Christ.

If our brother will look again at the 8th ch. he will see that the end spoken of there, is not that of the Jewish polity but the end—"the *last* end of the indignation." Now a "last end" implies a first end. What then was the first end of this indignation? I answer, It was that portion of God's anger which he poured out against his sanctuary through the first monarchy when he defiled it by permitting it to become by right of conquest the property of an idolatrous prince—Nebuchadnezzar. The second part of his indignation he poured out by the Persians; the third by the Greeks; and the fourth and last by the Romans.

But when is the end of this indignation to occur? The angel says, "at the time appointed the end shall be," ver. 19, but what is the time appointed? In this chapter it is 2300 years. From some point in Persian history, therefore, [the vision includes Persia,] God's indignation will be continued 2300 years; and when these days end, his indignation against his sanctuary ends also, or his sanctuary will then be cleansed—or taken from under the authority of the monarchy. Now one of the remarkable point in Persian history, as respects the Jews is the period of Ezra's ascent to Jerusalem from Babylon. See

Daniel 9th ch., and Ezra 7th ch. And if we count from that downward we are brought to 1843, for the cleansing of the sanctuary. But Manasseh lived 220 years before Ezra; and if we add 220 to 2300 we have the 2520 years, or seven years of years as the length of the whole period during which the Most High has poured out his wrath against his people and sanctuary for their having dared to pollute it with their idolatry and abominations.

This is probably the period which is called by our Redeemer, "The times of the Gentiles."

It is manifest to me that unless the distinction between religious and political defilement is examined and admitted, it is in vain to hope for an explanation of the vision in the 8th ch of Dan. See 2 Chron. 33d and 36th ch.

The student of prophecy may, if he chooses, say in good thought and few words, how much he thinks all this affects the main theme in his communication.

In the mean time we beg him as a brother beloved to prepare to appear before the judgment seat of Jesus Christ.

W. S.

FAITH OF THE GOSPEL.

It is not to be denied by the patrons of our holy religion that the gospel demands belief; but neither is it to be disproved by any one that the gospel also proposes something for belief: so that while it calls for faith it also offers something to our faith. The Apostle, in the 15th chapter of the Corinthians, having set forth the *death, burial* and *resurrection* of the Lord Jesus, as the great facts of our religion, says "so we preached and so you believed." If, therefore, any one, the reader for instance, cherishes a desire to partake of the blessings of the true gospel he must have true faith—that is he must believe the things which the gospel proposes for faith, viz: the death, burial and resurrection of Jesus Christ: For says Paul, "Brethren I declare unto you the gospel which I preached unto you, which also ye have received wherein ye stand; by which a,so ye are saved, if ye keep in memory what i preached unto you, unless ye have believed in vain; for I delivered unto you chief of all things what I also received. How that Christ died for our sins according to the scriptures; and that he was buried"; and that he rose again the third day according to the scriptures; and that he was seen of Cephas; then of the twelve," &c, &c. Christian faith therefore is not faith in the divine existence merely; it is this and more too. It is faith in God most assuredly; and it is faith in the son of God also; and yet it is not faith in the son of God

merely as each, but this and more too; it is faith in him as having been buried, as having been raised from the dead. Even this does "not come up to the apostolic propositions; for there was but little of the wonderful, in the fact of the Messiah's having died; but there is something of the truly particular the truly sublime in his having "died for sin." And yet this is not the entire of the first fact of the Apostle's propositions; but that "he died for sin according to the scriptures." This is extraordinary; for although all men die, and although the scriptures declare that all men must once die, they never say that any of us must die for the sins of another; they, therefore, never describe the means or manner or circumstances of our death, but God's son not only died, but he died for our sins and in a manner and under circumstances described in the scriptures or writings of Moses and the prophets. The Redeemer himself, therefore, says, "He that believeth in me as the scriptures have said," that is; the person who received him as the Messiah described in the sacred writings, "out of his mouth shall flow rivers of living water;" The proposition of the gospel then, is that we should believe the death, burial, and resurrection of Christ as matters foretold in the ancient scriptures: and this is not all neither; for the Apostle says it was one of the chief matters, to the Corinthians that after his resurrection Christ "was seen of Cephas, (*Peter,*) then of the twelve" &c. So that it was not the death, burial and resurrection of our Lord merely as predicted by the prophets, but also these, as seen by a competent number of the Apostles. So that upon the whole the Apostolic proposition is, "The death, burial and resurrection of Christ for our sins as foretold by the prophets and witnessed by the Apostles."

It is not belief then in the death, burial, and resurrection of Christ for sins irrespective of the predictions of the old testament and the testimony of the new. It is not faith without evidence—belief without respect to the prophets and Apostles, for this were to substitute credulity for faith; but it is a rational conviction concerning the nature, intent and certainty of Christ's death, burial and resurrection, derived from the combined testimony of the holy Apostles and prophets as written in the holy scriptures both old and new.

As then the death, burial and resurrection of the Lord Jesus are inseparably conjoined in the gospel, so are the predictions of the prophets, and the testimony of the Apostles. And so are all these and our faith inseparably conjoined. Moreover while we speak of faith and the death of Christ, that is, of the principles and facts of the gospel we are not to desever either or both of them from the privileges or blessings of the gospel. For the facts, the faith and the privileges are as perfectly united in our salvation as are the other things which we have mentioned.—

Therefore when we speak of having faith in the death &c. of our Lord and Saviour, derived from the conjoined evidence of the old and new Testaments, it is that the believer may by this have the forgiveness of his sins.

I say to the reader, therefore, that if he believes in Christ, on the proper evidence, he can, upon reformation and confession of the truth, be baptized for the remission of sins: after which he will stand on a footing with all saints and become a partaker of the blessings and graces of God's spirit, "And you shall receive the gift of the holy spirit."

The gospel in this type is not exhibited by any sect of professors on earth except our brethren and those who have taken it from them. Those called Christians in the West, have received it, Barton W. Stone being their chief brother., Mr Marsh is now editor for the Palladium their principal organ in the east; he is seemingly an excellent man. His last Mo. contains a piece in favor of the true gospel by one of the brethren. It is hoped therefore that they will all yet receive it. Dr. John Thomas, St. Charles, Ill. has retreated from the Reformation, and commenced a new party on, he says, the true gospel. Finally the Mormons, we are sorry to say, have built themselves upon our views of the gospel. They received 'it from Rigdon, and Rigdon received it from the writer in 1827, as documents in my possession will show.

W. S.

SIGNS OF THE TIMES.

The learned Professor Bush thus speaks concerning the prophecy relied upon by Mr. Miller and his followers, as proof of the end of the world in 1843.

"If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy—that it is just opening upon the crowning consummation of all prophetic declaration.

"The first inquiry is, what are we taught to expect? It is evidently something stupendous—something final—the last act in the great drama of the world. We cannot agree with those who believe that the physical destruction of our earth is predicted and close at hand: though if their premises once be granted, we cannot see how their chronology is to be disputed. We finally believe that we are now upon the borders of the momentous change predicted.

"We have clear intimation from prophecy that the last times shall be distinguished for a laxity of morals and manners, for the prevalence of a spirit of lawlessness and license, for party

legislation, for general public profligacy and corruption, and for all the evils by which we are surrounded. These are facts to which we cannot shut our eyes, and over which it is not easy to go to excess in lamentation."

From the Signs of the Times.

The "Universalist" in a late number, thus speaks of Professors Stuart and Bush.

"It is well known to most if not all our readers, that the gentlemen whose names we have placed at the head of this short article, stand deservedly high in the respective Theological Institutions to which they are attached, as profound scholars, and Biblical critics—the former in Andover, Mass., the latter in New York city. Both of these gentlemen have recently given to the world their views in regard to the meaning of those portions of scripture on which the Miller's theory of the end of the world is built. The "New York Evangelist," which by the way may be regarded as the organ of orthodoxy in the United States, in speaking of the views of Professors Stuart and Bush, says—"The tendency of these views is to destroy the scripture evidence of the doctrine of any real end of the world, any day of final judgment, or general resurrection of the body. The style of interpretation, we assert, tends fearfully to Universalism. This tendency we are prepared to prove."

What a fearful tendency! and how very heretical these writers must be, in the estimation of the "Evangelist." But this same "Evangelist" must have been "asleep or on a journey," if he has not till now, perceived the tendency of the church towards Universalism—this tendency is becoming more and more apparent, and any one who has been an attentive observer of the movements in the Christian world, and especially in that portion of the church calling themselves orthodox, for the last twenty years, must have perceived this tendency very clearly" "

"In the above there is more truth than poetry, and should cause those who endorse their sentiments to look to the consequence of such novel positions."

AN AFFECTIONATE LETTER.

Mr. Scott:—

I have one favor to ask of you; which is this—If it is in your power to persuade some proclaimer to visit this place my future life would show my gratitude. I wish Wm. Hayden

would come—I heard him preach at Rochester, N. Y., when I was young, some six or eight years ago. My father was a proclaimer of the Ancient Gospel, but he has fallen asleep in Jesus. This place is one of the strong holds of Methodism.— There is quite a revival among them. They make great use of their anxious seats, and other modern inventions. Oh! if some efficient proclaimer of the true gospel would come hither I think he would have the pleasure of immersing many believers. There are two or three families of brethren here—Mr. Thurston and family from Rochester N. Y., &c.

Now friend Scott, I will tell you what my sincere desire it, I wish to be *immersed* into the name of the Father, Son and. Holy Spirit, "for the remission of Sins." I think my wife will accompany me in this ordinance. Will some proclaimer come here and introduce us into the kingdom of Jesus? Do try to persuade some one to bestow on a fellow mortal this favor as soon as possible. My house shall be his home while he tarries among us, and I will help him what I can on his journey ill pecuniary matters.

Yours in love,

May I meet you in the paradise of God,
Farewell,

W. C. SCRANTON.

A person coming to this place would come first to Detroit; thence to Pontiac 24 miles—thence to Brandon 5 miles—Dear fellow traveler to eternity, Oh! may some one come. Adieu once more.

W. C. S.

If Mr. Hayden our beloved Brother, or any other brother can make it convenient to meet the wishes of the writer of the above letter, I am sure they will be met. But if not, let roe advise Mr. Scranton to allow brother Thurston who, he says, resides in Brandon, to minister in the ordinance. Mr. Scranton's father was indeed a brother beloved; and was among those who, at a very early period after it development, received our views of the true gospel.

The above case suggests to our recollection that of a brother greatly beloved, a physician—and now enjoying a high reputation in this reformation both as a Christian, a writer and a professor who, after having received the rudiments of a learned education in my Academy, received at oar lips also the precious gospel of Christ, and rode 100 miles into the deep woods of Ohio to be introduced by us into the kingdom of God.--Peace, peace to all such, and upon the Israel of God.—ED.

THE PROPHECY OF DANIEL-LITERALLY FULFILLED

*Considered in three Lectures, by NATHANIEL COLVER, Pastor
of the First Baptist Free Church, Boston,*

In the first of these three Lectures, Mr. Colver, after some common place in relation to the difficulty of his undertaking, submits to his readers, first; a synopsis of the book of Daniel. Subsequently to this general statement he proceeds to inquire whether the numbers dispersed throughout the several visions, as 2300, 1290, 1335, &c, are to be understood of days, or years, that is grammatically, or symbolically. He concludes by affirming that they are to be taken for days, and understood grammatically.

In his second sermon Mr Colver imbeds Rollin's interpretation of the Little horn of the 8th ch.; and with the historian and Josephus affirms that the trues spoken of relative to the vision of the Ham, the He-goat and the Little Horn were all exhausted and literally fulfilled in the personal history of Antiochus, one of the Selercidae.

In the third of these Lectures are embraced Mr. Colver's views Of the other Little Horn of Daniel—that of the 7th chap. "I considered the horns and behold there came up among them another little horn," &c Dan'l. 7th ch 8th v. The literal exponent of this symbol Mr. Colver affirms to have been the 5th Emperor of the Romans—Nero.

The whole of the discourse, therefore, is strictly speaking an *exposition*, a professed exposition of the two *Little* horns of Daniel, and of the Times relating to them. On the whole performance we would say—Whether Mr. Colver possesses the genius, and gravity of learning necessary for what some persons in *Latin-Germanic* style would denominate an *exegesis* of the much litigated points he has signalized and chosen for discussion, may appear to the readers of his pamphlet somewhat doubtful; but that there is in the Reverend Gentleman a *vein of humor—a gay sarcasm* which he represses with difficulty, cannot be denied. If never weighty he is certainly sometimes witty. If he displays not his matter with the dignity of a scholar, or the reverence of a saint, he is at least fond of his point, and determined to make it at all hazards. Finally, if this gentleman's views are correct then any appeal to the prophecies of Daniel for the second "appearing and kingdom" of Christ will ever be make in vain.

Let us attend briefly to the subject of his first discourse — "*Whether there it any law of prophetic interpretation which will warrant us in understanding [days] at of so many year.*" d. 11.

After observing that his inquiry involves a point of no ordi-

nary interest Mr. Colver proceeds as follows:—"From the time of Mede, it seems to have been pretty generally taken for granted, by the great body of commentators and expositors "that in ,the prophetic writings a *day* stands for a *year*. But we feel disposed to call in question this assumption," &c. That Mr. Colver in this question should oppose himself to "the great body of commentators and expositors" in the Protestant world, is perfectly allowable, because, on this plain hypothesis that the great body of it may be wrong, it might be necessary for him to differ from them; but that he should "feel disposed" to do so, is not so amiable We ought never to be "disposed" but compelled only to differ from such men as the two Newtons, Mede, and the other illustrious scholars who form the great body of commentators and expositors of prophecy; and it ought to have been only upon a rigid induction of consequences the most obvious that Mr. Colver should have said, if he should have said it at all, that a rule of interpretation embraced by men of their profound erudition, "might evolve as many systems, from the book of Daniel or Hosea as the celebrated Paganini could play tunes upon one string of his viol, and render them liable to as great a variety of extent as a gum-elastic rule." p. 13. I knew not what others may think of this comparison, but it is not impossible that the solemnity of those immortal minds, whose rules Mr. Colver opposes, might at a moment of reflection almost excelling human, have been seasonable broken in upon by it and afforded a well merited moment of relaxation by the fact, for who can imagine that Newton or Mede, could have done less than smiled to hear their rules compared to catouche, and the cat-gut of the celebrated Paganini an Italian violin player??"

The question which came before the mind of Mr. Colver in this lecture was strictly speaking the following:—Is time symbolized in the writings of the prophets? it has been said that chronology and geography are the two handmaids of history; and therefore it would have been an approach to the settlement of this question--touching chronology—for the reverend gentleman to have determined first, whether history and geography were symbolized in the writings of the prophets; but he has done neither the one nor the other: He has not even taken the difference between grammatical and symbolic prophecy; and yet this distinction forms the logical *data* of his question without which it could neither be fairly argued nor originated. When the Prophet foretold that God would on account of their unbelief detain Israel in the wilderness—and detain them 40 years, the prophecy was delivered in grammatical style, and the history and the chronology of the history were alike to be understood grammatically; and so of innumerable other prophecies; as that of the flood; that of Hezekiah who had 15 years

added to his life; that touching the breaking of Ephraim in 65 years; that of the captivity in Babylon for 70 years, and that of Jonah to Nineveh, &c. All which are in alphabetical and unsymbolized style and to be understood both in their history and chronology accordingly.

But again: let us look at Nebuchadnezzar's image, the vision of the four wild beasts and that of the Ram &c , in Daniel; also the seven seals, the seven trumpets and the even vials, the woman clothed with the sun, the dragon, the beast, the harlot, the olive trees, and the witnesses, &c. in the book of the *Revelations*, and we see prophecy delivered in a very different style truly—not in common Alphabetical language, but in the language of symbols—a language which addresses the eye rather than the understanding." Now many of these prophecies embody time. Thus—time, times and the dividing of time, 2300 days, 70 weeks, 1260, 1290, and 1335 days, 3½ days, 42 months, 3½ years &c, &c.

If now prophecy is expressed in scripture, both grammatically and symbolically, and the reader knows it is, the inquiry, whether time is expressed under the same double phrases, cannot easily, one would imagine, be deemed illegitimate. Is it more irrational to make a day represent a year than a piece of metal a kingdom, or the destruction of a wild beast, a revolution in the empire? Certainly it is not. But we have said, what has often been said before, that chronology and geography are the two handmaids of history. Now if history and her one handmaid be symbolized why may not history and her of liar handmaid be symbolized. That geography is symbolized in symbolic prophecy is susceptible of very plain proof. For in stance; In Daniel 7th ch. The civilized world is represented by "the great sea;" In the Revelations, the western Roman empire by "the wilderness;" Papal geography by "the throne of the beast;" France by "the sun," and Turkey by "the Euphrates" &c. We hence conclude that there is no absurdity in the supposition that in symbolic prophecy time, as well as history and geography, may be symbolized.

Now overlooking the necessary distinction which obtains in the language of prophecy, & the reasonableness of the inquiry, "Whether time is symbolized," Mr. Colver cites his readers to grammatical prophecies in which time is expressed literally—a day for a day, and a year for a year—and applying to these the rule which others apply only to time as found in symbolic prophecy he very easily and *feliculously* gives an air of folly to the whole matter. For instance, God threatened in plain alphabetical and unsymbolized style that he would keep Israelites 40 years in the wilderness—a prophecy belonging to a class wholly excluded by its very nature from this inquiry—

when Mr. Colver, either ignorant of this or regardless of it, very jososely concludes as follows:—

"Had one of our modern expositors been there, to have applied the rule which we are combating, and have exercised the Sanaa liberty in expounding this threatening, that is exercised in expounding the "time, times and a half" of Daniel and of the Apocalypse; he would have had the forty years, or times into days, counting "prophetic numbers," a year for a day; and then the poor Israelites must have wandered fourteen thousand and six hundred years! Fortunate for the good Caleb and Joshua that the "venerable MEDE" did not live and writs before them; or the poor men would have been as unbelieving as their brethren had been, about ever entering the promised land."

The time, times and a half above mentioned belong to a prophecy of a very different class from that in which the 40 years are found. The prophecy of Isaiah touching the lengthening of king Hezekiah's life for 15 years more; that of Jonah, for the destruction of Nineveh in 40 days; and the historic fact of Daniel's fasting three whole weeks, are all forced into a question from which by their very nature they are excluded, and made to become the illegitimate exponents, of a rule by which they were never intended to be measured by "the great body of commentators and expositors of prophecy" to whom Mr. Colver chooses voluntarily to oppose himself.

Mr. Colver says of the rule that he combats, that it must be of "universal, or *arbitrary* application;," that is it must either apply to all prophecy-grammatical, typical and symbolical, or it can apply to none of them except by some arbitrary theory. In accordance with this simple remark he cites the grammatical prophecy of God to Abraham that his family should be strangers in a land not their own for 400 years; and then with the felicity of a writer, who has overlooked the most obvious distinctions subsisting among the things of which he writes, adds that Abraham's family according to this rule ought to have been strangers 146,000 years!

But are rues only "*universal* or *arbitrary*?" Are they never special? Certainly they are. The rule then, that "In symbolic prophecy *time* like *history* and *geography*, is symbolic," is a special rule, and expends only to prophecies of a particular class. And the fact that Mr. Colver was either ignorant of this or disregarded it, is a proof that he was unqualified to settle the question which he has in his first discourse undertaken to argue.

In his first sermon Mr. Colver is witty not weighty, popular not profound, and writes evidently for the many, not the few. the ignorant rather than the learned; and whether or not he is. well informed, it is certain he is not very well instructed, for he has mistaken ridicule for logic, and, the creations of his own.

unchastened fancy for the very reasonable rules of those illustrious men to whom he is pleased voluntarily to oppose himself.

FROM OLD ENGLAND.

ITEMS OF NEWS.

Bedlington, October. 6, 1842.

Dear Brother.—

In answer to the interrogations proposed in the Messenger, I simply have to state, that the church over which I preside, was established in March, 1841. We have, since that time, baptised forty individuals; thirty three of them in Bedlington, and seven in Long Horsely, a village twelve miles further north. I had a colleague in the pastoral work; but that modification of pagan fatalism, called Calvinism, has driven him off. Out of the forty we have immersed, four have apostatized; the remainder are living in personal holiness, and; rejoicing in church privileges.

We are at present suffering much from poverty; the iron works and the coal mines being stagnated together: yet our trust is in HIM, who having; bestowed upon us the greatest gift in the universe, will not withhold anything of inferior value--May God give to us and to his holy cause a rich blessing, that the beauty of the Lord God may be upon us, and the work of our hands established.

Affectionately yours,

GEORGE GREENWELL.

Banbury, October 23, 1842.

Dear Brother Wallis.—

Our heavenly Father, ever mindful of and merciful to his children, though he appeared to speak against us, in removing from us our beloved brother Stutterd. (whose removal we deeply lamented,) yet he earnestly remembers us still. The Lord is adding to his church here, "the saved;" for within the last six weeks, seven have been immersed into the Lord Jesus for the remission of their past sins. We are waking in the fear of the Lord, and in the comfort of the, Holy Spirit, and have a prospect of more being added to us soon. O that the word of the Lord may have free course, and be glorified! Should you or any of the brethren be passing by to London, we should be thankful for a visit; to come, if con-

venient, on a Saturday, and stay until monday: we want help. There has been a great deal of excitement in Banbury ever since brother Ried and yourself were here. We have held several meetings for discussions, which have been attended with some good: some believed not. We now number fourteen including the brother who is absent, in Leicestershire.

J. NORTON.

The disciples of Christ are called upon to weep with them that weep, and to rejoice with them that do rejoice. A few weeks ago our sympathies were called into exercise with the few brethren who reside at Banbury, in the removal, by death, of our much beloved brother John Stutterd, who was the first in that place to obey, and to call the attention of his neighbors to the simple gospel of Jesus Christ. He is no more with us; but the truth, the institutions, and the Saviour are with us, and still prove to be the power of God to the salvation of every one that believes and obeys them. We greatly rejoice at the additions noticed by brother Norton, and nothing could afford us more real pleasure than to be able soon to visit these brethren again; at present, however, we have no prospect of realizing such an event."—*ib.*

J. WALLIS.

From the Israelite.

BRO. FIELD says, "on Thursday the 5th inst, we commenced a course of lectures at Harrod's Creek Chapel, Ky. and continued one week. The effect was most salutary. The brethren were in a languishing condition, and rather averse to the preaching of the doctrine. Like many other honest-minded people, they were afraid that its tendency would be mischievous. That it rested on conceits, rather than scripture evidence. But they were agreeably disappointed. They were as by magic, aroused from a state of lukewarmness and apathy, to a realization of the joys and consolations of the Christian hope. The world receded from their view, and a deep interest was not only manifested but felt in the subject. In addition to the happy influence of the doctrine upon the brotherhood, it constrained 33 of their neighbors to bow to the authority of Christ in the institution of Baptism.

LETTERS.

Dayton, Ohio, Jan 16th 1843.

I have only in this sheet to say that we are in good health: and that the Doctor is proclaiming both here and elsewhere the speedy return of our Lord; and receiving calls from almost every neighborhood in the vicinity, to speak to them of this matter, and lay before them the evidence which he deems sufficient to make it a matter of faith: The church here is somewhat aroused from her slumbers; some believing that they will shortly see their Lord; others wavering, sometimes receiving the testimony, and again rejecting it. Last evening the Doctor Spoke upon the time and manner of the resurrection; after which bros. Padget and Gordon exhorted when an individual presented himself for immersion; the brethren were cheered by this accession, and are very desirous of continuing their efforts.

J. P. S.

Amelia, Sep. 3, 1842.

Mr. J. A. GURLEY:*—

Dear Sir: From some intimations I dropped, during the interview I had with you at Mr. George Roger's, the week before the last session of the Miami Association, yourself and Mr. A. H. Longley seemed to infer, or at least to suspect that I had ceased to believe in Universalism. I left you then to spell out your conjectures as you might.— The anxiety you evinced to ascertain whether I then believed in the doctrine of Universal salvation, left on my mind the impression that you desired to avail yourself of any change that might have occurred in my faith for the purpose of securing your bros. Pingree and Gifford from the ecclesiastical trial to which you knew I was about to subject them. This impression, and the fact that my sentiments were no concern of yours prompted me to leave you to exercise your faculty of guessing, till the fulness of time should come.

Various rumors have been put afloat, during the past year or two, that I had renounced Universalism, and joined the Presbyterians, Campbellites, &c. These I constantly repelled, and told people that I was competent to announce, myself, any change that might occur in my religious faith. This I am now fully prepared to do; have publicly done: and shall continue to do. *I am not now a believer in the doctrine of Universal Salvation.* It is something like a month since my mind was driven from its last hold on this doctrine—and you may or not, just at you please, announce this in your paper. I shall use my best

* Mr. Gulrey is a Universalist clergyman, and was editor of a Universalist paper in Cincinnati.

efforts personally to let it be known, for I seek no concealment in matters of this kind.

I will just add, that as you have been so solicitous, heretofore to enter the arena of controversy on the great question, "Do the scriptures teach the final holiness and happiness of all the human race," I am willing to accommodate you with a discussion of that question, either oral or written—the latter I should prefer. I shall now feel impelled by a sense of duty to oppose your theory of universalism; and undo, so far as I can, any evil that my assiduous labors in your cause may have done.— This I shall aim to do openly and honorably, and as you complain, when your doctrines are assailed, that the assailants refuse to meet you' in the open field of fair controversy on the above question, I am willing to gratify you, and offer you "an *equal chance*"—yea, all the chance you can desire, to prop up before the public, your favorite notions. Should you decline this offer, I trust that you will not complain should I proceed to carve up your blessed and glorious doctrine of the absolute and unconditional salvation of all men. Permit me to add that you will not now have the same plea that availed you in declining¹ to discuss with me, some two years since, the validity of gospel ordinances. I am not now one of your number, in any sense, therefore a controversy with me would not create "*a hum in the hive*"—your party is not divided about universal salvation, as it is about ordinances, and therefore no fear of eliciting disunion needs afflict you—and finally you may be, as I was for many years, an honest believer in the ultimate holiness and happiness of all men, and so you can honestly advocate that sentiment.

I commenced this letter with the intention of requesting you and through you all others concerned, if you or they know of aught against my moral or Christian deportment, to now make it known. You will recollect that during our interview at Mr. Roger's some two or three weeks since, I stated to all present (Messrs Pingree, Rogers, Longley and yourself) that if you wished to have an investigation of my conduct, I would extend to your association the right to try me on any charges that you might feel disposed to prefer. You responded to this, "We have no charges to prefer against you." Still, sir, although you might be so in reference to yourself, yet you cannot be unaware that your very good brother H. Gifford, nearly two years since, did make a clandestine and underhanded attempt to insinuate somewhat against me. You probably recollect, too, your own zeal about that time, in procuring a certain certificate from Isaac Mathias and Joseph Carnell, of Roseville, Ohio. You have not forgotten either the letter from J. Marvin, out of all which an attempt was contemplated by some to invent some cause of complaint. Add to all this, that I preferred grave

charges of immoral conduct against your bro. H. Gifford and E. M. Pingree; * and that your committee, in secret session, exonerated the culprit; thereby indirectly at least, involving their accuser in the charge of falsely accusing; those gentlemen Now taking all these matters together, if you or your brethren do honestly believe that their former attempts to disciplinise me, had any foundation in truth and justice; or if you or they believe that I did falsely accuse Gifford and Pingree, it is but fair and honorable that you or any of you, should have a chance to enter your complaints, if any you have, and although I am no longer either ecclesiastically or in sentiment, one of your number, and might with propriety, and could without difficulty, associate myself with that body of Christians, with whom I at present agree in faith, yet I wish to avoid no responsibility, nor escape from any censure that my conduct may justly demerit, I therefore tender to you, and your entire party, the privilege of entering any complaint against me that you may know of, only admonishing you to be careful that you have the means of establishing the truth of your allegations. I offer this admonition merely because I am really anxious that you should not *sink* your party *lower in infamy* than it is already sunk, by in strangely wicked and demented ecclesiastical doings heretofore. Any communications touching this business may be made to Mr. Challen, of Cincinnati; or to Mr. Burnett, of Mt. Pleasant; or to Mr. B. U. Watkins, of Carthage.

Now Mr. Gurley let us have all the business of insinuation and plotting and crimination out at once. If you have aught against the Christian deportment of Robert Smith, say it now; or hereafter a hum and cry will only plunge you and your party into more profound degradation—and you and I, at least, now well that it is a stench (in reference to it ecclesiastical doings) in the nostrils of all honorable men, even among those Who are still ardently attached to the doctrine you advocate.

Yours &c.

ROBERT SMITH.

N. B.—The original draft of the above letter was conveyed to the office of Mr. Gurley's paper some time since. It was at first intended by me to be merely a private communication, but I am willing it should go before the public—R. S.

* And most indubitably sustained them too.

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