

**THE EVANGELIST,**

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**MONTHLY PERIODICAL;**

**DEVOTED**

**TO**

**THE TRUE GOSPEL OF CHRIST:**

**AND**

**DESIGNED TO DISCUSS AND DEFINE THE FACTS,  
PRINCIPLES, DUTIES AND PRIVILEGES  
OF CHRISTIANITY,**

**AND**

**SHOW THE PERFECT ADAPTATION**

**OF**

**THE GOSPEL**

**TO THE NATURE AND WANTS OF MAN,**

**IN HIS PRESENT STATE.**

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**BY WALTER SCOTT.**

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**CINCINNATI:**

**PRINTED BY J. B. AND R. P. DONOGH,**

**1839.**

Printed by J. R. & R. P. Donogh,  
106, Main Street,  
Cincinnati.

## PREFACE.

The distraction which obtains in the Protestant world, touching the Gospel of Christ, sufficiently evinces that error exists somewhere; in such a case, while all may be wrong, it is impossible that all should be right: The Evangelist will, therefore, during the present year endeavor, as heretofore, to correct error by diffusing as much as possible the Christian doctrine, as it came from the lips of its author and his immediate followers the apostles. The faith, the order, the morality and the piety of the divine institution, will be freely and fearlessly written and published without regard to the favor of friends or the frowns of foes: In short, as always formerly, so now, we go for the truth—the whole truth, and nothing but the truth.

In regard to literature we deem it so allied to religion as to merit all possible care, and we purpose, every thing concurring, to follow up the subject of education, as discoursed of in our preceding volume, with a series of Essays, tending to give a practical bearing to the scheme which is there exhibited as appearing to us the only true one Briefly, we are ambitious only to inculcate intelligence and morality of the highest the purest kind— to aid in the perfection of the species by directing the attention of our readers to the sources of noblest knowledge,— to duties of the most imperious obligation, and to the infallible fountains of permanent bliss. Intelligence and the love of God do render men happy here; and happiness is

the common ambition of us all. We plead, therefore, in behalf of learning and religion.

If in the course of our editorial labors, we have, during the last year, been guilty of any impropriety—if indiscretion has in aught attached to our pen, we hope to leave it with as many of our other faults as possible, to snare in the oblivion of time elapsed. We put but an humble estimate upon aught of good that we do, if indeed we do any at all. This poverty of effect, however, is only an additional reason that we should be rich in effort, and endeavor to make up as much as possible, deficiency of result by abundance of labor, and nobleness of purpose. We intend, therefore, as long as we live, to give ourselves to the cause of God and man—the Christian religion: and never to faint or grow weary: come good, come ill; come weal, come woe, our intention is fixed; for our reason approves what our soul loves—the cause of God and his Messiah. To this we are eternally committed.

There is great outcome in man. He can be improved. It is perfectly possible for us to reform. Let us then go forward, onward and upward, till we are what God would have us to be, and till we are presented faultless, by Jesus Christ, before the presence of his glory with exceeding joy.

Finally, we wish all our readers, and, indeed, all our brethren, a happy New Year. We tender them in this manner the compliments of the season, with the most sincere affection, and the most anxious desire for their improvement in all knowledge, in all duty, and in all happiness. May grace, mercy, and peace from God and from Jesus Christ our Lord, descend upon them, and continue with them. W. S.

# THE EVANGELIST,

NEW SERIES.

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VOL VII.

CARTHAGE, OHIO, JANUARY 1, 1839.

NO. I.

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## The Net

### A DISCOURSE OF THE GOSPEL.

"Fear not; from henceforth thou shalt catch men".—LIKE, 6th ch.

The Protestant world is divided on the use and practical utility of some of the most important terms in the Gospel of Christ —such as regeneration, conversion, the Holy Spirit, the pardon of sin, baptism &c; one part holding it as dangerous error to apply "to the present condition of Christians at this day, those titles, phrases, propositions and arguments which belong solely to Christianity at its first institution;" another part understanding these phrases to signify nothing more, says Archdeacon Paley, "than that gradual amendment of life and conversation which reason and religion sometimes produce in particular Christians; of which interpretation it is truly said, that it degrades too much the proper force of language." Lastly: says this eminent philosopher, "a third sort in order to satisfy these expressions to their full extent, have imagined to themselves certain perceptible impulses of the Holy Spirit which in an instant, and in a manner no doubt sufficiently extraordinary, they are "regenerated," and, "born of the Spirit," chosen and sealed without a possibility of fall unto final salvation." The last two of the above errors consist in abandoning the original import of the titles, terms, and phrases in question and in giving to them a new sense and, as Dr. Paley very properly observes, "extremely foreign from the design of their authors." As for this philosophic divine himself he is willing to be most candid and ingenuous in the development of his sentiments on this point and says in answer to the above parties, who have put a new sense on old terms, that these titles and phrases such as "regeneration," "conversion," "born to God," "born of the Spirit," "new creature," "pardon of sins," "baptism for remission of sins," &c. signify nothing; nothing, that is, to us; nothing

to be found or sought for, in the present circumstances of Christianity."

No man, perhaps, better understood the protestant world in his day, or was better qualified to judge of its actual condition, as to the gospel of Christ, than was this dignitary of the Anglican church. His talents, his erudition, and profession alike fitted him both to know and to decide upon the difference between the Christian religion as it came out of the hands of its author and the profession as it now exists in Christendom. "His was a mind of great powers;" says his biographer; "and in general he employed it for the noblest ends. His moral and theological works reflect the highest honor on his memory."

The disingenuous subtlety and interested sophistry which are generally employed for wresting the scriptures, and the affixing of new and foreign senses to the titles, phrases, and propositions of the original gospel, were abhorrent to the mind of this great man; and although he regarded certain matters in our religion as now obsolete, it was not because he did not perfectly understand and cheerfully admit their original and solemn significance in the apostolic age; for the incidents accompanying primitive conversion, that is, conversion by the true gospel, never were and perhaps never will again be described by the pen of mortal in such sweet and at the same time such brilliant language as they have been by Dr. Paley.

"The conversion of a grown person from heathenism to Christianity," says this learned divine, "which is the case of conversion commonly intended in the epistles, was a change of which we have no just conception; it was a new name, a new language, a new society, a new faith, a new hope, a new object of worship, a new rule of life; a history was unfolded full of discovery and surprise: a prospect of futurity was disclosed beyond imagination awful and august; the same description, though not entirely, applies in a great part to the conversion of a Jew. This, accompanied as it was with the pardon of every former sin, was such an era in a man's life, so remarkable a period in his recollection, such a revolution of every thing that was most important to him, as might well admit of those strong figures and significant allusions by which it is described in scripture; it was "a regeneration" or "a new birth;" it was to be "boRN again of God," and "of the Spirit;" it was to be "dead to sin" and "alive from the dead;" it was to be "buried with Christ in baptism;" it was "a new creature;" "a new creation;" it was a translation from the condition of "slaves" to that of "sons;"

from "strangers and foreigners" to be "fellow citizens with the saints and of the household of God"

Could, now, any of all who are struggling to restore the true gospel in its "titles, phrases, propositions, and arguments," have guided the pen of this eminent philosopher and divine to a more correct or striking description of what conversion was by the primitive gospel? We presume not. The Dr. proceeds.

"At the time the scriptures were written none were baptized but converts, and none were converted but from conviction; and conviction produced for the most part a corresponding reformation of life and manners. Hence baptism was only another name for conversion; and conversion was supposed to be sincere; in this sense was our Saviour's promise: "He that believeth and is baptized shall be saved;" and in the same the command to St. Paul: "Arise and be baptized and wash away thy sins;" this was the baptism "for the remission of sins" to which St. Peter invited the Jews on the day of Pentecost; that "washing of regeneration," by which as St. Paul writes to Titus, "he saved us." Now, when we come to speak of the baptism in most Christian churches at present, where no conversion is supposable, or possible, it is manifest, that, if these expressions be applied at all, they must be applied with extreme qualification and reserve"

The errors of the profession in the last century, pointed out by Dr. Paley are not yet corrected in the present; there are many still who substitute frames and feelings and perceptible impulses, for the faith and obedience of the gospel; and there be many who hold with this learned Dean, that "no change equal or similar to the conversion of a heathen can be experienced by us or by anyone educated in a Christian country."

Upon the whole, the profession may, even at this date, according to Dr. Paley's view of it, be divided into those parties who "retain the same language" with the apostles, but apply it in a new and foreign sense: and those other parties who reject the language altogether and regard it as belonging solely to Christianity at its first institution;" to this latter class Dr. Paley, in the most frank and manly manner, avowed himself attached, and, in the sermon from which these quotations are derived, delivered July 7th. 1777, in the Cathedral church of Carlisle, at the visitation of the Right Reverend Lord Bishop, declares that he offers "no apology for addressing this subject to his audience."

I reckon it of excellent utility for the patrons of original Christianity to know the true state of the evangelical profes-

sion in this our day; and as sects have not changed since the area of Dr. Paley's decease, 1805, his judgment of the relative positions of parties and the aspect which their interpretation and application of "titles phrases propositions and arguments" bare to the true faith and gospel of Jesus Christ, is deservedly estimable.

But, now, if ancient conversion was a matter of which the parties of the present day have, as Dr. Paley says, "no conception:" if the original baptism was only another name for conversion: further, if the baptism which obtains in most churches of the present day, is divested of every supposable or possible idea of conversion or regeneration, or a new birth or a death to sin, or a new name, or a new language, a new society, a new faith, a new hope, a new object of worship, and a new rule of life; and finally, if conversion itself be by a large proportion of protestants degraded from its original and intelligible character as a reception of "the facts, precepts and hopes of Christianity," and transformed into a series of frames, feelings, and, as our philosophic divine says, imaginary and perceptible impulses of the Holy Spirit, may we not conclude— nay, are we not irresistibly impelled to conclude, that the ministry of the present day are .fishing without the net? "I will make you fishers of men." *Matth.* 4th Chap.

"Baptism," says Dr. Paley, "was only another name for conversion" with the primitive Christians. There was, therefore, in the act of converting and baptizing men according to the original gospel something exceedingly striking, and illustrative of the figure used in the above scripture by our blessed Lord. Conversion was a "fishing of men:" it was a drawing or pulling to shore men caught by the net of the gospel. The Protestants may be said, without any violation of truth, to resemble those who go a fishing on dry land and draw their net without casting it into the sea; or they substitute another net for the one delivered by Christ to the apostles; or they reject the original bait, or they hope to catch fish by their theories and oratory concerning the profession.

The occasion of the apostle Peter's conversion to God by our Lord Jesus Christ was a proper one, and most affecting withal: The great deliverer of our family had come; the Messiah had appeared: that blessed one who was the desire of all nations generally, and of the people of God in particular, was manifested, and stood before the Jewish nation clothed with the glory of the only begotten of the Father full of grace and truth.

He had entered upon his public ministry—the duties of his royal embassy. This great functionary of heaven was by the lake Genessaret urging onward the ends and purposes of his own blessed mission to the Jewish nation and struggling by public orations, addresses, preachings and teachings, to illuminate the body of the people in the first principles of the kingdom of heaven. The crowd on this occasion was immense and so eager to obtain a sight of this wondrous messenger that they seem to have pressed him to the very verge of the sea till there was scarce left him room to stand.

"And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genessaret, and saw two ships standing by the lake: but the fishermen had gone out of them and were washing their nets: and he entered one of the boats which was Simon's, and prayed him that he would thrust out a little space from the land. And he sat down and taught the people out of the ship.

"Now, when he had left speaking he said to Simon, launch out into the deep and let down your net for a draught. And Simon answered and said unto him, sir, we have toiled all night and have taken nothing; nevertheless at thy word I will let down the net; and when they had done this they inclosed a great multitude of fishes; and their net brake: and they beckoned to their partners which were in the other ship, that they would come and help them. And they came and filled both the boats so that they began to sink. When Peter saw it, he fell down at Jesus knees, saying, depart from me for I am a sinful man, O Lord. For he was astonished and all who were with him at the draught of fishes which they had taken; and so were also James and John the sons of Zebedee who were partners with Simon; and Jesus said unto Simon "fear not; from henceforth thou shalt catch men." *Luke* 5th chap.

"Nevertheless at *thy word* I will let down the net:" "*at thy word;*" Of what eternal importance is it in religion to attend to the word of Christ! Had Peter declined or refused to let down the net on the present occasion, agreeably to the instructions of Christ, he must inevitably have let slip a moment for making the most interesting draught that had ever distinguished his labors on the bosom of the dark Galilee. But the excellent conception which the man had formed of the authority, power and benevolence of the Lord Jesus, impelled him promptly, even against experience and his own judgment, to do as he was directed. His obedience was accordingly rewarded by a corres-

ponding result as munificent as it was astonishing, so that they filled both boats almost to sinking. What a pretty figure Peter would have made on this thrilling occasion had he felt above obeying the word of our Lord. A much worse figure, however, do those silly fishermen make, who go to the business of fishing men without regard to the instructions of Jesus and the example of the holy apostles; and like Dr. Paley, and those whose doctrine he impugns, either cast away the net altogether, or take up another instead of the apostles' one, which accomplished such wonders and made such overwhelming draughts in the primitive ages of our holy religion. In vain do these weak fishermen give the scriptural name to their own unscriptural net and hope to catch fish by arts which did not originally belong to the profession.

Paley argues that the maxims which would apply Christianity in its primitive form, to the world as now circumstanced is irrational, and the result of ignorance; that is, it is irrational to apply to the condition of Christians at this clay those titles, phrases, propositions and arguments which belong to Christianity solely at its first institution.

This sentiment of the Archdeacon's ought, in my humble judgment, to be admitted, if admitted at all, with extreme caution; for who could tell how much might be clipped out of the original institution by its unqualified admission. Who could say how much of its morality, piety, faith, order, and other matters and things might be shorn from Christianity by the practical application to it of so sweeping a rule. "Titles, phrases, propositions, and arguments" make up, indeed, almost the entire of our religion.

To begin with titles. Take from God's people (the name of their leader, our Lord Jesus Christ) the name "Christian."— Deny to them the titles of his disciples, saints, redeemed, saved, sheep, flock, people, nation, &c. Then why not style them every thing and any thing that either the malice or folly of either friends or foes may suggest? This, indeed, the secular professors of all ages have done, and in conformity with Paley's sentiment of the nugatory and obsolete character of the original titles, have called themselves, and one another, every thing from Roman Catholic to Tunkard. The names of persons and things are greatly and profoundly sacred when bestowed by God; and it has pleased him on divers occasions, since the beginning of the world, to give names and designations to both persons and things. He named that first and fairest thing, light, and all its

sister elements. He named Adam, and Abraham, and Jacob, and Jesus, and styled him his anointed; and in honor of him, he named his own people Christians, by his Spirit in the mouth of the Apostle, thus "If any man suffer as a *Christian*, let him not be ashamed, but let him glorify God on this account." In this other scripture also "If you be reproached for the name of Christ, happy are you." Further, in the following also, "the disciples were called Christians first at Antioch." Now, if the name "Christian," thus given to the brethren by the Holy Spirit, had not been intended of God as the style and appellation by which the brethren should in all future ages be known, we may well suppose that the Holy Spirit would as soon have recorded with Apostolic authority the place where the disciples were first called "Nazarenes," as that they were called Christians first at Antioch. Differing *toto caelo*, therefore, from the Doctor, I reject with abhorrence the sentiment that would deplume, divest and denude the church of God of the names, titles, styles, and designations which were in the beginning awarded to her by the inspiration of the Holy Spirit; and I regard with unfeigned sorrow the practice of many self-styled reformers who, by tamely accepting at the mouth of enemies the vulgar appellatives of the day, tacitly consent to the abjuration of that name, which, of all appellatives, the followers of the Lamb might be supposed most desirous to wear, the name "Christian." Those who desire to see the original institution restored to society in its pristine beauty, simplicity, order and loveliness, should resolutely oppose all innovation on this point, and, if they have begun their profession by obeying the Gospel, let them at that time assume his name; let the true Gospel be to them what Doctor Paley says it was to those who received it in the primitive age, "a new name," at least; and under covert of the name "Christian," let all the brethren seek to promulge the original Gospel to the utmost bounds of Christendom, and of the world. Nothing is wanted to triumph in such matters but decision, resolution and determined fidelity: both the world and the contumacious sects are compelled oft times to do homage to resolute hearts and righteous lives. Take the name "Christian" and let us speak of each other as saints, disciples, redeemed, the saved, the flock of God; and if our conversation is becoming the gospel, the world and professors will finally call us "Christians," &c.

The Archdeacon was certainly one of the most clear headed and commanding philosophers and divines of the last century. Knowing, therefore, his authority, with many, we comment the

more readily upon his maxims, the more freely too inasmuch as we view with great distrust the sentiment which would dismantle the Christian temple of its sacred and pristine ornaments; and either reject the titles, terms, styles, and appellations of the holy people, or exchange them for others of our own imagining.

But may not this rule of rendering obsolete the things of original Christianity, if not applied with extreme caution to our religion, sweep away from it matters of still more fundamental importance than mere verbiage? If the propositions and arguments by which they are sustained, are to be shaken and loosened, and thrown down and rejected, on the plan of Mr. Paley, then I know not what, of all that is contained in our religion, may survive. This dignitary accordingly reckons among these things which have become nugatory, "baptism for remission of sins," "conversion," "birth by water and Spirit;" "death to sin;" "the gift of the Holy Spirit," &c, matters which are of the very essence of the gospel of Christ, and which, if thrown out as obsolete, would leave the New Testament disemboweled of the glad tidings of salvation. We heartily agree with the learned Dean, that modern experience is not the ancient gospel,—that dreams and ecstasies, frames and feelings, hallucinations and spiritual impulses, are not original conversion; still we think the Doctor equally distant from the truth with all those who patronize and plead for those vagaries.

"Cast the net on the right side of the ship and you will find," cried our Lord Jesus to the disciples. "And they drew the net to land full of great fishes one hundred and fifty and three; and for all there were so many, yet was not the net broken."

This was a rich draught, and yet Peter was more successful in catching men the first time he tried it. See him on the day of Pentecost when he threw the Gospel net into the waters of Jerusalem:—baited, captured, caught, he drew from the bosom of the baptismal waters in a day, 3,000 souls. "As many, it is written, as gladly received the word were baptized, and there were added to the church that very day three thousand souls." Surely Peter cast the net on the right side of the ship on this great and celebrated occasion, and yet there is far more in the fact that on this occasion he cast in the *right net*. Yes, at this moment the true net was employed, and, we may say, by a true man, and in a true manner also; for although there were so many, yet was not the net broken. The Gospel, after it had caught and enclosed this multitude of men, was again thrown immediately even within the holy temple of God, and the number of

converts was swelled to five thousand: and again it was thrown, and multitudes more, both men and women were the more added to the Lord: and it was thrown again, and myriads of the priests were obedient to the faith: and again, and even the enemies were forced most unwillingly to say to the fishermen, Peter, James and John, "ye have filled Jerusalem with this doctrine."

What, then, was this conversion which proceeded apace in Jerusalem in so wonderful a manner? According to Mr. Paley it was simply the "conviction" that Jesus whom they had crucified was the Messiah, and baptism: this disclosed to every one who believed it a history full of surprise; a prospect of futurity was unfolded beyond imagination, awful and august: and it was to every one who received it, a new faith, a new hope, a new society, a new Spirit, a new life, a new Lord, Redeemer and Savior.

The Dean's error consists in imagining that all the words and phrases, names and titles employed by the Apostles to adorn and exalt the profession of our religion, were given to the first Christians in reference to the heathen world, which being now removed from our observation leaves them all empty and totally insignificant, as respects the present state of Christianity.— Whereas they were given, not on that account alone, but also, and perhaps chiefly, with reference to the fallen and preternatural condition of the human family, from which it would have required to be redeemed, even if idolatry had never found its way into the world.

"Arguments:"—The remission of sins is, with those who proclaim the gospel in its original terms, one of the most powerful arguments that Heaven proposes for the obedience of the Gospel. Divest the glad tidings of this, and what remains to bring the people to repentance, and, finally, to baptism, which is what is meant in scripture by obeying the Gospel, and what the learned gentleman already named, says, was in the primitive age, only another name for conversion? When this episcopal dignitary had rejected remission of sins from our religion, he had only to proceed one step further on his own plan, that is, from argument to proposition, and then he would have lopped off the proposition that "Jesus died for our sins." One step beyond this, and then the rule would have nullified the Messiahship itself.

What a pleasing reflection it is that we enjoy the liberty of turning away from all modern leaders to Christ himself. "You

have one master," says the New Testament, "the Messiah." It is exceedingly grateful to the soul, and refreshing as cool water to the parched lip, to retire from the confusion and jargon which characterize the writings of modern divines, and to commit our weary spirits to the good guidance of the inspired teachers.

Every person is attracted and attached to the Lord by his special pleasure. Some have their minds pervaded, and their affections won by the great truth, that our Redeemer is the Son of God. This truth dwells on their mind and on their tongue: his royal offices excite the admiration of others, and they glory in Christ as their king, prophet and priest. A third class are overwhelmed by the facts of the Gospel, and amazed at the stupendous results of the death, burial, resurrection and ascension of the Son of God. Another portion of hearers are affected by the purity of its morals, while others are enlisted by its excellent and Godly principles of faith, love and hope; the immediate remission of sins catches one; the hope of participating in the blessings and sanctifications of the Holy Spirit engages another; adoption another, regeneration another, and the blessed propositions and arguments of salvation, redemption, justification, and immediate consecration, others. To abandon these terms is to abandon the propositions and arguments contained in them, and to denude the Gospel of all beauty and variety whatever. I could not, by the most extravagant fancy imagine to myself the period when the Gospel would not be to every unpardoned son of Adam precisely what it was to the first Christians, "a new name," &c. To men of the Archdeacon's sentiments, therefore, the Gospel is positively lost, even with the Scriptures in their hand: and although it may be asked by these men, how can this be? the gospel lost with the Bible in our hand! Can a sickle be lost to the man who has it in his hand? Can a flute be lost to him who looks upon it? or a mould be lost to the person who sees it laid at his feet? or a bowl to her who holds it in her hand? or a net to such as spread it abroad? Can a man be said to have lost his arm when his eyes behold it, and he has it affixed to his shoulder where nature put it? Yes, if a neighbor, either ignorantly or by design, has straightened the sickle, and turned its teeth in the wrong direction, it is lost to the husbandman. If he owned the harvest of a world, he could not reap a handful with it. And if the parts of a flute are misplaced, if the mouthpiece be made the middle, it is lost to the musician; Orpheus himself, or old Timotheus who drew an angel from the skies, could not make music upon it. A mould may lie at its

maker's feet, but it may be broken; and the lady may hold in her hand the parts of the bowl that has just been dashed to pieces, and a man may spread his net on land and not in the river, and a man's arm may be where nature put it, and yet be lost, entirely lost to him; because it may be the subject of a deadly paralysis. Now the Gospel, is a pickle for ministers of Christ to reap the great harvest of the Son of Man. It is a net. It is an instrument whose parts will not bear to be disordered; it is, the apostle says, a "Mould"—a "form of sound words" —a cup of salvation—God's arm—his power; and the derangement of it is the paralyzing of the evangelical power of the God of Heaven. Transpose its terms, or reject one of them, and you either maim or derange the Gospel. Hymeneus and Philetus, in Paul's day, taught "that the resurrection was already past." This annihilated the hope of all, and the apostle says it overthrew "the faith of some." When the Gospel elements are confounded then, or mis-taught, the *mould* is lost, and requires to be restored to its own proper, beautiful and evangelical order.

But, verily, it is not the mere order or form of the Gospel which is annulled by the rule adopted by the learned Dean. The *matter* as well as the *form* is rejected: remission of sins is one of the most substantial of all its blessings: now let baptism for remission of sins be repudiated, and baptism without conversion or remission, either possible or supposed, be substituted in its room and stead, as the Doctor says is the case in almost all Christian Churches now-a-days, and then say whether Christianity supplies any other medium for the pardon of the convert or the administration of remission to any son of Adam. The person who misplaces the elements of the Gospel, destroys its form; but he who boldly rejects one or more of these elements breaks in upon the very matter of the Gospel itself and makes it necessary to restore it, not only in order, but in fact: and the sentiments of the discourse delivered before the Lord Bishop of Carlisle, in 1777, are of this dangerous and destructive nature.

All the sources of history, as opened in the writings of the ancients,—Cadmus, Acissilaus, Herodotus, Thucydides, Ctesias, Zenophen, Polybeus, Diodorus, &c, have been wisely and profitably appealed to by men in the modern world who desired to excel as historians. The great works and examples of Hesiod, Homer, Virgil, Horrace, &c, have been studied and imitated by such as are eminent for poesy. Physicians, orators, painters, sculptors, philosophers, statesmen and generals have studied

the ancients and become improved by their writings; for verily it was by no means impossible to excel the ancients of Greece, Rome and Assyria in either their deeds or writings, for they were not inspired; but who could have imagined that any one, with the senses common to the species, would have hoped to improve the Gospel in matter or form, after reading in the most ancient and authoritative book in the world, that it was spoken infallibly by the Apostles as "the Spirit gave them utterance?" yet does not that man, who either rejects its matter, or destroys its form or changes the import of its terms, propositions and arguments, practice upon such a hallucination, false philosophy, or mock divinity?

How extravagant to turn out as a fisherman for Jesus Christ—to affect to "catch men" for him, and at the same time refuse to be guided by the infallible example of this very man Peter, to whom our Lord said, "Henceforth you shall catch men!" Very different was the behavior of the eleven Apostles toward Peter on the day of Pentecost, *Acts*, 2d Chap.; for till he cast the Gospel net, not a man of them presumed to go to work in this business. He spoke, not they; and under covert of his original annunciation all of them began their evangelical labors; but now-a-days a party preacher would as soon learn the Gospel from Satan himself as from the infallible Peter.

We beseech the reader therefore, to turn over to the Gospel as preached by this eminent Apostle on the day of Pentecost, *Acts* 2d Chap, and to study it as it came from the lips of this man. The reader can learn it for himself if he chooses to do this repeatedly; read the discourse in the above chapter with pious care for the truth and for the salvation of your own soul; you have been redeemed by the blood of the Son of God, and said discourse assures you, that, if you reform in the name of the Son of God and obey the Gospel—if you repent and be baptized, you shall be pardoned all past sins and be made the joyful partaker of every grace.

We are all dead in law from having sinned against God? but the Son of God has assumed our responsibility and died under law that the blessing of Abraham might come upon us—that we might be pardoned and receive the Holy Spirit. Heaven has set an inestimable value on the blood of Christ and called it precious: do not trample upon it, O reader! The scriptures inform us that the animal blood shed from the days of the fall of man and which was intended to keep alive in society the fact that man then forfeited his blood, was but a symbol of

the blood of Christ and to be presented at God's altar only until the appearance of Jesus our Lord. Animal life was not a proper substitute for rational life; that is, for man; but the appearing of Christ in our behalf is to be accepted in all cases. His dignity, infinite excellence, majesty, honor and matchless grandeur, inspire us with the most solid assurance that as the Son of God for the son of man, the Lord of all for all, the greater for the less, the just for the unjust, his offering is accepted by God. The soul of man has something here whereon to rest—the offering of one infinitely excellent for worms of the dust. The terrors of a defiled conscience are dissipated the moment a man is pardoned according to the Gospel.

Perhaps you do believe; why then not obey? why not be baptized? Is further illumination on the subject necessary? What point in the Gospel is it that is yet doubtful? Do you believe in Jesus as the Son of God? Has this great truth taken a gracious hold of your heart? Or do you feel that you have not repented, that is, reformed your life? Why not begin now then? God says "To day, if you will hear my voice.

Know assuredly that mankind are in a state of degradation and respite and that as the Jewish passover was commemorative of the departure of that people from Egypt, as our supper is a memorial of Christ's death, the Lord's day, of his resurrection, and the Sabbath of the creation of the world, so bloody sacrifice, or the ancient ritual of the true religion of the old world was nothing but a memorial of the fall of man, a ceremony to keep alive this dangerous and destructive event. So that the sin of the Jews and all other nations were not taken away by all the blood that was spilt but only kept in remembrance till Christ.

You cannot possibly escape, therefore, the most irreversible doom if you trample upon his blood and refuse to reform. The fall of man and his redemption by Jesus Christ are the grand features of divine revelation and you are responsible for repentance. You are created with a sense of duty and from this is derived your responsibility to God. In Adam and Jesus we have God's justice and mercy displayed on a scale infinitely extended—a scale commensurate with the greatness of his name and in a case intensely interesting to man.

Do you remember that it was God who announced the great element of belief in our religion—the matter to be believed in order to baptism and the remission of sins? "Behold my Son, the beloved, in whom I delight." What a matchless introduction! did ever father on earth so speak of his son? did ever the

most polished times, the most kingly manners, or royal dignity inspire any potentate to give such an introduction to his son? "My Son, the Beloved, in whom I delight." How noble in expression! how pregnant of affection! Charles who presented his kingdom to his son Philip, was incapable of such dignity; and no introduction, that he ever gave of his son, to his high estates, thrones and principedoms, ever reached in simplicity of expression or beauty and feeling of thought the royal oracle of the Divine Father. Of all the gems in the ocean of revealed religion this is the most precious. This is the pearl of great price; the tried gold of the holy scriptures: the diamond which won the faith and secured the admiration and sustained in death the trial of all martyrs.

We beseech thee, sinner, therefore, to believe in Christ, and to this purpose, to read the scriptures with the holy and reverend desire to understand them. The errors which we have in this discourse been pointing out and correcting, and the parties and persons guilty of them must answer for themselves; their mistakes do but enhance our obligations and duty, for we ought to improve by them and for this purpose should pay greater attention to the scriptures than they have done. Yield not to former prejudices or passions: your education in religion may have been wrong, and though you may not have incurred any personal guilt in receiving error you will incur it if you do not correct it by the Scriptures. There is no apology for ignorance of God and of his ways.

And now may grace mercy and peace from God and from Jesus our Lord be with all who love God: and to his name be all praise. W. S.

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### Study of the Scriptures.

#### NUMBER I.

The sacred history may be divided into six epochs, namely.

1st From the Creation to the Flood,	1656	years
2nd From the Flood to Abraham's call,	2083—427	"
3d From Abraham to the first passover,	2513—430	"
4th From the Passover to King Saul,	2909—396	"
5th From Saul to the Captivity,	3468—559	"
6th From the Captivity to Christ,	4004—539	"

1st. The first three of the above epochs include the Patriarchal ages; the last three treat of the affairs of the Jews under judges, kings, and pontiffs or high priests.

2nd. The first of the Patriarchal epoch's is distinguished for many grand points;—as the Creation of the world and man; the Paradisaical state; the trial of our original parents in knowledge in the naming of animals; the sentiment of kindness towards man impressed on the animal creation; the trial of our first parents in duty; their perseverance in trial; their temptation to depart from duty; their violation of the law of God; their fall and change of state; their fear and shame; prevarication and guilty palliation; their sentence and their expulsion from paradise. The birth of Cain and Abel, and the origin of a worship founded on faith. The death of Abel and the birth of Seth; the age and death of Adam with the greatness and longevity of the entire species anterior to the Deluge.

Now, we would ask individuals, especially parents and evangelists, who are engaged in the education of their families and the church of God, if this fountain of noble thought has not been opened by the God of heaven for the gracious purpose of religious instruction and the enrichment of our souls in the most important kind of knowledge. Every point, every topic which distinguishes this original epoch of the history of man, should be spoken of separately and singly till perfectly understood; indelibly imprinted on the mind, and treasured up in the storehouse of the memory as the most invaluable knowledge. This business of catechizing families and classes of disciples, on particular parts and parcels of Scripture and the sacred history, is one which we are exceedingly anxious should be adopted by our readers. The hints, and plans, and diagrams which we have during the last year published in our periodical will not we trust be suffered to perish from the recollection and practice of such as have carefully read them. We know that there are individuals who are not ambitious of improvement; we have to confess with sorrow that some have bowed to the original Gospel who are far—very far from any thing like anxious care for God and the elevation of the character of the church; but there are also persons among us of a different stamp—men who have the God of heaven and the glory of his Son Jesus Christ in their hearts in all their pursuits.

I shall continue my essays on the study and reading of the Scriptures: and to stir up my readers I shall occasionally put a

question to them which they may answer to me by letter. Here are one or two.

Is there any reason assigned in Scripture why our Heavenly Father permitted Satan to tempt our first parents? If there is, what is it? If there is not, does our highest reason, or our knowledge of men or things or of the ways of God or the business of the world suggest any explanation of the fact?

These my readers will perceive are questions on a point in the first epoch or period of the six divisions of the sacred history.

W. S.

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### Classic English School.

In our former pieces on Education to the Governor, we advanced no new principles; but we are impelled to believe that the classification of the things of the school-course, into those of nature and art, of society and religion, may be made available in two points at least, viz: the division of labor; and the more accurate arrangement of the school-course itself.

1st. Touching the division of labor: we hazard the assertion, that nothing in the profession is more embarrassing and impoverishing to the teacher than the fact of his having to attend to so many things at the same time: Nothing operates with greater strength of effect in ex-animating the man, and in transforming him from the rich instructor into an empty educational automaton and academic jailer than this.

2nd. The school course is of such importance that it deserves to be perfected with the most sedulous care. Nothing should be inserted in it at random; nothing should be withheld from it by prejudice. It should be sifted from all the true sources of education and arranged and applied with the greatest possible respect to the nature and wants of the scholar and the success of the Instructor.

The folio wing quotation from a popular foreign journal will show the altitude which Greek and Roman Literature should hold in such a school. The learned languages should be treated chiefly as arts, and on a footing with the less useful and less necessary branches of American education.

The undue preference long given to Greek and Roman lite-

nature in education, is rapidly declining, and in this we recognize the indisputable progress of reason. From time to time, however, attempts are made by the patrons of these studies to maintain their importance; and among the numerous fallacies by which they are defended, one of the latest has been the argument that Greek and Roman literature constitutes the true education of a gentleman. It is said that the ancient classics not only improve the memory, expand the intellect, and sharpen the judgment, but that they communicate to the mind that nameless grace—that sympathy with all that is delicate and exalted—that high-toned dignity and vigor, which must be acquired by all those individuals of humble parentage, who, by the exercise of their talents and their virtues, aspire to obtain an exalted station. Seminaries for Greek and Latin, therefore, it is said, ought to be supported as the places in which embryo gentleman may meet and associate with embryo gentlemen, while their minds are yet delicate, and their manners uncontaminated, that they may preserve their quality pure. They ought to be maintained, also, it is added, by parents in the middle ranks, whose breasts are fired by a laudable ambition of promoting the rise of their children in the world; because in such schools only can they obtain access to those examples of noble bearing, and realize that refinement, tact and mental delicacy, which they must possess before they can reach the summit of social honor.

This argument is a grand appeal to the vanity and the ignorance of those to whom it is addressed. We yield to no class of educationists in our estimate of the value of acuteness and vigor of mind, combined with taste, delicacy and refinement of manners, but we differ widely from the patrons of ancient literature in our estimate of the best means of imbuing the youthful mind with these qualities. We regard the qualities themselves as the results of two causes—First, the decided ascendancy of the moral feelings over the lowest passions of our nature; and, secondly, the vigorous activity of a well trained and truly enlightened intellect.

The basis of all real refinement lies in pure and generous affections, just and upright sentiments; with a lively sensibility to the intrinsic excellence of beauty and grace, both physical and mental, wherever these exist. Now, we humbly, yet confidently, maintain, that the pages of classic literature are not those in which these dispositions are presented in their strongest colours and most inviting forms to youthful minds, or in a way calculated to engage their sympathies, captivate their imagina-

tions, or subdue their understandings in their favor. On the contrary, many ancient works are remarkable for the indelicacy of their subjects—veiled only occasionally by brilliancy of fancy and playfulness of wit, and thereby rendered more deleterious and seductive to the youthful mind; for the base selfishness of their heroes; for the profligacy of their men of rank and fashion; for an utter contempt of the people; and, although among their philosophers and sages, some truly great men are to be found, yet their writings do not constitute the burden of classical literature taught in schools; nor are their manners in any respect patterns which could be followed with advantage by young men of modern times. In Greek and Roman literature there is an almost entire destitution of interest in mankind as a progressive race; the idea seems never to have entered the imaginations of ancient authors, that the day could ever come when slavery should cease—when the common people should be enlightened and refined—and that social institutions should be arranged not for the advantage of a particular class, but to promote the general enjoyment of all. In short, scarcely one of the more important practical principles of Christianity, enlightened policy or true philanthropy is to be discovered in their pages.

No system of education which rests on such a basis, can impart true refinement to the youthful mind. It affords no adequate stimulus for the purest and noblest sentiments. It thus trains men up to condemn and stigmatize the immense majority of their fellow men, and to brand them with one single comprehensive epithet of dislike, embodying so completely every form of offensiveness, as to have room for neither discrimination nor exception in its application to the people—the word "vulgarity," "*Odi profanum vulgus et arceo*"—I hate the profane vulgar, and drive them away—is a maxim too easily imbibed from the classic page.

We have not space at present in our columns to enter on the question of the effects of classical literature on the intellectual faculties. Suffice it to say, that we are far from depreciating the value of the study of Greek and Latin. As a mental exercise, it ranks, in our estimation, along with painting, music, poetry and sculpture. It is one of the fine arts, and is calculated, when pursued as such, to elevate, improve and benefit the taste and intellect: but as we would not make the fine arts the staple of education for legislators and citizens of the world, neither would we make Greek and Latin the errand objects to which the years of training of our children should be chiefly devoted,"

Carthage, of all spots that we have been permitted to examine, west of the Alleghenies, seems to us the most eligible for such a school. Its vicinity to Cincinnati and the Ohio river; its location on the Dayton canal, and the route from the Lakes, and from Indiana, render it highly favorable to the success of Academic enterprise. Moreover, living is moderate, and the population is enlightened, moral and religious, with manners and customs easy and innocent, resembling those of the people of New England, perhaps more than any other.

If any of my readers should feel themselves competent to such an undertaking, we would be happy to hold a parly with them on the subject, or they may address us a letter, with the assurance that we shall treat their overtures with great respect.

W. S.

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### News from the Churches.

That great servant of Christ, John O'Kane, passed through Carthage a few days ago on his way from Kentucky.

Brethren, Fisher and Powell, yoke fellows in Christ, favored the brethren in Carthage with a visit on the 2nd ult. Truly they are laborers who need not be ashamed rightly dividing the word of truth. Divers were added to the Lord. W. S.

The brethren here are all well. O that we might all possess faith and confidence in the promises of our master, and that our chief ambition might be to please, not ourselves, but our Father who is in Heaven. I write these lines as one who feels himself bowed down to the earth too much, but desirous anxiously, that all who name the name of Christ might walk as if their citizenship were in Heaven.

Wilmington, O.

A. S. STRICCLE.

The brethren in Carthage were lately visited by the faithful Dr. Winans, of Jamestown; his address here will long be remembered by all who heard it. The readers of periodicals are not to judge of the Doctor's powers and character by the pithy, witty, shrewd, caustic and sensible letters which he strikes off for all the papers of the profession as fast as he would administer doses of medicine. The Doctor is all that he appears to readers to be, and far more. Never have we heard any religious address superior to his effort in this place. God grant to send into the field hundreds and thousands such, and the praise be to God.

John T. Johnson has been proclaiming in Shelby—as heretofore—successfully.

The cause of Christ is gaining ground in our vicinity. In Danville, six miles north, a church has been gathered within the last few months; number 70 The place, heretofore, has been wholly given up to sectarianism.

Belville, Ia.

J. COPE.

To-morrow I start for Mt. Vernon to hold a four days meeting.

J. T. J.

I suppose that you have, by this time, heard of the great effort that is being made to place Bacon College on different and more elevated ground in many respects. I presume it will be located near Paris, Ky., as many thousands are already subscribing in Bourbon county.

I was lately at Mayslick; five additions. The Baptist brethren attended; and I had even the happiness, with great satisfaction to myself, to address them in the houses of two of the most respectable persons in that section. I lately immersed one at Antioch, where the disciples are still called "Christians." Brother Ricketts was with me at Mayslick.

Near Centreville, Bourbon county, Ky.

J. A. GANO.

Is the term, Satan, the name of a real personage in the New Testament, or a figurative expression for evil thoughts, &c.?

JNO. COPE.

*Answer*; It is used in the New Testament as the name of a real being, having powers and a character of his own: as in the passage "Get thee hence. Satan."—Matt. 4th chap-

&c. and also as a figurative name for certain persons and powers, who either resemble the being whose name it is, or who are influenced by him in their personal or official and public deeds, as "Get thee behind me, Satan." "Satan shall cast some of you into prison," "Satan's seat," "depths of Satan," "synagogue of Satan," "the great dragon —Satan." &c.

Is Satan self-existent? J. C.

*Answer:* There is none self-existent but God. Nevertheless, like the angels which kept their first estate, and from among whom he fell, Satan is made, by God, never to die, or is of a never-dying nature. Man in this respect differs from him, and is mortal or is of a nature to die or to pass into non-existence, as at death.

Is washing feet a command? J. C. ANSWER: Yes. If it is, when and where is it to be attended to? J. C. ANSWER: Every where, and at anytime when it can be attended to in decency and order. W. S.

"THE BEREAN.—Mr. Wadsworth, of the Berean, is a very sensible man, and withal appears to be desirous of reform. He is called a Universalist—he has lately, however, engaged in the investigation of the true Gospel, and in a few well written essays has made out, much to his own credit, the true import, utility and obligation of baptism. His last, paper is, however, of more doubtful utility because, after taking the difference between a believer who has obeyed the Gospel, and one who has not obeyed it, that is a baptized believer and an unbaptized believer, he would join the one with the other in the same assembly; and give to that which is only "begotten," "the *embryo*," the right of sitting down with the true born child at the table and of eating supper. How singular! how very singular this would appear in physics!

The parties of the day are at fault touching the nature and diameter of their subjects of debate and passion; they indulge in an undue attachment for matters of remote and inferior consideration, or rather matters of no consideration at all. If, like Mr. Wadsworth, they would begin to settle the premises—if they would adjust their views of the true Gospel and its principles and privileges and assort things which now he in confusion on the threshold of the temple of divine revelation, without rushing, like the true Universalist, heedlessly in at the gate and through the courts and on to the porch, and into the holy place and through that into the most holy, and over the ark, and through between the Cherubim, and through the very wall itself, and out at the other side also, and down the valley of Gihon to Gehenna and thence to eternity itself, and beyond it for ought that I know, seeing they speak of "all eternity," they might finally correct what is to be corrected, and improve themselves and others by what has a tendency to improve them and heal the wounds of our religion; but so long as this squabbling about useless and insignificant matters is kept up, so long must our divisions continue..

W. S.

Since the first October, ten have obeyed at Albany Our Assembly numbers 41, with Elders and Deacons. Since October, 9, I have been added in Overton. Tenn.— 10 more have confessed and will be initiated to-morrow. Here we are already becoming the terror of the *isms* of the country. Scores are believing; the Gospel marches forward with majesty.

Elliot's Cross Roads, Clinton county, Ky.

J. T. RENEAU.

Dear Brother Scott.—Being an authorized Agent for your Evangelist, I inform you of the changes which have here occurred, &c.

The last year's subscription I advanced, of myself, but I trust the much intellectual matter which the volume contains will make a proportionate return in moral reform. I send you the same amount this year, and pray the good Lord may continue his goodness to you and make you still more successful in pleading reformation in his kingdom. To him be the glory.

J. P. VAUGHN.

ANSWER—I have attended to the business of your letter, permit me in this way, I pray you, to return you my acknowledgments for the names in your place, and for your personal kindness. I trust the readers will concur with the Editor in labor, and lend to all who desire to read them, the several Nos. of The Evangelist.

The gracious Lord be with your spirit.

W. S.

Our beloved brothers, John T. Johnson, and Wm. Begg, closed a four day's meeting in this place (Shelbyville, Ky.) on Tuesday last. Eight made the good confession, and two more united by letter.

W. STANDIFORD.

I am just home from a preaching tour of 300 miles. Several obeyed—30 in a few months. I hope The Evangelist will continue to come to us. I have re-published your essays on Education for the consideration of our Legislators. In hope as ever.

Bragg's Store, Alabama.

J. BUTLER.

Bro. Dr. Adams preached in Sycamore street Meetinghouse, to the brethren and congregation thereon the evenings of the two Lord's days preceding this date. He is to be at Carthage on the 4th Lord's day of this month, January. Bro. Challen will accompany him. The brethren will please spread this appointment as wide as possible.

W. S.

# THE EVANGELIST,

NEW SERIES.

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VOL VII.

CARTHUAGE, OHIO, FEBRUARY 1, 1839.

NO. II.

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## Eternal Life.

### A DISCOURSE OF THE GOSPEL.

“The gift of God is eternal life through Jesus Christ our Lord.—*Romans*, 7.

The things of the Gospel of Christ may be divided into those of the past, the present, and the future. Of the first class are our introduction into the Kingdom of God, our anterior illumination and reformation, the remission of sins and the reception of the Spirit of Christ. The matters of present enjoyment are our rank as children of the most high, the property which we possess in the holy oracles, and in the order and ordinances of the house of God, our fellowship with God by faith, and our communion with saints. The things of our religion which lie in the future, are the advent of Christ, the resurrection, eternal life, and admission into the presence of the Great Eternal, to see his face, to serve him, and to wear his name on our foreheads.

*Those things that have been*, or the things that are past, are styled by the Lord Jesus "earthly things," that is, things which occur in his kingdom on earth; which, by the way, is very obviously true, for illumination, faith, reformation and immersion, do but introduce us into his earthly reign. The converted are, therefore, said in this way, to have "been enlightened, and to have tasted of the heavenly gift, and to have been made partakers' of the Holy Spirit; to have tasted of the good word of God, and the powers of the world to come."

*The things that are*; our elevated rank, our glorious titles, styles, and eminent designations as the children of the Most High, our communion with saints, our inheritance in the Holy Scriptures and fellowship with Christ in his death, burial and resurrection, our joys, and hopes, and sufferings, graces, and devotions, are very properly styled by the Apostle "all spiritual blessings in Heavenly places in Christ," "the mercies and comforts" of God, even the Father of our Lord Jesus Christ.

*The things that shall be* are styled "the glory of God;"

“by whom also we have access into this grace in which we now stand, and rejoice in hope of the glory of God.” The future things of the Gospel are also named “an inheritance incorruptible, undefiled and unfading in the Heavens,” reserved for the saints, and prepared to be revealed at the conclusion of the present state. It is an order of things veiled under the idea of the holy land, Canaan, having Mount Zion for the site of its glorious capital, the Heavenly Jerusalem, the city of the living God, of incomprehensible splendour, even of the flashing lustre of the most precious stones, jasper, emerald, crystal and diamond; yea. of the glory of God and of the Lamb, with angels innumerable crowding its streets and guarding its gates, the ministers of Heaven—the principalities and powers, the might and dominions, and names, and titled seraphim of God; above whom the Almighty set his Son, Jesus Christ, when, by the working of his mighty power, he raised him from the dead and set him at his own right hand in the Heavens.

Now we must neither confound nor mis-estimate the things that have been, the things that are, and the things that shall be. The things that have been already given to us are the objects of faith, and they lye in the past; those of the future constitute our hope: nevertheless, such a mal-apprehension do some form of the Gospel that they usually apply the term *hope* to the past, and the term *faith* to the things of the future; they hope they have been forgiven, and believe in the second coming of Christ. Whereas, if they have believed and been immersed, they enjoy the unspeakable privilege of believing that they are pardoned, and, if they are walking in the commandments and ordinances of the Lord blameless, it is their high right not only to believe, but to hope in the coming of the Lord from Heaven. Hope necessarily implies desire; faith does not. Faith rests on evidence, hope on promise; now there may be faith in the second coming of Christ, and no desire for the same, even as there may be a desire for the remission of past sins without belief of the same. Many acknowledge themselves solicitous that they might be pardoned of God who, nevertheless, will not believe in the very simple means which he propounds for this end, namely, faith in Christ, repentance, and baptism. Finally, “there now abideth,” as the Apostle says, “faith, hope, love, these three; but the greatest of these is love.” Our faith terminates on the things that have been; remission of sins, the Messiahship, &c.; our love upon the things that are—the commandments which God has given for our perfection in all goodness: and our hope

terminates on the glory to be revealed at the coming of our Lord from Heaven.

The greatest of them is love.—We prove our love to God when we love one another and keep his commandments, and all that he has done for us, and all that he has promised yet to do for us; that is all the things both of our faith and hope, or the things of the past and the things of the future, are intended to operate upon us in such a manner as to make us attend with all diligence upon the things that now are, the statutes, ordinances, commandments, piety and morality of the Christian religion; because it is only by receiving in this way the purification and perfection which present Christianity confers, that we are fitted and made meet to be partakers of eternal life; for Christ is the author of eternal life only to such as obey him. "And being made perfect he became the author of eternal salvation," say the Scriptures, "unto all them that obey him."—*Heb.* 6 c.

Jerome used to say that it seemed to him as if the trumpet of the great judgment day was constantly sounding in his ears. "Awake you dead and come to judgment." A Hungarian prince, who had, in presence of the king, affected great contempt of religion, was so alarmed when he heard, at the dead of night, the trumpet sound at his door, which was in that country the signal of death, that he rushed into the presence of the king and begged to know in what manner he had offended his majesty. Alas! brother, said the king, you have not offended me; but if the sight of the executioner is so terrible to you, shall not I who have greatly offended God, tremble to appear at his judgment seat? After death, the judgment, says the holy Apostle. Lewis the 11th of France was exceedingly afraid of death. And it is reported of a certain man that he so abhorred death that he never dared to be present at a funeral. A Conformist preacher said to his friend, we must live. His friend answered, we must also die. Titles, riches, the most dazzling grandeur, and all worldly felicity, terminate at death. When a certain person showed to Dr. Johnson his accumulated grandeur, the scholar replied, Ah! sir, these are the things which make a death-bed terrible. Woe unto you, rich, said the Saviour of mankind, for you have received your consolation. Lay up for yourselves treasures in Heaven, said the same divine instructor. The religion of Jesus, says Bishop Taylor, trampled over the philosophy of the world, the arguments of the subtle, the discourses of the eloquent, the power of princes, the interest of states, the inclinations of nature, the Windings of zeal, the force of custom, the solicitation of

passion, the pleasure of sin, and the busy arts of the devil. But how, the reader may ask, did it effect such victories, how-has it secured such triumphs? I answer, by the force of truth —by the revelation of eternal life through Jesus Christ our Lord; The gospel has brought to light life of a new type, not animal but spiritual; not temporal, but eternal.

Great light has been shed on all the topics of faith, repentance, baptism, remission of sins—the Holy Spirit; but, on the subject of eternal life, our writers have been less luminous.— This, however, seems to have been a very natural result from the fact that the past and present things of the gospel, the thing of faith and love, are those matters which called for regulation in so imperious a tone, that, till they were put to rights or adjusted, nothing else could be lawfully attended to. Yet the Scripture doctrine of eternal life ought to be well understood, as can be proved by the Apostle, who, in writing to the Ephesians, after noticing past matters—remission of sins through the blood of Christ and the reception of the promised Spirit, declares that from the moment he heard of their faith, he ceased not to lift them up before the throne of God in prayer, that the God and Father of our Lord Jesus Christ, the Father of glory might give to them the Spirit of wisdom and revelation in the knowledge of him. "The eyes of your understanding being enlightened," he says, "that you may know what is the hope of his calling." Thus, the Apostle taking as granted the justification and sanctification of the brethren at Ephesus, prayed for their illumination on the grand object of all Christian hope —eternal life; for eternal life is our hope.

There are two kinds of life spoken of in the holy scripture?, eternal life and animal life; the former is essential and independent; the latter is secondary and dependant. All animals possess this last species of life, but, eternal life is an attribute of God alone. The holy angels, and Satan and his demons, are perhaps gifted with this kind of life and are of a never-dying nature. It is not so with man: the element of immortality is not in his constitution: for the continuation of his existence he depends on things beyond himself—the things of external nature, as air, food, water, &c. This, however, is exceedingly fortunate for him, because if he had possessed life in himself, he would when he sinned, have, been in a condition similar to that of Satan: and could not have died. But Satan is in a state of condemnation, and as he cannot die, he has to be seized by a stratagem and punished forever; a fact which gives birth to the phrase

"eternal fire"—the punishment prepared for never-dying beings the devil and his angels. The fire, however, in which Satan shall be destroyed will also form the punishment of the wicked. This is definitely revealed to us by the Son of God, who declares that on the great judgment day he will say to the wicked, "depart from me you cursed into the eternal fire, prepared for the devil and his messengers." The reader will observe that this ruin is said to be prepared for the devil and his messengers and not originally for man, who is temporal in his existence and capable of death. This burning, accordingly, is called in scripture the second "death," and none shall taste of its pains, but because they have taken part with Satan and refused to reform, or because they deemed eternal life unworthy of their supreme care.

Adam's life, then, or ours derived from it, is not of the same type with the life of angels and demons, but is animal, weak, corruptible, dependant and mortal. The Apostle says "It is sown in corruption, dishonor, weakness;" and is animal, earthy and incapable, in its present form, of inheriting the eternal kingdom. "Flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption." In this life it is labor, weakness, exhaustion, misery, disease, death and total disorganization. But eternity breaking upon the being who has life in himself, would fail to destroy him; therefore eternal life is incorruptible, glorious, powerful and spiritual, full of vigor and immortality swallowing up death itself; always victorious, always triumphant; it is full of song, noble and divine, and discloses its favor for the Almighty, to whom it owes its existence, in hallelujah's of power and praise, and riches, and wisdom, and might, and honor, and glory, and blessing, and strength.

There is nothing, perhaps, which so effectually operates to stultify our apprehension of the greatness of that eternal life which is revealed in the Scriptures as the fond but fallacious notion that we are already immortal! Yes, with death staring us in the face, with the grave gaping wide to devour us, with the death of all former generations before us, and our own death pressing onward and toward us every moment and ready to strike the blow which shall sink us into certain and unquestionable ruin, we persevere, incorrigibly persevere in nursing the flattering romance, that we have something of the immortal, something of the never-dying in our nature! So impregnated with this fancy is society by the ill-digested doctrines of the day, that hades itself, the very state of the dead is transformed in our imaginations, into a state of the living, and is supposed by the

soberest of us to be instinct with life, pregnant of vitality, and crowded with living spirits, the vivacious relics of that ruin which disrobes us of our vestments of clay!

But it may very properly be demanded of us, that if the element of immortality is innate, if it is an essential of human nature, if it is an attribute of man, either in his soul or his body, then why does he die? Death and life, mortality and immortality are everlasting incongruities, and do not reside together in the same nature. We may as well say "a dying angel," or a "living corps," as "an immortal man." In short, man is mortal, that is, capable of death. And if an angel is immortal, it means that he is incapable of death, or that he cannot die. But suppose it were said of angels that they died, could we suppose that they died out of one known state, only to live more certainly in another and unknown state? Immortality, then, is not an element of human nature, but is a doctrine of the Gospel, and to *be* gifted to an eminent portion of the race of man—at the coming of our Lord Jesus Christ from Heaven. "The gift of God is eternal life, through Jesus Christ our Lord."

But again. If eternity is an element of our nature, if in soul or body, or both, we be immortal and never-dying, how is it that eternal life is made in Scripture a matter of promise? Can we conceive the absurdity of the divinity purporting to bestow as a gift that which is already enjoyed as an inalienable attribute and right of nature? Assuredly not, not reasonably.

The distinction between animal life and life eternal we have taken in our Gospel Restored, chap. 4th, p. 14th; but the subject is not there argued out in detail as it deserved to be. To shed additional light on this great term in the Gospel of Christ, therefore, and to raise it, if possible, to a level in point of intelligibility with its sister elements, faith, repentance, baptism, remission of sins and the Holy Spirit, we here submit for consideration the four following propositions framed, stated and argued by our brother, Dr. John Thomas, of Amelia county, Va., reserving to ourselves the right of making such strictures upon the whole as our affection for the author, and our apprehension of the doctrine of Scripture may warrant. The propositions are that—

1. Eternal life is a matter of promise.
2. Eternal life as promised to man is deposited with Christ in Heaven.
3. Eternal life is the free gift of God.
4. Eternal life, nevertheless, is conditional.

We submit the argument in the form given to it by brother Thomas himself, trusting, that if the reader should deem it incomplete in some points, he will, nevertheless, admit its definiteness, so far as it touches eternal life as an exclusive doctrine of the Gospel of Christ.

"He who believes on the Son, Has life eternal; he who rejects the son, shall not see life; but the vengeance of God awaits him."

"The reading of this portion of the divine word must, I think, have impressed your minds with the conviction," says brother Thomas, "that the world is divided into two classes relatively to the Son of God; of which, the one is made up of believers on the Son, and the other of rejectors of the Son. Now this is true as it appears on the face of the record; but permit me to observe, that the phrase, the world, must be taken in a limited sense. Jesus in his discourse with Nicodemus uses the expression frequently; and in v. 17, says, "God has sent his Son into the world, not to condemn the world, but that the world may be saved by him." Now, if we were to insulate this verse from the surrounding context, we might conclude, that the whole world without a single exception, would obtain eternal life; but the context guards us against such a conclusion, and teaches us that Jesus meant whosoever of the world that believes on him. When then, you say "the world is divided, &c," you of course would restrict the term to that world of men and women, which was related to the Son; in other words, to those who had heard of the Son, and to whom the evidence of his divine character had been submitted. For, it must commend itself to your rationality, that a man cannot sustain the character of a rejector of the Son, who has never heard of such a personage; neither can he be regarded as a believer, unless it can be shown, that men can believe in things of which they have no knowledge. You perceive, then, that there may exist a class of people, who are neither believers nor rejectors; now concerning this third class of the human family, Paul inquires, —" How shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard?" No, it is impossible: for as the Apostle says, "faith (or belief) comes by hearing," and the hearing by the proclamation of the word of God. Law must be delivered to men before they can obey or disobey. "If" said Jesus, "I had not come and spoken to them (the Jews,) they had not had sin (that is, they could not have committed the sin of re-

jecting me;) but now they have no excuse for their sin," (because, he had done among them such miracles as none other ever did.—") So that, if Jesus had appeared among the Jews, and claimed to be their King from Heaven, and had done no miracles to sustain that high pretension, they would not have been obnoxious to a deprivation of eternal life for rejecting him: their condemnation to eternal death must have been predicated on some other ground.

From these and other considerations, I affirm, that the race of man is constituted of three classes in relation to the Pentecostal proclamation concerning the Son of God. First, of that class, which believes on the Son; second, of that which rejects the Son; and third, of that, which never heard of the Son of God. Now concerning the first class, John says, that its members "have life eternal;" concerning the second, "they shall not see life;" and concerning the third, the principle laid down by Jesus is that God not having spoken to them, they will not be condemned for rejecting him, as he had not put them to the proof; and Paul shows, that they will not attain to eternal life, for, he quotes the prophet Joel, who says, that, "whosoever calls upon the name of the Lord shall be saved," and remarks, "how shall they call on him, on whom they have neither believed nor heard," no; from death, this third class cannot be delivered, or saved as no means of escape therefrom has been propounded to them.

I wish now, to rivet your attention, upon the things of eternal life: and in doing so I would set before you this

**PROPOSITION:**

*Eternal Life is a matter of promise.*

By eternal is meant unending;—by life is intended a full, perfect, and renewed manifestation of the intellectual, moral, and physical faculties or constituents of man; and by is a matter of promise is signified, a thing which is assured by a declaration previous to its possession.

Hence, my proposition thus defined, will read as follows:—

The possession of intellectual, moral, and physical powers by man, in full, perfect, renewed, and unending manifestation. is the subject of an assurance made previously to its realization.

Having stated to you my proposition, and having defined it with as much precision and simplicity of language as possible. I shall now present to you the proofs upon which it rests. Per-

mit me then, to direct your attention to the following passages of the Oracles of God.

1. 2. Tim. i. 1.—Paul, an Apostle of Jesus Christ, by the will of God, on account of the promise of Life which is by Christ Jesus.

2. Titus i. 2.—Paul, in hope of eternal life, which God, who cannot lie, promised before the times of the ages;—who has now manifested his word (of promise,) at the proper season, by the proclamation with which I am entrusted.

3. Heb. vii. 5.—Abraham the Holder of the Promise.

4. Gal. iii. 16.—To Abraham were the promises made, and to his seed;—who is the Christ.

5. 1. John ii. 25.—This is the promise, which he has promised to us, even eternal life.

Now, from the first of our proofs we perceive, that it was on account of this very promise, that Paul was constituted an apostle of Jesus Christ. It teaches us, that the life promised, is by Jesus Christ; that is, that it was manifested by him. In a subsequent part of this chapter, Paul terms the promise, the purpose and favor of God, "given before the times of the ages;" and given too, "through Jesus Christ," or, the seed of Abraham, (according to proof No. 4,) "and now, (in his day,) made manifest by the appearing of our Saviour, Jesus Christ; who has, indeed, vanquished death, and brought life and incorruptibility to light by the gospel; of which Paul was appointed a herald, and an apostle." Had not the promise of eternal life to "all the families of the earth" been made, there would have been no "Apostle and teacher of the gentiles;" for, it was on account of this promise of life that he was appointed "by the will of God." Furthermore, he says, that "the light which is the life of man," is developed in the gospel, which he, (Paul,) preached; consequently, The Gospel is the true interpretation of the promise of life made before the ages of the Law.

My second proof sets forth the subject-matter of the promise as a thing of hope; his phrase is, in hope of "eternal life;" and in Titus iii. 7, he speaks of "Heirs according to the hope of eternal life." Now, as to hope, "he says," in *Rom*, viii. 24 "hope that is attained, is not ( or ceases to be) hope; for who can hope for that which he enjoys? But if we hope for that which we do not enjoy, then, with patience, we wait for it." As if he had said,—if a man have immortality within him he has attained to it, and is in the enjoyment of it; why then does he yet hope for it: but if he is altogether mortal and cor-

ruptible and he hope for it, then, with patience, he waits for it until it is conferred; for that which a man actually possesses, cannot in the nature of things, be to him a matter of hope. A man cannot, at one, and the same time, be an immortal soul" and "long for immortality;" the idea, though popular, is absurd.

But Paul, says, that eternal life becomes a matter of hope by virtue of a promise, which God made "before the times of the ages." But what period is indicated by the phrase the times of the ages? It is agreed pretty generally, that the times of the Mosaic Law are signified, inasmuch as the period of that dispensation or constitution of things, was distributed into ages of fifty years, termed Jubilees. It was before the setting up of the kingdom of Israel, then, that God made the promise of eternal life. But, it may be asked, how long before and to whom did he make the promise? These are important queries, and ought to be answered with precision. Paul says, that the (Diatheekee) will or promise, was made 430 years before the Law of Moses was delivered, and that it was made to Abraham and to his seed, who is the Christ; see proof 4. Of these, Abraham was the holder of the promise, and his seed, the Christ, the subject of the will; for Paul terms the promise—"the will concerning the Christ"—*Diatheekee eis Christon*.—These phrases, then, "The will concerning the Christ," and "The promise of the eternal life" are one and the same; for the eternal life and the Christ are the same; for John, in guarding his brethren against idols, says, "we know that the Son of God has come, and has given us understanding, that we might know him (the God) that is true; and we are in him that is true, in his Son Jesus Christ: this is the true God (the Father) and the eternal life (his Son). Besides, Jesus styled himself "the life", as well as the way, the truth and the Resurrection.

The promise of eternal life is recorded by Moses in Genesis, and is veiled in the following language. "All the land (of Palestine) which thou seest, to thee will I give it, and to thy seed forever"—"Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates."— This promise was sealed with the blood of a heifer, a she goat, and a ram, all of three years old; the duration of the ministry of the anointed Lamb before he was slain by the Jews.— Thus was "the will ratified by God" 430 years before the law.

The promise was reiterated to Isaac and Jacob, the son and

grandson of Abraham. But it may be said, the phrase eternal life is not expressed in the will; and Abraham, Isaac, and Jacob did not, nor have they ever possessed the land. This is true; but though the phrase is not expressed the thing is implied; and it is quite true, that all these and more, died in faith, or confidence of hope, not having received the land with its rights, privileges, immunities and appurtenances thereunto belonging. But this incident forms the solution of the difficulty. Abraham died without possessing the land; and his seed, the Christ, came to his own land, but left it without acquiring possession thereof; has God's promise to these personages failed? No, says Paul, for God who promised it cannot lie (Tit. 1.2.) What then must happen in order that the will may be administered, or the promise of God fulfilled? The answer is that the Christ must descend from heaven; and Abraham, Isaac, and Jacob must be raised from the dead, to realize it,

The subject of this proposition takes a wider range than I can describe at present. I shall therefore proceed to affirm, that—*The eternal life of man is deposited in Jesus Christ, the Prince of Life.*

#### PROOFS.

1. As the Father has life in himself, so has he given to the Son to have life in himself.—John, v. 26.

2. O Jews! You will not come to me that you may obtain life.—*John*, v. 40.

3. Jesus answered, I am the bread of Life; which descended from heaven; whoso eats of this bread that I will give shall live forever; and the bread that I will give is my flesh, which I give for the life of the world.—*John*, vi. 35,51.

4. I am the resurrection and the life.—*John*, xi. 24.

5. Your life is hid with Christ in God. When Christ our life shall appear, then you shall also appear with him in glory. *Col.* iii. 3.

6. This is the testimony that God has given to us eternal life; and this life is in his Son .He who has the Son has this life; and he who has not the Son of God, has not this life.—1. *John* v. II.

From these passages, it is clear, that though a man may be an heir of eternal life, and in that sense have within him that "which springs up to eternal life, yet the life itself is not an inherent principle of his nature, but one that may be acquired, by virtue of an interest in the Son of God. He is the bread of

life, and it is just as necessary to feed on that bread to live forever; as it is to feed on the bread which perishes, to live the life of an animal man. Our first proof agrees with the doctrine of the word as revealed in John 1. 1—5. The word was God and in it was life. This life-word afterwards became incarnated, and was manifested to Israel by the baptism of John as the Son, and therefore, the equal with God; for the grand difference between the word by whom all things were created and the word which sojourned among the Jews, consisted not in their being essentially dissimilar, for they were not—they were one (I and my Father are one)—but in the life-word Creator, assuming in relation to men, the nature of a descendant of Abraham. This assumption, however, made no difference as to the inherent attribute of life; hence, said Jesus, "as the Father has life, in himself, so has he given to the Son to have life in himself—the Father the life-word, and the Son the life-word incarnated.

The life-word incarnated, named Jesus by the life-word, was introduced among men as the fountain of life and light to the World. Hence, in conversing with the Jews, he says, in effect, "you search the Scriptures to discover the way by which eternal life may be procured; now these testify, that I am he, who confers it; and yet you will not come to me the fountain of living waters and drink that your thirst may be allayed; I am eternal life—in me the fullness, the favor, and the truth are incorporated; and yet, O Jews, you will not come to me that you may obtain the life you seek." But if they had within them immortality, why need they to go to Jesus to obtain it? It would have been unnecessary, but inasmuch as there was no immortality—not one spark of it within them, if they would live forever in any sense, they were imperatively bound to go to him "who only hath immortality" to bestow, and obtain it on any terms he might deign to prescribe.

Messiah is the resurrection and the life: and no man can enter the presence of the Father, unless he introduce him; and because he is the redeemer and the life, Paul told the Christians of Colosse, that their life was *hid* with him in God. But if immortality is an inherent principle of human nature, how can it be said to be hid with Christ? It ought, then, to read *our life is hid in ourselves!* But in relation to the true believers, Christ the life, is termed "our life," because all their hope for eternal life is embodied in him. Hence he is called "Christ our hope." If he is not risen, their hope is vain, and when they die they perish as the brutes. But he has risen from the dead, and sits

at the right hand of God waiting, until the time appointed for his return hither arrive: and "*when* Christ our life shall appear, *then* you also (O true believers,) shall appear with him in glory," honor and immortality, and not one instant before. "We know" says John, that *when* he shall appear, we shall be like him, (glorious, honorable and immortal;)—we shall see him as he is. And every one who has this hope in him, purifies himself, even as He is pure." The idea, then, of an immediate translation from earth to Heaven at our animal decease is excluded; for the true believer is not to appear in glory till the appearance of Messiah on earth to raise the dead.

My sixth proof instructs us, that God has given to the faithful eternal life; but that, although it says, elsewhere, that "he that eats my flesh and drinks my blood, *has eternal life*," yet John teaches in the proof before us, that *this life is in the Son of God* and that it is he only who has the Son that has this life: for he emphatically declares, that he who has not the Son *has not this life*. If, then, this be true, it necessarily follows, that the disobedient, the rejectors, and all who have not the Son, in the true Scriptural sense, are destitute of all right, title and property in the life which endures for ever.

My third proposition, which seems, in the nature of things, to come next in order, is that—

Eternal life is the free gift of God.

By the phrase, free gift of God, is meant any thing bestowed by God as a matter of grace or pure unmerited favor. And here are the proofs:

1. Jesus said, "If you knew the gift of God, and who he is who says to you—Give me to drink; you would have asked him, and he would have given to you water of lives (hudoor zoon.) —*John*, iv. 10.

2. The gracious gift of God is everlasting life by Jesus Christ our Lord.—*Rom.* vi. 23.

3. By grace are you saved through faith; and this (gracious salvation) not of yourselves; it is the gift of God.—*Ephes.* ii. 8.

4. Constantly hope for the gift to be brought to you, at the revelation of Jesus Christ.—*Pet.* i. 13.

If, then, eternal life be the free gift of God bestowed through Jesus Christ, it must surely be obvious to the meanest capacity, that immortality is not inherent, or hereditarily derived from the animal Adam? and therefore, that immortality is a principle extraneous to the constitution of man, and consequently, if enjoyed by his race must be derived as a gift—a free and gracious

gift from Him, who alone has it to confer. This gracious gift is an eternal reward, as the rejection of those who seek for it in their own way instead of in the way appointed by God, will be to them an eternal punishment. It is a reward which Jesus will bring with him; as it is written, "Behold I come quickly; and my reward is with me," which, according to Paul, is "glory, honor, immortality and peace" to every one who does well. Eternal life is styled *a free* gift, because God bestows it spontaneously, that is, of his own accord. No one prompted him; it is a gift which flows from his own pure benevolence and love of the race he planted on this terrestrial ball. He saw the wretchedness into which the world was plunged; being moved, therefore, with compassion, he devised a scheme in conformity with the excellency of his own nature by which to deliver it from that extinction which he foresaw would ultimately supervene if left to itself: it is written in the chapter we have read, "God so loved the world as to give his only begotten Son. that whosoever believes on him, may not perish, but obtain eternal life." Let us then admire the goodness and philanthropy of God our Saviour for this unspeakable inestimable gift and lay hold on it likewise as the very anchor of Gospel hope.

But eternal life, though the free gift of God, through Jesus Christ to the world, is nevertheless conditional.

This is my fourth proposition and worthy of all attention.— By conditional, I mean that it is obtainable on certain stipulated terms. The proofs of this are innumerable; therefore I shall content myself with a selection as follows:

1. Good teacher, what good must I do to obtain eternal life? Jesus answered—if you would enter into that life, keep the commandments.—*Matt.* xix. 16.

2. He who shall believe (the gospel) and be immersed, shalt be saved.—*Mark,* xvi. 16.

3. Unless a man be born of the water and the Spirit, he cannot enter into the kingdom of God.—*John* iii. 5.

4. Whosoever believes on the Son of Man, shall not perish, but obtain eternal life.—*John.* iii. 16.

5. Whosoever shall drink of the waters which I (Jesus) shall give him shall never thirst more; but the water, which I shall give him, shall be in him a fountain springing up to everlasting life.—*John* iv. 14.

6. He who hears my doctrine, and believes him who sent me, has eternal life, and shall not suffer condemnation, having passed from death unto life.—*John,* v. 24.

7. This is the will of him that sent me, that whosoever recognizes the Son and believes on him, should obtain eternal life, and that I should raise him again at the last day.—*John* vi. 40.

8. Unless you eat the flesh of the Son of Man and drink his blood, you have not life in you. He that eats my flesh and drinks my blood, has eternal life: and I will raise him again at the last day.—*John* vi. 53.

9. My sheep obey my voice. I give them eternal life; and they shall never perish, neither shall any one wrest them out of my hand.—*John* x. 28.

10. Jesus said, I am the resurrection and the life. He who believes on me though he were dead, shall live; and no man, who lives and believes on me, shall ever die.—*John* xi. 24.

11. He who despises me, and rejects my instructions, has that which condemns him. The doctrine which I have taught will condemn him at the last day. The father who sent me, has commanded me what I should enjoin, and what I should teach. And I know that this commandment is eternal life.— *John* xii. 40.

12. O Father! thou hast given the Son authority over all men, that he may bestow eternal life on all those whom thou hast given him. Now this is the life eternal, to know thee the only true God, and Jesus, the Messiah, thine Apostle.—*John* xvii. 2.

13. It was necessary that the Message of God be first delivered to you (Jews); but since you thrust it away from you, and judge yourselves unworthy of eternal life, behold, we turn to the nations. And the Gentiles hearing this, rejoiced, and glorified the word of the Lord; and as many as were disposed for eternal life, believed (the word concerning it.)—*Acts*, xii. 46.

14. God first looked down on the Gentiles to take from among them a people for his name.—*Acts*, xv. 15.

15. The Gospel is the power of God for salvation to every one who believes (it); as it is written "the just shall live by faith" (eternally.)—*Rom.* i. 16.

16. God will render to every one according to his works: Eternal life, indeed, (he will render) to them who, by perseverance in well doing seek glory, honor and immortality.—*Ro.* ii. 7.

17. If you live according to the flesh you shall die; but, if, through the Spirit, you put to death the deeds of the body, you shall live—*Rom.* viii. 13.

18. This saying is true, that if we die with Christ, we shall also live with him.—2 *Tim.* ii. 12.

19. The Son learned obedience by the things which he suffered, and being made perfect (by a resurrection from the dead) became the author of eternal salvation to all who obey him.—*Heb.* v. 5.

20. You must persevere in doing the will of God, that you may obtain the promised reward.—*Heb.* x. 36.

21. He who does the will of God, (*nemei*) continues in life forever.—*John*, ii. 17.

22. No manslayer, or hater of his brother, has eternal life abiding in him.—1 *John*, iii. 15.

23. To him who conquers, I will give to eat of the Tree of Life, which is in the midst of the Paradise of God;—v. 11;— the conqueror shall not be injured by the second death.—*Rev.* ii. 7.

Now, I do not hesitate to say, that these passages prove, that eternal life is conditional, or obtainable by those, who conform to certain fixed and unalterable stipulations. The expressions "if," "he who," "unless," "whoever," "as many as," "to take from among," "to every one who," "them who," "to them who," "that you may," and so forth, are all terms of condition. The reply of Jesus to the young man, gives us the gist of the whole matter—" if you would enter into that life, keep the commandments." Now this teaches us, the truth positively; and if we can ascertain distinctly the affirmative, we need be at no loss to determine what is the mind of God in relation to those who do not the things he requires. Jesus put the obtaining of eternal life upon hypothetical grounds—he suspends it upon an "if;" consequently, he that *does* will obtain eternal life, and he that *does not* will not obtain it."

1. The sum of what follows in the piece, is, that "If eternal life be conditional, none can possibly attain to it who either cannot, or will not observe the terms upon which it is freely and graciously offered.

2. The lapse of original man constituted the race sinners, and made them liable to the punishment of death.

3. The death of Christ constitutes those who believe and obey the Gospel righteous, and makes them subjects of a resurrection.

4. Since Noah's day God has not promulged his law to the world at large, but only to particular sections of it as the Israel-

itish nation by Moses and the Roman Empire by Messiah and the Apostles.

5. These ages in which the nations, were without vision and revelation, are called "times of ignorance." The ages in which any nation enjoys the oracles of God, are named "times of knowledge."

6. Times of ignorance are changed into times of knowledge by the proclamation of the will of God.

7. This knowledge brings with it accountability, and accountability constitutes men, subjects of the resurrection and judgment, and reward and punishment, according as they may have been obedient or disobedient.

8. The deliverance promised in the Gospel is a deliverance from sin and death, and is conditional. The first condition is, that men believe the Gospel, amend their lives and be baptized. The second is, that they continue in well doing, or in the keeping of the will of God till death.

9. If these two stipulations are attended to, men shall, at the resurrection, be gifted with eternal life and shall not die the second death. If these conditions are disregarded, when raised from the dead, men shall not receive eternal life, but die the second death. Brother Thomas concludes as follows:

“These are the conditions, the fixed and unalterable stipulations, as immutable as the Immutable himself, to which we all must conform, if we would enter into life by a resurrection from the dead. None have any part or lot in this salvation but the true believers; all others are excluded, physically, circumstantially or by their own volition. The world of terrestrial animated nature is but the crude materials, out of which the archbuilder of all eternal mansions is erecting a superb and undecaying edifice. His materials are *animal*, and of these he is rearing a *spiritual*, or immortal and glorious architectural order. He incorporates the choice, the living stones into his building; but the worthless and the rubbish he casts away and destroys by burning. To become stones which will never wear away, we must be incorporated into the rock and be subjected to the preparation of Him whose workmanship is perfect and complete.

In conclusion, the following are the corollaries which present themselves from the whole.

1. In relation to life and death there are three classes of mankind; first the true believers or heirs of eternal life; second, the unbelievers or rejectors of the truth, who sue the heirs of the resurrection to suffer a punishment by fire which will end in eternal death, and, therefore, by an eternal punishment; and, third, the descendants of Adam, not yet placed under law, together with those who are physically incompetent of belief or obedience; and whose lot is consummated in death eternal and undisturbed by future life or suffering.

2. Eternal life being a matter of promise, it is bestowed only on those who can prove that the promise was made to them; in other words, a man to become immortal must establish his identity as one of the heirs of the will concerning the Christ.

3. Jesus must come again; and Abraham, Isaac, Jacob, and others, must rise from the dead in order to realize the things promised to them in the will.

4. Immortality is not an hereditary constituent of human nature, but a free and gracious gift of God superadded thereto; and laid up with Jesus Christ, as treasure in Heaven, to be bestowed at his appearing on earth again.

5. Eternal life is conferred on those only who conform to certain fixed conditions, namely, obedience to the Gospel preached by the Apostles, and a continuance in well doing.

6. Salvation, as a whole, is deliverance from sin and eternal death.

In conclusion, then, let us, my friends, remember that our lot is cast, and by virtue of the appointment of Him who marks out the boundaries of the nations, we are placed under times of knowledge; and, therefore, can have no excuse for disobedience. By his word handed down to us with abundant evidence of its superior origin, he calls upon us to forsake the error of our ways and to walk in the way to seek that truth, and to pursue after that life, which, "the way, the truth and the life," has delineated and procured. "Behold," says he, "I come quickly, and my reward is with me; I will recompense to every man according as his works shall be." Happy are they who keep his commandments that they may have the privilege to eat of the tree of life: and they shall enter by the gate into the city;" "I am the root and the offspring of David, the bright and the morning star. And the Spirit and the bride say come; and let him that hears say come; and let him that is thirsty, come;—

*whoever will*, let him take of the water of life freely." Here is a free and noble invitation from the Prince of Life, who would not come and eat and drink and live forever?"

So ends brother Thomas's piece: whether the above corollary respecting the perpetual decease of heathens, idiots and infants, be correct—whether the soul dies with the body—whether it sleeps till the resurrection—whether all who have ever lived since Adam, and Adam himself will be raised; or, whether, as brother Thomas imagines or reasons (and it matters not whether he reasons or imagines, as it were equally unavailing to attempt to rule either by the one or the other, those who in the case must be governed by revelation alone) only such shall partake of a resurrection as have been favored with the light of revelation; and, finally, whether such as shall be cast into the lake of fire, which is called the second death, shall be consumed thereby, in a moment; or, whether this second death itself is what many imagine it to be, is not the question, at present, before the writer and reader of this discourse. It is of vast importance to discriminate where there is a difference: now we are handling the subject of eternal life—a term of the gospel somewhat different from both the resurrection and the judgment, and from responsibility, and idiotism and idolatry, and all other matters whatever. The question is this: "Is eternal life a doctrine exclusively the property of the Gospel of Christ." So far as bro. Thomas has written upon this point, we think he has done well: he has generalized many remarkable Scriptures under the four propositions contained in the above; and in doing so has given order to that which has, heretofore, been confused, and has brought within the grasp of the most ordinary capacity things that, so far as order was concerned, must have laid beyond their most extended reach.

The doctrine of Christ, however, is not wholly comprehended in the four propositions stated and argued by the Doctor: I therefore add a fifth which may possibly perfect the logical series, viz;

Eternal life is to be conferred by a resurrection, through the Spirit, or the gift of God, which is eternal life, is to be conferred on men, by a resurrection, through the Spirit.

A gift may not only be promised and deposited till the occasion of bestowment arrives, but there may be also a means or agent by whom the gift is to be conveyed to the holder of the

promise. This is the case in relation to eternal life: Men will receive this splendid donation from God by Jesus through the Spirit; and of this the following may be regarded as proof.— "But if the Spirit of him, who raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead will also quicken your mortal bodies by his Spirit, which dwelleth in you."—*Rom.* viii. 11.

Here our resurrection by the Spirit is made conditional: "If the Spirit of Him who raised up Jesus from the dead, dwell in you." Observe, reader, it is only, if, this be the case, that a man shall, at the resurrection feel the energizing powers of the Spirit of God: It follows, irresistibly, that if any man, (Jew, Turk, heathen or Christian) have not the Spirit of Christ, "He is," as the Apostle says, "none of his," and is not an heir of eternal life, by a resurrection. Christians, as the great moral of this proposition, are commanded to walk in the Spirit, the fruit of which is "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance,—against such things there is no law." Here, then, is a fifth proposition, relative to the eternal life of Scripture, with its proof and its moral. So that the whole of these categories may be summed up thus. The eternal life of Christianity is a gift from God, promised to saints, now deposited with their Lord, and to be conveyed to them by the Holy Spirit, through the resurrection, on condition that they walk in the Spirit.

Life, throughout the universe, rises on a graduated scale, from simple existence, to eternal life: a stone lives, that is, it possesses existence, or is not a nonentity: a tree lives and moves: animals live, move, and feel; and men live, move, feel and reason; all these kinds of life are of a secondary type; there is no inherent eternity in them; and that of man being the most interesting, and eminent, deserves to be well understood: moreover, it is to man—it is to rational life and not to simple existence, or vegetables or animals, that the gift of eternal life is tendered in the Gospel. Be it observed, then, that the life of man is purely animal, with reason engrafted or superadded, and is not eternal life. This resides, only, in the Great Father, of whom the Scriptures say "Who alone hath immortality." But, observe again: that "As the Father hath life in himself, so hath he given the Son to have life in himself." Angels, also, as was before observed, are of a never-dying nature, and the saints are to be gifted with this species of life, at the coming of Christ: but although saints and angels have this kind of life in them they have it not precisely as the Father and Son possess it, that is,

with the power of imparting it to other existences, or non-existences. All Christians, to illustrate, have the Spirit of Christ; but none of them have it as the Apostles possessed it, viz: with the power, like Christ, of imparting it to others. This is the doctrine of Scripture concerning eternal life:—the entire family of God, consisting of saints and angels, and Jesus at their head, shall possess eternal life; but of this body, the head, Christ alone, has the power of imparting it to others. So that God is the original; Christ Jesus the first and prime recipient with the power of imparting it to others, and those others are his saints: This doctrine, we believe to be contained in the following Scriptures, viz: "As the Father raises up the dead, and quickeneth them, even so the Son quickeneth whom he will:" Again: "As the Father liveth and I live by the Father, so he that eateth me shall live by me."

This power of raising up the dead can be none other than the creative endowment, itself. Hence our Lord Jesus says, "Behold! I make all things new," that is, I recreate the heavens and the earth." It is also said of him that "the fullness of the God-head, resides substantially in him"; and that he is "God manifest in the flesh." To have eternal life, then, with the high endowment of imparting it to others, is the exclusive right and privilege of the Almighty and his Son Jesus Christ. The Saints will possess it without this adjunct. They will live forever, but will not possess the high power of communicating it to any thing which does not possess it. Eternal life, therefore, is to be distinguished not only from animal life, and others of a still inferior type, but it must be looked at apart from the creative faculty, which belongs to God and Christ exclusively. The tree on which our intellectual and moral faculties, grow at present, is corruptible in its root and trunk and branches; out. that into which our manly powers shall be engrafted at the coming of Christ, shall be a tree of life growing forever in the Paradise of God, strong to sustain in everlasting union the assemblage of all our mental and moral endowments. Be it observed, then, that the eternal life spoken of in the Scriptures, and, the power of imparting it to others, are matters of distinct consideration. And, if we shall not be able to communicate it to others, it is equally true that others shall not be able to take it from us, nor shall we be able, of ourselves, to alienate it. Animal life is not only alienable, but may be forcibly taken away, even from those who most of all desire to have it continued to them. Hence, the deplorable misery of the present state, in which we see the flower of human kind, the glory of

society, the noble, and the bountiful, and the righteous swept away as in a moment: As James says, "For what is your life?" it is even as a vapour that is dissipated in an instant!" It may be very properly be said, perhaps, that, but for introducing us to God and eternal life, the present miserable existence were scarcely worth the having: and, it is equally evident, that it is to the end that we may come to the knowledge of God and glorify him forever, that the present term of animal life is lent to us.

In order, then, to obtain eternal life men must cleave to God, the great original source whence it is to be derived. Now he has directed men to Christ, and has exhibited in him the nature and character of that life which is eternal and which was laid up with him. As that life is manifested in the resurrection of Messiah, it appears to consist of the re-organization of the entire man in body and spirit, and of the re-establishment of the human being in his former relations to this fair creation. So that he may see flesh and blood, though he may not be seen; he may hear though he may not be heard, and touch though he may not be touched. Again: It may, as in Christ after his resurrection, be present and not visible; visible and not tangible; tangible but unconfined, and in its goings and comings equally incomprehensible.

As it has already been stated, that infidelity, touching the Gospel, will exclude men of the world from eternal life, we shall conclude by pointing out what may prevent a Christian from obtaining it. A single indulgence may do this; and this sin may originate either with ourselves or others. If with others, and they should be dear to us as a right eye, or right hand, the connection is to be cut; or if our hand, or foot, or eye itself cause us to stumble, we must dismember it, rather than yield unlawfully to its dangerous demands. Eternal life must be sought at the hazard of all things, even to the maiming of our persons—and still more the extinguishing of our appetites and passions and prejudices. "Wherefore if thy hand or foot cause thee to stumble, cut them off and cast them from thee; it is better for thee to enter into life, maimed, than having two hands and two feet to be cast into everlasting fire. And if thine eye offend thee pluck it out and cast it from thee; it is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire.—*Matt.* 18 c.

2. Whoever shall say fool or miscreant to his brother, "shall be in danger of hell fire." With this information, Christians

should lay aside all contemptuous language, and harsh and carnal words: and exercise themselves in the use of speech that becomes this holy profession. "A soft answer turneth away wrath," but bitter words sink down into the lower parts of the soul.

3. Again: want of humility, or docility, may exclude a person of otherwise many virtues and of the finest sympathies. But it is a fact that unlawful ambition is an abominable crime; and the disposition which leads a man to contemn the instructions of his Savior, is but little less erroneous. "The disciples came to Jesus, saying, who is the greatest in the kingdom of Heaven? And Jesus called a little child and placed him in the midst of them and said verily, I say unto you, except ye be converted and become like little children, ye shall not enter into the kingdom of God."

4. The respect which we enjoy may so operate upon us as to unfit us for eternal life; that is, it may blind us to such an extent as to keep us from seeing and feeling the force and greatness of this proposition. The Scribes and Pharisees had John, and Jesus and the Heavenly Father and the miracles and the Holy Scriptures, and yet this love of mutual honor or of popularity was more powerful than them all. "Ye will not come to me that you may have life." "How can ye believe in me who seek honor one of another?" "They loved the praise of men more than the praise of God." Professors may thus act.

5. The love of evil may influence us. "He that doeth evil hateth the light, and cometh not to the light lest his deeds should be reproved." Deeds, of darkness, then, will certainly deprive the workers of them of eternal life.

6. The love of riches, the care of the world, fear of persecution, carelessness, and trading, and gain, all operate hostility to eternal life. The question asked by the Apostles was very natural. "Master are there few that be saved?" The answer of the Redeemer was equally wise. "Strive you to enter in at the straight gate, for verily I say unto you, many shall desire to enter in thereat, and shall not be able." Truly, if none enter eternal life but by a resurrection through the Spirit, and none enjoy this resurrection, but such as walk in the Spirit, the way may indeed be said to be narrow and the gate strait. "Strait is the gate and narrow is the road that leadeth unto eternal life, and few there be that find it: but broad is the road and wide is the gate that leadeth to destruction, and many there be that go in thereat."

How sweet, at death, to fall asleep in Christ Jesus,—to commit the keeping of our souls to Him—to surrender ourselves to His arms—to breath out our life in His bosom, and say, "Lord Jesus receive my spirit!" A latter end like this awaits all who live to his glory, and the righteous even at death are like the flower that flourishes on the brink of the grave. O you righteous, be glad in your king: sing praises to our God, sing praises. Angels shall bear you to Abraham's bosom. To be absent from the body is to be present with the Lord—keep you judgment— He will speedily appear—your reward is great—your Redeemer is on high. While sinners say at death, "Ah whither strays the immortal mind!" You can lay your hand on the pillow of death and exclaim, with exultation, "There remaineth a rest for the people of God." Father, into thy hands I commit my Spirit as to a Faithful Creator." W. S.

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### Sacred Music.

We recommend to the attention of the brethren, Mason's Sacred Harp. Professor "T. B. Mason is a very able musician. Lowell Mason, of the Boston Academy of Music, has long been esteemed both in Europe and America, "one of the ablest musicians of the age." This work embodies by far the most valuable collection of sacred music, consisting of old and approved tunes, arrangements from the great Masters and Gregorian Chants, Anthems and Set Pieces, of all the books of Sacred Music which it has ever been our fortune to examine. The introductory rules and lessons, prepared according to the Pestalonian system are most important and luminous.

We commend this work to our brethren, because we deem the cultivation of Sacred Music useful, beautiful and glorious in the worship of our God, and because the Harp already begins to display its sacred beauties in the manners and customs of our own population in Carthage. We look forward with joyful anticipation to the day when praise will take the place of plays, and the youth of our illustrious Republic prefer the pure and rational entertainments of the Psalter and the Harp to the trifling, childish and debasing amusement of the gaming table and the ball-room. Last year we prevailed with an able teacher to commence a school here, and I trust his labors have set Mr. Mason's system on a permanent footing in Carthage. W. S.

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### Obituary.

DIED.—On the 16th Inst. at the residence of Mr. Matthew McKeever, near West Middleton, Pa., MRS. CLAPP, wife of MATTHEW CLAPP.

We extracted the above a few days ago from the 'Transcript,' of Wellsburgh, Brooke Co. Va. The subject of it was Father Campbell's youngest daughter. It is impossible for me to describe on paper the shock which the reading of the above brief notice gave to the feelings of myself and family: it really seemed that our ears tingled and that the heart strings of the writer vibrated to abruption. I wa3 incredible and cried, impossible! but it was printed, and the sad Obituary impressed itself as a solemn reality on all hearts.

ALICIA CLAPP was known to me and mine as a being of the most exquisite refinement of heart and heavenly devotion. Young and beautiful and fair as the lily in its whiteness, she was timid as the Roe, and shrunk from every appearance of rudeness and worldly folly as an angel may be imagined to withdraw from these lower abodes to enjoy the bliss of heaven. Truly her death may well loosen the strongest ties which hind us to earth, and teach us to rise to that state of perfection whither she has gone, O Lord! thy will is good. Thy saints are in thy hand; precious in thine eyes is their death. O Lord! how frail is man; He passes away as an herb of the field! We are like fading flowers. Have mercy upon us! O Lord, have mercy upon us who survive; For we shall soon go hence and be no more. We humbly condole with the relatives of the deceased, and pray that heaven may comfort them. W. S.

# THE EVANGELIST,

NEW SERIES.

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VOL. VII.

CARTHAGE, OHIO, MARCH 1, 1839.

NO. III.

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## CHARACTER OF CHRIST.

### NUMBER IV.

The mission of our Lord Jesus was to the Jewish nation: and it was consummated when, on the cross, he said, "It is finished." But though in his life our Lord Jesus was an officer to the Jewish nation, and in that capacity died also, yet he did not rise from the dead an officer to that nation. The Israelitish polity, as such, had no further claims upon his personal ministrations; he rose from the dead the High Priest of mankind. He entered, by his resurrection, upon a universal Pontificate and by his elevation to the right hand of God, negatived all other priesthoods.

Our Lord Jesus, during the prosecution of his mission to the Jews (for the Apostle names him a minister to the circumcision,) repeatedly demonstrates by his sayings, that his philanthropy far exceeded the bounds of his commission; and that while he discharged the office of God's ambassador to them, he was, nevertheless, a lover of the entire race of man, unchecked by national distinctions. To Nicodemus, in relation to a Jewish prejudice, viz: that the Messiah would destroy the Gentiles, he said, "God sent not his Son into the world to condemn the world, but that the world through him might be saved." Again: "I give my flesh for the life of the world." Again: "and I, if I be lifted up, will draw all men to me," and "I am the light of the world." To the same effect are the following: "Other sheep have I which are not of this fold." "The son of man is come not to destroy men's lives, but to save them." "God so loved the world as to give his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." This love of the race burst forth immediately after his resurrection in these ever memorable expressions to his Apostles, by which he commissions them to proclaim salvation to the nations, viz: "Go you into all the world and preach the Gospel to every

creature; he who believes and is baptized shall be saved: he who believes not shall be condemned."

It was the elevation of men as a race, then, that our Lord and Saviour contemplated; and hence, when his institution was set up among the nations, there was no preference given on account of family or nation: the names Jew and Greek, Scythian, Barbarian, bond and free, were merged in the all-comprehensive one of Christian.

The moral of this beautiful trait in the character of Messiah, is this, viz: that we, his followers, should cultivate the same greatness of mind, and seek the improvement of the whole race of man unmodified by any consideration whatever. Christ Jesus has purchased mankind by his blood. Shall we, then, after experiencing his redemption ourselves, not labor for the deliverance of others, and spread the liberty from sin, and the righteousness which he inculcates around the world? Christianity, in short, is the religion of the race, and not of any particular nation. It belongs to the Jews, and it belongs to the Gentiles: the Greek and the Roman, the Cythian and the Barbarian, indiscriminately, by belief in its divinity, are invested with all right and title to its sacred riches.

Nothing, perhaps, more certainly sinks our estimate of the Christian profession in these latter days than the patrician feeling by which it is marked, degraded and corrupted. Christianity has, by a corrupt ministry, been made the religion of the few rather than of the many, and instead of stooping to raise the poor from his poverty, the wretched from his misery, the lost from his distress, she is made the minister of classes and casts—the rich, the poor, the respectable. Let our affection for man be unbounded—let us labor for the elevation for all classes in society—the young, the aged, the rich, the poor, the learned and unlearned, the parents and the children, the master and the servant, and so in this manner demonstrate, that we partake of the philanthropy of our blessed master.

There is no more singular or beautiful trait in the character of the Messiah than this—that, although he was an officer of the most bigoted and family-proud people on earth, he was, nevertheless, the most decided and devoted friend to the whole race of man that ever existed upon earth. This is that which may truly be styled greatness of mind. The opposite of this, the reverse. w. s.

**THE LORDS' DAY.  
NUMBER I.**

The death, burial and resurrection of Christ are so remote from the business of life and the ordinary course of the world, that it requires all the force of positive institutions to keep them in our mind. The Lord's Supper is instituted in memory of the death of Christ; Baptism of his burial; and the Lord's day in memory of his resurrection: from the beginning of Christianity this day has accordingly been kept with sacred joy by all true disciples of the Redeemer. It is that day of the week when they feel themselves at liberty to desist from the prosecution of worldly business, lay aside the cares of life, and apply themselves to the interests of their souls and the things of another world.

On the first day of the week the Lord rose from the dead, he repeatedly appeared to his disciples on this day—perhaps he did not, after his resurrection, appear to them on any other day: and has, by all these demonstrations of honor and respect, consecrated and set it apart as a memorial of his glorious resurrection. The first disciples, accordingly, kept this holy day and assembled on it as on the great festival day of our religious deliverance by the Redeemer of the world.

The disciple who pursues the ordinary business of life on this day does not only deprive himself of the sweet and inestimable privileges attendant on the keeping of it to the Lord, but he actually incurs all the guilt consequent upon the violation of a divine custom in the kingdom of God, handed down to us from the Lord and his Apostles themselves, and consecrated and made peculiar and holy by all the force of primitive Apostolic example. "Christ our passover," Paul says, "has been slain." The man, therefore, who does not keep the festival is a sinner. The disciples of Christ who contemn the Lord's day and the ordinances and business of this day, is nigh to punishment. The great Sir Matthew Hale observed, that his business during the secular days of the week was prosperous, in proportion to his consecration of this holy festival-day, and that if he neglected this, his affairs suffered in the same degree a reverse.

There are now in many of our assemblies individuals who greatly provoke the anger of the Lord in regard to the first day of the week. The force of his own holy example, with that of his Apostles, and the whole primitive profession is lost upon

them; they think it is optional with them to keep, or not to keep sacred this day: accordingly, if it suits, as they express themselves, they go to meeting; if not, they absent themselves. These persons, it is probable, have not crept into our assemblies to spy out our liberties; but certain it is, that they continue in our assemblies, while they abuse our liberties by running them out to licentiousness. These are sinners while they are called saints; and dead while they have a name to live. They rebel against the Son of God by offering violence and contempt to customs which have come down to us through seas of blood, and which are rendered holy by the highest authority.

I have found out, also, that, to such people, professors I mean, the first day of the week, is, in many instances, become the great news-day, when all their political periodicals have to be read, considered and digested. At night, to wipe off the stain which such iniquity has implanted upon their not dead but dying conscience, resort is had fallaciously to some religious publication —the Harbinger, the Preacher, the Detector, the Watch, the Berean, the Advocate, or The Evangelist, as may be—but take care of the Bible! To read the Lord's book on the Lord's day would be very incongruous, these sainted sinners seem to imagine. O what a fungus upon the body of Christ is one such man in a religious assembly! and what silly physicians are the guardians of the Church who do not, in such a case, apply either the knife or the cautery! Touching religious periodical's, sermon-books, catechisms, commentaries, glosses, and paraphrases, they are men's books, and will perish with men: the Bible is the Lord's book, and is most appropriately read, examined, consulted and digested on the Lord's day. w. s.

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EDUCATION.

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**A CLASSIC ENGLISH SCHOOL.  
NUMBER II.**

Nature and art, society and religion, form an external generalization of knowledge, or of the things or subjects of knowledge.

Sensation, consciousness, reasoning and belief, are an internal generalization of knowledge.

It is a mistake, then, when it is said that all our ideas may be resolved into sounds, sights, smells, tastes, and feels, because our

senses do not extend into all the circles of knowledge. Who ever saw an imagination, or tasted a reason, or felt the objects of faith? These four circles also describe the life of man in its several stages of mental progression, or development from infancy to manhood. He is, first, a creature of sensation, next of consciousness, then of belief, finally of reason; which, by the way, is the highest category in his intellectual constitution, and is intended of the Creator to discharge the office of a censor, and to correct the errors of sensation and belief. Our senses frequently impose upon us, as in the instance of the motion and distances of the Heavenly bodies. Our faith, also, too frequently runs into credulity, and exists not in the ratio of evidence, but of our own simple and confiding nature. The reason of experience and the experience of reason correct these errors.

We have titled this, and a preceding paper, "A Classic English School." By this I mean a school in which authors of the highest rank of all nations, shall be read and studied in our own language only.

The propriety of this may, indeed, be determined almost categorically. Would it facilitate the progress of the scholar to translate the knowledge of all nations into his own language, or cause him to study the language of all nations in order to acquire their knowledge? This problem is as easy of solution, we apprehend, as is the following one, viz: If a thousand subscribers write one letter each, to their editor, is it lighter for the editor when each pays the postage of his own epistle, or when he pays the postage of them all? The reader says it is lighter on the editor when each pays the postage of his own communication. This is correct. The propriety of making Classic English Schools, then, in which the knowledge of all nations shall be studied in our own language only, is equally evident. The preposterous practice of making classic scholars of American youth, by setting them to study foreign and dead languages, may be compared to the folly which would dictate to a man who desired to go to the Lakes, that he should descend the Mississippi. Now I will not say that the man who takes this route will never reach the Lakes, but I protest against his route as being the most direct: and I aver that a person who takes the straight road to the Lakes may perform the journey half a dozen times before the other achieves it once.

What an immense store of classic thought, expression, logic and rhetoric would not a lad treasure up in his mind during the several years which the present order of education makes him

devote to the study of foreign language, were the same time allotted to the study of those same authors in our own excellent English, and a like care bestowed on him by the teacher, in order to make him understand and appreciate them!

The truth is, that this method, more than all other errors, is the cause why classic scholars are so rare. Hundreds are emulous of good education, and have a taste for the highest kind of literature, but the obstacles thrown in the way by the study of dead languages, deter them from attempting a task so arduous. And of those who do commence on the absurd plan which every where prevails, nineteen out of twenty fail to arrive at the object of their wishes. They go a little, most, not all of them, beyond *hic, haec, hoc*, but where is the man who dares say that his education has been rendered classic by any thing or all things that he has gathered from the Greek and Latin?

W. S.

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#### A PLEA FOR AN ENGLISH DEPARTMENT IN COLLEGES.

President Aydelotte, of Woodward College, has favored us with a piece on this subject, written with all the good sense, learning and benevolence which uniformly characterize his writings. It is devoutly to be wished that our learned institutions would give this subject the consideration to which, by its connection with the best interests and highest literary improvement of the student, it is certainly entitled. We are sorry that our pages can only admit of the proposition, as stated by Mr. Aydelotte, with his first argument. Such useful things should be read by every American.

#### ADDRESS.

There is not, we believe, in any of our Colleges, nor in those of the mother country, a department of English Language and Literature. One we have known projected, but it was never efficiently prosecuted, and has since, we believe, come to naught.

We are aware of the existence of Professorships of Rhetoric and Belles Lettres; but these are either too narrow, and do not cover the whole ground, or they are made, in actual operation, so comprehensive, by the addition of Logic, or History, or

Moral, Intellectual, or Political Philosophy, or all of these, as to reduce the subject of English Language and Literature to comparative insignificance.

But before proceeding further, it is proper to explain clearly and fully what we mean by a department of English Language and Literature. Let it then, we say, be as extensive as the most liberal but just interpretation of the terms will admit. But to be particular—let it embrace the origin and structure of our language, its progress, its means and mode of growth, its peculiarities, the signification of its words and their various shades of difference, its correct and graceful utterance in reading and speaking, and its various kinds of style with the several advantages and beauties of each as exhibited in the sacred desk, in the senate and at the bar, in conversation and epistolary writing, in the different kinds of history, in controversy, and philosophic discussion, in the grave and light essay, and in poetry in all its varieties. It should comprehend, in a word, the *history*, *grammar* and *criticism* of the language.

Such a department might, therefore, properly be termed the Professorship of *English Philology*.

Let the student, while faithfully pursuing the different subjects embraced in this course, be required to write much and variously, till he can turn with ease from the light and epistolary to the grave and argumentative, and exhibit a like freedom in rhetorical and narrative composition.

Having now explained what we think ought to constitute the department of English Language and Literature, we propose in this discourse to show some of the *advantages which we believe would result from its establishment and faithful prosecution in our Colleges generally*.

#### I. Would it not greatly tend to improve and fix our language'

The student in this department, of course, makes himself master not only of the grammar of our language, but of general or philosophical grammar. He would go also to the classic pages of Milton, Dryden, Taylor, Barrow, Addison, Pope, and, above all, to our noble version of the Bible, and there drink deeply, into the fountain of pure English style. The sources of our tongue, its genius, its changes, its peculiar excellencies and defects, its vast capabilities would thus be spread before him.

Such study, deep and persevering, combined with diligent practice in different species of composition, must give him a

mastery of the subject, which no other training could confer. And with these high advantages, would not taste, and gratitude, and laudable ambition constrain him to labor to remove the defects, and to cultivate all the excellencies of the language?

When, then, our educated men have generally passed through such a course as this, we may reasonably expect to behold our mother tongue attain to that improvement and stability which the venerable patriarchs of our literature desired to see, but died without the sight. It is not a few men of learning and taste, here and there, that can perfect or fix a nation's language. There must be the combined efforts of multitudes of various talents and pursuits, all contributing their offerings to this common treasury.

But is it not a fact that our brightest students are too often deplorably ignorant here? They will consume the midnight oil over the pages of Lucretius and Livy, of Homer and Demosthenes; and concentrate every power of thought upon the demonstrations of Mathematics; and search with avidity into every department of physical science; whilst attention to their own language is nearly confined to the drudgery of the first form, and only renewed in those few moments of leisure, and with that superficial haste which the other subjects of College classes will now permit.

It ought not, therefore, to surprise us to find so many works of modern science admirable for their profundity of research, and strength of argument, but clothed in a style not only devoid of all elegance, but deformed with gross inaccuracies. Great is the love of learning which urges the reader on through the perplexing grammatical blunders, and heavy uncouth periods of such authors. Doubtless many are driven back in disgust; they prefer ignorance to knowledge at such a price.

And are not the poverty and deformity of much of our modern literature owing to a superficial acquaintance with our language? How often do we see, in the prose and poetry of this day, really great vigor and comprehension of mind, and lofty genius, trammelled and besoiled by their own scanty and mean habiliments! Familiarity with the classics of their mother tongue would have taught these writers to avoid their faults, and imitate their excellencies, and press forward with a purer ardor toward perfection. But with too little of the good of former authorship, they exhibit more than all its defects. Such men of letters do much to corrupt and change the language; but they contribute little to improve and fix it.

And does not the wide diffusion of our language tend to

corrupt it? It bids fair to be the universal tongue. "It is," says a recent traveler, "the predominant language among all those whose society travelers fall into from the Rhine to Norway." Indeed, it is spoken quite extensively in every civilized nation, and has been planted among nearly every barbarous people. The commercial and Christian enterprise of England and the United States has carried their speech to the very ends of the earth. It has thus encompassed the globe, and is rapidly diffusing itself in all directions.

But as our language recedes from its great centres—England and the United States—its danger of foreign admixture increases; and the continual tendency of these corruptions is to flow back and taint the fountains themselves.

Now in what other way can we counteract this evil and protect ourselves, than by keeping the springs pure, and continually sending forth streams of unadulterated English through every channel of communication? If this be not done, instead of subduing all nations to our tongue, it will itself be overwhelmed and lost amid the floods which are setting in upon us from every quarter.

The tendency of the immense immigration from all parts of the world into our country, is too obvious to need remark. It has excited the anxious attention of the patriot, as imperiling our free institutions; and of the Christian, as dangerous to the pure principles of the Gospel and the morals of our people; but have we been duly careful to prevent its corrupting influence upon our language?

Ought we not to discourage every attempt, however apparently benevolent, to keep up the use of foreign languages in our country? And ought we not to do all we can to make the crowds of emigrants who are flocking to our shores thoroughly AMERICAN, not only in *heart*, but in *tongue*? Indeed the former never can be accomplished without the latter. They will ever remain foreigners among us, and exert an influence more or less adverse upon our institutions, if we do not so prize our language, as not only to guard it from every admixture, but to be zealous for its acquisition by all who come among us.

We may draw an argument, also, from Greece and Rome. These nations loved their language. In their schools it was the object of their fondest and most persevering attention. Many of the very amusements of the Greek tended to enlarge their knowledge of their tongue, and purify their literary taste. The assembled nation were the critics of their finest writers. It

was at the Olympic games that Herodotus recited his history, and received the enthusiastic admiration of his countrymen.

And Cicero in writing to his son, then a student at Athens, while he enjoins upon him to prosecute vigorously his philosophical pursuits under the renowned Cratippus, and to make the best use of all the advantages which that celebrated seat of learning afforded him, urges upon him with peculiar earnestness, to "join *Latin* with his Greek." The prince of Roman orators did not under value the Language, the Literature, or the Philosophy of Greece; far from this, he ardently admired and diligently studied them, and ascribed to them much of his success as a speaker and an author; but he loved his own language more; and would have his son also, in whatever else he might excel, become a master in this. "Your improvement in Latin," says he, "is what I chiefly desire."

It is not wonderful, therefore, that these people so refined and perfected their speech, and have left us such noble monuments in history poetry and eloquence. And if we would have our own language excel that of Rome in vigor and varied beauty, and emulate the Greek in fulness, flexibility and expressiveness, we must prize it more, and we must faithfully study its excellencies and defects, that we may labor to remove the one and perfect the other.

When we have in our halls of education, as they had in theirs, multitudes of eminent and cherished professors of our own language and literature; and when parents, with enlarged and liberal views of all that is excellent in education, can yet say, with Cicero, that their chief solicitude is for the improvement of their sons in their own tongue; may we not expect to see our language rapidly advancing to a maturity in those powers and graces which merit while they ensure stability to it?

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[For The Evangelist.]

BROTHER SCOTT:—The Evangelist was handed me a few days ago, in which I found an address of yours titled "Family Discipline"; in this you beg the readers of The Evangelist to aid in the business of regenerating the world, by beginning with our own families: I thank you for what you have said in favor of female intelligence, and hope you may not, in future, be silent upon this point. You have reproved an idea which has done much harm and needs correction, i. e., that the duties of the

in other towards her children are but little more, if any, than that of the feathered tribe to their young. This is an idea of dangerous consequences; for the moral care, as well as the care of the child's life, is committed to its mother: she makes the first and most lasting impressions upon its mind, and has it in her power to choose the objects of its perception and direct the course of its pursuits; for the child being credulous, and without reason, will, in general, pursue whatever course is recommended. And as it is human nature to relish and grow fond of whatever we practise, and to become bent to habit; even so as to perform actions without any special thought, it is of necessity that the practices of children from their earliest moments be most innocent and productive of innocence. I say productive of innocence, because there are many acts, which are in themselves innocent, or, at least, not criminal, which are productive of bad consequences, by causing the senses to be operated upon by objects and in a manner which is calculated to excite improper passions, and to produce that anxiety which urges to gratification. It should not rain upon our sugar; and salt should be laid in the dry. In other words we should not expose ourselves to temptations, and much less our children. I think it a great mistake to suppose that no evil will grow out of an act, because it is not done with evil intentions. We might as well suppose that water will not drown a child except it goes in it for that purpose; or that fire will not bum a barn, except it be put to it with that intention. But by whatever accident the impression falls upon the senses it will produce perception, and by habit we become naturalized to the objects, we perceive

""Tis Education forms the common mind,

Just as the twig is bent the tree's incline.

I need only appeal to common observation for evidence of the great effect which habit makes upon our constitution, even to cause us to perform actions without any special thought, and to cause the taste of either body or mind, to crave that which was one? most disagreeable. It appears in many instances to overpower reason, and to cause us to act contrary to its dictates. It seems to me that one of the wise purposes for which the faculty of reason was placed in our mind, is to guard our belief from imposition in the same manner that the organs of taste and smell guard the stomach from noxious food. For AS every thing that enters the stomach must first undergo the scrutiny of taste and smell, to be rejected or received accordingly,

even so every doctrine undergoes the scrutiny of reason, to be received or rejected by our belief. Hence the great propriety of parents standing before their children in a form of light, truth and justice, so that they may be approved by reason; and thus the belief of the child, in its parents, be confirmed, as before reason interfered.

When we turn our attention to conscience, we find there a law of our constitution which rewards us for doing what we believe to be right, and punishes us for doing what we believe to be wrong. This insists upon us to walk in the path of righteousness. So, then, the conclusion is, that if the infant constitution be rightly handled, the best habits, tastes and principles may early be planted and rooted in them, as follows, viz: Received by belief—relished from practice—confirmed by habit—approved by reason, and insisted upon by conscience.

Now, it is, that the field is prepared to receive the good seed, and will bring forth an hundred fold. But who is to engraft these principles into the infant mind? The father should give his approbation, and lend his aid. But we behold him absent from home for days, and sometimes weeks at a time; and even when at home he is frequently absent from his children at his business. Under these considerations, sir, where shall I find language to describe, or what signs will express the intelligence and care required in females. They should not only possess the best principles, but the best means of engraving them upon the infant constitution. We have a Superintendent of Common Schools, and I would that we had a Superintendent of Female Education, whose business it should be to suggest the best principles, and the necessity of acting upon them, and engraving them upon the minds of their children.

I now close my remarks without saying a word about the influence that intelligent females might have upon those of their own age, and more especially and most emphatically upon their husbands, (seeing the woman is the glory of the man) when they behold their virtuous wisdom, or, in other words, when they are made sensible of their refined taste, by their practice of that delicacy which the matrimonial harmony requires.

I am, most respectfully, your humble servant,

JAMES EVANS.

Brethren, please read and digest the good sense contained in the above letter. Its author is unknown to the Editor. w. s.

## MISCELLANY.

ETERNAL LIFE.—When we search for the substance or nature in which a particular being, quality, attribute or element resides, and a series of varied existences is presented for examination, as that in which the thing sought is supposed to be found; we must, with inexorable fidelity, after having completed the inquiry, reject every nature in that series in which we have discovered the matter to be wanting, and honestly adhere to that in which we know it to be present. Now, in our piece on Eternal Life we have been faithful to our purpose; and after examination held, have decided that human nature is a category of which immortality is not an essential attribute; and that, like that of other terrene existences, the life of man is of a secondary type, and is not that Eternal Life which was with the Father, and which was manifested in the person of the Redeemer.

Nevertheless, be it observed, that if, because we have been thus honest to our purpose, and candid with our readers, any one should imagine, that we believe the soul neither can nor does survive the wreck and ruin of the body here, but passes into a state of unconsciousness and death, like that of the body itself, then he has anticipated our inquiries, and misapprehended the question before us in our Feb. Number. The question there, is not whether the soul survives the body, but, whether either soul or body is possessed at present of eternal life; we think neither of them does, and that no soul of man that ever passed across the stage of this ephemeral existence, save the Lord of Life himself, and such as have gone to him, has ever tasted the power, and the honor, and the blessing, and the far more exceeding and eternal weight of glory that is felt, possessed and comprehended by the being which has in himself Eternal Life.

As for the physiology of the French physicians, touching the origin, and nature of the human soul, and its utter extinction at death, we leave these gentry in possession of their own fine-spun theories. Reicherand, Brussais, Bichat, &c, are of no authority with us in such inquiries; and if a man reasons from the death of the body to the death of the soul, we just reverse his reasoning, and argue from the life of both in the present state, to the life of one of them in the separate state. For if the Almighty can sustain both in this life, even while neither are possessed of immortality, then he can sustain the soul alone, after its companion, the body, is mouldering in the dust. But, in fact, we do not care one straw either for our own reason-

ings or those of any other man in existence, in the case. For, in order to ascertain the truth on this subject, we do not reason but inquire; and we don't inquire at the French physiologists, neither,—but the Scriptures, for we are not physiologists, but Christians. If the soul at death, rushed into utter ruin and extinction; like the body, then it would, in my judgment, have been as proper in our Lord to have said, Father, into thy hands I commit my body, as to have said "Father, into thy hands I commit my Spirit," and so of Stephen, who cried "Lord Jesus, receive my spirit." And Jesus might as truly have said to the thief on the cross "This day shalt thou be with me in the sepulcher," as that "This day shalt thou be with me in Paradise." Paul was caught up, he says, to Paradise, but whether in the body, or out of the body, he could not tell. Those who think the soul dead and unconscious at death, should untie this hard knot, and solve Paul's difficulty. It is said that "to be absent from the body is to be present with the Lord," We accordingly hear in the Revelation, the souls of those whose bodies had been slain for the word of God, cry from under the altar and say "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the face of the earth."

We only say, then, that the soul and body of man exist neither here nor in the separate state by any intrinsic immortality in himself; but, he is in this life, and in the separate state, sustained in conscious existence with all his native mortality and feebleness, by the will, and power, and sufferance of Almighty God, against the day of judgment, when God will give Eternal Life to such as by righteousness are fitted to receive it, or will pour out tribulation and anguish, and great wrath against every soul who doeth evil; against the Jew first, and also the Greek. "The wicked shall go away into everlasting fire, but the righteous into life eternal." w. s.

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To THE BRETHREN.—Beloved, how is it this year with you, in regard to personal devotion? Have you, in the beginning, formed any good resolution touching your own individual secret worship of God? Have you, in accordance with such a decision, often visited "the throne of grace"? Or are you alike barren of principle and practice in this point? You have neither gone to your closet nor resorted to your God. Alas!

how devoid of that mental devotion to God, then, which distinguished him who gave commandment, that, "When thou prayest enter into thy closet; and having shut the door, pray to thy Heavenly Father in secret, and your Heavenly Father, to whom nothing is secret, will, himself, reward thee openly."

But again: The family—how is it touching your family? Shall your children have to bless God that they had you for their father? To an ingenuous mind, nothing, certainly, could give greater pain than to know that his children, should after his decease, rise up and fill society with regret and complaints that they had been neglected in youth by their parents. Do, I pray you, brethren, set your children to read and commit the Holy Scriptures. Secular learning may serve them here, but sacred knowledge alone, is that which will enable them to carry all that is true and eternal into a better world.

Again: Do you and yours walk in the ordinances and commandments of the Lord blameless? You are, I trust, in this point, emulous of the fame of that worthy pair, Zacharias and Elizabeth, of old, who are said to have been both "righteous before God."

Finally: How do men like your religion, as it appears in your dealings and intercourse with them? They say you are pretty close fisted! You steer near the wind! You cut close! You know how to make a bargain! and can rejoice in getting the best end of it. You answer, "We must live"; remember, brethren, you must die, also. It is a great deal easier to acquire property than to account to God for our use of it. Some men are rich; wealth has been given to them and they know how to use it; but, if a man will determine that in spite of both poverty and all other things he will be rich, we are assured by the Apostle, he will fall into a snare, and become deep drowned in perdition: all this we have witnessed.

Godliness with a competence, is the most profitable to ourselves and the most fruitful to God; therefore, it is "great gain," as the Apostle says, and ought to be most desired by us.

How desirable, that this people, who have so lately arisen with the Scriptures alone, in their hand, should themselves, in all things be perfectly Scriptural, and be blameless before God— a people to his name—a holy people, unyielding in their principles, and irreproachable in their character! Beloved of God, we are all desirous of your perfection: we are anxious to see fruit at the appearing of our Lord Jesus Christ. May grace,

mercy and peace, from God and from Jesus Christ, be with you; and may you be perfect in personal, family, church, and public piety and religion. w. s.

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FOREKNOWLEDGE and foreordination are very frequently confounded, and it is supposed that because our Heavenly Father foreknew all things that were to come to pass, that, therefore, he foreordained all things as they come to pass. This is erroneous and fallacious; it is occasioned by not attending to facts and to the meaning of words. Foreknowledge is a word which describes an essential attribute of the deity. An ordination is his will made known, in the form of intelligible law or statute.

He never existed without foreknowledge: but he existed before his ordinations were made known, These are published only after the beings are made, who are to obey them, as in Adam's case: he first foreknew that he would make him and the worlds; secondly, he did so; and, third and lastly, he published for him his ordination or law, viz: "Of every tree in the Garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat; for, in the day thou eatest thereof, thou shalt surely die." Some think, that if a matter is ordained or decreed of God, that, therefore, it will come to pass; the very contrary of this is the fact in many instances. If our Heavenly Father decrees that he himself shall do a thing, then, certainly, it will come to pass; but if his ordination respects men, then, a thousand to one but their sinful character will lead them to despise the grace of God and neglect his statute. See Adam, the Antediluvians, Israel, &c.

God predestinated to deliver Jesus into the hands of the Jews; but he did not foreordain them to slay him. As Peter says, this they did with "wicked hands," "lawlessly and without any statute of God. At the beginning of the world, God determined to set the fruit within the reach of man, and did so: but he ordained him not to eat of it. When, therefore, he did eat, he took of it with "wicked hands," and not according to the foreordination of God. His foreordinations were, "Thou shalt not eat." "Thou shalt not kill."

Our Heavenly Father foreknew that the Gentiles would obey the Gospel, and he therefore foreordained by the ancient Prophets, that they should hear it. He foreknew that the Jews would disobey it; and, he therefore, ordained them to be broken off from being his people.

w. s.

**PAPISTRY.**

THE following document was issued by the Pope, against a person for renouncing the errors of the church of Home, in 1758, at Hampreston, England:

BY the authority of the blessed Virgin Mary, and of St. Peter, and St. Paul, and of the holy Saints, we excommunicate, curse, ban, commit and deliver to the devil of hell, Henry Goldney, of Hampreston, in the co. of Dorset, an infamous heretic, that hath, in spite of the Spirit of God and St. Peter, whose church this is, in spite of the Saints, of the Pope, and the worshipful canons, masters, priests, Jesuits, and clerks of our holy church, committed the high crime of sacrilege with the images of our holy Saints, and has forsaken our religion.

Cursed be he, and given soul and body to the devil to be buffeted. Cursed be he in all holy cities and towns, in fields and ways, in houses, and out of houses, and in all other places: standing, lying or rising, walking, running, sleeping, eating, drinking, and in whatever he does besides. We separate him from the threshold, from all the good prayers of the church. From the participation of the holy mass: from all sacraments, chapels and altars; from holy bread, and holy water; from all the merits of our holy priests and religious men, and all our cloisters; from all their pardons, privileges, grants, and immunities; and we give him over utterly to the power of the devil, and we pray to our Lady, and St. Peter, and St. Paul, and all holy Saints, that all the senses of his body may fail him, and that he may have no feeling, unless he come to our holy priest, and make confession to our Lady, to St. Peter, and our holy church of Rome, and suffer himself to be buffeted, scourged, and spit upon, as our said dear priest, in his goodness, holiness, and sanctity, shall direct and prescribe.

Given under seal of our holy church of Rome, the tenth day of August, in the year of our Lord, 1758, and in the first year of our Pontificate. C. R.

	8th October, pronounced the first time,		
15th	Do.	do.	the second time,
22d	Do.	do.	the third time

**PURE SPEECH.**

BELOVED BROTHER SCOTT:—I have just been permitted, for the first time, to peruse No. 10, of The Evangelist. In the publication of the note from my letter, I am, through mistake, made to place the Scriptural phrase, "eternal salvation" among the barbarous, unsound words and impurities of speech, now too much in use by professed Christians. If you will refer to the letter you will see that it should have been printed "eternal filiation." Please make the correction in your next No., and oblige your brother John. My dear brother, I am pained to' see such an itching on the part of some to revive a controversy, and one the most unprofitable with which Christendom was ever cursed; I mean disputation about the mode of the Divine existence.'— May I not say that such a controversy is presumptuous. Now, without wishing to take sides in matters merely speculative, permit me simply to ask on what authority does a distinguished brother, on page 543, M. H. (Vol. 2, new series, No. 12) presume to style Jesus "the Arch-angel of heaven's hosts," and in the same sentence the *eternal* Word and God *himself*, this is settling the long disputed point with a vengeance; this is jumping to a conclusion in speculations without much argument; a sweeping by the board the conflicting theories of ages; but it is the example of which I complain. No one brother has a right to speculate and say to all others, "keep silence—never mouthe or pen an opinion, for fear of division. But, I will speculate when I please." Why not add *eternal* to the term God, as it occurs in Heb. i. chap. 8—9. v.—and to the term Lord, in 1 Cor. viii c. 6 v. And if we presume to add, why not carry out the addition. "In the beginning was the Eternal Word, and the Eternal Word was with the Eternal God, and the Eternal Word was the Eternal God"; strange Scripture, this; and again: Jno., xvii c. 5 v. "And now, O Father! (the Eternal) glorify thou me, (the Eternal God) with thine own self, (the Eternal God) with the glory which I (the Eternal God) had with thee, (the Eternal God) before the world was?" I have, merely, thus applied the addition to show the absurdity of speculating on this subject. I go for a pure speech; the form of sound words delivered to us by inspiration. When we quote from the living oracles, or would express our Christian faith; that faith, which cannot be expressed in Bible words in the very order which heaven has given to them (I mean in the original) is not in accordance with Scripture; is at least a mere opinion, if I may thus convert the terms:—Believing sincerely

that peace cannot be preserved, without a return to a pure or Bible speech, I therefore, in affection, have noticed the above mentioned aberration.

Now may grace, mercy, and peace, from God our Father, and the Lord Jesus Christ be with you and yours—Our love to all.

JNO. ALLEN GANO.

Centreville, Ky.

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THE DIFFICULTIES subsisting between brethren John Thomas and Alexander Campbell, have, by the felicitous negotiations of the brotherhood in Amelia co. Va., been happily and finally composed in the following resolution:

“We, the undersigned brethren, in free consultation, met at the house of brother John Tinsley Jeter, at Paineville, and after frankly comparing our views, unanimously agreed upon the resolution subjoined; and submitted the same for the consideration of Brethren Campbell and Thomas—and Brother Thomas agreeing to abide the same, all difficulties were adjusted, and perfect harmony and co-operation mutually agreed upon between them.

Resolved, That whereas certain things believed and propagated by Dr. Thomas, in relation to the mortality of man, the resurrection of the dead, and the final destiny of the wicked, having given offence to many brethren, and being likely to produce a division amongst us; and believing the said views to be of no practical benefit, we recommend to Bro. Thomas to discontinue the discussion of the same, unless in his defence, when misrepresented. Paineville, Amelia, Va., Nov. 15th, 1838.

Signed by—Wm. A. Stone, Thomas E. Jeter, R. H. Degernette, Thomas Arvin, James M. Jeter, John T. Jeter, Langston Arvin, R. L. Coleman, Thomas J. Homer, James A. Watson, H. G. Handy, James F. Price, Wm. Arvin, jr., James W. Poindexter, James W. Goss, James M. Wootton, Charles May, James Chappel, J. C. Booker, Jesse Smith, Samuel S. Henley, Cephas Shelburn, Silas Shelburn."

"The resolution being agreed upon by the brethren, Bro. C. and myself were requested to appear before them. The result of their deliberations was reported to us; we acquiesced in the recommendation after a few words of mutual explanation; and

having recognized our Christian fraternity, the brethren gave in their names to Bro. Stone, to be appended in the order affixed." J. T.

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MR. WADSWORTH, of the "Berean," Louisville, Ky., in a few paragraphs, which he has been pleased to address to the advocates of the True Gospel, gives his readers to understand that he has been "baptized into the name of the Lord Jesus for remission of sins:" and is one of us in all essential points: but is prevented from publicly swelling the number of the Christian party, by personal union with it, from the fear of having to "sell his birth-right for a mess of pottage" by so doing.

Would the reader know what this birth-right is? Answer: "liberty of speech"—that is, the liberty of "preaching Universalism." In the Berean of the 19th January, there is re-published from the Gospel Banner, a piece headed "A Reason for *Preaching Universalism*." Now, we would ask our readers, if they ever met with such a phrase in Scripture? "Preaching Christ" and "preaching Universalism," are two very different expressions, and they, doubtless, stand for two very different things. Mr. Wadsworth, in becoming a Christian, fell heir to a nobler birth-right than that of "preaching Universalism." He became the inheritor of great and substantial blessings—the remission of sins, the Holy Spirit, an adoption into the family of God: he received a new master, a new hope; and was translated into a new state, and had put upon him a new name. He will not, we trust, then, sell his birth-right for a mess of pottage, or, rather poison, by substituting the preaching of *Universalism* for the preaching of Christ.

w. s.

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"BRETHREN, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again: a new commandment I write unto you which thing is true in him and in you, because the darkness is past, and the true light now shineth."—1 *John*, 7—8 v.; 2 c.

The old commandment was, that as the people of God we should love each other as ourselves: the new is, that as the disciples of Christ we should love each other better than ourselves—that is, as he laid down his life for us, so ought we to lay down our life for one another. "Which thing is true in him and in you." This was not enjoined upon the people of God

before the appearing of Christ; but his resurrection removing the obscurity that rested on the doctrine of eternal life in the former ages of the world, room was made for a more ample commandment and a higher devotion to each other, as the heirs of life everlasting: "because the darkness is past, and the true light now shineth." w. s.

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NATURE and religion are analogous in many points, Grotius has observed, that "what is first in design, is last in execution." In nature, God designed to make man, but he first made all things necessary to sustain him. In religion he proposed to make man what he ought to be, but he first formed the Christian religion as the means.

In nature, every thing is suited to the wants, and brought within the reach of man. In religion, this obtains also.

Nature and religion are analogous in regard to first principles, and also in regard to phenomena proceeding from the agency of first principles. Many things in nature can be resolved into the operation of single vital or non-vital agencies. In religion, all Godliness may be resolved into faith.

Nature and religion agree touching this also. That particular blessings flow through particular channels only:—we do not obtain grapes of the thistle, nor figs of a bramble bush.

Nature and religion are analogous in regard to the employment of a plurality of forces. In both vegetable and animal life more than one agent is employed: in religion we have not only faith, but hope and love also.

They are likewise analogous in this, that they correspond to our sentiments of excellence and evil, happiness and misery, pain and pleasure, reward and punishment.

This analogy between nature and religion gives birth to much of the trope, figure, or rhetoric that is found so abundant in the Holy Scriptures. w. s.

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A POOR man, busied in planting trees, was asked, "Why do you plant trees, seeing you cannot hope ever to eat the fruit of them?" Raising himself upon his spade, he replied: "some one planted trees before I was born, and I eat the fruit of them. I now plant for others, that a memorial of my gratitude may exist when I am gone."

This reasoning should be carried into religion. As we have partaken of the benefits of others' piety and care for religion,

so ought those who come after us to behold some memorial of our devotion to the cause of God. We should water, seeing we ourselves are watered. w. s.

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WE trust our readers will give our discourse on Eternal Life a serious reading: few points, perhaps none in the True Gospel, require more certainly to be disenthralled from the obscurity in which monkish and heathen ignorance have involved all things, than eternal life. We do not, by any means, imagine that this topic is exhausted by the few things which we have collected and published in our present Number. Much, doubtless, yet requires to be redeemed: the Scriptures assuredly embody other thoughts of this master-element in the Gospel of Christ,

w. s.

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BROTHER Morton informs me per letter, that in conjunction with Dr. Pinkerton, eighteen accessions have been made to the good cause; what noble servants of our king) Would our now wealthy connection sustain their army the world would bow to the Lord. Bro. Morton has got eight subscribers to Bacon College at \$300 each; himself, also, and J. A. Gano have set the good example. J. T. J.

#### **"SUBSCRIPTION FOR BACON COLLEGE.**

We, the undersigned subscribers, do severally agree to pay to the Trustees of Bacon College, the sum of Five Hundred Dollars each, upon the following terms and conditions:

1st. That the estate of no subscriber shall be bound after his death, for the balance of his subscription becoming due thereafter, provided he declares in writing such to be his wish.

2d. That there shall not be less than one hundred subscribers obtained to this agreement.

3rd. That the subscription and payment of Five Hundred Dollars shall give the subscriber making such payment, the perpetual right of sending one scholar to Bacon College, without charge for tuition-fees.

4th. That the fund to be raised in this way shall be exclusively applied to the purposes of Bacon College, under the direction of the Trustees of said College, and in conformity to its charter.

5th. That the first installment shall become due and payable whenever, one hundred subscribers shall be obtained to this agreement.

6th. That the subscribers, (each subscriber to be entitled to one vote,) shall have the right by a vote of a majority of the whole number, to locate Bacon College at any point in Kentucky which may be preferred by them, the vote to be given in person or by proxy.

7th. That each subscription of Five Hundred Dollars and right to vote dependant on it, may be assigned or transferred, the transfer to be made on the books of the Treasurer

of Bacon College, and shall descend according to the present laws of the State of Kentucky in relation to real estate.

8th. That the style of each scholarship shall be that of the original subscriber, unless he otherwise direct.

9th. That each subscriber who may have heretofore made a donation to Bacon College, shall receive a credit upon his subscription to the amount of the donation, the credit to be placed upon the first instalment falling due.

10th. That an amount thus raided, not exceeding fifty thousand dollars, shall be a permanent fund, the principal of which shall never be encroached on. December 1st, 1838."

Any persons desiring to forward the interests of this infant Institution, and nursery of our youth, will please send their names to the editor of this paper, or to Join T. Johnson, Georgetown, Ky.

W. S.

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BRO. SCOTT:—I Subjoin a notice of the progress of the Gospel in our place. 1st. The church was constituted of seven persons; their order was the apostolic order; and 2nd. Agreeably to this they have since met on every first-day to break bread, &c; 3d. By the labors of brethren Ames, Lanham, New and Short, our number is swelled to 59. May we continue, earnestly and solemnly, to urge forward the Gospel: This inestimable gem of sweetest, purest lustre, is altogether precious, and must be guarded with infinite solicitude. Versailles, Ripley co., Ia.

J. W. GORDON.

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BRO. SCOTT:—We are all in good health at present; the church here is doing well. Fifty have been added since the 1st July last,—Praised be the Lord. Austintown, Trumbull co., Ohio.

JOHN HENRY.

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A petition was presented to Congress some time ago, by Mr. Wise, of Virginia, from a man and woman in New Hampshire, on a very special subject. The seal with which the petition was closed had engraven on it a sheaf of wheat, and beneath it the following inscription;—" You deserve a thrashing." The wheat, Mr. Wise thought, was intended to represent Congress.

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JOHN BOYS, D.D., Dean of Canterbury, gained great applause by turning the Lord's prayer into the following execration.

Our Pope who art in Rome, cursed be thy name; perish may thy kingdom; hindered may thy will be, as in heaven, so on earth. Give us this day our cup in the Lord's Supper; and remit our monies which we have given for thy indulgences, as we send them back unto thee; and lead us not into misery, but free us from heresy, for thine is the infernal pitch and sulphur, forever and ever;—AMEN.

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DOES public censure, that is, the rebuking of a guilty member in presence of the Church assembled, belong to the discipline of the Christian religion? ANSWER:—Yea. "Them that sin rebuke before all, that others also" (of the disciples) may fear."—PAUL.

W. S.

SHOULD a member who has been absent once and repeatedly on Lord's day, be permitted to sit down to the Lord's table without accounting to the rulers for his absence? Will a gentleman.—rather a Christian, desire to sit down to that holy ordinance without first giving in reason of absence?

w. s.

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WE are happy to inform our readers that John T. Johnson is providentially recovered from a serious and acute affection to which his labors and exposure have lately subjected him. He writes: "Today I have felt feeble, frail, and sensitive; but being better this evening, I now write you. What a privation to have to yield the field! but to suffer is a part of the inheritance; we must bear it patiently as good soldiers."

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BRO. SCOTT:—All are doing well here (Richmond, Ky.) and bid fair for future usefulness. At our annual meeting the church reported, for Madison county, 900. This, I believe, to be about our strength. Were we good financiers this capital might be made greatly available in the advancement of the good cause. I might again remind you of your promise to re-visit us—the friends and brethren are anxious. There are points Where individuals can do much good.

O.C. STEEL

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#### TO TEACHERS.

WE are anxious to see organized, in Carthage, a school of the higher grade in which would be taught the best course of English, and so much of the learned languages as would enable the scholar to enter any of our Colleges with ease and pleasure to himself and with honor to the Academy from which he should emanate.

No village in the western country is better fitted for such an institution than Carthage —its vicinity to Cincinnati, the Dayton Canal passing through it, its location upon the route from the Lakes to the city—the peaceful, moral and religious character of its population, conspire to make it a most eligible situation for such an institution.

If, therefore, any competent person will organize such a school, we will lender him all the aid in our power.

w. s.

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BRO. ADAMS preached on Lord's day morning in the Sycamore St. Meeting House;— two obeyed: he proclaimed again in the evening, and three obeyed. Since Sunday, (the 3d. inst.), three others have been immersed by Brother Challen making 8 immerse,) during the present week.

R. P. DONOGH.

The Church at Cincinnati is said to be at present in circumstances of great Spiritual comfort.

w. s.

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ONE day, as certain persons who were in the habit of coming to meeting late, entered the house, the minister said to the whole assembly, "But my hearers, it is time to conclude, for here are our brethren just come to fetch us home."

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I ONCE knew a lady, observes one, noble by birth, but more noble by virtue, who never sat idle in company unless compelled by the punctilio of ceremony which she look care should happen as seldom as possible. In company she would support the conversation with an attention and capacity which I have rarely seen exceeded; for variety and improvement she would employ a reader, while she and her visitors were thus employed.

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LORD BACON says "the end of science is to fill society with arts and useful inventions."

It may be affirmed, that the end of religion is to fill society with divine principles and righteousness.

w. s.

# THE EVANGELIST,

NEW SERIES.

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VOL VII.

CARTIAGE, OHIO, APRIL 1, 1839.

NO. IV.

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## THE CONFESSION.

### A DISCOURSE OF THE TRUE GOSPEL.

"If thou confess the Lord Jesus with thy month, and believe in thy heart that God raised him from the dead, thou shall be saved.—Rom. 10th chap.

It has been said by David Hume, that "our holy religion is founded in faith and not in reason." This sophism takes for granted that faith and reason are necessarily at war with each other. But they are not: there are cases in which faith is our highest reason, and where infidelity would be consummate folly. Who would presume upon faith being contrary to reason in other similar matters of history, as that there were such men as Julius Caesar. Augustus, Leo X, Buonaparte, and Washington? The man who would not believe in the former existence of these men agreeably to the voice of history, would be regarded as worse than an ignoramus. In Christianity, faith is the perfection of reason, and the absence of faith is the absence of reason; it is folly, nay, infidelity, in this case, is madness.

But our religion is founded in truth and fact, rather than in either faith or reason. It is not to be denied that Christianity demands faith; but then, it is equally certain that it proposes facts for our faith. Had it called for faith irrespective of facts, or for faith in facts irrespective of evidence, then Christianity and reason would have been antipodes; but these filings it does *not* do. In Christianity there is a proposition, and there is a proof; there are fact?, and there is evidence; and this is the reason why it both demands and commands belief.

But as Christianity rests on truth and fact, it is of importance to understand with all certainty what truth and fact are, and what is their relation to each other in the case. The divine existence is a truth; the creation of the world is a fact: fact, then is something that has occurred—something done. This definition, too, is agreeable to the etymology of the term; for it comes from the Latin, *factum*, to make, or do. In this case, the relation which subsists between truth and fact, is that of proposition and proof, thus—God exists is the proposition; the crea-

tion of the world is the proof. Truth here is eternal, fact is a thing of time. There never was a period when the divinity did not exist; but there was a time when he had not created the world. Touching confession in this case: if a man believes the proof, he is *bona fide* bound to confess the proposition, that is, if he admits that the world was made, he is rationally bound to confess the existence of its maker.

It is in redemption as it is in creation: if a man believe the facts, he is *bona fide* responsible for a confession of the truth. The proposition in Christianity is not that there is a God merely; it is this, and more too, namely: that Jesus Christ is the Son of God; The proof is, that God raised him from the dead. Here, then, is a truth and a proof. "Behold! my Son, the Beloved," is the thing to be confessed—God raised him from the dead, is the thing to be believed; as for faith and reason in the case, they are not the fact and the truth; and consequently, our religion is not founded in the former, but in the latter. Faith and reason are mere mental matters—powers to be employed in the investigation of the truth or falsity of the fact, and to receive or reject it according to evidence. If our reason, after examination held of the evidence of the resurrection, decides in favor of it, then faith is the reception of the fact; and this reception of the proof, is what enables the man in all good faith to confess the proposition, namely: that the author of the Christian religion is divine. "If thou confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved." It is not demanded, however, that a man shall confess before he believes, or that he shall believe before he has examined. This were absurd. Be it observed, nevertheless, that if we believe the proof and refuse, contrary to the will of God, to confess the truth, then we are justly obnoxious to condemnation. "He that is ashamed of me before men, of him will I be ashamed before my Father who is in Heaven."

As this periodical is titled The Evangelist, or preacher of the Gospel of Christ, it is highly proper that the matter of its pages should comport with its style, or designation. I shall, therefore, suppose that my reader is an infidel, or unbeliever, one who is not yet convinced of the resurrection of Christ, and *per* consequence, has not yet confessed the truth—that he is an unpardoned person, a man in his sins, unsaved, unsanctified, unredeemed, "having no hope, and being without God in the world." Now, reader, before you enter the list with me in this nota-

ble game of proof and divine proposition—before we engage, seeing the stake is great, even eternal life, let me tender you a *caveat*, let me bid you beware of self-conceit in the case; and if you have hitherto imagined yourself endowed with the high uncommon understanding, which is too frequently supposed necessary to infidelity, let me entreat you on the present occasion to be modest, and to bring into the field of this controversy, only the humble common sense of mankind. This I ask, and no more. To some more ignoble match be the surplus of intellect reversionary. The strife demands no superiority, real or imaginary; we argue a proposition which the Lord of heaven has announced to mankind indiscriminately, to the prince and the peasant, the foolish and the wise, the Jew, and the Greek, the rude and the refined.

Supposing the proof to be good, reader, and the proposition true, what glory does the Christian religion redeem to man! what vast duration! what illimitable improvement! what progression of knowledge! what boundless thought! what perfect holiness! what supreme bliss! Man shall be translated into the family of the everlasting God, to wear crowns and mitres, and to be attended by the ministering spirits of heaven—the powers and principedoms of the royal abodes, to dwell forever in regions of transcendent delight, and to enjoy high communion with the powers of heaven; he shall appear before the throne of God and of the Lamb, to worship day and night, and go out no more forever; the God that sits upon the throne shall be with him; he shall hunger no more; he shall thirst no more; neither shall the sun light on him, nor any heat; but the Lamb that is in the midst of the throne shall feed him, and lead him to fountains of living water: and God the Lord shall wipe the tear from every eye.

But, you say, "no bribery: distract not my understanding by incense offered to my passion for immortality. What you say I admire, but don't believe; remember, I am an infidel; to the question."

I stand corrected; accept my monition as I do yours; bring your reason to the fight, and I shall bring proof.

"If you prove, I shall confess: demonstrate. Your books speak of demonstration, "the demonstration of the Spirit;" I would that preachers spoke of it also, in a manner becoming their high pretensions; for, if they knew it, it is proof rather than proposition, and well established premises, rather than splendid conclusions that are required in the case.

Good, my reader, I trust I shall meet your wishes in this deeply interesting question. Let us address ourselves to the premises.

The matter to be investigated, is the resurrection of Christ, as the proof of his Messiahship. Now, the question is one of *fact*; you, of course, look for a homogeneous evidence, that is, testimony, and not mathematical demonstration; you expect witnesses, and not the irresistible dictations of exact science; it is a moral and not natural; a social rather than scientific question, and calls for its settlement upon both the reason of experience, and the experience of reason.

But, you object again, "that the previous question, viz: the divine authority of Scripture, is taken for granted, and that the inquiry that commences in sophistry, will, most probably, issue in absurdity. Besides: there are the stories of the Apple, and the Flood, and Balaam's Ass, and that of the Fish, &c. &c.

Be assured, my reader, that the resurrection of Messiah is a fact which covers all these questions, and that if I compel faith in this. I shall also, at the same time, dispel all difficulties touching the divinity of the oracles, &c. If, therefore, you cherish a desire to know the truth in the case, allow me to proceed; and I shall submit the whole matter in a form which, I trust, shall be not less distinguished for its fairness, than its intelligibility. You shall have it in all the length and breadth of its Apostolicity. Here it is, as it proceeded from the lips and pen of Paul himself. Here is the truth and the fact, ingenuously stated by our Apostle.

"Moreover, brethren, I declare unto you the Gospel which I preached unto you; which you also received; by which, too, you are saved, if so be you keep in memory what I did preach to you, unless you have believed in vain: for I delivered unto you as chief of all things, that which 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 Peter; then of the twelve; after that, he was seen of above five hundred brethren at once, of whom the greater part remain until this present, but some have fallen asleep. After that he was seen of James: then of all the Apostles; and last of all, he was seen of me, as of one born out of due time," &c.—*Cor.* 15th. chap.

The reader will observe, that the proposition of Messiah's resurrection, as stated by the Apostle, is seen very obviously, to involve his death and burial also; for it would be as absurd

to speak of a resurrection, irrespective of a burial, as it would be to speak of a burial, irrespective of a death; so that the whole may be considered as one grand argument, divided into three parts—the death, burial, and resurrection of Christ: and yet, this is not all neither; for the Apostles avers that these three facts occurred "according to the Scriptures." All this, then, is involved in the proposition before U3, and, in fact, more too; for the Apostle says it was among the chief things delivered by him to the Corinthians, that, after his resurrection, the Messiah was seen "of Peter, and afterward by the twelve," &c. so that upon the whole, the Apostolic proposition is the death, burial, and resurrection of Christ, as predicted by the Prophets, and witnessed by the Apostles. As therefore, these facts are not to be divorced from each other in the case, so neither are the predictions of the Prophets to be deserved from the testimony of the Apostles, but to be considered conjointly, and together.

We come, then, to the death of the Messiah. Was it foretold that he should die? I pray the reader to attend to the proposition. He answers, "this is the proposition." No, it is not precisely; for all men die; and there were, therefore, but little of the marvelous in predicting the death of any one of them; the real and veritable proposition would be: "was the Messiah to die a violent death?" The animals in the ancient ritual, did not die, but were slain, or sacrificed; they died a violent death. Now, I affirm, that the Messiah, according to the predictions of the holy Prophets, was to be slain, or sacrificed, or to die a violent death. In this, there is much of the marvelous; and much that contradicted the general hopes of the whole Jewish nation; for, misapprehending the voice of the prophets, they do to this day, as in the days of Christ, deny that he was to suffer; and think now as they said then—"We have heard out of the Law, that Messiah is to live forever." Even the Apostles themselves, who believed Jesus to be the Messiah, entertained not the most distant conception of his death, far less of his death by violence; and as for his resurrection, it was so remote from their fondest thoughts, that they could only, with much difficulty, be forced to believe it, after it had occurred, and after the most palpable, sensible, ocular demonstration of the fact, had been vouchsafed them. Their slowness to learn these prime matters was reproved by the Lord himself after his resurrection in the following terms. "Then said he unto them. 'O fools and slow of heart to believe all that the

prophets have spoken! Ought not the Messiah to have suffered these things and to enter into his Kingdom?" But their guilt here may be supposed to admit of extenuation, for who, on reading in the Prophets, that the great deliverer was to be the Son of God, the conqueror of the world, to be a high priest forever, after the order of Melchizedek, and to sit on the right hand of God, till all his enemies were subdued, would have readily hoped to gather from the same oracles, that he was also to be put to a violent death? The Messiah, when he came, was to heal the sick, open the blind eyes, unstop the deaf ears, loose the tongue of the dumb, make the lame man leap like the roe, and raise the dead. Who would have expected that he himself was to be slain, sacrificed, die a violent death? The Jews did not; even now they do not. But our proposition is that he was to be slain; and the following is proof positive.

1. "He was oppressed, and he was afflicted," says the Prophet, "yet he opened not his mouth: he is brought as lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth: he was taken from prison and from judgment; and his manner of life who will defend? for he was *cut off out of* the land of the living," &c.—*Isaiah* 53d c. 7-8 v.

2 "And after three score and two weeks shall Messiah be *cut off*, but not for himself," &c.—*Dan.* 9th chap.

Here, then, are two of the Prophets predicting in the most intelligible, and express terms that the Messiah was to die a violent death; for, to be cut off out of the land of the living, signifies this kind of death.

In conformity with these predictions, the Lord Jesus foretold to his disciples, that he would be slain by the Jewish rulers. And the Prophets had predicted that these rulers would be guilty of this violence. In the 2d Psalm, it is noticed thus: "The kings of the earth, (Herod and Pilate,) and the rulers ( of the Jewish nation) take counsel together against the Lord and against his anointed—" (his Christ.) It is carefully to be observed, nevertheless, that, although his death was to be violent as regards them, it was to be voluntary as regarded him. This is expressly announced by the mouth of the Prophets, and asserted by the Lord Jesus himself. The prophet said, "he should make his soul an offering for sin." Again: "because he hath, poured out his soul unto death:" and finally, "Lo! I come, in the volume of the book it is written of me. I delight to do thy will O God." In agreement with these prophecies, Christ said, "No man forces my life from me; I lay

it down of myself; I have power to lay it down, and power to take it again. This commandment received I of my Father." Again: "Think thou, that I cannot now pray to my Father, and he shall instantly give me twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" It was predicted, then, that the Messiah was to die a violent but a voluntary death; which, indeed, was one of those things that puzzled the Jewish nation, and caused them to overlook his death altogether. A violent, but a voluntary death! These are the very and veritable characteristics too, of the death of the author of the Christian religion, and they constituted points of the most embarrassing nature, supposing the Prophets to be impostors. Their nicety called for nothing less than the divine pre-science in those who predicted the death of the Messiah.

But this violence on the part of the enemies of the Redeemer, was to be managed under covert of a show of justice; he was to be tried in court, and, after every attempt to fasten on him the stain of wickedness or imposture had failed, his condemnation was to be extorted from his own lips, and none should appear in his behalf, or defend the innocence of his life.

"By an oppressive judgment he was taken off, and his manner of life who would declare?" *Isaiah*, chap. 53.

Thus it was with the author of our holy religion; when all the witnesses had contradicted themselves and one another, the High Priest most unrighteously put him upon oath, and in this manner extorted from him categorically, what must needs condemn him before those who adjudicated in the case. "I conjure you in the name of the living God, that thou tell us whether thou art the Messiah, the Son of the Blessed." Christ's answering in the affirmative, proves that he surrendered himself willingly to death. But the proposition before us as enunciated by the Apostle, is that, "According to the scriptures he died for our sins."—*Cor.* 15th chap.

Now, both Jews and Gentiles attested his perfect innocence; and, consequently, that he died, as Daniel predicted, for the sins of others, "Have thou nothing to do with that just man," said Pilate's wife. Pilate himself sent for water, washed his hands of the whole business, said, "His blood be upon your own head's," and "I find no fault in him." Judas cried out in an agony of terror, "I have betrayed the innocent blood;" and he dashed down the price of his own villainy upon the pavement. Even the Roman Centurion, who commanded during the crucifixion, exclaimed, "Certainly this was a righteous man,"

"This was the son of God." Yet every endeavor was made to make out, that he should die for his own sin. "Now the chief priests, and elders, and all the council, sought false witnesses to put Jesus to death; but found none; yea, though many false witnesses came, yet found they none."—*Mat.* 26th chap. The Prophets had foretold that he should die for our sins, and this was not to be set aside by any counterplot.

"For the transgression of my people was he stricken to death." "For the punishment of their iniquities he shall bear." "And he bare the sins of many." "And Jehovah hath made to light upon him the iniquities of us all."—*Isaiah*, 53d.

Again: Messiah was to be put to death with transgressors: that is, he was to be numbered with such as had violated the law, and had become obnoxious to punishment.

"And he was numbered with the transgressors."—*Lowth's Isaiah*. Yet he was to be innocent as the lamb, and dumb as the sheep before the shearers; he was to be without a fault.

"Because he had done no wrong, neither was there any guile in his mouth."—*Isaiah*, 53. Pilate said to them (the Jews) the third time, "Why crucify him? What evil hath he done? I have found no cause of death in him."—*Luke*, 23 c. "And when they were come to the place which was called Calvary, there they crucified him and the malefactors, one on the right hand and the other on the left."—*Luke*, 23 c.

But the Messiah was to intercede for the transgressors: this was sufficiently marvelous in the mouthing, and looks altogether as like a contradiction as any matter could possibly do. What, be numbered, and slain with transgressors, and yet intercede for them! With whom was he to intercede for them! With the judges of law in Israel, by whom they had been condemned? Were they likely to hear him on the behalf of others whom they would not hear on behalf of himself? Nothing can render this prophecy intelligible but the death of the author of our holy religion, who, when numbered with transgressors, by man made intercession for these transgressors to God!

"And he made intercession for the transgressors."—*Is.* 53 c.

Touching the death of the Messiah, therefore, the items of prediction, above noted, may be brought into strong and striking contrast, thus: He was to die a violent but voluntary death. He was to die innocent, yet die for sin: He was to die for the sins of others, yet be numbered with those who died for the sins of themselves: He was to die with transgressors, and yet he was to intercede for them.

2. It is next in order to examine the burial of the Messiah, for, in ordinary, after death is the burial. The crucified always hung upon the cross till dead, and, being denied burial, their bodies hung even till they were destroyed by putrefaction. There was, however, an exception made to this rule by the Romans in favor of the Jews, in accordance with their law.— *Deut.* 21, 22, 23, which required that such criminals should be taken down at sun-set, the Omniscient, by this law, anticipating the death and burial of Christ: they were, therefore, taken down and buried on the same day. If, however, the criminals lingered and were likely to survive till the morrow, means for hastening their decease on the same day were resorted to, and the executioners lighted a fire at the foot of the cross, or let wild beasts loose upon them, or brake their legs, or pierced them with a spear. "Crucifixion was not only the most ignominious, it was likewise the most cruel mode of punishment: the position of the body unnatural; the arms being extended back and almost immovable. In case of the least motion an extremely painful sensation was felt in the hands and feet, which were pierced with nails, and on the back, which was lacerated with stripes. The nails being driven through the parts of the hands and feet which abound in nerves and tendons, create the most exquisite anguish. The person crucified is nevertheless able to live under this anguish till the third and sometimes till the seventh day." Hence Pilate was surprised at the speedy death of our Savior, and enquired for the truth of it at the centurion who commanded during the crucifixion. But, indeed, it was, as the Psalmist says, reproach that broke his heart and not the pains of the cross only. On the same day the bones of the two thieves were broken with mallets, while, in order to ascertain whether the Lord Jesus were really dead, or had only fallen into a swoon, as was common in so terrible a death, a soldier thrust a spear into his side; but he was dead, and to break his bones was unnecessary: how accidental, on the side of the soldier! but on the side of prophecy how wonderful and just! it was predicted that "a bone of him should not be broken:" and again, "they should look on him whom they pierced." From the manner of Jesus' death, then, it is most obvious that his enemies had decreed he should make his grave with the wicked, as he had made his death with them: but this is precisely the point we desired to reach; for the prophets had foretold that, though he should be appointed his grave with the wicked, he should, in fact, be entombed with the rich. This was truly

marvelous that a set of men, with interest and influence sufficient to take away a persons life by violence, should, by any means loose the right of burying him, and behold, in spite of their cruelty and malice, their prey carried off and entombed in the sepulcher of the honorable and rich! The prophet predicts thus: "And his grave was appointed with the wicked; but with the rich man was his tomb." The apostle testifies as follows: "Now when evening was come, there came a rich man of Arimathea, named Joseph, an honorable counselor, which also waited for the kingdom of God, and he went in boldly into Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered: and when Joseph had taken it, he wrapped it in a clean linen cloth and laid it in his own new tomb that was hewn out of the rock, wherein never man before was laid, and he rolled a stone to the door of the sepulcher and departed."

But while Messiah was to be entombed—to be numbered with the dead—and to lay in the heart of the earth, he was not to be a subject of putrefaction; he was not to mortify; he was not to see corruption. This was certainly a bold point on which to hazard a prediction; for who ever joined the pale nations of the dead without seeing corruption? What dead person was ever entombed without mortifying? Who that ever died and was buried, has failed to purify? But the contrary of this, it was foretold, should be the fortune of the Messiah. His person was to be exempt from corruption. "If his soul shall make a propitiatory sacrifice—he shall see a seed; and the gracious purpose of Jehovah shall prosper in hiss hands. Of the travail of his soul he shall see (the fruit) and be satisfied. "Therefore will I distribute to him the many for his portion, and the mighty people shall he share for his spoil."—*Isaiah*, 52 c.

Another prophet predicts to the same effect in language still more particular and pointed:

"My flesh also shall rest in hope, that thou wilt not leave my soul in hades; neither wilt thou suffer thy holy one to see corruption. Thou wilt shew me the path of life; in thy presence is fullness of joy, and at thy right hand pleasures for ever more." —*Psalms*, 16.

Upon the whole, then, the prophetic propositions of the burial of the Messiah may be enunciated in strong contrast, as follows: His enemies had appointed him a grave with malefactors, but God decreed that he should lay entombed with the honorable and rich; his friends entombed him, and in anticipation of cor-

ruption, prepared to embalm him, but God appointed that he should never see corruption, or need embalming! Blessed be the name of the Lord. All these predictions are realized in the facts testified concerning Jesus our Redeemer, who never saw corruption.

But 3d. Messiah was to rise from the dead:—This is proved by the Scriptures, already quoted; for how could the "pleasure of the Lord prosper in his hands" had he been suffered to lie under the power of death; how could he in the state of the dead behold the travail of his soul: or see the fruit thereof: or share the spoil with the mighty people: or receive at the hand of God the many for his portion?

But it is still more manifest that the Messiah of the Israelitish nation was to rise from the dead, in as much as it was written, as we have seen, that his soul was not to be left in the state of the dead, nor his flesh to see corruption. "Thou wilt show me the path of life." Here it is expressly stated that the Messiah was after being violently slain, to revisit the abodes of men, to see the paths of life. But the proposition of the Apostle is that "he rose the third day according to the scriptures." Now the phrase "*third day*" is not found in the ancient Scriptures, but is derived in the New Testament from this fact in the Old, that Messiah was not to suffer putrefaction; which in ordinary cases did not begin till after the third day. A corpse, however, was usually invaded by corruption against the fourth day. Hence Martha said of Lazarus; "Lord, by this time he smelleth; for he hath been dead four days." In as much, therefore, as the ancient oracles foretold that the Messiah should not see corruption, they in effect predicted that he should arise again the third day.

What was it, then, that covered all these things touching the death, burial, and resurrection of the Messiah, from the eyes and apprehension of the Jews? Was it their enigmatical and apparently contradictory character? for there was certainly something of the truly puzzling in the predictions as we have stated them from the holy prophets. Or was it some other predictions relative to this blessed and beloved personage which blinded them by their very glory and intelligibility? It was said in the 110th Psalm, that the Messiah should officiate before God for ever as a high priest. "Thou art a high priest forever, after the order of Melchizedek." Here then the eternity of the Messiah is expressly and most luminously predicted. This the Jews both could, and did understand. They even men-

tioned it to the author of our holy religion himself. "We have," said they, "learned from the law that the Messiah liveth for ever." In the same Psalm it is said, "sit thou at my right hand until I make thy foes thy footstool." By "sitting at the right hand of God" the Jews, doubtless, understood nothing more than that the Messiah was to inherit the throne of David, in Israel, which, however, was the throne of God. But this they learnt he was to possess for ever, as above noted. Now, knowing from the Scripture that the Messiah was to be elevated to the throne, and to keep that for ever, they were so fascinated with his glory that they wholly overlooked his humiliation, and suffering, and death by which he was to reach this renown. The twelve apostles themselves, after three years companying with Jesus, could scarce be made apprehend this, so foreign was the death, burial and resurrection of the Messiah from their conceptions of the kingdom of Heaven. Hence, Jesus says to them, after his resurrection, "O fools and slow of heart to believe all that the prophets have written! Ought not the Messiah to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets he expounded to them in all the Scriptures, the things concerning himself."—*Luke*, 24 c.

Now, The Evangelists and apostles of Jesus have delivered testimony to his resurrection on the third day. Paul says he was "seen of Cephas," or Peter, a man who had had his eyes washed all the days of his life in the salt seas of Genesareth, and who, consequently, was not likely to be mistaken in relation to the resurrection of one whose company he had enjoyed during three years previous. Then he was "seen of the twelve," concerning which, John says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested, and we have seen it and bear witness, and shew unto you the eternal life which was with the Father, and was manifested unto us, that which we have seen and heard, declare we unto you that you also may have fellowship with us, and truly our fellowship is with the Father and with his Son, Jesus Christ. And those things write we unto you, that your joy may be full." Paul adds, that he was seen by above 500 of the brethren at once, the majority of whom were alive when he wrote, though some had sealed their testimony with their blood, and had fallen asleep. "Afterwards he was seen of James; then of all the apostles;

and last of all he was seen of me," says the apostle, "as one born out of due time; for I am the least of the apostles, and not meet to be called an apostle, because I persecuted the church of God."

The predictions of the prophets touching the resurrection of the Messiah, then, may be enunciated thus: He was to rise uncorrupted—he was to rise the third day—he was to rise to eternal life, but it was eternal life at God's right hand in Heaven: not, as the Jews imagined, on the throne of David in Israel.

Now, as we desire that our reader may confess that Jesus Christ is the Son of God, reform his life, and be immersed into the name of the Father, and of the Son, and of the Holy Spirit, in order that he may be pardoned and blessed of God, and so live by faith of the Son of God, and walk here, in hope of eternal life, we would ask, now, whether he has any objections to the proof? whether he believes, from the above view of matters, that Jesus died, was buried, and rose again? and, if he does, whether he is prepared, before God and the witnesses, to confess the truth? and to say, sincerely, "I believe Jesus Christ is the Son of God." If he answers in the affirmative, and says, "I am," then let him be immersed forthwith into the name of Jesus Christ. But if he answers, "I am not yet prepared to obey, I require to know somewhat more of the witnesses: what has been argued is obvious and striking: but I fear lest there should have been intrigue with the prophets, and ignorance with the apostles.

I will meet the reader here and show that neither intrigue nor ignorance is to be charged on the case in question. I will speak of the prophets and apostles. Be it observed, therefore, first, that to foreknow, and to foretell, are two things wholly distinct: that is, foreknowledge and prophesying are not the same thing in our religion. The prophets foretold events, but they did not foreknow them: for instance, when Caiaphas, on the question of life and death relative to our Lord Jesus, delivered his sentiments, he spoke as follows:

"You know nothing at all; nor do you consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." On this prediction the apostle says, "This he (Caiaphas) spake not of himself, but being high priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." The ignorance which marked Caiaphas

under the spirit of prophecy was incident to all other prophets on this subject: for, as Peter says, "prophecy came not in olden times, according to the will of man (the prophets themselves) but holy men of God spake them as they were moved of the Holy Spirit." There could, therefore, be no plotting, no intriguing among the prophets. They shot in the dark but God directed the arrows to the target. But, like ourselves, they were sufficiently curious to understand their own predictions, and diligently enquired, "what people, and what manner of time the spirit which was in them, did signify when he testified before hand the sufferings for the Messiah and the glory following these." Their curiosity, however, was repressed, and they were informed that "not unto themselves, but to us (the apostles) they did minister," the grand things of prophecy: that is, they delivered their predictions with a reference to the apostles and attendants of the Messiah, who, again, after the events had occurred, were to make them known to mankind.

But touching the apostles.—Here, also, is a great singularity. If the prophets were ignorant of the death, burial and resurrection of the Messiah, so also were the apostles. This is proved to us in the case of Peter, who, when the Lord intimated to him that he must be delivered into the hands of the scribes and rulers and be sacrificed, began to reprove him, and said, "that be far from thee Lord." Even after Jesus had arisen from the dead they believed his body had been stolen, agreeably to the report of one of them. John assigning for it as a reason that "as yet they knew not that he should arise from the dead." And one of them said, "unless I shall see in his hands the prints of the nails, and put my finger into the prints of the nails, and thrust my hand into his side, I will not believe." This evidence was given.

This view of the subject relieves it from all suspicion, in relation either to ignorance or intrigue; for it shows that, when the apostles appear at the bar of the world, it is to testify of facts which were forced upon their senses—facts which contradicted both their prejudices, their expectations, and proudest wishes. The conclusion, therefore, is, that our faith in the case rests upon the predictions of prophets who foretold, but did not foreknow the facts; and upon the testimony of apostles who neither expected nor desired to see the facts." "We cannot, said they, but speak of the things which we have seen and heard."

Who is that, O sinner, that stands at Pilate's bar? Grief and pain extreme have blighted his once excellent form. His face is so marred more than any man, and his form more than

the sons of men. They gaze upon him as a worm, and not as a man. He is the reproach of men, and despised of the people. They laugh him to scorn; they shoot out the lip; they shake their heads and say, "He trusted in the Lord that he would deliver him; let him deliver him seeing he delighted in him." Many bulls have encompassed him, the strong bulls of Bashan have beset him roundabout. His soul is among the lions; they gape and roar upon him with their mouth as a ravening and roaring lion, and his soul is melted like wax in the midst of his bowels. He is poured out like water, and all his bones are out of joint. His flesh is dried up like a potsherd. His tongue cleaveth to his jaws; and he is brought to the dust of death. Dogs have compassed him, the assembly of the wicked have enclosed him.

'O sinner pray that his soul may be delivered from the sword, his spotless person from the power of the dogs, for it is God's SON, and your Saviour traveling with the burden of our iniquities upon him. It is the just agonizing for the unjust, the greater for the less; the Lord of all for all, the Redeemer of the human soul, the judge of the quick and the dead, the Omnipotent to save, the Mighty to destroy! They smite the Judge of Israel upon the cheek with a rod; they spit in his face, and mock him. To the Prince of Life they say, 'Prophecy unto us, who is it that smote thee?' They scourge him; the bloodthirsty soldiers of Rome plait a crown of thorns and crush it down upon his sacred temples: they throw upon his sacred shoulders the purple of an unjust tribunal, and of him who sat thereon. The soldiers make a spectacle of him to angels and to men; his furious countrymen call aloud in multitudes, with the voices of lions, 'crucify him. We have a law, and by our law he ought to die, because he made himself the *Son of God!* His blood be upon us and our children!'

He has been seized by the officers of a degenerate people whom his holy instructions had failed to reform; he has been saluted with a kiss by his own disciple, while sold for thirty pieces of silver; he has been denied by his particular friend, and the man whom he exalted to the supremacy in his kingdom. A succession of false witnesses have deposed against him, who by falsehood and contradiction have destroyed their own testimony. He stood before the princes and judges of the people, to use the words of the prophet, like a blighted weed, like a shrub out of a thirsty soil. He had no form nor comeliness in their eyes, and when they looked upon him, his beauty failed

to excite their admiration, and they turned their faces from him. 'He is despised and rejected of men, a man of sorrows, and acquainted with grief. Surely! he hath borne our griefs, and carried our sorrows; yet we esteemed him stricken, and smitten of God and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him; and by his stripes we are healed. All we like sheep, have gone astray; we have turned every man to his own way; and the Lord has laid upon him the iniquities of us all. He was oppressed and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before the shearer is dumb, so he opened not his mouth.' Yet was he the plant of renown, the heir and beloved of the Father. He has been before the national Senate. The high priest of the nation has condemned him: or, to use the words of the prophet, 'by an unrighteous judgment his life is cut off from the land of the living.' Harken to the words of the high priest, when all legal inquiries failed to fasten one stain upon his immaculate character:

"I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God."

He answered, 'Thou hast said. Nevertheless, I say to you, hereafter shall you see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven.' Now they rail upon him with their lips; they spit in his face; they smite him with the palms of their hands; and consign him to the Roman power, where in Pilate's presence you behold him arrayed in purple, with a reed for a scepter, in his hand! O God of all justice, have mercy; for thy darling is given to the lions, and his soul to those who are ready to devour. 'And they were instant with loud voices, requiring that he might be crucified; and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them, him whom for sedition and murder had been cast into prison, whom they had desired, Barabbas; but he delivered Jesus to their will.

How dreadful to see a fellow mortal, even when an offender, delivered up to the vengeance and fury of an enraged multitude, their tumult roaring like the voice of many waters, and their strained voices filled with death, 'away, away, with him from the earth!' But how much more oppressive to the heart when reflecting on the case before us—we see the unspotted, the holy and the just, thrown all undefended upon the violence

of such a furious mob. Methinks I see them rushing from the judgment seat with the fury of a tempest the moment the governor's sentence is pronounced. His enfeebled frame, incapable of bearing his own cross, as malefactors were compelled to do, they rudely impose the burden on the farmer Simon; then drive along to Calvary, and Golgotha, the place of skulls. The daughters of Israel are touched at the scene, and wail and lament his fate. But he says: 'Daughters of Jerusalem, weep not for me; but weep for yourselves and for your children; for the day is coming when they shall say, happy the barren, the wombs which never bare and the breasts which never gave suck! Then they shall cry to the mountains, fall on us, and to the hills, cover us: for if it fare thus with the green tree, how shall it fare with the dry?'

O Jerusalem, what a burden of guilt passed through thy gates at this dire moment! What burning, flaming iniquity was filed against thee in Heaven, by Heaven's eternal King, when thou stretchedst out thine arm against the Lord's Anointed! who would have purified thy temple; who healed all thy sick; who blessed thee while alive; who felt even for thy impenitence; and with tears of deepest affliction for thy apostacy, exclaimed, 'O Jerusalem! Jerusalem! how often would I have gathered thy children as a hen gathereth her brood under her wings, and ye would not! O that thou hadst known in this thy day the things that belong to thy peace; but now they are hid from thy eyes. Henceforth thou shalt not see me again, till thou sayest, Blessed is he that cometh in the name of the Lord:'

Methinks I see the cross thrown down upon the ground, and the great substitute for man racked to the dimensions of its cursed limbs! Exhausted and forlorn, the hands that aye were filled with blessings and deeds of love and charity, are rudely seized by the iron-handed Roman, and nailed to the murderous wood; the feet, those feet that ever trod the paths of peace, are spiked and barred to make the offering sure! Death! death! horrible in every shape! but in thi3, clothing thy terrors with pains ten fold more terrible than flesh and blood dare encounter. Good God, 'tis violence all to crucify a man; and murder infinite to crucify thy SON; for who has lived to tell the pain extreme he felt, when all his sacred person on the uplifted cross came down upon the nails and spikes that pierced him?

But unsubdued he puts aside the stupefying draught that was offered him by those who parted his garments; the ministers of

religion smile, (I feel ashamed) and shake their heads; and all his honor scorn, and all his suffering too: and say, 'he trusted in God'—noble testimony from murderers—'let him deliver him now if he will have him; for he said, I am the Son of God.' The thieves also cast the same in his teeth! Blessed be heaven, who in pity to general man, veiled such a scene in darkness, even though terrible. 'Now from the sixth hour there was darkness all over the land till the ninth hour; and about the ninth hour Jesus cried with a loud voice, saying Eli, Eli, lama sabachthani—my God, my God, why hast *thou* forsaken me? Again he cried with a loud voice, and yielded up his spirit. And behold the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

'Then the centurion observing what had happened, gave glory to God, saying, assuredly this was a righteous man. Nay, all the people who were present at this spectacle, and saw what had passed, returned, beating their breasts. And all his acquaintance, and the women who had followed him from Galilee, standing at a distance, beheld these things.'

Reader, you also, like the writer, have a soul to be saved. Is it precious in your eyes? or are you regardless of your condition, and the future fortunes of your immortal spirit? If you long to be saved, know then that the dreadful scene, described to us in the Scriptures in such impressive and solemn language, is preserved alive that you and all ages might know the price of our redemption. This same Jesus gave himself a ransom for our sins. He poured out his blood as one instead of all; for he is 'the propitiation for the sins of the whole world.' Now observe, also, that the facts of which we have been speaking, his betrayal by Judas for thirty pieces of silver, his unrighteous condemnation, the mockery of his enemies, the smiting of him on the cheek, his rejection by the Jews, and delivery by the Romans, his crucifixion without the gate of Jerusalem, his death with thieves, and his burial in the rich man's tomb, his tasting of the gall and vinegar, the parting of his garments, and the casting of lots for his vesture, together with the words which came from his blessed lips, my God, my God, why hast thou forsaken me, and his intercession also for the Jews, while he was upon the cross, 'Father forgive them for they know not what they do,'

are all minutely deciphered on the page of ancient prophecy by the unerring pen of inspiration, and that too, seven hundred, if not one thousand years before these facts occurred. Think of this, reader, and consider the God with whom you have to do, and the nature of that salvation which you are invited to receive.

'His blood be upon us and our children.' Dreadful imprecation! and answered by sufferings the most wonderful both in kind and duration. What have not the Jews suffered since the age of our Lord Jesus Christ? It is well known that polytheism and idolatry which was forbidden in the first and second commandments were the highest crimes of which the Jewish nation could be guilty, and that for these they were subjected to six successive bondages to the surrounding nations and once carried away captive into Babylon for seventy years; but what is seventy years to nearly 1800? Surely the Jews have been guilty of some sin even more heinous than polytheism and idolatry, or never could they have been so degraded by God, and punished and afflicted, not by men merely, but by the Deity whom they adored. What, then, was their crime? They crucified the Lord of glory. But this was not their greatest sin, they enlarged the bulk of their enormity thus. When God raised their prince from the dead, they refused to reform, and scorned his forgiveness. This is their great, their greatest sin. From the beginning to the condition of the war, which followed their rejection of the Messiah, there perished of them 1,357,490.

With this dreadful spectacle of a kingdom of people ruined and scattered by the God of heaven into all the world, and made a hissing, and a by-word, and a curse among the nations, for their rejection of Christ, we leave the reader to reflect upon his own duty, in regard to his Mediator and Savior; for if his blood thus pursue men on earth, what will be the fate of those whom it pursues into eternity? Repent, therefore, O sinner; change your mind in regard to the holy Scriptures; change your mind in regard to God; change your mind in regard to Jesus Christ your Savior, and in regard to all these, change your behavior; listen to God the Father, who directs you to his Son; listen to his Son, who directs you to the Scriptures; listen to the Scriptures, which direct you to righteousness, salvation, and eternal life through God and through Jesus our Lord. Be baptized in the name of the Lord Jesus for the remission of sins and you shall receive the gift of the Holy Spirit.

As the Christian religion proposes God as the Father of light, and author of the great mystery of Sonship on which it is

founded; as it proposes Jesus our Lord for our lawgiver and director in all duty: so it proposes to perfect our joys by the Holy Spirit, to consummate our happiness by the impartation of glorious gifts, strength and power and soundness of mind.

"But you ask my meaning: you say, 'What would you teach?' I answer I can teach nothing here, that is not already taught; but I would inform you that if you will obey the Gospel, 'you shall receive the gift of the Holy Spirit.' This is the language of an inspired apostle. But you reply. 'In speaking of the remission of past sins, I can understand you, and perhaps I need this, but what do you mean to convey by this, 'you shall receive the gift of the Holy Spirit V I mean precisely what I say; that you shall receive the gift of the Holy Spirit. 'You mean that I shall taste of the Spirit of the Deity?' Yes: and of his Son Jesus Christ. 'But I am weak and wholly without strength, I feel so feeble that were I willing to accept the forgiveness which God offers me, I could not walk to the water.'—Is this weakness in regard to God and Christ and the salvation of our own soul, in your body or in your mind? 'It is certainly in my mind, but it so affects my person that I should tremble to obey.' Behold then the love of God,' In that while we were yet without strength, Christ died for the ungodly.' Accept then of the pardon, which his blood has secured, and you shall be abundantly strengthened. God will 'strengthen you with all might by his Spirit in the inner man to comprehend the height and depth and breadth and length, and to know the love of Christ that passeth knowledge.' 'Does the religion of our Redeemer purpose to forgive us for the past, and grant us the Spirit of God during all time to come?' Yes, 'But why should I feel so weak now when I believe the Gospel and feel reconciled to God and converted to his Son, seeing that while without God I felt so strong and courageous?' What is the reason that a man, who was never in the presence of his Prince in his whole life, feel3 weak when he has to appear before him as a criminal? 'Certainly it is because he feels conscious of guilt.' Precisely so; that is your case then; Christianity has enlightened your eyes; it has made you conscious of having lived in sin; and you begin to feel by faith that you are not unseen by the omniscient God, but are in his presence and under the piercing glances of His all-seeing eyes. 'And would you have me obey the Gospel in this miserable weakness?' I would. 'Would not remission of past sins strengthen me sufficiently, irrespective of what you name the gift of the Holy Spirit? for this is a part of the Gospel

which I cannot understand, and the utility of which I cannot discern. To illustrate would not that man of whom you speak as trembling to appear before his Prince, feel sufficiently strong again by being pardoned his offences, and restored to the standing of an honest man? Here it is the figure is weak or defective; for the man was in the presence of the Prince in fact; the Christian is in the presence of God only by faith. To the one, therefore, forgiveness is a matter of fact; to the other it is a matter of faith only. Now the blessed religion of Christianity, with the candor and sweetness which attaches to it in all instances, admits that faith is inferior to knowledge or sensible experience, and that by this principle we see things darkly and only as through a veil. He, whom she recommends to us as our Redeemer, and whom our souls adore, has gone away; he has left this world and his people. Well it becomes a question whether faith, which is indeed intended to supply as far as possible the place of knowledge, is really capable of answering all its purposes, or of being a proper substitute for it in every point and particular. What do you think? 'Why, I should say no! that in the very first instance, faith leaves you alone in this world, or by it you can worship but an absent Lord.' You are correct. The Lord Jesus has gone away. In regard to personal presence he has left us alone. But here comes in the Christian doctrine of the Holy Spirit; for it is his decree that we shall not be left alone in the world; but believing and obeying him, we shall rejoice in him by the presence of the Holy Spirit with joy unutterable and full of glory. 'Well, sir, you begin to make the matter a little more intelligible. Am I to understand you, that the Holy Spirit is intended to supply the defectiveness of the principle of faith on which Christianity is founded, and to become a substitute by his presence in the church to you for your absent Lord? Precisely: 'I will pray the Father and he will give you another comforter that he may abide with you for ever, the spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him; but ye shall know him, for he will dwell with you and shall be in you. I will not leave you comfortless, I will come to you.'—These are the words of our absent Lord on this cardinal point. 'And very sensible and sweet words they are. I would understand from the citation, then, that what the scriptures name the Holy Spirit is to be received by the church and not by the world.' Precisely. He is intended, by his presence, to supply the place of our dear Lord to those who love him, his disciples only. 'Then if I

should desire to partake of the Holy Spirit, I must believe, reform, and be baptized for the remission of past sins?' Yes; and God having thus enlightened your understanding in the knowledge of Christ by his holy word alone, or by the truth, and having reconciled the inner man and purged from your external walk and conversation all unrighteousness, Jesus will acknowledge you for his by his Holy Spirit. You shall be clean every whit, by the forgiveness of sins; and the temple of your soul and body being thus sanctified, God will descend into it, he will fill it with his glory; 'for we are temples of God through the Spirit. w. s.

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## THE CHURCH.

### NO. II.

#### *Elevation of her Character.*

THE perfection of the body of Christ is one of the most important sentiments in the New Testament. The task of perfecting even a single congregation, however, is exceedingly arduous, and those who are engaged in efforts to compass this desirable object, would need, and most certainly do deserve every collateral assistance and encouragement which can be rendered them by their brethren. And brethren can render such ministers most important service. A favorable sentiment of well-intentioned endeavors, a concurring judgment, when possibly a brotherly explanation of his pious designs, and an avowal of a determined resolution to support the laborer in his efforts, and to submit to him, or them, as the case may be, in order to the greater perfection of the body, all tend to animate the servant of righteousness, and to meliorate his burden in Christ Jesus.

What man, with one grain of brotherly kindness in his heart, would wish to withhold from the officers of his own church these pleasing encouragements to carry the body forward in improvement? As for those who, by unkind looks and speeches, by dissensions and insinuations, touching the designs of their ministers, and who, by their vulgar avowals of non-submission, throw obstacles in their way, I say not a word. There is in the ease such an evident defectiveness of character that it puts even rebuke to defiance, and it must be endured as matter which time or experience alone can cure. Heaven forbid that I should envy any one so miserable a distinction.

Some of our churches have been fortunate enough to secure for their individual use, the services of eminent brethren, among whom are at least some who pant after improvement, and who would, if they could, carry the assemblies entrusted to their care, to the highest pitch of perfection in Christ Jesus. And this they could do too, did they receive the encouragement which they so well deserve. But alas! it too frequently happens that, when the laborer is installed in the church, he feels himself seated at the same time on a bed of thorns, or on a bed of sand, or may be both; for, while those who could be of use to him in bringing things to perfection, slip away from under him like sand. Such as remain, in many instances, prove only thorns under him, of little more value than to gall him to the quick by their insubordination, their want of taste for improvement, their envies, jealousies, unworthy machinations and alienations. O what a pity but such folks would suppose a change of case! O that they would make the case of the laborer their own, and imagine for a moment that they stood in his shoes! that they occupied his ground! that they filled his office! They might, then be brought to feel the sacrifice which a man makes to Christ when he casts himself and family upon the generosity of such folks as themselves.

Still it must be confessed that there are officers who could of, even with the most favoring circumstances, develop a single attribute of the church—routinists, whose *beau ideal* of the body of Christ is, that it meet on the first day of the week, sing, pray, preach, eat and drink, and dismiss! Such loiterers lay like an incubus upon the assembly of Christ; and in their hands the church must ever be what it was when they received it, except that it may, and most probably will, become less eminent for all goodness.

The following scriptures have no definite meaning to the apprehension of these quiet and very pious individuals:

"Then the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judea: which, also, they did, and sent it to the elders by the hands of Barnabas and Saul."—*Acts*, 11 c. 29 v.

"All the widows stood by him (Peter) weeping and showing the coats and garments which Dorcas made while she was (alive) with them."—*Acts*, 9 c.

"True religion and undefiled before God, even the Father, is to take care of widows and orphans."—*James*, 1 c.

"So that ye were ensamples to all that believe in Macedonia and Achaia, for from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith," &c.—*Thes.* 2 c.

"I know thy *works*. I know thy *works*, and thy labors, and thy patience."—*Rev.* 2 c.

"I know thy *works*, and tribulation, and poverty."—*Rev.* "I know thy *works*, and charity and service, and faith, and patience, and thy works, and the last to be more than the first." *Rev.* 2d chap.

"Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again to my necessities; not that I desire a gift; but I desire that fruit may abound to your account."—*Philip.*

"This is the will of God, even your perfection."

"But to do good and to communicate, forget not; for with such sacrifices God is well pleased."—*Heb.* 13th chap.

"So then because thou art neither cold nor hot, but lukewarm, I will spit thee out of my mouth.' —*Rev.* 3d chap.

The church should render herself eminent by good deeds: and by her labors distinguish herself as the most glorious society on earth, abounding in every good word and work. Some few of our infant churches make a conscience of helping the poor and needy; others of forwarding the Gospel: and one of them lately bequeathed to a brother, who had lost his property, the amount of \$600. Those assemblies which have attached themselves strongly to the mere order and ordinances of the church, on the first day of the week, have very much fallen short of what we conceive to be the import and use of the word "restoration," as respects the church's character.

The word to all such is, "reform; or I will come unto thee quickly; and I will remove thy candlestick out of its place, unless thou reform." w. s.

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A law may be published in three ways, viz: orally, *literally*, and spiritually: In religion God's law was delivered orally, i. e. by spoken words, to Adam: it was published in letter by Moses; and it is published in Spirit by Jesus Christ. In our religion the law of God is written on the hearts of the people by the Spirit of God. w. s.

# THE EVANGELIST.

NEW SERIES.

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VOL. VII.

CARTHAGE, OHIO, MAY 1, 1839.

NO. V.

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## CHRISTIAN LIFE.

The life of a Christian is divided by the apostle John into infancy, manhood, and old age; he regards his brethren as little children, young men, and fathers, "I write unto you little children because your sins are forgiven you for his name's sake. I write unto you young men because you are strong and have overcome the wicked one. I write unto you fathers because you have known him from the beginning."

During the period of infancy we are certainly, in religion as in nature, admitted to peculiar communion. Our joys are bright as the morning of life; it is enthusiasm all; joy unspeakable and full of glory. So much so indeed that like the babe we are incapable of anything but enjoyment; we live only to be blessed; it is all praise, and adoration, and innocence, it is God and Christ, and his saints and heaven; we are but little careful of being made a blessing, we are ourselves so swallowed up in the fact that we are blessed. During this period of our profession we are so happy within the sacred precincts of the church, that we do not feel rationally in relation to those that are without. The use of this period of joy is to confirm our attachment to God and his Son—to assure us of his power to bless—to fit us for future trial and future usefulness. In the period of infancy the divine economy seems to be that of blessing us only—in that of manhood to make us a blessing; that is in infancy we are blessed—in manhood we are made a blessing also.

In religion as in nature the change from infancy to manhood is very important; it is often marked by severe trials—trials, however, from which God has promised to make a way for our escape if we faint not—if we yield not to them. It is at this time that the Most High begins to form our character for higher usefulness—it is at this time that the strength and excellence of our principles are put to the test—it is at this period that we give proof of our attachment to God and religion, and demonstrate by our patience in suffering that we put a proper estimate upon the joys which God has made us to taste during our infancy. Our passions require to be subdued

by experience; we need to be chastised into an active obedience; we require to be harnessed and broke to the sacred business of religion and the concerns of a future life.

But this same change proves too hard for some; who, when they feel the rod, kick and would be off; they bound away like a ball. Let such remember, however, what David says. "Before I was afflicted I went astray; but now I keep thy law." Our apostle tells us that "whom the Lord loves he chastises, and he scourges every son whom he receiveth." But because this chastisement is not joyous but grievous we wince, and would withdraw our neck from the yoke. But the trial of our principles is the very exaltation of our graces; therefore, as James says, we ought to "account it all for joy when we fall into divers trials, knowing that the trial of our faith worketh patience;" and "patience, adds Paul, experience, and experience hope." The end of the whole matter is the perfection of our character as the professed people of God, that we may not only be wise but feeling also. But the most of us in order to feel for others, require to be well whipped ourselves. For, if the first lesson in religion is to deny ourselves, the great law in society is to take care of ourselves; this would run into downright selfishness were it not corrected by the law of self-denial imposed upon us by religion.

W. S.

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### THE CHURCH.

The apostle in Ephesians, 5th chap, says that when Christ ascended into heaven he bestowed upon the church gifts, viz: Apostles, prophets, evangelists, pastors and teachers. The design of Christ in this was to fit the saints for the work of the ministry in order that the body of Christ might be edified, in order that it might grow up in point of all usefulness and character to Christ the head; when the Jews and Gentiles were gathered into distinct assemblies, on the confession of the Christian Faith, they must of course have been extremely ignorant of all the services both temporal and spiritual, requisite for the perfection of such a body. The first church must in some respects have resembled the first man. Adam, as he came from the hands of his Creator, must have been ignorant both of language and the use of it, and also of all these arts which minister to the comfort and perfection of society. He must, therefore, have been gifted by inspiration with language and with a knowledge of the uses of things, without which he must have languished and died. But these matters being once given by supernatural agency they were afterwards to be propagated from him through all his descendants by the ordinary means. This is the plan of procedure in religion as well as in nature; the church was a new creation or as the

apostle says," a new man," and, therefore, she required to be made acquainted with what was indispensable to her good and perfection first by inspiration; Christ, therefore, gave inspired officers to her in the first instance—the declared end of which was to fit the saints themselves for the business of the ministry. This passage has been often referred to of late years, and some have inferred that all the saints were to be fitted for the work of the ministry, and consequently that all the saints in each congregation should go to work and try their hands at the services which were first set up in the church and attended to by apostles, evangelists, pastors and teachers. Any interpretation of scripture which destroys itself, is false. If all were pastors where were the flock? If all were teachers, where were the taught? Paul says that Christ gave *some* apostles, *some*, &c. Some of the saints then can and are intended, to be fitted for ministering to the body of Christ; and that body has to be ministered unto both in things temporal and things spiritual, by Bishops, Deacons and Deaconesses.

Supposing, therefore, that a body of Christians were organized or officered after a scriptural manner, is the body perfected thereupon? by no means; this organization is only the first step towards her perfection. The whole business is yet to come. The guardians must proceed to strike forth into obvious and permanent existence the several features of that divine character for which Jesus her master would have his church to be remarkable. In two hundred members, or in a body of two hundred people, how much of eloquence, of praise, of benevolence, of devotion, of morality, of wisdom and philanthropy, may we suppose there must reside? How much charity towards the poor and needy! How much consolation for the sick! How much goodness of all kinds might and ought to be disclosed in the character of such a body! Where then is the guardian, the shepherd who can and will clothe the assembly entrusted to his care with these attributes? His price is above rubies.

But there are brethren among us who are not aware of the fact that the church grows; they imagine that, being once organized, she must show forth her perfection by standing still—by praying as she has ever prayed—by singing as she has ever sung—by reading or reading not as she has ever read or read not—by being churlish as she has ever been churlish—by being fettered and cramped as she has ever been. In short these brethren go for things as they are, and not as they ought to be, and perhaps would be, were the church not pressed down to the ground by their prejudices and want of all taste for perfection.

What new feature in the church has been struck forth into living and permanent existence during the past year? Is she distinguished by a sounder devotion? Has the gospel operated

by her hand with greater power and glory? Are her fruits more numerous? Are there any? Or is she on the contrary weak, sick, dying? Those entrusted with the care of churches should begin by perfecting the body in some one excellence at a time; say praise—let the worshipers be made so well acquainted with the whole matter of praise as that they shall attend to it as an ordinance of God in "the great assembly" with noble effect impressing upon the hearts of all, the greatness, sweetness, and power of the Christian religion. Next let prayer be cultivated, and when the brethren have attained to the knowledge of what a Christian prayer is, and have by personal attention to it at home and in the private meetings of the church, learnt to address God without disturbance or trembling, they can very properly afterwards be employed in public, but not till then. Then comes the eloquence of the church, which like the preceding gifts must be cultivated in our private meetings; then reading, or this may be the first exercise; for I write this paper to say what might be done, not how it may be done. Those who read might do it with tenfold more effect were they taught by a master reader. The brethren should be made, by such as have the care of them, to attend to these things. We are bound by the authority of Christ to obey the instruction of those who are over us in the Lord, and admonish us, and while we obey to esteem also them for their office sake, that is on account of the excellent service in which they minister. The perfection of the church, in a word, is the great end of her organization; but it is not to be attained in a day or a year. To obtain a man of resources—a man, or a number of men, with the art of developing her numerous excellences is altogether desirable; but if any one engaged in the church service should, on reading this paper, admit the justness of my remarks, and begin from hence to despair of ever accomplishing anything, because he has not already done every thing or because he may judge himself unfit for the arduous-task, let me admonish him to be encouraged and never give up to difficulties; but make fresh resolves—begin anew— let him reform his plan—and never suffer a defeat; the Lord Jesus will be with him in his laboring though he may not have been with him in his loitering.

W. S.

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## EDUCATION.

No. ix.

### CLASSIC ENGLISH SCHOOL.

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Knowledge works inward and outward. Schools should uniformly be organized with a reference to the acquisition of general knowledge. This requires that a library be always

accounted for an essential and inseparable element of the institution. The value and operations of knowledge are in innumerable instances misunderstood and unappreciated. Its position to certain branches of education is not seen nor felt. If a pupil studies grammar, logic, rhetoric, geography, or chronology, (and these are the branches of highest popularity in all our seminaries of common learning) he is universally believed to be making unquestionable advances in knowledge. But without denying this, without asserting that an acquaintance with these educational branches is not knowledge, allow me to say that the whole of them are in fact only the means for carrying out of the mind by lectures, orations, conversation, or written composition, that which is more eminently entitled to the name of knowledge. If he studies grammar, he studies how to *spell*, parse, place and pronounce words in a sentence. If he studies logic he studies the disposition of the matter of that sentence; and if rhetoric, he studies how he may compose and utter after the most ornate and agreeable form? but who would say that either the logic, the rhetoric or the grammar, or all of them together, is the knowledge of the sentence? These branches are but the literary canons according to which the pupil develops his acquisitions, and they are employed to govern and mould the matter and direct him in his oratorical or written exercises and displays. If a man spells well he is not praised for it, though he is very justly blamed if he spells ill. Now it is just so with the whole of grammar, logic, &c.; these are branches so essential that they are reckoned the common property of all in society; no man is praised for possessing them, but every one is blamed or pitied who has not attained them, let his knowledge be what it may. What then is knowledge? I answer it is an acquaintance with the men and things, the truths and facts of society, of the arts, of religion, of nature. And for this knowledge we are dependent on two sources—our own experience—and the experience of others. Now our own experience during the season of pupilage and education amounts to but little; what can a school-boy be expected to learn from his personal intercourse, or his acquaintance with society? Nothing comparatively: he must, therefore, be directed to read the experience of others in books of history. A library, distributed according to the great predicaments already noted, should be collected for the use of the school; and it would perhaps be proper to begin with "Society" as the first caption.

Let the first book be the Bible—the most authentic source of all true history, sacred and secular. From Adam to Christ is embraced, according to the vulgar chronology, a period of 4004. This vast field of ancient history is divided into parts and parcels by very obvious eras, and is comprehended in six

distinct and consecutive epochs, namely: 1st the Flood in 1656. Abraham in 2083. Moses in 2513. Saul in 2909. The Captivity in 3468, and Christ in 4004. This field as spread forth in the Bible should first be well cultivated and beat up, and the pupil should be skilled in it with all care after the catechetical manner of instruction accompanied with recitations of the innumerable beauties with which each epoch of it abounds, and exercises in historical composition on the several parts into which it is divisible. The great points in each epoch should be evinced to the apprehension of the scholar and he should be instructed to seize upon them—number them—reflect—speak and write upon them. As second, third, and fourth books let there be added to the sacred volume Josephus, Shuckford's Connections, and the connections of the Dean Prideaux, and to those Titler's Universal History and Rollin; after which the scholar may be safely introduced to works of more originality—Herodotus, Thucydides, Xenophon, Polybius, Diodorus Seculus, Dionysius of Halicarnassus, Plutarch and Arian—all of which can be obtained in English translations. To those may be added the Roman histories of Livy, Tacitus, and Salust; after this is done the pupil may be supposed to have treasured up a very considerable store of thought touching the nature and history of ancient society, and may be judged not incapable of entering upon the reading of Modern History as a second division,

I shall name the books which I think should form that part of the library which relates to art in a subsequent paper.

It will possibly be enquired by such of my readers as are masters of Schools and Academies, "When is this reading exercise to be attended to?" I will answer ingenuously: but first let me put this question. When ought it not to be attended to? By neglecting it and confining the attention of the scholar to the educational branches of grammar, logic, rhetoric, arithmetic, &c. &c, you let him slip out from under your care without having formed in him one of the most useful, moralizing and exalting habits of life—the reading habit. You have drilled him in rudiments, elements, principles, canons, rules, and have made him acquainted with the class books; but of the art of acquiring knowledge—of enriching himself with the "spoils of time," you have left him utterly unpractised, wholly ignorant; and he is, by fortune, rank or condition, or other circumstances, impelled to leave the Academy and to enter society with rules for thinking, speaking and writing; but without any thing to think, speak or write about—anything, I mean, that would make him truly pleasing and profitable to himself and others; for observe, my friend, grammar, geography and arithmetic must not be mentioned in company unless we would be deemed pedants; these, as has already been said, are only the means for governing and directing us in company.

When, then, should this acquisition of knowledge by reading be attended to? The afternoon of every day may be selected as the time when the scholar may advantageously give himself to these important matters. Let the more vigorous hours of morning and noon be devoted to harsher and more axiomatic learning, as the elements of the branches named above, language and mathematics; and when the mind is disposed to relaxation, introduce the scholar to the pleasing exercise of reading the history of society—the history of the Arts, the history of Nature—and the history of Religion as the order of the course and the progress of the pupil may warrant.

Depend upon it the instructors of youth are guilty of a capital mistake in their present course; because, to have under their care for one, two, or three years boys or girls, and at the end of any one of these periods, to send them forth from their temples of education ignorant of all things, persons, facts, truths and documents, so perfectly accessible in a course of English reading, such as is here recommended, is as derogatory to the reputation of the teacher as it is unfortunate for the pupil.

As there are certain branches which are employed in regulating and modifying knowledge as it discloses itself in our orations, compositions and conversation, and may, therefore be styled the *reissuing* branches of education; so there are others which direct us entrance into the mind—the understanding or memory as the case may be; these last may be named the *issuing* branches; and so all of these are either *re-issuing* or *issuing*. The latter to carry knowledge into the mind; the former to convey it out and cause it to reappear with the beauty, taste, and usefulness, which suit the wants of society.

But neither the *issuing* by which knowledge is gathered into the mind, nor the *re-issuing* by which it reappears again are to be confounded with the thing itself. The treasure, and the means by which it is got or given are of distinct consideration. To the formation of the true school course, then, it is one grand step to understand that the sources of knowledge are nature and art, society and religion; and it is a second to know that the progress of the knowledge derived from these sources, is inward and outward, and consequently that education, in its ministration, is divided into two kinds—the *issuing* and *re-issuing* branches.

W. S.

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### CLASSICAL LEARNING.

(In a work entitled "Bubbles from the Brunens of Nassau," which is chiefly devoted to information on the subject of German Watering Places, we find the following clever strictures on Classical Education.)

The sons of all our noblest families, and of the most estimable people in the country, are, after certain preparations, eventually sent to those slaughter-houses of the understanding, our public schools, where, weaned from the charms of the living world, they are nailed to the study of two dead languages—like galley slaves, they are chained to these oars, and are actually flogged if they neglect to labor. Instead of imbibing knowledge suited to their youthful age, they are made to learn the names of Actoeon's hounds—to study the life of Alexander's horse—to know the fate of Alcibiades' dog: in short, it is too well known that Dr. Lempriere made £3000 a year by the sale of a dictionary, in which he had amassed, 'for the use of schools,' tales and rubbish of this description. The poor boy at last 'gets,' as it is termed, 'into Ovid,' where he is made to study every thing which human ingenuity could invent, to sully, degrade, and ruin the mind of a young person. The Almighty Creator of the universe is caricatured by a set of grotesque personages termed gods and goddesses, so grossly sensual, so inordinately licentious, that were they to-day to appear in London, before sunset they would probably be every one of them where they ought to beat the treadmill. The poor boy, however, must pore over all their amours, natural and unnatural; he must learn by heart the birth, parentage, and education of each, with the biography of their numerous offspring, earthly as well as unearthly. He must study love letters from the heavens to the earth, and metamorphoses which have almost all some low, impure object. The only geography he learns is 'the world known to the ancients.' Although a member of the first maritime nation on the globe, he learns no nautical science but that possessed by people who scarcely dared to leave their shores; all his knowledge of military life is that childish picture of it which might fairly be entitled 'war without gunpowder.' But even the little which on these subjects he does learn, is so mixed up with fable, that his mind gets puzzled and debilitated to such a degree, that he becomes actually unable to distinguish truth from falsehood; and when he reads that Hannibal melted the Alps with vinegar, he does not know whether it really be true or not.

In this degraded state, with the energy and curiosity of their young minds blunted—actually nauseating the intellectual food which they had once so naturally desired, a whole batch of boys at the age of about fourteen\* are selected from

\* At this age I myself left my classical school, scarcely knowing the name of a single river in the new world—tired almost to death by the history of the Ilissus. In after life I entered a river of America more than five times as broad as from Dover to Calais—and with respect to the Ilissus, which had received in my mind such distorted importance, I will only say, that I have repeatedly walked across it in about twenty seconds, without wetting my ankles.

their schools to go on board a man-of-war, where they are to strive to become the heroes of their day. They sail from their country ignorant of almost every thing which has happened to it since the days of the Romans; having been obliged to look upon all the phenomena of nature, as well as the mysteries of art, without explanation, their curiosity for information on such subjects has subsided. They lean against the capstan, but know nothing of its power,—they are surrounded by mechanical contrivances of every sort, but understand them no more than they do the stars in the firmament. They steer from our country to another, ignorant of the customs, manners, prejudices, or languages of any; they know nothing of the effect of the climate—it requires almost a fever to drive them from the sun: in fact, they possess no practical knowledge. The first lesson they learn from adversity is their own guilty ignorance; and no sooner are they in real danger, than they discover how ill spent has been the time they have devoted to the religion of the heathen—how vain it is in affection to patter over the names of Actoeon and his hounds!

That, in spite of all these disadvantages, a set of high-bred,, noble-spirited young men eventually become, as they really do, an honor to their country, is no proof that their early education has not done all in its power to prevent them. But, to return to those we left at our public schools.

As these boys rise, they become, as we all know, more and more conversant in the dead languages, until the fatal period arrives, when, proudly laden with these two panniers, they proceed to one of our universities. Arriving, for instance, at Oxford, they find a splendid high street, magnificently illuminated with gas, filled with handsome shops, traversed by the mail, McAdamised, and like every other part of our great commercial country, beaming with modern intelligence. In this street, however, they are not permitted to reside,, but, conducted to the right and left, they meander among mouldering monastic-looking buildings, until they reach the cloisters of the particular college to which they are sentenced to belong. By an ill-judged misnomer, they are from this moment encouraged, even by their preceptors, to call each other men; and a man of seventeen, 'too tall for school,' talks of another man of eighteen, as gravely as I always mention the name of my prototype Methusalem. What their studies are, will sufficiently appear from what is required of them, when they come before the public as candidates for their degree? At this examination, which is to give them, throughout their country, the rank of finished scholars, these self-entitled men are gravely examined first of all in divinity—and then, as if in scorn of it, almost in the same breath, they descant about the god of this vice, and the god of that; in short, they are obliged to translate any two heathen authors in Latin, and any ether two in Greek, they themselves may select. They are

next examined in Aristotle's moral philosophy, and their examination, like their education, being now concluded, their minds being now decreed to be brim-full, they are launched into their respective grades of society as accomplished, polished men, who have reaped the inestimable advantages of a good classical education. But it is not these gentlemen that I presume to ridicule; on the contrary, I firmly believe that the 1200 students, who at one time are generally at Oxford, are as high-minded, as highly talented, as anxious to improve themselves, as handsome, and, in every sense of the word, as fine a set of lads as can any where be met with in a body on the face of the globe; I also know that all our most estimable characters, all the most enlightened men our country has ever produced, have, generally speaking, been members of one of our universities; but, in spite of all this, will any reasonable being seriously maintain that the workmanship has been equal to the materials? I mean, that their education has been equal to themselves?

Let any one weigh what they have not learnt against what they have, and he will find that the difference is exactly that which exists between creation of itself and a satchel of musty books. I own they are skillfully conversant in the latter; I own that they have even deserved prizes for having made verses in imitation of Sappho—odes in imitation of Horace—epigrams after the model of the Anthologia; as well as after the model of Martial; but what has the university taught them of the former? Has it ever informed them of the discovery of America? Has it given them the power of conversing with the peasant of any one nation in Europe? Has it ever explained to them any one of the wonderful works of creation? Has it taught them a single invention in art? Has it shown the young landed proprietor how to measure the smallest field on his estate? Has it taught him even the first rudiments of economy? Has it explained to him the principle of a common pump? Has it fitted him in any way to stand in that distinguished situation which by birth and fortune he is honestly entitled to hold? Has it given him any agricultural information, any commercial knowledge, any acquaintance with mankind, or with business of any sort or kind, and, lastly, has it made him modestly sensible of his own ignorance!—or has it, on the contrary, done all in its power to make him feel, not only perfectly satisfied with his own acquirements, but contempt for those whose minds are only filled with plain, useful knowledge?

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### EDUCATION.

The following sentiments touching the Bible we extract from a handsome little pamphlet titled a "Catalogue of the Officers and Members of the Female Collegiate Institute, (Georgetown, Ky., for the year ending March 1st, 1839."

They certainly do equal honor to the taste, piety, and judgment of the writer; and afford an assurance to parents that, in sending their daughters to the Collegiate Institute, they send them to a seminary in which the fear of the Lord—the beginning of wisdom and source of all virtue—is a first principle. The frankness with which the writer avows his respect for religion as the foundation of true education, is highly meritorious. With the talent and industry which characterize the faculty of the Institute, it has nothing to fear. It stands upon the fear of the Lord which is eternal; and may, therefore, very rationally hope to enjoy the protection and support of the Lord. Surely if the Most High takes pleasure in any thing done at all, and blessed be his name we know that he does, then that thing must be an Institution in which young and virtuous females are taught the fear of the Lord, and that knowledge which enables them to fill with usefulness, sweetness, and honor, their future station in society; we heartily wish all success to the Institute, and to all similarly constituted Seminaries. May God grant his blessing to them and to the excellent gentlemen and officers who minister in them.

W. S.

### THE BIBLE.

"While particular care is taken to avoid impressing any peculiar religious tenets on the minds of the pupils, the Bible, without comment, is daily used as a reading book—and selected portions of it are carefully examined and studied every Sunday.

The study of the Bible is required here as a part of the regular course, because they will find in it, instructions for all the duties which they owe to each other—to society—to their country—to mankind: maxims for conduct and *manners*, incomparably more pointed, prudent and safe, than all heathen philosophy has given or can give. There is no duty which may not be found written here; no condition or difficulty which it does not explain, and for which it does not furnish a solution.

But beside seeking here for a rule of faith and a standard of morals, they are required to *search the scriptures* as records of *history*, "general and compendious history being one of the fountains of human knowledge, to which they are encouraged to resort with steady and persevering pursuit."

The study of the Bible is the most efficient means of acquiring correct language and style. Its unaffected narrative, unadorned pathos—pointed invective—picturesque and graphic description—plain yet magnificent imagery, cannot be thoroughly comprehended, without appropriate effects upon the *taste* and *judgment*. They who have aided their style and modes of thought by diligent study of this work, if they do not rise to the *first* grade of excellence, *never* sink to inferiority.

Let the volumes of fiction, of poetry and eloquence be searched to produce the passages most justly admired, and their equals and superiors may be readily found in the Bible. Let us make the comparison as we please, and apply the most rigid rules of criticism, and we must come to the conclusion that in correctness, energy, eloquence and dignity of composition, *it is without a rival*. Why then should it be disregarded by the student who aspires to any thing like excellence in writing and speaking?"

The following is from the same pamphlet and discloses to the reader the general views of education entertained by the Institute. It evinces the same undaunted reverence for religion and is alike worthy of the head and the heart of those who published it.

#### GENERAL VIEWS.

No term in our language has been more abused and misapplied than the term, *education*. By a vast majority it is considered as consisting merely in the acquisition of spelling, reading, writing, casting accounts, grammar, and a knowledge of one or two languages. By others, it is confined exclusively to the development of the intellectual faculties; and by a comparatively small number, it has been regarded chiefly as the formation of character, and the cultivation of moral habits. But to neither of these objects is education to be exclusively confined. It consists in a comprehensive and harmonious combination of them all, including every means and every mode of improvement, by which rational beings may be trained to knowledge and virtue—qualified for acting an honorable and respectable part on the theater of this world, and prepared for that immortal existence to which they are destined in the world to come.

The *education* of human beings, ought to embrace every thing that has a tendency to strengthen and invigorate the *animal system*,—to enlighten and expand the *understanding*— to regulate the feelings and dispositions of the *heart*—and in general to direct the *moral powers* in such a manner as to render those who are the subjects of instruction happy in themselves,—useful members of society, and qualified for entering on the scenes and enjoyments of a future and glorious stage of existence.

But it is deeply to be regretted, that the system on which education is generally conducted, is repugnant to the dictates of reason, inefficient for enlightening and meliorating the human mind, and is little short of an insult offered to the understandings of the young. A farrago of *words* has been substituted in the place of *things*; the elements of *language*, have been preferred to the elements of *thought*; the *key* of knowledge has been exhibited instead of *knowledge* itself;

and the youthful mind at the termination of the common process of instruction, left almost as destitute of *ideas* as at its commencement. At that period of life when the minds of the young are beginning to expand—when they ardently thirst after novelty and variety—when they are alive to the beauties and sublimities of nature, and listen with delight to the descriptions of other countries, and the tales of other times—instead of being gratified with the exhibition of all that is interesting in the scenes of creation and the history of man,— they are set down to plod over unknown characters and strange sounds—their *memories* are burdened and even tortured, while their *understandings* are almost wholly neglected; they are made to spend five or six years in learning the declension of nouns, the conjugation of verbs, the rules of syntax, and in acquiring a smattering of logic, rhetoric, &c. which they are made to repeat with the velocity of a torrent, without a single correct idea connected with their exercises, 'understanding neither what they say, nor whereof they affirm;' while at the close of this tedious and revolting process—they retire from the seminary, nearly as ignorant of the common phenomena of nature, of the sublime discoveries of modern times, of the principles of the arts and sciences, and the laws of moral action, as if they had been born in Patagonia or the centre of New Holland. While they may have acquired a jumble of notions about the squabbles of heathen gods and goddesses, detached fragments of Grecian and Roman history, the fictions of Pagan mythology, and the revengeful encounters of desolating armies and ambitious despots—they not unfrequently quit the scenes of instruction as ignorant of the character and attributes of the true God, of the doctrines of the Christian religion, and of the tempers which it inculcates, as if they had been tutored in a Pagan land. During the whole process of instruction, the moral powers of the young are in a great measure overlooked, and the business of *moral tuition* shamefully neglected. It forms, at least, no prominent object in many of our schools, to improve the tempers and affections of the young, to counteract the principles of malice, envy, and revenge—to inspire them with kindness and benevolence—and to train them to moral excellence. On the contrary, the mode in which they are treated, the emulation and contention which are encouraged, and the discipline by which they are trained, have frequently a tendency to produce obstinacy, dissimulation, pride, hatred, and disaffection.

Such are some of the evils and defects connected with the system of instruction which has so long prevailed in this country. It treats rational beings as if they were mere machines—it presents the *form* of education, without the *substance*—it expends its energies upon *words* instead of *things*— it stimulates the *memory*, and even *tortures* it, by crowding its

compartments with *sounds* instead of *tense*, while the *understanding* is permitted to remain in darkness and desolation—it indirectly fosters malignant passions, but leaves the benevolent affections waste and uncultivated—it fails to introduce its subjects to the sublime and interesting scenes presented in the temple of, knowledge, but conveys a jumble of confused notions into their minds, while it leaves them ignorant of all that is grand and ennobling and interesting to them as rational and immortal intelligences.

In regard more particularly to the literary *education* of females, sentiment and ridicule have conspired to represent reason, knowledge and science as unsuitable or dangerous to women; yet at the same time wit, and superficial acquirements in literature have been the object of admiration in society: so that this dangerous inference has been drawn, almost without our perceiving its fallacy,—that superficial knowledge is more desirable in women than accurate knowledge. This principle must lead to innumerable errors; it must produce continual contradictions in the course of education; instead of making women more reasonable and less presuming, it will render them at once arrogant and ignorant, full of pretensions, incapable of application, and unfit to hear themselves convinced. A young lady who runs through a course of natural history, hears something about Chemistry, has been taught a little of Botany, Astronomy and the like, and who knows just enough of these to fancy herself well informed, is in a miserable situation, in danger of becoming ridiculous, and insupportably tiresome to men of sense and science. But let her know any one of these thoroughly, and she will have sufficient understanding to learn more, and to apply what she has been taught so as to interest men of generosity and genius in her favor. A knowledge of the general principles of any science, is very different from superficial knowledge of the science; from not attending to this distinction, or from not understanding it, many have failed in female education. Much prudence and ability are requisite to conduct properly a young woman's literary education. Her imagination should not be raised above the taste for necessary occupations, or the numerous small, but not trifling pleasures of domestic life; her mind must be enlarged, yet she must be various, and her powers of reasoning, unawed by authority; yet she must habitually feel that nice sense of propriety, which is at once the guard and the charm of every feminine virtue. It will evidently tend to the happiness of society in general, that women should have their understandings enlarged and cultivated as much as possible. The happiness of domestic life, the virtues and the powers of pleasing in the female sex, the yet more desirable power of attaching those worthy of their love and esteem, will be increased by the judicious cultivation of the female understanding, more than by all, that modern gallantry or ancient chivalry could devise in favor

of the sex. The influence which would be exerted on the general interests of society are incalculable, for mothers alone possess the happy art of transfusing their own souls into the bosoms of their children. Let them once be prepared to communicate substantial knowledge and moral principle, and we should behold the spirit of love, affection, liberality and harmony pervading every department of the moral world, contention and warfare would cease to waste and demoralize the nations, and 'the earth would be filled with the knowledge of Jehovah.'

It is owing chiefly to the insufficiency of female education, that so many evils, physical and moral, have been introduced into the social state. Let us remove this cause of existing evils, and effects will be produced, surpassing in benignity and grandeur, every thing which has occurred since time began. To the growing influence of the female sex, in society, must be attributed in a great measure, the reformation going forward both in church and state—the spirit of liberty bursting forth among the nations in both hemispheres of the globe—the conversion of savage tribes to Christianity and their advancement in knowledge and civilization.

It only remains then, as agents under the moral Governor of the world, that we arouse ourselves from our present lethargy, and devote all our powers, and wealth, and energies, to the extension of this influence, for the accomplishment of such glorious designs, resting assured, that our labor, if conducted with wisdom and perseverance, 'shall not be in vain in the Lord.' In fine, if the world is ever to be enlightened and regenerated—if the benevolent purposes of the Almighty in relation to our world are to be accomplished—if war is to cease its desolating ravages, and its instruments to be transformed into plough shares and pruning hooks—if selfishness, avarice, injustice, oppression, and revenge are to be extirpated from the earth—if the tribes of mankind are to be brought into harmonious association and united in the bonds of universal love—if the heathen world is to be enlightened, and the Christian world cemented into one grand and harmonious union—if the kingdoms of this world are to become the kingdoms of our Lord and his Messiah, the whole earth filled with his glory, and his scepter swayed over the nations throughout all succeeding ages—these long expected events will, undoubtedly, be introduced by the universal instruction of *all ranks*, in every thing that has a bearing on their present happiness, and their immortal destiny. If we therefore, refuse to lend our helping hand to the accomplishment of this grand object, we virtually attempt to frustrate the purposes of the Eternal, and to prevent the present and the future happiness of mankind. And while we pray to the 'Great Lord of all' that he would hasten the time when his name shall be great from the rising to the setting sun, we only offer an insult to the Majesty of Heaven, while

we refuse to consecrate our wealth and our influence to his service, and to engage in holy activity as workers together with God. We may legislate as we have hitherto done, for ages to come—we may make, unmake and modify our civil laws, enforce hundreds of regulations and enactments, for the punishment and prevention of crime—we may build thousands of churches and colleges and academies—we may engage in profound discussions and investigations, and compass sea and land, to make proselytes to our opinions; but unless the foundations of society be laid in the rational and religious education of all classes of the young, our most specious plans will prove abortive, and our superstructure gradually crumble into dust, and, like the baseless fabric of a vision, leave scarce a wreck behind."

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**STUDY OF THE SCRIPTURES.**  
**NUMBER II.**

Anxiety to have our children schooled in grammar, geography, and other branches of education which are useful only in the re-issuing of knowledge from the mind, has made us overlook knowledge itself and all the fountains whence it is derived. Class-books with shreds and patches from speeches, poems, and prose authors, have been made to usurp the place formerly occupied in our schools by the Bible; and while the system-maker has been exalted in the high places of learning, nature and the glorious oracles have been vilely cast away.

The second epoch of Sacred history extends from the flood in 1656 to Abraham, who is supposed to have been elected and called of God, *anno mundi* 2083. The grand points in this period of 427 years, are first the Flood; then the Covenant made with Noah and his family; the sentiment of fear at this time impressed upon the animal creation; the error of Ham and the execration of his youngest son Canain; the settlement of the world by the descendants of Shem, Ham, and Japheth; the origin of secular and sacred history, and the genealogy of Abraham and of the Jewish nation. These things bring us to the call of Abraham, and to the 12th chapter of the book of Genesis,

For understanding the deluge, I would recommend a reading of Fairholme's Scriptural Geology, a small volume containing many striking reflections on this ruinous catastrophe: the author reasons to shew that as the earth and atmosphere were both destroyed, we are now living in an earth very different from the old world, which "being overflowed with water," as the apostle says, "perished." But in the first instance it is more important for parents and teachers to question children upon the text itself; for here it is a chief matter to become

acquainted with the very identical narrative, it being the original, all other books being comments and glosses and criticisms at best.

The Covenant made with Noah and his family deserves to be well investigated; for it is not only the first that is spoken of in the Bible; but it is a covenant, the terms of which was intended to touch all mankind. Moreover, the examination of it prepares the youthful mind for understanding the subsequent Covenants spoken of in the Scriptures as being made with Abraham, with Moses, and with our Lord Jesus Christ.

The saying of God that he would from that time forward impress the fear of man upon the animal creation, is deserving of notice. It implies that this sentiment was not anterior to the deluge felt by the inferior tribes: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea." If the fear of man was foreign to their original nature this would account for the' reasonableness of the command to Noah to take of all, both clean and unclean, by two and sevens, to keep their seed alive upon the earth.

It maybe asked, Why Canain, Ham's youngest son, was execrated instead of the father? In answer we would say, that if the father had been cursed both Canain and Cush, Migraim and Phut, or the entire progeny of Ham, would have been involved: whereas, by laying the malediction upon Canain alone, the father and all other parts of the family escaped. The Canaanites alone, therefore, were finally extirpated from the earth, while the other branches of the family were made the founders of some of the mightiest empires that ever existed upon earth.

The 10th and 11th chapters are justly regarded as the most authentic sources of both sacred and propane history: they ought therefore to be well understood.

W. S.

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### LETTER.

EATON, *February 15th*, 1839.

DEAR UNCLE:

I received intelligence a few days since, that you had become a member of the *Methodist Episcopal Church*, which circumstance has elicited the present communication. It is truly from the interest I feel for your welfare and the welfare of those with whom you stand immediately connected, that I thus address you at this time; and it is in that spirit, too, of love or charity which rejoiceth not in error or iniquity, but rejoiceth in the truth; and I think, in the same spirit, too, which caused Jesus our Saviour, the Son of God, just before he left this world, to pray to his Father "that they which be-

lieved on him through the word or testimony of the Apostles might be one even as he and his Father were one." I was somewhat astonished on receiving the intelligence above alluded to. My object in the present communication is, First, to give some of my reasons why I was somewhat amazed; and Second, to give some of my views, according to the word of God, of the different superstructures, platforms, and systems which men have devised, for the government of the church of God and kingdom of the Lord Messiah. It is not very strange for individuals, either young or old, who have been brought up under sectarian principles; who have but seldom if ever attended any other religious meeting, except where some one sect or denomination of people meet (professedly) to worship God, and who have been taught to believe that whatever their preacher says is right, if they become excited on the subject of religion to that degree, that they conclude that it is their duty to join some denomination of (professing) Christians: that they join in with that sect in which they have thus been taught, without ever reflecting or consulting the word of God for themselves, to ascertain whether it is right or wrong. But it is somewhat strange for a man who has arrived to the age of forty or fifty years; who has had the privilege of reading and studying the Bible for himself; and who, no doubt, has observed the different parties or (sects of professing Christians, with the doctrines taught by the priests, creeds, confessions of faith, and books of discipline of those different parties, and then to compare one or all with the church or body of Christ: who becoming convinced of his duty to become a member of the church, that he join in with a sect, which as a sect can form no part of Christ's body. Christ is not divided: hence no one of those different sects; neither do they all collectively form the church or body of Jesus Christ. Further: if my views with respect to your faith be correct, you do not believe certain points of doctrine taught in the rule, discipline, or government of that church of which you have recently become a member. But perhaps I am wrong in this. It may be that you do believe all that is taught in that little Book. If you do, I would ask you if you learned all that is taught there in the Bible? Who ever learned from the Bible the rite of infant sprinkling in the House of God? None. It is a commandment of men. Who ever learned there that sprinkling or pouring is baptism at alii Not any one. There is not the first intimation of it in the Bible;—it has been taught by the priests. Where is it taught in that Holy Book, that grace *alone*, that the blood of Christ *alone*, that faith *alone*, that baptism *alone*, or that good works *alone*, will save a man? Nowhere. It is putting asunder that Which God hath joined together. Where did any individual get the authority to convene a few individuals together in the

capacity of worshippers and call it a "*class meeting*;" and debar all persons who are not members, who have had the privilege of such meetings twice or thrice?—and again, to convene together in the same capacity, and attend to an ordinance which they call a "love feast,"—taking a little bread and water, and closing the door against all persons who will not condescend to be called by the name *Methodist*, who have had the privilege of such meeting twice or thrice? Not in the Bible. It does not belong to the house of God. It is an assumption of authority. Many more points of doctrine might be adverted to, which are as absurd and anti-scriptural as those which I have mentioned: but enough have been mentioned to show that the priests and systems of men teach things as different from what Christ and his Apostles taught, as Heathen Mythology is from the Bible. I know a great many people appear to be inclined to go with the crowd or majority, whether right or wrong; although I do not charge you with this. It is very common for people in this our day to boast of numbers, and appear to depend more on quantity than quality. And the increase and prosperity of certain sects of professing Christians have been made use of to prove them right. But this would prove too much: for on the same ground of argument it could more easily be proven, that the world who make no profession of religion at all, are right than any one or all of the different sects, for they will number more, and are as prosperous in the things of the world as any of them. But to go with the majority, unless that majority be right, would not suit me; for I declare to you, that if all the professing world would go away, and join the sects, I would prefer much to stand alone on "the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone," "against which the gates of Hell can never prevail," and not have a single individual on earth to call me brother, than to stand on any one even of the most popular of those systems of men founded for the government of the church of Christ, and have all the world to call me brother. All of those creeds, confessions of faith, and disciplines, which men have devised for the government of the church of Christ, must come to naught; for the great Head of the church will not always suffer his authority to be thus trampled upon. The creed-making principle, 'from first to last, since the days of the Apostles, is contrary to the will of God, and every law made for the government of the church or house of God since the Apostles fell asleep, is a usurpation, is anti-christian, and an infringement on the prerogative of Heaven. It is very common—and properly so, too—for the Protestant sects to apply this inscription: "Mystery Babylon, the Mother of Harlots," &c. to the Church of Rome; without ever dreaming of the relationship existing between them and the old *Mother*;

for this thing of forming church tests, creeds, or disciplines, for the government of the church, is but an assimilation to the old stock; and indeed, in this respect, the Mother is more consistent than some of her daughters. The Mother declares that the Bible alone is not sufficient to govern the church: hence the necessity of something else beside; and so acts in consistency with that declaration. The daughters declare (notwithstanding they protest against the old lady) that the Bible is sufficient. Then in positive contradiction to this declaration, they substitute a creed, confession of faith, or discipline, for the government of the church, formed by men as fallible, no doubt, as the Pope himself. O, strange inconsistency! I know it is said that those creeds, or books of discipline, are all taken from the Bible. But the fact that they all differ from each other is proof enough to every candid man that they are all wrong; and that they, with the different names by which the different sects are distinguished, are the principal cause of the divisions now existing among professing Christians. O! who will stand guiltless in the great day, who have been instrumental in dividing or keeping apart the flock of Christ! It has been argued by sectarians that those divisions now existing among professing Christians were all right; that in the nature of things, we cannot all see alike; and there are so many sects, and all differing from each other, so that if one did not suit us we could join another. I wonder if those who thus argue ever read the prayer of the Saviour, which he uttered a short time before he left this world, when he prayed that "all that believed on him through the word of the Apostles might be one even as he and his Father were one,"—for an important purpose, too,—"that the world might believe that the Father had sent him." Now, if the oneness of Christians was designed to prove that the Father had sent the Son, it appears reasonable to suppose that their disunion will prove exactly the reverse. O shame on professors of Christianity! But of the different names which distinguish the different sects, it is said the name is nothing; it makes no difference what a man is called. But names are powerful things. I will venture to say that I could join any sect, and be held in full fellowship, if I would only submit to be called by their name; whereas, as it now is, I am held at a distance because I will not acknowledge any name but the name recognized in the New Testament. Hence we see what a powerful influence a name has. So it is when an individual who is a stranger comes along and makes an appointment to preach; it is immediately asked, What Society does he belong to? what is his name? If the name suits, we will probably go and hear him; if not, will stay at home. What would you think of a lady who in the absence of her husband (who had left home to be gone for a long time on business of importance) would

change her name to the name of some other man; or perhaps some other name would be given her by others, through derision or by way of reproach or stigma, which she at first would abhor, but after a while would consent to be called by that name in preference to the name of her husband:—suppose that on the return of the husband he would become acquainted with the circumstance—would he not think he was illy treated by his wife? would it not create a jealousy? And if she persisted in that course, do you think he could ever own her again as his beloved wife? Our Saviour is called the head or the husband of the Church. He has left the church here below on this earth; and gone to heaven to prepare a place for his people. And he assured us that he would come again. So we see that many who professedly compose a part of his church, or his bride, prefer some other name to the name of the Head or Husband. It is true, they are willing to wear his name too, but it must come in as a kind of secondary name. How then? Roman Catholic Christian, Presbyterian Christian, Methodist Christian, Baptist Christian, New-Light Christian, &c. &c. It is derogatory to the character of God, dishonoring to his Son Jesus, and degrading to the Christian character. I know it may be said that I am as sectarian as any person notwithstanding I protest so much against it. But this I deny. It is impossible for an individual who acknowledges the Bible alone for the government of the church and the rule of his faith and practice, and refuses to be called by any of those sectarian names, to be as much sectarian, as he who acknowledges a human creed, or discipline, for the government of the church, and takes upon himself the name of a sect or party. The church of Christ is not a sect; the Bible never made a sectarian; neither can the individual who stands on the Bible alone be a sectarian in principle. And had it not been for the introduction of authoritative human creeds into the church, methinks Sectarianism never would have had much place there. It may be thought that I am uncharitable towards the sects. God forbid that I should act uncharitably towards any of my fellow mortals. I am ready, and willing, and my prayer is for union, but I am not authorized to go off the firm foundation to unite with any man, or party. O that all who profess Christianity were willing to unite on the Bible alone, on which alone a union can and will be effected! God knows that it is the love I feel for them, and the interest I feel for the welfare of the whole, that I thus expose myself to the scorn and derision of the sectarian world. Did I not believe it to be my duty I would not do it—and I do it in the fear of God, and with no other calculation than to give an account for this very act to Him who will judge the quick and the dead in the great day. I think I am as charitable towards the sects as the Gospel requires. The Gospel does not require me to be so chari-

table as to think that all, or any of the sects are right; or that all or any of those who are engaged in dividing or keeping apart the lambs of the fold, contrary to the doctrine taught by Christ and his Apostles, are right. But the Gospel teaches me that this is all wrong. Thus I believe, and thus have I written. It may be asked if I do not believe there are good people among the different sects. To this I would answer, that I think there are perhaps in all the sects, as good, as pious, and as praying people as was Cornelius, when the Angel appeared to him and directed him to send for Peter, so that he might come and tell him words whereby he and his household might be *saved*; and as honest and sincere as was Saul of Tarsus, when he was persecuting the Christians even to the death. But every individual who lends his name or his influence to the support of sectarianism, is that far wrong at least; and every individual who becomes truly converted to a sect, must be converted again before he can become a true Christian. And indeed there is more hope of an individual becoming a Christian who makes no profession of religion at all, than there is of a bigoted sectarian. Every individual professing religion, who is under sectarian influence, is represented as being in Babylon, and the voice of the great Shepherd is, "Come out of her, my people, that you be not partaker of her sins, and that you receive not of her plagues." "We had better pay attention to the warning voice and come out, than to stay in and experience the awful overthrow which is awaiting that devoted city. It is the interest of every man to know the truth. It is to the disadvantage of every individual to be in error. How important for every individual to know or understand, and obey the truth! If I am right, the sectarian world is very far from being right; if I am wrong, I wish to know it, and would thank any individual who would show me my error from the word of God. To the law and to the testimony—and we shall have nothing to fear. But I must bring this address to a close. My desire is that you read it carefully; if it is the truth receive it; if it is error, reject it.— Compare it not with the opinions of men, but with the word of truth; the word of Him who spoke as never man spake, and who cannot lie.

I am you affectionate Nephew, in hope of immortality and eternal life,

MILTON H. HILL.

P. S. This letter was at first intended for a private, individual letter; but on reflection I have thought it might be of service to others, and therefore have concluded to have it printed, and give it a more extensive circulation. M. H. H.

**LETTERS.**

BRO. SCOTT:—Though a stranger, I take the liberty of addressing you on the subject of an Evangelist. As you are extensively acquainted with our laborers, it may be you could aid the good determinations of the few brethren in our vicinity. There are only about eight or ten, who belong to the church at present, but we feel great interest in the cause of our Lord. Try, I pray you, to do something for us. If the word were preached here, many doubtless would become obedient to the faith.

JESSE VAN WINKLE.

West Alexandria, Preble co. Ohio.

The Evangelists would do well to meet the praiseworthy wishes of the little band. We trust that we do not in vain give publicity to the godly determination of the brethren of West Alexandria. Some will visit them.

w. s.

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BRO. SCOTT:—Allow me to submit a few things touching the history of our little body here: two years ago eight disciples assembled together with the good resolution of attending to the ordinances of our Lord and Master once a week—to pray for and exhort each other. We now number sixty, or near it.

Marion, Grant co. Ia.

CHS. HAMMEL.

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GEO. TOWN, FEB. 28th, 1839.

BELOVED BR. SCOTT,

I have just reached home with my worthy young brother Pickerton, from a tour of about twelve days, including the 3d and 4th Lords' days in this month.

We spent Thursday and Friday (the commencement) at Shelbyville, where we gained 8 valuable additions, 3 of whom were Baptists. Bro. Wm. Morton was with us all the time. On Saturday morning we proceeded to Chinnowith's Run, in Jefferson county, within three miles of Jeffersontown (12 miles from Louisville) where Mr. Styles had, a few days previously, assailed us with his accustomed vehemence and recklessness. Our labors were confined to those places and their vicinities for 9 days, with the exception of three efforts at Middletown, on the turnpike, 3 miles distant from Jeffersontown. Within that time 49 valuable additions were made to this glorious cause at Jeffersontown and Chinnowith's Run, and 3 at Middletown. So that, within twelve days, the Gospel triumphed most gloriously, in the accession of 60 good and loyal citizens to our Lord. It was a most glorious, heavenly time, and prospects were still most favorable; but we were compelled home by previous engagements. Bro. Gates was with us at Jeffersontown on Saturday night and Lord's day, and we left him there on Monday morning to address the people again, in the hope that more would obey.

Since I returned I received your affectionate and entreating

letter. You have my apology. I scarcely know what to be at when you and other friends entreat.. I hope ere long to see you in Boone. I cannot forget that people. In the morning we start to Mt. Vernon, nine miles off, bad as the roads are, and hope to meet with success there again. I desire strongly to see you.

Most affectionately yours,

J. T. JOHNSON.

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### RECEIPTS.

James Woods, Agent, Lexington, paid for ten volumes, 6 and 7 for subscribers; David Vanwinkle, W. Alexandria, Preble county, O. paid for vol. 7; Miss Jones, Burlington, Ky. paid for vol. 7; Mr. Riggs, Brown's school-house, paid for vol. 7; Charles Hammel, Marion, Grant co., Ia. \$2; Twyman Craig, Warsaw, Ky. paid for self, G. Craig, G. Sleet, W. Hawkins, G. Roberts, and A. Craig; Richard White, P. M. New Castle, Henry co. Ky. paid \$2 for Maury M. Gones, for the Gospel Restored, for A. Dupuy; E. P. Thomas, and Dr. Henry Elly for The Evangelist, 1839; James Christian, Lexington, Ky. paid for Turner Christian and William Christian. Mo.; Bro. Christian, the business is all attended to as you directed; James H. Curtis, Tuscumbia, Ala. paid \$10 for Bro. Dr. Wharton, Jed. Foster, Mr. Bristow, Mrs. Catharine Sanford, Mrs. Davis, J. H. Murdock, W. Perkins, Burlington, Boon co. Ky.; Bro. Thomas Casad, Bro. Brown, Dayton, O. paid; Brethren William Kelly, Eli Rose, J. A. Sweeny, Dr. T. Vance, of Jeffersontown, Jefferson co., Ky. paid; Joseph Herbert, Connellsville, Pa. paid; Thos. Sallee, Augusta, Ky. paid for 1838-9; Levi Leonard, paid \$1 on Gospel Restored, Peru, Huron co., O.; C. Andrews, same place, paid for vol. 7, Evangelist; Eld. Jonas Leonard, paid vol. 7, Evangelist; Catharine A. Gall, Cincinnati, paid; Bro. Jackson, Cheviot, pd.; John Thomas, Jr. Ellis B. Stone, and W. McPherson, Orange, Fayette co., Ia. paid for 1839; John Taffee, New Castle, Henry co., Ky. paid; Benj. Hersey, Williamsville, Erie county, New York, paid \$4; Wm. Daniel, Todd co., Ky. paid for 1839; W. B. Flinn, Steel's P. O., Rush county, Indiana, paid for 1839; Jackson Ellis, Brother Moore, Sister Nancy Riggs, W. McGlasson, Brown's school-house, Ky.. Capt. J. Carr, Capt. A. Wilhoit, Oldham co. Ky, paid;— Mildred Walden, Cadiz, Ky. paid; W. B. Holton, Maysville, Ky., paid for Vol. 7, for Simon Walton, Charles Osborne, T. C. Osborne, Alexander Key, Richard Lloyd, R. Perrine, Bembury Lloyd and himself; Charles Farquharson, Baltimore, Md. paid his subscription for 1839. Bro. W. Begg paid on the Sandford subscription \$10: Bro. Pool, paid.

# THE EVANGELIST.

NEW SERIES.

Vol. VII.

Carthage, Ohio, June 1, 1839.

No. 6.

## TRIUMPHANT CONFUTATION

Of the great Infidel Argument of David Hume. The annihilation of the maxim in modern philosophy that "the course of nature is always the same," or that "the laws of nature are eternal and inviolable,"—a maxim to which Atheists have of a long time resorted as to the stronghold of their profanity—has been during fifty years a desideratum with the friends of the true religion. This is now supplied, and we think the paper in which it is contained deserves to be in the hands of all the lovers of revelation, and of our own brethren in particular. The argument is as complete as any argument can be; it is demonstration itself; nature supplies it; and, in so doing draws forth from the geological archives of her own wondrous revolutions a brand to stamp with everlasting infamy the profane philosophy that would unblushingly detach her from that Omnipotence to which she owes her birth, and from religion whose elder sister she is, and to whom she ought of right to lend her helping hand. It is not a little to be admired that the very infidel school, to which the profane maxim owed its birth and success, should have borne so large share of the trouble which was necessary to work out the demonstration by which it is proved to be false. And it is certainly no less admirable that the Holy Spirit should have by one of the Apostles not only noticed the vicious and boasted maxim itself but also pointed most definitely to the very source from which the argument that confutes it, was to be drawn? But no soul that conflicts with Jehovah shall ever boast of victory unless it be for a moment and in order to render his ultimate defeat more complete and palpable.

W. S.

## THE APPROPRIATION OF HUME'S ARGUMENT AGAINST MIRACLES, &C.

Falsehood is ever opposed to Truth; and it has been the fate of the Christian religion, that false arguments have been urged against it, as false witnesses were sought against its Author.

Recent historical and geographical researches, which disclose many facts relative to the revolutions of empires, and to the desolation of cities and countries, have been eagerly seized on by zealous skeptics, in order that evidence against

revelation might be extorted from them; but, as we have seen, these facts themselves lead directly to the very opposite conclusion, establishing the faith which they were adduced to destroy.

In like manner, with equal eagerness, though not less futile against the truth, nor more helpful to the indefensible cause of error, the discoveries of modern science have been resorted to in order to forge from them a weapon against the Christian faith. But the changeful history of man, which marks the direful revolutions of empires, and the modern discoveries of physical science, which prove that all nature is the work of Him who changeth not, are not only appealed to in vain for such a purpose, but they unite in reversing the rash sentence of a vain philosophy, which is quick-sighted as to the history of man and the works of nature, but which hath not an ear to hear the word of God.

The march of intellect has now become a hackneyed phrase. And great, truly has been the recent intellectual progress of man over the rich domains of nature. In the discovery, combination, and classification of an innumerable multitude of facts, throughout all the various departments of natural history and philosophy, whether ascertained by observation, experiment, or calculation—from the structures of animals and plants, the relation of substances, and the forms of crystals, to the motions and magnitude of the earth, of the moon, and of the planets—there is so clear a manifestation of the regularity which pervades the universe, that design is stamped on every part; and the whole order and course of nature is marked out as the workmanship of the same Almighty hand. There is a consistent harmony in all material things, analogous to the power of attraction which links them together. And there is, to use the beautiful language of Play fair, a "wisdom which presides over the least as well as the greatest things; over the falling of a stone as well as the revolution of a planet, and which not only numbers and names the stars, but even the atoms that compose them."

The man who can look upon the works of nature and be an atheist, need not be told that there is a God. If the first great truth be not "clearly seen and understood by the things that are made," it will scarcely be learned by the ear. But the more closely that men look into the works of nature, every new discovery multiplies the proofs of Divine wisdom and power. And, in all reason, it must be owned that it is *the fool who hath said in his heart that there is no God.*

But while all things bear witness of the omniscience of the Creator, error is natural to man. And it is not any contradiction to the declaration of Scripture relative to the deceitfulness and wickedness of the heart, that, from the very order which God has impressed upon his works, an argument should have been drawn against the reception and belief of his word. So

perfect is that order, that it is held to be absolutely unchangeable. The reasonableness of believing a miracle—or the infringement, violation, or suspension of the course of nature— or any evidence whatever, has been expressly denied and derided; and because that God's works are perfect, assent has been refused to all the evidences of a revelation of his will. But is it not the sum of such philosophy, that because God has given laws to nature, he cannot give and accredit as his own a law to man?

It might have savoured more of genuine wisdom, as well as of a becoming humility, had men closed their inquiries into the works of creation by any other argument than that which seems to assume a restriction of the power of the Creator. It might not, perhaps, have been unphilosophical to think that the same Almighty Being who, in such manifest wisdom and power, had established the universe in order and set on it his seal, had still reserved to himself the authority and right of modifying or suspending, for a purpose which he had or might have decreed from the creation of the world, that order which he had impressed upon nature. Its laws, though regulating all material things, and though worlds hung upon nothing revolve by them, are not laws to their Author, of whom they are but the word, and of whose power they are but a symbol and a proof. The plainest principles of reason may serve to confute the most refined speculations of a false philosophy, whenever it becomes their purpose, alike unhallowed and unwise, to show that, while from an atom to a world all things give proof of infinite wisdom, the observed order (that men hence call a law) of nature, which demonstrates the Almighty power of God, demonstrates, also, that a miracle is impossible, or, in other words, that the Most High has left himself powerless to send an accredited message unto man. It is not for unsophisticated and unprejudiced reason to believe that, amid infinite tokens of wisdom, the construction of a machine whereby man might measure the power of the Deity was the ultimate design of the Creator in the formation of the universe, or that the true lesson to be learned from its "mechanism "is how to set a compass on his works. Analogy, at least, from which alone, perhaps, a just and plausible conclusion could here be drawn, might lead us rather to infer that, as laws have been given to matter, so, in conformity to its nature, a law might be given, or a system established, for the regulation of the mind; and as uniformity is everywhere traced in matter, the moral world would not, under the same good and omnipotent sovereign, be for ever abandoned to lawlessness and sin. The mechanism of the universe unfolds not, indeed, the moral government of the Father of Spirits. The world by wisdom knew not God; though it might clearly discern, his eternal power. Yet the more closely that a rational inquirer, when accustomed to look upon the operation of His

hands, scans the universal arrangement which external nature presents, and the wisdom which it displays, he might, in moral discernment, the more vividly see the want of a corresponding harmony in the spiritual state of man; and not without reason might he deem it possible that the law which has given its perfect structure to the smallest insect might be suspended for a moment, or in a few solitary instances, to call to like order the spirits of all flesh, and, by such a manifest interposition of his power, to give an evidence to man, who. is placed at the head of earthly creatures, that it is the will of Jehovah that harmony should prevail over the moral as well as over the natural world. And as the wisdom of God is seen in every particle of matter; as his goodness fills the earth, and his power hath lighted up the heavens, there is surely no necessity or even warrant from thence to think that he would not—it were blasphemy to say that he could not—give demonstration of his power in order to accredit a system of salvation, calculated to renovate human nature which sin had ruined, and (however introduced) to wipe out the only blot on earth that has stained his works, which lies in the heart of man, whence issues the wickedness that is followed by destruction. The wisdom that is perfect does not necessarily imply the exclusion of the power where there is the need of healing, anymore than the most perfect knowledge of anatomy would deter the surgeon from an operation by which the life of his patient might be preserved, for fear of disturbing the perfect texture of the skin.

The argument here alluded to is so essentially atheistical and self-contradictory, that its united impiety and absurdity could not escape the observation of skeptics. "Can God work miracles?" that is to say, can he derogate from the laws which he has established?" asks Roseau. "The question," he adds, "treated seriously, would be impious if it were not absurd."

Well, therefore, might such an argument be at once discarded by every believer in God. But being itself an evidence of scriptural inspiration—supplying a calculus; when rightly applied, most powerful and complete for demonstrating, to a degree that imagination could not have conceived, one great branch of Christian evidence—and being founded on a principle, deducible from all the works of nature, which is the very basis of another leading evidence of Christianity, this very argument of scoffers is as available on our side as any fact confirmatory of prophecy can possibly be; and it cannot be here passed over without our showing again that they who would fain be against us are for us. The Christian, in taking their spoil from his enemies only reclaims his own; and the surreptitious spoils of Amalek may without injustice or profanation be laid as a rich and hallowed incense on the altar of

truth; so much the more precious, as being, on their part, neither an intended nor free-will offering.

Now, as of old, though in a different sense, it may be asked, is Saul also among the prophets? Some professed gainsayers have dwelt in metaphysical abstractions, some have sought to scale the heavens, while others have pried into the bowels of the earth, in search of a witness against revelation; but it has fared no better with them all than those who catered for skepticism amid historical details and geographical descriptions. Let the potsherds strive with the potsherds of the earth; but we unto him that striveth with his Maker. Human science, however excellent in whatever rightly pertains to it, can never triumph, nor be devoted to its proper end, when, as the word or device of fallible man, it is set against the word and counsel of an omniscient God. The cause that is His, if his indeed it be, cannot, like the arguing of man with man about any vain thoughts of theirs, be ultimately left in such a conflict to a doubtful issue. Every high imagination which exalteth itself against the knowledge of God must be cast down; and all that the pride of reason can urge must be answered. The place at last for all the enemies of Jesus is beneath his feet; and there every argument, as well as every fact, which bears upon the evidence of his faith, must finally be found in its allotted station. In seeking proof against the truth, were man to search creation through, he must return empty; or were he, with that intent, to climb the tree of knowledge to its height, it is but to show that he is naked. But though one purpose be not achieved, another is accomplished; the record of nature confirms that of revelation; and, after all the labors of the adversary of the gospel, the work which he has finished is fitted for the Christian's purpose, and the fruit which he brings down is ripe for the Christian's use.

Whether it be drawn out in metaphysical subtlety by Hume, founded on as a principle in judicial reasoning by Bentham, or set forth as the result of mathematical demonstration by La Place, there is one great argument against the credibility of miracles, already referred to, to which they all appeal as incontrovertible; an argument which Hume has styled an everlasting check against delusion, and which alone is characteristic of that high school of modern skepticism of which these are the redoubted masters. The air, the heavens, and the earth have all been explored for materials to establish it. All evidence of revelation has been discredited; all testimony whatever to the truth of miracles, in confirmation of religion, has been held untenable and inadmissible; and all witnesses for God have been discarded from the court of reason, and are refused a hearing; because, as it is said, the laws of nature are inviolable.

But the academy, though science has there concentrated her labors, is not destined to triumph over the col-

lege of the apostles, though they were unskilled in human lore. It is the prerogative of the Deity to turn by creative power the darkness into light; and Divine wisdom shines forth in all his works. But, from the fatal perversity of man, the highest exercise and "largest discourse" of reason may be made to deepen the moral darkness that naturally rests upon the mind, and to render it incompetent to comprehend the light or the witness that is borne to it. The main, or, rather, the only argument against the credibility of miracles, owes its origin to the discoveries of modern science. And, as these have advanced, it has been urged more generally and strongly, till it has taken the lead in every cavil, and admits not of any concession in behalf of any conceivable or possible evidence of revelation. And it may not be amiss to trace its origin and its progress, if happily we may be enabled, with every lover of the truth, to rejoice over its obsequies. It would, indeed, be a blessed task to lay a helping hand to the demolition of that bane of immortal hope and barrier to Christian faith which obstructs the way of life and worketh death; to rescue the unstable and unwary from being the victims of the perverted ingenuity of those who, having argued themselves out of the use of reason as well as out of the need of salvation, neither enter into the kingdom of heaven themselves, nor suffer others to enter in.

Ignorant as men were in ancient times of the perfect regularity of the laws of nature, now fully ascertained to be established throughout the universe, the great skeptical argument of modern times entered not into the imaginations of the early gainsayers. More candid than their recent imitators, they admitted the truth of the miracles, but denied that these gave proof that the doctrine was of God. Their pagan mythology and blind belief in the power of evil spirits perverted their judgments, and restrained them from distinguishing between natural phenomena or false and supposititious miracles, and supernatural events or actual violations of the laws of nature. All ancient history is full of the blind or superstitious credulity which universally prevailed; and which, even yet, is only imperfectly dissipated from among men; that originates in ignorance of the order of nature, and of the unvarying uniformity of her operations. A few instances may be selected.

It was customary for the Romans, on beholding an eclipse, to make the loudest possible noise by striking on vessels of brass, and to hold up lighted fagots and torches in the air, as if to rouse and relight the expiring or extinguished luminary. The sight of the same natural event paralyzed armies, and, as in the case of the Macedonians on the invasion of their country by the Romans, and of the Thebans under Pelopidas, rendered them incapable to encounter the enemy

or to quit the spot on which they stood. The inspection of the entrails of a victim could daunt the heart of the fiercest conqueror, or urge on to immediate battle the most cautious general. Soothsaying was a trade. Oracles were consulted from every quarter. Auguries were of old universally regarded. And every peculiarity or inexplicable incident, however insignificant, was accounted an omen. The spirit of armies rose or sunk according to the number or appearance of birds, and the direction of their flight was interpreted by soothsayers as signs of victory or defeat. A dictator, with absolute authority, was elected by the Roman senate to fix a nail in the door of a temple, in order to stay a pestilence. A few unintelligible words on a scrap of paper are prized as a charm or antidote from evil by the ignorant Arab, African, Indian, of modern as well as of ancient times. And even in the middle of the fifteenth century of the Christian era, when the true philosophy of nature was beginning to dawn, the pope, in his wisdom and infallibility, directed public prayers to be offered up on account of the appearance of a comet. All history is full of illustrations of such blind and superstitious credulity, which originated in the general or universal ignorance of the order of nature. The light of science has dissipated the darkness, in respect to the knowledge of matter, in which men were previously involved. And it is now held as a principle, that "it is to the imperfection of the human mind, and not to any irregularity in the nature of things, that all our ideas of chance and probability are to be referred." "The farther that our knowledge has extended, the more phenomena have been brought from the dominion of chance, and placed under the government of physical causes; and the farther off have the boundaries of darkness been carried. It was, says M. Laplace, to the phenomena not supposed to be subjected to the regulation of fixed laws, that superstition took hold, for the purpose of awakening the fears and enslaving the minds of men. The dominion of chance is suffering constant diminution; and the *anarch old* may still complain, as in Milton of the encroachments that are continually making on his empire."\*

When the human mind was rescued from the delusion of a blind credulity, its proneness to error became speedily manifest in the danger which arose of falling into the opposite extreme of an irrational skepticism, and all belief in anything supernatural was rejected as unwise. "The probability of the *continuance* of the laws of nature," says La Place, "is superior, in our estimation, to every other evidence, and to that of historical facts the best established. One may judge, therefore, the weight of testimony necessary to prove a suspension of these laws, and how fallacious

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\*Edin. Review, vol. xxiii. p. 320, 321.

it is in such cases to apply the common rule of evidence," "The first author, we believe, who stated fairly the connexion between the evidence of testimony and the evidence of experience, was Hume, in his Essay on Miracles."\*

In a letter to Dr. Campbell, Hume states that the argument first occurred to him in arguing with a Jesuit respecting a pretended miracle said to have been wrought in a convent; and, as if marking its origin in these last days, he adds that Dr. Campbell would perhaps think that the sophistry of it savoured of the place of its *birth*. †

It is then a fact, that from the probability of the *continuance* of the laws of nature, an argument which now forms the characteristic standard of a host of unbelievers has been prominently urged against the belief of miracles, and, though till recently unthought of, is the confident boast of every scoffer in these enlightened times, when the knowledge of the laws of nature can be founded on as an argument. But, instead of fearing to meet it, the Christian may well claim it as wholly on his side. And had it not been urged, and even had not all the peculiar importance been attached to it which there has been, the evidence of the Christian faith would have been lessened by the want of such an argument against it. However much men may seek deep to hide their counsel from the Lord, however long the genius of infidelity may defer to inspire its votaries with any novel imaginations, adapted for delusion and suited to the times, He with whom light dwelleth holds them in derision, and turns their scoffings into credentials of his word. Had Hume looked into the Bible—which, it has been said, he never read—he would have found that his vaunted discovery, his everlasting check against delusion, was described by the apostle Peter seventeen centuries *before* the supposed period of *its birth*; and that, instead of his being its original author, he could, in strict justice, have only claimed the right of being accounted the first of those scoffers who, arising in the *last days*, were to urge it as an infallible argument against the evidence of the inspiration of scripture, of which, as adopted and appropriated by them, it is a manifest and direct confirmation. The scriptures are fulfilled in our hearing by the very argument of our adversaries, and by it are they constituted witnesses for the truth, which they labored so strenuously to overthrow. If they will learn nothing else from the word of God, they must own that they might have borrowed their own boasted reasoning; in which, on the completion of their philosophy, is concentrated the quintessence of their wisdom, in respect to the "*continuance* of the laws of nature;" for the presumed fact on which all their reasoning rests, that *all things continue as they were from the beginning of the crea-*

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\*Edin. Review, p. 327, 329. † See Appendix No. iii.

tion, was never more distinctly stated by themselves than in those very words of the apostle which foretold from the first what at last they would say.

An apostle of Jesus could well affirm, "We are not ignorant of the devices of Satan; and thanks be to God, who always causeth us to triumph in Christ." And in token that their triumph should not fail at the last, Christians are enjoined to be mindful of the words which were spoken before by the holy prophets; knowing this *first*, that there shall come in the *last days* scoffers walking after their own lusts, and saying, Where is the promise of his coming? for, since the fathers fell asleep, *all things continue as they were from the beginning of the creation.*\*

Man, proud in his knowledge of nature, will not look to the word of nature's God for instruction; and yet in half a verse we may read the result of all the labors of modern philosophy which have been directed against the credibility of scriptural miracles. The march of intellect brings us in close contact with the truth, instead of having advanced, as many imagine, to the farthest extremity in an opposite direction.

"On this rock," said Christ unto Peter, as recorded by The Evangelist, "will I build my church, and the gates of hell shall not prevail against it." Peter was the first, as it is related, to preach the gospel; and thousands were converted in a day, and the Christian church was founded. And in these last days—the last, it may be hoped, of the prevalence of infidelity, or of the perversion or suppression of the religion of Jesus—in which skeptical philosophers have assumed the establishment of a principle subversive, as they think, of revelation, their loudest boasting is but a distant yet distinct echo of the words of the same apostle. It could only have been by inspiration of God that an illiterate fisherman of Galilee looked through the darkness of many succeeding generations, and clearly saw what the light of modern science would reveal. He whose uncouth speech bewrayed him, and who shrunk at the voice of a maidservant charging him with being a disciple of Jesus, at a time when his master was delivered into the hands of his enemies, not only afterward told under the name of an apostle what the most talented enemies of the gospel could ultimately urge against its truth, but he charges them as wilfully ignorant of scientific facts; and it is from him we learn, in a manner the most conclusive, how their argument may not only be absolutely refuted, but rendered most available to the Christian cause.

It has been the boast of scoffers, that the labors of all the theologians in Britain have for the last fifty years been directed in vain against the argument of Hume, identified with his name as having originated with him. And instead of enter-

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\*2 Peter iii., 2, 3, 4.

ing on the various metaphysical and elaborate answers which have been given to it, or attempting to show that it is founded on a false hypothesis in regard to the nature of proof from testimony, or combating in any manner the plausible hypothesis that testimony cannot prove a miracle, because the laws of nature are inviolable, the apostle instructs us how with a word to reduce the philosophical scoffers to science by a direct denial of the assumed fact, on which alone their whole argument rests. All things have *not* continued as they were since the beginning of the creation; the order of nature, as it now subsists, has not been always inviolable. *Ana* changes have been introduced, great as any miracle can be. It needs a better knowledge of the works of nature than unbelievers have avowed or reasoned from, to prove the fallacy of the boldest of their theories, to bring back proud science to do its appointed task in the service of the sanctuary, and to show that its noblest office is that of being a faithful handmaid of religion.

Some enemies of the gospel have furnished a profusion of facts, which demonstrate, to a tittle, the literal truth of what the prophets foretold; others have now said that which it is declared in scripture that they would finally say; and when the time is now also come that science can give its commentary on these words of scripture which confute the scoffers, we appeal on purpose and at large, in the first instance, to the authority of one on whom there rests not any suspicion of *undue* partiality or zeal in the cause of religion. Whenever the zealous defenders of the faith, enlightened by wisdom from above, shall, issue from the *Institute*, the emancipation, moral not political, shall be far greater, and the revolution far more "glorious," than any which France has yet seen.

In answering the scoffers of the last days, who, idolizing reason and traducing scripture, reject all faith in anything supernatural, because, being deeply read in the laws of nature, they hold them inviolable, and account their continuance, in all ages, sure; and who found their specious incredulity on the principle that all things have continued as they were since the beginning of the creation, the scriptures of truth, which they despise, convict them of folly, and thus set their wilful ignorance before the world.

*For this they willingly are ignorant of, that by the word of God the heavens are of old, and THE EARTH STANDING OUT OF THE WATER AND IN THE WATER.\**

"The lowest and most level parts of the earth exhibit nothing, even when penetrated to a very great depth, but horizontal strata or layers composed of substances more or less varied, and containing almost all of them innumerable marine productions. Similar strata, with the same kind of produc-

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\*2 Peter iii., 15.

tions, compose the lesser hills to a considerable height. Sometimes the shells are so numerous as to constitute of themselves the entire mass of the rock; they rise to elevations superior to every part of the ocean, and are found in places where no sea could have carried them at the present day, under any circumstances; they are not only enveloped in loose sand, but are often enclosed in the hardest rocks. Every part of the earth, every hemisphere, every continent, every island of any extent exhibits the same phenomenon."\* "It is the sea which has left them in the places where they are now found. But this sea has remained for a certain period in those places; it has covered them long enough, and with sufficient tranquillity to form those deposits, so regular, so thick, so extensive, and partly also so solid, which contain those remains of aquatic animals. The basin of the sea has therefore undergone one change at least, either in extent or in situation; such is the result of the *very first search*, and of the *most superficial examination*."†

"The traces of revolutions become still more apparent and decisive when we ascend a little higher, and approach nearer to the foot of the great chains. There are still found many beds of shells; some of these are even thicker and more solid; the shells are quite as numerous and as well preserved, but they are no longer of the same species. The strata which contain them are not so generally horizontal; they assume an oblique position, and are sometimes almost vertical. While in the plains and low hills it was necessary to dig deep in order to discover the succession of the beds, we here discovered it at once by their exposed edges, as we follow the valleys that have been produced by their disjunction." ‡

"These inclined strata, which form the ridges of the secondary mountains, do not rest upon the horizontal strata of the hills which are situate at their base, and which form the first steps in approaching them; but on the contrary, dip under them, while the hills in question rest upon their declivities. When we dig through the horizontal strata in the vicinity of mountains whose strata are inclined, we find these inclined strata reappearing below; and even sometimes, when the inclined strata are not too elevated, their summit is crowned by horizontal ones. The inclined strata are therefore older than the horizontal strata; and as they must necessarily, at least the greatest number of them, have been loaned in a horizontal position, it is evident that they have been RAISED, and that this change in their direction has been effected before the others were superimposed upon them."§

"Thus the sea, previous to the disposition of the horizontal strata, had formed others, which, by the operation of pro-

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\* Cuvier's Theology of the Earth, 5th ed., p. 7.

† Ibid., p. 8.

‡ Ibid., p. 8. 9.

§ Ibid., p. 9.

blematical causes, were broken, raised, and overturned in a thousand ways; and as several of these inclined strata which it had formed at more remote periods rise higher than the horizontal strata which have succeeded them and which surround them, the causes by which the inclination of these beds was effected had also made them *project above the level of the sea*, and formed islands of them, or at least shoals and inequalities; and this must have happened, whether they had been *raised* by one extremity, or whether the depression of the opposite extremity had made the waters subside. Thus is the second result not less clear nor less satisfactorily demonstrated than the first, to every one who will take the trouble of examining the monuments on which it is established."\*

"All admit that the porphyry and trap rocks have been pushed up from below; but probably at a time when the whole was either covered by the ocean, or subjected to an enormous pressure by means of incumbent rocks, which have since been removed." †

"A glance at the best geological maps now constructed of the various countries in the Northern hemisphere, whether in North America or Europe, will satisfy the inquirer that the greater part of the present land has been *raised from the deep*." ‡

"The primitive fluidity of the planets is clearly indicated by the compression of their figure, conformably to the laws of the mutual attraction of their molecules; it is moreover demonstrated by the regular diminution of gravity, as we proceed from the equator to the poles. The state of primitive fluidity to which we are conducted by astronomical phenomena is also apparent from those which natural history points out. §

"All observers admit that the strata were formed *beneath the waters*, and have been subsequently converted into *dry land*." 5

"All geologists will agree with Dr. Buckland, that the most perfect unity of plan can be traced in the fossil world, the modifications which it has undergone, and that we can carryback our researches distinctly to times antecedent to the existence of man. We can prove that man had a beginning, and that all the species now contemporary with man, and many others which preceded, had also a beginning; consequently, the present state of the organic world has not gone on from all eternity, as some philosophers have maintained." ¶

The precise accordance and identity of the words of the

\* Cuvier's Theory of the Earth, 5th ed., p. 10.

† Edin. Review, No. ciii., p. 7d, Oct., 1830.

‡ Lyell's Geology, v. i. p. 134,135.

§ La Place's System of the World, Harte's Translation, vol. ii. p. 365.

5 Buckland's Bridgewater Treatise, p. 44.

¶ Address of the President of the Geological Society, (Lyell) at the Anniversary, 1837. See Philosophical Magazine for May, 1837, p. 389.

apostle with these results of recent scientific investigation, must be obvious to every reader; and it can scarcely be less obvious that that man must have spoken by the inspiration of God, who, looking forward from a remote age to the present time, and back to the beginning of the creation, told at once what scoffers in the last days would say, as clearly as if he had heard them, and described the embryo world as correctly as if he had been an eyewitness of its rising out of the waters.

The order of nature was not the same as it is now when the earth was void, and when not a living thing could possibly have existed in the globe we now inhabit, and when at a subsequent period none was to be found except among shelly strata then vivifying beneath the waters, now raised in mountains and indurated into rock. They who stagger at the belief of anything supernatural forget that there was a time, of which the structure of the earth gives evidence, when the present order of nature, as affecting all animal and vegetable being, did not exist, and when man, who unscrupulously sets God's word aside "in calculating the probability of the continuance of the laws of nature," was not himself created; nor any worm to be found on earth to raise its head against its Maker.

In referring to the original formation of the earth as well as to its final destruction, the apostle, while exposing the wilful ignorance of scoffers, warns Christians not to be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. And the feet of the comparatively recent origin of man, by geological demonstration as well as by Scriptural record, the *last* of created beings on earth, is of itself conclusive against the skeptic that all things have *not* continued as they were since the *beginning* of the creation. Nature herself, from the vaunted absolute uniformity of whose laws the power of their Author has been impugned, loudly testifies of the interposition of Almighty and creative power, not only after the earth was divided from the waters, but, even after the present order of animal existence, man excepted, had been established.

"We need not," says Mr. Lyell, "dwell on the low antiquity of our species, *for it is not controverted by any geologist*; indeed, the real difficulty which we experience consists in tracing back the signs of man's existence on the earth to that comparatively modern period when species, now his contemporaries, began to predominate. If there be a difference of opinion respecting the occurrence in certain deposits of the remains of man and his works, it is always in reference to strata of the most modern order," &c

,The conclusion to be plainly and legitimately adduced from this fact alone, as fatal to the hypothesis of Hume, and as directly applied to subvert it, is, still more happily, not left to

the theologian. For, ready to our hand and coming timely to our aid, the following extract, too precious to be curtailed, supplies an illustration of its conclusiveness in this respect from the same source from which the bane flowed, before it, was, as now it is, followed by the antidote. And may not the Christian hence augur well and hope much, not only for the final triumph of the gospel, of which he can never doubt, but for the admission, by such an opening, of a more glorious light than has heretofore entered into the mind of many a dark idolater of mere human science? It must, at least be pleasing to see how, on the abjuration of wilful ignorance, the progress of knowledge, when rightfully followed out, prepares the way for the wisdom that is from above; or how, in those pages wherein the very predicted saying of the scoffers in the last days was once advocated, the very argument also, implied in the words of the apostle, has now been as unconsciously urged to expose the utter fallacy of the delusion.

“The science of geology is very properly referred to, for the striking example which it offers of the successful application of the hypothesis of uniform causation properly understood. Present phenomena and their causes have been most skilfully combined and used, so as to furnish us with the story of a period which has itself transmitted for our information nothing but mere strata and deposits. But the late discoveries in geology lead irresistibly to another observation. It is one of still greater importance; for it seems to us to be FATAL TO THE THEORY [Hume's] which we have presumed to call a *misconception of the uniformity of causation, as signifying an UNALTERABLE sequence of causes and effects*. Those who have read neither Cuvier nor Lyell are yet aware that the human race did not exist from all eternity. *Certain strata have been identified with the period of man's FIRST appearance*. We cannot do better than quote from Dr. Pritchard's excellent book (*Researches into the Physical History of Mankind*) his comment and application of this fact. 'It is well known that all the strata of which our continents are composed were once a part of the ocean's bed. There is no land in existence that *was not formed beneath the surface of the sea, or that has not risen from beneath the water*. Mankind had a beginning; since we can look back to the period when the surface on which they live began to exist. We have only to go back in imagination to that age; to represent to ourselves that at a certain time there existed nothing in this globe but unformed elements; and that in the next period there had begun to breathe and move, in a particular spot, a human creature; and we shall already have admitted, perhaps, the most astonishing miracle recorded in the whole compass of the sacred writings. After contemplating this phenomenon, we shall find no difficulty in allowing that events which would now be so extraordinary that they might be termed almost incredible— our

confidence in the continuance of the present order of things having been established by the uniform experience of so many ages—would at one time have given no just cause for wonder or skepticism. In the first ages of the world events were conducted by operative causes of a different kind from those which are now in action; and there is nothing contrary to common sense or to probability in the supposition that this sort of agency continued to operate from time to time, as long as it was required; that is, until the physical and moral constitution of things now existing was completed, and the design of Providence attained.' (Vol. ii., p. 592.) No greater changes," continues the reviewer, "can be well imagined in the ordinary sequence of cause and effect, such as constituted, the laws of nature, as they had been previously established, than took place on the day when man was, for the first time, seen among the creatures of the earth."

A plain fact may sometimes put down the most confident boasting. And the great argument which, in the opinion of its author, was to be useful as long as the world endures, is found, on examining its texture, to be marred, like the girdle that was hidden by the prophet for a season, and as to its intended use, to be profitable for nothing. The seeming strong tower, when close contact is tried, proves of aerial and impalpable form, and the attempt is vain to grasp the shadow of a reason where there is nothing but the "baseless fabric of a vision." The wonder-working delusion, conjured up by the great metaphysical necromancer of modern times, by which he was to cheat the world out of all belief in revelation, may be detected and exposed by any child who can read a verse of the New Testament; just as the infantine charm and dread, which have their unknown source in the magic lantern, are gone so soon as the scene is opened or the light of day is let in.

"A miracle," says Hume, "is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined."

But as all things have NOT continued as they were at the beginning of the creation; as the laws of nature are not unalterable, but have been altered; as a change, since their origin, has been introduced, great as any change can be well imagined, it is as clear as any proof can possibly be, that any argument which rests entirely on their presumed absolute inviolability is founded not on a fact, but on a falsehood, and is therefore necessarily devoid of all truth as well as of all reason. The like cause can never more indubitably produce the like effect, than the recent origin of man, of which the geological date is engraven on the earth, gives demonstration of the interposition of almighty and creative power, and of

the operation of the first Great Cause; to which surely it must be admitted that all things are subservient and subordinate. The palpable proof of the exercise of this power, after the present terrestrial order began, shows that experience is on the side of miracles, and that the same Almighty Being who ordained the laws of nature, and afterward introduced a mighty change, may possibly, for wise purposes, better known to himself than to man, suspend them again. It cannot therefore be, from the very nature of the fact, that there is a direct and full proof against the existence of any miracle; for, instead of there being any soundness in so absolute a rule, as scoffers on a false assumption have laid down, the denial of a miracle, "perhaps even of the most astonishing miracle recorded in the whole compass of the sacred scriptures," would be the denial of an admitted fact.

Even without the knowledge of this fact, or wilfully ignorant of it, what was the scornful rejection of all evidence of miracles on such a principle but the phrensied attempt to measure the power of God, who had created the heavens and the earth, and whose goings forth have been of old from everlasting, by the experience of man, who stands on a speck in space, and whose vision can embrace but a mere point in eternity'? But what can scoffers any longer say, when, looking singly to their favorite hypothesis, the earth on which they tread does tell them that, were it true, or had the laws of nature, as they existed *after* the beginning of the creation, been established to this day by "uniform and unalterable experience," the world would have been but a waste of waters, or at best but a tenement for beasts? And seeing that the Great Creator crowned his works on earth by the creation of man, and placed him in a world prepared for his reception, why might he not, for the salvation of man, give proof of his Divine interposition in an after age by some changes in that order of nature which for man's sake he had established? Seeing that the most astonishing miracle recorded in Scripture (a mystery till of late not otherwise unfolded) is a certain fact, it is not because of any infringement of the laws of nature that all the rest may not be proved to be true. Seeing that the order of nature was altered by the creation of a new thing upon the earth, what could hinder the same effecting power from altering at any lime the things that are made, or from giving unto man, as a rational being, some proof of the interposition of his hand? Surely making the deaf to hear, the lame to walk, the blind to see, feeding of thousands with a few loaves and fishes, staying a tempest with a word, raising the dead to life, and calling the buried from the tomb, and all scriptural miracles combined, are no more to be disbelieved from the very nature of the facts, than that, in the midst of a fair and faultless creation, the human form was at first fashioned from the dust, and sight given to the eye, hearing to the

ear, strength to the limbs, life to the whole frame, and a spirit put in man by the inspiration of the Almighty. The raising of a man from the dead is not more contrary to the order of nature, as subsisting now, than the creation of man was contrary to the order of nature which subsisted then, when a human being never had been seen. Recalling life to the body it had left is not more marvellous than giving life to that which before had none. And as so great a miracle was the origin of our race, it becomes not mortal man, nor is it a right exercise of his reason, to say unto the Almighty, what dost thou? nor does it become the thing formed to say to him that formed it, there are laws which thou canst not alter. The resuscitation of an organized frame is not less credible than the original formation of the first animated body. And since the latter is an admitted fact, though an infringement of an order previously established, the other may be effected by the same cause, whatever the general law of nature may be; since the one is indisputable, the other is not impossible. It shows not, therefore, perfect sanity of mind, nor is it a principle that will ever be established by reason, that a miracle is incredible from the very nature of the fact; nor is it in reason, but in order to escape from its verdict, that men would ever be debarred from inquiring whether there be not full proof of the events recorded in Scripture, as the earth itself bears witness to one of the most astonishing of the miracles which, it records.

The girdle which the seer of Israel hid in the earth till it was profitable for nothing, was yet a sign to the House of Israel, more eloquent than the voice of the prophet, of which the significancy has not yet passed away. And the great argument which modern skepticism has discovered, though marred in like manner, and utterly unprofitable for its destined purpose, is reserved for a higher and better object, of which it was not in the hearts of its authors and abettors to think, and, without any design or desire of theirs, it will truly be useful as long as the world lasts. Their scoffing, their argument, its answer and its use, are all against them; and may well rank in the fore front of Christian evidence. The scoffers themselves and their saying are not only visible and audible evidences of the truth of Scripture; not only does the whole of their argument rest on a fiction, but, as it is from the general and established regularity of the course of nature that the absolute inviolability of its laws was unwarrantably assumed or illogically inferred, the very fact, which alone gave all its plausibility to that dogma of the scoffers, by which, in their estimation, all belief in miracles was to be for ever discarded by all men of sense, is precisely the principle on which miracles give full proof to all who will exercise their reason, and proportion, as wise men, "their belief to the evidence," that the doctrine, in confirmation of which they

were wrought, is indeed of God. The laws of nature are not absolutely inviolable. But nature assuredly has its laws or an order which has been impressed upon it all; and therefore a violation of that order is His work. And a miracle, if true, from the very nature of the fact, proves that the doctrine is of God, and is his own seal to his word.

At all hazards, and in avowed rejection of all evidence, an inveterate hostility, from first to last, has been manifested against the holy religion of Jesus. And in striking demonstration of the deceitfulness of sin in hardening the heart in unbelief, the testimony which God has given of his Son has been discredited on allegations diametrically opposite and mutually subversive of each other. Sceptics, in these times, have scoffed at miracles because of their knowledge of the regularity of all the operations of nature; while from ignorance of such regularity throughout creation, unbelievers in early ages admitted the truth of the miracles, but rejected the doctrine. The ignorant pagan believed not, because he saw not the extent of the laws of nature; the sager philosopher does not believe, because he recognises the universality of these laws, and holds that they are absolutely inviolable. Of the latter assertion we have seen the fallacy; and in the present day it will not be urged anew that a miraculous event might be the sport of an inferior Deity, or take its rise from the agency of a demon or the power of magic. The true knowledge of the works of God rescues the mind that will be rescued, both from an indiscriminate perception of truth and error, and from a skepticism impervious to reason. Instead of every rare phenomenon being accounted miraculous, or of miracles being held as wholly incredible, we need but to see, on the one hand, how regular laws predominate over the world, and, on the other, that, however uniform they be, they have been and may be altered, in order to know in either case, that a miracle is the index of Divine power. Instead, therefore, of the regularity of the laws of nature sanctioning an utter incredulity of miracles, it is because of that very regularity that these give evidence of a commission from on high. Were it not that all things are regulated by fixed and general laws, and that a uniform experience, as observable by man, has established these laws, there could be no violation or contravention of an order that did not subsist, and no event could be deemed miraculous. Where there not an order in nature, it would have no laws to be violated; or were they to be suspended daily or by human means, they would cease to be laws. It is because the heavens and the earth stand as God hath established them of old, that they clearly show forth his eternal power and god-head. And it is also because there is an established order throughout his works, that its infringement gives direct manifestation of supernatural power. That which, in any instance, controls the

laws of nature, is above them. He who hath ordained them can alone suspend them. And to see that they have been violated in any manner is to see that the hand of the Lord has done it. Perfectly and absolutely unalterable, except by omnipotence alone, they can be suspended or changed only by Him who ordained them; who changed the once settled course of things, and who may change it again whenever or in whatever way seemeth meet to that infinite wisdom which all his works display. Any alteration of these laws, whether the power which effects it be immediate, delegated, or permitted, must emanate from the Lord alone; and, as being an illustration of his power, becomes also a credential of his will. It is thus that miracles, truly such, confirm the truth of Revelation. And the averment that there is universal experience against the proof of a miracle, or the saying of scoffers that all things have continued as they were at the beginning of the creation, is founded on the fact that all nature is regulated by fixed laws, without which there could not be a miracle, and in consequence of which miracles, being provable, give attestation, for that identical reason, that the word which they were wrought to confirm is the word of the living God.

It is an easy riddance of a holy faith to say that "the Christian religion cannot be believed by any reasonable person without a miracle;" and that "the proof against a miracle is as entire as any argument, from experience can possibly be imagined." Such reasoning, when unveiled, shows an undisguised resolution not to believe. But the human mind, even in its delusions, needs some semblance of reason on which to rest, though void of all substance, and incompetent to save as a "shadow on the waters."

The perverse and fatal ingenuity of unreasonable men has rendered such a tedious disquisition needful to show—what cannot be denied but on principles subversive of all religion, and tending directly to atheism—that miracles admit of proof and give evidence of inspiration. The free inquiry of modern times, which stifles evidence and scoffs at proof, has nothing akin to the philosophic spirit of ancient Greece. Men there were, and Socrates and Plato were among them, who ended their lives in the hope of immortality, and crowned their labors in the pursuit of knowledge with the frank confession that it behooved mortals to wait till that which reason could but darkly know or faintly discover would be clearly revealed by some Divine person, who, for that end, should visit the world. Many wise men did desire to see the things which we see and did not see them, and to hear the things which we hear, but did not hear them. They sought for some light in the midst of darkness, and hoped for more than they could find. And if they were philosophers—lovers of wisdom, worthy of the name which originated with them—who can pervert or profane philosophy more than do those

who, in the midst of light, seek for darkness; who, on a false assumption, and vain imagination, and in wilful ignorance, "put in a general demurrer" against all inquiry and proof, as authoritative as any that ever issued from the Vatican, and who exert all their mental energy to disprove the possibility of revelation? It is not the mantle of Plato which has fallen on them. And it is another spirit than his of which they have a double portion. The treatment experienced by the gospel from those of the sect of the Epicureans is not a novelty, but, on the rule of the like effects following like causes, has long been established by uniform experience. And the world has never been without a proof that there may be "an end of common sense," from the hatred of holiness as well as from "the love of wonder."

The acquisition of truth is the object of religion as well as of science; and whatsoever is subversive of it is prejudicial alike to them both. It is an ill omen of the soundness of either to shrink from the freest inquiry or the fullest investigation. "Come and let us reason together," is the language of Divine truth. We will not listen to reason nor regard any proof, is not the language of genuine philosophy. They that are not of the day love the darkness and hate the light. The same authority, acting on the same evil principle, which sent Galileo to the dungeon for asserting that the earth revolved round the sun, exercised a deadlier hatred to those who maintained that the Bible is the only rule of the Christian faith, and could point, in unrighteous exultation to the embers around many a stake; which have left sufficient memorials to the world that the powers of darkness have no less hatred of the light which hath come down from heaven, than of that which springs from the earth. But they that are of the day come unto the light. It leagues not with darkness; and knowledge or the perception of truth is the light of the mind, before which ignorance is dispelled. It is the duty of the Christian to join in common cause with every lover of the truth, against all error and delusion. In contending for the faith, he has to wage a warfare against the enemies of reason on every side; against superstitious credulity, as well as against an irrational skepticism. No lie is of the truth, whether it be a false metaphysical assumption, like the theory of Hume, or a lying wonder, such as befits a popish legend. It is the business of the true believer to repudiate and reprobate, as hateful of itself and injurious to the cause of truth, as the experience of ages has shown every mode of deception and every groundless motive of fear. These, in the hands of impostors, have not only overawed the human mind, and debarred it from rational inquiry, even as skeptics now do, but they have operated so strongly, so widely, and so long in promoting error and repressing truth, as, by an almost unnatural revulsion, to have led, whenever

reason was unfettered, to the disbelief of every thing supernatural, and to the easy and fatal transition from one extremity of error to the other, or from superstition to infidelity. The eye that has long been deadened in a dungeon, on coming to the light, loses for a moment the right perception of objects, and is dazzled by the brightness beyond its power of immediate and distinct discrimination; and the limbs into which manacles have worn walk not steadily so soon as they are unshackled, and a rash trial of their strength may cause the freed man to stumble at the first step. It may be thus with the mind as with the body; and right reason may interpose, for the sake of safety, that neither the mental nor the natural faculties be overstrained. The dark ages must, perhaps, be for some time passed away, before reason, on the one hand, maintain its dignity, and cease to be abused by the love of wonder and by idle fears; and, on the other, before it abandon the love of experimenting with false theories, and know the true measure of its power, till it see at last that the cause of religion and of science is but one; that of truth, unmixed with error, or the genuine knowledge of the word and works of the God of truth.

While maintaining that miracles are possible, most readily do we admit that "it is quite another question what ought to be the nature of the evidence to render miracles at all probable; and what may be the accompanying conditions necessary to support a claim which, by its very nature, is subject to the greatest difficulties, and on which the boundless fraud and folly of mankind have accumulated the greatest possible quantity of suspicion." Yet the implied challenge which these words convey may be taken up in the defence of truth with unflinching confidence.

The truth of miracles must be tried by a test which nothing but miracles can abide, and which is fully competent to discriminate those works that are of God, and demonstrate the intervention of his power, from those which are of man, whether these be the delusions of wilful impostors, or originate in the reveries of misguided zealots. It is meet that there be a wide and clear separation and impassable barrier between any invention of any extravagant fancy or machination of a deceitful heart, between all that the art of man, by any possible combination or craftiness, could ever fabricate, the mind of man devise, the tongue of man tell, or the hands of man do, and the unerring counsel and holy purposes of an omniscient God, and the miraculous work of the hand of the Almighty. It is meet that, if the word be of God, the scriptural miracles should stand a test such as none but God could have supplied, such as should set at defiance all the fraud of mankind—seemingly boundless though it be—and mock the impious pretensions of daring and deceiving mortals, who would try to mimic the works of omnipotence, and say that

their word was the word of God. It is meet that there should be the fullest security against the belief of false or pretended miracles, and that what the Lord hath wrought should be tried by a test which they never could abide. And here, as in all things else, true religion associates with true reason; it is meet that there should be such a test, and it hath seemed meet unto the Lord to give it.

It has hitherto been our object to show that the prophets of Israel were inspired, and that miracles are provable. And nothing more is needful, in the first instance, to be premised, in order that it may farther be made manifest that, in imparting supernatural events, God hath not left himself without a witness to the sons of men, not only of the possibility, but of the absolute certainty of the truth of the Christian religion, as inevitably deducible from the plainest exercise of unbiased reason.

"*All prophecies*," as Hume asserts, "are *real miracles*, and as such only can be admitted as proofs of any revelation. If it did not exceed the capacity of human nature to foretell future events, it would be absurd to employ any prophecy as an argument for a divine mission or authority from Heaven." *All prophecies*, therefore, which are visibly true—instead of being "a subject of derision," as our *scoffer*, true to his character, affirmed—are, in his own words, "*real miracles*"—"proofs of revelation or authority from Heaven." Prophecy is a demonstration of Divine knowledge; as miracles, in the restricted acceptation of the word, are a demonstration of Divine power. Prophecies being true, revelation is established as a fact; and there is thus full and decisive proof of revelation as there is also of a miracle. There is *experience* of the truth of both.—What has been may be again. And experience, even on this general principle, prepares the way of the Christian evidence, and demonstrates that neither a miracle nor an exercise of Divine power, nor yet revelation nor the communication of Divine knowledge, would be a new thing upon the earth. It might fairly be argued from hence, if we could only resort to plausibility, that it is not improbable that miracles might have been wrought in confirmation of more full revelation of the Divine will than prophecy imparts.

Prophecy, in a multiplicity of instances, is a revelation of the judgments of God. But in those scriptures of which the inspiration is attested by existing ruins, the name of God is thus proclaimed: "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." Shadowy, preparatory, and avowedly temporary as was the Mosaic dispensation, yet its record bears frequent testimony to the everlasting mercy as well as to the perfect holiness of the God of Israel. God, it is written, hath no pleasure in

the death of a sinner, but rather that he should repent and live. Mercy rejoiceth over judgment. And a more benignant but not less divine commission was given to the prophets, than that of predicting the punishment of nations and the devastation of kingdoms. True it is that they revealed the greatest desolations that have come upon the earth, and described with minutest accuracy the issue of the unrepented iniquity of every people, whose criminality in the sight of Heaven they described, and whose doom they denounced. And, our enemies being witnesses, the once fairest portions of the globe bear the exact and defined impress, in a manifold variety of forms, of every mark with which the prophets of Israel stamped their destiny. The coming to pass of the things which they foretold shows that they were men by whom God hath indeed spoken; and they are constituted thus, in the verdict of right reason, the servants and the prophets of the living and omniscient God, who ruleth over all, and who executeth judgment and justice in the earth. Yet the brand of the Divine judgments which it was given unto them to bear is but the badge of their inspiration, the seal of their great and chief office, and their warrant for bearing, before all nations and to all ages, the testimony which, by them, God has given of his Son. In accrediting their Divine commission, and in giving ocular demonstration of the truth of their word, every fulfilled prediction thus testifies of those who testified of Jesus. The witness which they bear to him is more than man could have given, and such as never could pertain to any religious system of mere human origin. At sundry times and in divers manners they spake as they were moved by the Holy Ghost; and the same spirit of truth which revealed to them in distant ages the most momentous facts pertaining to the history of the world, such as were then unheard of, but are now obvious to the sight of all men, also made known to them the purpose of God, and his promise to the fathers concerning the "Messiah" and the new and everlasting covenant, foretold by prophets as well as confirmed by miracles, which he was to establish with the sons of men. The inspiration of the prophets once proved—even as skeptics have substantiated the proof beyond denial—they stand forth before the world not only as having been the faithful heralds of judgments that have fallen on the nations, but, now that the effect of every vision has been seen, they have a right to be heard, and, in all reason, to be believed, by all who, seeing, will see, or hearing, will hear—as heralds of the gospel of peace, and witnesses for God concerning the work of redemption—even as assuredly as they have been in the awards of his judgments on the earth. If, indeed, they testify of Jesus, they give a warrant for believing in his miracles and in his Word, which owes not its origin to mere human testimony; and they give a peculiar sanction to that testimony, such as could not have come from uninspired lips. If the words of martyrs

need confirmation in an unbelieving world, it surely may be given by the voice of prophets. Did men, who could not have spoken as they did speak save only by the Spirit of God, testify of Jesus, then, were it even true that mere human testimony, if it stood alone, would be incapable of proving a miracle, such a task is not, in fact, exacted of it; it does not stand alone, but, though it were the highest that men could impart, other testimony more than human, which no sophistry can shake, is conjoined with it; testimony in guaranty of the gospel of Jesus, even that of the word of God by his prophets, which must ever baffle all human power to invalidate or overthrow, even as it infinitely surpassed all human ingenuity to have invented or conceived. And thus at once a line of demarcation, such as no moral hand could have traced, may be drawn between all pretended miracles, in support of any cunningly-devised fable, though wrought with all deceivableness of unrighteousness, and the works of Him who came to do the will of the Father, and to finish his work. And looking to the word of God by the prophets, seeing that he hath spoken by them, it may rightly be asked, before faith be yielded to the *testimony* of man, What saith the scripture *1*

That the prophets *did* testify of Jesus is another and distinct portion of the Christian evidence, afterward to be touched on. The fact, as attested both by heathen and Jewish authors, that, from the writings of the ancient priests or prophets, the expectation of the coming of a great Deliverer, who, arising from Judea, was to triumph over the nations—was not only prevalent, but universal over the whole East at the very time of the commencement of the Christian era—if it be not enough to stagger the boldest skepticism, is enough to show that the presumed connexion between the prophecies of the Old Testament and the events recorded in the New is not a mere gratuitous assumption, but demands, in its proper place, the closest attention and the most candid scrutiny or search on the part of all who seek to found their convictions on reason, and who are not so devoid of all rationality as to be careless of disowning the testimony and rejecting the counsel of God.

But the prominent point—admitting not of debate—which has here to be specially regarded, is that the miracles of Christ are represented as wrought in confirmation of the truth that he was the Messiah, of whom all the prophets had testified. From the words of an apostle we have seen the refutation of the modern argument against miracles, or the denial of the saying of the scoffers of the present age. And from the words of Christ himself, when he was questioned concerning his Messiahship, we learn the true connexion between prophecy and miracles; we see that the credibility of the gospel, in reference even to the external evidences, stands not alone on the testimony of man; and we hear his appeal to reason, his claim to be believed, his own reference to the testimony of the prophets as well as to the miracles which he wrought.

# THE EVANGELIST.

## NEW SERIES.

**Vol. VII.**

**Carthage, Ohio, July 1, 1839.**

**No. 7.**

### ON THE PERFECTION OF THE CONSCIENCE.

In the Holy Scriptures the word perfection means complete, the highest degree, or greatest attainment of a thing; and it is applied variously to the knowledge, conscience, and character of the disciples of Christ. In relation to knowledge the apostle says to the Corinthians, c. 14—v. 20. "In understanding be you *teleioi* perfect." The possibility of attaining to a perfect understanding of the Christian religion, is not only supposed but commanded in the above scripture; to the same effect the apostle says to his son in the common faith, Timothy, that "all scripture given by inspiration is profitable for doctrine, reproof, rebuke, correction and instruction in righteousness; and is given that the man of God may be perfect, thoroughly furnished unto all good works." Here are recognized the possibility of perfect knowledge, and the end of it also, namely: "all good works" or the perfection of our character. The reason, then, why mortals are commanded to grow in knowledge, and to seek the perfection of it in Christ, is that they may grow in this grace or favor by that perfection of behaviour which the divine wisdom revealed in the Holy Scriptures, enables a man to attain. Again: in relation to knowledge the holy apostle says, "We speak wisdom among them that are perfect," that is perfect in their understanding of the Christian religion; and we may believe a man to be perfect in his knowledge of this, when he perceives with all distinctness its nature and divine origin and authority, and the bearing which it has upon the redemption of the human race.

Touching the perfection of our character in "all good works," the Saviour presents us with the highest model for imitation, even God his Father. "Be you perfect as your heavenly Father is perfect." Again: to a young aspirant after eternal life, he says, "If thou wouldst be perfect, go sell all that thou hast, then come, take up thy cross and follow me." The perfection of our character was the end of the apostolic mission as well as of the entire institution. "Whom we preach, says the apostle, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Hence the apostle Peter discriminating very clearly between the principle of perfection, which is faith, and perfection itself directs us to add to our faith

virtue or courage, which indeed is in religion a cardinal virtue. Knowledge, temperance, patience, godliness, brotherly kindness, and the love of all men. "For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "And so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." From what we are when Christ receives us, to become what God would have us to be, is the end of our holy profession, and though a man at the beginning of his race may not perceive this, yet perceive it he must before he ends his race, otherwise he will scarcely end it in eternal life; for as the apostle says, "Without holiness no man shall see the Lord." This is a scripture of fearful import, and should never be forgotten by the disciple of Christ.

The perfection of the conscience is a doctrine of Christianity very different from that of perfection in knowledge, or perfection of character. These last two are approached gradually and attained only after long and painful devotion to Christianity; but the first of them, perfection of the conscience, is granted, imparted, or conferred by Christ Jesus to the sincere convert at once through the forgiveness of sins, which forgiveness was usually, perhaps always, administered in the early and primitive ages of our religion at baptism. See the New Testament *passim*. When speaking of knowledge or character, or of both, the holy apostle admits his own imperfection in these points, and the gradual advances he was making in them thus—"Brethren I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forward to those things which are before, I press along the mark for the prize of the high calling of God in Christ Jesus." Again: "Not as though I had already attained, either were already perfect. &c." But when he comes to speak of the conscience of the disciple, his language is wholly different. He teaches that the blood of Christ purges "the conscience from dead works," and that the worshippers being once purged have "no more conscience of sin;" and that Christ "by one offering hath forever perfected (as *pertains to the conscience,*) them that are sanctified," that is such as have been made his disciples by faith and baptism. Christianity then begins with the perfection of the conscience, and ends with the perfection of the character.

But this matter deserves to be well, nay, most accurately understood; and therefore we shall labor it a little.

We shall, therefore, inquire first, What is conscience? 2d. What is a pure conscience? 3d. What is an impure conscience? and 4th. What is meant by a good conscience? 5th. What by a bad one? And lastly, what is meant by a purified conscience?

1. What is "conscience?" It is a faculty of the soul that

adjudicates and "*bear witness*" to the good or evil character of our deeds, that approves or disapproves; the apostle, Rom. 2d c. 15 v. says of the Gentiles "their conscience bearing witness, and their thoughts the mean while accusing or else excusing one another." Inasmuch, therefore, as our conscience has the power of acquitting or condemning, approving or reproaching, it must stand in a very near relation to our happiness and to the perfection of our character; for who can be happy with a guilty conscience, or seek for improvement under the intolerable burden of its unmitigated reproach? The censures of a guilty conscience are dispiriting and enfeebling, filling the worshipper with fear, shame, and intolerable sorrow: but a good conscience is full of joyful approbation, and is void of offence towards God and towards man.

2. What is a "pure conscience?" It is a conscience that does not accuse a man of any wilful sin against God or man—that is void of offence—that has not recorded sin—that has charged no iniquity to our account—that has not filed sin against us. It is holy, happy, triumphant and divine.

3. What is an "impure conscience?" It is a conscience that has borne witness that we have offended God or man—a conscience that has filed guilt against us—that has debited us with transgression—that has charged us with the commission of sin—that has recorded iniquity against us upon the tablets of its own illuminated understanding.

4. What is a "good conscience?" One that does its duty, "my conscience bearing me witness," says the apostle. It is alive—it operates—it speaks, it acts, and approves or disapproves.

5. What is a "bad conscience?" It is one that is silent—insensible—seared as with a hot iron—that neither bears witness, approves or reproaches, but is dead—and suffers its possessor to be guilty of injustice, anger, guile, deceit, evil speaking, covetousness, the love of money, envy, malice, whispering, pride, love of the world, revelling, drunkenness, strife, emulation, sedition, and other evil matters without charging the guilt of them upon him. A man had better carry about in his bosom burning coals of fire than an unfaithful conscience.

A good, sound, or faithful conscience, then, is different from a pure conscience.. The conscience of the Jew was in many instances perfectly faithful and like that of the Gentile, bear witness, and approved or disapproved righteously; but the consciousness of guilt is altogether different from the pardon of it; and as it was impossible for the blood of bulls and goats to take away sin, it was impossible for the Jewish worshipper to attain to a pure conscience, and the result was that there must have been resting on him the spirit of fear, and the bondage of a servant, rather than the freedom of a Son, and

the spirit of the true God. The apostle Paul has paid great attention to the difference between the Gospel and the Law in these points; and has said that "What the Law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for a sin-offering, condemned sin in the flesh." Again: "We have not received the spirit of bondage again to fear; but we have received the spirit of adoption whereby we cry Abba Father." The apostle, I apprehend, means that the law having no adequate propitiatory in the blood of animals, the worshippers could have no conscience in the value of it, and of course no conscious satisfaction in the offering of it.

Now, if the Jewish worshipper was never perfected as pertains to the conscience, but had his guilt filed against him annually, and there was a "remembrance of guilt made every year," then it follows that he must ever have labored after pardon as something to which he had not yet attained on account of the imperfection of the sacrifice; so that in reality the Law could at best but only aim at the point where Christianity, namely, pardon of sins, begins.

Yes, the Law only aimed at that with which Christianity begins—the perfection of the conscience. Now this was a deplorable fact; because it left the sincere where it left the unsincere, and set the true man of God with the spirit of a bondman, to form his character after the freedom of a divine model in the Law, and demanded perfection of obedience from those to whom it imparted no perfection of conscience, for as the apostles say, "The Law made nothing perfect." "For the law having a shadow of good things to come and not the very image of the things, could never with those sacrifices which they offered year by year continually, make the comers thereunto perfect, for then, Would not they have ceased to have been offered? because that the worshippers once purged should have had no more conscience of sins; but in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins."

The corrupted forms of Christianity are of this nature; they set the worshipper to seek remission of sins instead of imparting this to him as a gift: they have instituted a class which they denominate "seekers," and these are engaged not in forming their own character after the divine model in the gospel; but are employed in laboring after a pure conscience. When this is supposed to be attained the business is at an end, and with the regularity of time itself, they assemble in conventicles week by week, month by month, and year by year, to boast of their own attainments, or encourage others to aspire after the same inestimable uncertainties.

But there are no two forms of the true religion; Christianity commences by imparting to the believer a pure conscience

the remission of sins by the blood of Christ; and the declared purpose of God in thus purging the conscience of the man "from dead works," is that he may "serve the living God." Yes, the forgiveness of sins is to fit us for the service of God; so that in the true religion we do not serve God in order to be pardoned, but are pardoned in order to serve him. But in false forms of it men are set to worship God in the hope of attaining remission, and in this manner invert the whole order of the divine institution. The case of the apostle Paul in this point is seldom understood. He had prayed three days in a state of the deepest penitence, and would have continued to do so longer had he been permitted: now which of all the preachers in our land at this day would have stopped him or not have said "brother Paul go on; it will come at last; pray and you shall be blessed?" But, see how differently the primitive preacher Ananias, acted in the case, "Now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." The apostle had been accustomed to pray with an unperfected conscience as the law was unable to give to him; but a new economy had entered and he was ordered to arise and be baptized, and wash away his sins, praying to God in a state of freedom, worshipping him under the influence of a conscience purified from dead works by the efficacious offering of the blood of Christ.

W. S.

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The following is part of a Prospectus of Religion sent us by our profoundly esteemed friend, Thomas Campbell, Senr. of Bethany, Brooke Co. Va. We give it a place in The Evangelist with great pleasure, knowing him by whom it was written, having had long and lasting convictions of the end of his conversation, namely, "Jesus Christ, the same yesterday, to-day, and for ever."

W. S.

### **PROSPECTUS, &c.**

Christianity is a system of religion and morality instituted by Jesus Christ, primarily taught by his Apostles, and recorded in the New Testament. It has for its immediate object the amelioration of the character and condition of man, morally and religiously considered, as far as possible in this life, and ultimately his complete salvation from the guilt, the love, the practice and the punishment of sin. It consists in the knowledge, belief, and obedience of the testimony and law of Jesus Christ, as taught by the Apostles, and recorded in the New Testament. It has many professional opposites, many rivals to contend with, all of which, however, may be reduced to three class; viz. Infidels, heretics, and schismatics. The first class of these reject, the second subvert, and the third corrupt

Christianity and, of course, measurably destroy its benign and blissful effects.

In order to defend the Christian institution against the rival influence of these opponents, we must meet each of them respectively with the proper arguments. The infidels of every class, having no counter testimony to exhibit against the divine authority and authenticity of our sacred records, nor any thing comparable as a substitute to present to our reception, stand convicted of the most unreasonable obstinacy in rejecting a revelation, not only confirmed by every kind of accompanying evidence which the nature of the thing could justly require, but which also goes to confer upon the believing and obedient the greatest possible happiness, intellectual and moral, of which they are capable in existing circumstances, and of which our nature can be made capable in a blissful immortality.

But as it is from the perversions and corruptions of Christianity, and not from professional infidelity that the proposed reformation is intended, we would most respectfully submit the following queries to the consideration of all concerned, for the purpose of bringing the subject fairly before them.

#### QUERIES.

1. Is not the church of Christ upon earth essentially, intentionally and constitutionally one; consisting of all those, in every place, that profess their faith in Christ, and obedience to him in all things according to the scriptures, and that manifest the same by their tempers and conduct, and of none else, as none else can be truly and properly called christians?

2. Should not all that are enabled through grace, to make such a profession, and to manifest the reality of it in their tempers and conduct, consider each other as the precious saints of God, love each other as brethren, children of the same family and father, temples of the same spirit, members of the same body, subjects of the same grace, objects of the same divine love, bought with the same price, and joint heirs of the same inheritance? Whom God has thus joined together no man should dare to put asunder.

3. Is not division among Christians a pernicious evil?—anti-christian, as it destroys the visible unity of the body of Christ, as if he were divided against himself, excluding and excommunicating a part of himself!—anti-scriptural, as being strictly prohibited by his sovereign authority—a direct violation of his express command?—anti-natural, as it excites Christians to contemn; to hate and oppose one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them? In a word, is it not productive of confusion, and of every evil work)

4. Is not the Christian community in a sectarian condition, existing in separate communities alienated from each other?

5. Is not such a condition the native and necessary result of corruption; that is, of the introduction of human opinions into the constitution, faith, or worship of Christian societies?

6. Is it not the common duty and interest of all concerned, especially of the teachers, to put an end to this destructive, anti-scriptural condition?

7. Can this be accomplished by continuing to proceed as hitherto; that is, by maintaining and defending each his favorite system of opinion and practice?

8. If not, how is it to be attempted and accomplished, but by returning to the original standard and platform of christianity, expressly exhibited on the sacred page of New Testament scripture?

9. Would not a strict and faithful adherence to this, by teaching and preaching precisely what the Apostles taught and preached, for the faith and obedience of the primitive disciples, be absolutely, and to all intents and purposes, sufficient for producing all the benign and blissful intentions of the Christian institution!

10. Do not all these intentions terminate in producing the faith and obedience, that justify and sanctify the believing and obedient subject!

11. Is not every thing necessary for the justification and sanctification of the believing and obedient, expressly taught and enjoined by the Apostles in the execution of their commission for the conversion and salvation of the nations; and fully recorded in the New Testament!

12. If so, what more is necessary, but that we expressly teach, believe and obey, what we find expressly recorded for these purposes? And would not our so doing, happily terminate our unhappy, scandalous and destructive divisions!

The two following questions are subjoined for the sake of a clear definition of the leading and comprehensive terms, viz, *faith and obedience*—which comprehend the whole of the Christian religion.

13. Are not law and obedience, testimony and faith, relative terms, so that neither of the latter can exist without the former? that is, where there is no law, there can be no obedience; where there is no testimony, there can be no faith.

14. Again, is not testimony necessarily confined to facts, and law to authority, so that without the latter, the former cannot be? that is, where there are no facts, there can be no testimony—where no authority—no law. Wherefore, in every case, faith must necessarily consist in belief of facts; and obedience in a practical compliance with the express will or dictate of authority. By facts is here meant some things said or done.

### CONCLUSION.

Upon the whole, these things being so, it necessarily follows that Christianity being a divine institution, there can be nothing human in it; consequently it has nothing to do with the doctrines and commandments of men; but simply and solely with the belief and obedience of the expressly recorded testimony and will of God, contained in the Holy Scriptures, and enjoined by the authority of the Saviour and his holy Apostles upon the Christian community.

### REFLECTIONS.

The affirmative of each of these propositions being, as we presume, evidently true, they most certainly demand the prompt and immediate attention of all the serious professors of Christianity, of every name. The awful denunciations and providential indications of the divine displeasure against the present anti-christian state of Christendom, loudly calls for reformation;—the personal and social happiness of all concerned, and the conversion of the unbelieving part of mankind equally demand it. Nevertheless, we are not authorised to expect that any party, as such, will be induced by the above considerations, or by any other that can possibly be suggested, spontaneously and heartily to engage in the work of self-reformation. The sincere and upright in heart, however, ought not to be discouraged at the inattention and obstinacy of their brethren; for had this been the case in times past, no reformation had ever been effected. It becomes therefore the immediate duty and privilege of all that perceive and feel the necessity of the proposed reformation, to exert themselves by every scriptural means to promote it. Seeing the pernicious nature; and anti-scriptural effects of the present corruptions of Christianity, both upon professors and non-professors, in producing alienations amongst the former, in direct opposition to the law of Christ;—and in casting almost insuperable obstacles in the way of the conversion of the latter;—the serious and upright, of all parties, must feel conscientiously bound to endeavor, to the utmost of their power, to effect a genuine and radical reformation; which, we presume, can only be effected by a sincere conformity to the original exhibition of our holy religion, the divinely authorised rule and standard of faith and practice. To such, therefore, we appeal; and for the consideration of such alone, we have respectfully submitted the above queries.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that *ye all* speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment. Paul, 1 Cor. i. 10.

"Jesus lifted up his eyes to heaven, and said; Father—I

pray— for them who believe on me through the word of my Apostles, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me: that the world may know that thou hast sent me, and hast loved them as thou hast loved me." John, xvii.

"In vain do they worship me, teaching for doctrines tb.8 commandments of men. Matt. xv.

"From the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return to me, and I will return to you, saith the Lord of hosts."—Mal. iii. 7.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4.

"He that testifieth these things saith, surely I come quickly. Amen. Even so come, *Lord Jesus.*"

Now for the complete satisfaction of all present, or that may feel disposed to attend, it is further proposed to show in a series of discourses, that the New Testament does really contain—and actually exhibit—a divine system of religion and morality *so complete*, that the person who realizes it "will stand perfect and complete in all the will of God—be made wise unto salvation—thoroughly furnished to all good works." And all this, in the express terms of the divine testimony, without the intervention of one human opinion; only taking for granted that the sacred text means what it says when treated with that candid evident fairness, with which we treat any intelligible, interesting record: otherwise, it can have no certain meaning at all.

Farther, for the assistance and satisfaction of our inquiring friends, who wish to avail themselves of the luminous fulness of the holy scriptures upon the great subject under consideration, we subjoin the following analysis of the Sacred Oracles, and the great salvation which they exhibit; by the due consideration of which, the scriptural evidence and certainty of what is intended, will, we hope, be apparently obvious.

*(To be continued.)*

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## SUNDRIES.

Brother Dr. Lewis Pinkerton, has transmitted to us very cheering news from Petersburg, Boon co., Ky., as will be seen from his note inserted in a subsequent page of *The Evangelist*. He and his brother William Pinkerton, having left all for the sake of Christ and the gospel, are we trust, entered into the field of labor with the good and godly design of permanently proclaiming the glad tidings of Christ, to a perishing world. We are happy to have it in our power to commend in all good faith to the brethren these two worthy persons, fitted for the

business in which they have engaged alike by their excellent abilities, their acquaintance with Christianity, their strong attachment to the Messiah, and their perfectly unblemished character. We trust their success at Petersburg is but the first fruits of a great harvest to be reapt by them, as co-workers with God and Christ. May the brethren remember their duty in the case. ' W. SCOTT.

Brother James Challen was one day in Louisiana, speaking on the following scriptures, Acts ii. c. 23 v. "Him being delivered by the determined counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death," &c. The speaker had occasion to observe, that although the Jews had eagerly and unrighteously sought and obtained the death of our Lord Jesus, yet they had not imbrued their own hands in his blood, but had left the catastrophe of this dreadful tragedy to the Gentiles, who with "wicked hands" had pierced and slain him. At the conclusion a man of great personal beauty, who had paid much attention to what was said, approached brother Challen, and taking him by the hand, said "sir, allow me to express to you the high gratification which I feel from your very successful endeavors to relieve my nation from the odium of having killed Jesus Christ." The very handsome stranger was a Jew.

A Methodist Circuit rider and one of the brethren, happened to have an appointment at the same place at the same time. The Methodist had seated himself in the chair when the brother entered, who with great composure passed en and seated himself on the opposite side of the house. The former feeling that something in the way of good breeding was indispensable, finally said, I believe there are two appointments here at this hour, I would be glad to know, therefore, which was the first made that it may be attended to. The Christian brother in reply said, he believed that one of the appointments referred to, was for him, but that of the gentleman who had made the enquiry, was the prior; and he would, therefore, please to proceed. The Methodist accordingly did so, and read the following verse from the sixth chapter of the Romans. "But now being made free from sin, and become servants to God, you have your fruit unto holiness, and the end everlasting life." The gentleman began his oration by saying that he would make the four following points, that is, would consider

1st, Being made free from sin,

2d, Servants of God.

3d, Fruit unto holiness.

4th, The end everlasting life.

After much oratory on each of these points the gentleman wound up with a burst of eloquence on the last of them; and sat down, observing that he had finished.

The brother arose, and observing that it would not be necessary to divert the attention of the audience from the subject to which it had been directed, read the whole of the chapter from which the Methodist had taken his text, the sixth of the Romans, and afterwards disclosed his intention to continue the subject. He observed that he concurred with the gentleman in most of what he had said, and the points embraced in his text, and especially with what he had spoken of the importance and blessedness of being made free from sin. He regretted, nevertheless, that while the gentleman had enlarged greatly on the necessity of being freed from the tyranny of this evil master, he had wholly admitted to say any thing whatever of the means by which men were set free; for observe, continued he, to the audience, observe that the persons in the text are addressed as having been delivered. "Being made free from sin." The gentleman having been wholly silent as to the method by which God accomplished this deliverance, the speaker presumed that he had left the case in this point entirely to him; he would, therefore, employ the remaining time in unfolding to them the means by which God set a man free from the dominion of sin, and if possible supply in this manner the lack of light for which the otherwise sensible sermon of his Methodist friend was characterized.

The speaker then attended to the rhetoric of the chapter, and caused the audience to perceive that the holy apostle had been pleased to speak of sin under the figure of a prince, king, or tyrant, who having enthroned himself in the human heart, presumed to lord it over the entire commonwealth of man. By whom then was this tyrant to be dethroned? by man himself? No; if king sin held court in the human heart, the affections, passions, and appetites were his courtiers and parasites; and man was at all times more ready to exclaim "God save King sin," than up with King righteousness. Sin was, therefore, to be dethroned by God and not by man. What then was God's method for cutting the connection between the human being and sin? Here it was shown that the gospel was the means; and that in this there was a doctrine named faith, which became the instrument in the hand of God by which he put down sin in the human heart; that is, believing the holy revelations of the gospel, the poor sinner was enabled by their assistance to take such views of the character of God and Christ, of the beauty of holiness, and the utter deformity of sin that he could no longer conscientiously serve sin. He therefore fell out with the tyrant and refused any longer to do him homage. Such was the use of faith in this matter; by it God "purified the heart."

But the influence of tyrants is felt not only in the throne and capital, but in every vein and artery of their empire. It was necessary, therefore, that sin should be put down not only in the interior of man but in the remoter portions of the empire

also; that is, it was necessary sin should be destroyed from the life and outward behaviour of the man, as well as from his heart and affections. There was, therefore, another doctrine in the gospel named repentance which bore the same relation to the external man which faith did to the internal, and which was intended by God to purify our practice as faith was intended to purify our principles. All this was most pleasing to the numerous methodists who stood around, and we are sure that had the speaker stopt here these poor people were ready to say brother, brother. Their preacher, however, had a little more foresight, and perceived whither the matter was tending; he accordingly laid his head upon the table, and there it lay until all was over.

God having by faith and repentance slain the attachment of the sinner for sin and made him as good as dead to his former tyrant, it became a question, what ought to be done with the dead? Here the speaker, enquired of the people whether they buried the dead in that vicinity. He feared, in a religious point of view, they did not. He feared that many of them, whose attachment for sin had been slain by the gospel, were laying unburied, laying upon the grave's mouth. He hoped he had come to perform that last office for them. Death cut all former relations; it was highly proper, therefore, that all, who became dead to sin, should be buried with Christ. The gospel, accordingly, contained a burial as well as a death; there was a third item in it, namely baptism, a burial in water, by which it was intended to carry the dead sinner, body, soul and spirit, out of the dominions of sin and plant him in the regions of King Righteousness; it was intended to take him from the world and set him down in the church, bury him to sin and raise him to God.

Here the Speaker observed that there was a beginning to the sixth chapter as well as an end to it, and as the gentleman who spoke first had read the latter, he would read the former. The speaker read as follows:

"What shall we say then) Shall we continue in sin, that grace may abound"? God forbid! How shall we that have died to sin live any longer therein? Know you not that so many of us as have been baptized into Christ, have been baptized into his death? Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life."

Here the speaker pointed to the perfect agreement which subsisted between what he had said and the above verses, and argued at greater length from the rhetoric or figures of the passage that the Most High delivered men from the thralldom of sin by slaying them in relation to it, and afterwards burying them. The Christian, therefore, is a man dead and buried to sin; and consequently freed from it. "Being set free from sin"

said the gentleman's text. The Roman Christians had been freed in this manner from sin and were addressed in the text as such; that is they were addressed as those who had believed the gospel, reformed their behaviour, and been immersed.

Here the brother expressed a hope that, if his Methodist friend had demonstrated the importance of being freed from sin, he had showed the audience how they might obtain that freedom. If the Methodist had led the sheep up to the bars he had let down the bars, and so if neither him nor his friend, taken singly, had preached all the truth on the subject, yet in what both of them had said the audience would, he hoped, find all that was necessary to their salvation. And if both taken together had succeeded in preaching the whole gospel they (the people) had reason to be glad; for generally it required two moderns at least to make one good ancient preacher.

The speaker concluded by turning towards an interesting young gentleman in the last stage of consumption, who had come hither to be immersed, and observing to the people that he was happy to give a practical illustration of the whole business, he said to the youth, "Young man please to stand up." The scene at this point became deeply interesting, and when the dying youth, to the question, Whether upon the testimony of the Holy Scriptures, he believed Jesus Christ to be the son of God, answered, and in a solemn and touching tone of voice said, "I do," the whole house sunk into tears. The brother concluded, and the Methodist arose and said he would open *the doors of the Methodist church!* He accordingly began a hymn, and invited the people to come forward to be prayed for! at the conclusion of the song the brother and the young convert left the house, and with them the entire audience with the exception of the Methodist preacher and his Methodists, to whom he was heard say, *in sota voce*, as the people left, "brethren shout, shout." But it was the shout of defeat, of despair; and so the whole *posse committatus*— preacher and people were immediately on the edge of the water, where we buried the young convert to all his former relations to King Sin, and raised him again in Christ Jesus henceforth to serve King Righteousness, to whom be the glory. Methodism had at last met its deadly enemy in the original gospel; and it may be safely affirmed, that if this party, during late years, has more than all other sects extended its influence over every part of our country, it has also more than any other sect suffered signal defeat as often as it has been its fortune to come in contact with those who proclaim the gospel as announced by Jesus Christ and his apostles.

O. P. Q.

Br. Dr. John Thomas, Editor of the Advocate, Amelia co. Va., is about removing to Illinois. We had the pleasure of spending a day with him in Cincinnati, as he returned from that part of the west where his estate lays.

### THE MORMON BIBLE.

The Boston Recorder of last week contains the following singular development of the origin and history of the Mormon Bible. It accounts most satisfactorily for the existence of the book, a fact which heretofore it has been difficult to explain. It was difficult to imagine, how a work containing so many indications of being the production of a cultivated mind, should be connected with a knavery so impudent and a superstition so gross as that which must have characterized the founders of this pretended religious sect. The present narrative, which, independently of the attestations annexed, appears to be by no means improbable, was procured from the writer by the Rev. Mr. Slow, of Holliston, who remarks that he has "had occasion to come in contact with Mormonism in its grossest forms," It was communicated by him for publication in the Recorder.

*Boston Daily Advertiser.*

#### ORIGIN OF THE "BOOK OF MORMON," OR "GOLDEN BIBLE."

As this book has excited much attention, and has been put, by a certain new sect, in the place of the sacred scriptures, I deem it a duty which I owe to the public to state what I know touching its origin. That its claims to a divine origin are wholly unfounded, needs no proof to a mind unperverted by the grossest delusions. That any sane person should rank it higher than any other merely human composition, is a matter of the greatest astonishment; yet it is received as divine by some who dwell in enlightened New England, and even by those who have sustained the character of devoted Christians. Learning recently that Mormonism has found its way into a church in Massachusetts, and has impregnated some of its members with its gross delusions, so that excommunication has become necessary, I am determined to delay no longer doing what I can to strip the mask from this monster of sin, and to lay open this pit of abominations.

Rev. Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination and a great fondness for history. At the time of our marriage he resided in Cherry Valley, New York. From this place we removed to New Salem, Ashtabula county, Ohio; sometimes called Conneant, as it is situated upon Conneaut creek. Shortly after our removal to this place his health sunk, and he was laid aside from active labors. In the town of New Salem there are numerous mounds and forts, supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers, and become objects of research for the curious. Numerous implements were found and other articles, evincing great skill in the arts. Mr. Spaulding being an educated man, and passionately fond of history, took a lively interest in these developments of antiquity: and in order to beguile the hours of retirement, and furnish employment for his lively imagination, he conceived the idea of giving *a historical sketch of this long lost race*. Their extreme antiquity of course would lead him to write in *the most ancient style*, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this *historical romance* was to amuse himself and his neighbors. This was about the year 1812. Hull's surrender at Detroit occurred near the same time, and I recollect the date from that circumstance. As he progressed in his narrative, the neighbors would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by *one of the lost nation*, and to have been *recovered from the earth*, and assumed the title of "Manuscript found." The neighbors would often inquire how Mr. S. progressed

in deciphering "the manuscript;" and when he had a sufficient portion prepared he would inform them, and they would assemble to hear it read. He was enabled, from his acquaintance with the classics and ancient history, to introduce *many singular names*, which were particularly noticed by the people, and could be easily recognized by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing hi the place at the time, who was perfectly familiar with this work, and repeatedly heard the whole of it read.

From New Salem we removed to Pittsburgh, Pennsylvania. Here Mr. S. found an acquaintance and friend in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr P., who was very much pleased with it, and borrowed it for persOual. He retained it a long time, and informed Mr. S. that if he would make out a title-page and preface, he would publish it, and it might be a source of profit.— This Mr. S. refused to do, for reasons which I cannot now state. Sidney Rigdon,\* who has figured so largely in the history of the Mormons, was at this time connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript, and to copy it if he chose. It was a matter of notoriety and interest to all who were connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, Pa., where Mr. S. deceased in 1816. The manuscript then fell into my hands and was carefully preserved. It has frequently been examined by my daughter, Mrs. M'Kenstry, of Monson, Massachusetts, with whom I now reside, and by other friends. After the "Book of Mormon" came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the "Manuscript Found" was written. A woman-preacher appointed a meeting there, and, in the meeting, read and repeated copious extracts from the "Book of Mormon." The historical part was immediately recognized by all the older inhabitants as the identical work of Mr. Spaulding, in which they had been so deeply interested years before. Mr. John Spaulding was present, who is an eminently pious man, and *recognized perfectly* the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief fond vent in a flood of tears; and he arose on the spot, and expressed in the meeting his deep sorrow and regret that the writings of his sainted brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great that the inhabitants had a meeting, and deputed Dr. Philastus Hurlbut, one of their number, to repair to this place and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it wish the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hurlbut brought with him an introduction and request for the manuscript, signed by Messrs. Henry Lake, Aaron Wright, and others, with all whom I was acquainted, as they wore my neighbors when I resided in New Salem.

I am sure that nothing could grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition doubtless suggested the idea of converting it to purposes of delusion. Thus a historical romance, with the addition of a few pious expressions and extracts from the sacred scriptures, hag been construed into a new Bible, and palmed off upon a company of

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\*One of the leaders and founders of the sect.

poor, deluded fanatics as divine. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and its author exposed to the contempt and execration he so justly deserves. MATILDA DAVISON.

Rev. Solomon Spaulding was the first husband of the narrator of the above history. Since his decease she has been married to a second husband, by the name of Davison. She is now residing in this place; is a woman of irreproachable character, and an humble Christian, and her testimony is worthy of implicit confidence.

A. ELY, D. D. Pastor Cong. Church in Monson.

D. R. AUSTIN, Principal of Monson Academy.

*Monson, (Mass.) April 1, 1839.*

Since reading "*Mormonism Unveiled*" we had but little doubt that Sidney Rigdon is the leading conjuror in this diabolical affair; and that the widow of Solomon Spaulding, if found, could give some authentic and satisfactory information on the subject of the Book of Mormon—to far at least as the romance of Mr. Spaulding, the real basis of the fraud, was concerned. It would seem that she has been found in the wife of a second husband, Mrs. Davison, and that the whole affair is now at length fairly divulged. Much pains ought to be taken to send this document through the length and breadth of the land—as the emissaries of Smith, Rigdon, and Co., like the father of lies, are ever on the alert to beguile unstable souls, and continually lying in wait to deceive. The gullibility of the present generation has not, in the memory of history, been often equalled—never surpassed. A people ignorant of the Bible are always an easy prey to the ministers of delusion and error.

A. C.

When "Mormonism" made its appearance in Ohio, we threw our self into our saddle, and in company with our son in the common faith Dr. Richardson, rode 100 miles in the dead of winter to examine it, and to defend the churches which groaned under or lay in the immediate vicinity of its baleful, blighting influence. Rigdon the shameless impostor, spoken of in the above letter, had anterior to this been a Baptist minister, but hearing by his relative Mr. B——, of the true gospel of Christ, he visited our field of labor, and voraciously seized upon my reasonings of the gospel of Christ, and engrafted them on the abominable imposition to which soon after he joined himself. This accounts for the success of the ministers of Mormonism, for the Golden Bible, the book in question, is never once spoken of till the very statement of the gospel for which our own Reformation is now remarkable, is first submitted. The converts being thus made by a veritable proclamation of the gospel, are then taken and declaratively immersed for the remission of their sins and the spirit of Christ; that these people first state the gospel in its original terms, and afterwards introduce their imposition of the Book of Mormon, is known to every one who has attended with care to their procedure, and that Rigdon filched from us that elementary method of stating the gospel which has so completely brought it within the grasp of every one who hears it, I will cite for witnesses Rigdon's Brother-in-Law, the excellent Mr. Bentley, also Win, Hayden, Dr. Thomas Wright, and the brethren of Warren, Trumbull Co. Ohio, who probably will as long as they live recollect Rigdon's visit to their town.

That Rigdon was ever connected with the printing office of Mr. Patterson or that this gentleman ever possessed a printing office in Pittsburgh, is unknown to me, although I lived there, and also know Mr. Patterson very

well, who is a bookseller. But Rigdon was a Baptist minister in Pittsburgh, and I knew him to be perfectly known to Mr. Robert Patterson.

Why is not Mr. Patterson's testimony adduced in this case? He is now in Pittsburgh, and can doubtless throw light upon this part of the narrative, which, to me at least, appears exceedingly doubtful, if not positively erroneous. The Lord willing, we shall see to this matter and report accordingly.

W. SCOTT.

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**LETTERS.**

I preached at New Ireland on the last Lord's day, eight miles from Covington, Ky. Three were immersed and a church of twelve members constituted: prospects flattering.

*Dry Creek, Campbell co. Ky.*

JNO. G. ELLIS.

The church here (Wellsburgh, Va.) is in a prosperous condition: forty-two have been added by immersion since Sept. 1838—twenty-five of these were baptized during the ice-bound state of the Ohio: brothers Hartzell, Henry, Hayden, and Clapp assisted while those additions were made: the church now numbers 181 members.

SAMUEL GRAFTON.

We have been here since the 23d: four were immersed last evening, and had my vocal powers been what they were wont to be, there might have been twenty: but I can no longer touch the people by my song: some places on the Western Reserve are doing honor to themselves indeed, and exerting a heavenly influence. In Solon the cause has progressed well during last year: nearly all the youth of my immediate neighborhood have obeyed the gospel, brother Bentley's and my own being among the number. My daughter Elizabeth and self, anticipating much pleasure, are at present on our way to Bethany.

WILLIAM HAYDEN.

When Bishops are elected, who are the proper persons to lay hands on them at ordination?

J. M. MATTHEWS.

Answer.—The elders or first converts.

W. S.

All our children have made the good confession; Oh! how ungrateful I am. May the good Lord keep us in the paths of peace and virtue by his word. We have had a few additions since I saw you, for we continue to meet every First-day, in our own small brick meeting-house, at the centre, to publish the death of our Lord. May the Lord bless you.

*Windham, Por. co., Ohio.*

SAMUEL ROBBINS.

VERY DEAR BROTHER—May health, peace and happiness attend you. I humbly trust our Heavenly Father may bless you with all things necessary to the performance of both your editorial and evangelical labors. May he favor you abundantly, and enable you as heretofore, to proclaim the truth in its' ancient simplicity, to the praise of his glorious grace. It may be gratifying to be informed that, in this vicinity, your written labors have not been in vain. One of the undersigned

subscribed for *The Evangelist* purely for your sake, but he has since embraced the original gospel "for Christ's sake, and, by a becoming behaviour, affords strong testimony he has been taught of God the truth as it is in Christ Jesus.

Yours in hope of eternal life,

P. S. LAYTON.

*M. Gilead, M. co., Ky.*

BROTHER SCOTT:—Whilst reflecting on the progress of the gospel, and the opposition it meets with, I thought it might not be amiss to drop you a few lines on the point as relates to our own little village. One year ago there was not more than one member of the Christian church in this place or its vicinity. Now there is a church of between 55 and 60 members. My father has eleven children who have all been raised Methodists; recently however, all, with the exception of two have obeyed the gospel. This party very devoutly believe and say we are "deluded." I heartily pray that the whole world were thus deluded. The brethren here would be happy to have you or any of the brethren to visit them. In the bonds of the everlasting gospel.

ERASTUS HOLMES.

DEAR BROTHER SCOTT,—I arrived here last evening, from Petersburg, in company with brother Stratton, my brother William Pinkerton, having preceded me a few days. We had a joyful and prosperous time at Petersburg, twenty-six having united during the meeting. I looked upon the work as but just fairly commenced when we left. There are many more in the village who, I doubt not, will shortly obey the Lord. Brother Scott, tell Evangelists to be up and doing.— Now is the time. The brethren wish you to visit them as soon as convenient. Very respectfully yours, &c.

*Rising Sun, Ia.*

L. L. PINKERTON.

BELOVED BRO. SCOTT,

I have just returned from Louisville, where after a hard fought battle of two weeks, forty-four excellent soldiers were added to the army of the faithful. Much good can be done in that city, and I hope to revisit it shortly. Bro. Morton was taken sick, and I was alone about half the time owing to engagements of the other brethren.

Since my return, yesterday and to-day, I have been confined by an inflamed gum, which affects my head. This evening I feel on the recovery. I greatly needed rest, and I availed myself of the present attack to repose nearly all the time.

When shall I see you? I have looked for you until I almost despair of a visit from you. May the Lord bless you and yours and grant you a prosperous trip to Georgetown and the interior of Kentucky, where the brethren may be again gratified to hear you proclaim the truth and win souls to our Lord and Redeemer.

Most affectionately,

J. T. JOHNSON.

*April 3rd*, 1839. BELOVED BRO. SCOTT,

I believe I gave you the result of our meetings at Brunetstown and Louisville. Upwards of fifty were received at the former place and forty-four at the latter. Since then I have felt overwhelmed with debility. I am now getting better. We have had several addresses here since, and including Lord's day. We have immersed two students of promise; and we have another meeting to-night in the hope of getting more.

The Trustees of our College will meet on the 1st of May, to locate the same and devise the ways and means of sustaining it. We have now the means of purchasing a place. The object of the meeting will be to make every effort to place it on the most substantial foundation, so that it may survive the rudest shocks.

It would afford us great pleasure to see you at that time and previously. May the Lord still smile upon and bless you and yours.

Most affectionately,

J. T. JOHNSON.

DEAR BRO. SCOTT,

On Tuesday last I reached home from a tour of sixteen days in Indiana; eight days of which I labored twice a day at New Albany, and gained thirty accessions to the cause of the Lord, much to the gratification and delight of the brethren and friends. It was supposed we had received a more favorable hearing than at any former period, and that the general cause had been greatly advanced. I had agreed, the day before I closed at New Albany, to commence operations at Charleston, fifteen miles distant, and four miles from the Ohio river, on Monday morning. Brother Brown, according to arrangement, came for me on Lord's day evening, and spoke to a crowded house, and the meeting closed at New Albany with forty-eight additions.

In the morning we repaired to Charleston, where Brother Brown had delivered several addresses. When we reached there the congregation was in waiting and seemed to have the hearing ear. We labored hard twice, and sometimes thrice a day, until the next Lord's day evening, during which time seventy-six additions were made. It was as successful a meeting as I ever witnessed in the same time. O! what a season of rejoicing!! If we could have remained, the prospects were good for as many more, but I was compelled to return home to my family, as well as to attend a meeting of the Trustees of the College.

The Trustees have located the College at Harrodsburg, the citizens of that place having made the most liberal offer for it. The 100 scholarships have been obtained, and they have agreed to give \$10,000 to be expended in buildings. May the blessings of Heaven attend it—and I pray the Lord

that all the brethren and friends may speedily grant additional donations to enable it to cope with any institution in America. I shall remain in Georgetown, where I expect to spend my days. J. T. JOHNSON.

*Georgetown, Ky.*

*June 4th, 1839.*

DEAR BRO. SCOTT,

Last evening I returned from South Elkhorn, (six miles beyond Lexington,) where I labored hard, but pleasantly, for ten days, and obtained fifty-seven additions, much to the surprise of all and to the great joy of the brethren and friends. it was a victory long to be remembered. I was assisted by our much beloved and esteemed Brother B. F. Hall, the greater part of the time. Our talented and zealous Brother Brown was with me parts of two days, and went to Mt. Vernon to fill an engagement for me, where he gained nine converts, as I learn. He was at Jeffersonville a few weeks past and obtained fifty-six persons.

*June 15th, 1839.*

DEAR BROTHER SCOTT,

Since I wrote you last, I have visited Republican, about six miles from Lexington, and labored there near five days with Bro. Smith, who has charge of the congregation. We gained twenty-seven converts to the good cause. It is near South Elkhorn, where we gained fifty-seven. A few more efforts would about gain the entire population, of those who *can be* saved. There are some in all parts of the country, who are resolved not to submit to the Lord. The evening before the close of the meeting Brother C. J. Smith, agent of the College, arrived and made a proposition for its endowment. He proposed to raise *one thousand* names of \$100 each, payable in five equal annual instalments. The fund to be permanent, and one half the interest to be sacredly devoted to the education of the poor youth to be selected by the Trustees. Brother Thomas Smith and myself approved and sustained him. To the immortal honor of the neighborhood, ten persons generously enrolled their names in less than five minutes.— The names of the patrons will be inscribed on a slab of marble to be placed in the building to be erected.

Yours affectionately,

J. T. JOHNSON.

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The following Epistle, touching the death of Ellen Rogers, We insert with profound respect for the memory of the deceased; we do it more gladly also, because it is written by the man who was her husband—John Rogers, Evangelist, of Carlisle, Ky. The marriage relation is at once the most honorable and most essential in society: the disseveration of this tie by

the decease of the wife is generally fraught with important results to the family, especially if the surviving portion of it be made up partly of children. We trust that the life and death of Sister Rogers, as given in the letter, will long continue to be in the family an odor of righteousness and of devotion to the cause of the true religion.

W. SCOTT.

### OBITUARY.

BELOVED BROTHER SCOTT,—

'Tis done—the dreadful struggle is over, and my dear Eleanor is no more! My poor children have a mother no more. Ah me! how many endearments cluster around the name of *wife* and *mother*! But alas! these endearments, how many, and how great soever, are, to me and my dear children, lost; forever lost! You and I, my dear brother, have been wont, from our youth, to leave our wives to proclaim the gospel of our blessed Saviour to sinners. And often, very often, have we felt the pain and anxiety the separation occasioned, to be almost insupportable. But we had a balm for all our wounds—the hope of meeting them again—yes, my brother, this blessed hope often converted our sorrow into joy. And this hope I trust is yet yours, and long may it live to cheer you on your weary pilgrimage through life! But it is mine no more, it is buried in the grave of my Ellen. I have seen her for the last time on earth—our separation is final, till the heavens be no more. When returning from my lonely pilgrimages, she will greet me no more! No more for me and her much loved children, will her eye beam with affection and brighten with joy.

But even yet I cannot realize, fully realize my loss—it seems like a dream. Yes, even while I write I seem to hear the groans of my Ellen, and ere I am aware of my true condition, I am ready to throw by my paper, and hasten to her bedside, to watch over her helplessness, and minister to her wants. But blessed be the name of God, she has better ministers now than I.

"Why then their loss deplore, that are not lost?  
 Why wanders wretched thought their tombs around  
 In infidel distress? Are angels there?  
 Slumbers, rak'd up in dust, ethereal fire?  
 They live? They greatly live a life on earth  
 Unkindled, unconceived, and from an eye  
 Of tenderness, let heavenly pity fall  
 On me, more justly numbered with the dead.  
 This is the desert, this the solitude,  
 How populous, how vital is the grave!  
 This is creation's melancholy vault,  
 The vale funeral, the sad cypress gloom!

The land of apparitions, empty shades!  
 All, all on earth is shadow, all beyond  
 Is substance; the reverse is folly's creed,  
 How solid all where change shall be no more!"

So speaks the pious, though rather gloomy Dr. Young— words quite expressive of my feelings, and expressive too of much truth.

Ah! how empty, how fleeting, how unsubstantial is all earthly good!  
 "The spider's most attenuated thread  
 Is cord, is cable, to man's tender tie  
 On earthly bliss; it breaks at every breeze."

But I wander from the design of this communication, which is to give you, and my friends through your paper, a brief outline of my Ellen's life and death.

Her health had been declining for something like a year, under a pulmonary affection. For the last six months she was confined almost entirely to her room. She suffered exceedingly; but it pleased God to permit her to fall asleep in Jesus, on the 4th ult., about eight o'clock in the morning. We had been married near eighteen years, and seven children were given us. And it affords me unspeakable satisfaction to bear witness to her kindness, her affection, her fidelity in all the relations of life. If she ever had an enemy, I have yet to learn it. But above all, she was a devoted Christian, from her youth. It was my happiness to immerse her rear 20 years ago, among the first persons I ever baptized. And I rejoice to know that from that time till the day of her death, she honored her profession. She loved the house of God, she loved the people of God. She made many, and great sacrifices of her domestic comforts to enable me to do the work of an Evangelist; and she did it too without a murmur. On her last bed, she spoke of that circumstance with great pleasure. During her sickness, we talked much and familiarly on the subject of death; and she always manifested a spirit of submission to the will of God. True, she desired to live, not however, so much on her own account, as on that of her dear children. (For as a mother, she was fond and tender to a fault.) The thought of leaving them, opened the deep fountains of her heart. Some two weeks before her death, our beloved brother Joshua Irvin, an intimate and old acquaintance, came to see her, and spent the day with us. Just before he left, she selected the 4th chap, of 1st Thess. and from the 13th v. to the conclusion of the chapter, and presented it to him, with the request that he would deliver a discourse upon it, upon the occasion of her death. The first two verses of the passage reads thus: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we

believe that Jesus died and rose again, even so, them also which sleep in Jesus, will God bring with him." This request was complied with, by brother Irvin, in a very satisfactory manner, on the 5th ult., before a very large audience, that attended the funeral. I weep for my beloved Ellen, and I ought to weep, 'tis manly, 'tis Christian to weep over departed worth. But I sorrow now not as others that have no hope. For, blessed be God! I have hope, I confidently believe she died in the Lord; and that all such are blessed, thrice blessed. I do believe that Jesus died, arose again; and that as certainly as he died, so certainly all who sleep in Jesus, shall be brought again from the dead, shall ascend up to meet the Lord in the air, and so forever be with the Lord. Wherefore I take comfort from these, and like words of the spirit of all grace and truth.

Ah! my dear brother:—These words are every thing to me. Take these from me, and the hope they inspire, and yon take my God, my Saviour, my heaven, my all. How then should we love the blessed word of life! O! how can we sufficiently appreciate our holy religion. That religion which assures us, amidst the storms and tempests of life, that all shall be well. That all things work for good to them that love God—that we have a kind, benevolent, and all powerful Father in heaven. That we have an unquestionable title to an inheritance, which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for us, ready to be revealed in the last day. O! may we so live, as to enjoy the consolations of this religion through life, and to realize its rewards in eternity, with our friends, is the prayer of your affectionate brother.

JOHN ROGERS.

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The discourse on Hume's Infidel maxim in the preceding No. is taken from Keith's Demonstration. We request all our readers to give it a serious perusal. It is most worthy of it.

ED.

We have to inform Our readers and brethren, that we are called to attend a meeting at Pittsburgh, Pa., and will be absent not more than two weeks. The old soldiers in that neighborhood have decreed that we shall be present, the Lord Jesus favoring.

ED.

There will be a Big-meeting at Burlington, Boon co. Ky. on the third Lord's day of July. The surrounding churches in Kentucky, Ohio, and Indiana, are requested to attend.

ED.

The news from that great servant of the Lord Jesus, J. T. Johnson, is, this month, of the most cheering character.

## RECEIPTS.

Mr. Hawes, Burlington, Ky. paid; John G Ellis, Dry Creek, Ky. paid; Judge Collins, Oxford, Ohio, paid; Dr Saml Grafton, Wellsburgh, paid all arrearages for H N Bakewell, for John Carle up to 1841, for R. Henry, John Perry, vol 7, for Dr R Nichols, 6 and 7, Wm Langhead 6 and 7, Dr J C Campbell 6 and 7, B Wells and self, vol 7; Amos Sutton Hayden paid vol 6 and 7 for Capt Allerton and for Daniel Hayden, Deerfield, Portage co. Ohio; D S Burnet paid vol 7 for Elder T M Allen, Columbia, Mo.; J M Matthews, Gosport, Ia. paid vols 6 and 7; John M Shepherd, Bertee county, N. C. paid for vols 5, 6 and 7; John Crozier, paid vol 7, Fairfield, Columbiana county, O; Rhodes Thompson, paid by D S Burnet, Georgetown, Ky; James and John Dunham, paid, Lebanon, O; Z Carpenter, Simpsonville, Ky. paid; Joel Wolf, Rushville, Ia. vols 6 and 7; Bro Snyder, Oldham county, Bro John Miller, John W Snyder, Jefferson county, Ky. paid vol 7; U M Roberts, Erwinton, S. C. and N H Rhodes, Barnwell Dist. S. C. paid all dues; Myram Sackett, Canfield, Ohio, paid \$2; Jacob Snowden, J Dubois and W Coons, Indiana, paid vol 7th, also \$2 Gospel Restored; C Smith, of Harrison, for B Smith of Indianapolis, \$13; Thos M Smith, P M Letemberville, Ohio, paid for vol 7, J Dowling and J Hill; T C Johnson, Spencer, Owen county, Ia. paid vol 7; Samuel Taylor, Greencastle, Ia. paid for P W Applegate \$1 for vol 6, Saml Emerson \$1,50 for the same, self \$1,50, and \$1 for self, vol 7, also \$1 for Meredith Tonell, for vol 6, and \$1 for J Emerson, vol 7; all very correct Brother Taylor, with thanks; G Bowlby paid \$1,50 for L Chandler, J Gould, Bro Harpence, and \$1 for Maj Brakenridge; Thomas Howith, Sprngville, Ill. paid \$15 on the subscription; Brother O Dean and Bro M Sacket, Canfield, O. paid vol 7; Z Carpenter, Shelby county, Ky. paid vol 7; Samuel Cox, Beberstation, Va. paid vol 7; Mrs Paton, Lawrenceburgh, paid vol 7; CO Alden, by \$5; Mrs Huld Alloway, paid vol 7; Sister Kinningham, Paris, Ky. paid vol 7; Ephraim Warton, Liberty, Ia; Martin Earhart, Greenville, Darke county, O. paid vol 7; Goodwin Brite, Bellbrook, O. paid vol 6 and 7; James Graves, Danville, Ky. and Mrs Pamela Cunningham, now of Winchester, Ky. paid vol 7; P Robins, E Odell, J Bradford, A G Streeter, Windham, Portage county, Ohio, paid vol 7; Milligan Clarke, Lynchburgh, by \$5; Jno Taliaferro, Virginia, by \$5; Jacob Newmire, B Shallenberger, J Taylor, D Shallenberger, Peter Newcomer, D Ndw mire, and John Reece, all paid by Bro David Shallenberger, who will please accept our sincere acknowledgments for his brotherly attention to the business of The Evangelist in his vicinity; P. S. Layton paid the Mt. Gilead subscription for 1839; brother Layton will please accept our Christian regards; John Orain \$4.

# THE EVANGELIST

NEW SERIES.

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Vol. VII. Carthage, Ohio, August 1, 1839. No. 8.

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## THE COVENANTS.

### A DISCOURSE.

"Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great. and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed. So Abram departed as the Lord had spoken unto him." Gen. xii. 1—4.

"And the Lord appeared unto Abram (*in the plain of Moreh*) and said, Unto thy seed will I give this land, and there he builded an altar to the Lord who appeared to him." Gen. xii. 7.

"And the Lord said unto Abram—after that Lot had separated from him—Lift up now thine eyes and look from the place where thou art northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever; and I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered; arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee. Then Abram removed his tent and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." Gen. xiii. 14—18.

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee

out of Ur of the Chaldees, to give thee this land to Inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and!o, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in the land that is not theirs, and shall serve them; and they shall afflict them four hundred years: And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv. 1—18.

The word covenant in relation to Abraham, occurs for the first time in the above scripture.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in

your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. And God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wile shall bear thee a son indeed, and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the self-same day, as God had said unto him. And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the self-same day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him." Gen. xvii.

In the above quotations we see 1st. that God makes promise of certain goods to Abram. 2d. He next covenants to give him these goods; and 3d. He confirms or seals the covenant by the rite of circumcision; so that we have first promises, second the covenant, and third circumcision. If therefore any thing new should after this be promised to the Patriarch, it cannot be incorporated in this covenant, for as Paul says, "Though it were but a man's covenant, yet if it be confirmed no man disannulled or addeth thereto." It behooves us, therefore, in this investigation to enumerate all the separate items of good embraced in the above covenant of circumcision.

1st. I will make of thee a great nation. 2d. I will bless thee. 3d. I will make thy name great. 4th. Thou shalt be a blessing. 5th. I will bless them that bless thee. 6th. And

curse him that curseth thee. 7th. And in thee shall all the families of the earth be blessed. 8th. Unto thy seed will I give this land. 9th. I will make thy seed numerous as the dust of the earth. 10th. He that shall come forth out of thine own bowels shall be thine heir. 11th. Thy seed shall be numerous as the stars of heaven. 12th. His faith was to be accounted to him for righteousness. 13th. His seed enslaved to the Egyptians was to be delivered. 14th. He was to go to his fathers in peace. 15th. He was to be the father of many nations. 16th. His name was henceforth to be Abraham. 17th. Nations were to be born of him. 18th. Kings were to come out of him. 19th. God was to be a God to him and to his seed after him. 20th. His wife was to be named no more Sarai but Sarah. 21st. She was to be the mother of nations. 22d. Kings of people should be of her. 23d. And she should be blessed. 24th. And should have her first son Isaac at the set time in the next year.

Such are the splendid gifts and boundless promises embraced in the covenant of circumcision. What a bill of national rights! What a charter of religious privilege is this venerable document! Who on reading it can refrain from laughing with delight that Almighty God should so deal with any of the human kind. "All that hear will laugh with me," said Sarah. Gen. xxi.

The following are the passages in which promises made subsequent to the rite of circumcision occur.

"I will certainly return to thee according to the time of life and Sarah shall have a son." Gen. xviii. 20. "And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken." "And Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him." "In Isaac shall thy seed be called." "And also of the son of the bondwoman will I make a nation because he is thy seed."

"And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, behold, here I am. And he said, Take now thy son, thine only eon Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men. Abide you here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham

his father, and said, My father: and he said, Here am I, my son.' And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering. And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I, and he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for *now* I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him for a burnt-offering in the stead of his son. And Abraham called the name of that, place Jehovah-jireh: as it is said to this day, in the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba. And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also borne children unto thy brother Nahor." Gen. xxii. 1—20.

After this Sarah and Abraham died, and were buried in the cave of the field of Machpelah before Mamre. But now what are the promises made in the above scriptures? Do they contain new matter? Are they things not embraced in the covenant of circumcision? Let us see—1st. Sarah was to have a son: this is found in the covenant. 2d, His seed was to be called in Isaac: this is involved in the promise found in the covenant concerning an heir. 3d. Ishmael was to become a nation: this too is an item of promise made previous to circumcision. 4th. God was to bless him. 5th. And to bless all nations in his seed. These two articles are both found substantially among the promises embraced in the covenant as may be seen by reading them.

There was, then, strictly but one covenant made with Abraham, the covenant of circumcision; which at the *time* referred to in the last cited scripture, was confirmed by an oath. "For when God made promise to Abraham," says Paul, "because he could swear by no greater he swore by himself—

for men verily swear by the greater, and an oath for confirms tion is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath that by two immutable things by which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." The order of these things, then, is 1st. promises; 2d. the covenant; 3d. circumcision; and 4th. the oath of God, confirming the whole. The Apostle calls this "the covenant that was confirmed before of God concerning the Messiah," because the blessing of the nations by Abraham and his seed, which is Christ, formed a prime article in that covenant. Stephen names it "the covenant of circumcision." Acts viii. 8. Because this rite was the standing and sensible memorial of its having been made at the time stated in the ancient oracles. And Zacharias, Luke i. 37, styles it the "holy covenant—the oath which he sware to our father Abraham;" but although the word oath is in the last scripture connected with the Messiah, we are not on that account to imagine that there was a covenant of circumcision including certain good things, touching the land of Canaan, and another distinct from it relating to Messiah alone; for the oath of confirmation was made in relation to all that was contained in the covenant of circumcision, as we learn from other scriptures; for instance, in Deut. vii. we find the land of promise covered by the oath, thus—"And he will love thee and bless thee, in the land which he sware unto thy fathers to give thee." There was but one covenant then made by God with Abraham. It embraced many promises of both temporal and spiritual good; the seal of it was circumcision; and it was confirmed by the oath of God. There is, however, one place where the word occurs in its plural form, viz: in Ephes. ii. 12, thus "And strangers from the covenants of promise." This has been supposed to warrant the conclusion that God made two covenants with Abraham, one respecting *temporalities*, and an another respecting *spiritualities*. But the matter is susceptible of a much easier explanation than this, for God never made and confirmed two covenants with that Patriarch. The two covenants then to which the Gentiles were strangers must have been that one made with the father of the Israelitish nation, and the Sinai covenant made 430 years afterwards, with the whole nation itself. This is evidently the meaning suggested by the scripture where the word *covenants* occurs.

"Wherefore remember that ye being in times past Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh, made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, Slaving no hope and without God in the world."

The covenant of circumcision, then, is one, and it forms the

great charter of all religious rights and liberties now enjoyed by men, and in its ample bosom embraces the elements of the two covenants subsequently made with the people, the first at Sinai, in the days of Moses; and the other on Mt. Zion, or Jerusalem, by our Lord Jesus Christ; which covenants are called by the Apostle the old and the new covenants. In a word the great God has in all made three covenants, with this illustrious nation, viz: the Abrahamic, and the Jewish and Christian covenants derived from it as the original charter; for with the Gentiles God has not at any time made a covenant, they being adopted children merely, and received into the divine institution, not as its natural sons and daughters, but foreigners to it, and strangers from it without God, and naturally having no hope. The Jews on the contrary were the children of the covenant, the natural heirs of the promises, full of hope and the worshipers of the true God. The Christian covenant then, as well as the Mosaic, was made with the Jews, and with them only; the twelve apostles and others, being originally of the one party, and God of the other, Christ acting as Mediator, and sealing the whole by his own blood.

All this is taught us by the holy Apostle, in Rom. ix. thus— "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen."

How high above all the other nations of antiquity did the God of heaven exalt this nation! And how greatly has he glorified the believing Gentiles by admitting us into the covenants made with this people and Abraham their father, for as the Apostle says, "If you be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii. 39.

We read in the holy oracles, of creation, and of the fall of man, of the flood, and of the confusion of languages, and we think them all strange and wonderful, but second to none of them perhaps is the fact that the most high God anciently gave away to a single man and his family, the whole of revealed religion. Yes, he made a present to his friend Abraham, of the riches of revelation, constituted him the father of all nations and heir of the world, Rom. iv. 13. There was no man that ever lived, therefore, who could be compared with Abraham in certain points, and there was no nation under heaven in the ancient world, that could be compared to the Jewish nation. Well might the Psalmist say, "Blessed is the nation whose God is the Lord, the people whom he has chosen for his own inheritance." "He sheweth his word unto

Jacob; his statutes and his judgments unto Israel. He hath not dealt so with any nation, and as for his judgment, they (the nations) have not known them. Praise ye the Lord." Psl. cxlvii.

The nations of modern Europe, are but of yesterday when compared with the antiquity of the Jews, and the pedigree of modern princes is contemptible in comparison with that of the least son of Abraham, whom God made the Patriarch of all the righteous that shall ever live on earth from Abel to the resurrection of the dead. He is indeed the father of Messiah himself, according to the flesh, and must of course be by far the most honorable of human kind.

We have seen by our preceding observations that there was one covenant which is styled the covenant of circumcision; and we have said that there are two more, namely: the Jewish and the Christian covenants. They are both recognized in the following scripture.

"Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and the house of Judah; not according to the covenant which I made with their fathers in the day when I took them by the hand to lead them out of Egypt; because they abode not in my covenant and I regarded them not, saith the Lord; for this the covenant which I will make with the house of Israel after those days, saith the Lord, I will put my laws into their minds and write them in their hearts; and I will be to them a God and they shall be to me a people; and they shall not teach every man his neighbor and every man his brother, saying, 'Know the Lord;' for all shall know me from the least to the greatest: for I will be merciful to their unrighteousness, and their sin and their iniquities will I remember no more." Heb. viii.

The two covenants spoken of in the above scripture differ in many respects; the one had Moses for its Mediator the other had Jesus. The former was given at Sinai; and the latter at Jerusalem. The Mosaic covenant was framed 430 years after that of circumcision; the Christian covenant nearly 2000 years subsequent to that of circumcision; the old covenant was made with the whole house of Israel; the new only with those of the nation who believed in Christ. The Sinaitic covenant was consecrated by the blood of animals; that of Christ by his own blood. The first admitted all indiscriminately upon the principle of Jewish descent, the second without regard to descent, admits only such as believe. Under the former, men were said by the Apostle, to be in bondage to the law; under the latter they enjoy the liberty of sons of God. The commandment in the former was written on two tables of stone; in the latter it is imprinted on the tablets of the heart and mind. In the Jewish covenant the Covenanters being babes and men, enlightened and unenlightened commixed, did

in their assembles, as in the case at this day in Jewish Synagogues, sit in speaking parties, and teach each other, saying, "Know the Lord." In the Christian dispensation this is rendered unnecessary, no one being admitted till he first knows the Lord, and confesses him. They shall all know me from the least to the greatest. In the Mosaic covenant the worshiper served God in the hope of attaining a pure conscience; in the Christian a pure conscience is granted in order to fit the worshiper for the service of God. In the old, men served God in the spirit of bondage and fear; in the new. there is given to the worshiper the Holy Spirit, the Spirit of Christ. Those under the legal economy were under a curse; such as are in the gospel are under grace. Sin abounded under the law; under the gospel sin is destroyed. These two covenants then are as different as Moses and Jesus, or Sinai and Jerusalem, or sin and righteousness, or freedom and slavery, or old and new, or first and second, or the blood of animals and the blood of Christ.

This being the case, is it not wonderful that men called Christians, should imagine themselves to be under the Law? and mistake Moses for Jesus, the old for the new covenant, the law for the gospel? Sinai for Jerusalem, slavery for liberty, and sin for righteousness?

But again: If the Jewish and Christian covenants differed so materially from each other, how did both of them agree so well with the covenant of circumcision? for it would be absurd to imagine that either the Law or the Gospel were against the promises of God to Abraham. As regards the law the Apostle himself asks and answers the question, "Is the law, then, contrary to the promises of God." His answer is, "By no means." Gal. iii. 21. Touching the gospel we may be certain that it was in equal harmony with the covenant of circumcision. But let us examine this matter. If the great and marvellous things of the Abrahamic covenant be carefully investigated, they will be found capable of being divided into things temporal and things spiritual. The *temporalities* would include the promises of a numerous offspring; that his descendants should be organized and formed into a great nation; that kings should descend from him, and that his posterity should inherit the land of Canaan. The *spiritualities* would embrace the promises to be a God to him and to his seed forever; to bring forth the Messiah from his family; and by him to bless all the earth through faith; which blessing of the nations we understand, to mean the forgiveness of sins by the blood of our crucified Redeemer; the gift of the Spirit through faith; and the hope of eternal life. Gal. iii. 13—14. Rom. vi. 23.

Now, the law instead of being contrary to the promises of God was highly favorable to them; for it was given for the political guidance and good government of that numerous posterity which God in conformity with his bountiful promise

gave to the Patriarch, and which fenced them round about and shut them up from commixture with adjoining nations, and held them in durance till they were prepared for better things, that is till Christ came, by faith of whom all the spiritual blessings were to be superadded to the temporalities which God had already given to them, so that they might as Abraham's descendants and God's people, enjoy all things necessary to life and godliness.

Well, then, if the law was in such good keeping with all the temporalities, or promises relative to the good things of a present life embodied in the covenant of circumcision; the gospel assuredly was in equal good keeping with whatever of a spiritual nature was found in that illustrious charter of religious rights and privileges; for it is the very means employed by divine wisdom for blessing the nations according to the promise. "In thy seed shall all the nations of the earth be blessed."

And that it was originally the intention of Almighty God to bless the nation of Israel first by the law, and afterwards both them and all other nations by the gospel, we are shown by the Holy Spirit in Galatians, ch. iv. where we are informed that the arrangement which obtained in the family of the Patriarch respecting his two wives, was not a fortuitous or accidental occurrence, but a matter that transpired under the direction of Divine Providence, and was intended allegorically to shadow forth the two Covenants, namely, the Jewish and Christian, by which in the days of Moses, and afterwards at the advent of Messiah, he was to bless Israel his people and all other nations through faith in his Son and our Saviour Christ; that he might fulfil all the good pleasure of his gracious will and remember his holy Covenant, the promise which he swore to his servant Abraham.

"Tell me, says Paul, you who wish to be under the law, do you not hear the law? For it is written Abraham had two sons; one by the bondmaid, and one by the free woman.— But he, indeed, who was of the bondmaid, was begotten according to the flesh; but he who was of the free woman, was through the promise. Which things are allegorized, for these women are two covenants; the one, indeed, from Mount Sinai, bringing forth children unto bondage; which is Hagar, (for the name Hagar denotes Mount Sinai in Arabia,) and she answers to the present Jerusalem, and is in bondage with her children. But the Jerusalem above is the free woman, who is our mother. For it is written "Rejoice, O barren woman, who didst not bring forth! Break out and cry, thou that travailest not in birth; for more are the children of the deserted than of her who had the husband of the deserted." We, therefore, brethren, like Isaac, are children by promise. But even as then, he who was begotten according to the flesh, persecuted him who was begotten according to the Spirit, so also now.

But what says the Scripture: 'Cast out the bondmaid and her son; for the son of the bondmaid shall not be heir with the son of the free woman.' Well then, brethren, we are not children of the bondmaid but of the free woman: stand, therefore, in the liberty wherewith Christ has made you free, and be not again entangled with the yoke of bondage. Behold, I Paul, say to you, that if you be circumcised Christ will profit you nothing." Gal. iv.

According to this, allegorical representation of matters the Jewish Covenant, like Hagar and her son, was to be cast out with all who adhered to it; or in other words, the New Covenant was to supersede the old. Moses was to give place to Jesus; and the law which came by Moses was to yield to the grace and the truth which came by Christ.

Let us imagine to ourselves the case of the three personages Abraham, Sarah, and Hagar. With the former two God had made and sealed the Covenant of Circumcision; but it was of so ample a nature that its provisions could not be carried out without the intervention of two other concordant Covenants afterwards to be made, in the days of Moses, and of our Lord Jesus Christ. For there is the same mutual dependence between these two Covenants and that of Circumcision, which by the way is the *Magna Charta* in religion, that there is between the several State Constitutions in our own country and the general Constitution which is the *Magna Charta* of our Republic. These State Constitutions are not contrary to the general Constitution of the American Commonwealth, but in harmony with, it, and are intended to distribute and secure after a special manner to the citizens of the several States all the great rights, privileges, and immunities asserted in the Constitution of the Union. Well, then, our gracious Heavenly Father purposed in the fulness of time to make a special appropriation of all his great and marvellous goods willed to Abraham in the grand Charter of Circumcision; and to accomplish this he beholds it necessary to introduce successively the concordant institutions, constitutions, or covenants of the Law, and afterwards of the Gospel, enriching first the Jew with all that was necessary for life, and subsequently both Gentile and Jew with all that was necessary for godliness. The thing lay in this form before the eyes of him who seeth the end from the beginning; but to Abraham and Sarah all the grand matters of the covenant were either but dimly seen, or not seen at all. She therefore, becomes impatient, and to facilitate the promises as she imagines, gives her maid for a wife to her husband Abraham. Ishmael is born—and to the astonishment of Sarah, Isaac is born, and now the ancient and consecrated family consists of the Patriarch himself, his two wives Sarah and Hagar, and their two sons Ishmael and Isaac. Can we imagine then, for a moment, the Father of the faithful, his two wives, and their two children, together with the innumerable

servants owned by him, assembled on a Sabbath morning to worship the Lord the Most High God? In the midst of the grove which he had planted in Beersheba behold the Patriarch! On his right and left sit his two wives, and their two children, Ishmael and Isaac, his thousand servants are assembled around. And the whole scene partakes of the solemnity and dignity which become the worship of the Lord, the Most High God, the possessor of heaven and earth. With the grandeur of a great prince and the gravity of a prophet of Jehovah, Abraham arises and stretches forth his hand to instruct and to "command his household after him that they shall keep the way of the Lord to do justice and judgment; that the Lord might bring upon Abraham that which he had spoken of him." Gen. xviii. 19.

The assembly is finally blessed in the name of Jehovah and dismissed, the next day being appointed a feast for the whole tribe in honor of it as that in which Isaac the heir of the promises was to be weaned. The next day arrives and the family of the Patriarch is filled with secular, or sacred joy, as the members of it know God or feel the bliss which the bounty of their Master is intended to impart. The two wives and their sons are honored by all. Hagar, young, beautiful, and holding her blooming boy by the hand excites general admiration; Sarah, now the mere relic of a once beautiful princess, is the wonder of all who behold her. But Ishmael, the child of the Egyptian bondmaid, perceives the difference between the infant son and the aged mother, and conceives contempt not unobserved by the free woman jealous of the rights and rank of her own son, the holder of the promises and the heir of her Lord, in whom his seed was to be called. "Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking: wherefore she said unto Abraham, 'Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even Isaac.'"

"And the thing was very grievous in Abraham's sight because of his son."

"And God said unto Abraham, Let it not be grievous in thy sight because of the lad and because of the bond woman: in all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy seed be called."

"And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, (putting it on her shoulder) and the child, and sent her away; and she departed, and wandered in the wilderness of Beersheba." Gen. xxi.

Many readers of the above narrative would be more ready to admire the faith and obedience of the Patriarch, than perceive the final intent of the divine Father, in what he commanded to be done. But all this transpired under the good guidance of a wise and providential Creator, as we have Seen, that we.

might by this allegory of the husband, his two wives and their two sons, have confirmed to our understanding and faith the ways of God, and know assuredly that the Jewish and Christian covenants, like the Jews and Christians themselves, were of divine authority and ordained of God as the means by which he purposed to give direction and practical utility to the "many great and precious promises" contained in the religious charter of the house of Abraham, viz: the covenant of circumcision.

We have seen the contents of this last mentioned Covenant were either temporal or spiritual. To enjoy temporal good it is only necessary that we should be men; but to enjoy spiritual good it is necessary that we should be men having faith in God. The milk, the wine, the honey, and the oil of Canaan, could be appreciated and enjoyed by all the seed of Israel; but the remission of sins, the sanctifications of the Spirit of God, and the hope of immortality are things which only those among them having faith could enjoy. The temporal things of the covenant of circumcision, therefore, were for all the descendants of Abraham by the line of Isaac and Jacob. But as Abraham had two sons, Ishmael and Isaac, the former born according to the flesh, or according to the ordinary natural laws, and the latter by faith in God, who had promised him to the Patriarch and his wife. See Heb. xi. So these two boys indicated that Abraham by the line of Isaac and Jacob, would always have a posterity who, like himself, would believe in God; and a posterity who would not believe in him; that is, he would always have among his descendants men devoid of all divine principle, who like the descendants of other men would have no relish for the objects of faith; while on the other hand there would be among these descendants the sincere worshipers of the God of Abraham. It was the last sort or class among Abraham's posterity who were the true children of God. This we learn from Paul, who, when he had to meet his countrymen on the point, said, "they are not all Israel who are of Israel. Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called; that is, they that are the children of the flesh, these are not the children of God, but the children of the promise, (or they who believe,) are counted for the seed. For this is the word of promise: "At this time will I come and Sarah shall have a son." These two seeds, then, have been met by the two covenants, the Jewish and the Christian: the former framed for Abraham's natural posterity and including in it all the temporalities of the covenant of circumcision, as Canaan, &c; and the latter covenant, embracing in it whatever was spiritual in the covenant of circumcision, or the things suited only to such of Abraham's posterity as like himself beloved, as remission of sin, the Spirit, &c.

In this manner we see that both the old and new covenant,

that by Moses and that by Jesus Christ, were made with the house of Israel and the house of Judah; but as the latter or Christian covenant was to be enjoyed by believers exclusively, it afforded room for the blessing of the nations; which was a grand item in the charter of circumcision; and second only to that item in it which spoke of him, by whom they were to be blessed, namely: our Lord Jesus Christ, for the seed of Abraham, which is Christ, and the blessing of mankind by him were the two grand features in the document of circumcision. Thus these two covenants holding for matter of promise of the instrument of circumcision; and the natural seed or the descendants by flesh holding of the Mosaic covenant for Canaan, the children by faith or such of Abraham's seed as believed at the coming of Messiah, were transferred from the old to the new, and made of God to hold of it for all the spiritual blessings promised in the original charter whatever they might be.— These were the true children of Abraham and were the children of God also "by faith in Christ Jesus." These were they to whom our Lord said, "Take, eat, this is my body broken for you. This is the blood of the New Covenant shed for many for the remission of sins, drink ye all of it." The first fruits to God, then, of the Jewish nation, the apostles and the sanctified in Christ Jesus, were holy, and the entire mass of the Jewish nation also is holy; and they are still beloved for their father's sake; and this is proved by the fact, that, if the root of a tree be holy, so are the branches, and that Abraham the root was holy, is admitted by all.

But because they—the principal portion of the Jewish nation—were disobedient at the coming of Christ, they were broken off from being any longer branches of the good olive tree, or they were deprived of both the temporal and spiritual blessings found in the covenant of circumcision and which had been distributed to them by the old, and was soon to be distributed to them by the new covenant through faith in Christ Jesus, wherefore God, according to his holy promise, determined to take from among the Gentiles a people for his name, and by faith, which the bulk of the Jewish nation lacked, engraft them with the believing Israelites into the good Olive tree, through the covenant in Christ Jesus, which in regard to matter of promise held of the charter of circumcision.

"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the recon-

ciling of the world, what shall the receiving of them be, but life from the dead? For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear? for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise, thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature, into a good olive tree; how much more shall these, which be the natural "branches, be grafted into their awn olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sakes. .For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded *them* all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him and it shall be recompensed unto him again? for of him, and through him, and to him, are all things: to whom he, glory for ever. Amen." Romans xi. 11—36.

The Jewish and Christian covenants then are, when taken together, precisely equal to the covenant of circumcision, so far as promise is concerned. These two institutions were intended to convey, first to the Jews and afterwards to the Jews and Gentiles united, all the blessings recorded and willed to Abraham in that charter, and no more. If, then, it was equal to them both conjointly, it must be greater than either of them taken separately and singly; and if greater, then it must

be different; and if it be different from either the old or the new covenant, then it must be neither of them; and if it be neither the Jewish nor Christian covenant, then those who live under the Christian covenant, do not live under the covenant of circumcision; and if we live not under the covenant of circumcision, then we have nothing to do with circumcision.

But again: if both the old and the new covenants are only equal to that of circumcision, then either of them taken singly must be less than it; but if the law of the gospel be less than the covenant of circumcision, then neither of them can have come in the room of it; and if the Christian covenant has not come in room of that of circumcision, then the ordinances of the one cannot have come in room of the ordinances of the other, or baptism cannot have come in room of circumcision.

But as circumcision, which was originally of the fathers, was afterwards made a rite of the Mosaic covenant, it is sometimes supposed that baptism has come in room of it as such. If then the new covenant came in room of the old, we have Jesus instead of Moses; the apostles instead of the prophets; a people chosen on account of their faith instead of a people chosen on account of their flesh or pedigree from Abraham; we have the Lord's supper, it is said, instead of the passover; the Lord's day instead of the Sabbath; baptism instead of circumcision, and the believing child to be baptized instead of the unbelieving child to be circumcised. Therefore, "Behold, I Paul, say unto you, that if you be circumcised Christ shall profit you nothing." Now, Is a substitute better than the principal? if then we substitute infant sprinkling for circumcision", is the former rite—the substitute, better than the latter—the principal? Certainly not. If therefore any man among us be sprinkled, Christ will profit us nothing.

We live under the distributive covenant of Christianity, have the Messiah for our master, and neither Moses nor Abraham We must look to him, therefore, as Lord and King. The Gospel, which was wrapt up in the terms of the grand charter of circumcision, is now made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, is made known to all nations for the obedience of faith.

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### NAMES.

### A DIALOGUE.

### PHAEDON AND ECHECRATES.

*Ec.* Phaedon, I have repeatedly wondered why our parents selected for us the antiquated Greek names which we respectively bore; I see no propriety whatever in giving to the children of Christians, either these names or the still more pompous ones of Augustus, Alexander, Fabius, &c.

*Ph.* I don't like the practice neither; if our two names should ever appear in connection at the head of a printed paper, the reader, I believe, Echecrates would be more likely to expect under the caption Plato's dialogue on the immortality of the soul, than any thing of a Christian nature.

*Ec.* I believe it; it may be a mistake in me, and for my life I cannot think otherwise, than that the names found in the Holy Scriptures, are by far the most beautiful. Can any thing excel in sweetness Mary, Elizabeth, Hannah, Sarah, Anna, Deborah, &c. &c.? Then for us men, what in the nomenclature of idolatrous antiquity, is worthy to be compared with Jacob, Joseph, Abraham, Isaac, Israel, Samuel, David, John, James, &c. &c.?

*Ph.* Echecrates, I am of opinion with you, that these names are more desirable for the children of christians. But had I been permitted to choose my own name, I should have selected one of them and not the Greek Phaedon.

*Ec.* I have sometimes thought, my dear Phaedon, that the practice of calling our children by scripture names was alluded to by Isaiah, in the 44th chapter of his prophecy, when he says.

"One shall say, I belong to Jehovah;  
And another shall be called by the name of Jacob,  
And this shall inscribe his hand to Jehovah,  
And shall be surnamed by the name of Israel."

*Ph.* Echecrates, that passage is, I believe, rightly understood as an allusion to the marks which were made by punctures, rendered indelible by fire, or by staining upon the hand in the ancient world—the horse was marked with the name of his master; the soldier of his commander, and the idolater with that of his God. And our brethren of the primitive age, seem to have imitated this practice of what Procopius says upon the scripture which you have quoted—"Many christians marked their wrists, or their arms, with the sign of the cross, or with the name of Christ." It is likewise a fact that in all places in which Christianity has obtained, the names of scripture have been more or less popular. As children, however, we are not allowed to choose our names; when we become parents we may do as we like in this matter, and, if we prefer it, give to all our children scriptural names.

*Ec.* Phaedon, I have been drawn to consider this matter of names, by the seeming difficulty which our brethren have of fixing their name as a party. The professors of the original gospel and original church orders in these states, have three names: enemies call us Campbellites, friends Reformers, and we ourselves Christians; for disciples is not a proper but a common name, and consequently is not a name at all.

*Ph.* But is not Christian a name common, seeing it is given to all the followers of Messiah?

*Ec.* Nouns, my Phaedon, are either proper or common as grammarians inform us; but proper nouns which are the

names appropriated to individuals, are of different sorts; for instance, there are Diminutive proper nouns, Patrial proper nouns, and Patronymic proper nouns. Diminutive are names derived from other names, but implying a diminution or lessening of their original signification or use, as Augustulus, little Augustus, &c. Patrials are nouns descriptive of a person's country, as Roman from Rome, American from America, French from France, &c. Patronymics are names derived from the names of fathers, and sometimes of the founders of nations, the leaders of parties in politics and philosophy, &c.

All this may be easily illustrated—Jew comes from India, Israelite from Israel, and Hebrew from Heber.

Patronymics of the modern world run in politics thus —

Jeffersonian from Jefferson, Madisortian from Madison, &c.

In corrupted religion it is Papists, Protestants, Lutherans from Luther, Calvinists from Calvin, Wesleyans from Wesley, &c.

The great Patronymic of the true religion—that which has been—that which is—that which shall be and ever ought to be, is Christian from Christ.

PA. Echecrates, you might have added in the way of illustration, the practice of the ancient schools of philosophy in Greece and Italy. Disciples of the great masters were poured to wear the names of their respective leaders—thus the Platonists from Plato, Exicarrous from Exicarous, Pythagorrous from Pythagoros, &c.

But, my Echecrates, is not the distinction which you have made between patronymic and common nouns imaginary rather than real? Are not all patronymics common nouns'?

*Ec.* All patronymics are common nouns, Phaedon, but all common nouns are not patronymics. All mothers are women but all women are not mothers. Christian is a patronymic proper name, and is given to all the followers of Christ; but the word Disciple which is a common noun is not, and never can be a Patronymic for them or for any other people or party on earth. All Christians are disciples, but all disciples are not Christians; for there are disciples of Payne, of Newton, Locke, Stewart, &c, as well as disciples of Christ; but the followers of Christ alone are Christians, and have this as their own great unchangeable Patronymic. Disciple is no more a proper name than father, mother, sister, brother, master, servant, teacher, &c.

*Apropos!* Phaedon, I will tell you a fact. A few years since, the brethren in Lexington, published in the papers that the "*Disciples*," would hold their meetings at their house on a certain street named in the notice, when a wag of the city, asked what disciples were they? Of Plato, Pythagoras, or whom? It was answered, I believe, that they were disciples of Christ, Christians.

*Ph.* But, Echebrates, the name Christian has been abused by being assumed by those who held many errors.

*Ec.* Phaeton, were we to reject names because they have been abused, we might reject both our own names and surnames; all the world indeed might abjure their names on this principle. But who that have taken the name Christian have so much abused it as those contumacious parties who have preferred a different name? Phaeton, I believe, none; it was taken some years ago by brother W. B. Stone, and others in these states. This was not an error but a virtue in them. For the worshipers of God and Christ to call themselves Christians is not an error, and I think it would be a very hard matter for any man to show that W. B. Stone, and those associated with him, were not worshipers of God and Christ.

*Ph.* But it is said they held error and was imperfectly acquainted with the gospel, and with the order of the gospel church.

*Ec.* If they held error, it was not their taking the name Christian that formed that error; and as for being but partially acquainted with the gospel, I can bear witness that if at a certain unnameable period, any one had attained to a more correct acquaintance with it, the Christians so called, were the first people who generally accepted of all that was proposed as being new knowledge on the subject.

*Ph.* But, Echebrates, what is the difference between Christian and Campbellite? Why not, as a party, take the one as soon as the other!

*Ec.* Sir, if we are to consider ourselves in the light of a party—a party of Protestants contending with other Protestant parties, for the mere specific differences which subsist between us and them, rather than for the Bible alone, and original Christianity, then we may call ourselves Campbellites or any thing else as soon as Christians; but if we receive the original gospel we are Christians in name, and if we observe all things whatsoever Christ has commanded us, we are Christians in fact; and if this is not the case with us, better that we did not profess the religion of Christ at all. But as for the names Christian and Campbellite, you will better perceive the difference between these two words when you put together the words Christ and Campbell.

*Ph.* Christ and Campbell! My Echebrates, believe me that nothing was farther removed from my thoughts than so incongruous a comparison, I should as soon have harnessed a snail with an elephant as coupled Christian with Campbellite, had I perceived what it involved; forgive me.

*Ec.* There is no reason whatever, my Phaeton, why the professors of the original gospel should be called any thing but Christians. Our enemies will do what they like in this respect—they will maliciously and ignorantly name us Campbellites. Our friends will call us Reformers, but we will

name ourselves Christians; and under covert of this great, precious and significant Patronymic, plead for the universal adoption of the True and Original Gospel of Christ.

*Ph.* I accord to you, Echebrates, the truth of your reasoning.

*Ec.* But again, Phaeton, if disciple be a proper noun, or if it can be a substitute for Christian when a noun, it can be a substitute for it also when it is an adjective. We not only style the disciples Christians, but we use the word Christian adjectively, and say the Christian oracles, the Christian brethren, the Christian assembly, the Christian faith, the Christian public, the Christian nation, the Christian kingdom, &c. Now let the word disciple be substituted for Christian the use of it and then, what have we? The disciple or disciplian oracles, the disciple nation, the disciplian assembly, &c.

*Ph.* My Echebrates, this were absurd. I perceive there must be possessed by him who would settle the affair, as much grammar at least as will enable him to discriminate between a common noun and a proper one.

*Ec.* This affair is already settled, my Phaeton, and for anyone to attempt to set aside the Christian Patronymic, is as vain as it is profane. To attempt to elevate any other name to the same rank savors more of the world than either of Christ or Christian. ED.

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### UNIVERSALIANISM.

The Universalians teach that all the punishment to be inflicted upon offenders they receive in the present life, and that this is not visited upon them so much for penal purposes as for their reformation, and that all the evils consequent upon our sinful course, the pain, sickness and suffering both of body and mind, which we endure, are designed by our merciful Heavenly Father for our good, and *only* for our good. From what then does the Universalian gospel save men— certainly not from their sins, for if this were the case, then mankind would not be visited with pain, sorrow and affliction; for if our sins are forgiven, is it not manifestly unjust for thus to suffer the penalty due for them? what earthly parent forgives his refractory child, and afterwards punishes him for them? Since evil is in the world and this is the consequence of sin, God does not save men in the present life from their sins, else evil would cease to exist of course! But if God does not save men from their sins, does he not save them from the consequences of sin in the present life? We see that he does not, and indeed why should he, if the evils of life are designed for our good? Would we have God to save us from those things that are manifestly designed for our good? Since then God does not save us from our sins in this life by pardon, because he punishes us for them, he does not save us from the

consequences of our sins because he visits us in punishment for them, and because it would be a positive evil for him not to visit us with those things which were intended for our good just as it would be a positive evil for a physician to withhold from his patient the most nauseating medicine, if in its exhibition it would certainly cure.

But since the Universalian gospel does not save from sin nor its effects in the present life, What does it save from in the life to come? Remember to be saved, implies that the person was, or is in danger of the loss of life, liberty, or happiness— but as no one is in danger of losing life, liberty or happiness, beyond the skies, in as much as these are unconditionally bestowed upon all, the sinner cannot be saved from any such danger there.

They are not saved from Tartarus, Gehenna or Hell, for no such places exist beyond the grave, all punishment being on this side of Jordan. We cannot be saved from the Devil, for he is nothing but sin personified, or rather an eastern metaphor, and who cares to be saved from such a harmless creature, as that unsubstantial incorporeal thing, called an eastern metaphor—there being, therefore no pain, sorrow or torment, either in body or mind in another world; there being no punishment threatened against the sinner beyond the grave; there being no place designed for the Devil and his messengers, and wicked men who take part with these rebellious spirits against the government of God, it is obvious that they cannot be saved from them, for why save a man from persons or places which have no existence, but in the imaginations of priests? I do not know then from what the Universalian would have the sinner saved, unless the pain and mortification of being compelled to appear in the presence of God, and of associating forever with those, for whom he feels no sympathy, into whose joys he cannot enter, whose songs he cannot sing, and whose purity and perfection would only reveal to him and to all others his own hideous and horrible deformity. In short the Universalian gospel must be a *salvation from heaven*.

J. C.

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### LETTERS.

#### REFORMATION PUBLICATIONS.

BROTHER SCOTT:—As far as the writer has been able to ascertain, very little exertion is made by the brotherhood to procure a more extensive perusal of those writings, which, within a few years, have turned the minds of thousands to the diligent study of the Holy Scriptures, and have thus been the means of their emancipation from the fetters of vice, irreligion, and sectarianism.— Why is this the case? Is it because we fear the charge of speculating? Perhaps it is owing to the fact that we have plead, and do still plead, for the all-sufficiency of the Bible, to give to man

a knowledge of the way of salvation. To insist upon this, and at the same time interest ourselves in the circulation of other books, might to some, appear inconsistent. The charge of inconsistency might perhaps be made successfully under these circumstances, did the Bible hold the place in the religious world to which it is justly entitled. This, however, is not the case, and to establish its claims upon mankind, is one great object of the writings under consideration.

The Christian Baptist has released the minds of thousands from the shackles of a false and pernicious education, by enabling them to lay hold on the Bible in its obvious import. It should be much more extensively circulated.

A word in relation to your own best essay, the Gospel Restored, In this work, "the principles of the doctrine of Christ" are arranged, defined, and illustrated in such a manner, as, one would think, could not fail to lead the sincere enquirer after truth to an immediate apprehension of the way of life, and thus enable him, intelligently to enter into the kingdom of Messiah. I feel well assured, that the more extensive circulation of this essay would greatly subserve the cause of human redemption.

With a view to this, could you not furnish the work in a cheaper and more portable form? Could this be done, I doubt not that the friends of the cause it pleads, would interest themselves in its circulation. I am, for my own part, determined to insist upon more zeal being shown in this matter. Who of us, that now banquet upon the luxuries of the Sacred Oracles, are not more or less indebted to the writings of the Reformation? How came they in our way? Perhaps to the present moment we might have been in sin, had not some kind friend, called our attention to the sayings and doings of the Pioneers in the work of reform. Let us then, brethren, do to others, in this particular, as others have done to us.

Yours affectionately,

P.

The cause flourishes in Campbell and Boone counties, Ky.

The Methodists, our weak and clamorous opponents, were asleep there till the true gospel began to be preached and administered; since which moved by envy rather than a generous and highminded emulation, they have been greatly troubled with that hectic excitement, for which they are constitutionally so famous. In hope of devouring our brethren in a moment, the wandering circuiter of these parts, Mr. Woolercraft or Witchcraft, of most amorous memory, sent for Jameson, now, I believe, of Harrodsburg, and of like faith and reputation, *par nobile fratrum*; that he might open mouth upon "the Campbellites." *Ut illi dicunt*. But alas! he out-Heroded Herod so monstrously, as to cause the public mind to react in favor of the disciples; and after a few days, like a dog that had lost his tail, was compelled to retire home most miserably discomfitted in his attempt to put down Campbellism, as the vulgarly styles our profession of the gospel. So perish all thine enemies, O Lord!

CINCINNATI, 27th July, 1839.

DEAR BROTHER SCOTT:—Grace, mercy and peace to you and yours.

The Lord be praised for his abundant goodness. I know it will give you pleasure to learn the success of the gospel at Harrod's Creek, Oldham county, about eighteen miles above Louisville, where I reside. Brothers Morton, Pinkerton, and myself, commenced a meeting at the above place on Saturday before the 3d Lord's day in this month, and up to Tuesday evening succeeding, between 55 and 60 souls were added to the disciples there. Some 10 or 15 probably were of those who had stood aloof from the church since the division which took place there some years since. We trust that great good has been effected there. I forgot to name that during the progress of the meeting, Bro. Marshall, from Scott county, Ky. came in to our aid. Your brethren in that region of Kentucky, Bro. Scott, will be happy to receive a visit from you.

Yours in haste and love,

G. WELLY.

The church in Louisville is in peace and prosperity.

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### SACRED MUSIC.

"Singing and making melody in your heart to the Lord." Paul.

The cultivation of Sacred Music which is now in progress throughout the great West, is highly becoming a Christian people, seeing we are commanded to "sing and make melody in our hearts to the Lord." Eph.

By the aid of a few competent brethren and by one especially, the love of this beautiful and divine exercise is diffusing itself into the heart of our own county, and others adjoining it. About two years ago we invited him from a great distance to Carthage, where he taught the people with great success. He accompanied us across the river, and is now engaged most successfully in spreading a knowledge of the sacred art through every vein and artery of Boone and Campbell counties.

It is a fact that we can no more obey the command to sing unless we are first taught to sing, than we can obey the command to read unless we are first taught to read. Let us then try to fix the heart of God's young people by encouraging them to study Sacred Music; and of course to love the exercise of singing psalms, hymns, and spiritual songs, as they are commanded in the Holy Scriptures. The cultivation of sacred music and Bible classes. I judge to be the two most potent means appointed by God, confirming the professors of religion in their most holy faith.

W. S.

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### OUR HYMN BOOK IMPROVED.

BRO. SCOTT, I have disposed of the Hymn Books which were forwarded to me. J. T. RENEAU.

Bro. Reneau, the other books ordered will be forwarded as soon as possible. W. S.

The Lutherans have 20,000 hymns, and they are the best singers in the world; the Episcopalians are the next. The Presbyterians have a splendid collection of about 1000; and the Baptists use

the same book with the addition of a few hymns on baptism; these two parties are also making rapid strides in the study of sacred music. There are some other noble collections which have fallen into our hands. It may be admitted, however as a rule, that a hymn book is large in the ratio of the parties, love of sacred music, and small as the party or owner is ignorant, or careless of its cultivation. Hence the country is filled with small volumes, often containing the same hymns nearly, and always by their disinterestedness indicating the guilty negligence of sacred music, chargeable upon their owners and parties.

Our own hymn book is now enlarged, improved and contains nearly 700 hymns, the finest in the English language, and selected from twenty-six hymn books, and as many books of sacred music.

The causes which led to this improvement of the hymn book are these. Before Bro. Campbell went to the south last year, he stereotyped the hymn book, which we owned between us, without giving me any information of the same. So soon as I learnt this I sent for a copy, but the bookseller failing to send me one, or to answer my letter, I went to work alone to do the best for the brethren in my power. I perceived that with very little more expense the book could be greatly improved without increasing the price. I therefore finished it at an expense of my own, of \$300, and it certainly is now not excelled by any other hymn book in the language.

Bro. Campbell disapproved of my procedure, as I did of his. But we met at Pittsburgh, in July last, and agreed that so soon as I had published 5000 copies of my book, I should then submit it to the inspection of a committee, the brethren approved by us both, and if the book, or any part of it not found in brother Campbell's book is not approved, then that which is approved shall be the book of the Reformation; and our names will appear together again on that book; for brother Campbell would not permit his name to go in the book as I improved it; so that it has become necessary to issue it with my own name on it.

Price the same as formerly, \$28,12½ per hundred; \$3,75 per dozen; single copy 37½ .

W. S.

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#### ADVERTISEMENT.

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#### EVIDENCES OF RELIGION.

The Editor of The Evangelist proposes to issue a volume of Evidence for the truth of Christianity, to contain upwards of 300 pages *duodecimo*. It will be printed on good fair paper and bound in sheep or boards. The work will be put to press so soon as the subscription will warrant.

#### TERMS.

One dollar per copy—for \$5 six copies; for \$10 twelve copies; for \$20 twenty-five copies; for \$50 sixty copies; and for \$100 one hundred and twenty copies.

Will not ten of the brethren subscribe a hundred dollars each and receive one hundred and twenty copies in return? This would enable the Editor to proceed with the work immediately.

W. S.

# THE EVANGELIST.

NEW SERIES.

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Vol. VII. Carthage, Ohio, September 1, 1839. No. 9.

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## THE GRAND NATIONAL BAPTISM OF ISRAEL.

A DISCOURSE BY JAMES CHALLEN.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea. 1st Cor. x. 1.2.

The original earth never was blessed with the light of day. nor was she dressed in the gay and glorious mantles of spring and summer, with their flowers and fruits, until she emerged from the pure and unstained waters, by which she was encompassed; and then, prolific beyond all which imagination can conceive, her progeny of herbs and grass, of flowers and trees, sprang into joyous existence, to please the eye, to regale the taste, and in the rich profusion of their fragrance to delight both earth and heaven. Whether the astonishing event referred to was typical of Christian baptism or not, we shall not pause to inquire. It certainly bears some striking points of resemblance to it, and although no express intimation is given us in the word of its typical character, yet the Apostle to the Gentiles has struck a grand point of comparison between the formation of light in the creation, and the glorious revelation of the Gospel to the Apostles, to be reflected by them upon the children of men: and still more to the purpose, in the line of thought now touched, has the Apostle called the Christian, a new *creation*, in contra-distinction to the *old one*.

The flood has evidently been referred to by Peter, as a type of our baptism, and without much difficulty, we are able to point out satisfactorily, the grand points of resemblance between the type, and the antitype, the salvation by the waters of the flood enjoyed by Noah and his family, and our salvation by faith in Jesus Christ, in the waters of baptism.

But the subject of the present discourse is to examine into the facts detailed by Moses, in relation to the passage of the *Red Sea*, as recognized by Paul, as a type of our baptism into Jesus Christ. Let us, therefore, look at the facts as detailed by the great Captain and Leader, who figured so eminently on that occasion. We pause for a moment to give a hasty sketch of the contest between an insignificant mortal and the Mighty One of Israel, or rather between the elements and the haughty monarch of Egypt. Nature, always obedient to her Maker's

call, summoned her instruments of torture and of death, and indignant at the obstinacy of the oppressor of Israel, she turned the purest of waters into blood, which returning into its original properties, she sent forth from every fount and stream and river, the most loathsome of animals, polluting every thing by their touch; and then the very dust, instinct with life, she converted into instruments of torture, even the palace with "loathed intrusion." And still not satiated she cast upon the cattle, and the men of the land, the most intolerable diseases, new and strange. The air itself, (in Egypt seldom disturbed by storms,) let loose its fearful elements of destruction; the clouds poured down water, hail stones like morsels of ice, beat down every green thing in the fields, leaving the orchard and the forests bare and broken, and killing both man and beast; God thundered out of heaven upon Egypt, and his lightnings run along the ground, devouring as it ran, and what the tempest spared the locusts, borne upon a strong east wind, darkening the heavens by their number, "swarming down," eat up. In this manner, nature always mute and quiet, but at her Author's bidding marshalled her ensanguined hosts, to vindicate the honors of the God of Israel, and to make his power known in all the earth.

Two other plagues still remain. The supernatural darkness, dense and palpable, which lasted three days and nights, a solemn, awful pause! as if creation frowned on Egypt, and would blot her name out of existence. But in Goshen, the spot where the afflicted Israelites dwelt, light was seen in all their habitations, while the light of the wicked was put out; Glory to God! Light is sown for the righteous, and gladness for the upright in heart, Alas! for the sinner! Confusion and dismay shall fall upon him. he dwelleth in a land of darkness and of thick clouds, he shall not see when good cometh, the terrors of death shall overtake him— for who may stand when God ariseth? Alleluia! Our God, the God of Israel, is "a sun and a shield," "God is light, in him is no darkness at all."

While darkness rested upon the Egyptians, the Israelites had ample time to make preparations for their departure, and to stay the Paschal Lamb, without being disturbed by their enemies.— The last end the most distressing plague yet awaits them. Egypt had treated in the most insulting manner the children of Israel, the first born of God: and now at midnight the destroying angel slew the first born of Egypt, from the palace to the dungeon, together with the flocks and herds, not a house in which there was not one dead. The agony of that night we will not attempt to describe. In a moment the hosts of Israel, two millions in number, with all the dignity of a religious procession, began their march, and soon they reach the borders of the Red Sea, pursued by Pharaoh, his chariots and men of war. How hopeless to escape the chivalry of Egypt was this unarmed and defenceless army! but God was their strength, and the rock of Israel their defence.

An entire nation, with their cattle and herds stand upon the borders of the sea; and on their rear passes steadily and resolute-

ly, the pride and the glory of Egypt. "But there is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency upon the sky. The eternal God is thy refuge, and underneath are the everlasting arms." This day salvation is promised to trembling Israel, and the prey is plucked out of the teeth of the Egyptians.

The angel of God now removes his position from the front to the rear of the camp of Israel, and the cloud which had gone before them as a shade by day and a fire by night, also assumed the same position with the angel, dividing the two armies from each other, that part of the cloud looking towards the camp of Egypt, was dark, but that which looked towards Israel was bright and luminous; and as this event took place at night, while it occasioned confusion and dismay in the camp of Egypt, it greatly facilitated the Israelites in the adventure that lay before them; without its aid they could not have ventured into the depths of the sea. What with the darkness of the night and the still deeper shadow cast upon the embattled host of Egypt from the cloud, they would be deterred from passing too closely upon the pursued. The cloud being behind the army of Israel, cast its light upon their path and without dazzling them by its splendor, pointed out the precise road in which they were to go. Silent and solemn, there they stood, when at the command of Jehovah, "The potent rod of Amram's son, in Egypt's evil day," smote the waters of the sea, which clave asunder and crystal walls stood up in heaps on either side . and the army now advances with a slow and steady step, Egypt pursuing. No sooner had they ventured into the channel and had passed through the Red Sea, than acknowledging him to be their Saviour and deliverer, they were "baptized into Moses in the cloud and in the sea." We will now, by examining into the facts connected with this grand occurrence ascertain in what sense they may be said to be baptized into Moses in the cloud and in the sea.

1st. The children of Israel believed in Moses as a prophet sent to them of God, in consequence of the miracles which he wrought before them, for it is said that they believed in God and also in Moses. But now by entering into the depths of the sea, by the command of Moses, under circumstances calculated to try their fidelity, with the greatest propriety it may be said they were baptized into MOSES, as their SAVIOUR under God, and partook of the very spirit by which he was animated: It was as if the whole nation had reduced itself into the size and dimensions of a single man—and that man was Moses; and instead of being governed by their own will they were governed by his: They entered, as it were, by spirit into MOSES, and he became unto them as God. In him they lived and moved. "They put him on" as we Christians have put on Christ.

2dly. As the cloud in the shape of a pillar stood erect and followed in the rear of the army of Israel, they are not said to be baptized *into it*, as this would not accord with the facts detailed in the event. But it is said when they were baptized *into* Moses,

they were *in* the cloud and *in* the sea. Yet not literally in:he cloud and in the sea, for the cloud was behind them in the passage, and the waters of the sea did not touch them. It will be recollected that the cloud was a pillar of fire to the Israelites; it was then in the light which reflected upon them from this cloud, and the golden beams in which they were bathed, literally immersed, that the apostle referred to, when he said they were *in* the cloud: just as it was not literally in the waters of the Red Sea, but enclosed on either side by its adamantine walls that he had his eye upon, when he said that they were baptized *into* Moses *in* the sea. For the same reason then as it is said, that they were in the sea when its walk stood on either side of them, so were they said to be in the cloud when the light which it reflected shone upon and around them.

3dly. The cloud was not an ordinary, nor natural one, it was not filled with vapor, nor formed for rain, it was designed for other purposes altogether: indeed, it is not every cloud visible in the heavens that produces rain, and particularly so in the land of Egypt, and in the east generally where the rains are periodical, occurring only in the spring and autumn, called in scripture the early and the latter rains: for three or four months in the year rain is almost unknown in the country. As this cloud was in shape a pillar, or column, the base of which was sufficiently large and broad to protect and defend the Israelites from the scorching rays of the sun by day, and to furnish them with light by night, it is not to be supposed that such a cloud was constructed to pour out a flood of water upon the unprotected Israelites, men, women, and children; cattle, herds, and flocks. For if the cloud let down upon them rain, and this was the baptism referred to, then not only were the people indiscriminately baptized, but also their oxen and camels. We cannot believe that our Heavenly Father would have drenched the whole nation in water, at night too, when in the neighborhood of the Red Sea it is extremely cold in, consequence of its heavy evaporation. Such an event is truly very doubtful, no hint, not the most remote is given by Moses of such an occurrence, although he has detailed to us in the most minute and faithful manner any thing that was connected with that signal, that memorable night. If such a storm had raged, certainly the historian who records that which he himself beheld, would have mentioned it.

4thly. The position of the cloud during the passage of the Red Sea, forbids the idea of rain upon the Israelites. It was not *over* them, nor before them; it was *behind* them, in the rear of the army; placed there before they ventured into the sea. The sky, the starry sky, serene and cloudless, was over them, this was their canopy. How then could the cloudy pillar thus placed behind the host of Israel have poured down, a tempest of rain upon them? It is incredible, it is contradic-

tory and absurd. The position of the cloud settles, and should forever settle, the question in relation to rain.

5thly. It could not have rained, from the consideration of

the light that shone upon the path of the children of Israel in their passage of the sea. A cloud filled with vapor and pouring its contents upon the earth, always darkens the atmosphere, at night particularly so; and this passage took place at night. If, therefore, such a cloud hung over the people, and such a tempest had raged, their path would have been bewildered and embarrassed. But it was not so,—"The cloud gave light by night to the Israelites, but it was a cloud and a darkness to the Egyptians," "so that the one came not near the other all the night."

6thly. It could not have rained upon them, for then the foundation upon which they walked in the Red Sea would have been extremely wet, they would have been obliged to have waded through the waters that had fallen during the storm: but the historian repeatedly declares, and that with emphasis, that they went over on *dry ground*: "And the children of Israel went into the midst of the sea upon the dry ground." But how could this have taken place if the cloud had poured out water upon them, and if such torrents of rain had descended, as the passages from the Psalms relied upon in proof of this extravagant assertion indicate, could the ground be wet and dry at the same time? drenched with rain, and dried up at the same period? It is altogether incredible that our good and gracious Heavenly Father would in the first place have occasioned a strong east wind to blow not only to divide the waters, but to dry the bottom of the sea in order that the Israelites might pass over without so much as wetting their feet, and then, as if to counteract his own design, not only to make them wade in water, but to drench them from head to feet with a copious rain. O no, this opinion makes too large a draft upon our credulity. "Faith comes by hearing, and hearing by the word of God," but God has given us no word upon this subject, and therefore we cannot believe. It is said "the first step from the sublime is often that of the ridiculous;" so the first step from the belief in testimony, is that of credulity. *Light* and *darkness*, *wet* and *dry*, cannot exist at the same time and place.

7thly. But it is thought that certain passages in the Psalms of David favor the belief that during the passage of Israel, a storm of rain fell upon them. Indeed these are the only portions of scripture relied on in evidence of the fact. Let us therefore, in all candor, examine them to ascertain if they depose in behalf of such an opinion, for we bow most reverently to the word of God. We have seen that Moses is silent upon the subject, but what does David say? "Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. The waters saw thee, O God, the waters saw thee, and were afraid:

the depths also were troubled. The clouds poured out water, the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heavens: the lightnings lightened the world, the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron." Ps. lxxvii. 15-20. It is merely a conjecture whether this refers to the passage of the Red Sea or not; no one can confidently say that it does; and as the passages in question do not harmonize with the account given us in detail by Moses, an eye-witness, we must look for another explication. The rule to be observed in such cases is, to explain that which is dark and obscure by such scriptures as are plain and unambiguous. Ought we to explain the historian by the Psalmist, or David by Moses? Moses has given us the facts, and all the facts, in the case, and it would be manifestly improper, a "merling" of the scripture, to compel David to contradict Moses; but there is no discrepancy between the prophet and the historian. The Psalmist described the furious tempest that beat upon (not the Israelites), but their enemies, the Egyptians, before their departure from their own land: and has connected this event, as was extremely natural, with their redemption at the Red Sea. The storm so poetically described must have been a terrific one, and it corresponds in all respects with the one that Moses, as a plague, brought upon the people and the land of Egypt. David says, "That the *clouds* poured out water." Remember! in this tempest *the clouds* poured out water, not a cloud, not the pillar of cloud. David speaks of clouds as of many:—Moses of a cloud, a single cloud, and that a supernatural one. The cloud of MOSES poured out darkness upon the host of Egypt, and floods of light upon Israel. The two writers must refer to two distinct events.

Again: it is said in the Psalm, "That the skies sent out a sound." "Thine arrows also went abroad." Moses does not mention any such phenomena in the passage of the Red Sea. No thunder was heard on the occasion: no arrows flew among the people: and if they did, they were judgments which befell the Egyptians, not the Jews. The storm, therefore, whenever it raged, wasted itself upon the enemies, not upon the friends, of God. The arrows of Jehovah, his thunder, and the pouring out of his storm, all were levelled at the same persons. That this is evident may be seen from the following scripture: "The Lord also thundered in the heavens, and the Highest gave his voice: hail stones and coals of fire. Yea, he sent out his arrows and scattered them; and he shot out lightnings, and discontinued them. Then the channels of waters were seen and the foundations of the world were discovered, at thy rebuke, O Lord, at the blast of thy nostrils." Ps. x viii. 13-14.

The same event is here referred to in which God is said "to have thundered in the heavens," to have "shot out his light-

nings *and discomfited them.*" To have sent out his arrows and *scattered* them. Whom? the Egyptians. If this, then, is a baptism, the Lord preserve the people from it. This truly was then a baptism of fire, of "hail stones and coals of fire"!! But upon whom did it fall! Who were the people subjected to the "peltings of this pitiless storm"? The Egyptians, not the Israelites. It must be evidently seen then, that the idea is perfectly visionary, that the baptism of the nation of Israel was effected by the pouring out of rain. From all that we have seen it is obvious that not one drop fell on them: and that the Psalmist in both of these cases refers to one and the same event, the judgments which fell upon the enemies of God in connection with the exodus of the children of Israel from Egypt.

8thly. But if the cloud did not sprinkle or pour water upon Israel on the occasion referred to: may not the spray from the sea, have been dashed upon them, and is not this the baptism referred to? We say not, and for the following reasons:

1st. It would be liable to the same objections as have been considered already in the pouring from the cloud, in drenching their persons, and wetting the ground.

2dly. It would have taken a prodigious amount of spray to have sprinkled such an army of men, women, and children, in all, at least two millions of souls. The spray must have been shot to a marvellous extent across such a mass of flesh and blood. And without a special miracle some of the thronging multitude would have been missed, some of those at the side of the wall might have been abundantly sprayed, but how those in the centre, or at the farther side could have been reached, it is difficult to imagine. A sufficient amount of water to have accomplished such an object would have subjected them to all the inconvenience of a storm; and let it be borne in mind that the ground remained dry during their passage, but it could not have remained any longer dry under such an operation than under that of raining.

But 3dly. This act of spraying could not have been done; for the Red Sea was not only divided, but stood up as a wall of crystal. And by Moses it is said, "That the depths were congealed in the heart of the sea." Do you take notice of the fact here referred to, that the depths were *congealed*— that is, *frozen* in the heart of the sea. Walls of ice, strong as if built of granite, solid as adamant, stood up on either side. From such a substance no spray could escape; it would say to the pent up waters, "Hitherto shalt thou come but no farther; and here shall thy proud waves be stayed." No moisture could ever exude therefrom. It is, therefore, preposterous to suppose that in this way the children of Israel were baptized.

Having now shown as we think, Conclusively, that the nation of Israel were not baptized either from the cloud by *pouring*, nor from the sea by *spraying*, in what sense does the Apostle apply the term baptism to the passage of the Red Sea?

To this we now invite your attention, as the idea of being concealed from view is embraced in baptism, as in a burial; so the Israelites by design were hid from the eye of their pursuers by the cloud and the sea; by the cloud which was placed between the two armies, the dark side of which lowered fearfully upon the Egyptians—and by the sea enclosing the nation of Israel on each side, to prevent their being seen from any point the Egyptians might occupy. By the cloud then and by the sea, they were effectually hid from the view of their enemies; covered as in a submersion. It was doubtless this fact, namely that of concealment, that suggested to the mind of the Apostle, the idea of a baptism in this typical event. Dr. Whitby (a Pedo-baptist) says, "They were covered with the sea on both sides." Exod. xiv. 22. So that both the cloud and the sea had some resemblance to our being covered with water in baptism. Their going into the sea resembled the ancient rite of going into the water; and their coming out of it, their rising up out of the water."

For the reasons, therefore, why the Apostle called our baptism a burial, in consequence of the resemblance there exists between the two acts, both concealing the individual from view, the baptized and the buried; so the Apostle calls the passage of the children of Israel, under the conduct of Moses, a baptism because it hid, concealed and secluded them from the view of their pursuers, by the intervention of the cloud and the sea. From each therefore, and from all these considerations, we are compelled to admit that no water fell upon them from the cloud, and none from the sea, and that consequently, it was no part of the design of the apostle to teach either pouring, sprinkling, or spraying, from the facts detailed in the case. And as the nation of the Jews were perfectly hid from the view, as if they were passing through the valley of the shadow of death, we are forcibly struck with the striking resemblance between this grand national baptism and our immersion in water.

And in conclusion, as on the farther side of the Red Sea, so soon as they emerged from the channel and through the waters, they sang the song of salvation, unto the Lord "who hath triumphed gloriously, for the horse and the rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy." So do the penitent believers when baptized into the name of the Father and of the Son and of the Holy Spirit, rise with a new song upon their lips, and joy and salvation in their souls. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, now and ever. Amen,?"

**BRIEF HISTORY OF THE ESTABLISHED CHURCH OF ENGLAND.**

Upon a text furnished by the *Quarterly Review*, which states that "*the Established Church is the greatest of all our blessings*" Mr. Ensor, after making some pungent commentaries on the text, gives the following *precis* of the history of this greatest of our blessings:—

Its present excellence is not inferior to its reverential antiquity. It may be dated from the day that Constantine, who was hailed Emperor by the British legions, saw the cross in the clouds with the inscription,—"By this sign you shall conquer." Charlemagne, another conqueror, took religion under his special protection; but it was through our own conqueror, William the Norman, that the church reached its palmy state. Then, of 60,215 knights' fees into which England was divided, 28,015 were granted to the church and the vassals of the spiritual brethren:—and they proceeded accumulating till they had nearly obtained, what St. Augustine says is the right of the saints—the property of the nation.— At this period the country became distressed—there was a difficulty to meet the expenditure; and, in 1412, the Commons, who had been required to grant supplies proposed that the King should seize all the temporalities of the church, and employ them as a perpetual fund for the exigencies of the State. The Archbishop of Canterbury replied, that the clergy prayed day and night for the prosperity of the State. The speaker smiled, and said that was a slender supply. In the eleventh of the same King, the Commons again attacked the opulent church, and they proposed that, instead of the bishops, &c, 15,000 parish priests should be substituted as a moderate stipend. This was accompanied with a request that the statutes against the Lollards should be mitigated. The King was angry, and to prove his respect for the church, he, during the session of Parliament, ordered a Lollard to be burned, as lately anti-tithe gentry were prosecuted and imprisoned in Ireland, indeed he shewed great reserve in his Majesty to have made a single sacrifice. The Lollards were in truth heretics and traitors: no uncommon combination where the sacred union of Church and State is complete. They preceded the Puritans, and were a sort of great-grandfathers of the Presbyterians, a most ungentlemanly sect according to Charles II., the finest gentleman of his age.— Thus, however, by the Lollards, the rent was first made, and thence the alien priories, which had been occasionally seized by Edward the First, Second, and Third, were dissolved by the second of Henry V., and vested in the Crown. After came, but at a long interval, Luther's heresy—his order was overlooked—and Henry VIII., *defensor fidei*,—who loved virgin wives like a Jew, and married them like a Mahometan—halved the reformation proposed in Parliament in Henry VI's. reign, playing Filch with the temporalities of the Church. How Cranmer, while he rejoiced at the Reformation, lamented that the property of the Catholic Church did not descend entire to the holy men of his tribe; he asserted as Messrs. Lefroy and Shaw in our days, that ecclesiastical prop-

erties should be reserved for ecclesiastical purposes. This was the cause of the poverty of the Church of England—for all things are comparative. Some think the Church is rich. The Rev. Francis Wrangham asserts, "that the opulence of the Church is a misnomer." The Rev. Daniel Lysons is most pathetic; on the same point, asserting "that most of them (the Bishops) and even the most plentiful, are now scarcely answerable to the burdens that attend them." "What a state is this for the bishops, whom Laud, will) his usual discretion, declared to be *jure divino*; though Prettyman, Bishop of Lincoln, does, in his *Elements of Christian Theology*, rather reduce their divinity, as he says, in speaking of the difference of bishops and priests, "a point which can be decided only by the ancient ecclesiastical writers." However that may be, bishops are bishops, and no one can doubt, for the *Quarterly Review* give it their high sanction, "that the Protestant Reformed Church of England, is 'the best constituted that this world has ever seen.'" (No xxiii. p. 109.)

So say I, saving and excepting the Protestant established Church of Ireland; yet is this Church poorer than the English—and a writer in a magazine of this month talks of the destitution of the, Irish Church, as if the clergy were like the priests of Boudha, who entirely depend on alms. And yet this Milesian contributor of Irish articles to the Scotch periodical, possesses a greater income as Protestant parson, than the primate of that religion enjoys, which he renounced. The Irish Protestant clergy are poor. The primate has only £15,000, and his successor is to be reduced to £10,000 a year net revenue. This is poverty, but I repeat not lamentable destitution! and as to the clergy in this diocese of Armagh, very few have so little as £100 a year, and some receive as much as £2,500 a year. They should have more, of course, and yet they, in fact, seized the first-fruits to their own use; they obtained the Composition Act—an Act so beneficial for the clergy that it is to be adapted for the English Church. They, indeed, complain that the landlords may obtain 15 per cent, from their tithes, yet they who do not concur in this arrangement are regarded askance, by some parsons at least. By it the landlord becomes virtually tithe-proctor, and security for the payment in money of £85 in every £100. The parson, in consequence, must be paid £85, though the landlord should not receive £1 of his rent. The parson should be paid, I admit, the full £100; yet still £85 without vexation or expense in collection, or losses by various circumstances in one sum, is not a mortal stripping of the clergy. With respect to the Church of England, in England, all is fair sailing. By some unaccountable cause the dissenters increased in England till they doubled the amount of the members of the Established Church. In Queen Anne's time there was a parliamentary vote to build 50 churches; only 11 were built; had the other 39 been erected, who could say what would have been the result. The want was obvious; for, as the Rev. Mr. Yates wrote, no less than 977,000 souls are shut out from the common pastoral offices of the national religion within the small circle of ten miles round London." To remedy this, the Minister

proposed, in March 1818, a grant of £1,000,000, to build churches in England. Then was the era, or influenza of church-building, for Clarke mentions the rage of the Government of Sweden for building churches. (Scandinavia, p. 461.) Further, large sums were granted to propagate the Established Church in the Colonies; but what was still more interesting to the Establishment, there were annual grants (if £100,000, to the English clergy. In 1809 Mr. Baring resisted the grant, saying, "There was no part of the civilized world in which to large a portion of the produce of the earth and the industry of the inhabitants were appropriated to the use of the clergy, as in this country. The money thus voted every year was laid out in stock, so that the clergy had not only a tenth of the produce of the earth, but they also derived profit as stockholders." The grant passed by a majority of 94 to 20. These were the halcyon days of the Church. Then the Church prayed for George III., in a first and a second edition of a prayer, both issued on the same day, the 25th of May, 1804, (prayer is better than sleep, says the Koran,) as they had prayed on the 18th of February in the same year, for his Majesty afflicted, according to them for the wickedness of his people, and whom they called the. *nursing father of the Church*; a rhetorical expression, yet not contrary to nature, as Humboldt mentions an authenticated account of a man, who, during the illness of his wife, suckled his child for four months. George III. was not particular in this respect, for Denham rhymed truly:—

Our monarchs were acknowledged here,

That they their churches' nursing-fathers were.

They gave and they took, "like the sweet south, that breathes upon a bank of violets, stealing and giving odor."

And they have nursed the Irish Church; and it is nursing with a vengeance. Tithe, which was proclaimed to be extinguished, has been levied in the Protestant, county of Armagh by police, headed by magistrates specially commanded to do so—magistrates; who employ paid agents to receive their own rents. The commission under the Church Temporalities' Sill, has obtained a fresh infusion of episcopacy; nor can any act of the commissioners be valid without the signature of one ecclesiastic. Ten bishops are to be abstracted, but twelve are to remain. On what principle are so many reserved? Two bishops in the English Church (the best possible church) manage the affairs of 2200 parishes, and these two bishoprics contain 3,000,000, of Protestants; all Ireland does not number half a million of Protestants of the Established Church. By a simple rule of arithmetic, if two bishops suffice for 3,000,000, one-third of one bishop would suffice for half a million; we could, therefor?, without hating bishops as the Biscayans or the Cameronians, do very well without one entire bishop, according to the scale of duties and of the flocks of the bishops of York and Chester. One-third of a bishop might be converted into a four months' visit in the year by some Welsh bishop, or, what would be better perhaps, by William Ward, who would thus be indemnified for the loss of Sodor, which was lost to the bishoprics of Man, when that island was conquered by the English.

## LETTERS.

## BOONE AND CAMPBELL COUNTIES.

Since the cause has been lighted up in Boone and Campbell counties, Ky. the Methodists have felt a great deal of that hectic excitement for which they are constitutionally so famous.

The wandering circuiter, Mr. Woolecraft, of most amorous memory, in hope of extinguishing the sacred fire of Reformation, sent on for the notorious Jameson, the contemptible author of by far the most contemptible little book on baptism that we ever read on earth. The two, *par fratrum*, commenced the intended destruction at Crittenden, but Jameson so completely out-Jaimesoned Jameson that are action in favor of the brethren took place, and the public mind felt ready for a defence just as Bro. Challen and myself entered the village.

We had the modification of visiting and speaking with this same Jameson. But it was with difficulty we could obtain any thing from his vulgarity. We requested him to make out a set of propositions, but he said he was contending with Campbellism.— He finally wrote out the following for us, rather than for himself, and observed that the person who would contend with him must sustain the following, viz.

- 1st. Immersion, regeneration, and the new birth all mean the same thing.
- 2d. The operations of the Spirit of God are confined *exclusively* to believers.
- 3d. Immersion is essential to baptism.

Knowing that to be "born again" has reference to spirit as well as to water, and that it were illogical to assert of the one half of a thing what is true only of the whole of it, we attempted to modify matters a little; but Sir Jameson would admit of no modification. We proposed to sustain the following, viz:

- 1st. The baptism of a penitent believer is what is meant in Scripture by being horn of water.
- 2d. The Holy Spirit is given in the gospel after faith, not before it.
- 3d. Faith comes by hearing the word of God, and not by a specific operation of the Holy Spirit, as the Methodists assert.

This would not take with Sir Jameson; and seeing he would not suffer while we proved, we offered to let him prove what he himself preached, viz:

- 1st. The Holy Spirit operates on the heart of the sinner to produce faith in him.
- 2d. Sprinkling and pouring are as much baptism as immersion.
- 3d. The conversion of the sinner by the operation of the Holy Spirit upon his heart is the new birth, the being born of water and spirit.

There was more crow than fight in the man; and he refused either to affirm or deny. The trick which the slanderous author plays off in all this is as follows: He trumps up a set of strange and pernicious dogmas as being the sentiments of Alexander Campbell, and after having belabored them most grievously, rolls

them over upon all the disciples as their special tenets, when he ends with a grin of commiseration that more resembles the hypocrisy of old satan himself than any thing which ever was before played off in the sacred desk.

BACON COLLEGE.

*The Faculty of Bacon College.*

1. SAMUEL HATCH, M. D., President.
2. SAMUEL G. MULLIN, Professor of Ancient Languages.
2. H. H. WHITE, Professor of Mathematics, &c.

The Preparatory Department will be conducted by an eminent teacher.  
College Building with a Chapel to be built forthwith.

DEAR BRO. SCOTT,—Since I saw you I labored three days at Williamstown—8 were baptized. At Monticello, where several of us labored, 30. At Hanging Fork with others, 23. At Given, 2 more. At Cove's Spring, 35, and I am told that at the close of the meeting there were 48 in all. Williamstown again, 14 were baptized.

*Stanford, Ky.*

WM. BEGG.

The Female Collegiate Institute, Georgetown, Scott county, Ky. is flourishing in the highest degree. The session commences on the first Monday of the present month, September, and closes on the last Friday in June.

Brother David Burnet is to open "The Hygeia Female Athenaeum," near Mount Healthy, Hamilton county, in Feb. 1840.

My DEAR BRO. SCOTT:—I am solicited by many of our brethren to be sure and write you in time for our yearly meeting, and "School of the Preachers." Brethren from Pittsburgh, Bethany, and Carthage, are expected to be present. I pray you make no excuse, but come. I attended a meeting in Munson, with brethren Collins and D. Robinson, 17 were immersed. Brother W. Hayden and brother Moss immersed 9 at Euclid. The good work is increasing in this county. Bless the Lord.

*Solon, Western Reserve.*

A. BENTLEY.

*From J. T. Johnson.*

BRO. SCOTT:—Yesterday morning closed a meeting at Millersburg; 21 additions and a joyful time. That pious man of God, John Rogers, was with me. The brethren, to their great honor, subscribed in a few minutes \$1000 to Bacon College.

A letter obtained this morning from John Smith informs me that he obtained 44 accessions during a recent trip to Alabama.

At Republican, last Lord's day, 13 were obtained. Bros. Gano and T. Smith present.

At Bethel, in this county, at the same time, 6 were immersed. Fleming and Brown present.

At a recent meeting at Leesburgh, 22 were gained.

J. T. JOHNSON.

Carthage, Ohio, August 6th, 1839.

DEAR BROTHER SCOTT:—I arrived at home this morning in good health, after an absence of nearly seven weeks, during which I visited many congregations in Jefferson, Oldham, and Shelby counties, Ky. In conjunction with other brethren, I labored with great industry, and, I thank the Lord, with great success. As well as I can now recollect, nearly one hundred and fifty were immersed—many who had remained out since the division that occurred in the Baptist churches some years ago, were brought into the fold, and some from the Baptists, and some who had been immersed among the Methodists, were built together upon the foundation of the apostle and prophets. In all about two hundred were added during the tour—most of the conversions occurred at Harrod's Creek, in Oldham, and at Flat Rock, on the borders of Shelby. Brother W. Morton and I labored nearly three weeks at these places, occasionally assisted with great zeal and efficiency, by brethren Elley, Marshall, and Helms. I did not keep a particular account of the additions, but can now recollect the immersion of one hundred and ten at Harrod's Creek alone. I never before attended such a meeting. It was truly a time of rejoicing—a time that will long be remembered by many, with thanksgiving to the Father of mercies—old and young, rich and poor, bond and free, bowed to the government of Prince Messiah, to whom be everlasting honor. Much occurred worthy of a more particular account, which I presume will be furnished by some who has more taste for details than I.

I hope the beloved brethren in the counties of "Woodford, Scott, and Mason, who had reasons to expect a visit from me before this date, will find an apology for me in the above circumstances. I praise the Lord for all his mercies—take courage and all things concurring, shall set out again in a few days.

Yours in Christ,

L. L. PINKERTON.

P. S. I perceive, that in the Baptist Banner of the 1st inst., that most Christian editor John L. Waller, has served me up another dish of slander. Were not such a thing impossible, I could wish that the slandering of me, had fallen to the lot of a gentleman—but the Fates knew that concocting slander was *dirty* work, and hence, made it the business of *dirty* fellows. If Mr. Waller has any faith in the Bible, (which, however, I do most sincerely doubt,) I would recommend to his special attention, Rev. xxi. 8. I point him to the Bible, because of my faith in its moral power. It has made prudent men *of* many simpletons, converted many a knave into an honest man, and occasionally transformed a liar into a lover of truth.

L. L. P.

BROTHER SCOTT,—I have made many efforts to get your valuable periodical regularly, but as yet I have been very unsuccessful: without respect to preceding orders by any one, please send me by first

mail the following viz: the whole Evangelist for 1836—and Nos. 1, 2, 3, of the present year. Send me also the Gospel Restored, of 1836. I have one for myself, but I want to send one to England. Be very particular in forwarding the above, together with an account of the whole. Yours in the good hope.

*N. York.*

D. MONROE.

ANSWER.

DEAR BROTHER MONROE,—The above writings will be delivered to you by a person going from Cincinnati to New York, also a bill of the same. Yours affectionately, W. SCOTT.

DEAR BROTHER SCOTT,—I send this by Alexander Pace, who is a faithful brother, and will give you an account of all things in Baltimore. I am just returned from a short visit to Rockville and Hyattstown, Montgomery co. in company with brother M'Clenahan. The congregation at the latter place is young but healthy. I cannot say so much for the church at Rockville, The evil there is that the people will not read the Bible. And those who have a name to live are dead and fruitless as trees in winter. I send a copy of The Evangelist to both of the above places, and hope the capital essays written by you this year, will aid in dispelling the darkness there. May the mighty God of Jacob bless you through Christ.

ALEX. REED.

*Baltimore.*

ANSWER.

BELOVED BROTHER REED,—The business of your letter has been carefully attended to.

Affectionately,

W. SCOTT.

BROTHER SCOTT,—I did not receive the box of books till the fourth of July. The people are well pleased with the "Gospel Restored." Send me two Hymn Books and 24 more copies of the Gospel Restored. If you have them I would like to possess six copies of a work published by brother Campbell, a few years ago, called "Evidences of Christianity." If you have any copies of the discourse of the "Three Missions," send me two dozen. The gospel is achieving very considerable victories in this country, and I hope that in ten years every vestige of partyism will be obliterated from the face of it.

ISAAC T. RENEAU.

ANSWER.

BELOVED BROTHER,—The business of your letter has been attended to. I am sorry that I do not possess any of brother Campbell's book above named. The box containing your order is in Louisville.

Very affectionately,

W. SCOTT.

BROTHER SCOTT,—Since the first of June last, I have immersed 51 persons, most of them my neighbors; prospects for more conversions, very good. May God bless you and yours.

*Dry Creek.*

JNO. G. ELLIS.

BROTHER SCOTT,—In our village we have the singular spectacle of a brother building a meeting-house on the top of a hill, and

working a whiskey still at the bottom of it. We have been greatly afflicted. The spirit of God and the spirit of rye are very different spirits. In the good hope,  
*Kentucky.* Z. COONS.

BELOVED BROTHER SCOTT,—I am sorry to inform you that the old brother of whom we all expected so much, has gone to distilling whiskey since he came among us. Well did the apostle say, "the love of money is the root of all evil," which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

In grief, B. F.  
*Indiana.*

BROTHER SCOTT,—It is but seldom that men change their civil profession; and the Apostle commands us to adhere to the calling or profession wherein we were called. How is it then that certain of our brethren bred to the Evangelical office, and borne upon the arms of their Redeemer, through the whole period of their ignorance and uselessness, until they are capable of rendering him some service, do at this point turn upon their heel as it were, and give God the slip, by entering upon other untried professions, such as law, medicine, and teaching to the great scandal of the office from which they have fled? Please, answer this, Are such men still honorable men?  
W. BLAZEN.

*Ohio.*

ANSWER.

"If we suffer with him we shall also be glorified with him." "Demas has forsaken me having loved this present evil world and is departed unto" — Fill up the blank as the case may require, brother Blazen.

Affectionately, W. SCOTT.  
*Carthage.*

BROTHER SCOTT,—It is possible you have heard of the highly honorable behaviour of the church of Cincinnati, in a late difficult affair. I would name it to you here, but am restrained by a delicate regard for their feelings. Always yours, C. R.

*Cincinnati.*

ANSWER.

BELOVED BROTHER,—I have heard of the meritorious procedure of your excellent assembly. She has heretofore labored under much embarrassment, both from the financial encumbrances which have always pressed upon her, and from the misconduct of unprincipled men, who while they professed to be of God, proved by their behaviour, that their principles were in reality earthly and sensual, if not devilish. The noble generosity of those who now lead in your congregation, will soon free you from the first of these evils; and a steady and determined application of the Christian discipline will relieve you from the last. The time is already come when our churches must rise on the greatness of their responsibility to God, and rid themselves both of bad men and bad measures. Grace, mercy and peace to the church. W. S.

BELOVED BROTHER SCOTT,—At the commencement of the present year, we hired an Evangelist to wait upon us in the order of the gospel, with a verbal assurance to support him in food, raiment, and lodgings, during the term of twelve months. Owing among us perhaps 50 or 60,000 dollars in real property, we have succeeded in raising something more than \$60 for him in seven months. The poor man has labored most acceptably, and has scratched his passage through this far, and would possibly not die of hunger at the end of the year, were we not to give him one cent more than he has received; but I write this to ask you, Whether, if this man does not sue us at law, as I verily believe he will not, we are bound to pay him a just compensation for his labors. T. R.

ANSWER.

Bring your question before the judges of your assembly.

W. S.

GEORGETOWN, Sept. 4th, 1839.

BELOVED BRO. SCOTT:—I have just closed a tour of three weeks. At Mt. Sterling, being an annual meeting, I was with the brethren five days. During that time we had a noble accession of 33. The brethren continued a few days longer and obtained 15 more, as I was informed; making 48 in all. At the "Fork," in Garrard county, I spent seven days at their annual meeting. We achieved a noble victory of 40. We had to leave for a three days appointment at Givens', in Lincoln county, not far from Danville. We obtained 13 additions; and if we could have remained, I have no doubt we would have obtained 50 or 100. Brother Thomas Smith and myself, as Trustees of the College, then made for Harrodsburg to meet the Trustees. We met one of the patrons returning who had taken his son the day before. He made the good confession as the result of our meeting in Lincoln, and resolved to be immersed. We had a young man, a Cumberland Presbyterian, to unite with us, on Monday night in Harrodsburg. Tuesday morning I set out for home, and here I am; so that we gained 103 at those three meetings within three weeks. Praised be the name of the Lord.

Most affectionately yours,

J. T. JOHNSON.

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### OBSERVATIONS UPON THE PROPHECIES OF DANIEL.

When Manasses set up a carved image in the house of the Lord, and built altars in the two courts of the house to all the host of heaven, and used enchantments and witchcraft, and familiar spirits, and for his great wickedness was invaded by the army of Asser-hadon king of Assyria, and carried captive to Babylon; the book of the law, was lost till the eighteenth year of his grandson Josiah. Then Hilkiyah, the High Priest, upon repairing the temple, found it there: and the king lamented that their fathers had done after

the words of the book, and commanded that it should be read to the people to renew the holy covenant with God. This is the book of the law now extant.

When Shishak came out of Egypt and spoiled the temple, and brought Judah into subjection to the monarchy of Egypt, (which was in the fifth year of Rehoboam) the Jews continued under great troubles for about twenty years; being "without the true God, and without a teaching priest, and without law: and in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries, and nation was destroyed of nation, and city of city, for God did vex them with all adversity." But when Shishak was dead, and Egypt fell into troubles, Judah had quiet ten years; and in that time Asa built fenced cities in Judah, and got up an army of 580,000 men, with which, in this year of his reign, he met and overcame Zerah, the Ethiopian, who had conquered Egypt, and Lybia, and Troglodytica, and came out with an army of 1,000,000 Lybians and Ethiopians, to recover the countries conquered by Sesac. And after this victory Asa dethroned his mother for idolatry, and he renewed the altar, and brought new vessels of gold and silver into the temple; and he and the people entered into a new covenant to seek the Lord God of their fathers, upon pain of death to those who worshipped other gods; and his son Jehosaphat took away the high places, and in the third year of his reign sent some of his princess and of the Priests and Levites, to teach in the cities of Judah: and they had the book of the law with them, and went about throughout all the cities of Judah and taught the people. This is that book of the law which was afterwards lost in the reign of Manasses, and found again in the reign of Josiah, and therefore it was written before the third year of Jehosaphat.

The same book of the law was preserved and handed down to posterity by the Samaritans, and therefore was received by the ten tribes before their captivity. For when the ten tribes were captivated, a priest of the captivity was sent back to Bethel, by order of the King of Assyria, to instruct the new inhabitants of Samaria, in *the manner of the God of the land*; and the Samaritans had the Pentateuch from this priest, as containing the law or *manner of the God of the land*, which he was to teach them. For they persevered in the religion which he taught them, joining with it the worship of their own gods; and by persevering in what they had been taught, they preserved this book of their law in the original character of the Hebrews, while the two tribes, after their return from Babylon, changed the character to that of the Chaldees, which they had learned at Babylon.

And since the Pentateuch was received as the book of the law, both by the two tribes and by the ten tribes, it follows that they received it before they came divided into two kingdoms. For after the division, they received not laws from one another, but continued at variance. Judah could not reclaim Israel from the sin of Jeroboam, and Israel could not bring Judah to it. The

Pentateuch, therefore, was the book of the law in the days of David and Solomon. The affairs of the Tabernacle and Temple were ordered by David and Solomon, according to the law of this book; and David in the 78th Psalm, admonishing the people to give ear to the Law of God, means the law of this book. For, in describing how their forefathers kept it not, he quotes many historical things out of the books of Exodus and Numbers.

The race of the kings of Edom, before there reigned any king over Israel, is set down in the book of Genesis; and therefore that book was not written entirely in the form now extant, before the reign of Saul. The writer set down the race of those kings till his own time, and therefore wrote before David conquered Edom. The Pentateuch is composed of the law and the history of God's people together; and the history hath been collected from several books, such as were the history of the creation composed by Moses, Gen. ii. 4. the book of the generations of Adam, Gen. v. 1. and the book of the wars of the Lord, Num. xxi. 14. This book of wars contained what was done at the Red Sea, and in the journeying of Israel through the wilderness, and therefore was begun by Moses. And Joshua might carry it on to the conquest of Canaan. For Joshua wrote some things in the book of the Law of God, Josh. xxiv. 26, and therefore might write his own wars in the book of wars, those being the principal wars of God. These were public books, and therefore not written without the authority of Moses and Joshua. And Samuel had leisure, in the reign of Saul, to put them into the form of the books of Moses and Joshua now extant, inserting into the book of Genesis, the race of the kings of Edom, until there reigned a king in Israel.

The book of the Judges is a continued history of the Judges, down to the death of Samson, and therefore was compiled after his death, out of the Acts of the Judges. Several things in this book are said to be done *"when there was no king in Israel,"* Judges xvii. 6, xviii. 1, xix. 1, xxi. 25, and therefore this book was written after the beginning of the reign of Saul. When it was written, the Jebusites dwelt in Jerusalem, Judg. i, 21, and therefore it was written before the eighth year of David, 2 Sam. v. 8, and 1 Chron. xi. 6. The books of Moses, Joshua, and Judges, contain one continued history, down from the creation to the death of Samson. Where the Pentateuch ends, the book of Joshua begins; and where the book of Joshua ends, the book of Judges begins. Therefore all these books have been composed out of the writings of Moses, Joshua, and other records, by one and the same hand, after the beginning of the reign of Saul, and before the eighth year of David. And Samuel was a sacred writer, 1 Samuel x. 25, acquainted with the history of Moses and the Judges, 1 Samuel xii. 8, 9, 10, 11, 12, and had leisure in the reign of Saul, and sufficient authority to compose these books. He was a prophet, and judged Israel all the days of his life, and was in the greatest esteem with the people; and the law by which he was to judge the people was not to be published by less authority than his own, the law-maker being not inferior to the judge. And

the book of Jasher, which is quoted in the book of Joshua, Josh. x. 13, was in being at the death of Saul, 2 Sam. i. 18.

And the dedication of the temple of Solomon, when the ark was brought into the most holy place, there was nothing in it but the two tables, 1 Kings viii. 9, and therefore when the Philistines took the ark, they took out of it the book of the law, and the golden pot of manna, and Aaron's rod. And this and other losses in the desolation of Israel, by the conquering Philistines, might give occasion to Samuel, after some respite from those enemies, to recollect the scattered writings of Moses and Joshua, and the records of the Patriarchs and Judges, and compose them in the form now extant.

The book of Ruth is a history of things done in the days of the Judges, and may be looked upon as an addition to the book of the Judges, written by the same author, and at the same time.— For it was written after the birth of David, Ruth iv. 17, 22, and not long after, because the history of Boaz and Ruth, the great grandfather and grandmother of David, and that of their contemporaries, could not well be remembered above two or three generations. And since this book derives the genealogy of David from Boaz and Ruth, and omits David's elder brothers and his sons; it was written in honor of David, after he was anointed king by Samuel, and before he had children in Hebron, and by consequence in the reign of Saul. It proceeds not to the history of David, and therefore seems to have been written presently after he was anointed. They judge well, therefore, who ascribe to Samuel the books of Joshua, Judges, and Ruth.

Samuel is also reputed the author of the first book of Samuel, till the time of his death. The two books of Samuel cite no authors, and therefore seem to be originals. They begin with his genealogy, birth and education, and might be written partly in his life-time by himself, or his disciples the prophets at Naioth in Ramah, 1 Sam. xix. 18, 19, 50, and partly after his death by the same disciples.

The books of the Kings cite other authors, as the books of the acts of Solomon, the book of the Chronicles of the kings of Israel, and the book of the Chronicles of the kings of Judah. The books of the Chronicles cite the book of Samuel the seer, the book of Nathan the prophet, and the book of Gad the seer, for the acts of David; the book of Nathan the prophet, the prophecy of Abijah the Shilonite, and the visions of Iddo the seer, for the acts of Solomon; the book of Shemajah the prophet, and the book of Iddo the seer, concerning genealogies, for the acts of Rehoboam and Abijah; the book of the kings of Judah and Israel for the acts of Asa, Joash, Amaziah, Jotham, Ahaz, Hezekiah, Manasseh, and Josiah; the book of Hanani the seer, for the acts of Jehosaphat; and the visions of Isaiah for the acts of Uzziah and Hezekiah. These books were, therefore, collected out of the historical writings of the ancient seers and prophets. And because the books of the Kings and Chronicles quote one another, they were written at one and the same time. And this time was after the return from the

Babylonish captivity, because they bring down the history of Judah, and the genealogies of the kings of Judah, and of the High Priests, to that captivity. The book of Ezra was originally a part of the book of the Chronicles, and has been divided from it. For it begins with the two last verses of the books of the Chronicles, and the first book of Esdras begins with the two last chapters thereof. Ezra was therefore the compiler of the books of kings and Chronicles, and brought down the history to his own time. He was a ready scribe in the law of God; and for assisting him in this work Nehemias founded a library, and "gathered together the acts of the kings and the prophets and of David, and the epistles of the kings concerning the holy gifts," 2 Maccab. ii. 13. By the acts of David I understand here the two books of Samuel, or at least the second book. Out of the acts of the kings, written from time to time by the prophets, he composed the books of the kings of Judah and Israel, the Chronicles of the kings of Judah, and the Chronicles of the kings of Israel. And in doing this he joined those acts together, in due order of time, copying the very words of the authors, as is manifest from hence, that the books of the Kings and Chronicles frequently agree with one another in words for many sentences together. Where they agree in sense, there they agree in words also. So the prophecies of Isaiah, written at several times, he has collected into one body. And the like he did for those of Jeremiah, and the rest of the prophets, down to the days of the second temple. The book of Jonah is the history of Jonah written by another hand. The book of Daniel is a collection of papers written at several times.

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### OBITUARY.

The following beautiful and affecting letter we obtained for publication, by request, from the guileless excellent person to whom it is addressed. We felt our own heart so sensibly touched by its, contents, that we were anxious to share with our readers the mournful yet not hopeless sorrow; the pious but not cheerless resignation; the tender yet not faithless affection—the sweet, the sacred, heavenly sensibility of its simple artless lines. We do, yes, indeed we do most heartily and solemnly condole with the family; and wish them grace, mercy, and peace from God, and from Jesus Christ our Lord, to whom be glory.

W. S.

DEAR BROTHER CLAPP,—Your kind letter was received a few days since, and was indeed very welcome to us in the midst of our desolation and loneliness, I wrote you a few lines on the 19th, and directed them to Bethany, but I conclude this letter must have been lost, as your last is dated the 27th. I shall now write as you request, and direct to Pittsburgh, for I would relieve the painful suspense you must feel, if you have not already learned that the dear precious one has passed from earth to heaven. Our dear SUSAN died on Monday, the 17th ult.. at half past six in

the evening. I can hardly believe it while I write it, the past seems like a dream to me, but I begin to awake from it only to find it a dreadful reality. The companion of my childhood, and the friend of my youth, my beloved sister, my own dear, dear Susan; gone! gone! every fond recollection, every pleasant association of my life is connected with her, how can I live without her! How gloomy and desolate every thing appears! I know this is wrong; it is only at times when the fearful thought comes over me, that she is lying in the cold, dark grave, that I feel I too would die, that we might rest together. But I oftener think of her redeemed spirit rejoicing in the presence of that blessed Saviour, that she so longed to be with, united with that numerous host redeemed by blood, where she not only hears the song, but can indeed join with them, forever blessed, forever happy! I have looked for much happiness in this life, many hours of delightful enjoyment with her, when she should be restored to health and we could take sweet counsel together, and walk to the house of God in company. But it has pleased my Heavenly Father to deny me this, and since he has provided so much better for her than I would do, I will not dare complain,

"Sweet to lie passive in His hand,  
And know no will but His."

I know that it is right, I feel that we all needed something to draw our affections from the things of this life, something to show us the vanity of this world. God has taken a short and painful way to teach us, but, if it is only effectual, if it only lead us nearer to Him, lead those of our number who before were taken up entirely with this world, if it lead them to be wise, to consider, and to prepare for the same event, though it be not for the present joyous, but grievous, shall we not have reason to rejoice that one was taken a few short years before us, that those who remained might be led to prepare to follow her, that we might be a united family in heaven. My dear mother's health is good and she enjoys a sweet confidence in God, has been enabled to bear the whole of the trying scene with a calmness and resignation that I, knowing how strong and ardent were her feelings, could not have expected. I feel grateful to God for this; how kind, how good, how compassionate! "like as a father pitieth his children, so the Lord pitieth these that fear him, for he knoweth our frame, he remembereth we are but dust." My poor father was absent, and did not return until Thursday evening; as he beheld the dear one in her coffin, such agony of mind as he felt I never saw expressed; and my precious Henry! I thought we should lose him too. It was almost too much for nature so kind, so gentle, as his to bear; and then we could not comfort them with the promises that seemed so sweet to us, they could not feel them. Oh! how my heart ached for them, but God did not forsake us. On Wednesday morning at ten o'clock, we followed all that remained of my dear sister to the grave. Oh the bitterness of that sad hour! My darling sister forever hidden from my sight! No, not forever, we shall meet again; *I feel it, I know it*, meet never more to part, I shall go to her though she

will not return to me. It seems hard to think of going through life without her; my very being seemed identified with hers. She was much older for her years than myself, and of a more serious turn of mind, and I needed some check to my too easily excited spirits, and she was just such an one—so meek, so kind, so gentle, Oh my dear sister, have I indeed lived too see that tongue motionless in death, that so kindly expressed the warm love of your heart! the light of those eyes quenched in death that always beamed with so much affection on me! But I forget what, and to whom I am writing; I shall tire you, the heart only knows its own bitterness.— Dear sister always spoke of you with so much interest, and was so anxious to have me see and become acquainted with you, that I forget I am comparatively a stranger. My dear mother wishes much to see you, she wishes to know something of the conversation you had with sister before you left: if she then supposed her end was so near, she seldom spoke of it to any of the family. We had no idea of her danger, it was very sudden to us, and after she found she was going, she failed so fast and was so ill that there was but little opportunity for any conversation with her.— We know that in health she had a most earnest desire to depart and be with Christ.

We have heard that you thought of going to Europe, if so, and you visit Mentor before you go, do not fail to call and see as; it will be a great comfort to dear mother, and pleasant to us all. I have written this evening, (Sunday,) though not in the habit of writing letters on this day, because I am expecting to be absent with father and mother for the next fortnight, I should have no opportunity of writing until our return. I have told you nothing respecting her illness—my thoughts have carried me so fast that my paper is about taken up. It was only for a little more than a week that we considered her dangerous, then the disease settled in the brain, and it oily was at intervals that she had her reason, was unable to speak for two days, and previous to that could say but little. I cannot write more about it at this time, my heart is full. My mother sends Christian love, and wishes much to hear much respecting your dear sister. We can now indeed sympathise with you, dear brother, and we do pray that these afflictions may work out for you a far more exceeding and eternal weight of glory. Adieu. Pray for us, that this sacrifice may not be in vain, but that the death of one may prove the life of many.

With Christian affection very sincerely.

JULIA A. King.

Warren, July, 1839.

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#### CORRECTIONS.

The second form of the August number went to press without having been seen by me: on this account there are in the piece on "Names," and in that of "Our Hymn Book Improved," several outlandish looking words and phrases, which I beg the reader to correct as he proceeds.

W. SCOTT.

## HYMN BOOK.

Those who send for Hymn Books must send the money along with the order. The great expense at which I have brought it to its present highly improved state, renders it impossible for me to sell it on credit. In its contents it is not surpassed, or even equalled, we trust, by any other hymn book in our country: it now contains 384 pages and nearly 700 pieces.

## CORRECTION.

What was intended to be said on the Hymn Book on page 192 is this: I have agreed after printing 3000 copies, to submit the book to a committee of the brethren approved by Brother Campbell and self: If these approve my book, or any part of it not in the former book, it will be adopted as the Hymn Book of the brethren.

W. S.

Price as formerly, 37½ per copy.

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 RECEIPTS.

Edmund Pendleton; Dr. Madison Pendleton, Dr. Francis Johnson, Joseph W. Pendleton, Cuckooville, Louisa county, Va. paid vol. 7; Edwin Baker, Cuckooville, Va. paid vols. 6 and 7; Nathaniel Adams, Daniel Runyon, J. M. Holton, W. Conner, James True, Ky; Dr. Irwin, Cincinnati, Ohio; Mrs. Elfreth, Dr. B. L. D'Spain, James Shannon, Jackson, La. paid; Mrs. Ann M. Downs. Munroe, Washita co. La. paid; General William Clarke, Hinds co. Mi. by A. Campbell, paid \$5; John Turner, Mrs. Love, S. B. Williams, S. C. Dunning, Savannah, Ga. paid vol. 7; Mariah Carter, Bethel, Ohio, paid; Bro. Casad Fairfield, paid by Bro. Jameson for Gospel Restored and volumes 6 and 7 Evang. \$4; Ralph Whitsitt, by \$5 for sundries; Samuel Turner and Albert Torrence, Noblestown, Pa. paid vol. 7; James Ellis, Dry Creek, Ky. and R. Ellis, Indiana, paid vol. 7; Jer. Foster, Burlington, Ky. and George Chamblin, Mo. paid volume 7; W. Johnson Mason, New Hampshire; James H. Drane, Bayard, Ky. paid for Jno. Thomas, W. Thomson, P. Thomas and self; Ab. K. Evans, Oldham, Ky. paid for Ann Small and self, vol. 7; William H. Postlethwaite, Somerset, Pa. paid \$5, J. W. Brackett, P. M., Huntsburg, Ohio, paid for J. Woodward, vol. 6; J. A. Ford, B. King, Z. Warren and John King, vol. -; Jacob Dubois, Fairfield, Ind. paid Gospel Restored; John Morris, Orange P. O. Ind. paid \$1; Mr. Austin, Harmony Landing, Ky. paid; Bro. Keeler, paid; D. Shollenberger, paid for Christian Newcomer \$1, and \$2 for H. Cunningham and \$1 for Bro. Reese; T. Reneau, by \$5.

Our subscribers and agents will please pay tip all arrearages immediately. Brethren, do not omit this.

W. S.

## NEW AGENT.

ABRAHAM K. EVANS, Brownsboro, Ky.

# THE EVANGELIST.

NEW SERIES.

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Vol. VII. Carthage, Ohio, October 1, 1839. No. 10.

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## OUR NAME.

No. 1.

The unparalleled progress and successful influence of the principles which form the elements of the reformation plead for in our periodicals, may be regarded as facts rather than designs. They may be styled, truly they may be styled results rather than intentions—results that have in greatness and extent transcended the richest and most flattering anticipations of every one who had any agency in the establishment of their causes. The consequences of the plea set up a few years ago, for a return to original order, and afterwards for the true proclamation of the gospel, has gone beyond all original views of the event; from what has been done it is now impossible to say what may be done. But one lesson results inevitably from the whole, namely: that it is the duty of all who would reform religion and secure to themselves and others the blessings of perfect religious freedom, to preserve scrupulously the highest and holiest regard for every even the minutest part and parcel of the Christian institution. Hence our Name is not unimportant.

Under the title "Our Name," is published in the August and September Nos. of the Millennial Harbinger two Essays, in which my much respected fellow laborer, the Editor, files his special reasons for giving a preference to the paraphrastic title "Disciples of Christ," rather than "Christian," as a name for the professors of the original gospel. The Harbinger, in a manner honorable indeed and comporting well with its wonted character, as an organ of freedom and right, concludes by asking the following question, "Can any one offer better reasons for a better name." A difference of opinion on any particular topic is seldom to be deprecated as an evil, for it is by the discussion which this gives birth to that error is fused or ground down into truth, and the truth itself made to assume new and additional splendor. Difference of opinion may even appear beautiful, and this will always be the case when our enquires are conducted in such a manner as to improve or exalt the moral feelings and sentiments of the parties. I differ

then from the Harbinger in regard to our name, but not without the highest deference for both the proposition and proofs stated and argued by him. He says:

1st. The name "Disciples of Christ" is more ancient.

2d. It is more scriptural than "Christian."

3d. It is more "unappropriated."

1st. It is more "scriptural." It would seem to me that the Harbinger here does not in his use of language carry himself with his wonted accuracy. The word "scriptural" does not admit of degrees; a thing, a word, or a phrase is either scriptural or not scriptural; but one thing cannot be more scriptural than another. The phrase "disciples of Christ," is either scriptural or not scriptural, but it cannot be more scriptural than any other thing that is scriptural. Is it then scriptural? I answer it is not found in the sacred writings at all; and therefore not being in the scripture it cannot in this point be compared with the title "Christian," which repeatedly occurs in scripture. Again, I object to the term disciple as not being a proper name, but a common noun only, and used indiscriminately of the scholars of all teachers human and divine. These facts ought, in my humble judgment, to be deemed sufficient reasons for rejecting the paraphrastic title "disciples of Christ," from being assumed by our brethren as their cognomen; but

"2d. It is more ancient."

If the phrase "disciples of Christ" is not found in the Holy Scriptures, I am unable to conceive upon what principle the Harbinger vouches for its higher antiquity. However, could its claims to superior antiquity be established it would avail but little, for in this as all similar cases, antiquity is not authority; it is custom which gives law in such cases. Son, daughter, servant, boy, girl and many common appellations are in use long prior to the proper names which are afterwards affixed. John the Baptist was called a boy, a son, a child, &c, eight days before he received his name John; but yet this last, his proper name survived all the rest, and he was named John when he could no longer be called a boy, a child, a son, &c. The followers of Plato were called his disciples long before they were named Platonists, but yet this last designation came in due time to be the proper appellative of the followers of the Greek philosopher. If it be said that there is in scripture something equivalent to the phrase disciple of Christ. I answer that the name. "Christian" is equivalent and more than equivalent to it; but

"3d. It is more descriptive."

With affectionate deference for the decisions of my excellent fellow-laborer, I am unable to perceive the truth of this reason. Son and daughter describe indeed the sex of my children; but sure the proper names John and Emily do all this and more too. So of "Christian." Disciples of Christ

describe the relation of scholars of Christ, and so does the name "Christian." It means this also and it may mean more too; it may mean that we ourselves are Christed or anointed, so that the reason for the name "Christian" may be found as well in the fact of our own reception of the Holy Spirit, as in the fact that we are disciples of the Messiah. For this I vouch not.

"4th. It is more unappropriated."

Here again there is a slight inaccuracy in the language. If one thing is unappropriated any other thing cannot be more unappropriated. However a name may be appropriated by many and at the same time be very appropriate to some others; the name Jesus had been given to thousands of Jewish youth anterior to the days of the Messiah, yet who will doubt its appropriateness to him: "Thou shalt call his name Jesus." Many may call themselves "Christians" who are not, yet I conceive that "Christian" is the appropriate Patronymic of all the followers of our Redeemer.

Finally: To appropriate in an extraordinary or unscriptural sense any term or phrase, whether found in scripture or not, is to throw ourselves irremediably into the shape and semblance of a sect; to name ourselves Presbyterians, Covenanters, Baptists or Disciples, which are all equally scriptural, would be to make ourselves a party like those who have assumed these names. Now this is just what we must avoid who want to give universality to the principles which characterise this reformation; these party names will never annihilate one another, but "Christian" which is not sectarian will destroy them all. It is sanctified by the blood of all the martyrs; and the names Christ and Christian are those for which our Lord and all his followers, apostles, martyrs and saints suffered, groaned, bled and died.

We need not to go far for the divine origin of the name Christian; it comes from Christ which Jesus assumed as his proper name; "Christian" then is divine in its origin. ED.

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## "OUR NAME."

### No. 2.

Having candidly, decidedly, but respectfully submitted what I conceive to be reasons sufficient for rejecting the phrase "disciples of Christ" as the Patronymic of our profession, I shall now with equal candor, decision and humility, lay before my readers the reasons why I prefer the name originally given to the brethren, viz: "Christian." And this I the rather do for these reasons, namely: that while sojourning in this vale of tears I may not be found wanting in the defence more than in the diffusion of what I conceive to be a part and portion of the divine institution. Secondly, that if wrong, a fair and honorable opportunity may be offered to such as differ from me, of demonstrating the error; finally,

that if I am right those that are wrong may be corrected, and accordingly throw their influence into the scale of truth that it may preponderate, and the name "Christian" may like all other parcels of the Divine Institute be restored to its original use.

The reason of all names is generally found in the common sense use of them, and as an eminent writer of the present century says, "It is common sense which gives to words their popular signification—the popular signification of a word is formed by degrees, and while the facts it represents are themselves present. As often as a fact comes before us which seems to answer to the signification of a known term, the term is naturally applied to it, its signification gradually extending and enlarging itself, so that at last the various facts and ideas which, from the nature of things, ought to be brought together and embodied in this term, will be found collected and embodied in it." This observation applies to the history of the name "Christ," itself which etymologically signifies "The Anointed." Jesus of Nazareth was not originally named Christ or the Anointed but in his days the Jewish nation were in a state of the most undoubting expectation that an illustrious personage, whom they constantly styled the Anointed or Christ, was just about to make his appearance. Having with their own senses witnessed the great God to anoint Jesus of Nazareth, with the Holy Spirit at Jordan, after his baptism by John, and perceiving that other facts and ideas in him, especially the purity of his life and doctrine and still more his power of working miracles, were precisely what they expected to exist and to be embodied in, their Messiah, the common people, slowly, gradually, but certainly, and finally came to style him the Christ or "the Anointed."

At first all men mused in their hearts whether John the Baptist were the anointed, and a deputation of priests and Levites from the temple, were commissioned to interrogate him on this point. "But he confessed and denied not, saying I am not the Christ." Now had the Jewish nation found the characteristics of the Messiah in John the Baptist, is it to be doubted that this celebrated man would have been styled the Christ? Certainly not. But having had their eyes turned from John and directed to Jesus, and finding in this latter the most essential characteristics of their Messiah, seeing in his miracles and mighty works the ideas, and facts which they imagined were to distinguish their expected deliverer, they immediately asked, "Is not this the Christ?" "When the Christ comes will he do greater works than this man doeth?" "Thou art the Christ the son of the living God." "Art thou the Christ the son of the blessed!" "If He be the Christ let him come down from the cross," &c. &c.

In this manner then the common sense of the Jewish nation

came to apply the name "Christ" to Jesus of Nazareth. But it must be observed at the same time, that it was only as a term of office and not as a proper name they used it. They called him not "Christ" but "the Christ." Terms of office, however, are not unfrequently changed into proper names. In the ancient world for instance, the word Pharaoh, according to Josephus, "signifies a King," or rather "the King," being compounded of the particle *pi* the and *ouro* King, but this official title came finally to be used as a proper name for each one of the dynasty of mortal princes among the Egyptians. Again among the Romans, the name Augustus, was conferred by the Senates as a title of honor or exaltation, and was at first equivalent only to our word "Highness;" but finally this term became the proper appellation of all the Emperors. Thus too it fared with the name Christ; from being at first a term of office it finally became a proper name of the Redeemer.

If it be asked, when the official "Christ" came to be used as a proper name, I answer, that it cannot be gathered from scripture that any person first gave him this name as such; but that he himself first appropriated it to himself as a new name and additional to that of Jesus—thus "This is eternal life to know thee the only true God and *Ieson Christon* Jesus Christ whom thou hast sent." John xvii. from this scripture we learn that just before his death the Lord Jesus took to himself a new name; and from being styled "the Christ" he named himself "Jesus Christ," making it a proper appellation. Is it asked why this was done? Several reasons might be adduced to demonstrate the propriety of this: 1st. It had been repeatedly predicted by the holy prophets, that Messiah would be anointed with the Holy Spirit, at his appearing and kingdom; well, we are told that Jesus received the Holy Spirit after his baptism by John in Jordan. "And no sooner was he arisen out of the water than the heavens were opened to him and he saw the Holy Spirit descending like a dove and remaining upon him; and lo! a voice from heaven saying, this is my beloved Son in whom I am well pleased." Matt. iii. c. This is called by the Apostle Peter, the anointing of our Lord Jesus—thus, "The report you know," says he to the house of Cornelius, "which was published throughout all Judea, and began from, Galilee after the baptism of John, how God anointed Jesus of Nazareth, with the Holy Spirit and power," &c. Acts x. 38. But did this anointing occur because of the prediction, or did the prediction be delivered because of the anointing. This last surely was the truth in the case, and it was because of the glorious and unparalleled nature of the fact that it became a subject of prophetic vision and diction. Not only then because the fact was a subject of prophecy, but also because it was the very thing which made him the Christ and without which he would not have been the Christ, did

he appropriate to himself this as a new name. So that the title Christ is really a commemorative institution, if I maybe allowed the expression; and like thousands of other scripture terms is intended to keep in perpetual remembrance a fact—the fact of Jesus of Nazareth's being anointed by God from heaven with the Holy Spirit. The like which never had occurred on earth antecedently. Now to abandon this name would be to abandon the fact referred to by it, and to do this would be profanity—the greatest profanity; and not only so but it would endanger and jeopardize the whole divine institution by surrendering to our own whims, that without which our master would not be the deliverer of mankind, the Christ.

Here then is one fundamental' reason why the disciples should be styled Christians—their leader's name is Christ.— Can any one show me half so good a name or half so good a reason for assuming it? And if Luther and Calvin, and all other apocryphal names would be but nicknames, inasmuch, as we are not baptized into them, then the name of Christ must be our most appropriate appellative seeing we are baptized into it.

Again: The disciples like their master were anointed by the Holy Spirit sent down from heaven; and the reception of the Holy Spirit seems to have been constantly spoken of by them as their anointing. "You have an anointing or christening from the Holy One," says John to the disciples indiscriminately, "and know all things." And Paul says, "He that established us together with you and who has anointed us is God." ii. Cor. It may be asked here then whether the name "Christian" was given to the brethren as a derivative from their master's name Christ, or with immediate reference to their own anointing by the Holy Spirit. To this I answer, that it is of no importance whatever to know for what reason the name was given, or for what received. So be we can establish from scripture that it was both given and received.

In Acts we read as follows, "And the disciples were named Christians first in Antioch." It may be asked also, whether it is not of importance to know by whom this name was given? In answer I must say, I think it is not. If it was given because they were followers of the Messiah, or because of their own reception of the Holy Spirit, or for both of these reasons, or if it was given by friends, or foes, or assumed by the disciples themselves the reason was sufficient, and the authority good, if it was ever afterwards used by the apostles, and approved by the Lord Jesus Christ. It was doubtless the followers of our Lord who named him officially "the Christ;" but what of that? if he afterwards appropriated it as his name he made it of divine authority; and so of Christian. If given by friends or foes, or assumed by the brethren it matters not, so be it was afterwards appropriated, and given to them of Christ and his apostles; if this was done it was incorporated

among the things of Christianity and' must be retained. Now that the disciples, at the time Luke wrote the Acts, were every where known by the name "Christians," is admitted by all; and that this universality in the use of the name caused Luke to inform us where it was first given to the brethren, is the most probable reason that can be assigned for his having done so.

But what had common sense to do in all this? did it go to work here as in ordinary cases? did it see in our community at Antioch the facts and ideas, the characteristics and doctrines requisite to warrant the name of the master? yes, the whole brotherhood had been baptized into his name, claimed him as their founder, and were his professed followers. And what was the name of their founder? Jesus Christ. Here then it was left to the sense both of the world and the church to seek for a capital appellation, a Patronymic in one of the two names—Jesus or Christ. Had Jesus been preferred as a root we should then have been styled "Jesuins;" but that being a name very common in Israel, it was of course inexpedient to prefer it to the name Christ; this latter then was selected both because it was the name of the master and because being wholly unappropriated by any but the Lord himself, it was at least liable to produce confusion. As common sense then had given the title of "the Christ" to the master himself, because there was perceived in his descent and life, and deeds, and doctrines, and facts, the ideas which answered to the Messiah. So the same common sense both of the church and the world, for the same reasons, gave the name "Christian" to his followers, the disciples. This then is another reason why I prefer "Christian" as a Patronymic to all others. I do not, in consistency with the rules of modesty I cannot set up my own sense as paramount to that of both the primitive world and the church, and strive by a mock majesty imposed upon an unscriptural phrase, to put down, or thrust into the back ground of the picture of our holy religion the name of its author; for it ought to be remembered that of all his hundred names, this alone is the one for which he suffered, bled and died.

In about eight or nine years after our Lord's ascension, the title "Christian" was named upon the brethren; and in a few years more, they were every where known by this name and persecuted on account of it. In 64, when James wrote his Epistle, he spoke to the brethren to beware of indulging in partiality for rich men, and asked, "Do they not blaspheme that worthy name by which you are called, or which has been named upon you!" Is it asked what that worthy name was? The answer is "Christian," for it was for this name that rich men persecuted the disciples and arraigned them before the judgement seats. The Apostle Peter accordingly comforts the disciples in these words, "Yet if any man suffer as a Christian,

let him not be ashamed, but let him glorify God on this behalf." Peter iv. The martyrs we are informed, were not unfrequently beheld in the midst of their ferocious persecutors, lifting up their hands and saying, "I am a Christian;" "I am a Christian;" "I am a Christian." Now if the name "Christian" at first originated in the common sense of men, and was not given by the Holy Spirit, yet the fact of the apostles James and Peter, having recognized it as a worthy name, and one of which they had no reason to be ashamed, but ought rather to glory in, should in my humble judgment satisfy every disciple's mind in regard to its legitimacy and divine authority. But long after the disciples had been named Christians, and the Apostle Paul was known as a leader among them, he declared himself ready "to die for the name of the Lord Jesus;" and when Agrippa said "Paul thou almost persuadest me to be a Christian," the apostle very promptly replied, "Would to God that not only thou, but all who hear me this day, were not almost, but altogether, such a one (a Christian) as I am, except this chain." Acts xxvi. Now if Luke records the place v. here the disciples were first named Christians, and Paul expressed his most ardent desire when in the royal presence that his whole audience might become such a Christian as he himself was, do we need any higher authority for the divinity of the name? Did any of the inspired writers deem it worthy of their office to record the birth place of any name known to be given to the disciples by their enemies—as Nazareen, or Galilean? Never. May not this favor the idea of those brethren who think the name to have been given by the Holy Spirit!

In harmony with the divine authority if not the divine origin of the name "Christian," hear what Jesus says to one of the churches who was suffering for the name Christian. "I know thy works and where thou dwellest, even where Satan's throne is, and thou holdest fast my name," &c. Rev. ii. 13. To another of his assemblies he says, "Thou hast not denied my name." Rev. ii. "It became a capital offence for any man to acknowledge himself a Christian." The name therefore, which the Asiatic churches were called on by their persecutors to deny w?s "Christian." To say "I am not a Christian," and to invoke Caesar's image was deemed sufficient, for it was what no true disciple would do; but "to hold fast the name of Christ and not deny it," was to say '*Eimi Christianos*, I am a Christian. The Lord Jesus then as well as Peter, Paul, James and Luke, have lent their sanction to this name, as the great Patronymic of the brethren.

Is not the church the spouse of Christ? And should not the Wife wear the name of her husband? If the one be Christ is not the other Christian? If he was "the Anointed," she also has been anointed.

But although Jesus was called Christ before his exaltation.

to heaven, yet the full import of the name was never known till he was thus honored. Now it may be so with ourselves; though we be here called Christians, yet as in his Case the full import of the term may not be known till we are exalted to heaven; let us therefore hold it fast. Heaven like earth' is ruled by names, and ours is a royal one, if we retain it and honor it, and we cannot honor it if we do not retain it: then, like the Christ, the Christian may yet sit down upon the throne of Cod as his anointed. His name imported eternal honors to him, and ours may do the same to us.

The only weighty objection offered by brother Campbell to our wearing this name seems to be this, viz: that Arians, Socinians, and others, have been zealous for it. Now supposing that Arians, &c, were the greatest errorists on earth, and did assume a name to which they could not with any show of propriety lay in a just claim. 1? their abuse of every thing in our religion, or any thing, the name Christian, for instance, to destroy the use of ill No; for if it did, then the abuse of the whole of our religion would be an argument for laying the whole of it aside, and so Christianity would in this manner come to an end, nay on this principle it would long ago have come to an end, for what of. our religion has not been abused.

My reasons then for retaining this name and for refusing to abandon it, even if every human being under the whole heavens of the Most High should do so, are

1st. It is a Patronymic derived to me from the name of my Master.

2d It has His sanction with that of the inspired penmen..

3d. It comprehends all my relations to Christ.

It was brought against the teachers of Israel, that they caused the people of God "to forget his name." Well, by the names Catholic, Episcopalians, Protestants, Presbyterians, Methodists, Baptists, Quakers, Shakers. United Brethren, Dunkard, Tunkard, Mormon, Dutch Reformed, Wesleyans, Radicals, Reformers, Arians, Unitarians, Socinians, Cumberland, Moravians, New Jerusalem, Seceders, Covenanters, &c. &c, the teachers of Christendom have caused the people to forget the name of Christ, and to prefer every thing for a name instead of "Christian." "They think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers forgot my name for Baal." Some exclusive and excluding idea makes its appearance in our over heated imagination; our fancy, or ambition. or bigotry is flattered, and we deify it in a moment, when lot the name of Christ becomes suddenly merged in the party merit winch is presumed to attach to the cognomen of our own choosing, and 'Christian' which is worth the whole of them and greater than all, is despised and forgotten. But one unscriptural name will never put down another. Luther will not

destroy Calvin; nor Reformer Baptist; nor Disciple Presbyterian; Christ and Christian only will and must put them alt down. To these divine titles must every other name bow; before them they will all disappear. Let such as would abandon the name Christian contemplate the following sad memorial of the sufferings of the first' disciples for this name; it came down to us from the times of Decius, on a medal, "*Nomine Christianorum deleto*," the name of Christian being extinguished; such was the fierce and sweeping fury of their enemies, that they boasted of having obliterated the very name.

Will the disciples then cleave faithfully to the name Christ and be called "Christians!" There is a Divine magic in it; Christ's name is in it; his blood is in it; the blood of the martyrs is in it; our own anointing is in it! It is a royal, kingly, spirit-stirring appellation; there is nothing of this nature in the plain noun "disciples," but "Christian" is a grand, heart-stirring, and ennobling Patronymic.

My excellent brother of the Harbinger, whose judgment nevertheless is worthy of all respect, will perceive that I differ from him *tota caelo* in this point; but what of that? Differences when kindly stated and graciously argued, tend only to improve us. I know that he is no patron of humanisms; and neither am I. He will not submit to earthly authority in divine matters. I never will. No man may rule him. No man may rule me. No man may choose my name, and I will choose a name for nobody.

Will the Harbinger give this and the preceding piece ft place in its pages?

W. SCOTT.

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### RETURN OF THE JEWS.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Rev. xvi. 12. It is believed by interpreters that in the symbolical language in which the book of Revelations is written, the Turkish Empire, which stretches through the countries watered by the Euphrates, is meant by this river in the text; and that by the vial poured out upon "the great river Euphrates," is signified those, judgments which are to dismember and finally destroy the government of the Ottomans. Egypt, Greece, Syria are already detached from the Empire of the Sultan, and it is affirmed that at this moment a strong desire for the sway of the Egyptian monarch, by Whom the Empire has been dismembered, exists throughout Turkey; that numerous bodies of troops have joined the army of Ibrahim; and that he has been repeatedly solicited to march into the Turkish territory. It is at all events singular enough that on the banks of this renowned river, the Pacha of Egypt should lately have

destroyed the army of the Sultan, consisting of a hundred thousand men, and that at the same time by an almost unparalleled stroke of fortune the Turkish fleet should have fallen into the same hands; thus leaving the Empire of the Sublime Porte stript at once of both its fleets and armies!

Hovering over this disastrous state of things, like so many birds of prey, are seen the five powers of Russia and Prussia, France, Germany, and Great Britain—the two former as professed protectors of the Sultan on the one side—and the three latter, as the advocates of imperial right on the other side. The Pacha anticipating perhaps some disagreement among these high and ambitious powers, refuses all concession, claims the hereditary sovereignty of Egypt and Syria, and increases all the military preparations necessary to wind up in blood the despotism of the Mahmouds. What a significant and striking symbol of the transient existence of the Turkish Empire did the nation select when they emblazoned on their escutcheon the "Crescent Moon." The Turkish Empire has not yet numbered six hundred years. Since the death of Othman, the first, in 1326, who is generally acknowledged the head of the house of the Ottomans, and founder of the Empire, little more than five centuries have passed away; and already the vials of wrath "dries up the water." The sources of the Sultan's authority are almost exhausted; so much so that he has voluntarily constituted" the Czar of Russia his sole protector. This, however, is only to hasten on his own destruction, or at least the dissolution or dismemberment of his Empire. Ibrahim Pacha has claimed the hereditary right to Syria as he has conquered it; and he is, as all the world knows, of just such a temperament as will prompt him to use every species of power and policy necessary to make his claims good. Russia alone can prevent this, but if Russia interpose on the one side, then England and France must interpose on the other; for it is indispensable to the policy of these last two governments, that Egypt remain in the possession of its present Monarch. This, it is likely, is what will occur; and it will be Russia, Prussia, and Turkey, against England, France, Germany, and Egypt, three Kings against four. In this manner 'the way of the Kings of the east will be prepared," that is, the return of Jews to the land of their fathers will be provided for by these contending powers; for, either to serve as a barrier defensive and offensive to the kingdom of Egypt, or as a watchman through which to gain the necessary news of the first attempt of Russia to penetrate to the Gulf of Persia and the East Indies, England must see the Jews restored to Palestine.

O ye mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people Israel; for they are at hand to come: for behold I am with you, and I will turn unto you, And ye shall be tilled and sown. For I will increase them

with men like a flock, as the holy flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men and they shall know that I am the Lord. Ezek. xxxiv.

EDITOR.

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### ROME AND JERUSALEM.

It is not a little curious that the world, at the very time it looks for the restoration of the JEWISH capital, should feel so strong a presentiment of the certain and perpetual ruin of her last great enemy Romp—the city of Rome. When the Romans destroyed Jerusalem the empire was in its highest glory; when the captivity returns, and Jerusalem shall arise and shake herself from the dust, Rome may perhaps scarcely have life enough left to behold ii; perhaps she may be sunk in an ocean of fire, at least such is the religious presentiment felt and expressed by those who pray for the good of Jerusalem.

ED.

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### COMMENTARY ON THE 18TH CHAPTER OF ISAIAH.

#### RETURN OF THE JEWS.

18th chapter. Ho! land spreading wide the shadow of thy wings, which art beyond the rivers of Cush, accustomed to send messengers by sea even in bulrush vessels, upon the surface of the waters'. Go, swift messengers, unto, a nation dragged away and plucked, unto a people wonderful from the beginning hitherto, a nation expecting, expecting and trampled under foot whose land rivers have spoiled. All the inhabitants of the world and dwellers upon earth, shall see the lifting up, as it were a banner upon the mountains, and shall hear the sounding, as it were, of a trumpet. For thus saith the Lord unto me, I will sit still (but I will keep mine eye upon my prepared habitation) as the parching heat just before lightning, as the dewy cloud in the heat of harvest; for before the harvest, when the bud is coming to perfection, and the blossom is becoming a juicy berry, he will cut off the useless shoots with pruning-hooks, and the bill will take away the luxuriant branches. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth. And upon it shall the birds of prey summer, and all the beasts of the earth upon it shall winter. At that season a present shall be led to the Lord of Hosts, a people dragged away and plucked, even of a people wonderful from the beginning hitherto; a nation expecting, expecting and trampled under foot, whose land rivers have spoiled, unto the place of the name of the Lord of Hosts, Mount Zion.

## COMMENTARY.

*Go swift messengers:*—"You. who by your skill in navigation and your extensive commerce and alliances, are so qualified to be carriers of a message to a people in the remotest countries, go with God's message unto a people dragged away, to the dispersed Jews; a nation dragged away from its proper seat and plucked of its proper wealth and power; a people wonderful from this very time for the special providence, which has ever attended them and directed their fortunes; a nation still lingering in expectation of their Messiah, who so long since came and was rejected by them, and now coming again in glory; a nation universally trampled upon, whose land and rivers, armies of foreign invaders, the Assyrians, Babylonians, Macedonians, Romans, Saracens and Turks, have overrun and depopulated." *Horseley's letter on 18 c. Isa.* It is fondly hoped by some eminent commentators, that the maritime power mentioned in the text may be the English nation, who are expected yet to interest themselves greatly and publicly in behalf of the Jews, and to aid substantially in their return from all parts of the habitable globe. ED.

*I will sit still (but I will keep my eye upon my prepared habitation) as the parching heat, Sec.* This verse represents a long cessation of visible interpositions of providence, under the image of God's sitting still, the stillness of that awful pause, under the image of that state of the atmosphere in hot weather, when not a beam of sunshine breaks for a moment through the sullen gloom; not a breath stirs; not a leaf waves; not a blade of grass is shaken; no rippling wave curls upon the face of the waters; the black ponderous cloud covering the whole face of the sky seems to hang fixed, motionless as an arch of stone; nature seems benumbed in all her operations. The vigilance nevertheless of God's silent providence is represented under the image of his keeping his eye, while he thus sits, upon his prepared habitation. The sudden [eruption of judgment, threatened in the next verse, after this total cessation, just before the final call to Jew and Gentile, answers to the storms of thunder and lightning, which in the suffocating heats of the latter end of summer, succeed that perfect stillness and stagnation of the atmosphere. And, as the natural thunder, at such seasons, is the welcome harbinger of copious and refreshing showers; so it appears the thunder of God's judgments will usher in the long desired season of the consummation of God's mercy. So accurate is the allusion in all its pans." *Letter on Isaiah.*

*At that season a present shall be led to the Lord of hosts, a people!* It was formerly thought that the Jews would return to their country in a state of conversion to Christianity; but this idea is now abandoned, and it is believed generally, that on their return, they will setup their former worship, and be convened from it only by the second advent of their Messiah.

"There shall come to Zion the Deliverer, and he shall turn away ungodliness from Jacob; for this is my covenant with them when I take away their sins." Rom. x. Isaiah lix. 202.

ED.

[To be continued.]

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**From the Millennial Harbinger.**

**OUR NAME.**

A communication from brother Cole, of Wilmington, is received. His overture is, that the title, *Christian Disciples*, has paramount claims. His communication containing his reasons, shall appear in our next.

An objection strongly argued, not by brother Cole, but by another brother, against the title, "*Disciples of Christ*," or its substitute, "*Disciples*," is, that it is a *common*, not a *proper* noun—that it is not even a *patronymic*. It is, on the other hand, argued that *Christian* is a *patronymic*—a name derived from a father or a founder—*Christ*; and that, therefore, *Christian* is the proper and patronymic name, which, above all others, has superior claims.

Well, if so, we must have better logic than I have yet seen to prove it; for the above argument is all on the side which it opposes. It is decidedly against its author. *Christian* is not a patronymic—*Christ* is not a proper name. "His name shall be called *Jesus*," said the angel. That is a proper name, whose patronymic is *Jesuit*. *Christ* is the name of an office—it is equal to *King* or *Priest*; and that I have no doubt is the true reason why the original disciples of *Christ* would not, could not, *did not* accept the name from the Antiochans, nor from the magistrates, nor even from King Agrippa, who, not knowing the meaning of *Christos*, supposed it to be a proper name, and *Christian* to be its patronymic. For the first disciples of *Christ* to have called themselves "The Anointed," would have been a singular proper name. They were too discriminating for such a mistake. Our brother's logic proves that we ought to be called *Jesuits*. If it does not prove this, I affirm in my judgment it proves nothing. But if any one say that we can make the common noun *Christian* a proper noun, then I say we may make the word *Disciple* a proper noun—nay, it is done in the New Testament, and by high authority. I am glad this subject is before us. I have heard much said in behalf of the name *Christian* for thirty years; and I am only more and more persuaded that the Apostles had better reasons for not assuming it, than any living man can give for now wearing it! *Jesus*, among the Jews, was a proper name, and *Christ* a characteristic—an official designation. *Jesuits or Disciples of Christ* is now the alternative. Brethren, take your choice.

A. C.

Since writing the two pieces in the preceding part of the No. the Millennial Harbinger has reached our office, bringing

as the above piece upon "Our Name." It is chiefly directed towards the argument in a former number of *The Evangelist*, in the dialogue between Phaedon and Echebrates. There is nothing in it of argument that is not met in the two pieces referred to; the observation that Jesus and not Christ is the proper name of our Redeemer is incorrect; Jesus was indeed his only proper name, while as yet he was but born of flesh and blood; but when born from the dead Christ was given him by all his followers, as a proper name—they styled him Jesus and Christ indifferently, and by turns wrote his name Christ Jesus and Jesus Christ; but indeed as he received his first proper name Jesus, before his birth, so we find him assuming his second proper name Christ, before his death; and in John 17 chapter, calling himself Jesus Christ—not Jesus the Christ.

Bro. Campbell assumes that the primitive disciples, because the word *Christos* was a name of office, refused to accept its patronymic "Christian," as their name, from the Antiochans, the magistrates and even King Agrippa. But on what authority this is affirmed by the Harbinger I know not; sure am I, however, that he does it not on the authority of holy writ; and he is, I confess, the first of historians by whom I have been informed that the primitive disciples refused to be called Christians by any man. It was their joy and their glory; at least I had thought so; so did Peter—"Nevertheless if any man suffer as a Christian, let him not be ashamed, but rather glorify God on this account."

Again: "For the disciples of Christ to have called themselves the Anointed, would have been a singular proper name; they were too discriminating," &c. Therefore they did not do this, is my reply: they styled themselves not *Christoi*, Christs or Anointed, but only *Christianoi*, Christians or the followers of the Anointed. It is characteristic of the logic of the above piece to make for neither side of the question.

Again: "If any one can make the common noun Christian, a proper name, we can make the word disciple a proper name." First, I have sufficiently shown that Christian is not a common noun, but a patronymic proper name; and secondly, for names of things in religion we have no right whatever to make them; yet we can do it; well, let those do it who choose to do it, I will not. In the presence of Christ I will not incur the responsibility of changing even a common noun to a proper one. Nor shall any man do this for me.

Finally: "Jesuits or disciples of Christ is now the alternative. Brethren, take your choice." To this I answer, brethren, take your time before you take your choice. "There is luck in leisure," says the old proverb. I am bold to affirm that even this alternative is not left us entire, that brother Campbell has anticipated our wishes in this important matter and has long ago publicly christened us.

I will hazard the assertion that our real alternative is "Christians" or "Campbellites," that the man who will not take the one must take the other, and that there is not a single name even in the New Testament that ever will put down the last of these two names, but the first of them. And verily it will take even the holy name Christian, no short space to merge in the glory of its beams the name of the Editor of the Harbinger, who, for twelve years at least, has been pleased at but short intervals, to print and publish the apocryphal title more than all other men in the Reformation. The Harbinger has in my humble judgment done more by one number to propagate and perpetuate, if not originate this in all parts of the land whither it goes, than any man in America has done, or than all the other periodicals in this reformation could reverse in five years if they would try it.

But if the disciples who prefer the name Christian would be true to their convictions, it they would repudiate every other name but this, and if brother Campbell would cease any more to plead for apochryphals, and meet our opponents as opponents of Christianity, and not Campbellism, we might entertain hopes of seeing the church one and our name one in all the land; but the splendid reformation marching through these States, on the principles of the true gospel, has already been baptized, and it is in vain, I fear, for me to hope successfully to rub out with my fingers this name, and substitute Christian. I shall, however, enjoy in the presence of Christ the conscious satisfaction of having filed publicly, my disclaimer of the manner in which this matter has been managed, and I will henceforth labor more assiduously for what I believe to be right in the case.

Bro. Campbell has given us the following series of splendid names, to warn us against humanisms, "Calvin, Luther, Wesley, Campbell, Reformation." We are delighted with great and glorifying associations. With Paul it was plain work—"Paul, and Silvanus, and Timotheus," and "Paul and all the brethren that are with me," and Paul and Sosthenes the brother. And yet as a Reformer, Paul ranked with the most splendid. nay, he stood at the head of all Reformers as a workman, and he might have said Moses, John the Baptist, and Paul. I know not what the great angel of the Protestant Reformation, Martin Luther, the hero of a hundred fields, who by the word of God cleft asunder the nations and marched into the Diet at Worms, through a passage lined with doubled edged swords, would think of the above sentence, but I am sure he could not help smiling if he heard that Tetzal was again incarnated in the person of the Rev. R. W. Landis, of Jeffersonville, Penn.

The reader will see from the following what the primitive disciples suffered for the name Christian.

"Such was the implacable animosity of many of the Roman Emperors, and of the heathen magistrates to the Christian profession, that it became a capital offence for any one to declare himself a Christian." *Lect. on the Apostacy*. Eusebius relates of one of the ancient Bishops, that he died exclaiming, "I am a Christian, I am a Christian, I am a Christian!" "For as often as an accuser appeared, and the accused confessed himself a Christian, the only alternative was apostacy or death." *Lect. on the Ap.* The martyrs are therefore styled confessors, that is those who died confessing themselves Christians. For this name only "They were publicly whipped, drawn by their heels through the streets of the cities, racked till every bone of their body was disjoined, had their teeth beat out, their noses, hands, and ears cutoff, sharp pointed spears run under their nail?, they were tortured with melted lead thrown on to their bodies, had their eyes dug out, their limbs cut off, were condemned to the mines, ground between stones, stoned to death, burnt alive, cast headlong from high buildings, beheaded, smothered in burning lime-kilns, run through the bodies with spears, destroyed with hunger, thirst, and cold, thrown to the wild beasts, broiled on grid-irons with slow fires, cast by heaps into the sea, crucified, scraped to death with hard shells, torn to pieces by boughs of trees. In a word, destroyed by all the various methods which the most diabolical subtlety could invent." *Lect. on the Ap.*

Yet the Harbinger, my companion in tribulation, would, it appears prefer even *Jesuit* to the name Christian, for which all this was suffered. What a most Jesuistical age is this! alas! for poor human nature.

W. SCOTT.

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## SACRED MUSIC.

### No. 1.

Mr. Editor,—You ask me "What is at present the state of Sacred Music within my bounds." In answer I say that as far as my knowledge extends, with a very few exceptions, among the disciples it is at a low, a very low ebb indeed.— There is a set of inferior compositions going the rounds, which, have been sung by sire and son, since the days of Luther; which are thought by most professors to be all sufficient for the worship of God, mostly because being already learned by ear, the congregation escapes the trouble of studying. Perhaps our brethren, with respect to their music, are somewhat like a reverend divine, (to me unknown,) who being called on by the College of Teachers, to open the proceedings of the day by prayer, repeated the Lord's prayer verbatim. In this manner he saved himself the trouble of thinking, and effectually secured himself from criticism, except in manner. These tunes are as far as rhythm is concerned, applicable to long, metre, short metre, and common metre hymns, but as regards.

expression, we have but few hymns to which they can be properly applied. Notwithstanding the vast difference of sentiment in hymns, and the consequent necessity of an equal difference of expression in the tunes, to which they ought to be sung, the congregation nevertheless sing them all to the few tunes they *have*. This is the reason of" the depravity of public taste in sacred music among us. The long metre tunes though *few* in number, must be sung to all the long metre hymns that may be read, whether on a baptismal, sacramental, or funeral occasion; and so of the short and common metre tunes. A taste for good music cannot live in such an atmosphere. If to the few tunes which we in a manner inherit, all the hymns we have were sung, we should have variety at least in words. But as far as my knowledge extends, there is scarcely a congregation in a hundred that sings over a dozen different hymns in a twelve month. Of course their taste for good music is decided by themselves.

But again, wherever we find in our congregations any other than the *few* old church tunes, such as Mear, Windham, &c, they are almost universally of the lowest order, picked up from among the *vulgus populi*, perhaps at the theatre, and after having been sung at every corn-husking for miles round, they are bandied about from one camp meeting to another by strolling preachers, and finally caught and echoed back full loudly and lengthy by our own worthy proclaimers. How under such circumstances can public taste for sacred music be other than vitiated? While on this subject, permit me to introduce a fact. One of our brethren, at that time a deacon, perhaps, at all times an influential man in the congregation, often importuned me to sing a tune which he hummed; I soon discovered that it was one formerly popular with the very lowest class of songsters, being sung to the song, "I'll sit in the corner and smoke my segar." Such applications always awaken irreligious associations of thought, unbecoming sacred music. Nothing fit for the praise of the Lord can be gathered from the secular melodies that float through the west.

Although the *real* boatmen have (as a distinct class,) ceased to course the western waters, yet their songs, their tunes remain. Children generally will sing and in the absence of something better, they catch up the songs of the boatmen or the corn-huskers; and indeed a tune that is very popular with some professors, is much better sung by the negroes at their evening frolics than by them. These and the *few* old tunes first mentioned, are learned by most professors in their childhood. They grow up, become members of a church, and having only these tunes and lacking either leisure or inclination to learn others, they must sing these. Perchance they become "rulers in the synagogue," and exclude all attempts to introduce the study of music as useless innovations, or they silence those who do understand it, because ignorance or indolence prevents

them from joining with real singers. We would call the attention of all such to the fact that king David wrote *one hundred and fifty psalms* to be sung in praise of the Lord, all of which, on account of their difference of rhythmical construction, as well as variety of sentiment, required different tunes. Once more in relation to a good taste in sacred music. There is certainly too much "useless and vain repetition" in many of the tunes we hear sung. We find scarcely any repetition in the music of the great masters. For proof of this, let any one read the music of the immortal Haydn, who wrote more than twelve hundred pieces, and not one psalm or hymn tune (such as congregations generally sing,) among them, though many of them are highly devotional. We sing a tune called "Pisgah," which after being (airily sung to a verse of common metre, is entirely repeated on the two last lines. Very often after the tune is sung to a verse, a senseless chime is added which repeats the last half of the verse. A diverting instance of repetition is given by Gardiner, in his music of nature, in which the part of a verse is repeated very ludicrously, and altogether unfitting the worship of God; thus, "Mercy on our soul—mercy on our soul—mercy on our polluted head." A more disgusting instance given by the same author, is the following, "Jesus is my saviour—Jesus is my saviour—Jesus is my salvation." So much for repetition. We have been writing of two kinds of singers. Those who sing only a few old psalm tunes, and those who for variety introduce the trashy secular music heard mostly at revivals. But there is a third party and happy am I that my lot is cast among such, who are willing not only to sing old and well known tunes, but also, to study music as a science, and thereby enable themselves to collect what is most beautiful and elegant in the compositions of the great masters, and thus to beautify the most lovely portion of the worship of God, by singing them to his praise. A difficulty presented itself to this party of singers, which I hope will soon be partially removed. All tunes are not applicable to hymns of long, short, common, or *ind finite* particular metre; therefore the real amateurs in sacred music, who always prefer a tune equal in length to the words, have had to step far beyond the narrow limits of our present hymn book for words and metres. Our Methodist brethren in this country, did set us an example worthy of imitation, in the choice of music books. It was proposed in one of my classes that the Methodist Harmonist, an inferior work, should be used instead of a better. On being assured of its inferiority, some of them voted for its rejection, notwithstanding the *discipline* advised them to use it only, and with a spirit of commendable independence, went for the Harp, despite that *shackle* of mental energy, the Discipline.

Experience justifies us in saying that six months attention to the science of music, as treated of in the works of Lowell & T. B. Mason, will enable a congregation to apply their delightful sacred harmonies to public worship. We therefore rail our brethren to throw off the character of mere imitator!!, and exhort them to "come before the Lord with a new song," as say the

scriptures; and to be always able and willing to plead and practice reformation in praise as well as in oilier Christian duties. Having taught more than three hundred scholars, the most of whom are your readers, I will with your permission give them through The Evangelist, my thoughts on the formation of a good taste, also recommend to them the best books that may appear.

S. W. LEONARD.

NOTE.

Since writing the above, Mr. Leonard, who, as a teacher of sacred music, is perhaps excelled by no man on the continent, has received the new Hymn Hook. He has already engaged with some of the churches to leach them all the music adapted to this book; and thus to enable them with pleasure to themselves, to sing the beautiful and grand compositions which it embodies.— This is the best thing that can be done for the present. But the churches must obtain music masters for the children, and by psalms, hymns, and spiritual songs, infix in their inmost souls the glories of our religion. Psalm-singing must become a habit of our children: and if the brethren could believe it, a family who can read and sing the hymn hook, to the rich and beautiful music set to it, is more to be desired than thousands of gold and silver. I repent here what I have already said elsewhere—Teach your children the Holy Scriptures, and fix those scriptures in their souls by the rapturous compositions of the Harp and the hymn book. We are utterly behind the age; and those who go with us for the elevation of the holy ordinance, must, come up to our help and spread abroad the Hymn Book.

ED.

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*Georgetown, October 2d, 1839.*

Beloved Bro. Scott,—I reached home day before yesterday front brother Sandige's, beyond Mayslick, after a tour of three weeks. One week of the time my wife was with me, and her health was much improved. We were first at the annual meeting in Millersburg, we had a pleasant meeting, and four united with the congregation notwithstanding the inclemency of the weather. We spent two days at Carlisle, wit!) other brethren preachers, and only one obeyed. We then proceeded to an appointment at Flemingsburg, with brother B. F. Hall, where we had agreed to hold a protracted meeting. We had no congregation there, and the people were unacquainted with the doctrine which we contend for. The Methodist friends kindly loaned us their house, with the exception of the two Lori's days and Wednesday night that we were there, at those times they had meeting themselves.

We labored against almost every kind of prejudice and opposition from the religions folks, and even against the prayers of the church of that place, as we were informed. The Lord's truth was mighty and prevailed against all opposition. We obtained twenty-three converts to the glorious cause, and constituted a congregation of about 40 members, who are resolved to carry out the principles with which they have started.

The above was effected in ten days. We obtained seven of the above on the last day. We left the citizens of the town and vicinity defending us from the assaults of our opponents. We left on Monday morning, for an appointment at Maysville, where brother Barnes had been laboring since Friday before. He had aroused the people, and had immersed two aged females.— Brethren Hall, Adams, Ricketts, and myself, were there; we labored till Thursday night and obtained 11 more, making 13. I then went to Mayslick, and obtained one on Lord's day, making 42 in three weeks.

Affectionately yours,

J. T. JOHNSTON.

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*Bethany, September 9, 1839.*

Dear Brother Scott,—Health and peace—I am returned from a very pleasant tour of two weeks to the Western Reserve. We have had some very good as well as very big meetings. The largest assemblage I have ever seen in Ohio—variously computed from 5 to 7,000 persons, met in Trnmbull. The meeting continued for four days. Forty-two acknowledged the Lord, and had it not been for the rains of Monday, which interrupted our meeting We have reason to think more would have been added. We had also a very large and happy annual meeting in Cuyhoga, at which 26 were immersed. At Warren three acknowledged the Lord, amongst whom was the daughter of our good brother Osborne, who together with brother Bentley labored with you at a meeting in Dearfield, the Lord's day before you began to call the folks to be baptized for the remission of sins. The good man has you know long since entered into rest. He was very dear to me, having lived a long time in my family; and it gave me great joy to see his daughter in her 15th year, enter on the Christian race. The churches on the Reserve are awaking to the necessity of a more scriptural order of things. Very much is wanting to perfect the begun reformation in all places. There is a great want of good order, solemnity, reverence and deep-toned feeling in the appearance of things in all parts of the country. \* \* \*

Sincerely and affectionately, I remain as ever in the hope of eternal life.

Yours,

A. CAMPBELL.

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*Jamestown, O., 24th, 1839.*

Dear Brother Scott,—Yours post marked 18th inst., now lies, before me, and I hasten to answer your enquiries..

Ans. 1st. I am here in Jamestown.

2d. I have not sunk into any thing.

3d. I have not lost my speech, I am wide awake, and have my armor on, and am still fighting with my ton tie and my pen, but I have written mostly in sectarian periodicals recently. I have a

passage in the "Western Recorder," a Protestant Methodist vehicle, and also in the "Christian Herald," a Newlight vehicle.

I am still in the land of the living?, and should be much gratified to see you in these legions once more.

I was much pleased with President Shannon's essays on ordination in the general) but I took one exception, and wrote to him on the subject.

He says the commission was given the Apostles *as disciples merely*, this I do not believe, for then the promise was to disciples also, "Lo I am with yon always, &c., or you shall handle serpents, drink poison, heal the sick," &c. &c. This promise was to the apostles as apostles, and not as disciples merely. Don't you think so?

I will write something for your paper some of these days, but am in a hurry now.

Peace be with you.

M. Winans.

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*Boone county, Mo., Oct. 5, 1839.*

Dear Bro. Scott,—We have recently had considerable accessions to the church of Jesus Christ in this section of Missouri. On Friday before the 3d Lord's day of September, our venerable brother B. W. Stone reached my house. The day following and Lord's day, he and I were in Columbia, we had five additions to the church in that place.

The next day we commenced at Friendship, a new congregation about ten miles north of Columbia; the meeting was continued; there and in the vicinity until Thursday evening, during which, time there were 24 additions, I think. On Saturday we commenced a three days meeting at Bear Creek, (between Columbia and Friendship,) at this meeting we had 15 additions. The day after the close of this meeting brother Willis was at Friendship again, when five more were added by faith and obedience; which, makes, I believe, some 49 additions, in eight or ten days, almost in the same vicinity; brother Stone was our chief speaker at these meetings, several other teaching brethren being with us also. Brother Stone is still with us, and expects to remain until after the annual meeting at Fulton. He still labors with the zeal of a youth. At Fayette in Howard county, there have at two meetings within a few weeks past been 19 additions, and other churches in this section have also had considerable additions to them.

In the August number of your 'Evangelist,' I was delighted with your "dialogue" between *Phaedon* and *Echecrates*, in which you so conclusively prove that the name *Christian* is that by which a believer in, and follower of Jesus Christ should be called. I trust brother Scott, that you will follow up your remarks in further vindication of that Bible name, as the most appropriate one for the friends of the Saviour to take, and the one best calculated of all others to unite the divided people of God, and bury in oblivion all party, sectarian names, In this praise-worthy effort, I am confident yon will be sustained by the great majority of those who are engaged in this glorious reformation. There may be a few *factionists* who prefer to *appropriate* a name for *party* purposes,

"who will oppose it. But the true friends of Christian union most adhere to those who adhere to the *Bible* as their only rule of faith and practice. They must see, that if the name Christian is to be laid aside because some have been *anticipated*, or it has been, and is yet abused; that for the same reason the Bible must cease to be their only *creed*, because others have *anticipated* them in that, or it has been abused. If the common family name for the people of God, is to yield to one which is merely an *equivalent*, (and that not found in the Bible,) then the *beauties* of this reformation will eventuate in one or more additional sects or parlies. I trust that *Christians*, (I do not mean Unitarians, Arians, &c.,) will *mark* them who cause *divisions* among them.

*Do*, dear brother, adhere to the Bible, and the *name* of our divine Redeemer; for I fear the time is not distant when Christians will have to choose between that, or a name not found in that book—truth however must and will prevail—Oh that brotherly love and Christian affection may continue.

Affectionately your brother,

THOMAS M. ALLEN.

The above is but the expression of a very general sentiment among the patrons of the primitive Institute. ED.

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**NEW HYMN BOOK.**  
**PRICE FIFTY CENTS, PER COPY.**

We are happy to assure our readers that the new Hymn Book has received the unqualified approbation of every person who has received it at our hands. Indeed, we commend it as containing the choice of English Psalmody. It has in it, we believe, every thing that deserves to be sung, found in the collections of all the parties abroad. Every thing of a prosaic and unimpassioned character has been carefully excluded, and nothing has been admitted that would offend the finest sense or best taste. I trust that in this hymn book we shall feel ourselves enriched with every thing that all the professors of Christianity hold most dear and sacred in psalms and songs.

I had thought of selling it at 37½ cents per copy, but the great expense of stereotyping it, the fine paper on which it is printed, and above all, the numerous hymns, and size of the book, almost 400 pages, forbid me to sell it below 50 cents per copy, and 37 cents by the hundred or dozen. When sold even at this price it is cheaper than any other hymn book that we know any thing about. The readers may depend upon it that the book has been got up at a very great expense of both time and money, and that nothing has been left undone which was conceived necessary to make it all that they could wish it to be, in hymns and sacred music.— We had the gratification of seeing it last week used in a class of sacred music, in which the person who presided was a principal teacher in the city of Cincinnati. W. SCOTT.

To be obtained at bro. Scott's, 291 Main street, and brother Craine's, Main street, and at brother Challen's.

**NOTE.**

The brethren who have not paid up will please remember their duty. Moreover we are extremely anxious that each of our subscribers should be a sincere patron of our periodical and exert himself to obtain subscribers for The Evangelist, that we who write may, like those who read, be benefited, and especially that we may have our hands freed to bring before our readers many excellent matters, which yet lay in our own bosom. Brother, cannot you take upon you to secure five subscribers? Reflect for a moment now upon the triumphs of the true gospel, since it was issued into society in its present form, and then say whether The Evangelist, which ever pleads for it, deserves not your most active agency. Why should we languish amid plenty? Are there not twenty thousand more people in this reformation who would read The Evangelist, if they were asked by our subscribers to do so? Undoubtedly there are. Then, Brethren, make ready for 1840. W. SCOTT.

**FEMALE ATHENAEUM,**

**AT HYGEIA FARM, HEAR MT. PLEASANT, AND 7i MILES FROM CINCINNATI.**

A School for Females will be opened, Monday, November 18, on the delightfully situated and healthy farm which the late O. M. Spencer Esq., improved for his family residence. The site is four hundred feet above the level of the city, the water abundant and excellent, and the buildings large and well warmed and ventilated. Lines of foul and of two-horse coaches pass within 120 yards of the door daily, and reach Dennison's Hotel in an hour by the turnpike.

All the branches of an English and Scientific course,—Vocal and Instrumental Music, French, and the Elements of the Ancient Languages, will be taught, and the highest moral training will be attempted. The Principal will be aided by the most competent instructors.

Letters to the Principal may be left at Mr. T. Craine's store, Main street, near Front, or addressed per mail through the City Post Office, or to *Mt. Healthy, Hamilton County, Ohio.* References in Cincinnati: D. S. BURNET.

N. LONGWORTH, Esq.

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That we may better educate our family, that we may be in the seat of business, and the centre of our religious profession in the West, also that we may enjoy the literary, and religious advantages afforded by the city, and in return apply ourselves with greater care and advantage to the good cause of our great Master, we, having no more place in Carthage—have returned to Cincinnati, to make it, the Lord willing, our place of residence. The brethren and others who have business with us, will therefore please direct all our letters and papers as follows:

WALTER SCOTT,  
Cincinnati, Hamilton Co., Ohio.

# THE EVANGELIST.

NEW SERIES.

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**Vol. VI. Cincinnati, Ohio, November 1, 1839. No. 11.**

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From the Western Messenger.

PONTIUS PILATE AT VIENNE.

*Translated and abridged from the Cour. des Etals Unit.*

BY D. C. SWAN.

Vienne in Dauphiny, a province in France, the ancient capital of transalpine Gaul under the Romans, is situated on the river Rhone. There, on the left bank of that beautiful stream, is seen a tomb of an ancient architecture, which, according to tradition, is the tomb of Pontius Pilate—Pilate, under whose government Jesus Christ suffered. *Passus est sub Pontio Pilato*. It was in "Vienne also, that the wandering Jew revealed himself in 1777—a most remarkable occurrence—the spot that contained the ashes of the Judge of the righteous, was to be trodden upon by a descendant of his accusers.

The following chronicle was extracted from an old Latin manuscript, found in a monastery near Vienne.

It was under the reign of Caligula, when C. Marcius was praetor at Vienne, that an old man, bent with age, yet of a tall stature, was seen to descend from his litter and enter a house of modest appearance near the temple of Mars. Over the door of this house was written in red letters, the name of F. Albinus. He was an old acquaintance of Pilate's. After mutual salutations, Albinus observed to him, that many years had elapsed since their separation. "Yes," replied Pilate, "many years—years of misfortune and affliction. Accursed be the day on which I succeeded Valerius Gratus in the government of Judea! My name is ominous; it has been fatal to whomsoever has borne it. One of my ancestors imprinted an indelible mark of infamy on the fair front of Imperial Rome, when the Romans passed under the *Caudinae Furculae* in the Samnite war. Another perished by the hands of the Parthians in the war against Arminius. And I—miserable me!

"You miserable?" asked Albinus; "what have you done to entail misery on you? True, the injustice of Caligula has exiled you to Vienne. but for what crime? I have examined your affairs at the *Tabularium*. You are denounced by

Vitellus, prefect of Syria, your enemy, for having chastised the rebellious Hebrews, who had slain the most noble of the Samaritans, and who afterwards withdrew themselves' on Mount Gerizim. You are, also, accused of acting thus out of hatred against the Jews."

"No!" replied Pilate; "No! by all the Gods, Albinus, it is not the injustice of Caesar that afflicts me."

"What then, is the cause of your affliction?" continued Albinus. "Long have I known you—sensible, just, humane. I see it; you are the victim of Vitellus."

Should it ever happen—may the gods avert the omen!— should it ever happen, I say, that the religion of our forefathers be supplanted by the religion of Jesus, it will be to this noble toleration, that Rome shall owe her premature obsequies —whilst I, miserable wretch!—I shall have been the instrument of what the Christians call Providence, and we—Destiny. But this unlimited freedom granted to Jesus, revolted the Jews—not the poor, but the rich and powerful. It is true, Jesus was severe on the latter; and this was a political reason, in my opinion, not to control the liberty of the Nazarene. "Scribes and Pharisees!" would he say to them, "you are a race of vipers! you resemble painted sepulchres!" At other times he would sneer at the proud alms of the publican, telling him that the mite of the widow was more precious in the sight of God.

"Say not so, Albinus—say not that I am the victim of Vitellus No; I am the victim of a Higher Power! The Romans regard me as an object of Caesar's disgrace; the Jews, as the severe proconsul; the Christians, as the executioner of their God!"

"Of their God, did you say, Pilate? Impious wretches! Adore a God born in a manger, and put to death on the cross!"

"Beware, Albinus, beware!" continued Pilate. "If the Christ had been born under the purple, he would not have been adored. Listen. To your friendship I will submit the events of my life; you will afterwards judge whether I am worthy of your hospitality."

On my arrival at Jerusalem, I took possession of the pratorium, and ordered a splendid feast to be prepared, to which I invited the tetrarch of Judea, with the high priest and officers. At the appointed hour, no guest appeared. This was an insult offered to my dignity. A few days afterwards, the tetrarch deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit down at the table of the Gentiles, and to offer up libations with them. I thought it expedient to accept of his excuse; .but from that moment, I was convinced that the conquered had declared themselves the enemies of *the* conquerors.

At that time, Jerusalem was, of all conquered cities, the

most difficult to govern. So turbulent were the people, that I lived in momentary dread of an insurrection. To repress it, I had but a single centurion, and a handful of soldiers. I requested a reinforcement from the prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. Insatiate thirst of empire!—to extend our conquests beyond the means of defending them!

Among the various rumors which came to my ears, there was one that attracted my attention. A young man it was said, had appeared in Galilee, preaching with a noble unction, a new law, in the name of God who had sent him. At first, I was apprehensive that his design was to stir up the people against the Romans: but soon were my fears dispelled. Jesus of Nazareth spoke rather as a friend to the Romans than of the Jews.

One day, in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group, a young man leaning against a tree, who was calmly addressing the multitude. I was told that it was Jesus. This I could easily have suspected, so great was the difference between him and those who were listening to him. He appeared to be about thirty years of age. His golden colored hair and beard gave to his appearance a celestial aspect. Never have I seen a sweeter or more serene countenance. What a contrast between him and the hearers, with their black beards and tawny complexions! Unwilling to interrupt him by my presence, I continued my walk, but signified to my secretary to join the group and listen

My secretary's name was Manlius. He was the grandson of the chief of the conspirators, who encamped in Etruria, waiting for Catalina. Manlius was an ancient inhabitant of Judea, and well acquainted with the Hebrew language. He was devoted to me, and was worthy of my confidence.

On returning to the pretorium, I found Manlius, who related to me the words that Jesus had pronounced at Siloe. Never have I heard in the portico or read in the works of the philosophers, anything that can be compared to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Caesar or not, Jesus replied; Render unto Caesar the things which are Caesar's, and unto God the things which are God's.

It was on account of the wisdom of his sayings, that I granted so much liberty to the Nazarene; for it was in my power to have had him arrested and exiled to Pontus; but this would have been contrary to that justice which has always characterized the Romans. This man was neither seditious nor rebellious. I extended to him my protection, unknown, perhaps, to himself. He was at liberty to speak, to assemble and address the people, to choose disciples, unrestrained by any praetorian mandate.

New complaints were daily made at the pretorium against the insolence of Jesus. I was even informed that some misfortune would befall him—that it would not be the first time that Jerusalem had stoned those who call themselves prophets—and that, if the pretorium refused justice, an equal appeal would be made to Caesar.

This I had prevented by informing Caesar of all that happened. My conduct was approved of by all the senate, and I was promised a reinforcement of troops after the termination of the Parthian war.

Being too weak to suppress a sedition, I resolved upon adopting a measure that promised to re-establish tranquillity to the city, without subjecting the pretorium to humiliating concessions. I wrote to Jesus, requesting an interview with him at the pratorium. He came.

Oh, Albinus! now that my blood runs cold in my veins, and that my body is bent down under the load of years, it is not surprising that Pilate should sometimes tremble; but then I was young—in my veins flowed the Spanish mixed with the Roman blood, as incapable of fear as it was of puerile emotions.

When the Nazarene made his appearance, I was walking in my basilic, and my feet seemed fastened, with an iron hand, to the marble pavement. He was calm, the Nazarene—calm as innocence. When he came up to me, he stopped, and by a simple gesture, seemed to say to me—here I am.

For some time I contemplated with admiration and with awe, this extraordinary type of a man—a type unknown to our numerous sculptors, who have given form and figure to all the gods, and all the heroes.

"Jesus," said I to him, at last—and my tongue faltered— "Jesus of Nazareth, I have granted you, for these last three years, ample freedom of speech; nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates and Plato; but this I know, that there is in your discourses, a majestic simplicity that elevates you far above those great philosophers. The emperor is informed of it; and I, his humble representative in this country, am glad of having allowed you that, liberty of which you are so worthy. However, I must not conceal from you, that your discourses have raised up against you powerful and inveterate enemies. Neither is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed against you, on account of your sayings; against me, on account of the liberty extended to you. They even accuse me, indirectly, of being leagued with you, for the purpose of depriving the Hebrews of the little civil power which Rome has left to them. My request—I do not say my order—is, that you be more circumspect for the future, and more tender in rousing the pride of your enemies, lest they raise up against

you the stupid populace, and compel me to employ the instruments of justice."

The Nazarene calmly replied:

"Prince of the land, your words proceed not from true wisdom. Say to the torrent to stop in the midst of the mountain, because it will uproot the trees of the valley; the torrent will answer you, that it obeys the laws of the Creator. God alone knows whither flows the waters of the torrent. Verily, I say unto you, before the rose of Sharon blossoms, the blood of the just will be spilt."

"Your blood shall not be spilt," replied I, with emotion. "You are more precious in my estimation, on account of your wisdom, than all these turbulent and proud Pharisees, who abuse the freedom granted them by the Romans, conspire against Caesar, and construe our bounty into fear. Insolent wretches! They are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep. I will protect you against them. My pratorium is open to you as a place of refuge—it is a sacred asylum,"

Jesus carelessly shook his head, and said with a graceful and divine smile:

"When the day shall have come, there will be no asylum for the Son of Man, neither on earth nor under the earth. The asylum of the Just is there, (pointing to the heavens.) That which is written in the books of the prophets must be accomplished."

"Young man," answered I, mildly, "you oblige me to convert my request into an order. The safety of the province which has been confided to my care, requires it. You must observe more moderation in your discourses. Do not infringe on my orders; you know them. May happiness attend you. Farewell.

"Prince of land," replied Jesus, "I come not to bring war into the world, but peace, love, and charity. I was born the same day on which Caesar Augustus gave peace to the Roman world. Persecution proceeds not from me. I expect it from others, and will meet it in obedience to the will of my Father who has shown me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the victim at the foot of the tabernacle of expiation."

So saying, he disappeared like a bright shadow behind the curtains of the basilic.

Herod the tetrarch, who then reigned in Judea, and who died devoured by vermin, was a weak and wicked man, chosen by the chiefs of the law, to be the instrument of their hatred. To him the enemies of Jesus addressed themselves, to wreak their vengeance on the Nazarene. Had Herod consulted his own inclination, he would have ordered Jesus immediately to be put to death; but though proud of his regal dig-

nity, yet he was afraid of committing an act that might diminish his influence with Caesar.

Herod called on me one day at the pretorium; and on rising to take leave after some insignificant conversation, he asked me what was my opinion concerning the Nazarene.

I replied that Jesus appeared to me to be one of those grave philosophers that great nations sometimes produce; that his doctrines were by no means dangerous; and that the intention of Rome was, to leave him that freedom of speech which was justified by his actions. Herod smiled maliciously, and saluting me with ironical respect, he departed.

The great feast of the Jews was approaching, and their intention was to avail themselves of the popular exaltation, which always manifests itself at the solemnities of the passover. The city was overflowing with a tumultuous populace, clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted.

I wrote to the prefect of Syria, requesting a hundred foot soldiers, and the same number of cavalry. He declined. I saw myself alone, with a handful of veterans in the midst of a rebellious city—too weak to suppress disorder, and having no other choice left than to tolerate it.

They had seized upon Jesus; and the seditious rabble, although they had nothing to fear from the pretorium, believing on the faith of their leaders, that I winked at their sedition, continued vociferating, Crucify him—crucify him!"

Three powerful parties at that time had combined together about Jesus. First, the Herodians and Sadducees whose seditious conduct appeared to have proceeded from a double motive; they hated the Nazarene, and were impatient of the Roman yoke. They could never forgive me for having entered their holy city with banners that have the image of the Roman emperor; and although in this instance, I had committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled in their bosoms. I had proposed to employ a part of the treasure of the temple in erecting edifices of public utility. My proposal was scowled at. The Pharisees were the avowed enemies of Jesus. They cared not for the governor; but they bore with bitterness the severe reprimands which the Nazarene had, during three years, been continually throwing out against them wherever he went. Too weak and too pusillanimous to act by themselves, they had eagerly embraced the quarrel of the Herodians and Sadducees. Besides these three parties I had to contend against the reckless and profligate populace, always ready to join in a sedition, and to profit by the disorder and confusion that result therefrom.

Jesus was dragged before the council of the priests, and con-

temned to death. It was then that the high priest Caiaphas performed a derisory act of submission. He sent his prisoner to me to pronounce his condemnation and secure his execution. I answered him, that as Jesus was a Galilean, the affair came within Herod's jurisdiction, and ordered Jesus to be sent thither. The wily tetrarch professed humility, and protesting his deference to the lieutenant of Caesar, he committed the fate of the man to my hands.

Soon my palace assumed the aspect of a besieged citadel; every moment increased the number of the seditious. Jerusalem was inundated with crowds from the mountains of Nazareth, the towns of Galilee, and the plains of Esdrelon. All Judea appeared to be pouring into that devoted city.

I had taken to wife a maiden from among the Gauls, who pretended to see into futurity. Weeping and throwing herself at my feet—"Beware," said she to me—"beware, and touch not that man. for he is holy. Last night I saw him in a vision. He was walking on the waters—he was flying on the wings of the wind. He spoke to the tempests, to the palm trees, to the fishes of the lake—all were obedient to him. Behold the torrent of Mount Cedron flows with blood—the statues of Caesar are soiled with the filth of the gemoniae—the columns of the pretorium have given way, and the sun is veiled in mourning like a vestal in the tomb! O, Pilate, evil awaits thee. If thou wilt not listen to the words of thy wife, dread the curses of a Roman senate—dread the frowns of Caesar."

By this time, my marble stairs groaned under the weight of the multitude. The Nazarene was brought back to me. I proceeded to the hall of justice, followed by my guards, and asked the people, in a severe tone, what they demanded. 'The death of the Nazarene.' was their reply. For what crime? 'He has blasphemed; he has prophesied the ruin of the temple; he calls himself the Son of God—the Messiah—the King of the Jews.' Roman justice, said I, punishes not such offences with death. 'Crucify him—crucify him!' shouted forth the relentless rabble.

The vociferations of the infuriate multitude shook the palace to its foundation. One man alone appeared calm in the midst of the tumult. He was like unto the statue of Innocence placed in the temple of the Eumenides. It was the Nazarene.

After many fruitless attempts to protect him from the fury of his merciless persecutors, I had the baseness to adopt a measure, which, at that moment, appeared to me to be the only one that could save his life. I ordered him to be scourged; then, calling for a ewer, I washed my hands in presence of the clamorous multitude, thereby signifying to them my disapprobation of the deed.

But in vain. It was his life that these wretches thirsted after. Often, in your civil commotions, have I witnessed the furious animosity of the multitude; but nothing could ever be.

compared to what I beheld in the present instance. It might have been truly said that on this occasion, all the phantoms of the internal regions had assembled together at Jerusalem. The crowd appeared not to walk; they were borne off and whirled as a vortex, rolling along the living waves, from the portal of the pretorium even unto Mount Zion, with bowlings, screams, shrieks, and vociferations, such as were never heard, either in the seditions of Pannonia, or in the tumults of the forum.

By degrees the day darkened like a winter twilight, such as had been seen at the death of the great Julius Caspar.' It was likewise towards the ides of March, I, the condemned governor of a rebellious province, was leaning against a column of my basilic, contemplating, athwart the dreary gloom, this theory of Tartarus dragging to execution the innocent Nazarene, AH around me was a desert. Jerusalem had vomited forth her in-dwellers through the funeral gate that leads to the gemoniae. An air of desolation and sadness enveloped me. My guard had joined the cavalry; and the centurion, to display a shadow of power, was endeavoring to maintain order.

I was left alone and my breaking heart admonished that what was passing at that moment appertained rather to the history of the gods than to that of man. Loud clamors were heard proceeding from Golgotha, which, borne on the winds, appeared to announce an agony such as never had been heard by mortal ear. Dark clouds lowered over the pinnacle of the temple, and their loud ruptures settled over the city, and covered it. as with a veil. So dreadful were the signs that were manifested, both in the heavens and on the earth, that Dionysius the Areopagite is reported to have exclaimed—'*Either the Author of Nature is suffering, or the universe is falling apart.*'

Towards the first hour of the night, I threw my mantle around me, and went into the city towards the gate of Golgotha. The sacrifice had been consummated, it is true, but gloomy, sad, taciturn, desperate. What they had witnessed had struck them with terror and remorse. I also saw my little Roman cohort pass by mournfully, the standard-bearer having veiled his eagle in token of grief; and I overheard some of the soldiers murmuring strange words which I did not comprehend. Others were recounting prodigies almost similar to those which had so often smitten the Romans with dismay by the will of the gods. Sometimes groups of men and women would halt; then, looking back towards Mount Calvary, would remain motionless, in the expectation of witnessing some new prodigy.

I returned to the pretorium sad and pensive. On ascending the stairs, the steps of which were still stained with the blood of the Nazarene, I perceived an old man in a suppliant posture, and, behind him several women in tears. He threw himself at my feet, and wept bitterly. It is painful to see an old man weep. "Father," said i to him, mildly, "who are

you, and what is your request!" "I am Joseph of Arimathea," replied he, "and I come to beg of you on my knees, the permission to bury Jesus of Nazareth." "Your prayer is granted," said I to him, and at the same time ordered Manlius to take some soldiers within to superintend the interment, lest it might be profaned. A few days afterward, the sepulchre was found empty. The disciples of Jesus published all over the country that he had risen from the dead, as he had foretold.

A last duty remained for me to perform; it was to communicate to Caesar the details of this deplorable event. I did it the same night that followed the fatal catastrophe and had just finished the communication when the day began to dawn.

At that moment, the sound of clarions playing the air of Diana, struck my ear. Casting my eyes toward the Caesarean gate, I beheld a troop of soldiers, and heard at a distance, other trumpets sounding Caesar's March. It was the reinforcement that, had been promised me—two thousand chosen men, who, to hasten their arrival, had marched all night. "It has, then, been decreed by the Fates," cried I, wringing my hands, "that the great iniquity should be accomplished—that for the purpose of averting the deeds of yesterday, troops should arrive to-day! Cruel destiny, how thou sportest with the affairs of mortals! Alas! it was but too true, what the Nazarene exclaimed when writhing on the cross: *"All it consummated."*

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### RETURN OF THE JEWS.

"That the way of the Kings of the East may be prepared." Rev.

The dismemberment of the Turkish Empire, is a fact of which we can scarcely feel conscious; but the key itself lies at so great a distance from us and the whole business has proceeded in a manner which has so little disquieted our western repose that we seem, when informed of the event, either to think it a matter of small interest, or to believe it to be romance. But the Empire of the Ottomans is actually dismembered; Greece has been lopped off; Egypt is dissevered; as is also Syria; and the unfortunate Mahmoud is in the bands either of deadly foes or of most insidious friends; England and Russia. If any one will duly consider the attitude of the five powers of Russia, Prussia, Germany, England and France, to each other, and to the Porte, he will probably come to the following conclusion, viz: that there will be a general war, and that the Czar will overrun both Turkey, Syria, and Egypt, before this is consummated. His final retreat, however, and return to his own domain are possibly the occurrences which will give birth to the long-wished for return of the ancient

people, the scattered Jews. God grant them a happy and speedy restoration to the land of their fathers. May God according to his promise send forth "fishers who shall fish them and hunters who shall hunt them," in every country whither they have been scattered in the dark and cloudy day. Read the following. W. SCOTT.

**From the London Gazette.  
THE DESIGNS OF RUSSIA.**

We are in the habit in England of considering the power of a state to consist in its material means, its fleets, its armies, its fortifications, its geographical position, or in its financial resources and its national credit. But what are these elements of strength compared with the power possessed by one state of acting on the mind of another, and wielding the whole of its energies for purposes of its own?

In order to illustrate the action of this power in the East, let us examine the order of the events which have led to the present defenceless state of Constantinople, being the consummation which all the ostensible efforts of England during the last 24 years have been uninterruptedly exerted to avert.

With the view of dismembering the Ottoman empire, and convulsing Europe, Russia in 1819 incited the Greeks to revolt through the medium of Count Capo d'Istrias, acting from the Ionian Islands, that is to say, from a British dependency, whereby the indignation of the Porte was in the first instance directed against England. She then enlisted the sympathy of Christendom in the struggle of Greece against a Mussulman power, assumed the right of separate interference in the affairs of Turkey in favor of her co-religionists, broke off her diplomatic relations with Turkey, and deluded England into investing an English Ambassador with the defence of her pretensions, thus throwing on England the odium of enforcing her own demands. She then offered her protection to Turkey against Greece, thereby exciting the jealousy of England, who to curb her ambition, signed the protocol of St. Petersburg of April, 1826. Russia, then acting on the envy of France, which she had aroused at the belief of a closer alliance between England and Russia than France enjoyed, instigated Charles X. to propose the treaty of July the 7th, 1827, which being signed at London enabled her to represent England to the Porte as directing herself and France to the promotion of Greek independence.

Her next step was to compromise England in another quarter by urging the mission of a member of a British Embassy at Pars (Colonel Caradoc) to Alexandria, to negotiate to the neutrality of Mehemet Ali in the Greek contest, thus paving the way for the revolt of Egypt.

Meanwhile, through the treaty of July, she obtained the power of sending a squadron from the Baltic to the Mediter-

anean, effected through an English and French squadron acting with her own the destruction of the navy of Turkey and Egypt, the subsequent withdrawal of the English and French embassies from Constantinople, the extinction thereby of all knowledge in England and France of her immediate act. She then derived from the exasperation of Turkey at her own perfidy, a plea for declaring war against the Sultan, and obtained the prolonged co-operation of England and France in the Greek question by renouncing her belligerent right in the Mediterranean, whereby Mehemet Ali. compelled to desert the cause of his Sovereign, necessarily looked to his future independence. The war with Turkey became the pretext in the hands of Russia for plundering Wallachia and Moldavia of £5,000,000 sterling, and after the failure of the first campaign in Roumelia, Russia only succeeded in crossing the Balkan through the collateral support of a French army transported to Greece, and expelling in conjunction with the English navy, the Turks from the Morea, thereby enabling Count Capo d'Istrias, the President of Greece, supported by Russia and French subsidies, to deploy an army of 150,000 Greeks along the frontiers of Albania, thus compelling the Pasha of Bona to look to the defence of that province, and preventing him from marching to the Danube, during which interval the Russian army crossed the Balkan, and dictated, with the aid of Prussian plenipotentiaries, the peace of Adrianople. Again, not contented with erecting Greece into an independent state, and destroying the influence of England and France at Constantinople, by engaging them first to offer the throne of that country to Prince Leopold of Saxe Coburg, and then a Bavarian Prince, whom they supported with a loan of £1,600,000, Russia instigated England to accredit a diplomatic agent to the Viceroy of Egypt, and thus to sanction his engaging, as a *de facto* Government, in war against the Sultan.

She then obtained the rejection by England of the demand for succor made by the Sultan, and founded upon the rejection of that succor—implying the inferiority of England as a maritime state—the pretext for occupying the Bosphorus, and dictating the treaty of Unkiar 'Skelessi, whereby she became mistress of the internal and external administration of Turkey. Having made England and France her instruments in effecting the independence of Greece and Egypt, her influence over those two disjointed horns of the crescent became supreme. She then cherished the aspirations of both to still further triumphs over the Ottoman empire, by stimulating each to a military expenditure beyond their resources, thus leading them to seek in an extension of their frontiers the means of national existence. She then directs against each the hostility of England, who, threatening Egypt with the vengeance of the Sultan, instigates the latter to attack Mehemet Ali by sea and land, withdrawing from Constantinople the whole forces

of Turkey, and then calling in the concurrence of the Five Powers, to prevent the re-union of the Mussulman race, as she had previously pronounced the incompatibility of Greeks and Turks inhabiting the same soil.

In every one of the above transactions, England has been made to take the lead, and every event has been considered at the time by tier Government, her Parliament, and her people, a triumph of humanity, diplomacy, or arms. Every step she has taken in these affairs has increased the burdens of her people, occasioned a progressive displacement of the adjustment of power, and enabled her insidious foe to hold up to every Sovereign and Cabinet in the world the hopelessness of expecting aid from a state whose undivided energies have thus been directed to its own destruction and the ruin of its friends.

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### SACRED MUSIC.

#### No. 2.

#### BOOKS.

MR. EDITOR,—I promised you in my last to give a series of essays on Sacred Music, and to recommend to our brethren the best books of music and poetry. I have only time to say something in regard to the last, in this communication, but will attend to the other in the next. The established practice of the best speakers and writers in any language is the standard of grammatical accuracy in the use of that language, as grammarians say; and we may add, that the established practice of the best singers and composers in any branch of music is the standard of musical taste and accuracy in that particular branch of music; consequently the books furnished and used by the best composers, teachers and singers are the best books. To the concurring testimony of all who have spoken of this matter underetandingly, permit me to add mine, and say that the works of L. & T. B. Mason on Sacred Music are vastly superior to any others extant; which assertion is proven by the fact that they and their works have produced directly and indirectly more and better scholars in the same time than have been produced on any other plan. The sacred songs found in their works are of a very superior cast, but being selected with a view to please all parties. Some of them, indeed, many of them, are too sectarian in their nature for *Christians*. Hence the necessity of a volume of Hymns which will express the prayers and praises which should fill the mouths of Christians, and also meet the taste of those among them who love music. Nearly such a book is our New Hymn Book in its present state; and entirely such a book will it be when Music shall have been found for all the songs contained therein. The tunes referred to in this Book afford the lovers of "sweet sounds" a

happy beauty and variety, and the splendid specimens of song therein would do honor to a Milton. My scholars, who generally (I am happy to say) are sufficiently industrious to adopt improvements, and sufficiently liberal not to let parsimony and envy keep them on a stand, have adopted it. Those of them being brethren who sing through a service in the New Hymn Book on a Lord's day, think it much better than any other book, and willingly lose what they have spent for other hymn books before in order to use this. Others consider one or two of the hymns in it as worth the money they pay for it. To all I can safely say that they have only to hear a service sung in order to approve it; and only to understand in order to adopt it. It will be a pleasing fact, if The Evangelist is understood in its expensive endeavors to exalt the ordinance of praise.— English Psalmody has gone far beyond English Hymn Books; and Sacred Music has gone quite beyond the people; or in other words, the people and the hymn books are entirely distanced by the poets and the musicians of the modern Christian church. The whole ordinance has fallen into a condition the most degraded. The music generally is abominable, and associates itself with every sort of vulgarity and profanity. It does not belong to the church at all: it never was composed for it, or by men who had ever tasted of the grace of God. It belongs to the army and navy, and the river, and the stews of cities, and a great portion of it to the secular melodies of our own and foreign countries. We must reform. The new Hymn Book, as set to Mason's Sacred Harp, unquestionably lays a fair and certain foundation for improvement in these matters. The sacred poetry and sacred music of our language are in this manner brought together and put within the reach of all who desire to improve. I do not say that the Harp and the new Hymn Book will for ever suffice the brethren and render future improvement impossible, but as a foundation of improvement I hesitate not to commend them; and the great matter in all schemes of improvement is to lay a foundation for it—to make a sound substantial beginning. This I am confident is done in this instance.

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### GUIZOTT ON CIVILIZATION.

This is perhaps one of the most popular volumes that has issued from the modern press, and is certainly as deserving of a reading as any other book of the kind which it has been our fortune to peruse. Having some acquaintance with a very youthful brother, an Oxonian, who was studying the volume, we took the liberty of putting to him the following question:

"Are the elements and the objects of civilization the same?" To this he returned the following answer.

MY DEAR ———

: *Oxford, Nov. 16th, 1839.*

Your affectionate letter dated the 8th inst., came duly to

hand with which I was much pleased, especially because you make mention of me in your prayers. You may be assured that I never forget to do the same for you, and I doubt not that our Heavenly Father hears us for his Son's sake, when we ask him for what we need; for although he knows what we stand in need of before we ask him, yet it has pleased him to make it our duty to ask him.

With regard to your question, "Whether the elements and the objects of civilisation are the same." I answer it in the language of Guizott. He says, "Two elements are comprised in the fact which we call civilization, namely: the progress of society and the progress of individuals—the amelioration of the social system and the expansion of the mind and faculties of the man;" the meaning of which is the advancement of society in government, education, the arts and sciences, religion and all things in which society is concerned. It is the improvement of our individual nature. There are, "He says individual facts such as religions doctrines, philosophical opinions, literature, and the arts and sciences which seem to be for the improvement and instruction of the individual man and directed to the improvement of his mind rather than his social condition." In a word the object, of civilization is to keep society in a state of improvement, always to be gaining something and not to remain in a torpid state, as the Hindoos, one generation alter another passing away without any sensible improvement, and leaving society just as they found it; the Hindoos, I believe, have not improved any for several hundreds years.

Guizott's second lecture informs us what are the elements of European civilization which, he says, differs from all other civilizations; its elements are Monarchy, Aristocracy, Democracy, and Theocracy. By Monarchy he means, I suppose, that civilization is forwarded in some states by the government of one man as a King or Emperor; by Aristocracy, when nobles bear sway; by Democracy where civilization is exalted by the influence of the people; and by Theocracy he means that religion has had its share in modifying and forwarding civilization.

I suppose the true difference between the elements and objects of civilization is this: the object is improvement or the end to be gained, and the elements are the foundation of this improvement or the means by which it is gained. If, however, I am wrong you can correct me; and if you choose to put another question to me I shall endeavor to answer it.

We have been once over the Greek verb, and are just finishing it a second time; *Legimus Caeseris liberum quartum et quihtum liberum caepimus*. I see the great value of "attention" of which you spoke in a former letter. We are getting along slowly in Algebra. Please put another question to me on Guizott. I am with great, respect,

Yours in Christ,

JUVENIS.

**ANSWER TO THE ABOVE.**

The book in question, namely: Guizott on Civilization, is one which I could wish all our readers to know something about. In order, therefore, to afford our very youthful brother an opportunity of using his pen and of pleasing and profiting his elder brethren, he may, if he chooses, attempt an abstract of the principal chapters in Guizott's work, and to give him something to begin with I will ask him a question which he will have a fair opportunity of answering by condensing the first chapter of the book under consideration,

**WHAT IS CIVILIZATION!**

Please answer this and oblige one who shall always think himself happy to be of service to his young brethren, in literature or religion. W. SCOTT.

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**THE BAPTISM.**

In returning from Lexington to this city, several summers since, I reined my horse into a bypath, to avoid the dust and sunshine of the main road. Before riding many miles, I found myself in the vicinity of a small hewed-log church, situated on a branch of the Kentucky river, in the midst of the primeval forest. For a short distance round the humble edifice, the undergrowth of weeds and bushes had been cleared away; the blue grass was over-running the wild flowers; and beneath the shade of the overhanging poplars, were several rows of rude benches for the use of such of the congregation, as could not at all times be seated within the meeting-house. In the woods, near to this consecrated spot, there were many saddle-horses, tied to the lower limbs of the trees, and some gigs and carriages in the care of negro postillions, most of whom had sought sunny spots, and were sleeping comfortably, with their faces upturned to the heavens, as though enjoying the torrid zone of their African forefathers.

The afternoon exercises being nearly closed at the time of my arrival, I strolled into the little rude and rural grave-yard connected with the church; and, for a time, surrendered myself to the solemn emotions which a 'garden of the dead,' secluded in the woods, is so well calculated to awaken. Every one's experience must tell him, that such a place exercises a deep and tranquillizing influence over the human heart; it seems to be the neutral ground between the present and a future life—the connecting link between time and eternity. The peaceful home of the dead, who does not revere it? The lonely home of our buried love, who can stand among its simple mounds without desiring to believe in the immortality of the soul, the resurrection of the body. The silent grave-yard is ever eloquent in lessons of humility,, of charity, of faith, and of hope. It humbles the proud,

warns the wicked, sustains the pure in heart. All are hastening to it—none can draw back from its portals.

The first funeral I ever witnessed was in the country, and though but a little boy, vividly do I remember the old churchyard, with its scattered forest-trees, the stained coffin, the black pall, the mourners, the long funeral train, and the yawning grave, dug beneath an aged walnut, whose spreading branches were thickly covered with mistletoe. Even, now, after the lapse of many years, the perfect image of the venerable, hoary-headed preacher rises before my imagination. I seem to hear the simple and solemn tones of his tremulous voice, raised in prayer over the grave of the Christian pioneer; and the loud waitings of the wife and children, as they burst upon the silence of the scene, when the clods of earth struck upon the coffin and sent up their sepulchral sound. From that hour there has been, to me, in the trees and flowers and simple grave-stones of a country church-yard, a sermon far more powerful than is preached by the white marble obelisk or the granite mausoleum of the thronged city. Well and beautifully hath the poet sung:

"Let vanity adorn the marble tomb  
 With trophies, rhymes and scutcheons of renown;  
 In the deep dungeon of some gothic dome,  
 Where night and desolation ever frown;  
 Mine be the breezy hill that skirts the down,  
 Where a green grassy turf is all I crave,  
 With here and there a violet bestrown,  
 Fast by a brook or fountain's murmuring waving,  
 And many an evening sun, shine sweetly on my grave."

But to return; before leaving the grave-yard my attention was fixed upon an old man, in a remote corner, seated alone, upon the ground, with his hat and cane lying by his side, and his thin white locks playing in the passing breeze. The tall grass and the trailing vine over the grave on which he was gazing, told me that the sun and showers of several summers had fallen upon it. At length he slowly bowed down his head, pressed his lips upon the green turf of the hallowed spot, and brushing the tears from his eyes, as he rose, took up his hat and staff and tottered out of the church-yard I had the curiosity to approach the grave; the inscription upon the simple headstone, though brief, was as beautiful as parental love ever carved over the remains of a daughter.

IN MEMORY  
 OF  
*MARY WORTHINGTON;*  
 Born 15th May 1810;  
 Died, 10th April 1830.

*"Mary hath chosen that good part which shall not be taken away from her."*

The congregation were now moving down to the stream, which, over a clear bed of lime-stone rocks, flowed quietly along, a few hundred yards in front of the church. The sacrament of Baptism, by immersion, was about to be administered. Leaving the grave-yard, I mingled with the spectators. The bank of the little river sloped gently down to the water's edge; close upon the shore, were a few rough benches for the aged to rest upon, during the ceremony. After some little preparation, the venerable preacher raised his hands and instantly the whole assembly were stilled; not a sound broke on the solemn stillness of the moment, save the low accompaniment of the rippling waters as they rolled gently from rock to rock, sparkling with the sun-beams that gleamed through the embowering trees.

The prayer being ended, with one accord the song of praise rose upon the air, as the whole congregation united in the baptismal hymn. The solitary candidate for this divine ordinance, now approached the water, supported by her father and mother. She was young, and as fair as young; and, although disease had blanched her cheeks and waited her form, it had neither destroyed the beauty of the one, nor the graceful motions of the other. She was dressed in a flowing robe of pure white, with her hair parted on her forehead and falling loosely over her neck and shoulders. With a countenance strongly expressive of her faith in Him whose high example she was in the act of following, this youthful disciple of the Cross turned her eyes upon her beloved pastor. Taking her extended hand and descending into the stream, he pronounced the solemn words of inspiration, "I baptize thee in the name of the Father, the Son, and the Holy Spirit," and then buried her frail and faded form beneath the yielding wave. As they came up out of the water, a second anthem was sung, and the ceremony was closed with the benediction. Until that hour, I never had fully realized the beautiful simplicity of that picture in the New Testament where John is represented as baptizing in the waters of Jordan, for the remission of sins.

I had turned my horse for the purpose of resuming my journey, when the voice of wailing reached my ear. There was astir and a look of anxiety in the assembly. Threading my way to the spot where the young Christian had been led from the water, I found her lying in the arms of her father; with her head resting on her mother's lap. Her face wore a calm and smiling expression, but her bosom heaved no longer; her gentle spirit, released from its decaying tenement, had suddenly winged its flight to brighter worlds on high. The young, gathered around the lifeless body and wept aloud; the aged, silently dropped a tear, as they gazed on those speechless lips, which so often, at the church door, had greeted them with smiles of reverence and of love. The minister, standing by the side of the deceased, once more raised his hands

but his lips were mute; bursting into tears he wept like a child; it was the most touching and eloquent prayer that had ever ascended before his congregation.

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### OUR NAME.

#### No. 3.

Nothing of importance has appeared on this subject since we issued our last number. Bro. Cole, of Wilmington, Indiana, would prefer "Christian Disciples." I deprecate all preferences and only want what is scriptural. We have been called Christians from time immemorial, and if we cannot glory in sufferings for the name we can at least glory in the name itself. It is derived to us from the name of our great Master, and is therefore worthy of all acceptation. "Christian Disciples" is the same name preferred by the Harbinger in a varied style. It still purposes to force into an unnatural eminence and use the word *disciple*: and this is with me a sufficient reason for its rejection, it requires us to make of it something that the scriptures has not made of it— a Patronymic. Let the word Christian be our great, and honorable Patronymic, and let the word disciple also occupy its proper place and be used as the primitive Christians used it. I dislike categorical exclusion and no man can render a proper reason for rejecting the name Christian.

In the phrase "*Christian disciple*" the word is used as an adjective; but there are cases in which this word cannot be used adjectively. For instance you cannot with strict propriety say Christian disciple, for the word Christian itself means a disciple of Christ. Moreover it is as a proper name for the disciples that the scriptures speak of the word and not as an adjective. This then would again be admitting the word in our own sense and rejecting it as used in scripture! Or it would be, as George Campbell says, "correcting the diction of the Spirit by that of the party;" than which nothing could form a more decided proof of our degenerating into a sect.

Did the reader observe a few sentences in the last of my former pieces on "Our Name!" let him be assured then that he will never be wounded again by the publication of any thing of a similar nature in The Evangelist. Bro. Campbell and myself have had the pleasure of a long and interesting interview in Cincinnati, together with the whole estate of the Eldership there; and I am happy, extremely happy to have it in my power to inform all whom it may concern, that our difficulties, which have arisen chiefly from our taking different views of the same subjects, have been happily adjusted, and that our ancient, amiable and Christian feelings have been restored to their wonted channel to flow unbroken, and unsullied, I trust, forever. God grant it: for sure our

love for each other, like that of David and Jonathan's, has been very pleasant. May the refreshings of the Spirit of God sanctify our deep and sincere regard for each other; and to God's most holy name be endless praise through Jesus Christ. W. S.

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**LETTERS FROM BROTHER CAMPBELL AND BROTHER SCOTT.**

After a careful review of the whole contents and drift of the December number for 1838, of *The Evangelist*, as respects both myself and brother Campbell, and the event of 1823 and 1827, I sincerely regret its publication and the causes which led to it, as presenting both him and myself in an attitude before the community in which we ought not to stand, and which is calculated to do injury to us and the cause in which we have been so long co-operating, and I trust that the brethren will regard this as a pledge from my hand that the like shall not obtain again.

WALTER SCOTT.

*Dec, 2d, 1839.*

To the matter above referred to. after the explanations presented by our brother Scott, I consider it inexpedient to make any allusion farther than to state, that although I cannot regard any thing done by him in 1827, or myself in 1823, as a restoration of the Gospel of Christ either to the church or to the world, I do consider that he practically carried out the principles of reformation as before understood and published in the *Christian Baptist*, and in my debate with McCalla, particularly in the points of Faith, Repentance, and Baptism for the remission of sins, more fully and effectually, as well as more successfully, than before attempted or accomplished by any one, and in doing which, I think, he eminently advanced the cause of reformation.

A. CAMPBELL.

*Dec. 2d, 1839.*

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**LETTERS.**

The following, on "Our Name," is from our highly respected brother Barton W. Stone. I am convinced that this inquiry into our name, if prosecuted with patience, soft words, sound arguments, and kind feelings, will only tend to good. We cannot decide for one another: We ought not to blame one another for conscientious differences.

W. S..

MY DEAR BROTHER SCOTT:—

Your *Evangelist* for August last, and brother Campbell's *Millennial Harbinger* for September last, were simultaneously put into my hands last evening. Your dialogue on the name *Christian* was read by me with high approbation and pleasure. Go on, brother; hold fast His name, nor ever exchange it for another, though that dear name may be blasphemed on account

of some who are called by it. Though abused, it should be disabused, and not rejected.

I was truly grieved to find that brother Campbell, after vacillating long between the names *Disciple* and *Christian*, had at length preferred the former to the latter; having chosen the *title*, *Disciples of Christ*, and of course rejected the name *Christian*. He has the right to choose the name by which he would be called; but, we deny his right to choose a name for us, and call it "Our Name;" because we have not chosen him as our dictator nor leader. I wish the world to know that I yet hold fast the name *Christian*, though it should be rejected by all the world besides.

What grieved me most, was, his last and "better" reason why he rejected the name *Christian* for the *title* *Disciples of Christ*, (I say, *title*, for brother Campbell constantly calls it a *title* or *designation*; he is too well acquainted with language to say, Disciples of Christ is a proper name; and therefore the caption of our article, "Our Name," is nothing more than a title or designation, and no more a proper name than Followers of Christ, Believers in Christ, or any title by which Christians are known.) I was about to state what grieved me most in reading his article on "Our Name:" it was his last and *better* argument for preferring the *title* Disciples of Christ to the name Christian. "Why not call ourselves *Christians*?" He answers, because "We have been anticipated," for a people in New England, in New York, and in some other sections in this land, who boast that they are Unitarians have taken the name before us. Is it then come to this? But these same people rejected all authoritative creeds, and took the Bible alone as the rule of their faith and practice. In this brother Campbell was also anticipated; will he also reject this article of faith? These same people earnestly contended for the union of all Christians, who confessed Jesus with their mouth, and believed in their heart that God raised him from the dead, and who proved their faith by a holy life—these were acknowledged Christians, irrespective of their peculiarity of opinions. In these things brother Campbell was anticipated; why then did he once plead for them so powerfully and zealously? Why does he yet plead for them? I may be too fast in this last query; for he appears to reject the idea of union with such people, who are called Unitarians, who do not baptize for the remission of sins, and who do not attend to the Lord's supper every first day of the week. This looks like partyism indeed.

When brother Campbell lately travelled in the east, he found that it would not be honorable nor popular to be called *Christian*, because the Unitarians, an unpopular people, were called by that name. If he be called *Christian*, the Unitarians would receive him, but those of a different belief (the Trinitarians) would reject him. What must be done in this case? Reject the name which is unpopular, and take a name or title by

which to be distinguished, especially from those called Christians. Is this seeking the honor of God or man?

Brother Campbell gives four reasons for preferring the title Disciples of Christ to the name Christian, as follows:

1. "It is more ancient." We grant the word Disciple is more ancient than Christian; but the title Disciples of Christ, is not once found in the scripture. We grant that Abram was more ancient than Abraham, and Sarai more ancient than Sarah, and Jacob more ancient than Israel; yet is this a good reason why they should adhere to their first name, when God had changed it for the latter? We think not. So God changed the first name Disciple into Christian, as in Acts x.26. "The Disciples were first called Christians by divine appointment at Antioch." So it should be read, as I have before proved in one of the volumes of the Christian Messenger. The word *Chrematizo* is used about eight or ten times in the New Testament, in every place it has the signification given in the translation above. I have not by me the volume referred to, nor a Greek Concordance, but should the translation be disputed. I will hereafter respond. I will then show in scores of passages from the septuagint and New Testament, that where a person is commonly called a name, or by another name, the words are not *chrematizo*, as in Acts xi. 26, but others entirely different, as *lego*, *kaleo*, *epinomazo*, &c. For example Matt. i. 16. "Jesus who is called (legomenos) Christ." "His mother is called (legetai) Mary." Matt. xiii. 55. He shall be called (klethesetai) a Nazarene, &c. Not one of the sacred writers use *chrematizo* in this sense. See Doctors Doddridge and Clarke, on Acts xi. 20.

Brother Campbell argues that Luke wrote the Acts of the Apostles thirty years after the name Christian was first called on the disciples, and yet the historian used the name Christian but twice, and disciples more than thirty times; therefore the word disciple is yet to be preferred. In the same manner I will argue that Moses wrote the history of Jacob more than 100 years after his name was changed by divine appointment from Jacob to Israel. Yet the historian never once used the name Israel for that long period, and how much longer I cannot say. He still called him Jacob for more than thirty times; must I therefore conclude that Jacob is the more proper name, though God expressly said, "Thy name shall no more be called Jacob, but Israel." Gen. xxxii. 28.

The apostles in all their epistles, and in the apocalypse not once mention the word Disciple. Does not this argue that apostles had dropt the name *Disciple* entirely. They but seldom use the term Christian, is granted; but they use terms plainly implying the name; as "Of whom (Christ) the whole family in heaven and earth is named," and those who "labored (suffered) for *his name*—who held fast *hit name*," &c. Do

the scriptures but in one text make mention of the Lord's supper as observed every first day; and is not this one deemed sufficient by brother Campbell to condemn the poor Christians that do not practice it?

2. Brother Campbell's second argument for preferring the title Disciples of Christ to the name Christian, is that "It is more descriptive." So he thinks, and argues; but if there is any force in his argument, I am unable to feel it. Others may. But if God has preferred the name Christian to Disciples, who should say the latter is more divine, more authoritative, more descriptive"?

3. His third argument is, "It is more scriptural." But we have said it is not once found in scripture. But of this I have said enough already.

4. His fourth argument, "It is more unappropriated at the the present time. Unitarians, Arians, and sundry other newly risen sects abroad are zealous for the name *Christian*; while we are the only people on earth, fairly and indisputably in the use of the title *Disciples of Christ*." It is well for us that some of these heretical sects had not taken this name or title before us! We had been then fairly anticipated, and must have sought for another name equivalent to *Christian*. But should the Mormons, or should a new sect spring up still more heretical, and assume the title Disciples of Christ, what could we do? Could we bear the odium of wearing the same name as those heretics'? No: We must have another name. Brother Campbell may felicitate himself that *we* are the only people on earth, fairly and indisputably in the use of the title Disciples of Christ! Many thousands of those represented by the pronoun *we*, have not the title as a name, and will the never have it, and make no claim to it. They are welcome, who wish it. We are contented with the name of our Lord and Master.

Paul loved Peter no less when he boldly withstood him to the lace, because Peter had erred; nor did Peter esteem Paul any less because of his reproof. This I can safely say. when I oppose brother Campbell's arguments. He cannot be offended when he concludes his arguments with this bantering query, "Can any one offer better reasons for a better name!"

I fear the consequence of this article, "Our Name." May God forbid that my fears be realized! Brother Scott, do publish this for me. I have been in this country, Missouri, three or four weeks preaching almost every day. In one week in and near Columbia, we, brothers Allen, Wells, and myself, received near 50. On Monday last, with brothers Jo. and Jacob Coons four were baptized near Millersburgh. The brethren here with whom I have conversed are grieved at brother Campbell's piece on the name. Farewell, my brother.

B. W. STONE.

*Fulton Mo., Oct. 10, 1839.*

**GOOD NEWS FROM MISSOURI.**

The following letter from our worthy and esteemed brother Elder T. M. Allen, of Boon county, Missouri, is of the most pleasing nature. It demonstrates in a very statistical manner the strength and increase for the year past, of 30 churches in the Far West, showing that a Christian population of 1418 persons have in one year augmented their number more than 30 per cent., and now number in all 1847.

*Boon county, Mo., Nov. 5, 1839.*

Dear Brother SCOTT,—I take up my pen to inform you of the result of our Annual Meeting, which commenced in Fulton, on Friday, before the second Lord's day in October and continued until the Tuesday following. The meeting was numerously attended by the brethren and sisters from several of the adjoining counties. The teaching brethren in attendance were, B. W. Stone, J. P. Lancaster, S. F. Jones, M. P. Wills. W. Woodson, jr., Jacob Coons, Joseph Coons, W. Reed, W.

White, A. Rice, D. Daviess,———Douglass, and T. M. Allen.

Six confessed the Lord Jesus during the meeting, and some other additions made to the church at Fulton. In order to prevent details, I give you an account of the different churches heard from, with the additions that have been made to them during the last twelve months, and also the present number of each congregation, viz.

Churches.	County.	Present No.	Additions.
1 Paris,	Monroe,	150	30
2 Elk Fork,	Do.	73	7
3 Florida,	Do.	46	8
4 Santa Fee,	Do.	16	
5 Crooked Creek,	Do.	28	4
6 Loutre,	Audrain,	13	3
7 Antioch,	Calloway,	60	32
8 Millersburg,	Do.	96	14
9 Fulton,	Do.	107	10
10 Mount Tabor,	Do.	33	
11 Columbia,	Boon,	91	19
12 Persia,	Do.	74	12
13 Bear Creek,	Do.	71	27
14 Friendship,	Do.	63	31
15 Rocheport,	Do.	98	25
16 Rockbridge,	Do.	43	13
17 Red Top,	Do.	50	5
18 Fayette,	Howard,	90	19
19 Freedom,	Do.	42	12
20 Mt. Pleasant,	Do.	60	25
21 Richland,	Do.	120	25
22 Salt Creek,	Do.	85	10
23 Mt. Maria,	Do.	40	8
24 Union,	Randolph,	17	

25 Dover,	Do.	88	34
26 Antioch,	Do,	50	21
27 Dark's Prairie,	Do.	75	20
28 Muddy,	Do.	22	
29 Jefferson City,	Cole,	29	10
30 Shelbyville,	Shelby,	<u>17</u>	<u>        </u>
		1847	429

The congregations at Loutre, MI. Tabor, and Shelbyville, have been constituted during the past season. The Brethren have appointed to hold the next Annual Meeting in Fayette, Howard county, to commence Friday before the first Lord's day of October, 1840.

The third Lord's day of October, brother Lancaster and myself were in Columbia—one addition. The next Saturday and Lord's day, I met Brothers Joel H. Haden, Allen Wright, and William White, at Freedom—six, (I think,) confessed and obeyed the Lord. Last Saturday and Lord's day I was with the friends of Dover church—two confessed and obeyed Jesus. Brother Scott, cannot you visit your numerous friends and the churches of Christ in Missouri, the ensuing season, to aid the advancement of the good cause in this distant region, 'if the Lord will'? Do think of it.

With Christian esteem,

Your brother,

T. M. ALLEN.

### IMPROVEMENT OF THE EVANGELIST

Having now on our side more advantages colateral to the editorial profession than when we resided in Carthage, we purpose to make the volume for 1840, if possible, still more interesting than any that has preceded it; and for this purpose feel it imperious to call upon our subscribers for aid.

I do not go for many periodicals in our Reformation, I never did; I never can go for many. But while I am heartily convicted of the verity and propriety of this sentiment, I solemnly affirm it to be my judgment that a plurality of periodicals is absolutely indispensable to the profession.

We are now come to the issue of the 7th year of The Evangelist, and we feel fresh and green in the business of editing as when we started, with the additional accident of some little more experience in this and several other matters.

Now, brother, can you not by a very little trouble increase my list by one more name? Do, I pray you, try to procure me one more. If each subscriber to The Evangelist would do just this much the whole machinery of our office would work as well again. Depend upon it, brother, you are of real service to the good cause when you are employed in aiding your brethren who manage for you the editorial department.

W. SCOTT.

? Please pay up all arrearages, and so make it unnecessary for my clerk to address you by letter.

W. S.

# THE EVANGELIST.

NEW SERIES.

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Vol. VII. Cincinnati, Ohio, December 1, 1839. No. 12.

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## SACRED MUSIC.

No. 3.

The great divine, President Edward, says, "as it is the command of God, that all should sing, so all should make conscience of learning to sing, as it is a thing which cannot be decently performed at all without learning. Those, therefore, (when there is no natural inability,) who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending one of the ordinances of God's worship." In our public attempts to recommend to the brethren the study of Sacred Music, the reader will perceive that we are supported by at least one great name. It may be a hard thing—a difficult task—to reform reformers, but we have chosen for our motto in this affair, *nulla visticia retrorsum*, and we feel exceedingly thankful to God, that the effort is not unappreciated by all our readers. The improvement already in progress will finally triumph over ignorance, prejudice and indecision; and "the people:hat shall be bom shall praise the Lord."

Music formed a part of the worship of God before the giving of the law of Moses. (Exod. 15.) And it is likely that to the worshipers of those early ages it descended as a legacy from Noah, and the pious of the primitive world. It was established by statute under the legal dispensation, and is expressly enjoined in the Christian Institution. See Col. 3. and Eph. 5. We do not, however, read in the New Testament that any portion of the Christian brethren were set apart in particular to attend to this order. The command to sing is delivered to all indiscriminately, and, therefore, the duty to learn to sing is equally incumbent on all. We do not plead for a choir in a church to take the place of the congregation, as if this holy exercise, and act of devotion could be performed by proxy. We argue that it is the duty of every soul in the assembly (when no natural inability exists) to learn to sing, and to worship God for himself, and not for another. It is said that " the vocal music of the imperial choristers in St. Petersburg, incomparably surpasses, in sweetness and effect, the sounds

produced by the combined power of the most exquisite musical instruments." But we presume to say that could a choir sing with the tongues and voices of angels, there is no authority for it in the scriptures: it ought never to be allowed to form a substitute for the worship of the congregation. It may do well enough for potentates and kings, who go to church rather to hear than to worship; but in the assembly of the saints, the duty enjoined on all and on each, is to "sing and make melody in their heart to the Lord." Our proposition then is, that it is the duty of all (where no natural inability does exist) to study sacred music.

We learn from history that sometimes a single person sung alone, and occasionally the congregation divided itself into two parts, and sung alternately, and in the fourth century a single person would begin averse and the people join in at the close. It seems, however, that at last the business of singing was committed so exclusively to the choir, that the people became utterly ignorant of praise, and unable and unwilling to attempt it. "Bishop Jewel says, the singing of psalms begun in one church in London, and quickly spread itself, not only through the city, but in the neighboring places, sometimes at St. Paul's Cross, six thousand people singing together." The writer of the following extract seems at a loss to account for the peoples' antipathy to praising God, at the reformation, but from what we understand of its history, we hesitate not to attribute it to the fact that the choir having engrossed the whole duty of singing, the people were left in the most deplorable ignorance and incompetence, and, therefore, when they called upon after the reformation to join in praise, they could not and would not attempt it.

"A curious controversy on this subject arose among the Dissenters in the 17th century. Whether singing in public worship had been partially discontinued during the times of persecution, to avoid informers, or whether the miserable manner in which it was performed, gave persons a distaste to it, so it appears, that in 1691, Mr. James Ketch published a tract entitled "The Breach repaired in God's Worship, Or Psalms, Hymns, &c, proved to be a holy Ordinance of Jesus Christ." To us it may appear strange that such a point should be disputed, but Mr. Ketch was obliged to labor earnestly, and with a great deal of prudence and caution to obtain the consent of the people to sing a hymn at the conclusion of the Lord's supper. After six years more, they agreed to sing on the thanksgiving day; but it required still thirteen years more, before he could persuade them to sing on the Lord's day; and then it was only after the last prayer, that those who chose it, might withdraw without joining in it? Nor did this even satisfy their scrupulous (ignorant) consciences; for after all, a separation took place, and the inharmonious seceders formed a new Church in Mayo Pond, when it was about twenty years

more before singing the praise of God could be endured. It is difficult at this period to believe, but Mr. Irving quotes Mr. Crosby, as saying, that "Mr. Keach's was the first church in which psalm-singing was introduced." Such was the horrible and deplorable condition in which the Reformers had the people thrown upon their hands at the era of the Reformation. Besides having worn out the saints of the most high, the man of sin had "changed time and laws," and desolated the sanctuary till the people were as incapable as they were ignorant of the simple and beautiful religion of the New Testament, so that even after they had taken the name of Reformers, it was difficult to reform them, and here I repeat my former observation, it is difficult to reform Reformers. It is almost impossible for the present generation to conceive of folks reading music as they read a book; and yet the former is just as easy as the latter, and easier too, for a child will much easier learn to read music than to learn to read a book, if the instructor knows how to teach it. But hundreds who are called teachers are unworthy of the name. Socrates, when far advanced in years, learned to play upon musical instrument. Franklin studied music at a very advanced age, and Berkley was so passionately fond of it, that he always kept one or two exquisite performers to amuse his leisure hours. It is said of the Rev. George Herbert that his chief recreation was music; in which art he was a most excellent master, and composed many divine hymns and anthems, which he set or sung to his lute. It is also observed that Bishop Potter's recreation was usually vocal music, in which he himself always bore a part. But it was the custom even of the great Luther, to amuse himself with his lute at dinner and supper; "music he said is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrow, and the fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions and improves the understanding." How is it, continues he, "that on profane subjects we have so many fine verses and elegant poems, whilst our religious poetry remains so languid and dull? Those who love music are gentle and honest in their tempers. I always loved music, he adds, and would not, for a great matter, be without the little skill which I possess in this art."

It is said that a traveller lately discovered at a private house in Wirtemburgh, many sheets of music in the hand writing of Luther, and apparently of his own composition. We have the authority of Handel, that he is the author of that incomparable piece, Old Hundred, and the great composer even acknowledges himself obliged to Luther. Cotton Mather says to his son, "I would not have a day pass without singing, but so as at the same time to make melody in your heart to the Lord."

Bro. Leonard's third Essay sot having come on, I have collected the above in its ~~W~~ SCOTT.

## ARABIA AND PALESTINE.

### REMARKS OF PROF. ROBINSON.

Our readers are aware that Professor ROBINSON, of the New York Theological Seminary, is pursuing his researches in the East, preparatory to the publication of a geography of the Holy Land. High expectations are entertained of the value of these researches to the cause of Biblical science. The following interesting particulars are furnished by a letter from Dr. ROBINSON to the Rev. Dr. MCAULEY, dated Jerusalem, April 30, 1838.

"At length," says Dr. R., "my feet stand within thy gates, O Jerusalem! A gracious God has brought us as on eagles' wings through the great and terrible wilderness; and here, in this city, where of old Jehovah dwelt, and where our Redeemer taught and suffered, we are permitted to hold sweet converse with all our brethren of the Syrian mission, and to celebrate with them the Saviour's dying love in the place where he instituted the ordinance in commemoration of his death."

### JOURNEY ACROSS THE DESERT.

"I wrote you on the 2d of March from Cairo, which city I regard as the starting point of my real journey. Mr. Cheever left us there, preferring to go by the way of Alexandria and Beyroot; but he was taken ill, and was unable to accomplish his object.

"Our party, consisting of the Rev. Mi. Smith, Mr. Adgar, and myself, left Cairo, March 12th, and reached Mt. Sinai on the 23d. There we remained five days, and then set off for Akaba on the 29th, where we arrived April 4th. It had been our intention to go hence to Wady Mousa, with Arabs of the Alouin tribe; and finding they were encamped at a great distance, and that we must be detained six or seven days, we preferred to keep our Towara Arabs, and take the road across the great western desert to Gaza or Hebron, as the case might be, the road being for several days the same. This is a route as yet untrodden by modern travelers. We left Akaba on the 5th of April, and reached Hebron or Jerusalem on Saturday, the 14th, where we were welcomed to a home in the houses of our missionary brethren, Whiting and Hanneau."

### AMERICAN CLERGYMEN ASSEMBLED AT JERUSALEM.

"Here we had the pleasure of finding all the members of the Syrian mission, (except Mr. Pease of Cyprus,) assembled to hold their general meeting. All the family from Beyroot was present. We form, altogether, a band of ten American ministers of the Gospel; Mr. Nicolayson is the eleventh; and within two or three days, Mr. Paxton, of Beyroot, has arrived with his family. Probably so large a number of Protestant clergymen never met in the holy city—certainly not from the New World."

## PASSAGE OF THE ISRAELITES THROUGH THE RED SEA.

"The results of our journey thus far, have been much more important and satisfactory than I could have anticipated. At the Red Sea both Mr. Smith and myself were able to satisfy ourselves that the passage of the Israelites must have taken place at or near Suez, it being, of course, impossible, after the lapse of so many ages, to point out the exact spot. We suppose it may have taken place a mile or two below Suez, where even now the shoals from the opposite side come near together, and where at very low tides, the Arabs can wade through, the' the water is up to their necks. On the east side of the Sea, we could trace the route of the Israelites through the desert of Shin to Eliud, and beyond where they encamped 'by the Red Sea.' (Num. 33, 11.) This we have no doubt was at the mouth of the Wady Taybe."

## SITE OF MOUNT SINAI.

"To Sinai itself we came with some incredulity, wishing to investigate the point whether there was any probable ground, beyond monkish tradition, for fixing upon the present supposed site. We were both surprised and gratified to find here in the inmost recesses of these dark and lofty granite mountains, a fine plain spread out before the foot of the so-called Horeb—a plain capable of containing two or three millions of people—from the south end of which the mountain rises perpendicularly, and overlooks the whole—so that whatever passed upon its top, would be visible to all. *This* part of the mountain is about 1,200 feet above the plain; the *summit*, now railed Sinai, is about two miles further south, and is not visible from below. With *that* summit Moses probably had no concern. Southwest of this is Mount St. Catherine, 2,700 feet above the plain, and nearly 1000 feet higher than Gebel Mousa, or Sinai. We made minute and particular inquiries of Arabs and others acquainted with the whole peninsula, and could not learn that there was so much room in any other spot among the mountains, certainly not in the vicinity of any of the loftier peaks."

## DESCRIPTION OF THE DESERT.

"Our journey through the Great Desert, this side of Akaba, was deeply interesting. Of the nature of the whole region which we traversed, you may judge from the fact that from the borders of the Nile till we arrived at the borders of Palestine we saw not one drop of running water, nor a blade of grass, except a few small tufts in two instances. The Wadys, or watercourses of the Desert and mountains, are sprinkled with skirts and tufts of herbs, on which the camel and flocks of sheep and goats browse; but no horses or neat cattle are found throughout the whole region. It is true, the present is a year of dearth, scarcely any rain having now fallen for two seasons. When there is rain in plenty, then, comparatively, the Desert may be said to bud and blossom, and grass springs up over a

great portion of its surface. In such a season the Arabs say they are 'kings.'"

#### ANCIENT RUINS.

"On this route we found the ruins of the ancient Roman places, Eboda and Elusa; and also those of Beersheba, 28 miles south-west of Hebron, still called Birseba. There are two fine wells of water, over forty feet deep, one 124 feet diameter, and the other about 6, walled up with solid mason work, the bottom dugout of the solid rock. Close by are ruins as of a large straggling village, corresponding entirely to the description of it by Eusebius and Jerome."

#### ANTIQUITIES OF JERUSALEM.

"In Jerusalem we are surprised to find how much of antiquity remains which no traveler has ever mentioned, or apparently ever seen. The walls around the great area of the mosque of Omar are, without all question, those built by Herod around the area of his temple; the size, position, and character of the stones (one of them 30i feet long, and many over 20 feet) show this of themselves; but it is further demonstrated by the fact that near the southwest corner there still remains in a part of the wall, the foot of an immense arch, evidently belonging to the bridge which anciently led from the temple to the Xystus on Mount Sion. [Josephus J. 6. 6. 2.] This no one appears ever to have seen. In the castle near the Yafxa gate is also an ancient tower of stones, like those of the temple, corresponding precisely to Josephus's description of the tower Hippicus, [B. J. 6.4. 3.] which Titus left standing as a memento. The ancient part is over 40 feet high, and built solid, without any room within. We have no doubt that it is Hippicus.

"We have thus gained some important fixed points from which to start, in applying the ancient descriptions of the city. We have been able also, to trace to a considerable distance, the ancient wall N. W. and N. of the present city. The pool of Siloam, at the mouth of the Tyropecum, (see Catherwood's Plan,) is without doubt the Siloam of Josephus, and the wall of Nehemiah, further down, is the En-Rogel of Scripture, where the border of Judah and Benjamin passed up the valley of Hinnon. We have found further, that there is a living fountain of water deep under the mosque of Omar, which is doubtless ancient; the water has just the taste of that of Siloam, and we conjecture a connexion between them. This point we have yet to examine. We have not completed the half of what we wish to investigate in this city, and could spend another month or two with profit in the like researches here."

#### FURTHER RESEARCHES PROPOSED.

"Our plan is to make excursions from this city to the neighboring sites of ancient places—to Jericho and the Jordan, and also a longer one to Gaza, thence to Hebron, and thence to

Wady Mousa, so as to explore the north end of the Ghor, and the region of the Dead Sea. I hope to find some trace of Kadesh and other cities in that region. From all the information we can get, it would seem that in the rainy seasons, when water runs in the Ghor, it flows northward toward the Dead Sea, thus contradicting the hypothesis that the Jordan once flowed through it to the Elanitic Gulf. Afterward we hope to go north, examine the sources of the Jordan and other points as far as Damascus, and then pass from Beyrout to Smyrna.— All this, if the Lord will, and *as* he will."

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DEATH WARRANT OF OUR LORD JESUS.

Of the many interesting relics and fragments of antiquity which have been brought to light by the persevering researches of modern philosophy, none could have more interest, for the philanthropist, and the believer, than one which we copy below. "Chance," says the *Courier des Etats Unit*, "has just put into our hands the most imposing and interesting judicial document to all Christians, that ever has been recorded in human annals: that is the identical death warrant of the JESUS CHRIST." The document was faithfully transcribed by the editor, and is in *haec verba*:

Sentence rendered by Pontius Pilot, acting Governor of

Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

In the year seventeen of the empire Tiberius Caesar, and the 25th day of March, the city of the holy Jerusalem, Anna and Caiphas being priests, sacrificiators of the people of God, Pontius Pilot, Governor of Lower Galilee, sitting on the Presidential chair of the Traetory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people; saying:

1. Jesus is a seducer.
2. He is seditious.
3. He is an enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself the King of Israel.
6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Order the first centurian, Quintilious Cornelius, to lead him to the place of execution.

Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are,

viz. — 1. Daniel Robani, a Pharisee; 2. Joannes Rorobable;

3. Raphael Robani; 4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus."

The above sentence is engraved on a copper plate, on one side are written these words: "A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples, in the year 1820, and was discovered by the Commissary of Arts attached to the French armies.—At the expedition of Naples, it was found enclosed in a box of ebony; in the sacristy of the Chartrem. The vase in the chapel of Caserta. The French translation was made by the members of the Commission of Arts. The original is in the Hebrew language. The Chartrem requested earnestly that the plate should not be taken away from them. The request was granted, as a reward for the sacrifice, they had made for the army. M. DENON, one of the savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his collection of antiquities, it was bought by Lord Howard, for 2,890 francs. Its intrinsic value and interest are much greater. A few years ago there was found at Cattskill, New York, a "shekel of Israel," of the time of our Saviour. On one side was the representation of a palm leaf; on the other a picture of the temple, with the words underneath "Holy Jerusalem," in the Hebrew tongue. Relics like these, properly authenticated, have about them an inexpressible sacredness and moment. They seem to blend two worlds, and to carry human curiosity from the finite to the infinite.

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#### DEATH OF SOCRATES.

*From the Phaedon of Plato.*

"What I told but now is sufficient, my dear Simmias, to show that we ought to labor all our life time to purchase virtue and wisdom, since we have so great a hope, and so great a reward proposed to us.

No man of sense can pretend to assure you, that all these things are just as you have heard: but all thinking men will be positive that the state of the soul, and the place of its abode after death, is absolutely such as I represent it to be, or at least very near it, provided the soul be immortal; and will certainly find it worth his while to run the risk: for what danger is more inviting? One must needs be charmed with that blessed hope. And for this reason I have dilated a little upon this subject.

Every one that during his life time renounces the pleasures of the body, that looked upon the appurtenances of the body as foreign ornaments, and siding with the contrary party, pursued only the pleasures of true knowledge, and beautified the soul, not with foreign ornaments, but with decorations suitable to its nature, such as temperance, justice, fortitude, liberty, and

truth, such a one, being firmly confident of the happiness of his soul, ought to wait peaceably for the hour of his removal, as being always ready for the voyage, whenever his fate calls him.

As for you my dear Simrnias and Cebes, and all you of this company, you shall all follow me when your hour comes.— Mine is now, and as a tragical poet would say, the surly pilot calls me aboard; wherefore it is time I should go to the bath: for I think it is better to drink the poison after I am washed, in order to save the women the trouble of washing me after I am dead.

Socrates having thus spoken, Crito addressed himself to Socrates, thus: Alas then! in God's name be it. But what orders do you give me and the rest here present, with reference to your children, or your affairs, that by putting them in execution, we may at least have the comfort of obliging you?

What I now recommend to you, Crito, replies Socrates, is what I always recommended, viz: To take care of yourselves. You cannot do yourselves a more considerable piece of service, nor oblige me and my family more than to promise me at this time so to do, whereas, if you neglect yourselves, and refuse to form your lives according to the model I always proposed to the you, and follow it as it were by the footsteps, all your protestations and offers of service will be altogether useless to me.

We shall do our utmost, Socrates, replies Crito, to obey you. But how will you be buried"

Just as you "please, says Socrates; if you can but catch me, and if I do not give you the slip. At the same time, looking: upon us with a gentle smile, I cannot, says he, compass my end, in persuading Crito that this is Socrates who discourses with you, and methodizes all the parts of this discourse; and still he fancies that Socrates is the thing that shall see death by and by. He confounds me with my corpse; and in that view asks how I must be buried? and all this long discourse that I made to you but now, in order to make it out, that as soon as I shall have taken down the poison, I shall stay no longer with you, but shall depart from hence and go to enjoy the felicity of the blessed; in a word, all that I have said for your consolation and mine, is to no purpose, but it is all lost, with reference to him. I beg of you, that you will be security for me to Crito, but after a contrary manner to that in which he offered to bail me to my judges; for he engaged that I would not be gone. Pray engage for me, that I shall no sooner be dead, but I shall be gone; to the end that poor Crito may bear my death more steadily; and when he sees my body burnt or interred may not despair, as if I suffered great misery, and say at my funeral. that Socrates is laid out, Socrates is carried out, Socrates is interred. For you must know, my dear Crito, says he, turning to him, that speaking amiss of death is not only a fault in the way of speaking, but likewise wounds the soul. You should

have more courage and hope, and say, that my body is to be interred. That you may inter as you please, and in the manner that is most conformable to our laws and customs.

Having spoken thus, he rose and went into the next room to bathe; Onto followed him, and he desired we should attend him. Accordingly we all attended him, and entertained ourselves a while with a repetition and farther examination of what he had said, another while in speaking of the miserable state that was before us. For we all looked upon ourselves as persons deprived of our good father, that were about to pass the rest of our lives in an orphan state.

After he came out of the bath, they brought his children to him; for he had three, two little ones, and one that was much older: and the women of his family came all in to him. He spoke to them some time in the presence of Crito, gave them his advice, and requested them to retire, carry his children along with them, and then come back to us. It was then towards sun-setting, for he had been a long while in the little zoom.

When he came in, he sat down upon his bed, without saying much: for much about the same time the officer of the eleven magistrates came in, and drawing near to him, Socrates, says he, I have no occasion to make the same complaint of you, that I have every day of those in the same condition; for as soon as I come to acquaint them, by orders of the eleven magistrates that they must, drink the poison, they are incensed against me and curse me; but as for you, ever since you came into this place I have found you to be the most even tempered, the calmest, and the best man that ever entered this prison; and I am confident that at present you are not angry with me; doubtless you are angry with none, but those who are the cause of your misfortunes. You know them without naming. On this occasion, Socrates, you know what I come to tell you; farewell, endeavor to bear this necessity with a constant mind. Having spoke thus, he began to cry, and turning his back upon us, retired a little. Farewell, my friend, says Socrates, looking upon him, I will follow the counsel you have given me. Mind, says he, what honesty is in this fellow! During my imprisonment he came often to see me, and discourse with me; he is more worth than all the rest; how heartily he cries for me! Let us obey him with a handsome mien, my dear Crito, If the poison be brewed let him bring it; if not, let him brew it himself.

But, methinks, Socrates, says Crito, that the sun shines upon the mountains, and is not yet set; and I know several in your circumstances did not drink the poison till a long time after the order was given and they supped very well and enjoyed anything they had a mind to: wherefore I conjure you not to press so hard; you have yet time enough. Those who do as you say, Crito, say<sup>6</sup> Socrates, have their

own reasons; they think it as just so much time gained: and I have likewise my reasons for not doing so; for the only advantage I can have by drinking it later, is to make myself ridiculous to myself, in being so foolishly fond of life, as to pretend to husband it in the last minute when there is no more to come. Go then my dear Crito and do as I bid you, and not vex me any longer.

Whereupon Crito gave the sign to the slave that waited just by. The slave went out, and after he had spent some time in brewing the poison, returned accompanied by him that was to give it, and brought it all together in one cup. Socrates seeing him come in; that is very well, my friend, says he; but what must I do? for you know best, and it is your business to direct me.

You have nothing else to do, says he, but when you have drunk it, to walk until you find your legs stiff, and then to lie down upon your bed. This is all you have to do. And at the same time gave him the cup. Socrates took it, not only without any commotion or change of color or countenance, but with joy, and looking upon the fellow with a steady and benign eye, as he was accustomed to do, what do you say of this mixture, says he; is it allowable to make a drink offering of *hi* Socrates, replied the man, we never brew more at once than what serves for one dose.

I understand you, says Socrates, but at least it is lawful for me to pray to the gods, they would bless the voyage and render it happy. This I beg of them with all my soul. Having said that, he drank it all off, with an admirable tranquillity, and an inexpressible calmness.

Hitherto we had, almost all of us, the power to refrain from tears; but when we saw him drink it off, we were no longer masters of ourselves. Notwithstanding all my efforts, I was obliged to cover myself with my mantle, that I might freely regret my condition; for it was not Socrates' misfortunes, but my own that I deplored, in reflecting what a friend I was losing. Crito, who likewise could not abstain from crying, had prevented me, and risen up. And Appollodorus, who scarce ceased to cry during the whole conference, did then howl and cry aloud, insomuch that he moved every body.— Only Socrates himself was not at all moved: on the contrary, he reprimanded them; what are you doing, my friends, says he? what such fine men as you are! O! where is virtue? Was it not for this reason that I sent off those women, for fear they should have fallen into those weaknesses; for I always heard it said, that a man ought to die in tranquillity, and blessing God? Be composed then, and show afore constancy and courage. These words filled us with confusion, and forced us to suppress our tears.

In the mean time, he continued to walk, and he felt his legs stiff, he lay down on his back, as the man had ordered him.

At the same time, the same man that gave him the poison, came up to him, and after looking upon his legs and feet, bound up ail his feet with all his force, and asked him if he felt it? He said no; then he bound up his legs; and having carried his hand higher, gave us the signal that he was quite cold. Socrates likewise felt himself with his hand, and told us that when the cold came up to his heart, he should leave us. All his lower belly was already frozen: and then uncovering himself, (for he was covered,) Crito says he, (these were his last words). We owe a cock to AEsculapius, discharge this vow for me, and do not forget it.

It shall be done says Crito; but see if you have any thing else to say to us. He made no answer, and after a little space of time, departed. The man who was still by him, having uncovered him, received his last looks, which continued fixed upon him. Crito seeing that, came up and closed his mouth and eyes.

This, Echecrates was the exit of our friend, a man who beyond all dispute, was the best, the wisest, the greatest, and justest of all our acquaintances!

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### **PREFACE TO THE HYMN BOOK.**

The Hebrew Scriptures were introduced by the Apostles into all the primitive Christian Churches, and constantly read there. The psalms formed an important division of these Scriptures, and were sung by the Israelitish nation in their temple, at their public festivals, and in their families. These inspired compositions necessarily aroused the devotional feelings of the Jew, because the subject, the sentiment, the imagery and the scenery were in the highest degree adapted to the age, and to the order of things under which he was educated. It should be observed, however, that songs which reached the heart of the Jew and awaked in him the liveliest and most devotional feelings, might wholly fail of these commanding influences over the heart and affections of the Christian. There is nothing of the national, nothing of the hereditary in Christianity; it is the religion of the world, and of each man in it in particular, not by mere heirship neither, but by a special adoption proceeding on personal and individual persuasion of its authority and divine origin.

It is perhaps owing to this attribute of universality in our religion, and to the arbitrary nature of our feelings, which make no allowance for age or nation, that the Christian religion has come down to us without any fixed psalmody, the author most graciously and most wisely in this affair bringing the system of grace as near as possible to the system of nature, and leaving his disciples with all the things of his salvation in their hands to seek for devotional ecstasy in compositions flowing from each others' hearts, sanctified by the word and Spirit of God: "Speaking to yourselves, says the holy Apostle, in psalms and hymns,

and spiritual songs, singing and making melody in your heart to the Lord:"—Eph. 5 and 19.

The praises of the God of Israel during the former economy were entrusted for cultivation to the care of chief men in the tribe of Levi; and that this delightful ordinance might not sink into contempt, the most eminent individuals in the nation applied themselves to its improvement and perfection. David "set over the service of song in the house of the Lord," the four great Masters of Music, Heman, with his children; and his brother Asaph with his children, both Kohathites; Jeduthan and his children, and his brother with his children—sons of Merari, all four, men of the first rank in the nation of Israel.

When the Holy Spirit styled the Christian Covenant a "new" one, he antiquated the Jewish Covenant, or as Paul says, made it an "old" one: So, when the Spirit of Christ inspired the Christians with "new" psalms and hymns, he antiquated the Jewish psalms and hymns, or made them "old" ones. The old psalms, nevertheless, like the old covenant, are to be devoutly read, and meditated upon by all Christians, both because of their holy lessons, and because they embody many most remarkable prophecies concerning our Saviour.

That the Spirit inspired the brethren with new psalms, hymns and spiritual songs, we learn from Ephes. 5 c. 18, 19 vs.; Col. 3 c. 16 v., and from 1 Cor. 14 c. 15. 26 vs., where every one of them is said to have come to the assembly with "a psalm," etc. Eusebeus accordingly speaks of "new psalms" as perfectly common among the Brethren. He says that Irenaeus, who succeeded Photinus in the Bishoprick of Lyons in 174, wrote a book of those hymns called the "Psaltes" or psalms, and he tells us that the method of singing them in the church was this:—A few of the best and sweetest voices began, and the balance of the congregation struck in at the conclusion of the stanzas. But the most ancient specimens of Christian praises which have come down to us from antiquity, are, I believe, the Gregorian Chants, distinguished for their grandeur and devotional feeling. The dismemberment of the Christian profession in these latter times has caused the cultivation of Sacred Music to go into such general disuse that the singing in most Protestant assemblies is utterly unworthy of us.

In our arrangement of the Hymns, we have been governed by very popular and obvious divisions. The book contains, First, hymns for the Church: Second, hymns for the proclamation of the Gospel: and Third, a Miscellany of occasional pieces.

Touching the "Church Department," it has been the most laborious and difficult to complete. The order which obtains in our assemblies, is as follows, viz:—1st, Prayers for all men. 2d, Reading of the Scriptures. 3d, Teaching and Preaching. 4th, Reception of Members. 5th, The Lord's Supper. 6th, The Collection of Monies, or The Fellowship; and 7th, The Dismissal of Brethren. It has been deemed proper to adapt the Church Department with which the book commences, to this order; and

the hymns of which it is composed, are accordingly arranged in distinct groups or services suited to the order of the day. By this it is designed not only to have our praise in good keeping with our other worship, but also to encourage the brethren to cultivate a more intimate and enlarged acquaintance with the whole business of sacred music, and if possible to negative that practice so destructive of all devotional and holy feeling, namely; the endlessly repeated singing of the same hymn to the same tune, at present so common in our assemblies.

Before the brethren stand up to sing the hymn with which the church opens, they usually employ some time in praying and singing. To meet this pious practice, there is prefixed to each service, an Introduction, composed of the finest hymns in the language, and distinguished for beauty, richness, grace, repose, solemnity, dignity, and holiness. The first group or service is in long metre, and is eminent for grandeur and devotional feeling, both in its hymns and music. The second is in common metre; the third in short metre; and although there are given services in other metres also, yet it is not to be denied that the pillar of English Psalmody consists mainly of these three kinds of verse, the long being the base, the common the shaft, and the short the capital, all else being merely ornamental.

The 'Gospel Department' is made up of the most enlisting and deeply affecting pieces we could select from twenty books of hymns, and almost as many collections of sacred music. They are arranged under the heads of Faith, Repentance, Baptism, Re mission of Sins, The Holy Spirit, and Eternal Life—the elements of the true Gospel: so that in these two departments we have a psalmody adapted to the order of the Gospel, and to the order of the Gospel Church.

We have generally named the book in which the Set Pieces in the "Miscellany" may be found; and if, besides the beautiful compositions of which it is chiefly made up, there are found a few plain pieces, be it remembered that we are, or ought to be, a plain people ourselves.

There are some strong reasons why Christians should cultivate Sacred Music.

*First*,—Music is a Science; that is, it has its foundation in nature, or like all natural science, it has God for its author.

*Second*,—It is commanded us to sing. The Holy Spirit enjoins on us to "sing and make melody"—a thing which cannot be done aright without some knowledge of music.

*Third*;—It is the office of a hymn to arouse impassioned devotional feeling, even as it is the office of teaching to illuminate the understanding. Of all the manners and customs in the Kingdom of Christ, therefore, singing most interests the feelings and the affections of the heart, and it is due to the aged for their comfort, and still more to the youth for their encouragement and preservation in the Faith that Sacred Music be cultivated with extraordinary care among us.

The Lutherans have 20,000 hymns, and are the best singers in

Christendom; the Episcopalians ate the next. The Presbyterians have about 1,000 hymns, and the Baptists in the East employ the same collection, with the addition merely of a few songs about Baptism, making in all not more than 1,000 hymns: it may be regarded as categorically true, that hymn books are large in the ratio of the people's care for music, and small in proportion as the party neglects the cultivation of this delightful art. Small trifling hymn books, having in them almost the same songs, are innumerable, indicating the culpable negligence of sacred music which every where abounds. We have labored with great assiduity for part of two years that those who have lately professed the original gospel by out labors shall excel in the ordinance of praise, and we have to render all thanks to our Lord and Messiah for what has already been attained in this matter. This we say to encourage others to discharge the same duty and to fix the heart of the youth in God's Kingdom, by teaching them to "sing and make melody in their hearts to the Lord;" for as the command to read cannot be obeyed unless we are first taught to read, even so the command to sing cannot be obeyed unless we are first taught to sing.

That the brethren may not be compelled to rely for music on the scanty resources of their own memory merely, the Music of *Mason's Sacred Harp* has been set to the Hymn Book; so that to obtain tunes it is only necessary for the brethren to possess themselves of that incomparable work. It is the peculiar felicity of the disciples of Christ to be left free to carry all parts of the Christian worship to perfection to regard to "decency and order." We pray therefore that those for whom this selection is intended, may zealously devote themselves to the cultivation of the praises of God, and so may the Holy Spirit be in them.

WALTER SCOTT.

P. S.—A few old hymns which associate themselves with our earliest and most devout recollections, and which are remarkable for their nervous diction, have been corrected and inserted; but we could not bear to stereotype weakness or enthusiasm. There must be strength, feeling, and progression of thought in a hymn.

Besides being adapted to the worship of the Christian assembly, this Hymn book is printed with a special reference to the wants of the numerous students of Sacred Music throughout the West.

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### MISCELLANY

*Happiness.*—"An eminent modern writer beautifully says:— The foundation of domestic happiness is a faith in the virtue of woman. The foundation of political happiness, is a confidence in the integrity of man. The foundation of all happiness, temporal, and eternal, reliance on the goodness of God.—*Chron.*

*Consideration.*—"Let nothing," says one, "be done too suddenly, or angrily: let us be men of thought. Pray stay a little, and we shall have done the sooner."

*Anger.*—Clarke, of Frome, was a man of peace. He. was one

day asked by a friend, "How he kept himself from being involved in quarrels." He answered, "By letting the angry person have the quarrel himself."

*Meekness.*—There are few of the virtues that are superior to meekness. It has a most transforming influence on those who behold it. A person disputing with John Henderson, of Oxford, and conceiving his confutation inevitable, threw a full glass of wine in his face: Henderson coolly wiped his face, and replied: "This, sir, is a digression, now for the argument."

*Forgiveness.*—A gentleman relating the particulars of a real injury, to Sir Eardley Wilmot, asked him if it would not be manly to resent it. "Yes," said the knight, "it will be manly to resent it, but it will be Godlike to forgive it." The heathens themselves, saw the reasonableness of forgiveness: It becomes a man, says the Emperor Antoninus, to love even those who offend him: A man hurts himself, says Epicetus. by injuring me; and what then? Shall I hurt myself by injuring him? Another heathen when angry with one near him, said, "I would beat you, but I am angry." "Resist not the injurious person," says our Lord:

*Civility*—"To honor all men," is a law not to be dispensed with, "Sanctified civility," says one, "is a great ornament to the professor of Christianity." If a civil word or two will render a man happy, said a French king, he must be a wretch indeed who will not give them to him. Frederick II, of Prussia, made it a point to return every mark of respect, or civility shewn him in the street by those who met him. Our own great and good Washington returned the crafty of a poor negro, by lifting his hat up in return, and answered those who made a wonder of it, by saying, You would not have the poor man surpass me in civility!

*Firmness*—This is a great virtue. Behold, we account them happy, who endure, says James. Mr. Bougier, was requested by the king of France to conform to the Catholic Religion, a commission or government, being at the same time promised. Sire, replied he, if I could be induced to betray my God for a Marshal's staff, I might be persuaded to betray my king also for a bribe of much less value.

*Contentment.*—Dr. Hamond, it is said, was troubled with a complication of diseases; and when he had got the gout upon him, he used to thank God that it was not the stone; and when he had the stone, that he had not both these distempers on him at the same time. "When Fenelon's library was on fire—God be praised, said the distinguished prelate, that it is not the habitation of some poor man. I carry all my goods with me, wherever I go, said a philosopher. This ought to be the language of every Christian.

*Conversation* — "The gift of speech," says Harvey, "is the great prerogative of rational nature, and it is a pity that so superior a faculty should be debased to the meanest purposes." Pious and holy conversation is extremely rare even among professors.

There is a great want of devout intercourse in all places, where I visit. To put a question relative to some interesting topic, as the resurrection, the judgment, eternal life, the forgiveness of sin, of the death of Christ, is an excellent way to keep out vain and light conversation. Young persons, disciples, should ask serious questions, at the senior brethren, to afford them an opportunity or speaking to the pleasure and profit of all present.

*Disputation.*—Sir Henry Morton so disliked it, that he ordered the following inscription to be put on his monument,

Here lies the first author of this sentence,  
The itch of disputation is the bane of the Church,  
Seek his name elsewhere.

Philip Melancthon wished for death, that he might be freed from the cruel and implacable discord of divines; and Luther himself prayed, "From a vain glorious doctor, a contentions pastor, and nice questions, the Lord deliver his church." Bishop Patrick tells a fable of two controversialists, who fought about that point in the horizon, where the sun was to rise, till neither of them could see him, when he did make his appearance.

*Modesty.*—Sir Matthew Hale, though a very learned, was a very modest man. Soon after he was constituted Chief Baron of the Exchequer, he was Knighted. This is an honor usually conferred upon the Chief Judges: But Mr. Hale desired to avoid it, and therefore declined for a considerable time, all opportunity of waiting upon the king, which the lord chancellor observing, he sent for him upon business one day, when his majesty was at his house, and told his majesty, "There was his modest Chief Baron;" upon which he was unexpectedly knighted.

*Resignation.*—When the Lord Jesus knew his crucifixion to have come, he prayed to be delivered, and concluded by saying, "Nevertheless not my will, but thine be done."

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#### THE BIBLE.

Sceptic, spare that book,  
Touch not a single leaf,  
Nor on its pages look,  
With eye of unbelief.  
'Twas my forefathers' stay,  
In the hour of agony;  
Sceptic, go thy way,  
And let that old book be.

That good old book of life,  
For centuries has stood:  
Unarm'd amid the strife:  
When the earth was drunk with blood;  
And wouldst thou harm it now,  
And have its truth forgot?  
Sceptic forbear thy blow,  
Thy hand shall harm it not.

Its very name recalls,  
 The happy hours of youth,  
 When in my grandsire's halls,  
 I heard its tale of truth;  
 I've seen his white hairs flow  
 O'er that volume as he read;  
 But that was long ago,  
 And the good old man is dead.

My dear grandmother, too!  
 When I was but a boy,  
 I've seen her eye of blue,  
 Weep o'er it tears of joy:  
 Their traces linger still,  
 And dear they are to me:  
 Sceptic, forego thy will,  
 Go, let that old book be.

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LETTERS.

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The following letter, respiting the order of the Church at Wellsburgh, will be read with great pleasure, I doubt not. It is written by the hand of a man especially dear to me: one who, though by no means far advanced in years, is nevertheless, an original and first convert to the doctrine of this Reformation. But this is not all that can be said. He loves our Lord Jesus Christ, and has done so from his childhood. May grace, mercy and peace rest upon him. W. S.

WELLSBURG, NOVEMBER 11, 1839.

*Dear Bro. Scott,*—Permit me to introduce to your acquaintance the bearer—our much esteemed bro. Wm. Shanley, who is a deacon of the Church here. He expects to spend the winter in Cincinnati, attending the Medical Lectures; and as he is a lover of good men, I embrace, with pleasure, this means of introducing him to you. He will inform you of the state of things here. Lest however, he should not find time to visit you, I will here state the order of the Church, and the success of the truth in this place. I do not remember whether in my last I mentioned any thing more than the number we had received within the year previous. I think I did not, and I will here state, that the Church consists of 212 members—is organized with five Elders, four Deacons, and three Deaconesses. A Sunday School meets in the Meeting-house at 8 o'clock in the morning, consisting of the children of the disciples and others, to the number of 130. The school is conducted by two superintendents, a clerk and seventeen teachers. Two hours are spent in recitations and reading the scriptures; and in such examinations of the classes by questions as are calculated to impress upon the mass of the children the things read. At 11 o'clock the church meets, when after prayer and praise, a discourse

by one of the elders—(unless when some of our Evangelists are with us, he takes his place,) after the discourse, the Lord's supper is celebrated—the fellowship attended to—and after the hymn, the meeting is adjourned until 3 o'clock—but if there have been persons immersed within the past week, they are brought forward immediately, previous to celebrating the Supper, and presented by one of the Elders, in the name of the church, each one, with a copy of the holy scriptures, (a Polyglot Bible,) as the rule of faith and manners—that by which they are expected henceforth to walk, in the fear of God. At 3 o'clock, the church meets again, when a chapter is read from the old Testament, in order, upon which questions are asked and answered in a conversational way; and the sayings of the Prophets, and of the Saviour and his Apostles, explanatory of the events and precepts recorded in the old Testament, are read and quoted to the brethren as they occur to them. At candle-lighting, the church comes together again, when a discourse is delivered by one of the Elders. The meetings in the forenoon, and at candle-lighting, are well attended by our fellow citizens, and accessions are frequently made to the church. Thirty-nine have been immersed here since I wrote you in March last. Eight of them were members of the Sunday School. Six of these are under fourteen years—one of them under ten. It is now, not doubted, by any who have had an opportunity of observing the operation and effects of this institution, that it may, in truth, be regarded as the nursery of the church—bears the same relation to the church, that the primary school does to the college, and is the best substitute for a proper course of religious instruction in families, which is accessible to the children of those families, where such instruction is not given. Bro. A. S. Haydon and Dr. Robinson, from Western Reserve, and E. A. Smith, of Kentucky, laboured with us a week, in September, during which twenty-one made the good confession. Recently brothers Cyrus and Marcus Bosworth visited us, and staid a week, nine more were added to the Lord. These all laboured most assiduously,—not with eye service as men pleasers, but in singleness of heart as to the Lord. And I trust much good was done in the name of the Lord—much more than was manifested by the members that came forward to confess their faith.

My father and father-in-law's families are well. Mr. Bryant has returned to Virginia, to within a mile of Bethany, having sold his farm in Ohio. Tell sister Scott, that her namesake, my sister Sarah S. is among the faithful. She was immersed a few weeks since. She is in her twelfth year. Seven of my father's children are disciples. Three are not—one of these is younger than Sarah. We have reason to bless and praise the Lord for his mercy in causing us to hear the message of salvation, and to attend to the things which we have heard. Mrs. Grafton sends her love to you and sister Scott, and to all yours. My love to you all. Farewell.. As ever, your son in the common faith,

SAML. GRAFTON.

*Georgetown, Dec. 12th, 1839.*

DEAR BROTHER SCOTT,—We have just closed a four days meeting, held by R. C. Ricketts, of Marion county. The brethren were highly delighted and much edified. We had a most favorable hearing from the citizens of the place. The public mind is becoming much enlightened upon these subjects. We had the great pleasure to take four confessions. One of those who united with us was Mrs. Willis, a Jewess,, the daughter of Mr. Cohen, of Richmond, Va. with whom brother Campbell had several interviews while he was in the Convention some years past. It was most exciting to the congregation when she came forward. Thus I have lived to see all parties rally under this standard of prophets and apostles, Jesus himself the King—may the Lord bless as and keep us humble, and in the path of duty. When can you visit us? I am detained at home by the sickness of my wife,

I expected to have started to Mason yesterday. My wife is better this morning—she was severely attacked with sore throat.

Yours affectionately,

J. T. JOHNSON.

I came to this place the 7th of January, since which time I have labored principally in four congregations. A. Smith and J. Mulkey, spent a few days among us, when 13 were baptized; about 30 have been added within our bounds during the present year.

Your brother in the kingdom of Christ,

J. CALAHAN.

*Glasgow, Ky.*

I have just closed a four days debate with a Baptist preacher, named Haynes, at Bellville; about 3000 people were in attendance—the subject was the importance of "Christian Baptism." I think I exerted more influence in favor of the truth on that occasion than I ever did before. I had my eye and heart on the good cause, and have heard of 40 or 50 conversions since the debate closed.

The debate was reported and will be printed this fall. The Lord bless you.

JOHN O'KANE.

*Crawfordsville.*

*Georgetown, 1839.*

Beloved Bro. Scott,—I returned home yesterday evening from Mt. Vernon, where you know we have many of the *excellent* of the earth. Brother Jno. N. Payne was with me, and we had a most delightful meeting, we had four accessions. The brethren hare had besides their weekly meetings, a four-days meeting in each month, since 1839 set in; and I am informed that they have received upwards of 50 additions within two weeks, at Grassy Springs, not far from Versailles. I have heard good news from every direction. Bless the Lord, oh! my soul.

J. T. JOHNSON.

## GENERAL OBSERVATIONS.

*From Jones' Lectures on the Apocalypse.*

"THE FIRST PART, Section, or Division of this book, I restrict to the first three chapters, and regard them as Introductory to the main subject, viz: The prophecies which the apostle was instructed to reveal concerning; the kingdom of Christ, and the opposition it was to meet with in the world. CHAPTER I. after a short exordium, (the import of which will come under our consideration in due time) presents us with a most sublime representation of the LORD JESUS CHRIST, in his glorified state, as the great prophet of the Christian church, appearing to his servant John, and dictating to him what he should write to the seven churches in Asia; and the two succeeding chapters are taken up, with these epistles. On this division of the Apocalypse, I must inform you, that it is the opinion of some of the learned, that these seven epistles to the Asiatic churches are intended to furnish a general and typical representation of the state of Christianity in the world, from the first establishment of Christ's kingdom, to the time of his second coming. So that, according to this view of the matter, I mean, if the opinion be well founded, the slate of these seven churches, as described in the epistles to them, is to be considered as prophetic of so many successive states of the Christian church, from the days of the apostle3 to the end of the world. For instance, according to this hypothesis, we have in the *Ephesian* church, a representation of the state of the churches of Christ, and the profession of his name in them, which were planted by the apostles. In the church of *Smyrna*, we are said to have a representation of the state and condition of the disciples of Christ, in the churches under the persecutions of the Heathen emperors, till the time of Constantine the Great—especially the ten year3 persecution, which took place under the emperor Dioclesian. In the church of *Pergamos*, under the. figure of Balaam leaching the King of Moab to cast a stumbling block before Israel, to mingle them with the people, and lead them to false worship and idolatry, we are said to have a representation of a ministry grasping at worldly honor and riches, conspiring with the Roman emperor to mingle the disciples of Christ, with the world in communion. In the epistle to the church in *Thyatira*, we are pointed to the great whore represented by Jezebel of old, and the above abominable doctrine and worship of the church of Rome, typified by the doctrines and. deeds of the Nicolaitanes. The state of the church in *Sardis*, is said to represent to us the state of Christianity;n the national churches, separated from the church of Rome after the Reformation, or from the time when the. man of sin began to be consumed with the Spirit of the Lord's mouth. In the epistle to the church in *Philadelphia*, we are pointed to a representation of Christ's, people under the revival of the ancient church order instituted by the LORD JESUS CHRIST, and gathered together in societies after the example of the first churches recorded in the New Testament,, and so delivered from their scattered condition, and their bondage

under Antichrist. And, finally, the epistle to the church of the *Laodiceans*, is said to represent to us the condition of the professors of Christ's name, in the churches, at or near the time of his second coming, and when he is just about to appear, a state of great lukewarmness and indifference.

These few remarks will be sufficient, I hope, to give you some idea of the view that is taken of these chapters, by those who consider them to be typical, or prophetic, of seven successive states of the christian church: but, having mentioned it, I leave the subject to your own deliberation—merely adding, that, so far as regards myself, I confess that I never could see sufficient grounds to adopt the sentiment as well founded. The epistles to the seven churches in Asia, I make no doubt, were intended, like other parts of holy scripture, for our instruction, abounding as they do with such cautions and encouragements, promises, and threatenings, as are applicable to the churches of Christ, in general, throughout all succeeding generations:—and when we come to consider their contents in detail, I persuade myself that we shall find them pregnant with important instructions to ourselves. But I do not think the characters of each of these churches are distinct enough to mark out those imaginary states or periods, which, by the help of a fruitful invention and forced constructions, have been assigned them. Some of the epistles seem to me to be as applicable to several ages of the church as to any one particular period; and, perhaps, there is no specific era, that has hitherto transpired, to which many of the things contained in these epistles will not be found applicable: but this is the opinion of a humble individual, not hastily formed indeed, and of which you will make whatever use you please. I now proceed to offer a few general remarks on the SECOND PART of this mysterious book, viz.: From the fourth to the eighth chapter, in which we have the opening of the SEALED BOOK.

The subject commences with a sublime description of the Deity enthroned in glory, surrounded with angels, and the general assembly or chinch of the first born who are in heaven, after which description, the writer beholds in the hand of the Almighty A Boor *sealed with seven seals*, given to the LAMB, who alone was found worthy to open it, and who consequently, receives the acclamation of the whole choir of saints and angels, ch. iv. and v. After this sublime apparatus, the Lamb is represented as opening the seals of the book, one after another; and with this the scene of prophecy begins.

*The first seal* represents a white horse, his rider having a bow in his hand, and a crown of gold on his head, and he goes forth conquering and to conquer, ch. vi. 2.

*The second seal* represents a red horse; and to his rider is given a great sword, and power to take peace from the earth, ver. 4,

*The third seal* exhibits a black horse, whose rider has a pair of scales in his hands to weigh corn and provision, ver. 6.

The opening of *the fourth seal* presented to the prophet's view a pale horse, whose rider's name is *Death*, to whom power was

given to slay the fourth part of the earth with a great sword, and with famine, pestilence, and wild beasts of the field, ver. 8.

*The fifth seal* was opened, and the apostle beheld under the altar, the souls of the martyrs of Jesus; and he heard them crying with a loud voice, saying "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" ver. 10.

*The sixth seal* is opened, and behold an earthquake, the darkening of the sun—the moon becomes as blood—and the stars fall from heaven, ver. 12—14.

After the description of the opening of these *six seals*, with the consequent visions, an angel is represented as putting a seal upon a hundred and forty-four thousand of the servants of God—it is the seal of the living God; and no sooner is this done than a chorus is heard, the whole multitude of saints and angels present themselves around the throne of God and the Lamb, clothed with white robes, and emblems of victory in their hands, celebrating the praises of God and the Lamb. John is then favoured with a vision of the blessedness of the heavenly state: ch. vii.

After this, the Lamb is represented as opening the *seventh seal*, which is succeeded by a profound silence in heaven, that continues for the space of half an hour,—introductory to the SECOND PROPHETIC PERIOD, which is that of the trumpets.

Before we proceed, however, to notice the sounding of the trumpets, it may not be improper to offer a remark or two on the period of the seals.

1. I understand the opening of these seals, to denote a regular series of events which were to transpire, in the Roman Empire, affecting the church or kingdom of Christ, from its establishment, at the day of Pentecost, until the first trumpet began to be sounded. What these events were, I shall not now attempt to explain; that will come more immediately under our examination, as we proceed, chapter by chapter, to pursue this course of lectures.— For the present let it suffice to remark

2. That the *period of time* included between the opening of the first and last of the seals, is the portion of time which intervened, or elapsed, from the ascension of Christ into heaven, until Antichrist, the man of sin, the son of perdition, began his reign. This was a memorable and most eventful period in the annals of the Christian church.

[TO BE CONTINUED.]

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#### OBITUARY.

Died, 9th November, aged 34 years and 25 days, ELENORA CLARK, wife of Millikan Clark, Lynchburgh, Highland county, Ohio. This excellent sister had long been devoted to the Christian religion, and was noted for her hospitality and her love for the disciples of our Lord Jesus Christ. She has left behind her a husband and two small children. But she died in the Lord, and has gone, we trust, to reap the reward of her piety in a better world. "Blessed are the dead that die in the Lord."—*Rev.*

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