

THE
EVANGELIST,

EDITED BY

WALTER SCOTT.

“Now is Christ risen from the dead, and become the first fruits of them that slept!”
—1 Cor, xv. 20 PAUL.

VOL. IV.

CINCINNATI:

PRINTED BY O. H. DONOGH.

.....

1835

INDEX

A

Allegorists and Letter Men,	153
Answer to Liberator,	238

B

Baptism, Episcopal opinion of	17
-------------------------------------	----

C

Convent, Six months in a	146,178
Christian Baptist, Notice of	144
Case of Marriage,	135,136
Colloquy Sacred, No. 1,	5,26,93
Correspondence,	23,65
Christ, Death of	50,74,103,121
Cloud,	33,55,114
Catholicism,	182

D

Death of Christ,	50,74,103,121
Dialogue,	208
Doctor Sleigh,	213

E

Emancipation,	174
Episcopal opinion of Baptism,	17
Eternal Life,	57
Evangelists,	93,162,165,233

F

Faith,	29
Finance	219

G

Gaston, Joseph Death,	46
Genius and Talent,	110

INDEX

I

Items,	29
Infidel, Morsel for an	91,119
Inductive Academy,	134

K

Kentucky visit to,	109,123
Key to the New Testament,	208,253

L

Legion, Matthew Gardner,	257
Letters,	23,24,25
Life Eternal,	57
Let them alone,	128,170
Liberator,	150,174

M

Mysteries Explained,	236
Morsel for an infidel,	91
Moderns on the Millenium,	155
Medical College,	192
Millenium,	199

N

Nature, Society, and Religion	116
Nature and order of the Church	214,222

O

Office of Evangelist, Essay on,	93
Obituary of Joseph Gaston,	46
" of sundries,	168
Order Christian,	186,191,218,242

Q

Question,	89
-----------------	----

INDEX

R

Romanism, Logic of	820
Reflections on the season,	1
Review of Wylie's Sermon by F. W. E.	35,53
Reformation, 1,2,3,4,5,	61,90,171,194,251

S

Six Months in a Convent,	146,178
Slavery, Letter on	39,55,77,136,138
Second Coming of Christ,	33,35,114
Sacred Colloquy,	5,26,98
Season, Reflection on	1
Society, Religion, and Nature,	116

T

Talent and Tact,	106
Talent and Genius,	107

V

Visit to Kentucky,	109,123
--------------------------	---------

W

Wirt, William, Last, Illness of,	7
Walter Scott, Sermon by	224,234

THE
E V A N G E L I S T,

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept!
—1 Cor. xv. 20. PAUL.

BY WALTER SCOTT.

Now is Christ men from the dead, and become the first fruits of them that slept! —I
Cor. xv. 20. PAUL.

NO. 1.]

CARTHAGE, O. JANUARY 5, 1835.

[VOL. IV.

REFLECTIONS ON THE SEASON.

WE wish all our leaders '*a happy New Year;*' and pray, that their happiness may be derived from the best source, obedience to God our Father through Jesus our Lord. The old year, with all its goods and ills, is now numbered with those beyond the flood, and regret is unavailing: but we may look back upon it for the improvement of the future;—we may look back upon it and note the *maculae* or spots with which its opened pages have unhappily been stained, and by the experience which it supplies, labor to preserve unsullied the *carte blanche* which the present year, spotless and pure, now puts into our hands. She comes, robed in vestments of snowy white, to make the presentation, she comes with her whole round of months, her weeks and days, are minutes and moments, to assure us by the strongest arguments, time and opportunity, that Heaven desires our reformation; desires we should make the past subservient to present and future improvement; desires we should employ, for the elevation of our actions, our thoughts, our words, our plans of life, and schemes of friendship, the rich gift of time which is so generously bestowed upon us; desires we should return it to God unsullied, or adorned only with the ornaments of virtue, usefulness, friendship, and the love of God.

Time is man's leal estate; but as it is obtained for nothing, so it is, too frequently, valued at nothing; and we oft play the part of the uninformed heir

who comes to his inheritance before he knows how to use it, and spends his fortune before he is aware of the noble and useful purposes to which it might have been applied.

It is not even enough for us to say, we have lost nothing—that we are at least no worse than we were last year; this should fill us with compunction and remorse; for then we should only act the part of the man who had received 'one talent;' but instead of laying them out for improvement, hid them in a napkin, and returned them without increase to the master. The fate of this man, however, shows us that nothing will be accepted as an apology for suffering out time and opportunities to pass away unimproved.

RELIGION, SOCIETY and the material UNIVERSE are illustrious and divine systems, each of which contains within its own particular limits instances of change at once splendid and impressive; these it is both our privilege to contemplate and our duty to improve. From the eminence which we at this season occupy we are permitted to behold the most remarkable of all natural changes, the change of the year. This is a great epoch. It is not a change of faith in religion, or of manners among men, both of which might be too insignificant to be observed, or if observed too unworthy to be recorded; it is not merely a diurnal revolution of night to morn,—of morn to dewy eve; but it is the great anniversary of the dying year, in which all mankind, yea, the great globe itself is interested and made to play a part.

By a long series of gradually decreasing circuits the sun has reached the *nadir* of his southern declination. The effect of this diminution of the repulsive force, on all sensible objects, is truly impressive. Even the inanimate world seems to feel on the occasion of so great a change. The atmosphere, in which a few months ago were generated such buxom luxuriant breezes, is now cold and piercing, and all its sensible phenomena are reversed; its enriching rains are transformed into flakey snow, and its airy morning-mists, to gelid and choking damps, its hoar frost is scattered abroad upon the earth. The limpid brooks in vain have struggled for liberty against the iron hand of tyrant Winter and are bound in fetters of ice; even mother Earth, the last to abandon us, seems to be indurated towards her own offspring, and turns to us a cold and barren breast. The blustering winds roar through the shattered, woods, the clouds ring hard under our feet; and man sighs for the days that will never return.

The vegetable kingdom, also, acknowledges by woful signals, that the gravitating hand of the dying year is upon it; and the herbage has disappeared from hill, and dale and plain. 'Flora' with her whole train of 'dying flowers' has fled the fields. The beautiful forms, the elegant attitudes, the splendid colorations and graceful motions, of the parterre and garden, the orchard, field and forest, have vanished; and the fans and cones, and pyramidal ornaments of the avenue and family mansion have become rows of mere vegetable skeletons; ugly trees stretching forth on all sides their denuded arms.

If such be the chilling influence of the season, on the vegetable kingdom, and on material nature, the animal world may not escape. If "dead the vegetable

kingdom lies, dumb is the tuneful," the warbling, feathered songsters of the groves and bowers are chilled to obmutescence and gloom.

"-----The wanderers of heaven,
Each to his home, retire; save those that love
To take their pastime in the troubled air,
Or skimming, flutter round the dimity pool.
The cattle, from th' untasted fields, return,
And ask, with meaning low, their wonted stalls;
Or ruminare in the contiguous shade."

All these things operate to give a colour of sobriety to the thoughts and reflections of man; the shortened and clair-obscure day, the whirling tempest of wind and rain; the deepening snow-storm, the hoary morn, or chilling eve, the discoloured fields and hills, "the shattered forest and the ravaged vale," the absence of the flowery ornaments of summer, the denuded trees, and their thick masses of leaves that strew the woods and roads, with the mournful chirping of the birds, the cattle shriveled at the rack, and the eery sound of the winnowing mill, all operate upon our senses and affect our hearts.

The soul of man dies in him, loathing life,
And black with more than melancholy views—

He seeks his own family, his own fire-side, and yields himself involuntarily to the sentiment of happiness, or misery, as he tastes the pleasure of home or feels the chilling influence off the stormy world without.

Superior to these somber and pensive phenomena, let us raise our thoughts on high, and from the commanding vantage-ground which the season affords let us look backward on the past and forward to the future.

The change of the year is peculiarly a season for self-examination. Let us examine ourselves, therefore, our plans of life, our schemes of friendship. Let us examine the various relations which we sustain to God and to the church of God, to man and to those of man particularly who are of our own flesh and blood. Evil is a gratuitous matter unnecessary and unbecoming. Have we offended God, or neglected the church of God? Let us reform and become better and lovelier as we grow older. Have we offended man? Let us review our conduct during the year that is past, and entering upon the unpolluted New Year, let us transcribe into it whatever of virtue we possess, and leave behind us in the past all that is noxious or deformed. So shall age and experience become honourable to us, and we shall be to Jesus our Lord as bracelets upon his wrists, like the diadem upon His brows, as the purple upon the Kings shoulders, honourable vessels, vessels of gold and silver, by whom he will pour forth floods upon the dry ground. Men will return to God under the sacred influence of our holy behaviour; they will learn righteousness; and God will be glorified, by the beauty, variety, and richness of our fruit in Jesus Christ. Let us live the life of the righteous and out last end shall be like his.

EDITOR.

LETTER FROM BROTHER STRONG.STANFORD, *Lincoln Co., Ky*

Beloved Brother Scott,

May these few lines reach you, and find you happy in the midst of your brethren. Peace be to you from the good Lord Jesus our Saviour.

Beloved, I am persuaded the time to resume your "Sacred Colloquy," is fully come, It is a fact, of which I presume, you are sufficiently aware, that the major part of your readers will always be more profited by a second, and third perusal of your paper, than the first; moreover there are constantly many accessions made to your subscription list of whom many from divers causes, have it not in their power to possess themselves of the volume in which the original Colloquy is found. I would, therefore, that another sacred conversation be commenced, in which for the benefit of such persons and in fact for the benefit of us all, the "*First Principles*" of the gospel be thoroughly bandied. Observe, I do not dictate but advise.

Brother Scott, I presume it was a mistake of the printer, in substituting the word "vegetable" for "vegetative," in my last communication, printed Oct. If the manuscript read as he has set it up, my pen and not my head was at fault.

Beloved, let us be imitators of: the Holy and the Just:

For if we walk the heavenly way
Our blessed Saviour trod,
We soon shall join the blissful lay
In presence of our God.

STANFORD, Ky.

WM. H. STRONG.

ANSWER TO THE PRECEDING.

In conformity with the wishes of the beloved brother whose name is subjoined to the above note, we shall endeavour in the present, volume, as oft as time and opportunity admit, to supply some additional thoughts and observations on the gospel of Christ, as administered in the present reformation, whether they may have been suggested to us by our own inquiries, or put into our possession by the conversation and discoveries of the brethren.

It was sufficiently evident to such as were competent judges in the case, that the moment the first principles of the gospel were arranged in that order which is strictly apostolical, and in which they are now apprehended by the brethren, the great work was completed. Confusion was at an end. The Scriptures relative to these principles were presently better understood; and the disciples furnished with an organ capable at once to detect the *fallacies* of other gospels, and to convert the world to our Redeemer; nevertheless the facts, principles, and privileges involved in the arrangement, form as we have all seen the basis of some admirable lessons in the noblest of all the sciences, the science of eternal life. We shall resume the Sacred Colloquy.

EDITOR

SACRED COLLOQUY.

NO. 1.

ON THE GOSPEL OF CHRIST.

JULIUS & NEREUS.

Ner—. I regret exceedingly to make the observation that you Christians have divorced from the study of religion, that of the sciences; but, my dear Julius, it is a fact; it is an undeniable fact, that you have almost to a man, renounced the study of Nature.

Jul—. Pardon me, my dear Nereus, if I retort; pardon me, if in your own style I say, I regret exceedingly to make the observation, that your philosophers have divorced from the study of the sciences that of religion; but it is a fact; my dear Nereus, it is an undeniable fact, that you have almost to a man renounced the study of religion.

Ner——. I admit the allegation, my dear Julius, your retort is no less true than my own observation; though I protest it is not so with myself. The fact on which your gospel is founded fills me with astonishment; I acknowledge that in the particular proposition that "Jesus Christ is the Son of God," there is a wonderful sublimity, and I avow that a just and comprehensive exposition of it would be highly gratifying to my best desires.

Jul---. The fairest forms of human nature, my Nereus, are those in whom the study of Nature has been conjoined to that of Religion. Need I name to you Bacon, and Newton, and Boyle, and Locke. Those are the fathers of philosophy, and the great interpreters of Nature; yet were they not less eminent for their study and knowledge and love of the Christian Religion. They were true believers in Jesus Christ; and greatly resigned themselves to his guidance as the author of eternal life. These men were mode's of human nature, ornaments alike to society, science, and religion.

Ner—. You, my dear Julias, are aware of my difficulties; I have not heretofore been able to discover the boasted analogy which subsists between Nature and Revelation. It may be the result of a mal-organization, or of limited enquiry, or of some other cause; but I am sure that the head, not the heart, is at fault when I fail to discover that he who framed the Universe framed also the Christian Religion. And yet it is only when I read the works of the opposing party that I feel myself strong in unbelief.

Jul—. Pope, who was born a Roman Catholic, said of himself, that he was not prejudiced, but read both sides, and added, that he was Protestant, or Papist, with the author whose works he last read. Nor did this distinguished

poet seem to apprehend where it was his own weakness lay. He might indeed have supposed that this instability was owing to the sublimity or force of the arguments employed by the wily polemics whose works he read; but in this he certainly would have been deceived; as the primary cause of his inability to decide upon the merits of the Protestant question must have been his unbecoming but evident ignorance of Christianity as it came from the hands of its Author and his Apostles. There was not in his mind a sufficient stock of Christian knowledge to enable him to form a decided judgment on the merits of the Lutheran Reformation. He was in fact comparatively ignorant of Scripture.

Ner—. My Julius, I perceive the point of resemblance; and I am ashamed

I should be so unlike the great Poet you have just named, in every thing, save his ignorance of the bible. I confess my mind is not furnished with a sufficient fund of materials for deciding either on the authority of Christianity, or on its analogy to Nature. I have not studied the Scriptures either in a proper manner or for proper purposes.

Jul—. As for the divine authority of Christianity, that rests, if not exclusively, at least to a very great degree, upon the evidence by which it is accompanied. But of its analogy to Nature we can form an infallible judgment so soon as the two systems are understood and compared; for it is impossible to judge of the difference and resemblance of things but by comparison, and comparison presupposes an antecedent knowledge of the things compared. Now the system of Nature and that of Christianity being understood and compared, I say, that so far as the humble judgment of your unworthy Colloquator is admissible there is in a multitude of instances the most striking and startling analogy between them. Yes, the science of eternal life, my Nereus, is analogous to all the other sciences in all essential points.

For instance, in the natural sciences, the object of which through all their departments is to answer, as Sir James M'Intosh elegantly observes, this question, *quid est?* what is? do not philosophers feel a singular, and perhaps a justifiable pride, in being able to refer the diverse, sometimes endlessly varied and complex, and always innumerable phenomena, to the silent and secret, but certain and triumphant operations of a few simple agencies which they are pleased to call first principle)? Now I aver that Christianity also has its first principles, and like all other sciences sensible, symbolical, or rational, optics, mechanics, grammar, mathematics, or poetry, is to be interpreted with a sacred reference to these first principles.

I maintain that the principles of '*faith*', and '*HOPE*,' are intended to operate with as much strength and extent of effect in the kingdom of the Messiah, as the vital forces in the animal and vegetable kingdoms, or gravitation in all the natural kingdoms, and it is to the operation of these first principles on the heart and in the life of man, that all pardon, judgment, righteousness, reward and punishment, obedience and virtue, are to be referred. 'Without faith,' as Paul has said, 'it is impossible to please God.' Who can suppose that any one will do as he is bid if he believes not what he is told? But by '*faith*' we may remove '*mountains*'. '*All things*,' says Jesus, '*are possible* (to be received as favours from God) to him that believeth". And he who is des-

titate of this principle is destitute of the first principle of all religion and of Christianity in particular, the leading element of which is to believe with the heart, that's its Author. 'JESUS CHRIST IS THE SON OF GOD.'

But your time is up, and I shall be deemed too ardent.

Ner—. Julius, my dear Julius, pardon me; but you are not sufficiently

ardent; believe me, could my faith assent to what your heart admires, could I believe the transcendent proposition of Christianity, that Jesus, its author, is the Son of God I would blaze the tidings to the poles. I would roar it around the distant Sea-coasts with the voice of the Ocean. I would call aloud in the midst of the benighted Nations. I would descend into the Islands of the Sea. I would lose my 'Life' here to preserve it hereafter, and suffer poverty, and shame, and misery, in their most mortal forms, but I would make his name revered. You Christians are supremely at fault.

Jul—. We are at fault. Farewell.

Ner—.Farewell awhile.

THE LAST ILLNESS OF MR. WILLIAM WIRT.

WRITTEN BY HIS THIRD (UNMARRIED) DAUGHTER, CATHARINE C. WIRT,
TO HER AUNT MRS. ELIZA CLAYTON.

WASHINGTON, *Saturday Morning, February 22d, 1834:*

MY DEAR AUNT:—This is the first time my pen has ever traced this endearing appellation in reference to yourself; but, believe me, it is not the first time, by very many, that my heart has felt drawn towards you, with the yearnings which it would naturally feel towards the only surviving relative of my sainted father; and now, there is a sacredness in this feeling, which no other tie can give, and which will be enshrined in my heart until it shall cease to beat.

Your dear son, Judge C., who has indeed been to us the kindest of friends in this season of our deep affliction, interested us all very much, some few weeks ago, in an evening visit to my father, by narrating with how much care you treasured up every thing relating to your much loved brother, particularly every thing which threw light on his religious views and sentiments—and it is in the hope of affording you gratification and comfort under this irreparable loss, that I sit down to give you as minute and detailed an account of the last illness and death of our dear departed one, as the present confused and collapsed state of my mind will permit.

I cannot, dare not, dwell on the loss which his family has sustained in their Head, Husband, Father, and Household Priest; for when my thoughts revert to this aspect of the case, I feel as if my heart would break; I press my hand upon it to still its rebellious risings, and raise my soul to the Hills whence com-

eth all our help; and indeed, my dear aunt, this help has been extended to us almost miraculously; for had I been told two short weeks ago, that he who was the dearest and most absorbing object of our earthly affections, was so soon, so very soon to be taken from us, methinks the sudden shock would have made us quit our hold of our Almighty Refuge, and driven us into wailing and despair. And yet, when the fiat came, and we knew it to be inevitable and irrevocable, God held us up, and dried our tears, and hushed our lamentations, and enabled us to stand around the dying bed, to speak and to receive words of consolation.

He whom we loved, and whom *the Lord loved*, (precious thought) was a picture of renovated health on the morning of Sunday the 9th inst—so much so, that dear mother, at the breakfast table, said to him playfully—' You are looking so much more like yourself, my dear husband, than I have seen you for years, that I really think you ought to have your picture taken.' On the previous evening, Saturday, he had been preparing himself for an argument on the following Monday, for a very important-case, and had been in the Capitol library examining authorities, in addition to those in his own office; and altogether expressed himself better satisfied, with his preparations, than he Had been for a long while; for in this, as in every thing else, his humility made him undervalue himself, so as to distress us.

Directly after breakfast, Sabbath morning, 10th instant, we assembled as usual, in his chamber at family prayers; and never did I hear a more solemn and fervent outpouring of the soul at the footstool of the Mercy-Seat. He prayed 'for the extension of the Redeemer's kingdom with a holy earnestness; for his children; present and absent; for his enemies, if he had any; and for all his friends everywhere; especially those who had not yet been brought to know, and love, and serve the Saviour; and finally, he prayed that his own soul and that of those go dear to him, might be sprinkled afresh with pardoning blood, and that the ascended Saviour would, through the influence of his Holy Spirit, keep him and all of us, in His fear, and enable us to walk in his commandments through life; sustain and cheer us in the hour of death, and at last receive us to himself, a reunited family, to worship around his throne, to the glory of God, the Father, Son, and Holy Ghost.'

His heart being thus attuned to worship God in his public ordinances he walked with my sister Ellen, A. Randal, of Anapolis, (the brother of my brother-in-law, Judge Randal, of Florida,) and myself, to the Capitol, to hear the Chaplain, Mr. S——, preach. It was not actually raining, but so exceedingly damp that some persons had their umbrellas up to turn the drizzling moisture. It is to this walk that the cold, which terminated in his death, is attributed. Yet we had sometimes walked in as bad and even worse weather before, without serious injury; and the physicians had urged upon dear mother, the absolute necessity of his taking exercise in all weather, except fast-falling; especially after breakfasting upon meats, instead of his usual diet of rice and milk, which was the case that morning. Therefore, although, it was damp, yet as the exer-

cise seemed to be advisable, and he was anxious to go to church, (the very inclement weather having prevented his doing so the three previous Sundays that we had been here) it was decided that he might venture. And, though bitter pangs of self-reproach, for having been accessory to his fatal cold, gave my beloved mother one of the most violent and agonizing nervous paroxysms I ever witnessed, yet she and all of us have, I trust, been brought to feel, that this could not have happened, without the special design and interposition of God, who accomplishes the most mighty ends, by the instrumentality of means apparently totally inadequate to their fulfilment.

Mr. S——'s text that morning was 1st Cor. 1st chapter 23d, 24th verses:

'We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God.' And he did indeed prove, most convincingly, that it was the wisdom of God, in falling upon the only plan which could, at the same time, satisfy, and be concordant with, his equal attributes of justice and mercy. And the power of God in accomplishing, by the instrumentality of One who was 'despised and rejected of men,' and of his few obscure and illiterate followers, the salvation of a world. A work which no earthly monarch, however universal his empire, could ever accomplish. The subject was a sublime one, and it was treated with a force of argument, and a pathos of eloquence, which I have rarely if ever heard equaled. My dear Father sat immediately behind my chair, so as occasionally to rest himself upon it, and I heard him more than once sob, in a sort of convulsed *sollo voce*, as was his habit when deeply affected: he ejaculated several times, too, his approbation and admiration of parts of the discourse; and on rising, when the service was closed, said to the gentleman next to him, 'A most capital preacher, sir,—One of Nature's orators, he is a great favorite of mine; and goes straight to my heart.'

He stopped and shook hands with Mr. S——as we came out, making some kind enquiries about his health, which were reciprocated. He and Ellen walked fast and got home before me; and I found when I went to his chamber, that he had taken off his coat, and put 'on his wrapper, not feeling well. By Mr. Randal's desire, however, he came down to the parlour and shook hands with him, as he was to leave town the next day; and said, 'God bless you, sir— farewell!' This was the last time he ever left his room.

On returning from church, he asked mother 'if he had cut his ear in shaving, as it felt painful.' Mother examined it and found no such mark, but a hard knot in the glands of the throat, just below the right ear, a swelling, as she presumed, from cold—and advised him to lie down and cover himself up warm, hoping that he would be relieved by perspiration. This was between two and three o'clock, and we then went down to dinner. A little before three o'clock I came up with my bonnet on, to go to church again, and kissed him. He said, 'Tell your mother, my dear, that I feel very chilly, as if I were going to have in ague.' She immediately ordered hot bricks to his feet, and additional cover-

ing, and sent for Dr. H——. When I came home he had a fever, but talked cheerfully when I gave him a description of Mr. S——'s evening discourse. After remaining silent a few moments, he said—'Wife, it will not do for me to expose myself in church as I do; I am a mere baby in the command of my sensibilities and nerves; I can scarcely refrain sometimes from tears, and indeed, I have frequently been obliged to relieve myself by giving way to them,' and, as he spoke, the same feeling seemed to overcome him. I said, what I think true, that 'no Christian ought to be ashamed of intense feeling, at the review of his own unworthiness, and of the vivid emotion of gratitude and love to the Saviour which caused tears.'

'But it is so unmanly, and people around don't know what to make of it.'

His fever continued to be higher and hotter, and seemed to be aggravated rather than relieved by the warm applications which were prescribed in the hope of forcing a perspiration—steaming his face, and bathing his feet in hot water, and, as a genuine vapor-bath could not be procured, laying hot bricks all along on both sides of him in his bed, from his feet upwards. His fever raged all night with an intensity, which, mother says, she has never known him, certainly for fifteen years, if ever. Next day, the whole right side of his face was much swollen.

On Thursday night I sat up with him; he rose twice in the night, with the assistance of dear mother and a servant, thinking it would make him feel more comfortable to change his posture a little while, and have his bed made; in doing so he expressed his surprise at his extreme weakness, which was greater, he said, after those few days illness, than after his long and exhausting attack at the springs last summer. The last time he rose, as he sat in the easy chair, he asked mother, if she would 'read the bible to him?' She did so; and it was the 55th Psalm. In reading this, she omitted all those passages which relate more particularly to David's enemies, and read all the rest, which, you know, was particularly applicable to himself; he seemed to feel it deeply and after she had finished reading, she saw his lips moving in prayer.

This was the first time he was able to listen to this precious volume, or to rise from his bed. Towards morning he became slightly delirious, and it was deemed advisable to call in another physician, and Dr. H——, a young physician

here, who has great reputation for skill and talent in his profession, was sent for. Father, himself, said at first, 'it was not worth while to consult another physician', but at last consented. That morning, Friday morning, he called mother to his bed side, and, in the presence of my sister Ellen, gave certain directions, 'in case of his sudden death.' He then seemed to speak with some difficulties and in the course of that day, and through the next day, talked wildly at intervals. His mind seemed chiefly to dwell on his law cases. He would call on us by name, and then begin, as if he were addressing the Judges of the Supreme Court, carrying on a continuous argument for several sentences together.

Dr. H——* and Dr. H——** consulted together, at 9 o'clock,

Monday morning, and decided to blister him around his right ear, which they did, afterwards on both wrists and both limbs, from the ancles upwards; and, finally, his head was shaved and blistered. Forty leeches also were applied, several times, to the left temple, and behind the left ear; yet these and all other remedies, were of no avail.

On Sunday and Monday he lay in a kind of lethargy, from which it was difficult to arouse him to swallow his medicine and food. Both eyes, too, were closed from the inflammation, and the right eye covered with a blister: but we continued bathing the left with milk and water, in hopes that it might possibly open.

When asked if he would swallow any thing, he always answered, 'Yes, I'll try,' though it was with difficulty that he swallowed, towards the last, from the swelling and soreness of the mouth, tongue and mucous membrane. His sense of hearing, however, never lost its acuteness until Monday evening. Dr. H——thinking it must have done so, spoke to him in a loud tone of voice, and was rebuked by his saying, 'Doctor, you are not speaking to a regiment of soldiers? He distinguished our voices easily, though his eyes were closed, and when one of his attached young friends, and students, James C——asked him, 'Mr. Wirt, do you know James.' He replied, "To be sure I do."

Ellen's twin-sister, Rosa, now Mrs. Robinson, of Baltimore, came down with her husband on Saturday, having been informed by letter from us of his alarming illness. When she first kissed him, he said, "Why, my dear, how came you here? High, high!" But at that time, made no other remark. The next day, however, Sunday the 16th, he asked with some difficulty, for "his Rosa" and when she came to him, said, 'God bless you!'

On Monday morning we thought him dying: and dear mother, unable any longer to control her pent up feelings, retired to another room and gave vent to them. The thought that he was, indeed, to die, without looking on his family any more, taking leave of them, and expressing his own resignation, was insupportably agonizing.

But, as if to show the power of God, while she was thus abandoning herself to grief, the eye that had been so long closed, opened suddenly, as I hung over him, and fixed itself upon me with a kindling intelligence which I had not seen since his first wandering. 'My father, do you know your Catharine?' 'Yes.' 'Do you trust in God?' (raising my own eyes to heaven, to make the question more significant. 'Yes,' with solemnity, and raising his own eyes in the same direction. I flew into the nest room to communicate the intelligence to dear mother, and she calmed herself and returned with me. She approached the bed-side--he looked at her, and said, "Wife I am going before you!" I feared this would overpower her, but God upheld her, and she answered meekly, "Yes, my beloved, you are going before me, and you will see our dear angels in heaven sooner than I shall. There are five of our children in heaven now, waiting to see you, and you leave five more under my care—it will be only for a little while, and we too, shall come and join you. Do not fear for us, who are left behind,

God will take care of your widowed wife and fatherless children." There was a struggle in his frame and heart, but he sought strength where he never failed to find it, and it was given him. His eye next lighted on me—I kissed him, and asked, "My beloved father, is your soul at peace now, stayed on Jesus?" "Do you now feel the truth of the promise, 'When thou walkest through the valley of the shadow of death, fear not, God will be with Thee, His rod and his staff they shall comfort Thee!'" "Yes, oh yes!" raising his eyes to Heaven, with a mingled expression of faith, gratitude, and submission. His eye then fell on Rosa.—She kissed his hand, and said, "God bless; you, my beloved father." Then on Ellen and she did the same. He looked alternately once more on each of us as we stood around his bed, then raised his hands and eyes to Heaven, as if invoking a farewell blessing.

During this solemn and affecting scene, all had left the room, except his own immediate family. At this crisis, however, our former Pastor, when he lived here, Mr. P——, a meek and holy man, to whom father always bore a strong attachment, and for whom I had dispatched a hurried messenger at the first sign of returning intelligence, arrived; and with him there entered several of father's friends, old and young, to the number of fifteen, including the family.

Mr. P——took his hand, and asked him, "if he was resigned to die now, if it pleased God to take him?" He unhesitatingly said, 'Yes,' Then, said mother, we resign you, my beloved, into the hand? of God. He will take care of us in your absence, and not suffer us to want; and at last will re-unite us all—all, I trust, in Heaven.' He struggled hard to speak, but the utterance was denied. Mr. P——then asked him several other questions, as to "the composed and happy state of his soul,—his views of the plan of redemption through the Saviour,—his faith in the atoning merits of Jesus for the pardon of all his sins, and for his salvation!" To all of which he replied in the affirmative. Mr. P—— then asked him, "if it would be agreeable to him that we should unite in offering a prayer for him?" He replied, with great vivacity, "Yes," and nodded his head affirmatively, "three successive times; thereby signifying the great pleasure the proposition afforded him.

We all instantly knelt down, as with one impulse, while the solemn appeal ascended to the Throne of Grace. It was a spectacle so sublime that the Angels might contemplate it with delight and awe. My father's eyes were raised to heaven in prayer. At one time Mr. P—— prayed, that "if it was consistent with the intentions of the Almighty, his sick and suffering servant might be raised from that bed of languishing, to the enjoyment of health, to be a further blessing to his family and friends, and an honour to his country, and to God on earth." Immediately the eye was withdrawn from its imploring gaze upwards, a shudder passed over his frame, and he shook his head negatively, and Mr. G—— insists, audibly said, "No!" But when Mr. P——closed with a prayer, that "if God should take him now, he might be received into the mansions of glory, to dwell for ever and ever at the right hand of his God and Saviour, and that his family might be sustained and comforted in his departure—his hand and eyes were raised once more, and for the

last time, to Heaven, and thenceforth motionless and at rest. Mr. P—— pressed his hand in taking leave, saying, he "would not fatigue him further then, as the result of that interview was perfectly satisfactory to him; but he would see him again."

It did seem as if God, at that very moment, unclosed his eyes, once more, to look for the last time on earth, upon his assembled family; to witness their resignation and to cheer them by his own; and that the pressure upon the brain was, during this blest half hour, removed for the same benevolent purpose. The expression of his eyes was not dim and wandering; but clear, firm, intelligent, beaming, heavenly. The voice, too, distinct and full of feeling, and the motion of the head and of the hand, as it was raised with an effort from the bed, and then dropped, not lifelessly, but reverentially, spoke in a manner not to be mistaken by those who witnessed it. "Thy will, Oh God, thy holy will be done— Lord Jesus, into thy hands, I commend my spirit."

Throughout this lingering and painful sickness, uncomfortable as he must have felt from the pressure of the disease, and the severe remedies, (for all the blisters drew) he never uttered a repining word. Once, when his feet were immersed in hot poultices, he said, 'Is not this enough to drive a man mad, to be between two fires, one at his head and the other at his feet?' Yet, when I asked him not long afterwards, how he felt, he simply said, 'Not well.'

Such child-like submission I never witnessed, and such uncomplaining patience. On Monday morning, 17th, Dr.——, after some efforts, succeeded in making him understand, that he wished him to take another dose of medicine. His reply was, 'I am a child, you may do as you please with me.' But the last time they teased him to swallow some nourishment, he gently and almost inaudibly whispered, 'Let me be.' My mother says she has often heard him express the opinion, that 'dying persons ought not to be disturbed in their last moments, by the importunities of their friends to call them back to life; for that most probably the souls of such persons were then absorbed in the contemplations of eternity, and holding communion with the inhabitants of heaven.' We know not but his hall emancipated soul was at that moment thus engaged, and it seemed almost cruel to waken his wrapped soul to consciousness.

When with the restlessness of pain he would throw the cover from his hands, and make an effort to reach far back with them, perhaps to indicate by this mute gesture the seat of pain, and dear mother would say, 'for wife's sake, my beloved, try to keep your hands warm,' he would patiently resign them to be covered: sometimes saying, 'Well, if it must be so'—but most generally in silence.

After the farewell interview with us, and with Mr. P——, which I have so minutely described, and which took place on Monday, the 17th, he did not again unclose his eyes or speak. Once afterwards, that night, as I sat by him holding, his hand, and moistening his mouth with wine and water, and watching him very regularly, but gradually diminishing breathing, he whispered, 'The door is open.' I thought he might feel oppressed, though there were not, at the time, more than two other persons besides myself in the room, which was large, airy, and cool, and threw open the door to admit the air. But I think it highly pro-

bable, that at that time, he had a glimpse of the Heaven on which he was about to enter—the thought struck me at the time that then he stood

' —————Where Moses stood,
And viewed the landscape o'er;
Nor Jordan's stream, nor death's cold flood
Could fright him from the shore.'

All night we watched, expecting every breath to be the last; and yet, although his hands were cold and clammy, and his pulse almost, and sometimes quite imperceptible; yet the hot bricks seemed to keep his feet warm to the last, and his breathing was as tranquil as a sleeping child.

It was not until eleven o'clock, on Tuesday morning, the 18th instant, that the last breath was drawn. We all stood around him, and I held his left hand between both of my own. So faint and so interrupted was his breathing for the last five minutes, that it was difficult to know when it did actually cease. Once I held my breath, thinking it was all over; but after a short interval there came one more feeble flickering respiration; and, then—————there was rest until the resurrection morn. At that instant the sun, which had been all the morning veiled in clouds, burst into the room with full meridian splendor; and the same little bird which had been, since the thrilling music day, hanging silent and unobserved in his cage, struck up a requiem note, so sudden and so sweet, that it might well nigh be mistaken for the rustling of an angel's wing.

My poor dear mother threw herself into our arms, and exclaimed, 'The seal of happiness to him but of misery to us.'

SUNDAY MORNING, 23d February.

In my father's little memorandum book are copied those two verses; the first is in his own hand-writing, and the last in that of dear Ellen's, who wrote it at his request, last summer, at the White Sulphur Springs of Virginia, where he was lying sick on his bed.:

First verse.

'Set a watch, O Lord, before my mouth;
Keep the door of my lips.'—Psalm, cxli. v. 3.

Second verse.

'Follow peace with all men, and holiness:
Without which no man shall see the Lord.'

His pocket-book also, contains, instead of bank notes, many little pieces of paper, on which he had at different periods written, extracts from the sacred volume of precept and promise, which he always wore, near his bosom as his treasure. And it was to him, and ever shall be, 'a treasure laid up for heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal,' and this treasure may no man take from him.

It was one of his Sabbath delights to put down on paper, the pious emotions

of his soul; and these effusions do not fall very far short of those of his prototype, the sweet Psalmist of Israel. These, and all his other writings, as well as those which have been published, as his letters of advice to his family and friends, his descriptive letters, written at Niagara, Boston, the mountains of Virginia, *be.* which are beautifully graphic and pictorial; his Essays', &c. &c. it is the purpose of my dear mother to collect together in some enduring form, which may, perhaps, by an extensive circulation, contribute to the benefit of present and future generations, and thus, even after death, redound to the glory of God, whom, while on earth it was his chief delight to honor and serve.

And now, my dear aunt, shall we mourn for this loved one, as those who have no hope? Shall we not rather rejoice that a spirit so lofty, and so pure and holy, that the breath of dishonor would have wounded mortally; to whom the toils and cares of struggling for a subsistence for those who were dependant on, his daily exertions, were onerous, because they distracted his thoughts from heaven; the measure of whose earthly fame is full, and whose tender affections had been wrung by the death of his beloved Children, and uprooted from this earth. Shall we not rejoice that all sorrow and suffering for him shall be at an end, all tears for ever wiped from his eyes, and his delighted spirit unfettered from this earthborn coil, is reveling in the beatitude of Heaven? Bathing in the pure stream which flows around the throne of the Lamb: and that the mighty intellect whose grasp imperfect human science could never satisfy, is now ranging among worlds and adamantine spheres, communing with the sages of classic days, and with the Patriarchs, Apostles, and Fathers of the Church.

There is a moral sublimity in his life, in his death, and in the assurance of where now his spirit is, that I pray God may sink deeply into the hearts of all he has left behind, and may we also be ready to join him when the summons shall come to us.

SUNDAY AFTERNOON.

We are in the midst of the confusion of preparing to leave this city; the scene once of so much happiness, lately of so much anguish. It will now ever be a consecrated spot to us, for here rests the mortal remains of him who was our earthly idol. The remains of my sister Agues are to be brought from the vault in Baltimore, and placed by his side.

No doubt but Judge C—has sent you all those papers containing accounts of the last honors paid him who was worthy of all honor.

This event has exhibited perhaps more strikingly than any thing else could, the deep and universal attachment which he had excited. Young and old, rich and poor, learned and illiterate, noble and humble, all—all crowded the house with kind and anxious inquiries until the last answer was given, which seemed to clothe the whole city and country in mourning. Unobtrusive as was his piety, it was yet so consistent and so mingled with all the affairs of life, that it could not but be manifest to all associated with him. A little anecdote illustrating this, occurs to me at this moment, which I will repeat. When we first arrived here, 11th January, and took up our lodging, we were prevented by an accident from having our private table, as had been stipulated, and we took our meals

with the family with whom we boarded—a very genteel one, by the by:.....they are not in the habit of saying grace, which father bore several days without comment; but after the second day, he consulted us what was to be done about it, and though there was a considerable struggle in his mind lest he should appear officious or over scrupulous, he at length came to the conclusion that it was his duty to bear this cross.

On entering the breakfast room next morning, he greeted the family with his usual winning smile, and they stood respectfully for him to be first seated; he then spoke, and said, "Before we sit down, I wish to ask you, master and mistress of this house, if you have any objections to my saying grace at our meals? It has always been my habit in my own family, and I feel as if I could not enjoy my meals without it." Of course they gratefully acceded to it: such an example from one entitled to so much respect, I hope they will imitate. I see him now vividly before me, as his manly and majestic form bent lowly over the table, his eloquent head spread in supplication, while his waving curls were thrown back by the movement, from his beautifully intellectual forehead. Such a man in such an attitude might well impress every beholder with veneration and love!

When the undertaker came to perform his duty, I am told that my father's servants were giving him an account of his peaceful and glorious exit: "When the angels came down from Heaven to receive him," said one, "the sun shone out and the birds began to sing." "Yes," said another, "I have been in his service this many, many years, and seen how he lived—the bible and prayer were his daily exercise, and never was there a kinder master than I have had—it was right he should die the death of the righteous, and I only hope my last end may be like his."

My mother sends you a sister's love, with the enclosed profile likeness of my father, which, in our opinions is infinitely better than any which has been taken. The features are exact even to the last of his life, and it only wants the scintillation of genius and feeling to make them complete: he himself thought it so good, that he left each of his children one from the same plate. When his works are completed, you of course, my dear aunt, shall have the first copy.

We leave here in a day or two for Baltimore, to wind up our affairs there as soon as possible, and then proceed with our uncle, Judge C——, who writes us word he will meet us in Baltimore, to our future home in Richmond.

If it will interest you, my dear aunt, I will continue to write you an account of our family and proceedings.

This is indeed a long letter, but the interest of the subject will justify it with you, I am sure.

Dear Mother, Rosa, and Ellen, unite in warm affection for you, together with,

Respectfully and affectionately,

Your young Niece,

CATHARINE C. WIRT

MRS. ELIZA CLAYTON, *Augusta, Georgia.*

EPISCOPAL.

The following,' says a Baptist periodical, 'are extracts from a production by Bishop Hobart, of the diocese of New York, the apostle of "High-Church principles" in the United States. We rejoice that we have among us Episcopalians of quite another stamp, who believed that salvation is effected by *'the blood of sprinkling'* and not by *'the sprinkling of water.'*

"In this church, the body which derives life, strength and salvation from Christ its head, baptism was instituted as the sacred rite of admission. In this regenerating ordinance, fallen man is born again from a state of condemnation to a state of grace He obtains a title to the presence of the Holy Spirit, to the forgiveness of sins, to all those precious and immortal blessings which the blood of Christ, purchased.

"Wherever the Gospel is promulgated, the only mode by which we can be admitted into covenant with God; the only mode through which we can obtain a title to those blessings and privileges which Christ has purchased for his mystical body, the church, is the sacrament of baptism. Repentance, faith and obedience, will not of themselves be effectual to our salvation. We may sincerely repent of our sins—heartily believe the Gospel; we may walk in the path of holy obedience; but until we enter into covenant with God by baptism, and ratify our vows of allegiance and duty at the holy sacrament of the supper—commemorate the mysterious sacrifice of Christ, we cannot assert any claim to salvation."

The excellent Bishop makes baptism the rite of admission to the Christian church, regeneration, a title to remission and the Holy Spirit, and to all the precious things of Christ. He says it is the *only mode* of covenanting with God, the *only mode* of obtaining Christian blessings and privileges, without which we cannot assert *any claim* to salvation. Now in all this where is it that the Bishop is at fault? Is not baptism the rite of admission? Or are men in the Christian church antecedently to their baptism? Does not the Son of the Eternal protest that, unless we are 'born of water and spirit,' we cannot enter into his kingdom? And is this regeneration which the Bishop speaks of a higher and more sacred mystery in the Christian Institute than 'being born again?' Or, are they not the same thing? Surely they are the very same thing. Does the squinting Baptist editor who publishes the above and gives so invidious a preference to the Bishop's Episcopalian brethren who are of another stamp from the Bishop himself, know any other mode appointed for poor sinful, fallen man to covenant with his God, and obtain a right to the privileges of Christianity? We know none; and believe that, when preceded *by faith and repentance*, baptism is all that the Bishop says it is; and with the Bishop we also believe, that without it *faith and repentance* do not warrant a man in the presence of God "to assert any claim to salvation." Moreover, we believe that *baptism* without *faith and repentance* is just as unavailing and useless as *faith and repentance* are without it. These three things God has joined together and no man may put-asunder or disorder them.

ED.

 ON SLAVERY.

FROM DR. FIELD.

BROTHER SCOTT,

I perceive from your reply to my letter, in the October No. of the Evangelist, that the die is cast—that you are the apologist for slavery, and

are willing that it shall go hand-in-hand with the principles of the Ancient Gospel, and be interwoven with a church ostensibly primitive in its faith and practice.

Had I not reason to believe from your reply, that my remarks ruffled your feelings, I would not have obtruded upon you another word upon that subject, as I am satisfied that the Rubicon is passed, all I ask is permission to justify what I have said. You ask me several questions about the legislative authority of the Silver Creek Association & of the church at this place. We do not differ about associations and their powers. What was done by the Silver Creek Association happened prior to their indoctrination into the views of the reformers but whether they have become more favourable to slavery since that time or not I am not able to say; all I had in view when I referred to their action upon that subject, was to show the state of public sentiment in this quarter. The act of the church, which I called a resolution, was simply an expression of their feelings, a determination with regard to their own conduct, in a matter of order—call it what you please. In my humble opinion it is no legislation: no exercise of law-making power; and I much say, brother Scott, that if your position is carried out it will not leave us any discretion in matters of discipline. It will exclude even *thought* upon what constitutes a good reason for withdrawing ourselves from the fellowship of others, it will muzzle our mouths and render contraband, the expression of feelings and opinions. Let us suppose a case by way of illustration. Suppose the churches in Ohio were to agree that drunkenness was no sin, and retain in their communion all drunkards, are we bound to be silent and fellowship these churches? but as the scripture expressly prohibits drunkenness, you will say there is no need of discretion in deciding it scandal; But we will go further, Suppose they were to agree to tolerate gambling, horseracing, and dancing, and that they should not be subjects of discipline? Are we bound to admit it and fellowship them? Have we not a right to *judge* what acts are disorderly and scandalous? Is reason and common sense to be blockaded, and discretion annihilated? Why, sir, do you and the brethren around you refuse to break the loaf with your neighbours—the Methodists and Presbyterians, Quakers and others? Is it because you have metamorphized your churches into legislative bodies, and have solemnly enacted a law, prohibitory of the intercourse? Or is it because in the exercise of your discretion you have judged them disobedient to a divine institution? To make *lams* for the church of Christ is treason, it is usurpation; but for *the church la resolve* to obey *his laws* and his only, and to *refuse* fellowship with those who disobey *then* is another thing. How can you show any legislation in this conduct, brother Scott? The Lord has commanded us to 'have no fellowship with the unfruitful works of darkness,' what they are we must judge; and that slavery is one *I am able to show* if you would give me an opportunity. I can make out the case irrefragably and unequivocally with the gospel in my hand. I can prove that the slavery practised in the United States has no parallel in the annals of sacred history since the flood, for cruelty and crime, not even the Jewish dispensation or Egyptian bondage can furnish its equal for moral turpitude. Will you afford me a chance brother Scott? You have assailed every thing else under the

genera of sin, the productions of various pens. The minds of the brethren are more accessible through your paper than any other channel. Will you lay an embargo on a topic of fair and legitimate discussion? I hope not. I have said that I feared that the silence of the leaders of the reformation on the slave question was owing to their want of moral honesty—it is with me still dubious. In your reply you "deplore the continuance of slavery, and tremble for its issue;" And why, brother Scott? why "deprecate its commencement and tremble for its issue? because it is right and harmless and allowable under the government of Jesus? Why are you opposed to it? It is, sir, because you know it is a heinous sin, a supposed crime, and, therefore, you "tremble for its issue" because it will I fear issue in the thunders of Jehovah's indignation. Mr. Jefferson said while writing about it, and in view of its criminality, "That he trembled for his country when he remembered, that God was just." Well may *we* tremble for the church "when we remember that he is just." Why are you silent if such are your feelings and sentiments? If it is so flagrant a sin as you admit it to be, why not attack it? You excuse yourself by saying, "what ought to be said, you cannot say," "and that to speak would be folly." That is you know that something ought to be said but you cannot speak. Here is a problem for solution. To what is your silence to be ascribed?

I have said, that "slave-holders are oppressors and robbers," this I must be permitted to explain. I see no reason, brother Scott, why we should disguise the truth by ambiguous sayings and mellifluous words. I have been reared in a slave State, and in a slave-holding family, and my own reason aided by the bible fourteen years ago, brought me to this conclusion. I have conversed with hundreds of irreligious slave-holders, and I never knew the veriest infidel of the number to deny it. All writers on natural law, Locke, Paine, Jefferson, &c., say, that man has four inherent, natural, indefeasible and inalienable rights, life, liberty, the pursuit of happiness, and the enjoyment of the fruits of his own labor." To take from man his liberty and subject him to misery and suffering, is oppression, and those who do it are oppressors. Robbery is the taking from another, by force, that which is justly and rightly his own. The fruits of every man's labor are his own, therefore, to take from him the fruits of his labor by force is robbery. Can you deny this deduction or get round this syllogism, brother Scott? You cannot, nor can any other man under the canopy of Heaven, and this is just the slavery of the United States.

In conclusion, I must request you to permit this to go to the brethren, that they may be satisfied that I say nothing but what is true, though harsh, that I am sustained by reason and natural law, aside from the bible. That I am neither a fanatic nor a mad man, but *compos mentis*. That I do not wish to hurt their feelings for my gratification but for their good; that it is with me a matter of conscience to 'Cry aloud and spare not!' but at the same time 'prove all things, and hold fast that which is good.' I know and am satisfied, that many slave-holders are sincerely of opinion, that slavery as it now exists it not wrong, but many thousands of ancient, and modern days, have done wrong, sincerely; but sincerity cannot be plead in justification of wrong. I hope they may see the thing in its true character, and be guided by that lovely precept

'Do unto all men as you would have them do unto you.' I have no wish to go wrong in this matter or to act unguardedly;—long, patient, and prayerful reflection here, and in the south, in the midst of slavery, has settled my mind, and as God is my judge, who knoweth the secrets of all hearts, I can before him honestly say, that I am from my soul ashamed, that slavery should exist in the world, much more in the "church of the living God." Adieu brother Scott,

NAT. FIELD.

[*To be answered in our next.*]

ITEMS.

Virtue. There is no virtue more amiable in the softer sex, than that mild, quiescent spirit of devotion, which, without entangling itself in the dogmas of religion, is melted by its charities, and exhilarated by its hopes.

Mrs. Chapon was asked the reason why she always went so early to church: "Because," said she, "it is part of my religion never to disturb the religion of others."

SHORTNESS OF LIFE.

Suns that set, and moons that wane,
 Rise and are restor'd again:
 Stars that orient day subdues,
 Night at her return renews.
 Herbs and flow'rs, the beauteous birth
 Of the genial womb of earth,
 Suffer but a transient death
 From the winter's cruel breath:
 Zephers speak, serener skies
 Warm the globe and they arise:
 We, alas! earth's haughty Kings,
 We that promise mighty things,
 Loosing soon life's happy prime,
 Droop and fade in little time.
 Spring returns, but not our bloom
 Still 'tis winter in the tomb.

THE RESURRECTION.

An off set, to the shortness of life.

Tis true,—the bard of men and things
 With equal truth and sweetness sings.
 But shall it be forever so?
 Our faith, and hope respond, O no!
 Tho' suns, and moons, and stars, that wane,
 Renew in heav'n their light again;
 Tho' day and night, and field? and flowers
 Fade, and renew their faded powers;
 Tho' zephers gay, by winter slain,
 In genial Spring blow bland again;
 Tho' Spring herself and Summer bloom
 "And still 'tis winter in the tomb;"
 Say shall it be forever so?
 Our faith, our hope respond, O no!
 As spring-time fresh, as summer fair;
 With sweeter breath than zepherous air;
 In lovelier forms than flowers supply,
 And mild as evening's tearful eye,
 The resurrection sure will come
 And break the winter of the tomb!

A Spartan who hoped to be elected one of fifty men that were wanted, and was left on the back-ground, went home rejoicing, and exclaimed exultantly to his wife, "Sparta contains fifty men more virtuous than myself."

The brethren at Dayton who have been prosecuted for their meeting-house by some who adhere to the principles of the Baptists, have obtained at Columbus the following decision of the court, verbatim:

"Held, that where a religious society purchase land, and the title vests in them in fee as a corporation, the majority of the society have a right to control its use and occupation of which they cannot be deprived by any supposed error in doctrine."

J. T. Johnson writes, that the brethren at Mt. Vernon, Ky., in a case of arbitration by umpires chosen by the parties, have obtained a right to one-half of the meeting house.

True love is a rare virtue, and never shone so eminently as in our illustrious Redeemer; but it is recommended by St. John, that, as he laid down his life for us, so ought we to lay down our lives for one another.

There is no particular virtue in a woman which so readily wins upon all men as that implied in the expression, "always pleasing," nor can any other quality whatever, possibly supply the absence of this inestimable grace.

Some men possess much real property but no ready money. In the market, therefore, where ready money is wanted their custom is not courted; so is it with the woman who is "not always pleasing," she lacks the grace which *is* universally admired, and therefore, in the every-day intercourse of social life her company is not wanted and will not be courted.

On the other hand, some men have no real property, and can boast of nothing but a little ready money; but this is the desire of all the merchants; so is it with some women; they can boast little more than that they are "always pleasing." But this in fact is every thing. It is what all men admire in a woman.

Love is either of a temporal or an eternal nature; to be eternal we must have confidence in God; to be even temporal we must have confidence in one another.

Brother John Dratt, Butler, N. Y. in a late communication writes: "The cause of our Redeemer has progressed in this county beyond my most sanguine hopes; within a few weeks above 20 have obeyed the gospel; among them is a, Methodist preacher, of respectable character. He blessed our Redeemer with his heart full of joy."

A most excellent lady, of Portland, N. York, writes: I am situated in a place in which I do not often see reformers, or hear from them; yet am I in the midst of the advocates of human creeds. At their meetings I hear some truths indeed, but so blended with error as to be deprived of half its energies. How greatly is it to be deplored that the professed teachers of our religion direct the attention of believers to inferior things, as feeling, past experience &c., instead of the laws of our blessed Saviour. How much to be deplored, I say, First, because these things fail to renovate the heart. Secondly, they substitute doubts and in some instances even despair, for Christian courage and confidence in God. Lastly, they scatter the seeds of scepticism in the bosom of the community in which there will always be virtue enough to cause men rather to remain in the place society has allotted them than to seek for privileges in the church which they cannot enter without an experience which they despise."

Correspondence.

PARIS, TEN. OCT. 30, 1834.

DEARLY BELOVED,

May grace, mercy and peace, from God our Father and the Lord Jesus Christ, be supplied to you.

Since I wrote to you last I have traveled through the lower parts of Kentucky and reached this place. On my way hither I stopped at Elizabeth town and spoke several times; none made the good confession. There are a few names in this section of Kentucky who have determined to be guided by the bible in matters of religion, From Elizabeth town I proceeded, and stopped at Russelville, and Hopkinsville: we spoke three days at Hopkinsville, when four made the good confession, and were immersed for remission; we hope they will go on to seek those things that are above. The disciples have met with a considerable loss in the lower part of the state by the removal of several valuable proclaiming brethren; but if they will go on and use all diligence to add to their faith knowledge, &c., they will soon have other brethren to step forward in the good cause, as proclaimers.

Brother Scott, It was announced, when the reformation started, that every body would be preaching, but I find from actual observation, the more mystical the system, the more preachers. How comes this about? Is it because the young brethren fee! and see their deficiency? What can be the cause? I am disposed to think that this backwardness arises from the difference in bible knowledge, and not from a want of love to the cause. I do hope our young brethren will prosper, and that congregations will assist them and bring them forward The harvest is truly great and the labourers are few. Wherever the bible is established in its ancient character the people are anxious to hear, and many are the calls for preaching notwithstanding the influence of the sects to prevent them. On the 19th of Nov. last a congregation was organized in this town, in the Court House, since which time they have gone on to continue in the apostolic instructions; and notwithstanding the tide of opposition which has rolled on them, they have gone on, and have added to their numbers until they are about sixty, some of whom have made rapid progress in the knowledge of the scriptures.

There is a prospect of several of the young brethren coming forth as proclaimers in the good cause. The Lord grant them much success. The opposition probably will be paralyzed for a short time by the visit of the Mormon preachers, or as they call themselves "Latter-Day Saints." They have immersed some, and, I believe the principal part of them belonged to some of the sects. The sects can now make friends with us in order that they may have our influence to put a stop to the progress of the new principles: but we let them fight their own battles. Our brethren have had several conversations with them, but they find their system is not known in the Christian scriptures. They say they can cure the sick; give the Holy Spirit, and speak in different tongues. One of them declared he could speak in twenty-five tongues, and that he never learned but one. I have had several conversations with one of them who appears to be the principal, and I think every one acquainted with the scriptures can confute them; yet they have converts, and no wonder when we consider how much has been preached on the subject of the operations of the spirit, which is inexplicable. This mystical operation is well calculated to make converts to Mormonism. I will relate the conversion of one of them, as he spake it to me. He said, when he heard of the conversion of his brother to the cause of Mormonism, "he went to see him with the determination not to believe in the system, yet prayed, if it was true, that God would enable *trim* to believe in it, and if it was false that he might be preserved in tranquillity of mind;"

during the intercourse, he stated, that "God did give him satisfaction; that the Holy Spirit was given to him in abundance. He had been a Methodist for thirteen years and while he was one, at times was, more or less, disturbed for fear he might be deceived; but now he knows he is not, and it is because he feels so." These are his reasons in relation to the matter. I have given these facts to you as they were stated to me by him, as well as my memory will serve me. May the Lord preserve us from all delusions, and we hold on our course until we shall be gathered home on high, to the rest which Jesus has prepared for them that love him.

Yours in the Lord,

J. R. M'CALL.

MAYSLICK, KY. 29TH DEC. 1834.

DEAR BROTHER SCOTT,

About two months since Brother O'Kane, of Connersville, Ind. visited this county and remained some three or four weeks; he preached at most of the public places in the county. During this tour about 50 persons were induced to obey the Gospel of Christ, of whom 8 made profession at this place. Fifteen more persons submitted to the Gospel at Red Oak and George Town in Brown county, during a visit from Brother Ricketts.

But brother O'Kane was compelled to return to his family, much fatigued from his constant speaking day and night. Brother John Rodgers, from Carlisle, Ky. visited us twice, and he with brother Ricketts induced 16 or 17 others to obey the Gospel.

Brother O'Kane is now in this county with his family, and will, we expect, remain some months in our section. He has just visited Mayslick, where he had an appointment for a three-day meeting; success crowned his efforts; and the people seemed so anxious we continued the meeting for 5 days; the result was 22 persons confessed the Lord Jesus and, were immersed into his holy Name for salvation. This makes 47 that have lately been immersed at this place. Some of this number were from the Methodists and Presbyterians. Among these also are three daughters of brother James Morris; and, to my great joy, my dear and affectionate daughter, now in her 14th year, has confessed the Lord Jesus, and put Him on, by being immersed into his holy name. Our hearts are filled with joy and gratitude to God our Heavenly Father and Jesus our Saviour. In many instances parents and children, brothers and sisters, neighbours and friends are made happy sitting down together in the kingdom of Messiah here below, filled with joy and peace, singing praises to God and the Lamb: praised be his holy name! O may his honors and praises still increase here and be increasing throughout all the land! O may all the people praise his holy name! about 100 persons have obeyed in this county within the last two months; and the good work is still progressing. O may the good Lord grant that the number of the faithful may be greatly increased throughout all the land.

Dear brother Scott, remember us in your prayers at the throne of Divine Grace; especially remember the Lambs in Christ, many of whom, lately added in this section, are young and in tender years; especially remember me and mine. And now, may grace, mercy and peace be multiplied abundantly to you and yours, and all the dear disciples of Christ, and may God grant you abundant success in all your efforts to give success to the Gospel of Jesus Christ.

Yours as ever in the hope of eternal life.

ASA R. RUNYON.

CARTHAGE, 1835

Our Evangelist writes as follows;

Dear brother Scott, — Since the 1st of July, 1834, in Hamilton county and its vicinity, the cause of the Lord has advanced greatly. In Harrison, at a meeting attended by brothers Mitchell, Baldrige, and myself, 19 made the good confession, and were immersed. In a few days after brother Mitchel, and I immersed 9, at Rising Sun—8 at the first meeting and I at the next. At White Oak, on the first Lord's day, in August, brother R. S. Doolin, myself, and others attended, and 15 made the good confession, and were immersed in the Great Miami; and the week following, brother D. S. Burnet and myself, attended at Harrison, where 5 made the good confession, and as we returned to Carthage, I stopped at White Oak, preached, and 12 came forward, and confessed the Lord, and were immersed.

The gospel has progressed considerably at Cumminsville, within the last three months; I have spoken there weekly, and have immersed 17, having made a profession of their faith in the Son of God our Saviour.

At Dayton, on the first Lord's-day in October, I attended, with brother Mitchell, spoke to a very good audience, staid a week, and 9 made the good confession, during my stay. Since this, I have attended at White Oak again where 16 came out, of whom 8 had been immersed, and 8 were forth with introduced into the kingdom: and the prospects are still very good.

That the Lord may continue his goodness to those who have acknowledged his government and that they may continue to reverence and obey him, are my highest desires on earth.

LOVE H. JAMESON.

The congregation here is in a prosperous condition; during the last year we have lost none, but have restored some who had been formerly put away; have regenerated ten by immersion, six men and four women, two of them my brothers; one in his sixteenth, the other in his eighteenth year. Our meetings have been for the most part attended both by the disciples and by the people of the world.

FAIRVIEW, Virginia.

S. GRAFTON.

CORRECTIONS.

The following corrections of the prospectus for re-publishing the Christian Baptist, came too late for insertion in the December number.

1st. In item 4 of the terms, those who subscribe for fifty copies, shall be allowed eight, instead of six—and those who subscribe for one hundred, eighteen instead of fifteen.

2d. The prospectus should be returned by February 1st, instead of January 1st.

DEBATE AND CHRISTIAN BAPTIST.

The new and revised edition of the Christian Baptist will be out in April, when the first orders will be filled. Those to whom it will be most convenient can get it by mail. Such should enclose me four dollars in a letter (the postage of which I will pay,) and the postage of the folded sheets, (which may be bound in 1, 2, or 7 volumes) will amount to but half that paid for the original work; there being but half as many sheets. So says the Post Office law.

I can fill orders for the "DEBATE between Messrs. CAMPBELL & OWEN, on the evidences of Christianity," at two dollars per copy, well bound. The Debates can be sent off in boxes with the Christian Baptist. The original discount on the Debates on large orders.

D. E. BURNETT.

CINCINNATI, Dec., 26, 1834,

THE EVANGELIST,

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept!
—1 Cor. xv. 20. PAUL,

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept! —1 Cor. xv. 20. PAUL.

NO. 2.]

CARTHAGE, O, FEBRUARY 2, 1835.

[VOL. IV.

SACRED COLLOQUY.

NO. 2.

JULIUS AND NEREUS.

Julius:—How beautiful the morning, my Nereus! That sun—that stream of gold poured from his gorgeous face how fair! The welkin too looks like the purple of his kingly shoulders; while the earth, his footstool, spreads her verdant carpeting and sparkles with bright forms for use, for beauty, and for ornament. Blessed God how rich the habitation thou hast framed for man!

Nereus:—The kingdoms of nature, in their beautiful creations and forms, furnish us, my dear Julius, with patterns of the highest beauty, gracefulness, dignity and majesty for use and ornament, and all the imitative arts; so that we have only to draw upon the rich resources of the garden, orchard, field, and forest; the air, the water, the green earth beneath, or the spangled heavens above, to gratify our most perfect taste, and to rise in the scale of morals and intelligence.

Julius:—The simplicity, chastity, beauty, order, richness, minuteness and vastness of the works of nature are, I confess, most impressive, and afford the highest evidences of the existence, power, wisdom, and goodness of their great and immortal Creator, God our Heavenly Father to whom be glory by Jesus Christ! and if we would possess original taste we must love nature and be able to judge of her various and endless productions; their attributes, relations, and uses: but, my dear Nereus, if at the same time we would perfect our taste, and have it as extensive as original, we must not stop at mere natural objects, their relations and uses; but observe, and accustom ourselves to judge of the things in morals and religion to which those are analogous. The mind which stops short of this and fails to discern the analogy which subsists between the present and the future, between time and eternity, and the things of nature and those of revealed religion is microscopic rather than vast;

it may indeed be beautiful and various, but it cannot rival in grandeur and sublimity the genius which sees the connection of all things and unites in itself the different powers of both the microscope and the telescope, and contemplates the innumerable systems which constitute the universe as all mutually subservient to each other—every relation and every system of relations subservient to other relations and other systems of relations, nature to society and both of these to religion and all of them to that state of glory to be, revealed hereafter. As such a person sees the whole mundane system with its sun, planets, moons, and comets acting in subserviency to the order and well being of other mundane systems, and these again to others, and these to others, without any conceivable limits, so he conceives all of them to operate relatively to some great, and to us as yet, unknown centre, which forms the throne of God, where in a pre-eminent manner, with surrounding cherubim, the author of the universe displays his glory and sits transcendent in the midst of his creation with countless systems of shining orbs, their planets and their spheres, moving above below and round about him—the whole visible creation with indescribable pomp and majesty being borne forward by the divine fiat through the illimitable fields of uncreated space for ever and for ever.

"An eye of awe and wonder let me roll,
 And roll for ever. Who can satiate sight
 In such a scene, in such an ocean wide
 Of deep astonishment? Where depth, height, breadth
 Are lost in their extremes' And where to count
 The thick sown glories in this field of fire
 Perhaps a seraph's computation fails."

These lines, my dear Nereus, are by one who saw to a great extent the subserviency of the visible creation to that state of glory which we Christians hope for.

Nereus:—You will not, Julius, understand me to reject Christianity as if I had fairly and fully concluded that it wants authority. It may be divine; but before I either receive or reject it, I must know certainly what it is; and what it proposes to accomplish for mankind. If it "has God for its author" as the first of Englishmen, John Locke, has said, I doubt not that there are in it many points analogous to the systems which compose the Universe. I have not, however, been able as yet, to acquire from the teachers of Christianity any distinct ideas of what it really is. During our last confabulation you threw upon my mind a thought or two which I confess have made a more lasting impression on my mind than all I have heretofore heard on this important subject, viz: "that Christianity has its first principles and in this respect is analogous to the different systems in nature."

Julius:—The great mental powers which the author of Christianity has selected as a foundation on which to rear his religious superstructure in the minds of men are the most powerful by which our nature is distinguished: and are at the same time possessed by men universally: the first of

them is belief; the greatest of them is love; they are, "*belief, hope, and love,*" powers the most influential and inspiring, and fitted most eminently to exalt the person who possesses them and to make him what God would have him to be. Now, belief, hope and love are first principles in the Christian system and are as necessary for the perfection of the Christian as the cohesive and vital forces are necessary to the perfection of a plant. 'Without faith it were impossible to please God;' and without hope the heart of the disciple would die, but both of these again would be useless and unavailing without love. Love indeed is the offspring of faith and hope, and forms a third and greater power. Belief terminates on the things which God has done; hope on those things which he has promised to do; but love terminates on the Deity himself, and is, therefore, most holy, most purifying, most glorious. 'We *love him* because he first loved us, and sent his Son to be a propitiation for our sins.' Thus belief and hope in what God has done and promised operate to give birth to *love*, according to the Christian system, and these three, belief, hope and love, remain as the only principles on which we can live and die accepted by our Creator.

Nereus:—I admit the supremacy of the principles you have named; and if the author of the Christian system has pitched his fabric of morals on powers of the human mind so universal, active, and efficient in their operation as belief, hope and love, then his knowledge of the human heart is not less certain than the renown of his name is obvious and glorious; for there are no elements in the mind of man more determinately and more generally active than the principles you have enumerated.

But, my Julius, Christianity lays before my understanding a mass of ideas most confused, most unassorted, most undefined. Where is its beginning? Where does its Author desire his disciples to commence?

Julius:—There is in Revelation an inexhaustible fund of theme and subject, so that in point of variety, religion may be regarded as analogous to nature. The bible treats of the origin of the world, and of the birth of time, and of man. It seizes, in the form either of prophecy or history, the two extremes of the world, and all its essential intermediate points. It depicts to us, in a simple but most impressive style the great changes to which the world and men are destined, and the causes from which these changes spring.

It sounds the *tocsin* of the fate of nations, and claims as within the province of its legitimate boundaries, the divine and stirring subjects of death and life, eternity and time, reward and punishment, man and his Maker, and every thing that regards the conduct, words, and thoughts of man in this life and in the life that is to come. But like every other system that has God for its author, the "True Religion" as has already been observed, resolves itself into certain first principles, on the truth and operation of which all subsequent matters depend. And from a knowledge of this, all certain understanding and enlightened views of Christianity must flow. If you have overlooked this truth and these laws

I wonder not at your confusion. In such a case the perplexity, of which you complain, is unavoidable. This is the rock on which the teachers who have proved so useless to you have split. They have failed to teach you what Christianity is because they have failed to teach it you as it is written.

Nereus:—But my dear Julius, many of these men are eminently skilled in the sciences, and shine in the heavens of literature as stars of the first magnitude, their consummate scientific elaborations and prodigious learning show that they were not ignorant of the connection which subsists between "first principles" and the details of science. Are the schemes of Christianity which are taught from the "*sacred desks*" of all parties abroad, wholly without first principles? and are the teachers of these schemes ignorant of the necessary connection of first principles with subsequent phenomena? I cannot possibly regard them as such ignoramuses.

Julius:—Nereus, the schemes of philosophy and of the different systems of nature which were in vogue anterior to the time of Bacon and Newton were not without first principles, so that the error of philosophizers did not consist in a total abandonment of, and disregard to these, but in an arbitrary assumption of them; for without waiting upon the course of nature, and laying the foundation of science on experience they trusted to their reason alone, and were too frequently in the conclusion before they had settled the premises. They arbitrarily assumed things as "first principles" which were not "first principles": This was their fundamental error.

This too is the error, the radical error of the religious system-makers and mongers of the present and the past since the days of our Lord downward. Instead of watching the course of Revelation, and looking at Christianity as a scheme of things already systematized by its author they have foolishly imagined that this has been left for them to do; and so disregarding or overlooking the matters which form the foundations of our holy religion, they have arbitrarily assumed as "first principles" things that are not "first principles;" and in many instances they have built their schemes on matters which are not found in revelation at all.

Nereus:—I have sometimes, I confess, my Julius, been no little astounded at hearing the teachers of your religion emphasise on what they call "eternal election," and I think the Westminster Creed, from which you have apostatized, speaks of certain of the race of man irremediably destined to be consumed in hell for ever, by the decrees of a fatal reprobation. How is this?

Julius:—I have told you, my dear Nereus, how it is. This is the result of system-making; and consequences not less abhorrent to reason than derogatory to the character of God and destructive to man, have, in thousands of instances, arisen from the same prolific source.

One visionary, (and he will be followed by a thousand others more the children of error than himself) will lay it down in opposition to the experience of the world, that man is incapable of believing the gospel. This is a "first prin-

ciple." Now his next thought is to inquire for the results of such premises. He then fairly infers that as man must be saved, seeing Christ has died for him, then he must be made believe, and thus enters the doctrine of supernatural agency in order to faith. This is enough. The multitude immediately begin to gape, and turn up their eyes to the skies, to hollow, to complain, to madden with enthusiasm, or sink into despair. But Christianity, although she has to bear the burden of the people's ignorance, is no more to blame with it than Jesus was to blame for the cross although he had to carry it.

It is no first principle in Christianity "that men cannot believe." But faith itself is a "first principle." First principles are agents, active agents. Now faith is that active principle in the mind of the man of God which gives birth to all subsequent things, whether they relate to the man's character, state, privileges, or destiny. Hope and love are dependant on the pre-existing principle of faith, for without faith it were as impossible to have hope and love towards God as to please him, and the apostle says, 'without faith it is impossible to please God.'

Nereus:—My dear Julius, I have seriously reflected on the best plan of inquiring into this important subject. And, I think, I have concluded upon the best. Many, without knowing what Christianity is, seek immediately for a proof of its authority, and I think I have seen in the ministers of the gospel a strong propensity to talk about its divinity rather than to spread before us the thing itself as it is written. Now I am willing to know what Christianity is, before I inquire into its divinity; I shall waive the question of its authority until the last. I shall in this manner know at least what I reject, if I do reject it; and what it is I admit, if I do admit it. In the mean time I shall be happy to ascertain what are its first principles, and to hear you more fully on the analogy of nature and religion.

Julius:—I hear, with unfeigned pleasure, the resolutions to which my beloved Nereus has come, and my anxious heart is ready to make an application of that famous scripture spoken by the King himself, 'that seed sown in good ground are they, who in *an honest and good heart* having heard the word, keep it and bring forth fruit with patience.' The honourable and considerate manner in which you approach this subject is truly gratifying and worthy of all imitation. Praised be the God of my salvation. Adieu, my beloved Nereus.

Nereus:—Adieu.

FAITH COMETH BY HEARING.

It is generally admitted that the words *faith* and *knowledge* represent ideas wholly different. It is agreed that the latter relates to the conviction which we have of the existence and attributes of *objects actually presented to the senses*, and that the former expresses our confidence in the reality of *things unseen*. It is true that some speakers and writers use these words indifferently

owing to haste and carelessness, or a confused and imperfect knowledge of language, but all the standard writers and authorities, human and divine, literary and scientific, political and religious, poets, philosophers, prophets and apostles, theologians and lexicographers, agree that knowledge regards our actual experience, while faith relates to things unseen whether past or future. This is a very important distinction, and could it be duly impressed upon the religious world, it would tend greatly to promote propriety of language, justness of thought, and unanimity of sentiment in the great matters of Christianity. For although no one has denied the propriety of the distinction, or presumed to assert that we can have actual knowledge of things which we have never seen, touched, tasted or handled; or that we merely believe in the existence and qualities of those objects with which our senses are conversant, yet men generally do not seem to perceive the consequences which unavoidably result from definitions so obviously necessary to a correct understanding of these terms.

It is probable nevertheless that many persons suppose the definition of the *term faith* to be yet a matter of dispute, and imagine that the great controversy carried on for centuries respecting faith, has been chiefly or entirely about the meaning of the word. On this account, doubtless, so much pains have been taken to prove that the definition of faith furnished by the apostle in Heb. is the true one, and for the same reason this definition has been so triumphantly arrayed against the doctrines of the schools concerning faith. But which of the opposers of the original gospel has ever declared that Paul's definition of faith is incorrect, and attempted to controvert it? Who has ever asserted that faith is not the evidence of things unseen? On the contrary, does not everyone admit that faith relates exclusively to invisible things?

If we be asked then, what has been the point at issue? What has the controversy been about? we answer—not the *definition*, but the origin of faith. AH agree that the definition is correct, and it is the *origin* of faith,—the means by which the principle is implanted in the human mind, that has been and continues to be the great subject of disputation.

As it is a very common error with men to confound things that are different, this very obvious distinction between the origin and nature of faith has not been sufficiently attended to, and it is certain that, whether from this cause, or from an overweening desire to sustain a darling dogma, or, which is more likely, from both these causes combined, many have supposed themselves engaged in proving *what faith is*, when they have merely been endeavouring to show *how it is produced*. These nevertheless are quite different matters, as it is one thing to describe a watch, and quite another to tell us how it is formed. This circumstance however, tends to show that the origin of faith is the real subject of controversy, for when those who profess to believe that faith is wrought in the heart by a special and supernatural influence, reply to the question, What is faith? by declaring its origin—that it is the gift of God *ice.* instead of giving a definition of the principle) does it not prove that the metaphysical theories concerning the means by

which faith is produced, form the burden of their thoughts, and fill their minds to the exclusion even of common sense and common reason, since they seem incapable, from their zeal to assert their disputed tenets, of distinguishing between a gift, and the means through which that gift is obtained? On this account it is that the framers of the *catechism* do not attempt to answer the question by giving a *definition of the principle of faith*, but after asking "*What is justifying faith?*" immediately declare that it is "*a saving grace wrought in the heart of a sinner by the Spirit and Word of God.*"

Paul however was no sectarian, had no favorite dogmas to sustain, and therefore did not need to parade any peculiar views of the origin of faith when professing to give a definition of the simple term. He confines himself to the question, first defining the principle itself, and then detailing its effects when put into action. He declares that it is the confidence* of things hoped for—that is, the confidence or assurance which we have of the existence of the things for which we hope, which things are of course future and *unseen*. As faith, however, looks backward

"Through the dark postern of lime long elapsed"

as well as forward to the ages yet to come, the apostle immediately adds that it is the evidence or assurance which we have of things *not seen*; which is a more general account of it, and will apply equally to the future and the past. Respecting the correctness then of this definition we repeat there is no controversy, for whenever the opposers of ancient Christianity can be confined to the term itself, *they agree that it relates to things unseen*. We wish the reader to bear this in mind, as we shall make an important use of it presently; and in the mean time, having found what faith is, we will proceed to say a few things concerning the means through which it is obtained.

Different theories of the origin of faith are held by the religious world. Of these the most prevalent is that the Holy Spirit must first be given, and that faith is produced in the heart by a special and peculiar divine influence, or in other words that it is an inward and spiritual grace wrought in the heart irrespective and independent of any thing external. This doctrine forms the nucleus of corrupt Christianity, and with certain modifications is the distinguishing characteristic of most, if not all, the sects in Christendom. We dissent from it however, and will now endeavour to prove that this dogma is contrary both to the scriptures and to reason.

Every one knows that man is a creature possessed of five senses; seeing, hearing, feeling, taste and smell, which constitute the only avenues through which he can receive ideas. Of these the three latter, smell, taste and touch, relate chiefly to the body, while the two former, seeing and hearing have a more special reference to the mind, and it is through these that the intellectual principle is chiefly addressed. Of all the senses, if we may be permitted to compare qualities each so admirable and excellent, that of seeing is the most perfect and delightful. Possessed of a more extended range, rejoicing in light that

* Macknight.

pure effluence of eternal glory, embracing at once the distant landscape, the deep extensive forest, and the lofty mountain towering to the heavens, and the heavens themselves; and at the same time able to contemplate the minute insect which feeds upon the tender filaments of the plant that springs at our feet, the pleasurable sensations we experience in its exercise, are more enduring and more exquisite than those enjoyed through the medium of any of the other senses. The information also which we receive through this faculty we are accustomed to regard as in the highest degree certain: and although we sometimes experience singular optical illusions, yet so true are its decisions in the general, that ocular demonstration is commonly and with the greatest propriety regarded as conclusive evidence. Thus Job says, comparing as it were the relative merits of the two great avenues to reason, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee.' Job, xlii. 5.

As it regards certainty, however, this sense is equaled if not surpassed by that of touch, which is usually called in to aid the eyes and correct or corroborate the impressions received through them. By the concurrent action of these two senses with any of the others, the highest possible degree of certainty may be attained. It is on this account that one of the apostles in order to denote the infallibility of their testimony, informs us that they 'declared what their ears had heard, what they had seen with their eyes, and what their hands had handled.'

Each of the senses has certain peculiar objects or attributes upon which alone it can be exercised. Taste detects sapidity; the sense of smell discovers odours, and the ear perceives sounds. The eye and the touch take a wider range, and distinguish not one property of matter merely but several,—the former marking the form, attitude, colour, relative situation &c. of objects, and the latter informing us of their hardness, figure, smoothness, size &c. But each sense must be exercised within its appropriate boundaries, since the eye cannot detect sounds, nor the ear odours, nor can the idea of colour be received through the taste, nor that of smell through the touch: nevertheless ideas of certain objects may be presented to the mind through more than one sense, as through the eye by the object itself, or through the ear by a description, if the object be out of sight.

We wish the reader then to attend to these established truths,—1st, that the five senses are the only avenues to the mind of which we know any thing; 2nd, that each sense has its own peculiar sphere of action; and, 3d, that the assurance which we have of the existence or attributes of things *actually presented to the senses* is called *knowledge*. Faith then is distinguished from knowledge by this that it is the confidence we have in the existence of things *unseen*:—things past, at a distance out of view, or in the future, none of which of course can be really presented to, or brought into actual contact with any of the senses.

We will now offer one argument against the popular views of the origin of faith, and lest this article should extend to an unreasonable length, we will at present merely state the argument.

The popular doctrine is that faith (that is the faith of the gospel of Christ, for to this our present inquiry is confined) is produced either by having the objects of faith brought within the range of the action of the senses, as seeing

the Saviour &c. —or by a strong and overpowering feeling excited within the heart by the power of the Holy Spirit—in other words, that faith comes by seeing or feeling, by actual experience, or to carry it out to its legitimate issue, that faith is neither more nor less than knowledge.

But we have shown that faith and knowledge are two different matters; and have proved that faith is the assurance which we have of things *unseen*, 1st, from the fact of its being thus defined by all standard human authorities. 2nd from its being thus defined by the Apostle Paul, and 3dly, from its not having been disproved or even denied by our opponents, but on the contrary fully admitted by them, since the only controversy has been about how it comes.

We argue therefore, that since faith relates exclusively to things *unseen* which of course are not subjected to the direct action of any of our senses it follows as a *necessary consequence that the only testimony which we can have respecting these unseen things must be presented to the EAR through the medium of words spoken* * or in the language of Paul (whose account of the origin of faith comports precisely with his definition of the principle) that' *faith comes by hearing and hearing by the word of God*, from the *necessity of the case* since it is impossible for *the faith of the gospel* to come in any other way. R. R.

SECOND COMING OF CHRIST.

THE CLOUD.

TO DR. JOHN THOMAS, RICHMOND, VA.

DEARLY BELOVED,

Grace, mercy, and peace to you from God and from Jesus our Lord.

IN your No. of the "Advocate" for November last, you were pleased to address to your fellow servant some observations relative to the "Second advent of Messiah." I ought, on several accounts, to have taken an earlier notice of your favour; but, my dear brother, I could not. I beg, therefore, that a sincere regard for your person and a just respect for your talents, and labours in Christ, may be allowed to supersede apology. I could say many things, but as an Editor and an affectionate brother you will anticipate all that I have to offer in the way of excuse.

The subject of the "Second Advent" you say, is one in which you are "greatly interested," and in which you "firmly believe." This, dearly beloved, is my own case and the case of thousands more. Like yourself I have

* *Written* words are merely the representations of *sounds*—of words *spoken*, and ultimately relate to the ear. Presenting words to the eye is a device similar to that by which they are presented to the fingers of the blind by elevated letters. They lead therefore, by the sense of touch the representations of sounds uttered.

read all kinds of authors on the subject, the great men of England, and as some would think, the little men of America; so that when I concluded to write a few essays on the subject, the difficulty with so many authors and so much matter before me, was not what to write, but where to begin to write.

On the one hand lay the *Literalists*, and on the other the *Figurativists*, not one of whom ever did or ever can apply to prophecy his one-sided scheme of interpretation, from the fact that prophecy is communicated to us through the several organs of *words* and *symbols*, and also because both words and even phrases are used figuratively. Instead, therefore, of following them in their impertinent flights about literal and figurative interpretations of prophecy, I thought it better for those for whom I wrote, better for the development of the gospel and for myself, to adopt a common sense scheme of interpretation and commence where I did and lay down as a substratum to all subsequent propositions the following:

That Jesus will come again into this world; that he will come from Heaven; will come with his angels; will be seated on his throne; will come to a cloud; will come suddenly, unexpectedly, in a moment, in the twinkling of an eye, like lightning, and that every eye will behold him.

Here it is you meet me: and you meet me like a man and a Christian, and state your objections in a way which at once inspires admiration for your ingenuousness, and respect for your learning. You do not then reject the proposition, that "every eye shall see him;" but only my understanding of it, and the fanciful theory, which, you think, I was obliged to bring in to aid me. I have said that the inhabitants of this earth, universally, will see Jesus in the clouds when he comes the second time; you think he will be seen by the Jews only; and these are our respective views of the verse which you have rendered into English by a new translation. It is most probable, however, that the limitation which you give to the passage is strictly proper. Your translation of the verse, 'Behold he is coming in the clouds &c., does appear to me more correct than either the Latin version, or the versions of France, and England, and indeed, more than that in Bro. Campbell's edition.

There are in scripture two organs employed for communicating knowledge to the saints, *words* and *symbols*. Figures, which everywhere abound in scripture both rhetorical, oratorical, and grammatical, do not form an organ of communication but of illustration only, and are used for giving point and brilliancy to literal language. The sacred writers never employ symbols to instruct their readers, and there is no symbolic book in the Bible. The Revelations are sometimes styled a symbolic book, but improperly; for in writing it John has not employed a single symbol; his language is the common language of those for whom he wrote, and his book is only a written history of certain symbols which he saw in vision. He narrates in our own language what he saw and heard: but these symbols were doubtless the representatives of things in the future; for he was called up into heaven to see the things which "must be hereafter." The parts of scripture in which we have the history of certain symbolic visions are, Daniel, Zechariah, John &c. Now, sir, these are the parts of the sacred writings which I have quoted from very sparingly, in laying down my premises

concerning the 'Second Coming of Christ,' and in my endeavours to sustain these, I have confined myself to the gospels and epistles, the words of Christ and Paul chiefly; for I knew the moment I should get into the figures and symbols I should blow up a quarrel about *literals* and *figuratives*, and so close the business in a cloud of very big words and very little sense, that is, I would leave the readers of the Evangelist where I found them, in relation to the second advent of Christ and its adjuncts.

The subjects of most symbols in the Revelations are intentionally concealed, and therefore they cannot be easily understood: but the grotesque figures of dragons, and serpents, and beasts, and frogs, and harlots, and hailstones, and the more elevated symbols of clouds, and suns, and moons, and stars, open a sublime and widely extended field of speculation for the lovers of the marvelous and those who dream about the Millennium, and the literal, and figurative interpretation of prophecy—prophecy, which could not be known before they were born, and will not be understood after they have died.

The plan of coming directly to the "Second Advent," and of appealing to the words of Christ and Paul, is so simple as at once to conduct the believer into an orderly apprehension of the subject, and to leave little room for self complacency in the writer.

In my next I shall speak of the day of his coming, and of the business of the day. Have you any more objections? State them if you have. I will listen to you with the greatest possible respect.

ED.

FOR THE EVANGELIST. REVIEW.

"THE UNION OF CHRISTIANS FOR THE CONVERSION OF THE WORLD—
A Sermon, delivered in Madison. Ia., April 20th, 1834, by the Rev. Andrew Wylie,
President of Indiana. College. Printed by J. Lodge & E. Madison, 1834." pp. 17, 8mo.

'THE union of Christians for the conversion of the world'.—This is a grand subject! Hitherto how little thought of—how little talked of— how little understood! and its importance, consequently, how little felt, by the great majority of those who bear the Christian name! The reason is that discord and disunion, sects, and sectarians, have been thought of, talked of, and understood in place of it—have been advocated by *priests lips*, which should have kept knowledge; preached from the *sacred desk*; believed in by laymen; and practised upon by all the world. But we rejoice, that we have lived to see a different state of things introduced—the old standard of the cross re-erected by the *sect* called Christian at Antioch; that we have heard the trumpet of reformation sounded, and the ancient gospel proclaimed; and that it has been our privilege to know, by experience and observation, that the truth as it is in Jesus believed and obeyed will make disciples ONE. We rejoice to perceive by the "signs," that the "*times*" are changing—that sects are shaking, crumbling, falling to pieces; and that the good and great men in them, are beginning to take the alarm—to awake—to look about them—and to trim

their lamps. Dr. Wylie, we take it for granted from the discourse before us, is one of those good and great men. His text, (for how can they preach except they have a text?) is John, xvii., 20,21.

"Neither pray I for these alone, but for them also which shall believe on me through their word; 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 hast sent me.' "

"The union of Christians" is the subject—"the union of Christians for the conversion of the world." Aware that, for a *Presbyterian* he was about to step upon hitherto untrodden ground, the Doctor, in his introduction, thus bespeaks the candid indulgence of his audience to the thoughts he has to advance.

" Our text will lead us to take a general view of this subject which it is believed has seldom been taken and which ought to be, on that account and many others, presented to the attention of the Christian public. That I shall not be able to do justice to it in the compass of a single discourse, I am fully aware. But it is a view of the subject which has, of late, excited deep and painful feelings in my own mind, feelings which, I think, it would be criminal not to communicate. If they are wrong it would be a great relief to the anguish of my spirit to have them corrected: but if not they ought to be well weighed and regarded. That they will not seem new to any of you I am bound to suppose. For you are a Christian people, and the thoughts which I have to present belong to the very heart and vitals of Christianity. But they are connected with some practical matters of great and perplexing difficulty.—May God grant us light to shew us what ought to be done and grace to do it, whatever pain the doing of it may cost us."

From this extract it may be seen that Doctor W. is not fast asleep, like some of his brethren—he is waking up—he has got his eyes half-way open— he has laid hold of a grand subject—he feels its importance, and cannot let it go. But yet, he is in *darkness* on some practical matters of great and perplexing difficulty, and prays for light. O that light might beam forth upon him from the sacred Oracles! How great his darkness is as it regards *some practical matters*; and how the darkness has blinded his eyes, we shall have occasion to show as we proceed. But first, let us present some of the good things which he says on "the union of Christians," and on the evils of "disunion," which come first in the discourse.

"In the text the Saviour prays that his followers might be one."

"What is the union of which he speaks?"

The doctor proceeds to name several kinds of union which "*it cannot be*;" and among these he places "union in faith." But by faith, here, he does not manifestly mean faith, but *opinion*, the difference between which, we presume, he cannot in the midst of his *perplexity* understand. This will appear from his affirmative answer to the question, which follows. Hear the Doctor!

"The Saviour must mean a union and harmony among Christians in views and affection, manifested in the outward conduct so clearly and unequivocally

to attract the notice of the world. And without this union among Christians the conversion of the world is not to be expected. This the text must mean if it means any thing. This indeed is the doctrine of the whole bible. And it is the doctrine of common sense and of all human experience. A house divided against itself cannot stand, and every kingdom divided against itself must come to desolation."

Mark it, reader; the Doctor says, the union prayed for by the Saviour, "must mean a union and harmony among Christians in *views* and *affection*" &c. First, in *views*,—and what is a union in views, but a union in sentiment —an assent of the understanding upon testimony; or a union in *faith*? As, 'without faith it is impossible to please God;' as the Christian *lives* and *stands* and *walks* by faith; and, consequently, there can be no Christian affection, feeling, nor conduct, without Christian faith, in charity for the Doct., we must understand him, in the extracts above given, by "views" to *mean* faith, and by "faith" to *mean opinion*. Thus understood, in this first definition we perfectly agree with him. *Union in faith, in affection, in action*—for these the Saviour prays for his disciples: and this prayer must be heard and answered, before the world can be converted.

The Doctor now talks and Reasons like a man. He calls upon matter and upon mind, upon common sense and the bible for their testimony; and each separately answers, and all together respond:

"UNION and STRENGTH; DISUNION and WEAKNESS."

Four pages are thus filled, from which we extract the following:

"He has told us, both in his written word and in the experience of fifteen centuries, that the union of Christians is a moral means necessary to the conversion of the world. How dare we, then, look for the end without the means? How dare we expect that efforts for the conversion of the world, originating in principles the very opposite to that holy principle which He tins ordained and consecrated us the instrument for the conversion of the world, should he owned and blessed of Him for that purpose? Do we expect him to contradict himself!—to falsify his word?—to set aside the prayer of the Redeemer!—to incorporate the works of the devil among the effective agency of the kingdom of heaven!

Am I to be referred, in contradiction to all this, to the alleged fact of the rapid diffusion of Christianity in our day, which it will be said, has taken place notwithstanding the discord which, it must he "granted, still continues to distract and disunite the great body of professing Christians?"

"What has become of Christianity in Asia Minor? Greece, Germany, Italy, Switzerland, Spain, France, Holland, and the north of Africa? Has religion kept pace with the growth and diffusion of our own population? Arc the Aborigines of our borders evangelized? Are the two millions and an half of our colored population—Alas! Alas! notwithstanding all that is told us of the progress of Christianity—and I am not now going to call in question the truth of the accounts which are given us on this subject— though, in all the cases which have happened to fall under my own personal notice the statement generally has gone a little beyond the fact—yet, granting the truth of all we hear and read on the subject of the extension of Christianity in our day, the undisguised, the humiliating truth is, that less has been done towards the conversion of the world in the present generation by United Christendom,—I mean by divided, distracted Christendom, than was effected by Paul the Apostle of the Gentiles, in his own single, persecuted person. I do not say that less has been done *about* this business, by the aggregate efforts of Christendom than was done by Paul. For I admit there is a good deal of zeal among Christians in relation to this subject—though far from enough—and many societies are organized—and speeches made, and dollars raised, and printing presses employed in furnishing copies of the bible, and tracts, and books for children, to be gratuitously taught on the Lord's day; in short, there is a vast machinery set up and kept in motion, with a direct tendency to, and bearing upon the desired object. All

this is well: and more of this sort of work, I allow, is done by us than was done by Paul. But still, I aver, less is *effected*. We hear a vast multitude employed with pickaxes and levers and blasts of powder, in trying to heave from its base the "stone" which is to smite the image and break it in pieces, and then "become a great mountain and fill the whole earth;" and shouting multitudes send up a perpetual cry of encouragement,— but still—it does not move—it does not grow. With this state of things compare the progress of Christianity in primitive times. The "leaven hid in three measures of meal"—how soon did it ferment the general mass?—how soon did Christianity diffuse itself through the greatest part of three continents? The "grain of mustard seed"—How rapid, how noble was its growth! Do we witness any thing similar in modern times? What permanent effects, among the Indians of our neighborhood have, for instance, followed from the labors of Elliott, and Braynard, and Mayhew, and Edwards, and many more of the like spirit who succeeded them in this field of labor? None I Comparatively none! How is this? With solemn emphasis let each Christian hearer propose to himself the question, How is this? "The arm of the Lord is not shortened that it cannot save, nor his ear heavy that it cannot hear.— Our iniquities have separated between us and our God: Our sins have hid his face from us." And what among the number of our sins is more prominent, more scandalous and more like to have produced this effect than the sin of DISCORD among brethren? The spirit of discord has driven the spirit of Christian meekness from the church, by whose Influence alone it is that the world is to be converted.

The evidence to support the truth of this statement is too strong to be controverted, too plain to be mistaken, and too obvious to be unnoticed by any one. But to descant upon it, by a detail of particular, would be a task for which I have neither time nor inclination. Suffice it merely to say, that the churches of the reformation— I pass by the church of Rome—have become divided and sub-divided, till it has become a burden to the memory to retain their distinctive names and peculiarities; that the most of their members refuse to unite with any but those of their own sect in any act of religious worship and especially in that which was intended, among other purposes, to denote the church's unity, insomuch that its very name has lost its primitive signification, and *communion* is converted into a badge of sectarian difference: that many are restricted by what they call conscience, or by the rules of their discipline, from the enjoyment of gospel ordinances", etc., etc.

"Whoever, therefore, will not do all he can to remove the evil makes himself responsible for a share in the blame of retarding the conversion of the word: Are any willing to incur this responsibility? I trust in God there are not".

Reader, is not this good? Are not these things well said? How just to Paul! How just to primitive Christianity in primitive times! How just, too, to all the motley combinations of saints and sinners, to all the enterprizes and efforts of "united, divided, distracted Christendom" at the present day! Who would now think Dr. Wylie to be a *Presbyterian*? But we come to the second great division of the subject.

Now, for the *darkness* in which the Doctor gropes. He answers:

"Enquire we, then, what is to be done. That something may, and ought to be done, and that speedily, for the purpose of healing the breaches of Zion, is sufficiently manifest, but what should be done, is the difficulty. 'What is to be done?' This question I shall honestly attempt to answer, in part, not fully; sensible, as I am, of the great difficulties which attend it."

"1. And, in the first place, let me remark, that a rigid mode of interpreting the standard of our church (for it is chiefly in reference to our church that I speak) ought to be avoided."

"2. Much may be done by healing the divisions which have taken place in the church by treating with respect the mysteries of religion."

" 3 Allied to this practice of converting the mysteries of religion into themes of bold and presumptuous speculation is another which has been no less productive of those evil consequences to the church which we have so much reason to deplore, and for which it is the main object of the present discourse to suggest a remedy. I refer to the practice of attaching too much importance to modes and ceremonies in" religion."

"4 It would greatly tend to promote the purity as well as the peace of the church, if her public teachers in all the different denominations should, as with one consent avoid the points of sectarian peculiarity, and, both in their public administrations and private intercourse among their people, insist" more than any of them do on the great matters of personal piety and social duty."

"5. The influence of name? has a great deal to do in supporting the unhallowed cause of division and strife among the churches of the reformation The several parties have been trained to follow their file leaders—the *great and good men* by whom the party was first organized."

'How are the mighty fallen and the weapons of war perished!' Who would have *thought* it? who would have thought, that Doctor W., after depicting the evils of sectarianism in such glowing colors; standing upon, an eminence from which all the different sects were viewed by him, contending for their different *standards* and human *isms* and, in consequence of this, contending against one another, would now be found advocating the use of one of those? But so it is. The union of Christians for the conversion of the world, which the Doctor considers a desideratum, it hence appears, is, either the union of Presbyterians only on the Westminster Confession of Faith, *liberally construed*; (for it is chiefly in reference to the Presbyterian Church that the Doctor speaks;) or, the union of Presbyterians on their creeds, and that of other religious denominations on theirs, in like manner, till all finally be so sanctified and made *one*, through the truth ~~[To the bible, as do]~~ become good Presbyterians!! F. W. E.

**ON SLAVERY.
TO DR. NATHANIEL FIELD.**

DEAR BROTHER,

You say, "I perceive from your reply, in the October number of the Evangelist, that the die is cast—that you are the apologist for slavery, and are willing that it shall go hand in hand with the principles of the Ancient Gospel," &c.

I am no apologist for slavery, Brother Field; nor am I willing that it should go hand in hand with the gospel; but I am willing that slavery should be thought and spoken of correctly, comprehensively, and according to its proper nature, as a matter of fact question.

Please read the following, from brother A. Littell, after which I shall add a few words and conclude my letter.

"Not having troubled you with many letters heretofore, I shall take the liberty of noticing a certain matter, which in some manner affects the reputation of our church for sincerity.

Some of the talented brethren of Kentucky, visit us occasionally, and we in return, occasionally visit them; now after reading brother Field's letter and your reply to it, in number 10, volume 3, Evangelist, we must appear to those gentlemen in rather a singular predicament for consistency.

Permit me, therefore, to submit the following in the way of explanation.— The act of the Silver Creek Association to which brother Field refers, but without understanding it, was passed in August 1825, at which time the Association saw proper to drop correspondence with Long Run Association, Ken-

tucky; but it was not then or at any other time assigned as a reason for suspending the correspondence, that the Long Run Association was guilty of holding slaves. It was only urged by divers brethren then present, that the barbarous treatment of slaves, especially of those in the church with their masters, should if not corrected after a labor of many years, be deemed sufficient cause for calling in the correspondence.

You ask what is this you call the Silver Creek Association, &c.? Brother Scott I shall tell you. Then it is a congregation of disciples, who meet together to worship God, and not as an authoritative body to make laws for the church of Christ. We have both before and since 1825 been laboring to return to the ancient simplicity of the gospel; and the churches though they have existed twenty-eight years, have never once made any law *pro* nor *con* on slavery; and that too from the fact that they deem the question of slavery to belong essentially to the nation and not to the church as things at present exist. But although nothing of this kind is found in our records, we nevertheless, to this day, abhor and deprecate the conduct of some of our slave-holding brethren to the colored disciples who are with them as members of the same churches. Still the sin of slavery seems to be entailed on the present generation without their guilt. A disciple or church in particular cases may advise, but to accomplish the liberty of our slave population, the national government must act. Brother Field's letter was the cause of your censure; but why so severe?

May you abound more and more in the work of the Lord. May you do much good in the cause of our Redeemer.

In the hope of immortality.

Yours, &c.,

A. LITTELL,"

Bro. Field,—The above, from our beloved brother Littell, wipes away all suspicions of the simplicity and chastity of the Silver Creek churches in relation to good order, and fealty to our Lord, the King. They are wholly faultless in this matter, and have done nothing to forfeit the confidence and communion of the churches of Christ.

But we place Slavery upon its proper basis when we say it is a political and not a religious evil. A few years ago the question of marriage ran very high; and individuals were even excommunicated because they had married wives who had not yet professed the faith. But no sooner was the question generalized and put upon its proper political basis than it was discovered that the King had not legislated on the question, Who shall disciples marry? but only had decreed that disciples should behave like good citizens and his disciples, towards those whom they did marry. This ended the quarrel.

Well, is it different with slavery? No, it is the same. Slavery is a political evil, depending for its existence on the national law; and therefore let the nation look to it. God will judge us for making those laws which have brought slavery into being; and Christ will judge those of his disciples who have slaves

and act incongruously to the relation which subsists between masters and slaves. — But I challenge you, brother Field, and all the anti-slave-holders under the heavens, to point me to one single law in the code of the Christian nation, saying that a citizen of the kingdom shall not hold a slave. This is not where the law of Christ enters. He does not say that the relation of master and slave shall not exist among his disciples; but meeting it among them He says, "Art thou called being a slave? Care not for it; but if thou mayest be made free, use it rather. For he that is called in the Lord, being a slave, is the Lord's freed man: likewise also he. that is called being free is Christ's slave." I say, then, that Messiah the Prince has not ordered that his disciples shall not hold slaves if it be permitted by the nation; but he has ordered that those who hold them shall deal by them as those who themselves have a Master in heaven; and with him there is no respect of persons.

You may, as you have already done, brother Field, push into my face an *argumentum ad modestiam*, and say "You are the apologist for slavery." This will not make me ashamed. You may even imagine that I am angry with you because of the free expression of your sentiments on this subject. I can only say you are mistaken. When I read your first letter, instead of being angry, I smiled in the face of the brother who listened; because I thought I perceived that what was lacking in wisdom was fairly made up in benevolence. I am not angry, then, dearly beloved, but I am determined, resolutely determined, that no fond ideas of liberty, NO Utopian schemes of universal emancipation, not my own reason, no, nor even the reason of all mankind shall ever the Lord willing come between me and that illustrious personage whom my heart and soul have made an unconstrained choice of to direct me in all the things of life and of religion, of time and of eternity.

I say, if slavery is to be abolished, let means be adopted for creating in the slave States, and in the halls of the slave State Legislatures, parties equal to its abolition; equal to the passing of bills for its abolition. Begin, for instance, with Kentucky, the noble home of noble men,—men who will yield to favour but never to force; men who can feel respect, but cannot brook insult; and there create not a religious, nor a politico-religious, but a strictly political party, who shall play the proper part in. this affair, and in a proper manner, that is by voting. Then the thing will be done, but this canting, whining, Presbyterian cry to raise in the free States, societies and auxiliaries, is, in my judgment at least, most contemptible and in no wise equal to that which they would accomplish. These gentry appear to me like ants pushing at Mount Atlas; and pushing at it too from the lop of Mount Athos.

Let us imitate Great Britain; let bills be preferred in the slave State Assemblies, and the citizens of these States go to the polls; and, in this as in every other political question, let the majority rule. The majority in the American commonwealth will rule; it ought to rule.

We wait, however, for your scheme; please let us have it forthwith.

The Lord bless you, and direct you in all things. As ever, yours in Christ Jesus.

WALTER SCOTT.

CORRESPONDENCE.

From Bro. Dowling.—The progress of the gospel in these parts has exceeded all expectation. The people come out to hear and all the honest hearted obey. Bro. M. and myself since harvest have immersed within the bounds of our church 30 persons, and in and around Mansfield 300 within a year. At Newville I attended a meeting at which the preacher, a Baptist, argued for eternal and unconditional election; the people, however, declined hearing him through and a number left the house. At another place four Baptists and three Mormons offered for admission and were received; all the Saints rejoiced, even sinners dropt a tear on an occasion so affecting. The Lord establish you in every good word and work.

Yours, &c.

MT. GILEAD, OHIO.

From Bro. Carman.—Thirty at least of the most intelligent and pious members of the Rev. J. F's congregation have cast in their lot with us, leaving but few behind. On next Lord's day a man, formerly one of his elders, and his wife are to be united to us in the bonds of the gospel. The church is still upon the increase. Twenty months ago our number was thirty; at present it is 140. Of talent for teaching and exhortation we have abundance. Our meetings are truly interesting; even the world regard them with pleasure; many drop in to see and hear: you would be a welcome visitor here.

Affectionately, &c.

BALTIMORE, MD.

From Bro. John M. Woolen.—Dear Bro, Scott. We have a great many small churches in (his part of our country, many of which are rapidly increasing in the knowledge of God. Active and intelligent teachers, however, are greatly wanted. John L. Jones rides constantly, and has had good success. Bro. O'Kane has done good here; but we have not seen him for some time.

INDIANAPOLIS.

From Bro. F. Williams.—The prospects here are encouraging. Our number is increasing; more were added during the last summer and fall, probably, than in the same length of time at any previous period of the Reformation.

RAVENNA, OHIO.

From Bro. Carey Smith. — Since my last I have visited Bartholomew County in this stale, and had the pleasure of introducing into the kingdom of our Lord an aged lady, who was immersed on one of our cold

December days. She was upwards of 60 years of age, and about 30 years a professor of a popular religion. I also visited Ripley County, where two made the good confession. GREENSBURG INDIANA.

From Bro. W. R. COLE, Esq.—I enclose you one dollar as my subscription for the year 1835, and am happy to observe the appearance of your list of receipts in your last Evangelist, which by its length, seems to indicate a more prompt payment or a more extensive subscription than formerly,' both of which I hope you will experience in the present year. Indeed it is the peculiar and appropriate right of the gospel to call upon its votaries for the exercise of all their moral, intellectual and physical powers; and as all we have is the gift of God our Heavenly Father, in either or all of these powers, it not only becomes our duty to compel our passions, and appetites, and every other faculty, either of body, soul or spirit, over which it is the province of reason to preside, to serve the KING MESSIAH—but to compel old MAMMON himself with all his adverse and numerous agents to aid the cause, the ' great cause of our salvation, however reluctant he may be; for we are told for our encouragement, that (with all his unrighteousness) it is not unlawful to make him our friend—but to do this we must use him, and not permit him to use us.

WILMINGTON, OHIO.

DEAR BROTHER SCOTT,—Although I have not the happiness of a personal acquaintance with you, I take the liberty of addressing you thus familiarly, knowing indeed that we are of the same family, the royal family of the King our Father. All the disciples here, my sisters, D. Atwater and lady, who knew you when you laboured in this region, join me in Christian regard.

I am the wife of D. E., Postmaster of this place, who is at present from home on professional business. I write at the request of one of the brethren, and inclose, &c.

* * * * *

The disciples here are in a more prosperous state than formerly though not so much so as we could wish. Eleven, since the 1st of June have been added to this church by making the good confession. All of us are young save three; among them are three daughters of my mother, who, alas has since gone to rest. She died on the 30th of August. * * * *

Your sister in the kingdom and patience of Jesus Christ,

Mantua, O.

S. A. E.

Beloved sister,—I condole with you on the occasion of your mother's decease. She now, I hope, waits with the spirits of all the just to be clothed in that immortality which the King our Father "has promised to all his saints. Blessed be our King, our God, and blessed be his Son our Saviour.

“Can this be death?
 The yielding up a transitory breath—
 Seeking a tranquil for a stormy clime—
 Pleasure for pain—Eternity for time—
 The kingdom where creation's birth began
 And heaven's sweet hope for earth, and God for man?
 No! 'tis not death.

And what is death?
 In dark despair to yield th' unwilling breath—
 To see with bursting eyes the charnel ope,
 The past a curse—the future without hope;
 Beside the bed the ghost of murdered Time,
 Leading with gory hand, accusing Crime?
 Ah! that is death.

Then 'tis not death,
 Dear friend, that clos'd thy pious mother's breath!
 'Twas Heaven, its meed of glory to bestow,
 That call'd her soul above from ills below.
 Death is sin's wages, the Apostle said,
 But she was pardoned! can she then be dead?
 No! 'tis not death."

I hope the disciples, the faithful disciples, of the church in your vicinity, whom we love in the Lord, will give all diligence to perfect themselves in Jesus Christ. I congratulate you on the success of the good cause in M——and on the conversion of your sisters. May the Lord bless them and you together, and to his majesty be eternal honor through Jesus our Lord.

W. SCOTT.

FROM BRO. W. HAYDEN:—It would be good for you to visit the Western Reserve and to see the very boys whom you seven years ago immersed, preaching and baptizing like men. Yet we cannot boast of our zeal; but still the churches and teachers are perhaps doing all they can. I have immersed about fifty-six this year; and the aggregate of immersions by all our teachers here, is probably about three hundred. We want a few Elijahs. I am yet as determined as ever to hold on the even tenor of my way; but my voice is gradually and sensibly failing: the indisposition which prevails in my family renders the absence which is necessary to preach the gospel, exceedingly inconvenient

STREETSBORO, W. RESERVE.

ITEMS.

The income for the past year of the Wesleyan Missionary Society, (England) was 54,767*l.* 9*s.* 7*d.*; of the London Society 45,175*l.* 4*s.* 8*d.*

The venerable Society for Promoting Christian Knowledge, voted 1000 *l.* towards supplying the Negro population in the West India Islands with copies of the Liturgy of the Church of England,

ADVERTISEMENT.

We beg leave to invite the attention of our readers to the following notice of Lafayette Seminary, taught by brother Beverly A. Hicks We have not the happiness of a personal acquaintance with brother Hicks; but we have had the most pleasing accounts of his character both as a gentleman and as a successful instructor of youth. No doubt those who shall confide to him the rare of their young men will realize all that his promises warrant them to hope for.

EDITOR.

**ENGLISH BOARDING SCHOOL.
LAFAYETTE SEMINARY,
Situated within 4 miles of Lexington, Ky.**

THIS Institution will be opened for the education of youth, as usual, on the 15th of next month, (January) and continue to the 15th of December following, being a term of eleven months, for the School Year. Board, tuition, mending, washing, towels, fuel, and candles for one hundred dollars per scholar, but each boarder is to find his own bed and bedding, or if it be required the teacher will furnish them for a fair additional charge. Having from my untiring exertions to please, and great success in teaching, been very liberally encouraged as a teacher, for more than twenty years, by gentlemen from a number of States in the Union; I again respectfully solicit a continuance of the same, and assure the public that my best exertions to advance the very best interests of my pupils both morally and mentally, shall at all times be extended to them.

Reference, –the citizens of Lexington, Ky , generally.

BEVERLY A. HICKS.

December 20th, 1834.

Bro. Scott,

Bro. R. A. Hicks is well known to the inhabitants of Lexington, and the country generally as an amiable and intelligent disciple, and also as a successful and .zealous educator of young men: his School is patronized not only in this State but in other States, and he doubtless has well earned the distinguished reputation that he possesses. *Please to call the attention of the Disciples* and others to the School as a *soft* and *good* one for educating the young men, who may be sent here for that purpose. He resides about six miles from Lex., on a farm, well provided with all the comforts and conveniences of life, and to carry on his public instruction with profit and pleasure.

JAMES CHALLEN.

THE GOSPEL ADVOCATE.

The first No. of the Gospel Advocate, edited by brethren, John T. Johnson and B. F. Hall, Lexington, Ky., has just been received; and we congratulate the Reformation on the accession of so powerful and pure an auxiliary as the Advocate promises to be. The chief pieces in said No. are, one on Conscience, one on Towns and Cities, one on Practical Reformation, Obedience, &c. &c. all of them written in a very pithy manner and breathing the good sense, the love of righteousness, and the spirit of the excellent Christian men by whom they have been severally indited. May the Lord bless the Editors, and may the Brethren be endowed with the good sense and liberality necessary to the support of so excellent a medium of Christian intercommunication,

EDITOR.

Obituary,

DEATH OF JOSEPH GASTON.

Joseph Gaston was a very remarkable man on several accounts, His innocence, and sweet disposition endeared him to all his acquaintances; and his strong faith and excellent talents made him a most acceptable minister in the church when his health permitted the exercise of his various gifts; for he had the gifts of teaching and exhorting in an eminent degree, and was until he was seized with hemorrhage at the lungs, a very good singer.

When he opened the Evangelists or Epistles and poured himself out on their sacred pages no man of equal education excelled him; but exhortation was his forte, and in this I never knew any man who equaled him. He exercised the most powerful influence over the congregation when he remonstrated, and with much variety of thought his exhortations were distinguished for unity in their subject.

He accompanied me in 1827, soon after the restoration of the true gospel, and shared with me for about three weeks in the labors and difficulties of the onerous business of introducing to public notice the gospel of Christ as now held by this reformation.

The circumstances which made him acquainted with the ancient gospel at that time are a little singular and worth relating. He visited Carthage about two years ago, and entertained brother Rogers' family one evening with a recital of his conversion to it, and brought again to mind things that had almost escaped recollection.

I had appointed a certain day in which to break bread with the Baptist church at Salem. Bro. Gaston was a resident of Columbiana county, and was at that time in the vicinity of Salem. The Baptist brethren regarded him as a good man, and a true disciple; but he was a Christian or Newlight, and contended for open communion—things which they greatly disliked. Before meeting, the principal brethren requested me to converse with him on the subject, saying, they were sure I could convert him.

Accordingly I took him out in presence of them all; but he gave me no time, being as impatient and undoubting on open communion, as they were then on close communion. I told him, however, that the brethren had commissioned me to convert him to their opinions, and smiled. He said, he had come to convert me to his.

I then set before him the terms of the Ancient gospel as I had arranged them; and told him, that their dispute about communion, was silly and unprofitable. He heard me with delight. I appealed to the scriptures, and he smiled—and smiled and laughed, and exclaimed, It is all true! and I believe every word of it, and will take you to a Christian brother who will receive it in a moment.

After meeting I accompanied him to the house of said brother, living a mile and a half from the Village; and the man and his wife hearing it, and examining the scriptures, received it with ail readiness that same night; so that on that day were brought over to the side of the gospel two excellent men, both laborers among the "Christians."

Bro. Gaston accompanied me to New Lisbon, and two or three other places; but his health failed him at the end of about three weeks, and his place was supplied by James Mitchel, who accompanied me to Warren, where the gospel greatly succeeded.

Thus, brother Gaston was the very first Christian minister who received the gospel after its restoration and who argued for the remission of sins by baptism. His enfeebled health, however, never permitted him to labor much, he was immersed for remission, at a general meeting, held at Austin Town two years after. He now rests with all the just until the resurrection. His life was righteous; his death was glorious.

EDITOR.

STUBENVILLE, OHIO, DECEMBER 10th, 1834,

BELOVED BROTHER SCOTT,

Few persons will hear the circumstance which lam about to relate with emotions such as you must feel. I grieve for a departed brother in the Lord; you for a companion and fellow labourer in the gospel, one who stood by you under circumstances the most trying and impressive, at a time when you alone, amidst all opposition, faced a frowning world. I allude to brother Joseph Gaston—he sleeps in peace—his sorrows are no more.

Being aware of his approaching dissolution, he requested me to inform you of it. The sensations which his departure produced in me and all present, cannot be imparted to others, nor can they ever be forgotten. It was, indeed, singularly impressive.

He was, as you know, predisposed to hemorrhage from the lungs; his last illness commenced in this way. I was with him from Thursday, 4th, until his death, which occurred on Saturday.

Before day I was called to his bed side. His glazed eye, cold extremities, laborious breathing, and feeble pulse, assured me that the lamp of life was nearly extinguished. He lay in this situation a length of time unable to speak, or lift his hands. While we expected every breath to be his last, suddenly, to the astonishment of all present, his countenance lighted up by a placid smile, he began to raise his cold and lifeless hands to heaven, and exclaimed, "Glory to God! O my Saviour thou bast delivered me!" His eyes which were yet in death, sparkled with joy, and beamed with an expression which language cannot describe. After continuing these exclamations a

few minutes his breathing became free, and his voice shrill and loud. He then addressed us thus; "My friends, a dying man could not do as I am doing; this strength is not my own; the hand of the Lord is in this matter: he has enabled me in this last extremity to bear testimony to the truth. The devil tempted me, and tried me; but the Lord vanquished him and gave me the victory. This night I'll be with Jesus. Some people have called me a mud dabbler, but that matters not to me, judgment belongs to the Lord, he will recompense them. I plead for baptism—for the remission of sins, in my life time, and *I plead fur it in death.*

O! sinners tremble for that which awaits you if you do not obey the Lord. Let not tradition deceive you. I tried it but found it to be a delusion. My eyes were opened by reading the word of God. It means what it says; believe and obey it, for nothing else will save you. *Repent and be immersed* * In the name of Jesus Christ for the remission of sins, or God will sweep you off with the besom of destruction. Young people tell your parents these things; and, parents, tell them your children; tell the neighbourhood—tell the territory." He then exhorted us to try by some means to get the people out to hear the gospel. He continued his speech in a loud and clear voice, during twenty minutes, using his hands with freedom, and speaking with more animation than ever I heard him do in his usual state of health. When he ceased, his children were brought to him whom he embraced affectionately. His hands fell powerless by his sides—his breathing became laborious as before, and he expired in ten minutes.

If any one should imagine that I have given a false colouring to the above circumstance testimony can be adduced to establish them that I have not. There were a number of persons present, both Saints and Sinners.

I have not related all he said, but so far as I have gone, I have, as far as I recollect given his own words.

The triumphant death of our beloved brother did much to assuage the grief of his amiable and affectionate companion. and also that of his friends. It is likewise calculated to influence the disciples to persevere in the Christian race, and imitate his exemplary life. The hope of a disciple is an anchor to the soul—sure and steadfast. Who would not wish to obtain the forgiveness of sins, and live a life of faith in Jesus Christ, that they might die the death of the righteous, and escape the wrath which is to some? P. G. Y.

CHRISTIAN BAPTIST.

Brother Burnet has undertaken to furnish the Reformation with a new and corrected edition of the CHRISTIAN BAPTIST, and, no doubt his expenses, when he shall have got it out, will not be less than three or four thousand dollars. It behooves the brethren, therefore, for whose use he is publishing it, to consider this, and by all means to extend to Brother Burnet the encouragement to which his spirited enterprise entitles him. We are going into Kentucky, and will be most happy to act the part of Agent in behalf of all such as shall be pleased to subscribe to the work

WALTER SCOTT. CARTHAGE, 29th JAN. 1835.

? ? x It is expected that the Baptist will be ready for boxing up about the first of April. W. S.

He used the word immerse.

THE
E V A N G E L I S T ,

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept!
—1 Cor. xv. 20. PAUL.

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept! —I
Cor. xv. 20. PAUL.

NO. 3.]

CARTHAGE, O. MARCH 2, 1835.

[VOL. IV.

NOTE.

THE resurrection of our Lord Jesus has been styled the pivot on which the whole evangelical machinery turns; and if this is true, then his death may, with equal propriety, be styled the basis from which that pivot is projected, and, without which, it could not have been infixed. If one is the capital of salvation, the other doubtless is the basis; for unless Christ had first died he could not have been raised. While, therefore, the general resurrection and eternal life mantle upon his resurrection like grapes upon the vine or the vine herself upon the olive, his resurrection rises from the solid ground of his death, without which, the beautiful creations of life, immortality, and joys unfading in the heavens—numerous as the dew-drops on the boughs of the forest, never could have flourished in the barren soil of this dreary world.

Ought not the death of our Lord Jesus to be well understood by all his followers and by the laboring brethren in particular? Undoubtedly, for as well might that man, who knows not how to lay and square the foundation of an ordinary edifice, claim the honors of a renowned architect, as that laborer who is ignorant of the death of Christ, in its various relations and uses, arrogate to himself the distinction of an intelligent proclaimer of the gospel. We are the inmates of the glorious temple of this great Universe, in which are God and Christ, and the Spirit of God, saints and sinners, men, angels, and devils; and, as the death of Christ is a primary article of Christian belief, we may conceive that its relations are both numerous and interesting. But if it reaches upward to heaven and downward to hell, and affects even the extremes of creation the upper and the nether worlds, we have a right to believe that the focus of its effects is in the world where it occurred, and, consequently, that we are supremely interested in the death of Christ.

We submit, to our readers, the following piece on the relations of this precious fact.

DEATH OF CHRIST.**NO. 3.**

It has been proposed in these papers, to investigate the death of Christ, in the several accidents of its identity, attributes, relations, uses, and abuses. In our last we spoke of matter, and of things and their generalization and classification by means of the primary, secondary, and specific qualities. This we did, not because it formed necessarily, part of our subject so to do, but because it seemed illustrative of the manner we wish to pursue in the examination of our subject, namely the death of Christ.

But in regard to facts, qualities or attributes are of very subtle research; for although their generalization is common and we speak of natural, political, and religious facts as readily as we do of natural, moral and religious things, yet the accidents on which their classification proceeds are not so obvious; and, therefore, waiving for the present that part of our inquiry which relates to the attributes of the death of Christ as a matter of fact and the laws of classification, we shall in this paper attend to the subject of the relations of the death of Christ as noted in the Holy scriptures—a branch of our theme which at this period of the investigation, may possibly lay more within the reader's apprehension.

Of relation,—By relation, I mean such particular connection between any one thing and all others to which it is related as that it shall be able to affect them either in state, life, or happiness, &c.

Now, as things are either natural, moral, or religious, and all natural, moral, and religious things are, in the present state, linked together and stand variously related to one-another, therefore—relations are either natural, moral, or religious, or mixed.

Natural relations denote those connexions with which the things of the external world have been framed and adapted to the nature of man as a being endued with sensation, and reason, and animal, and intellectual life, &c. Some of these relations are benevolent, some of them are hostile to his life and happiness, and by consequence impress him with the sentiments of good and evil, pleasure and pain, misery and happiness.

" Social relations" is an expression intended to denote the various connections formed by alliance, consanguinity, friendship, and citizenship among mankind as politically united in this mortal state. These relations are intimately connected with our life and happiness, and frequently operate with great intensesness in the production of good and evil, pain and pleasure.

Finally,—religious relations denote the several aspects with which the persons and things of revealed religion are framed and adapted to the wants and nature of man for whose use it has been promulgated in the world. Christ, his life, and public affiliations, his elevation to heaven, his resurrection, and finally, his death, which is the subject under consideration, are all variously related to our happiness and misery, and are a savour of life unto life, or of death unto death, according as we use or abuse them.

What then are the relations of the death of Christ?

The scriptures describe the death of Christ, as related, 1st, To Christ himself. 2nd. To God. 3d, To the Spirit of God. 4th, To sinners. 5th, To saints. (5th, To the Jewish nation, &c., so that this fact, in some way or other, affects not only Christ, but God himself, the Spirit of God, and saints, and sinners, and the Jewish nation, angels and devils.

The relations which the death of Christ bears to himself are either natural or moral; and they respect either his person or his spirit—his mind or his body.

Having laid hold of the seed of Abraham and not of angels, the Lord Jesus, like those whom he had determined to save, possessed, as some have expressed it, "a true body and a reasonable soul;" and accordingly, like others, his body was susceptible of increase and maturity, and his mind of progressive improvement and perfection; or, in the words of scripture, "*the Lord Jesus increased in wisdom and in stature*"

But again, like the seed of Abraham, he was subject to mortality or death; and before he could become the accomplished leader of all saints and the High Priest of men, it behooved this element of mortality to be desecrated from his adorable person. This could be effected only by changing the mortal for the immortal state, and this again could be brought about in only one of two ways, namely, by transmutation like that which is to pass upon the saints who are alive and remain at his second coming, or by death. He chose the latter, namely death, as alone adapted to the purposes of his mission, and to the confirmation of that hope of eternal life which it is the boast of Christianity to have promulgated.

The death of Christ then is evidently related to his resurrection, and this relation is noticed both by the Prophets and Apostles, and by the Lord Jesus himself. First, Isaiah says, '*If he make his soul an offering for sin he shall see a seed.*' Paul notices the relation in these words: '*And being found in fashion as a man, he humbled himself and became obedient to death, even the death of the cross; wherefore, God has highly exalted him, &c.* And, the Lord Jesus says, '*I lay down my life that I may take it again.*' He laid down his life then, in the present state in which

death has dominion, in order that he might take it again, in that state in which death shall have no dominion.

But the *royal* offices which the Lord Jesus was to fill, called for perfection of *mind*, as well as *immortality* of person; and therefore, "his reasonable soul" required to be exalted to maturity of wisdom and sensibility, as much as his "true body" required to be clothed with immortality and eternal life. This perfection of the soul was rendered indispensable in the Saviour, by the fallen, weak, suffering, and sinful condition in which he found us in this world.

This relation between the mental perfection of the blessed Redeemer and his death, is variously spoken of by Paul. *It behooved him*, said he, *in bringing many sons to glory to make the captain of their salvation perfect through suffering.*

Now then, we have seen that the death of Christ bears a relation to his resurrection, and to the perfection of his character. But what is the nature of the relation? I answer, that the relation which obtains, between his death and resurrection, is one of PHYSICAL necessity; and that which subsists between his death and the moral perfection of his mind, is one of MORAL necessity. But it may be inquired, What do you mean by *necessity* here? Well,—when two things are so connected as that the latter cannot exist but by the former, then the relation is one of necessity. For instance, before a *grain* of *wheat* can partake of the fertility of a new mode of existence it must quit its hold of its former mode of existence. The trunk of a tree is necessarily dependent on the root, and both of them on the seed; and this is what I mean by a relation of necessity. There is then a relation of moral necessity existing between the death of Christ and the perfection of his soul; and a relation of physical necessity between his death and the resurrection of his body; or in other words, the last two things, namely his resurrection and perfection could not have obtained without the first, to wit: his death.

Seeing then we have a great High Priest who on account of the suffering of death, has been crowned with glory, and honor, and made higher than the heavens, and who, in regard to sympathy, has been perfected by the suffering of death, and is ever touched with a feeling of our infirmities, may I not in the words of the Apostle say to the *reader* (if he is a disciple)? *Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need?*

EDITOR.

REVIEW.

"THE UNION OF CHRISTIANS FOR THE CONVERSION OF THE WORLD— *A Sermon., delivered in Madison, Ia., April 20th, 1834, by the Rev. Andrew Wylie, President of Indiana College.* Printed by J. Lodge & E. Madison, 1834." pp. 17. 8mo.

[Concluded from page 39, No. 2.]

That the Doctor calculates on all, ultimately, becoming Presbyterians under the Westminster Confession of Faith, provided it be not too rigidly interpreted, appears from the choice of Biblius.

"Biblius has been converted by reading the scriptures, and is convinced, by the same means, that he ought to make a profession of Christianity. This he cannot do, without attaching himself to some particular church. To what church shall he attach himself? In order to determine the question he has read the published standards of all the churches around, and has looked at the character and usages which distinguish them. In his own mind he has made a selection; and accordingly he comes to the session of some particular Presbyterian church, and says "I have examined your Confession of Faith and the character and usages of your church I think there is something in both not according to the Scriptures; but they come, on the whole, rather nigher to that infallible standard than those of any other church I will state to you my difficulties without reserve:" I ask, now, on the supposition that the character of Biblius is unexceptionable, should he be admitted? If so, what becomes of your rigid mode of interpreting the "Confession of Faith"? If not; do you not put this book, of human composition, in the place of the Bible?"

The Confession of Faith must *be used*—that is, it must be assented to and subscribed in order to membership in the church: but it must not be *abused*, by interpreting it *too rigidly*: for in so doing you would put this book of human composition in place of the bible! Who does not see that the *use* of the Confession of Faith is a use of it for assent and subscription? whether it be *rigidly* or *liberally* interpreted alters not the case,—the use of it for this purpose, *is pulling it in place of the bible*, and is abusing the book of divine inspiration; Dr. W. does not: but Biblicus will see it.

Under the second head of "mysteries of religion," the Doctor places *regeneration*. This and many more things of like nature, he says, "we cannot understand." The physical, metaphysical, spiritual regeneration of the Westminster Creed we suppose the Doctor here to mean. This is truly *mysterious*: but not so that regeneration about which Jesus discoursed with Nicodemus, and of which Paul speaks in his epistle to Titus. 'Except a man be born of water and spirit he cannot enter into the kingdom of God.' "But when the goodness and philanthropy of God our Saviour shone forth, he saved us, [christians,] not on account of works of righteousness which we had done, but according to his own mercy, through the bath of regeneration, and the renewing of the Holy Spirit." Every babe in Christ understood this matter in apostolic times; and every intelligent disciple of Christ, who has both his eyes open, (understands it at the present day: for every such disciple has been born again.

Under the third head of ceremonies of religion we have the following remarks:

"It [Christianity] has but two ceremonies, and in neither of these has the mode been prescribed."

"Yet a strange disposition still exists to renounce this liberal spirit of the gospel, and to bring the church in bondage again to the yoke of ceremonial observances. With some this has been actually accomplished; and immersion has been put for a new heart and a good life."

The two ceremonies referred to in the first of these remarks are, doubtless, *immersion* and the *Lord's supper*: and we agree with the Doctor, the *mode* in neither of these is prescribed. The Saviour commissioned his apostles to go into all the world and publish the glad tidings to the whole Creation:—'Go— disciple and immerse,' said he; but *how* immerse? whether face or back forward we are not informed. As immersion, however, is by Paul called *burial*; we think it highly suitable that persons to be immersed should be laid in the water, as persons to be buried are laid in the grave. But about the *mode* of immersion we will not contend; nor will we about the mode of attending to the Lord's supper. Though the first Christians probably partook in a reclining posture, yet if we eat and drink of the elements appointed by our Lord in remembrance of him, and thus distinguish his body and blood; whether we sit, stand or kneel, when doing it, (as no mode is prescribed) we believe we are accepted by him.

But who are they that put immersion in the place of a new heart and a good life? certainly no sect of *Baptists* do so, who are known in our country; and we know not the name of the people professing Christianity who do so any where.

If such people there be, (and the Doctor speaks of some such in the indicative mood) we can only say, we are sorry for them; and if they will put themselves in our way we will teach them the way of the Lord more perfectly. The items of the gospel which we believe and preach, stand arranged thus: 1st, *Faith* in Jesus as the Messiah and Son of God: that he died for our sins according to the scriptures, that he was buried and rose again on the third day, according to the scripture. 2nd, *Repentance* and *Reformation* yield a *new heart*. 3rd, *Immersion*, into the name of the Father, Son, and Holy Spirit in the name of the Lord Jesus. 4th, *Remission of sins*, Sanctification, Justification, and adoption into the family of God. 5th, The *Spirit of Adoption* crying in our hearts Abba, Father, caused by the renewing of the Holy Spirit poured out richly upon us through Jesus Christ our Saviour: and 6th, Being justified by his favor, and made heirs according to the hope of eternal life; a life of godliness—a life of active obedience to all the Lord's commands in the present world.

THIS is the word of truth and love

Sent by the Spirit from above—

This universally preached, believed and obeyed, will make all Christians ONE. F. W. E.

SECOND COMING OF CHRIST.

THE CLOUD.

THE following proposition in all its parts has, we hope, been amply sustained by proofs from the Holy Scriptures, namely, that

Christ will come a second time (into this world) from heaven, with his angels, on his throne, to a cloud, suddenly, unexpectedly, and every eye shall see him in a moment, in the twinkling of an eye, like lightning.

We shall now proceed to demonstrate the following proposition, namely, That, When Christ comes in the clouds of, heaven, his disciples will be raised from the dead, such of them as are alive will be changed, and all of them be caught up at one and the same time into the clouds to meet the Lord in the air, and so be for ever with the Lord.

What an illustrious proposition! Shall the followers of the Lamb inherit incorruption? Shall they be raised and changed, and ascend to the clouds to meet their coming Lord in the regions of the air? O what a glorious hope is the hope of the saints! This is indeed to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

To *him* then who sitteth upon the throne and to the Lamb be glory for ever and ever. *Amen.*

When Christ comes in the clouds his disciples will be raised from the dead.

PROOF. 'For as in Adam all die, so in Christ shall all he made alive; but every man in his own order: Christ the first fruits; afterwards they that are his at his coming'.— 1 *Cor.* xv. 22, 23.

This plain scripture answers all the purpose of a demonstration; it were impossible to quote, or to deliver, an oracle on the resurrection of the saints, at the coming of Christ, more perspicuous than it. It proves the proposition above submitted incontrovertibly, infallibly '*Those that are Christ's at his coming*' &c.

But it is a singular mystery, or revelation in our religion, that some of the disciples will be alive, and on the earth at the second Advent of the Redeemer: therefore, the apostle says, in the conclusion of his famous discourse, in *Chap.* xv. 51, 54, from which we have already quoted.

'Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory!'

The same oracle is reiterated by the apostle, in 1 THESS. *Chap.* iv. 13,14, 15, 16, 17, 18.

'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. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words.'

These citations cover our entire proposition in all its parts, and demonstrate irrefragably, that when the Lord Jesus comes a second time his disciples will be raised and changed, and caught up together into the clouds to meet him in the regions of the air! The clouds, then, are the place of *rendezvous* for Jesus and his immortalized saints.

In the meantime we take the liberty of saying to the saints who read the Evangelist, Look at the scriptures already quoted, and behold your hope! Is it not the gathering together of us to him in the clouds? Aye, that it is, for if *this* much is not true, then you have small reason to accredit the proposition, that, 'Jesus the Nazarene is the Son of God.' The words employed to state and prove this proposition are not more authoritative, or more scriptural, or more easily read, or understood, or remembered, or quoted, than those employed to state and sustain *that*. Will you then reform? Will you purify yourselves? Will you trim your lamps,—awake,—and hold yourselves in readiness to meet the bridegroom? Remember what is written! '*Those who were ready went in with him to the marriage and the door was shut.*' Blessed God, how awfully will many who profess to fear thee be disappointed *in that day!* The thought even now is enough to break up the fountain of life within a man and make him sweat drops of blood!

To sinners we would say, What a case—what an awful case is yours! Is Christ come once and about to come a second time? Yes. And must he find you, even at this late day, without all knowledge of himself, aliens from the commonwealth of Israel and strangers from the covenants of promise, without hope in the world. Alas! alas! do you dare the terrors of his brow and the lighting down of his arm? It is written, '*Tell the wicked it shall be ill with him.*'

'Jesus our Lord will come from heaven, on his throne, with his angels, in the clouds, suddenly, unexpectedly, like lightning, and every eye shall see him. In a moment in the twinkling of an eye his sleeping saints will be raised and his living ones changed, and both of them at the same instant be caught up *to* the *clouds* to meet the Lord in the air, and *so* shall they be for ever with the Lord.'

But where will the Lord be?—Aye, that is the question. Will he be in heaven, or on earth, or in hades.—Or in the sun, or in the moon, or in the stars? Or will he, with all his saints and angels, remain for ever in the clouds the place of glorious *rendezvous* for these immortals?

EDITOR.

ETERNAL LIFE.

"Eternity! thou pleasing, dreadful thought!"

THERE are certain objects in Nature of which we can form no adequate idea. Some, like the primordial elements of matter, are so exceedingly minute as to escape our notice even when we are aided by the microscope. Others, like the visible Universe, are so vast, that the human mind, with all the power of imagination, and the researches of science assisted by the far viewing telescope, is unable to reach their distant boundaries. Just so it is with some of the principles or attributes of spiritual existence, and the phrase—ETERNAL LIFE may be considered as embracing both extremes, since life is a principle so subtle as to be wholly inscrutable, and capable of being possessed by the smallest animalcules; while eternity, incalculably vast, stretches itself far beyond the grasp of the highest intellect. This expression, however, although it passes the power of the understanding fully to comprehend it, and defies all accuracy of definition,* we are far from being unable in some measure to understand. For when *definition* fails, we are accustomed to avail ourselves of *comparison*, and by the brilliant light which it affords, are enabled to prosecute our search into the deeper recesses of the temple of knowledge.

What then is life, and to what can it be likened? It does not consist in the abundance of what we possess—in riches or honor. It is "more than meat," and better than raiment, for "all that a man has will he give for his life." It is the gift of "wisdom"—and "precious," for there is nothing "better" except the "loving kindness of the Lord!" It is compared to the limpid "fountain", to the pure "water", to the "light" of heaven. It is a "crown" of joy, and a reward of "victory." As offered to men through Him who is emphatically "the life"—"our life"—the "Prince

* There are perhaps no terms so hard to define as eternity and life. They defy the powers of thought and language, and indeed have never been correctly defined by any one. Eternity cannot be defined without reference to time, and the idea of time necessarily involves some period of duration, which is wholly incompatible with the idea of *eternity*. Life is known only by its effects, and is equally incomprehensible. It is amusing to see the vain attempts of some to define it. Brown conceives it to be irritability. Bichat on the other hand informs us that it is "the aggregate of the functions "that resist death"; which perhaps has no meaning at all, and, at all events, is rather a contrast than a definition. Another gravely asserts with magisterial importance that it is HEAT! "Heat," says he, "is life and cold is death"!! We trust we shall be excused for saying that this seems to be rather an *inflammatory* doctrine, and somewhat dangerous withal in its results, for if *life* be *heat*, eternal life must be *eternal heat*; consequently the promise of eternal life is nothing but the promise of eternal heat, and it must be questionable if this could not be more fully enjoyed in hell than in heaven.

of life", it is not a "shadow which appeareth for a little time and then vanisheth away:" it is not to pass away as the "wind"; it is not to be "removed as a shepherd's tent"; or to be "cut off as a weaver's thread"; for "the Lord is the strength of our life, and our portion forever."

Death, on the other hand, is compared to "bitterness," to engulfing "waves", to snares, pains and terrors, to gloomy "chambers" and a dark "valley." It is the "wages" and the "fruit" of sin, it is a "sleep", a "shadow", a "sentence" and an "enemy."

How striking then is the contrast and how dear, how inestimable is life! Who then can appreciate the love of HIM who for our sake "counted not his life dear unto him", but "poured out his soul unto *death*," and "gave his *life* a ransom for many!" who hath redeemed *our life* from destruction and hath crowned us with mercy and with loving kindness! Well indeed may we say with the apostle, if, spiritually minded, we seek the "life of God", that "neither LIFE nor DEATH, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The greatness of the love of God, however, can be more fully perceived when we consider the important relations of eternal life. It is related then first of all to God himself, who being the bountiful giver of every good" and perfect gift, is the giver therefore of eternal life. "The gift of God is eternal life though Jesus Christ our Lord." How rich a gift! how great a present! how noble a benefaction conferred by the majesty in the heavens upon a creature whose origin was from the dust! As it regards this relation it must be considered a *necessary* one, since eternal life is necessarily an attribute of the divine nature. This however cannot be said of the next relation which we shall notice, viz., that which subsists between eternal life and man who receives the precious boon. We cannot conceive of there being any necessary or natural connection whatever between man and eternal life. It is not inherent in his nature, for he is mortal, made of the dust, and therefore naturally related to corruption and death rather than to life—earth to earth—dust to dust. This relation subsists, therefore, wholly by the appointment of God and is entirely dependent upon his will. It has seemed good in his sight to present this blessing to man for his acceptance, and the relation consequently may be considered as an established or arbitrary one arising not from the necessity of the case or from the nature of man, but wholly from the divine benevolence.

It might be made a question here, what species of relation subsists between angels and eternal life? Angels differ in their *nature* from men: Christ, it is said, took not on him the nature of angels, but that of the seed of Abraham; and from all we know of these glorious spirits we have reason to conclude that the relation of eternal life to them is a *natural* one—that is to say: It is a relation in accordance with the nature which God has given them. Thus, the roots of an apple tree have a natural relation to the earth; while to engraft an apple tree with a scion from a peach tree would be to institute an arbitrary relation between them. Eternal life then is something superadded to man with which his original nature was not endowed, and which renders him "like the angels", as the Saviour beautifully said of those who should be counted worthy to obtain the resurrection of the dead—"they *cannot die any more*, for they are *equal* unto the angels."

To proceed, however, there is another very important relation of eternal life, viz., to the means through which it is bestowed:— "the gift of God is eternal life *through Jesus Christ our Lord*" Christ then is the channel through which this blessing flows to us by the appointment of God, and as he is the Son of God, and consequently partakes of the same nature, eternal life sustains to him the same relation that it does to the Father. But Christ was not only the *Son of God*, but also the *Son of man*. He partook, therefore, both of the divine and of the human nature. Now since eternal life was an essential attribute of his nature as the Son of God, so mortality was necessarily related to him as the Son of Man; and while, as possessed of the human nature, it was necessary for him to die, as possessed of the divine nature, it was equally necessary for him to rise from the grave; therefore, the "pains of death were loosed", "because," says Peter, "it was not possible that he should be holden of it." These two natures then thus wonderfully united and blended together were not to be separated, and by the mighty power of God, Christ arose triumphant from the grave "the first fruits of them that slept," having "abolished death", and "brought light and immortality to light." In Christ the divine was united to the human nature—in those who through him obtain eternal life the human is united to the divine nature; he "descended from above", we ascend from beneath; mortality therefore, bore the same arbitrary relation to Christ, that eternal life does to us. But when the two natures are united together, a new relation obtains, and eternal life becomes a *necessary attribute* of that new compound nature which is the result; or in other words, as mortality became a necessary attribute of Christ, when he assumed the human Nature so eternal life becomes a necessary attribute of those who become partakers of the divine nature.

And is it even so that men are made partakers of that glorious attribute of the divine Being, eternal life, and that it is really as necessary an attribute of the new nature which they are to enjoy, as of Him who is blessed forevermore! How transporting the thought—they *cannot die any more!* Death has no dominion over Christ now—he will have no dominion over those who are Christ's then! For it is worthy of remark that the same thing is said of those who become partakers of Christ with respect to life, as is said of the Father and the Son. "As the Father has life in himself," says Jesus, "so has he given to the Son to have life in himself."—*John*, v. 26. The expression, "he has life in *himself*" conveys quite a different idea from the declaration 'he has life in *him*'. for while the latter merely indicates the possession of life, the former denotes that life is an *essential attribute* of the person of whom its possession is predicated. Now the Saviour after representing himself as the means through which eternal life is to be obtained, under the appropriate symbol of bread—the bread of life, after declaring that his flesh was therefore "meat indeed" and his blood "drink indeed," expresses himself thus:—*JOHN*, vi. 53, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in *yourselves?* as it ought to be translated, for it is precisely the same expression, changing the singular for the plural, as is found in *JOHN*, v. 26, and consequently ought to be rendered in the same way. "You have no life in you" is rather an unmeaning phrase, and has been commonly understood as referring to the spiritual life received by partaking of the Lord's Supper from time to time; but this whole passage respecting Christ as the bread of life, is misunderstood when it is supposed to relate to the supper, since these things were said before the supper was instituted, and have no more reference to it than they have to faith, repentance, or any act of obedience whereby we can lay hold upon Christ, to which acts or principles indeed, the acquisition of eternal life is sometimes attributed because they are the means through which we receive Christ. Thus it is said "he that *believeth* on the Son hath life"—"God has granted the Gentiles *repentance* unto life"—"Christ is the author of eternal life to all who *obey* him, &c.!" We find, then, that the Saviour affirms the same thing of his people with regard to carnal life which he predicated of himself and the Father, and that those who *do* eat his flesh and drink his blood have life *in themselves*: "As I live by the Father," he declares in the same connection: "even so he that eateth me shall live by me."

How great then is the gift of God through Christ! how desirable, eternal life! how elevating the hope of honour, glory and immortality! how high the distinction of being taken from the

dust, and permitted to enjoy with angels the divine attribute of perpetual existence; of being transformed into the image of the Son of God, and having our bodies fashioned like unto his glorious body! Let us then, brethren, "so run that we may obtain", let us "continue in well doing", let us "be faithful unto death", and we shall receive a "crown of life". And now may honour, and riches, and glory, and blessing be ascribed to Him that sitteth upon the throne and to the Lamb for ever and ever. *Amen*

R. R.

REFORMATION.

NO. 1.

WHAT wonders have been accomplished by man! He has invented science, and reduced it to system. He has organized states, and adorned them with the arts of peace, or strengthened them with the munitions of war. He has by his divine "*art*" subdued the elements and made the most subtle influences of Nature, whether optical or mechanical, electrical or magnetic, yield to his grand designs. Having discovered the relation which the products of the soil bear to his life and happiness, he has in all ages availed himself of this discovery, and so vexed and teased in cultivating with spade and plough the earth, that her fertile lawns and valleys—her plains and undulating hills have flourished with the *blessings and ornaments* of life. The ocean, even that most wonderful of all the creatures of God, the tumultuous ocean he has subdued and tamed to subserve his lofty enterprise. 'He goes down to the sea in ships and traces the footsteps of the eternal in the mighty waters', and supplies with the riches of foreign climes, the poverty and deficiencies of his own. He even 'grasps the winds in his fists', and tames the tempestuous blast. 'He tides upon the storm', and by his art calls down the 'lightning out of the clouds'. 'He weighs the planets in a balance', and lays the measuring-line over the sun himself; He understands tides, and calculates equinoxes, recessions, and eclipses, for thousand of years to come! What is it that has not been accomplished by man? What *is* it that HE cannot perform?

But the wonder is increased when his achievements are contemplated relatively to the small number of his natural powers; for notwithstanding the immensity and variety of his works; notwithstanding his endless elaborations of science—his innumerable arts of peace and of war; notwithstanding the magnitude and boldness of his enterprise, his active powers do not exceed in number these three: the powers of acting, speaking, and thinking! Yes all the *endowments* which the animal phenomenon man can boast, are those of thought, speech, and action;—all that has been effected from the days of Abel and Tubal-Cain down to the present time; the towers, and walls, and hanging gardens of Babylon,?—Babylon, herself with all her palaces and tem-

ples, the empires of Cyrus and Alexander, of the Ptolemies and the Caesars have a common origin, and spring forth finally, from these active energies in man, viz., the powers of speaking, thinking, and acting. Thoughts, words, and actions are in man, therefore, the prime and original organs of good and evil; and seeing this is the true state of the case, how necessary it is that these organs or powers should be subdued and made to operate in the best way. How necessary it is that they should be brought under law, and turned to the noblest purposes.

Having premised so much, let me turn towards the reader. Thou art a Christian! Well, thou hast a noble master who never did evil, but went about constantly doing good;—one who was a personification of all the virtues; the prince of life, the captain of that invincible band, who through faith and patience, hope to inherit the promises! What then is the distinction which thou hast gained, or after which thou aspirest among those immortals, and before the Lord that bought thee? Thou desirest eternal life! Ah, this is glorious, and highly befitting thee who wast made in the image of the deity! Meaner things are indeed unworthy of thee; on this great thought thou mayest without a blush expend all thy powers! But what are thy ideas of eternal life? That it shall be given away and dispensed to fool and philosopher, to the king and the beggar, the good and the evil indiscriminately, like the light poured from the fountain of the sun, or the cooling breeze that diffuses its silken influence through all the variety of men and things? Be not deceived, beloved, but do thou reflect upon the grandeur, the high and infinitely glorious object of thy ambition—ETERNAL LIFE, to which indeed no other created GOOD can be compared! In extent how boundless—in compass how vast! embracing in its capacious bosom the untold endless and infinitely diversified enjoyments of heaven! O the riches, the unsearchable riches of eternal life! O the bliss of heaven!

Say—Shall I dwell with him in glory there,
 As many years as atoms in the air?
 And when they're past as many yet behind
 As leaves of forests shaken with the wind?
 When these are gone as many on then march
 As starry lamps that gild the spangled arch?
 When these me gone as many to ensue
 As spires of pi ass on lull, and dale that grew?
 When these are gone as many millions more
 As grains of sand upon the sinking shore?
 Or moments in the millions past before?
 When all these happy years have flown again
 And multiplied by countless bounds again
 'Till numbers drown the thought—say—shall I be
 The happy child of vast eternity?

Yes; if thou once attain it; but that is the question. Attain it! you exclaim. Yes, I reiterate the expression—Attain it. Is not, you say, Christ my Lord 'risen from the dead and become the first fruit of them that slept'? My hope it founded on a sure, a well-attested and magnificent fact.

Brother, them reasonest well; in the resurrection of thy glorious Lord thou hast a sure foundation on which to build. But dost thou build? Remember, it is written that he who is the author of eternal life was himself perfected by obedience to his father; and that that life will be given to those, and those only, who obey him as he obeyed his Father. 'The gift of God is eternal life thro Jesus Christ our Lord'.

To come to the point: What is the condition of thy active powers? Dost thou keep thyself so that the wicked one touches thee not? Or hast thou thrown open the citadel of thy heart to the darts and fiery missies of the enemy? What are thy actions, thy words, thy thoughts? for the Lord most holy has said, thou shalt not only do no evil, but thou shall not speak evil, thou shall not think it. 'Why do evil thoughts arise in your hearts'?

But more particularly leader, Hast thou ever lasted the luxury of being silent? O it is a calm and God-like virtue; soft as the evening's closing eye, and still as the level lake when Christ superior to the winds and waves, exclaimed, above the tempestuous storm, 'PEACE:—BE STILL'. 'If any man offend not in *word* the same is a perfect man, and able to keep in subjection the whole body. In a word reader, let U3 examine the relation which our holy profession bears to the government and use of those great and active natural powers, viz: the Bowers of thinking, speaking and action.

And, to begin with speaking, I ask you again, Hast thou ever tasted the luxury of being silent? As all the phenomena of the external world may sometimes easily, and always finally, be traced to the operation of some active agent or first principle, so a thousand matters which distract the soul, impair our spiritual strength and render life miserable, may be traced to the untamed agency of our thoughts, our words, or our actions, many of them indeed, directly to our words. When we consider what has been accomplished by the tongue among mankind, we are struck at once with admiration and solicitude: admiration for its unrivaled powers, and solicitude for the misdirection of these powers. Speech is peculiar to man, and the distinguishing ornament of human nature but it is susceptible of misdirection and may be made to subserve vicious and unnatural purposes. Some people are always talking except when they are asleep; and some indulge so immoderately in the use of their tongues whilst awake that they cannot be still even whilst asleep and so chatter nonsense at the dead of night.

Art thou a father at the head of a family? Be not then surprised if the misrule which thou beholdest within the circuit of thy little kingdom, (for a man's family is his kingdom) the insubordination, the confusion, capaciousness, bad temper, bad language, and bad behaviour are owing to the indiscreet use which thou thyself makest of the best gift, the power of speech; be not surprised if all the evils which afflict thy family be resolvable ultimately into the misuse which thou makest of thine own tongue. The cause is adequate to the effect. But if thou doubt it, 'Behold also the ships which though *they* be so

'great and are driven of fierce winds, yet are they turned about with a very small helm whithersoever the pilot wishes. JAMES, chapter iii. verse 4. See that first-rate man of WAR, her bulk is wonderful; she has on board a thousand men; her provisions, drink, furniture, apparel, are for many months, and she has besides 100 pieces of heavy ordinance, yet with all these is she turned around with singular ease by means of that small agency—the helm, which in comparison to the whole is a mere scantling. 'Behold how great a fire a little spark kindleth', says JAMES, chap. iii. 5.

PHILIP.

Correspondence.

DR. BENNETT.

BOSTON, JANUARY 15, 1835,

DEAR BROTHER,

As I am personally unacquainted with you, I crave pardon for the liberty I take in addressing you this short letter. I will state the object of my communication in short. Within two months past a man by the name of Bennett, M. D. L. L. D., has introduced himself to some of the *Christian preachers* in the East, professing to be the *Chancellor of the Indiana University*, and also to be in connexion with the *Christian denomination*, &c. &c. He was received. He has *conferred degrees* upon various gentlemen, some of whom were *worthy*—others were not. The degrees of D.D. and L.L.D. were conferred in some cases, in which A. B. would have been more than justice called for. The course he pursued was very unwise, if not disgraceful to any American institution. He has degraded the *Indiana College*—*very—very* much, in the *minds* at least all men of letters. Now sir, in view of the above facts, I am induced, as a friend to seminaries, &c., as also to the *Christian connexion* in the East and West, to make the following inquiries: 1, Is there in reality a University, at New Albany, in Indiana? 2, Is, or was, Mr. Bennett (who was advertised in the *Harbinger*) the Chancellor? 3, Had he the power of conferring degrees (on whom he pleased) for the term of 10 years? 4, Have the trustees, or the corporation, any knowledge of the fact that he was, and still is conferring degrees on various individuals where he has been, or is still traveling? If you can, and will do me favor to answer the above inquiries, and give such other information as may be desirable, connected with the subject, you will greatly oblige me, and serve the cause of religion and education.

I may here state, that I have never received a regular education at a literary institution, but have acquired what little I possess by my own private exertions. I am nevertheless a decided advocate of education. I wish that Schools and Colleges may be multiplied among us, as a free and liberal people.

"Knowledge is power".

Learning can never injure the church, if it be sanctified by a holy life, and a zeal in the cause of God which is according to knowledge, by those who teach.

I will at a future time, give you some account of things in the East, if desired.

Yours, with respect,

JOSHUA W. HIMES.

Elder WALTER SCOTT.

Answer.

THE above letter came to us taxed with 35 cents postage, nevertheless for the satisfaction of the brethren in the East, and the good of those concerned in the impositions of the person about whom it is written, we give it a place in the Evangelist. This is the same Dr. Bennett who obtained a charter for what he called the "Christian College", New Albany, Ia. He forged our names to the petition by which he obtained the charter, and hoped afterwards to make amends by dubbing us doctors! Accordingly he rained down, his L.L D's., D.D's., A.Bs., & A.Ms., like a shower of hail. But his fortunes were equal to his ignorance and his impudence, tho' both of them were excessive; for he lost all character in Albany, or rather the people there soon found out what we suspected, that he was a *vagabond*—of no character. ———'His whole doings in this affair appeared to us so absolutely beneath contempt, that though he garnished us with the literary title of L.L.D., and elected us by a unanimous vote, President of the faculty, we did not even take the smallest notice of either him or his College.

In short, we think him a false brother and an impostor, a person of no solid learning and of very bad morals.

EDITOR.

The following letter is from Mr. Samuel Ross, Oxford, New York, one of the gentlemen who sailed with us in the Steamboat, Planter, on our excursion to Virginia, in January, 1834. We trust it will not be unacceptable to the reader; to us it is peculiarly dear as referring to a journey the most pleasing we ever performed in our life. We can never forget the sweet intercourse we enjoyed with Mr. Ross and the other passengers on our way up the river, and we hope the savour of it remains with others besides us until this day.

EDITOR.

OXFORD, NEW YORK, *July* 1st, 1834.

Dear Sir,

I received 28 numbers of the Evangelist sometime in May, and very lately the number for June. You will please to accept my very grateful

acknowledgments for your kind attention to a friend at so great a distance in the Chenango Valley. In the narrative of your "Excursion to Virginia", perhaps it would have been more correct to have used the word *Methodist* instead of Universalist as I have never been *enrolled* with any other denomination as *a preacher* and have acted *independently* of late years. However I care but little about the matter inasmuch as the former society says "Christ died for all" and the latter, that "all will be saved for whom he died".

About a week after I parted with you I endeavoured to cross the river to go to Wheeling; I went over to the island but could not cross the other part of the river on account of the ice; I had, however, a pleasant view of the place, but my attention was especially directed to the steamboat, Planter, still lying "circumlocuta glacie", This vessel immediately put me in mind of all those delightful emotions of Christian love and friendship which we enjoyed in her cabin and which I devoutly pray may continue until the consummation of all things.

We shall not soon forget the politeness of the captain, crew and passengers, for every one appeared anxious to make all the rest happy. And when it became known that there was a number of preachers on board, and that some of the passengers desired to hear preaching, how easily was every thing accommodated to their and our wishes! Those of a different taste politely withdrawing, or else conforming to those who seemed by their conduct to say with the Psalmist, "O come, let us worship and bow down, let us kneel before the Lord our maker"! There "we sat down" *and rejoiced* "when we remembered Zion", and although we were a mixed multitude of different denominations, yet when one of the company said "sing us one of the songs of Zion" we did not answer as in day's of old "How shall we sing the Lord's song in a strange land"? But with united heart and voices we could praise the Lord in such words as the following:

"The hill of Zion yields
A thousand sacred sweets
Before we reach the heav'nly fields,
Or walk the golden streets."

Should you ever happen to meet any of that company you will please to tell them that they still live in my affectionate remembrance, and that I hope to meet them in "another and better world". Oh my brethren! What is there upon earth to be compared to Christian friendship! "Behold how good and "pleasant it is for brethren to dwell together in unity, it is like the precious ointment upon the head that ran down upon the beard even Aaron's beard that went down to the skirts of his garments, as the dew of Hermon and as the dew that descended upon the mountains of Zion". I have frequently thought over that scene of happiness there enjoyed free from all the cares of life,

surrounded by kind friends who loved us, amidst "the feast of reason and the flow of soul", and have uniformly pronounced it some of my happiest hours in the Christian journey; and I feel the deepest emotions of regret when I consider the improbability of ever being present (in *this world*) at such an union of different denominations. Did it not remind you of that period when the Watchmen shall all see eye to eye? When Ephraim shall not vex Judah and Judah shall not vex Ephraim?

I crossed the river at Wellsburgh—went to Pittsburgh and took the route towards Clean Point, Ellicottville, Bath, Thaca, &c., and arrived at home about the 1st of February, having encountered many accidents peculiar to the Winter season; but notwithstanding all the difficulties I made a very happy visit to Ohio, Kentucky, Pennsylvania, &c., &c.; and never shall I forget the kindness of my friends in those places: indeed, the kind treatment of the people generally has left a grateful impression on my mind which can never, except by death, be effaced. I am delighted with the state of Ohio, and when I was with you I felt as if I must move my little family there; but I find that I can be happy anywhere, with the "peace of God" and the friendship of my neighbours; and if a certain admired poet *had felt* this I think he would not have said "Nemo contentus sibi sortem". But whether I remove there or not, I hope I shall visit you and the rest of my friends there, if I am spared.

I have received your papers in a very busy season;—I have not had leisure to study them over as I wish; yet as far as I have read, I consider them a rich intellectual treat.

I love to hear a minister exhort his people to do that which is possible for them to do; and *euangelion* signifies a "good message".

Your ideas of *Baptizo* appear to be scriptural, viz: immersion, submergere. I know not what to think of taking the sacrament every First Day. If I may be permitted to express an opinion on another subject it will be this, that after comparing our situation with that of the Primitive Christians and viewing the practice in its general bearings you will ultimately say with me, *apta causa impellis me non abluere pedes*.

You will please to excuse my freedom of remark in the above while I assure you that I am exceedingly delighted with the Christian love and harmony which prevail in your society, it often reminds me of the primitive Christians. I devoutly pray for your general prosperity as a society, and that God may especially bless your labours for the good of his church, and that we may spend a happy eternity with each other.

I am, dear sir, yours most affectionately,

SAMUEL ROSS.

Rev. WALTER SCOTT.

The following is from a person exceedingly dear to us in the Lord; one on whose bosom, almost fifteen years ago, we reclined at supper, the Lord's supper, with unspeakable delight; one who saw planted, in Bethany and at Pittsburgh, those scions of the reformation, which have since, to the astonishment and delight of him and thousands more, shot forth their branches, into the far distant west; that are now covering the Alleghenies and extending their ramifications even to the east, and are fast blessing the whole Republic with the sacred shade of their embowering foliage.

MT. PLEASANT, Feb. 11, 1835.

DEAR BROTHER SCOTT,—

Though I often think of you, often! yes, every day and every hour of the day—yet I have never before, I believe, taken my pen to address you on any subject; but surely you will not attribute this omission to a want of love on my part; for you know that I love you.

* * * * *

Our Bethany friends were last week, all in good health, Eliza excepted, and she was thought to be getting better. My family are well.

As respects the religious affairs of this neighborhood, they are not at all flattering; we live here in the cold region of Quakerism, which is indeed colder, I think, than any other ism on earth; we have held our meetings for the most part at my house; but we have now commenced in the town of Mt. Pleasant. Father Campbell has been with us twice, and I expect will stay with us in this neighborhood the ensuing season and take in a range of about seven miles round. I baptized one person since I came here—Walter McFarland; he is a subscriber for the *Evangelist*, and a fine disciple; we are in all about twelve in number.

I expect son Grafton will locate in Mt. Pleasant this spring, which will be quite an addition to us as he is an intelligent disciple; but I fear we never can do much among the inhabitants of this town as they lie so far to the north that they can never be warmed; yet the word of the Lord is as hammer and fire, and it may lake effect; it may break or burn these northern hearts; the Lord grant it may, and to his name be the praise.

About two weeks ago, a woman and her two sons came our way and professed to be disciples; we treated them as such and helped them on their way; they said they were bound tor Indianapolis and would rail on you, and that you were at their house in Indiana last fall, and had been at their former place of residence in Buffalo, New York. They tell a most doleful tale—that on their passage down the Allegheny river, at a place called Pit-hole riffle, they were shipwrecked and four of the family drowned—the eldest three sons and one only daughter all sunk in the boat, together with all of their goods, money, &c. They call themselves by the name of PUP, and are of low Dutch extraction. I wish you to inform me if you know any such people as I think they are likely impostors, from some discrepancies in their stories as related by themselves.*

The Pittsburgh disciples are at peace among themselves and are addressed alternately by S. Haden and brother R. Forester, in the afternoons of the Lord's day. I hope they will multiply and illuminate that dark city and its vicinity. A. Campbell, I expect, will be with you before long on a tour to the south; may the Lord prosper him in his way, and may the Lord bless you and make you a blessing in time to come as you have been in days that are past.

Farewell dear brother,

I remain, in the hope of a glorious resurrection, your ever affectionate brother in the Lord. May he preserve us from all evil. JOSEPH BRYANT.

* Dear brother. —————Most certainly they are impostors.

SPENCER, Owen county, Ia.,

BROTHER SCOTT,—

Though unknown to you personally, nevertheless, I am an humble advocate of the cause for which you and many others plead; and having a desire to communicate good news, (as well as to receive it) I would let you know that the cause of truth is on the advance in this part of Indiana. I cannot say that accessions to the congregations are numerous, but so far as we have already attained we hold fast. We are much ridiculed and misrepresented by those who should be engaged in a better cause; but notwithstanding this, the more intelligent are beginning to see the beauty, the consistency, the excellency, and grandeur of the gospel which was preached by the apostles, when fairly contrasted with the traditions of men.

I have immersed several this season, and the prospects for good, in these parts, are more encouraging than at any former period.

That faithful old servant of the Lord, brother James Hughes, has preached with us this week, on his way from Illinois (where his residence is,) to Kentucky: he informs us that in Illinois the Lord's work is going on gloriously. He told me he had within four or five months, immersed, where he traveled, about one hundred and forty persons on confession of their faith; other laboring brethren had immersed many more. Opposition runs high there; but truth must and will prevail; because the Almighty will sustain his cause and those who will obey him and contend for his truth.

For the sake of some of your readers will you please notice the following scripture, Rom. Sand 6, "For when we were yet without strength, in due time Christ died for the ungodly." Did the death of the Saviour give such strength to the new covenant or his will, that we through the same receive strength to claim the blessings bequeathed to us in the will? Or how did we receive strength if the new covenant was not put in full force by his death? for the Apostle says "a testament is of no force while the testator liveth."

Will you please to give these things a little notice.

I am your brother in hope of immortality

THOMAS C. JOHNSON.

ANSWER.

"Did the death of the Saviour give such strength to the new covenant that we through the same receive strength to claim the blessing bequeathed in it"?

To the beloved brother who wrote the preceding letter and put the above query, we ought long ago to have written an answer; but on account of some extra domestic business, and many other letters crowding our port-folio, we have been hitherto prevented.

We now submit the following reply to the above query.

1. We do not think that the connection warrants us to explain the 6th verse of the 5th chapter of Romans by a reference to the new covenant, because it is not under the idea and relations of a covenant that the Apostle is here discoursing on the Christian religion.

2. In scripture the flesh is said to profit nothing without the Spirit which makes and keeps it alive. In reference to this it *is* said that those who are in the flesh or in a state of nature, are weak, in regard to the performance of righteousness, or in the words of the 6th verse, they are without strength. How then do they receive strength? I answer by receiving the Spirit.— Hence the Apostle prays for the Ephesians that they might be strengthened with all might by His, *God's* Spirit in the inner man; and in the verse preceding the one under consideration the gift of the Spirit through Christ is expressly mentioned. To be without the Spirit of Christ is to be weak or in the flesh, and proves that we are none of his, 'For if any man have not the spirit of Christ he is none of his,' but to have the Spirit is to be strong. 'Ye are strong' says John, and it proves us to be Christ's, 'Know ye not that the spirit of Christ dwelleth in you unless you be reprobate. We shall now read the 5th and 6th verses in connection.

'Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given to us; for when we were yet without strength," &c.

Beloved please accept assurance of all Christian regard,

W. SCOTT.

FROM F. W. EMMONS.

During my stay here last summer, (as I think I told you) I associated with a small Baptist Church, and endeavoured to stir them up to love and to good works,—I met with them on Lord's days—united with them in prayer and praise, and usually discoursed to them some on the scriptures. During my absence some brethren in the reformation visited here and preached the gospel of remission of sins through faith in Jesus as the Messiah and Son of God and submission to his government, and made some fifteen or twenty disciples.— These they had just constituted into a church as we returned. This as you will know, was most grateful intelligence to us. Last Lord's day was the first meeting; I addressed them on the original gospel preached by Peter, Acts ii, and the constitution and order of things established at the commencement of the Kingdom of Heaven. To-day we met to break bread, and I addressed them on 1 Peter ii 1,2, hi common with Heb. vi. 1, 2, the unadulterated milk of the word—the first principles of the doctrines of Christ. I have promised to lay before them all the first principles in order; and I begin to feel that I may be useful here as a preacher and teacher of Jesus Christ.

NOBLESVILLE, Dec. 23.

F. W. EMMONS.

HYMN.

By the late REGINALD HEBER, D. D., late *Lord Bishop of Calcutta*.

I prais'd the earth in beauty seen
With garlands gay of various green,
I prais'd the sea whose ample field
Shone glorious as a silver shield;
And earth and ocean seem'd to say,
"Our beauties are but for a day!"

I prais'd the sun, whose chariot roll'd
On wheels of amber and of gold;
I prais'd the moon whose softer eye
Gleam'd sweetly through the summer sky;
And moon and sun in answer said
"Our days of light are numbered!"

Oh God! O'er good beyond compare!
If thus thy meaner works are fair!
If thus thy bounties gild the span
Of ruin'd earth and sinful man,
How glorious must those mansions be
Where thy redeem'd shall dwell with Thee!

ITEMS.

The passion which we do not conquer will in time reconcile us to any means that can aid its gratification.

It is as hard to receive the words of wisdom from the ungentle, as it is to love or recognize virtue in the austere.

If we regard the vicious with indignation we will never gain one to virtue.— If we view them with contempt we will never seek to gain one.

Dr. Priestley.—It is unfortunate indeed, says Priestley, that there are now extant so few remains of any of the writers who immediately succeeded the apostles, and especially that we have only a few inconsiderable fragments of Hegesippus, a Jewish Christian who wrote the History of the Christian church in continuation of the Acts of the Apostles, and who traveled to Rome about the year 160.

Mountain scenery.— There is a charm connected with mountains, so powerful, that the merest mention of their magnificent features kindles the imagination, and carries the spirit at once into the bosom of their enchanted regions. How the mind is filled with their vast solitude! Whoever has not climbed their long and heathy ascents, and seen the trembling mountain flowers, the glowing moss, the richly tinted lichens under foot, and scented the fresh aroma of the uncultivated sod; heard the wild cry of the mountain plover, the raven and the eagle, and seen the russet hues of distant slopes, the livid gashes of ravines, precipices; the silver line of falling waters, and the whirling clouds at his feet; and cast his gaze over lakes and forests, islands and smoking towns, to the ocean's brink—knows nothing of the splendid sublimity and beauty of mountain scenery.

ANOTHER EVANGELIST IN THE FIELD.

The brethren at Wilmington, have unanimously elected brother Taffee as their Evangelist for the present year.

Brother Taffee is a gentleman of most respectable talents, of unexceptionable morals, and the finest sensibility. I notice sensibility, for if this quality were respected in all who possess it as it ought to be, some of our most excellent laborers would be saved many a pang. We had the happiness of an introduction to brother Taffee, last summer, during our visit to Wilmington, and then formed a very favorable opinion of his character. He is said to be the most suitable person in the seven churches by whom he has been unanimously chosen to be a soldier. Heretofore he has maintained a very respectable standing at the bar and was, if I am not very much mistaken, State's Attorney for Clinton county.

We wish brother Taffee all success in his new but noble employment, of converting men to God. May he continue to be what he ever has been an example to the brethren. May his labors flourish in precious fruit to God through Christ. May he be to Christ and the brethren as acceptable as Zoenas the lawyer was to our grand Apostle Paul, and may the brethren on their part respect both his feelings and his rights. EDITOR.

SCHOOL FOR CIVIL ENGINEERS

At Georgetown, Kentucky.

THE Professor of Mathematics, in Georgetown College, educated at West Point, will organize a corps of Civil Engineers on the 1st of May, 1835, being the day on which the Summer Session of the Georgetown College will commence.—Students entering the class will not be required to study any other branches than such as are necessary to qualify them for the business of an Engineer. Vacations will be devoted to the practical part of the course, the Professor himself attending the class, furnished with the necessary instruments for Surveying a Route, and Leveling a Road, or Canal. Any one who has learned Plane Geometry may become a practical and Scientific Engineer in two sessions. Half this time will suffice for one who has learned Surveying, Chemistry, and Natural Philosophy.

When it is known that a young man of ordinary skill in Engineering can command \$1200 or \$1500 a year in any part of the United States, and that an Engineer of high standing receives from \$3000 to \$5000 per annum—and furthermore, that the *demand* for such, is increasing in a ten-fold ratio faster than the *supply*—it will be readily admitted, that no pursuit can be resorted to, by the young men of this country, alike honorable and lucrative. There is a demand at this time for not less than 1000 Engineers (principal and subordinate) in the Mississippi Valley, and the deficiency is highly injurious to the interests of our country, and to the character of our public works.

TERMS.

For instruction during the Session of Five Months the College fee of \$20 in advance, will be charged.

For the attendance of the Professor in making a Reconnaissance during the vacation, an extra fee of \$10 will be required, in advance, of each student attending the company—every one defraying his own expenses.

THE EVANGELIST,

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept!
—1 Cor. xv. 20. PAUL.

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept! —1 Cor. xv. 20. PAUL.

NO. 4.]

CARTHAGE, O. APRIL 6, 1835.

[VOL. IV.

DEATH OF CHRIST.

NO. 4.

If we would acquire views on any subject that shall prove lasting, views that shall abide with us, we must think of that subject extensively; we must think of it in all its relations and uses. Partial conceptions of things lead to confusion and misrepresentation, and involve the reputation and understanding of both the teacher and the taught. No subject in Christianity, perhaps, suffers more from mal-conception and limited conception, than the subject treated of in these papers, the death of Christ; and yet a moment's reflection must convince every considerate disciple, that of all Evangelical matters it is the article which it behooves the teachers of Christianity, and Christians themselves most of all to understand. Is it not truly singular that the state of things is such as actually to have created a prejudice against even the investigation of this subject? The death of Christ can scarcely be mouthed in public or in private without exciting the apprehensions of even the most ardent reformer. It has heretofore proved a bone of constant and virulent contention among all parties, and therefore we say let it alone; touch it not: it is not necessary we should understand every thing about it; the atonement is an exciting topic and has been the source of many quarrels and shameful divisions, therefore we say let it alone.

Now, reader, why is it that the atonement is so exclusively associated with the death of Christ? Did the death of Christ accomplish nothing but the atonement? Or is the atonement the prime object in the Christian belief? It has been stated in our former essay, that this splendid fact is variously related to Christ himself, to God the Father, to angels, to devils, and to men; how limited then must that man's conceptions of it be who, the moment he hears it mentioned, associates it with atonement and quarrels about the atonement? The fact is that such a parson knows nothing aright of this great

matter, and ought to review his premises; he ought to school himself better in a subject which so vitally affects himself and others, a subject which occupies so eminent a rank among the facts on which the Christian religion is founded.

We have in our former paper seen that the death of Christ is a fact which stood related by a law of natural and moral necessity to the resurrection of his body and the perfection of his moral nature, and by consequence to his assumption of those royal offices with which he has been clothed in heaven for the salvation of mankind. Now why is it that in our proclamation of the gospel these radical relations are so generally, I had almost said so uniformly, overlooked? Why is it that in order to discourse about the general or special import of the death of Christ, in relation to ourselves, we should contemn or at least neglect those splendid results which grew out of the fact relative to the person and spirit of the Saviour himself? Is not "a risen Saviour" a noble element of Christian oratory? Is not his perfection as the High Priest of mankind, his elevation to heaven, and the various functions of his glorious offices equally interesting as elements of Christian preaching? These were all-pervading themes in the proclamation of Paul, who must certainly be regarded as the most excellent model for all evangelists to imitate. Do not then, reader, in your consideration of this prime doctrine, overlook its results as referring to the Saviour himself; do not when thinking, speaking, or writing of this matter forget that it took place first of all with an immediate reference to the resurrection of his body and secondly with a reference to the perfection of his soul.

We shall now endeavor to bring before our readers the relations which the death of Christ bears to God the Father:

First, then, the death of Christ does not sustain the same relations to the Father that it does to the Son. For instance, it deprived the Son of his life, but it did not deprive the Father of life. it did not change the state of the Father from mortality; but it changed the condition of the Son in this respect, it did not perfect the moral nature of the Father; but it did that of the Son, and was intended to fit him for these high offices for which he arose from the dead. In short it is not the life or state, but thy character of God that is affected by the death of Christ.

Let us then enquire how the character of God the Father is affected by the death of his Son, our Lord Jesus.

The nature of Deity as described in scripture, is physical, intellectual, and moral; or which is the same, he is possessed of power, wisdom, and goodness; for the word power refers to his physical, wisdom to his intellectual, and goodness to his moral nature; we have to enquire, therefore, how T character of God in the

different departments of his nature was affected by the splendid fact under consideration.

To begin with the moral nature of our Heavenly Father:— All must confess that "to give up his Son Jesus Christ to death for us all" was most good; and furnished heaven and earth with the most illustrious proof of his philanthropy, or love of men. In Titus, indeed, it is described as the shining forth of his philanthropy, all former indications of benevolence being comparatively the mere twilights, or dawns of that sun-bright regard for men which blazed forth when God set forth his Son in blood that through faith we might have the remission of sins that are past. Our Lord Jesus enunciated this goodness of God in terms the most affecting, in his conversation with Nicodemus, when he said contrary to the prejudices of all Jews that "God so loved the world, that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life. The death of Christ, in short, is every where in scripture spoken of as the brightest and most unequivocal manifestation of the love of God. "Herein," says John, "is the love of God manifested, not that we loved God but that God loved us and sent his Son to be the propitiation for our sins." Nor could the moral excellence of the Divine Father, perhaps, have been brought before men by any other means.

There subsists then, between the death of Christ and the moral nature of the Divinity, a relation like that which subsists between any two things the first of which never can be fully known without the last. To illustrate; The vegetable force can be seen in the production of the trunks, stems, and straws of grasses, flowers, and trees; its energies are rendered still more evident or are further known by the branches, or twigs, and leaves; but we understand the ultimate and highest energies of which the vegetable forces are capable only when we see the buds, flowers, and pericarp or fruit and the seed which they contain for the re-production of their species. Thus is it with God, our Father; his goodness is over all his works; his benevolence is seen and felt every where in life and in the things necessary to life, and in religion also; but the unmodified discovery of his moral excellency is known only through the death of his Son, our Lord Jesus Christ.

But to come to the intellectual nature of God as affected by the death of Christ—the wisdom exhibited in this affair. While every one will say that to give up his Son to death was most good, the question arises was it wise? It was good. Was it wise?

To give up his Son to death for us all was in God most good, still the question arises, and it deserves to be answered, Was it wise? Are the wisdom and the goodness of the Eternal alike evident in this great affair? Was this unparalleled philanthropy the

result of weakness, or did it grow out of the necessity of the case and the unrivaled wisdom of the Almighty?

The wisdom of God as related to the death of Christ may be seen from many points; but when viewed in connection with the constitution of man and his moral elevation by the Christian religion, it appears exceedingly obvious. Two of the most active powers in human nature are, it is well known, those of *faith* and *hope*; in perfecting the morals of the disciples therefore it was indispensable that both these powers should be enlisted; it was accessory for the accomplishment of his moral designs that the author of our salvation should bring over to his aid these active powers of faith and hope.

The object of our hope, therefore, is set before us in the splendid and inspiring fact of a future resurrection; but it is founded on the promise of the Almighty and derived immediately from the resurrection of the Lord Jesus: nay the general resurrection is so inseparably connected with that of Christ, that if the one has not taken place the other never will; if Christ the first fruits has not been reaped and offered to the Lord of the harvest, the whole harvest is unsanctified, and will never be reapt; those who have died in Christ have perished; and we are yet in our sins: the argument then is this; first our morals required to be purified and elevated; secondly this could not be done without bringing over to the side of righteousness the active principle of *hope*; thirdly hope could not be established, but by being placed on an immovable basis, and like faith required to be sustained by facts: that our hope like our faith might be in God, God raised our Lord Jesus from the dead; finally he could not have been raised unless he had first died. He died, and the splendid results of his death fully justify the wisdom of God in permitting, in ordaining it; for he gave himself by the will of God for our sins.

The wisdom of God as related to the death of the Lord Jesus may be seen in the following also. God is the great Ruler of men, and as such he put them originally under law which he himself framed and promulgated: It would be incongruous with all our ideas of a righteous Governor, the majesty of law, the general welfare, and the common maxims of good order, to suffer the laws to be violated with impunity. The death of Christ has demonstrated to men and angels what the wisdom of God is in this respect, and that his character as the Governor of the Universe can not be compromitted.

But we dare not enter in detail upon the various points by which the death of Christ holds of the wisdom of God; from what has already been offered the reader must perceive that as it was most good in God to give up his beloved Son for our sins, so it was most wise; yes it was most wise, and has resulted in the redemption of

our souls from sin in all its debasing influences; it has resulted in the settlement of both our faith and hope, and has laid a foundation for a succession of reformations which can issue in nothing but the perfection of our moral nature, and our final glorification in heaven.

But how is this event, the death of Christ, related to the power of God? As the resurrection of Jesus was brought about by the power of God, it will be obvious to every one that the power of God must be related in some way to his death; for without his death how could he have been raised? The death of Christ then led to the most surprising development of his power who claims to be the God of the bible, the true God; and the Apostle Paul refers to it as such, and designates it the "greatness of his power which he wrought in Christ Jesus when he raised him from the dead and set him at his own right hand in the heavens, far above all principalities, and powers, and might, and dominion, and every name that is named not only in this world but also in that which is to come, and gave him to be head over all things to the church which is his body, the fulness of him that filleth all in all.

Thus we may see in general that the death of Christ is an event which involves the Divine character in all its departments, physical, moral, and intellectual, or is related most intimately to the power, wisdom, and goodness of the Divinity. The special relations which the fact of Christ's death bears to the Divine character will be more particularly considered in some future paper. After which we shall, *Deo volente*, proceed to the examination of its relations to the Holy Spirit, which is a part of the enquiry that is full of interest, as is also the relation of the fact to angels, to devils, and to men. EDITOR.

NOTE.

The following letter, and plan of manumission are from brother Dr. N. Field; they were received while we were in Kentucky, and therefore our answer was written in somewhat of a haste. ED.

BROTHER SCOTT,—

I have read your reply to my last letter, with mingled feelings of mortification and regret; I am unable to decide whether it is a burlesque or an evasion. I cannot believe that you intended it as an argumentative replication. You have not denied a solitary position assumed in my letter.— That the slavery of the United States has no parallel for cruelty and crime, in the annals of sacred history, you have not questioned. That neither the bondage of the Jews in Egypt nor the servitude permitted under their dispensation

can equal negro slavery, for moral turpitude, you have not disputed. Against the logical deduction of my most offensive position you have not protested—but you have evaded the question of slavery so far as the church is concerned and have shifted the whole sin upon the shoulders of the government. You say that you are not the apologist for slavery, and are not willing that it shall be perpetuated in connection with the ancient gospel, and yet your letter indicates and asserts distinctly the right of the disciples to hold slaves! I should take it that no Christian ought to be unwilling or ashamed to apologize for the exercise of a right derived from authority so high as the gospel of Jesus Christ—I can find only two positions in your letter worthy of notice. 1st "That slavery is a political and not a religious evil;" or in other words, it is the sin of the state and not of the church.

2d. That Christians may hold slaves if the laws of the land permit it.— When these positions are carried out it follows as a corollary that the church may participate in national crime, with impunity, provided she has had no agency in making the laws that originated it; and that the church need not be better than the political government. I will not undertake to trace the consequences of these deductions, but will do it at a more convenient season, and hope to be able ultimately to show that Christians have had a powerful agency in originating the slave system, and are now a serious impediment in the way of its extinction.

You challenge me "to point to a single law in the code of the Christian nation, saying that a citizen of the Kingdom shall not hold a slave." From this it seems that whatever is not expressly forbidden in the Christian code, is authorised. That every man may see the absurdity of this conclusion, I will present the following as an offset. I challenge you, brother Scott, "to point me to a single law in the code of the Christian nation saying that a citizen of the kingdom shall not gamble, race horses, burn the bible, or marry his mother; where is your express law against betting, or making a living by the art of legerdemain? I know of none, and yet constructively, such acts are repugnant to the code. If you could prove that the servitude found in the world at the time the law of Christ entered, was perpetuated, and the right to enslave was transferred from masters to their children under a convoy of apostolic authority, and that that servitude was the same in its statutory character as American slavery, I will yield, forever yield the claims of natural right and common justice, founded upon the bible, and cease to be a Christian, but I have too much faith in the goodness of God to believe such result possible.

If you will convert your challenge into an affirmative proposition, I will meet you, and discuss its merits *viva voce*, as I write so seldom upon any subject, the pen would prove a slender missile in my hand, in a conflict with a veteran of Herculean prowess; it has been my misfortune to have allotted to my temperament "more benevolence than wisdom," my intellectual imbecility, however deplorable is more to be pitied than obduracy of heart, my mental poverty is quite appreciable, from the fact that I am not found in the ranks of abstract, calculating Christians and politicians who write "*correct, comprehensive,*" and

exquisitely delicate dissertations upon slavery, as a matter of fact question. Questions of fact require an elaborate exegesis to demonstrate their verity, but I should be delinquent in benevolence were I to diminish the pleasure that my brethren derive from a conviction of superior sagacity. If denying to them a claim to "more wisdom than benevolence would superinduce the slightest pain, I would be uncharitable to withhold the award. But I have digressed. I will shape your challenge so as to embrace American slavery in its most essential features, and then see whether you will undertake to maintain it. It is as follows:

There is not a single law in the code of the Christian nation that prohibits a citizen of the Kingdom from holding a slave in involuntary bondage, from selling the slave to whom he pleases, thereby separating the slave from his dearest relatives, from bequeathing him by last will and testament to his children to a dozen generations, from keeping the slave in perfect ignorance, and his offspring, from punishing him at pleasure, and withholding from him a just compensation for his daily toil. To this plain matter of fact question, brother Scott, you are invited to come, if you will take the affirmative, I pledge myself to overthrow your arguments in the most conclusive manner; designate your place of meeting and stipulate the preliminaries. Let us go if you please to the ground consecrated by fatal destiny to the prevalence of the withering curse, "the noble home of noble men" it is the land of my birth—I fear not.—I wait for your reply.

A word to brother Lilted, and I am done, I presume from your statement that I am mistaken; the fault is not mine, it grew out of information received from brethren in this district, who professed to know the ground upon which the association suspended their correspondence with Long Run. I would be pleased to be informed upon what ground that action was based? and whether you think that there has been any improvement in the treatment of slaves which you so much deprecate? Do you believe that after a labor of ten years that the contemplated amelioration has been realized? Do you find the Christian master diligently engaged in teaching his slaves to read the word of life? lightening their burdens, and giving them what is just and equal? or can you believe that slaves are still oppressed, bought and sold by disciples, as goods and chattels? would you believe that a Christian bishop residing in Kentucky while on a visit of mercy to this State was seen to circulate advertisements for a runaway slave, and that for another master!! Would it be taxing your credulity too much to ask you to believe that another bishop in hope of a paltry reward sought after a slave for several days and nights? !!!—Does such conduct *smack* strong of reform, *brother Littell*?

That you, Brother Scott, may yet feel that it is your duty to oppose this dark system of iniquity is my earnest and devout prayer.

Your Bro. in Christ,

NAT. FIELD.

A PLAN OF EMANCIPATION,

Submitted to the Christian community, called Reformers, or Disciples, to which all objections can be shown to be unreasonable.

On a day set apart for the purpose, let the Christian master call his slaves around him, and address them in the following strain:

My unfortunate slaves—It has been your misfortune to suffer from the cupidity of your white brethren, who have torn from the land of your fathers, forty millions of its sons and daughters, most of whom have gone to the tomb from under the shackles of a grievous bondage,—fortune has placed you in my power. The government under which I live, authorizes me to perpetuate your captivity and live upon your labor. But the bible which contains the will of God, teaches me "that God made of one blood all the nations that dwell upon the face of the earth, and that I should break every yoke which I have bound upon you; that I shall undo your heavy burdens and let you go free." That I should love you as I do myself and do unto you as I would have you to do to me." I have, therefore, deliberately come to the determination to break your fetters let what will follow. I had rather die poor and penniless, with the approbation of a good conscience, than laden with riches, the spoil of oppression. But as I do not wish to thrust you out empty, I propose therefore to you the following terms, to which, if you assent your freedom shall be secured, by an official record.

1st. Under the laws of the State it is impossible for you to enjoy the immunities of your white brethren, the removal of your civil disabilities will be the work of generations to come. Therefore, you who are over twenty one years of age, will be under the necessity, however painful, of seeking a home in a foreign land. You will find an asylum in Mexico or Canada, where you can be exempt from a liability to be again enslaved.

2d. In order to your emigration you will need money; to obtain it you must labor.— If you choose to remain with me, until you are able to emigrate, I will pay you a fair equivalent for your services, or if you prefer it you may labor for another, and whenever you are ready to depart I will certify your manumission,

3d. Those of you who are minors I feel bound by humanity to retain under my guardianship until you arrive at the age of twenty one years, but as a remuneration for your labor, I will clothe, feed, and Heat you humanely, instruct you in the common branches of an English education, and at the appointed time your freedom shall be recorded.

4th. Those of you who prefer to remain with me for life, and submit to the disabilities of the laws rather than leave your children and the ashes of your fathers, may do so, and shall have my protection, and a due reward for your toil.

Brother Scott, to the above plan I invite your objections, if you have any against it.

Your brother in Christ,

NAT. FIELD.

REPLY.

BROTHER FIELD,—

I am sorry to say it, but I cannot help it, there is too much of the cavalier in your letter: "mortification and regret," "burlesque or evasion," are, in my judgment, at least, expressions which as you use them, *smack* more of your own chagrin than any thing else; suppress your dudgeon; I have greatly offended it would seem, because I said your wisdom in this affair, was

excelled by your benevolence; well, I ask your pardon; but write another letter like the, above, and you will possibly prove that your bad temper excels both.

I have written answers to the first two letters with which you honored me and have done nothing but generalized the question of slavery and set it upon its proper political basis. I say it is radically a state question, and might exist in the union even after every disciple of the true gospel had exercised his individual right and freed his slaves upon the spot. Now why should you be so much enraged at my manner of looking at this matter? Seeing slavery is a great evil, is it improper to enquire whether that evil is natural, moral, or religious, or mixed? But you are already in the conclusion, and seem almost paralyzed with astonishment that I should at all pay any attention to the premises. Excuse my tardiness; it is my fault to hang in the premises rather than leap into the conclusion. Would you have me confound church and state and blame one instead of the other? or both when one, or one when both are guilty? Does not nosology, in the *ars medendi* or profession of medicine, precede cure? Do you not, Doctor, first enquire and then prescribe? or do you first prescribe, and then enquire? Be not surprised, brother Field, if I ask where the root of the evil is to be found, and whether slavery is to be associated originally and radically with the church or with the state. When men would kill a tree they do not lop off a few of the uppermost boughs as you would, but strike a blow at the root. You are on the house top; I wish to feel around the foundations; to grapple with the pillars; and to know the length and strength of the things on which the fabric is raised. I assert then that the government and not the church of Christ is to be blamed for slavery. She did not originate it. She did not propose it. She did not decree it. And she cannot annul it. Hence my first proposition that.

Slavery is radically a political and not a religious evil.

This is to call it, you say, "the sin of the state and not of the church." Beware, Doctor, how you substitute in important propositions, one term for another; there are few words in any language that are perfectly synonymous; *sin* and evil are not always convertible terms; for although all sin is evil yet all evil is not sin; there are abundance of things both in the natural, political, and religious worlds which, though they are really evils, cannot be called sins. In the natural world, disease and pain are evils but not sins; because they are not violation of law. In the political world sorrow of mind, degradation, and servitude are evils but not sins. And in the religious world, the temptations of the devil, the world, and the flesh, are evils; but as we may be tempted without

violating law therefore our trials are evils but cannot be called sins; for we can neither foresee nor prevent but only resist them. Let my proposition therefore stand as I have written it, namely

Slavery is radically a political, not a religious evil; or

Slavery originated with the government and not with the church.

You say my second proposition is 'that Christians may hold slaves, if the laws of the land permit it.' In all debates held for the discovery and establishment of truth and conducted upon principles of honor and good faith the explanation of the parties is to be accepted. Permit me, then, to state in my own words, what you may consider as a second proposition and which I again challenge you to refute, namely

Christians did hold slaves and were not reprov'd for it by the Apostles and first teachers of Christianity.

From these two propositions you deduce two corollaries namely

1st. "That the Church need not be better than the government."

2d. "That W. Scott is an advocate for slavery."

Both of these corollaries are unwarranted. The first is proved lobe unwarranted, by the fact that the apostles did not think, or at least did not say, that because the first Christians held slaves the church needed to be no better than the government. The first fruits of the gentile converts Cornelius was a soldier, and liable to be ordered out to battle, the moment his superiors willed it; would it be proper to say that because the church included those who served the state and were raised to the profession of arms, and killed their fellow mortals, therefore she needed not to be better than the State?" This would be seemingly a very natural corollary and yet it would contradict the fact that soldiers were in the first churches and were the first to be accepted of God through Jesus Christ. Please read the following letter from Paul to a slave holder and say whether it was likely that because brother Philemon owned brother Onesimus for life, therefore the church "needed not to be purer than the government."

THE EPISTLE OF PAUL THE APOSTLE, TO PHILEMON.

[Written from Rome, A. D. 62.]

PAUL, a prisoner of Jesus Christ, and Timothy the brother, to Philemon the beloved, and our fellow-laborer; and to Apphia the beloved: and to Archippus our fellow-soldier and to the congregation in your house: Favor to you, and peace from God our Father, and from our Lord Jesus Christ.

I give thanks to my God always, making mention of you in my prayers, (having heard of the faith, which you have toward the Lord Jesus and of your love to ail the saints,)—that the communication of your faith may become effectual by the acknowledg-

ment of every good thing that is among us toward Christ Jesus. For we have much joy and consolation in your love; because the souls of the saints are refreshed by you brother. Wherefore, though I might be much bold in Christ to enjoin you what is fit; yet, for love's sake, I rather beseech, being such a one as Paul, an old man, and now also a prisoner of Jesus Christ. I beseech you for my son, whom I have begot in my bonds, even Onesimus; who formerly was to you unprofitable, but now will be very profitable to you even as he has been to me;—whom I have sent back; do you, therefore, receive him as an object of my tenderest affection; whom I was desirous to have detained with myself, that, in your stead, he might have ministered to me in these bonds for the gospel; but without your mind I would do nothing, that the good derived might not be as if by constraint, but as voluntary. Perhaps, also, for this reason he was separated for a little while, that you might have him forever: no longer as a slave only, but above a slave, a beloved brother, especially to me;—and how much more to you, both in the flesh and in the Lord! If then, you hold me as a partner, receive him as myself. And if he have injured you in anything, or owes you, place it to my account. I, Paul, have written with my own hand—I will repay. I forbear to urge upon you, that you owe to me even your own self. I beseech you, brother, let me have joy of you in the Lord;—gratify my tender affections for Christ's sake. Having confidence in your obedience, I have written to you, knowing that you will even do more than I ask. But at the same time, prepare me also a lodging; for I hope, that through your prayers, I shall be granted to you. These salute you, Epaphras, my fellow prisoner for Christ Jesus; Mark, Aristarchus, Demas, Luke, my fellow-laborers. The favor of our Lord Jesus Christ be with your spirit.

Bro. Field, I presume you are aware that I am treading peculiar ground, and that ninety nine out of one hundred will conclude with yourself that because I have referred slavery to the state and said that the primitive Christians had slaves, therefore I am "The apologist for slavery." This may be called your second corollary from my premises. But it is false; what would you think of the man who because his friend referred the origin of ardent spirits to the distillery, and said that it was in use three hundred years ago, should charge him with being the apologist of intemperance? You have so mistaken the state of the case or the question, that you have dared me to a *viva voce* defence of slavery as practised in the United States! I will not defend slavery in any state; it is a political evil; and to defend it would be like defending evil of any other land at least. You think that whatever is "derived from the authority" of the scriptures may be defended. Well, you are right in this; but slavery does not derive its authority from the scriptures. It was in existence before the scriptures were written and is to be referred to the state and not to the church for its authority. The scriptures do not decree slavery into existence but only show that it existed in the times when they were written and that some of the professors of the true religion held slaves, and were not reprov'd for it. Can you believe, brother Field, that Paul said "art thou called being a slave mind it not?" would it tax your credulity too much to ask you to believe that an apostle met the runaway slave Onesimus, converted him to Christ, and sent him back to his master forever?

My first proposition, "That slavery is of the state," shows that the evangelists of Christ have nothing to do with it in their proclamation. My second proposition that "the primitive Christians were not reprov'd for it," shews that the apostles did not connect this question with their proclamation. The preaching of the true gospel, then, is not to be burdened with this question.

As for your plan of manumission I publish it with all pleasure, that if the reformers, as you call them, see it to be good they may follow it. You think it defies confutation; but suppose all the reformers realized your wishes and freed their slaves upon the spot, would slavery be done away? would the disease be cured? You will answer no. Well, tell me the reason. You possibly say that it is because the plaster is not equal to the sore; in other words that the plan is too limited because thousands who hold slaves, are not reformers. Well, then this is the first objection to which your plan is liable. If carried this moment into practice, it would leave the matter essentially where it found it.

The fact is, the government must be made to act in this affair if we would cure it; and all attempts to remove the disease by any other means, is so much time lost. These fretful and fitful societies which are got up by the enthusiasts of the free states are no way adequate to the greatness of the enterprise. They only provoke the slave holders by their impudence and their ignorance, and so rivet the chains of the slave more perfectly upon him.

The question is apolitical one; let the governments of the free states, who desire the emancipation of the slaves, make appropriations of money equal to their immediate removal; let the United States' Government make appropriations, and I am bold to say that their overtures will be listened to. I am bold to say that scarce all the means that the free states and the United states could put into requisition would be able to meet the wishes of the Kentuckians and others in this affair.

But, brother Field, go on; write again if you have got any thing to say. I will publish your pieces; the brethren are not afraid to read; and I am not afraid to publish them. Suppose that your present plan were exhausted and all the reformers had done as you think they ought to do, what then? How would VOL, advise in regard to the balance of the slave population? Please let us know; and when you write do yourself no harm; we are all here; and willing to listen to you if you will treat us like white men. Let us have no cant; no bad temper, nor bad words; reformers in church and state are often too opprobrious, and lose inches where they might gain yards.

In the hope of hearing from you again I am

your brother in the faith,

WALTER SCOTT.

MILLERSBURGH, KY, February 27th, 1835.

Dear Bro. Scott:

I received and have just now finished reading, the 2d No. Vol. 4th, of the *Evangelist*, I was truly pleased with your reply to Bro. Field on the subject of slavery. I have been for years opposed to the church of Christ's intermeddling with that subject, feeling confident that the Gospel acted out would better the condition of the servant and render the master (however cruel before) humane and kind. I have not as yet seen proof that the gospel was designed directly to destroy that relation.

I was sorry to hear of the departure of brother Gaston, notwithstanding for him it was far better: may the God of all consolation fill the hearts of his widowed companion and her offspring, with peace, love, and joy in the Holy Spirit, until they like him shall fall asleep in Jesus.

But while I approve in general of your course as an Editor, I must confess that there are some things said in the biographical sketch given by you of Bro. G., which I was not so well prepared to receive. I hope, brother Scott, that you will not impute the following remarks to a rickety conscience, or a morbid sensibility as I dislike all such phillipics, and I think their use savours not of the meekness and gentleness of Christ.

But to the subject. On page 46 you say that you met with brother G. at Salem, where a Baptist congregation had convened to break bread: the Baptists esteemed him as a good man and a true disciple; "but he was a Christian, a New-light, and contended for open communion, things that the Baptists greatly disliked."

My objection to this sentence is, that it makes the terms New-light and Christian synonymous, now I can say most sincerely that I think I have no predilection for the name Christian, apart from the following considerations, viz. "The disciples were first called Christians at Antioch," (I think by Divine appointment.) The Christians were first called New-lights by the orthodox, through contempt. Another consideration is that I think there is no other name given among men, (not even disciple) on which Christians will, and ought to unite.— It may be said as it has been, that this name has been appropriated and made in its appropriated sense to mean a sect, and that that sect were not worthy of it. If this unnatural import is attached to the term Christian, all that I shall say is that sectarians have done it, we are not to blame.

On page 47, you state that you in your interview with Bro. G. set before him the terms of the Ancient Gospel as you had arranged them, and that he received your views as truth, and that evening a brother and sister were brought over, and you conclude the paragraph by saying *that "on that day were brought over to the side of the Gospel, two excellent men, both laborers among the Christians."* It seems then that before they were brought over they were laborers among the Christians, but not on the *side of the Gospel* until they were brought over. The words brought over seem to imply a change of sides, or of faith, or both of these. But what was the case with Bro. G. before he was instructed by you? He received the scriptures given by inspiration of God as the only authoritative rule of faith and manners among Christians. He believed in one Lord, one faith,

one baptism. He taught that the blood of Christ cleansed from all sin, and urged sinners to believe and obey the gospel, to take upon them the name and the yoke of the Lord Jesus Christ: but he (as many others were,) was ignorant in part of the object and import of baptism, until he was better instructed, until he was taught the way of the Lord more perfectly; but surely Bro. Scott, his reception of that better knowledge did not constitute a "*coming over to the side* of the gospel." I apprehend this brother was to a certain extent like Bro. Apollos, who was an eloquent man and mighty in the scriptures, knowing only the baptism of John. Aquilla and Priscilla taught him the way of the Lord more perfectly; but surely it would not have sounded quite so well, had they in giving a narrative of that circumstance, concluded it by saying that on that day that excellent man, Apollos, was *brought over to the side of the gospel*. But it may be said, that although many profess to be governed by the scriptures alone, yet they not fully understanding the teaching of that book which contains the divine law; and being by some means better instructed, that they have come over to the side of the gospel. But if growing in knowledge constitutes a coming over, there may be yet a great coming over to the side of the gospel, even among those who imagine themselves now to believe and do all things taught by the apostles. It does strike me quite forcibly that those who, thirty years since, left all human platforms and fled to the scriptures—to the law of the Lord, that they might learn and do the will of the Lord Jesus, untrammelled by the commandments of men, it does I say strike me that those, though babes in knowledge, were men in purpose, and that they had a right to receive every word of knowledge that they found on the King's highway, to receive every ray of light which learning and piety could shed on the heavenly 'path (alas too much obstructed by tradition) without its being said of them, that they had come over in any way; we stand where we did, and thank God for the better light, be it *new light* or old.

Yours in the common faith.

J. IRVIN.

W. SCOTT.

ANSWER.

Beloved Brother Irvin,—

Grace, mercy, and peace to you from God the Father, and from our Lord Jesus Christ:

I have not the pleasure of a personal acquaintance with you, brother Irvin; but I am persuaded, from the testimony which my friends have borne to your character as an upright man and a zealous advocate for religious reformation that your acquaintance is highly estimable. I regret exceedingly that it was not in my power, while in Kentucky, to visit Millersburgh, where I should have had the privilege of seeing you and of receiving an introduction to many other disciples of our common Lord. May the good Lord yet grant us this pleasure, and to his name be perpetual honor.

I have published your letter because I am willing to submit a word in explanation. When I said of Joseph Gaston, "but he was a Christian or New-light," I did not mean to deliver my sentiments on the received distinction in the meanings of these two words. I did not then, I do not now. think them of synonymous import, although they were then and are now used as such by many. I only employed them in conformity with the Baptist phraseology. Indeed, the words ought to have been marked by inverted commas; for I intended them as words which the Baptists in the greatness of their party zeal used as convertible terms. The term New-light is one of reproach; Christian is the proper appellative of every true follower of Christ, and should never be voluntarily surrendered on any account by the disciples.

I do not, however, deem it necessary to appeal to scripture for the propriety of using the name Christian as the great appellative of the disciples; for if the ancient and modern worlds have involuntarily concurred to award the names of leaders in philosophy and religion to those whose fate it was to follow them, it is certainly not incongruous that the followers of Christ should be called Christians. Nay it was according to the sense of mankind inevitable that they should be called Christians. Any other name for an appellative would have been incongruous with the customs of society; and therefore the scriptures do not originate the name; but only show where it did originate, and sanction and approve what it was perfectly natural to give to the disciples, and which it would have been cruel to have withheld from them, the name of their Leader.

The abuse of it has been plead by some as a reason for not using it; the abuse of a thing argues nothing at all against the use of it; otherwise we should refuse the Christian institution altogether; for it has all been abused. If this name has been appropriated by sects, we who have refused to be called a sect, have no apology. We most of all abuse it when we refuse it; and we offer an insult to Christ when we suffer any other appellation to be pasted upon us. I go then for the name Christian as the appellative of the disciples, and so you have my views of this matter.

You class yourself with certain persons who "thirty years ago left all human platforms and fled to the scriptures;" you mean those who in Kentucky and other places appropriated the name Christian; and you add "We stand where we did" &c.

Beloved, many of those persons are inestimable characters and deserving of all honor. I will venture to mention the following brethren as most distinguished evangelists and the boast of the Christians; Stone, Hughes, Palmer, Hall, Gano, Rogers, Allen, with all of whom, I am personally, either slightly or intimately, acquainted as men who desire to carry out the will of their Lord and Master in all things, both ecclesiastical and evangelical.

I do not, dear brother, think it would be at all profitable, or pleasing to say how much you and your brethren have been indebted to those who have brought the true gospel and true order of the church before the world for adoption; nor was it in order to detail this that I said of brother Gaston that he was "brought over to the side of the true gospel." I only thought it no unjust tribute to his memory to say in my obituary notice of him that he was the first among the Christian ministers who received the true gospel after its great landmarks had been ascertained, arranged, and published for salvation.

All the matters of Christianity, as a popular institution, may be divided into those of faith and those of order; or they are either evangelical, or ecclesiastical. The evangelical are those which constitute the good news or gospel which is intended to make men Christians. The ecclesiastical are those which ordain good order and are intended as the media of Christian worship; for to make men Christians and to keep them Christians is the amount of the entire institution.

Now when brother Campbell and myself arose to plead for the ancient ecclesiastical or church order we arose to plead for an order to which our churches had already returned. Before a single plea had been offered the church at Pittsburgh which I carried in my bosom from the time there was a single member in it, was ordered on the ancient model; and so was brother Campbell's church.

In 1827 when we began to plead for the gospel, as we now preach it, we again stood alone. Roman Catholics were not with us, Protestants were not with us; those called Christians were not with us; but some Catholics, some Protestants, and some Christians adopted what was announced as the true gospel, and a great many of you did not, as the state of the case at this moment proves. Some of those, who call themselves Christians are among our bitterest enemies. The following from the *Christian Palladium* demonstrates the truth of this observation.

"Elder Matthew Gardner, Ripley, Ohio, October 3, 1834.—Campbellism is doing much harm in this country, uncharitableness, neglect of prayer, and death are its general companions, Tell your writers to persevere but mind and keep the humble spirit of Christ. I hope to be able to send you some funds before long."

If then it be asked what that body of people called Christians had attained when the original gospel and the original order of the church came to be plead for, by those who had recovered then, what would be the answer?

It is most certain that in ecclesiastical matters they had not attained to the organization of a single church.' No, of the innumerable converts, which they had made, they had not ordered

one single congregation on the apostolical model. You yourself, perhaps, have the distinction of being the first of the Christians to organize a church after the fashion plead for in this "Reformation," as it is called by some.

But in regard to evangelical matters what was the truth in tin) case? Did they hold to a purely evangelical faith? a faith growing out of the evangelical testimony? If they did, their practice contradicted their belief; for when I became acquainted with them their hymns and their prayers were full of supplications for the Holy Spirit to convert the people. Do they not sing in their recruiting service to this day

"All is vain unless the Spirit of the Holy One comes down"?

Was the repentance they plead for predicated on the motives which the gospel brings before us? I answer, no. They never had baptized a single soul for the remission of sins; they will not do it to this day; and have no other ideas of the whole business, than that it is "Campbellism," having only "uncharitableness, neglect of prayer, and death, as its general companions."

It was then from such a state of things ecclesiastical and evangelical that brother Gaston, came over to the side of the true gospel, and the true order of the church of God; and it was from such a state of things that my beloved brother" Irvin, came over to the true gospel and true order of the church. Instead of standing on the side of those who hate the ancient gospel and ancient order and those who preach it, you have come over to the side of those who plead for these things and like all of us you find yourself reprobated by your quondam brethren as "Campbellites." Matthew Gardner, Harvey, Simington, with many others, hate you just as they hate us; and you cannot mend matters. But be not stumbled. I am afraid that some of you are alarmed at mere names which we could not foresee and perhaps cannot prevent. Take courage beloved brother, you do not stand where you did; but you stand on far better ground, as you feel when you argue with such men as Gardner and the Editor of the Christian Palladium. We are all with you in the name Christian, and love your persons and admire your many virtues. You are doubtless the true servants of our Lord Jesus, and our beloved brethren. With such gentlemen and such Christians as brethren Palmer, Hall, Gano, and many others I shall ever deem myself happy in being acquainted. May the Lord bless them; may the Lord bless you; may the Lord bless us all, and to his great name be everlasting honor.

I am beloved brother,
with great esteem, yours

W. SCOTT.

REFORMATION.
NO. 2.

Knowledge has outstript goodness among us by a thousand miles at least. There is no comparison between the intellects and the morals of the disciples; in knowledge they are giants; in goodness dwarfs; they know every thing; they do nothing. Intellect among us like the starry chestnut mounts to the clouds; morality stunted and flowerless creeps along the ground neglected by ourselves and despised by others who say, How is it that a people can be at once so knowing and so useless? How is it that a people can speak so spiritually and act so carnally? They are like the waterman who looks one way and rows another. They present the anomaly of an "advance backward;" and speak one thing and do another.

Churches must ever resemble the individuals which compose them; it is so with ours; could we conceive of associations of men acting with greater regard to knowledge and less to the ends of knowledge, namely goodness? We gobble up religious information like storks or cranes, as if it were given only for the sake of devouring it; our minds have become like graves or the bottomless pit that never says there is enough. The party churches have substituted feeling for faith and goodness, we have substituted knowledge for all the three. They are all feeling; we are all light; both neglect goodness. They pay preachers and despise the poor; we neglect both; they have reformation without motive; we have motive without reformation; they have faith without evidence; we have evidence without faith; they have the Spirit without the promises; we have the promises without the Spirit; they have obedience without law, and we have law without obedience; what a splendid difference, what a distinguished superiority we enjoy over them! they make every thing out of nothing, and we make nothing out of every thing,

We sometimes speak of the original sin; and we say we never were guilty of it; well, that is true; the sin of eating the forbidden fruit lies at Adam's door, not ours; but what was that sin? was it not the sin of preferring knowledge to duty? Undoubtedly it was. If then the original sin consisted in sacrificing duty to knowledge there can be little doubt that we reformers have abundance of that kind of sin about us; for we would go twenty miles to hear a good preaching crowded with novelties rather than move one step to do a single deed of charity or brotherly love enjoined by it.

But to return to the reformation of our active powers, the powers of thinking, speaking and acting. In our last paper we wrote of the second of these, namely speaking, and argued for *silence*. We say it is a real luxury; and those who are as ready to speak as a turkey is to gobble, ought to taste it. There are a thousand things said in a man's presence and even to him that merit no reply, no notice. A person that is surrounded by a wife, children, servants, friends and fellow citizens, will if he minds every thing that is said to him, lose every mo-

ment of his time, for "the talk of the lips," as Solomon says, "tendeth to poverty." A great many people, both men and women, imagine that difficulties are to be obviated by talking about them; and so they get to it and run it off like a sugar tree; only not so sweet; for the issue thereof is too frequently gall rather than saccharine. If such folks would keep an account of the evil of speaking when they have got nothing good to say and learn to be silent they might afterwards keep a diary and test the truth of what is here inculcated; they might find out arithmetically how much more profitable silence is than talking; and how much more influential one good kind action is than a hundred bad words or even good ones. I am persuaded that if we were to note down on one page all our bad or useless words and on another all our good and useful actions that we should be perfectly confounded at their disparity in point of number. Why should the heads of families, and men in business, and Christians, and the servants and ministers of Jesus Christ lose so much time in speaking either good or evil when so many opportunities of doing good are presenting themselves every day? Why should they suffer their love of knowledge or love of talking to run off with their time, time that ought to be employed in preparing themselves by good deeds to meet the Judge of all the earth. If one half of the meetings that are held by Christians for acquiring knowledge were employed to find out what good deeds could be accomplished, what error could be corrected, who of the poor could be comforted, the sick visited, the needy relieved and the stranger received, the cause would flourish in a very different proportion. But there is little concert in action; if there be harmony among a few it is only in belief and knowledge rather than practice and the accomplishment of good. But I must stop, or your readers will say that I also have to begin to "practice what I preach."—Farewell.

PHILIP.

A MORSEL FOR AN INFIDEL.

The infidel who rejects the necessity and authority of divine revelation, in support of his theory of natural religion, says that upon the repentance and amendment of the transgressor he is of consequence reinstated into the favor of God, and his past delinquencies are all forgotten; in a word that his reformation, is a perfect indemnification for any injury that the government under which he exists may have sustained; and that he will be placed in the same situation as if he had never offended, but had always sustained a character for unsullied rectitude. Now specious as this argument is, and confidently as it is relied on for its solidity, it is nevertheless baseless, and is contradicted by the experience and observation of all who will reflect but for a moment, what are the effects that follow the infraction of any of the natural, organic, or moral laws in the constitution of things under which man lives, as contemplated even by the unbeliever in the sufficiency of what he

calls natural religion. Punishment is always annexed to the violation of law; the intemperate, the licentious, the voluptuous, suffer the loss of appetite and of health, of character, of property, and of life; although he may see the folly and madness of his conduct and actually repent, and amend, yet he is not reinstated, his situation is not that which it was before his career of vice began; and who will presume to say that the train of evils he has brought upon himself are not deserved punishments, inflicted upon him according to the fixed and unalterable laws of God, in the government of the world? The folly and extravagance of the reasoning of the Deists are manifest in supposing that the case of penitence is like that of innocence, that of one is an acknowledged contraction of guilt, and a sense of deserved punishment, and it is not in accordance with the principles of rectitude that both should be treated alike; his repentance cannot obliterate even his own sense of shame for the fact, nor cancel the sins he has committed; a sense of evil foreboding and dissatisfaction must be always present before him; his reformation may be perfect for the future, and his life may be without a blot, from this time onward, but what does this avail for the past? Can tears of sorrow wash away the stains of guilt he has formerly contracted? can amendment for the future make indemnity for the past? it cannot be, either in human or in Divine government; so that this main pillar of infidelity is without a foundation; it is a mere dogma, neither supported by nature or religion, and in opposition to our experience and observation. Fallacious as this reasoning of the infidel is, that of the professed Christian is equally so, who denies the reality of a proper sacrifice for sins, or of the merits of that blood that was shed by Jesus Christ for the purpose of expiation. For while the one attempts to explode altogether the necessity for a Divine revelation, containing a tender of pardon to men, the other endeavors to throw aside the means which God in his wisdom has devised and made known as the ground upon which he will bestow pardon upon the sons of men. The one boasts of the sufficiency of reason, and the light of nature to answer all the questions that may be proposed upon this most important subject, and repudiates the idea of revelation, and the other proudly rejects the lender of pardon through the blood of the Larch, because he is not able to solve all the difficulties that the doctrine of expiation presents to his mind. The one rejects the word of God because he knows too much, and the other the doctrine of reconciliation because he cannot attain to more than what has been revealed.

TITUS.

ON THE OFFICE OF EVANGELIST.

The things of Christianity may be divided into those which are of an ecclesiastical nature, and those which are strictly evangelical. The ecclesiastical things of our religion are those positive institutions which constitute what is called "church order;"—The things which are strictly evangelical are those which relate to the conversion of men to the faith, and which are called "the gospel." It is this division of things which has given rise and currency to such phrases as the following: "faith and order," "gospel faith and gospel order." The office of evangelist divides itself into two classes of duties, the first of which comprehends every thing necessary to make men disciples; the second, every thing necessary to make provision for the future education of those disciples. Now it is very proper that evangelists should have just and comprehensive views of their own profession, as otherwise they may commit great mistakes, mistakes which shall operate alike fatally to their own reputation, and to the final perseverance of the saints. What should we think of that man whose ideas of the military art extended no farther than the recruiting service without regard to the future training of the persons enlisted? To make disciples to Jesus Christ, and not to put or set them in order, is as if a teacher should ransack the country for scholars, and, after he has succeeded to the full amount of his own wishes, leave them without making the least provision for the attainment of the end for which they subscribed their names and monies.

Is not the church the school of Christ? Without all doubt it is. To set this school in order then, to appoint elders in every such assembly; to furnish it with men qualified for the temporal charge, and to deliver it the ordinances is certainly an essential department of the evangelical office. Accordingly the Apostle in reference to this branch of the proclaimer's duties, bids Timothy "do the work of an evangelist." He bids him by this means give full proof of his ministry. When a man in the character of an evangelist converts many to Christ, and afterwards organizes them agreeably to scripture, and makes all the provision for their future nurture in Christ Jesus that the scripture authorizes and circumstances admit these organized bodies of converts walking in the commandments and ordinances of the Lord blameless, are to be, and will be, regarded as proofs of his ministry by whose assiduity and labors they have been set up. But to leave all things at *loose ends* demonstrates to all men our incompetency, our carelessness, our ignorance of the evangelical profession. What should we judge of the mechanic who collects his materials for a piece of workmanship, and after the time, trouble, and expense necessary to prepare each part, fails to bring all things together? Is the competency of the architect, goldsmith, or carpenter demonstrated by such a course.

But let us suppose that a person has turned many to righteousness through the gospel; that he has framed them into a proper Christian building; supplied them with the guardians necessary to their spiritual improvement, and servants to take care of their temporalities; that he has instructed the overseers how to meet with each other, and to consult with one another constantly, of the things which relate to the flock of God; that he has schooled them in the nature of offence,

whether individual, congregational, or mixed, and shown them the art, prudence and benevolence, indispensable in the discipline of the church; that he has showed the deacons how to meet and to consult of the matters which concern the charities of the church, how to raise the funds necessary for church and charitable purposes, and to adorn the divine institution by good works and a well directed bounty; suppose, I say, that the evangelist has done all this; and then say whether this commendable course is not in a special manner related obviously both to his own *ease* and *honor*.

When the preacher has effected this, he is relieved of all future burden; when he has educated some for teachers, some for presiding and some for reading, exhortation and prayer, he is then prepared to commence his evangelical ministry on new ground, to preach the gospel in other places also; and if he succeeds then his mind is left free to organize as before, and to set up in the land another divine institution to be a praise to God, and an honor to himself, a proof, a full proof of his ministry. Some give only half the proof necessary to establish their characters as evangelists of Christ; and some give no proof at all; but the full proof is the full organized church, like the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Let the evangelist then think how much the perfect fulfilment of his ministry is related to his own *ease* and his own *honor*. Some men act very fatally to their own ease and honor in this affair, and are either half dead or wholly discouraged by the burden of disorderly disciples which they have to carry. Others make churches and give names to them as we do our children, but they afford so little exercise to the powers of the brethren; they nurse them so much on their own bosom; and dandle them so long upon their own knees that they never learn to walk. They are big or old babies; and some preachers have large families of them. EDITOR.

BALTIMORE, March 13th, 1835.

Beloved and much esteemed Brother,—

I am convinced that as an editor you have many a tedious task in reading the ravings and rovings of the human imagination. Every writer transcribes from his brain to the paper that which floats on the surface and whether the intellectual, moral, or animal powers bear the sway, the tedium is sung accordingly. Some men are all intellect, so to speak, and are always full of abstractions, and abstrusities, and render very little benefit to men of active life. Others are all moral feeling; and every Wind that blows, or sound heard, is matter of joy, grief, sympathy or pleasure. Others, and these are the ten thousand, are all buried beneath their animal passions; If they profess religion, it must be of that kind where malice, envy and evil speaking are tolerated or it will not suit; there must be a vent for that spleen which burns within; the preacher must be a cutting, sarcastic partisan, or he will not be heard with pleasure; he must be prepared to call obedience sanctimonious hypocrisy; a regard to virtuous behaviour, low lived fastidiousness; and to apeak of religion, as being altogether an heroic, manly, fearless, patriot-

ic thing; I am sorry whenever I see a disciple under the influence of the back of his head; there is much danger of being *naturally* led even to obey Jesus in his institutions for the purpose of being able to overcome others in argument; unless the knowledge of God make disciple humble, it has done very little for him.

If it would not look too much like presumption in me, I would speak to brother Scott freely on a subject which from its promineny in the periodicals of the reformation, seems destined to weaken the bond by which the disciples are united together. The subject to which I refer is the controversy in which brother McCorkle and "A Reformed Clergyman," are engaged; and, although you have not immediately meddled with it, yet indirectly you have been discussing questions which have the same tendency, I refer to your essays on the second coming of Christ. With me it is deemed sufficient to present at all times, to the disciples, subjects which have a practical bearing on the heart and life. And prominent, general established facts, are better calculated to afford matter productive of this end; for instance, whether the Lord will personally descend on a cloud to mount Olivet; and whether all the saints will see him with their eyes, or the Jews only, are matters from which a therefore cannot be drawn; But take this decimation of Paul, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done whether it be good or bad," and from this relation of facts, can be drawn practical conclusions. Indeed when I think about the second coming of our Lord, I am distressed at the thought even of the whole surface of our globe being sufficient to hold the number of those who will "love his appearing," much more how they shall be able to see him with the eye descent! on the mount of Olives. Our imaginations, I know love latitude, but then we know how susceptible men are to be set on fire by a theory of speculation. And by each one contending for his own theory, the disciples take sides, and have not all of them the prudence to differ on these matters and yet love one another. As to whether Jesus will personally reign on this earth a thousand years, or by means of the gospel, is of no consequence to us: We know that, come when he will, and reign how he may, it will be in righteousness; consequently none but the righteous will be interested. The mere fact of a man's believing in his personal reign will by no means give him a right to live under it. The diligent keeping of his commandments will be the only recommendations in any case; and if so, then we ought to be preparing for his coming by doing all he has commanded, and avoiding all he has forbidden. Again, being divided on the application of prophecy, the enemy is rejoiced to see us presenting a vulnerable front. Nothing is so pleasing to the disobedient, as to see the disciples falling out by the way, making the saying true that "united we stand, divided we fall." To me these are important matters. Disciples should never wish to shine in prophetic phrase. There is a danger in the tendency of these many meaning studies; for after a man has familiarized himself with the meaning of types, symbols, figures, tropes, allegories, and all the imagery of the apocalypse, he is in a measure, rendered unable to feel the force of plain, open, matters of fact. Our minds are so constructed, that unless we are careful, we are easily betrayed from the plain enlightened path of the gospel, into the meta-

physical gropings of the ancients. The study of such subjects and their elucidation are too intricate and far-fetched for ordinary minds. Few, very few reformers have the time to spare, or the means to use, necessary to the prosecution of the task. And to take such things on trust, is to give up a main principle of the reformation, that is, thinking, reading, and acting, every one for himself.

JAMESTOWN, 16th March, 1835.

BRO. SCOTT:—I have now read several writers on the prophecies, and, between the literalists, and the figurativeists, they have left me where they found me. I do not understand the prophecies any better now, than before I read those writers. If others are left where I am, in this matter, where is the use of such writings? Will they not be found as useless to the family of man, as the writings about the begetting and Sonship of Jesus Christ have been?

But to return to prophecy—the great dispute is about the coming of Christ the second time. The literalists say he will come personally and literally, the figurativeists say he will not come personally and literally, but that he will come figuratively, as he did to destroy Jerusalem, in the person of Titus Caesar. If so, who knows but what the Quaker is light; for he Jesus only gave commandment that his disciples should commemorate his death, by the breaking and eating of bread, and drinking of wine, until he came; if he did not mean a personal and literal return, how do we know but that we are all idolaters? doing that which we have no command to do.

In haste, I am as ever, Yours In the pursuit of knowledge,

M. WINANS.

JAMES TOWN, Ohio, March 30, 1235.

John iv. 13. "Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit."

To whom did or does the above passage apply?

Did or does it apply to any but Apostles, or Inspired men?

One grand error is the making of a general application of special cases—and another source of error is the making of any thing special, that is general. From these two sources of error have flowed all the superstition that has been manifested in the religious world.

The first of these errors would be fully manifested in claiming for all the family of Israel, that which belonged specially to Moses, Aaron, and the Prophets, Or, in claiming for all the Christians, that which belonged to the Apostles and Prophets exclusively.

The latter of these errors is manifested in the special application of a general principal, such as the gospel which was adapted to suit all cases, and is of general application.

Respectfully yours,

M. WINANS.

The person who made us pay 25 cents for five queries, which he sent in a letter from Illinois, we would take the liberty of answering, by putting the following query to him:

Bro. D. P. H. do you really think that your five queries were to me worth 25 cents?

THE
E V A N G E L I S T ,

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept!
—1 Cor. xv. 20. PAUL.

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept! —I Cor. xv. 20.
PAUL

NO. 5.]

CARTHAGE, O. MAY 6, 1835.

[VOL. IV.

SACRED COLLOQUY,
NO. 5.

DEATH OF CHRIST.

Julius.—You have seen that the morality of our Redeemer is inculcated upon most peculiar principles. The Philosophers of the ancient world knew little of faith and hope, and far less of love. Love to God was unknown in their systems, or was prostituted to the vilest purposes; purposes alike dishonorable to their Deities, and disgraceful to themselves.

Nereus.—I perceive from our last conversation, my Julius, that the morals of Christians are not derived from mere authority to the exclusion of principle, but that the author of the institution has wisely seized upon the great active forces which preside over our moral nature, faith and hope, and has quickened them in his disciples accordingly, by the presentation of proper motives.

Julius.—You have understood me, Nereus, on this important point. The system of morals taught by our Saviour, resolves itself into the divine authority, as do all other parts of the Christian religion; but nothing is there attempted to be carried on authority alone, irrespective of the principles which characterize mankind, for whose benefit it has been granted by God. The Lord Jesus, when endeavoring to make man what he ought to be, and what he requires to be, before he can inherit heaven, brings over to his side the great principles of faith and hope; and having done so, he, as you have forcibly observed, quickens them within us by proper objects. Our faith and hope are therefore said to be living; they are pregnant of eternal life, and will cease to exist only when faith is done away by sight and hope by fruition. No system of morals, by any philosopher in the ancient or modern world, ever had such a foundation; or ever laid hold of man with so powerful a grasp, on terms comporting with his own proper nature,

Nereus.—There are two points of view in which the dignity and supremacy of the Christian institute is, I grant, fairly admissible; these are the model of moral perfectness, which it supplies in the life of its author, who is allowed on all hands to have excelled in all majesty and moral grandeur, and that of which we have just been speaking

the consecration of the great moral forces of faith and hope for the purification and elevation of the morals of its disciples. I verily grant that with such a pattern, and such principles, the world has reason to expect of you Christians great uprightness. I am happy to understand you so far; but, my Julius, I desire to be made acquainted with the most intimate nature of the Christian scheme. I wish to understand its most essential attributes, relations, and designs. If its privileges can be obtained on the principle of faith, I wish to know what these privileges are; how they were secured to us by the author of Christianity; whether mankind ever before enjoyed them; whether they lost them, and by what means &c.

Julius.—I am happy, my dear Nereus, to be able to bring before you the matter which will unfold all the most intimate nature of the Christian scheme, and let you behold unveiled the ultimate causes of its origination; that matter is the death of its author; the death of our Lord Jesus Christ. To come directly to the point therefore; it is a fundamental article in the Christian system, that its author came that he might "destroy the works of the devil."

Nereus.—Julius, I have heard some of the professors of your religion "very much question whether there is any devil; and some have even written volumes to prove that nothing more is meant in scripture by the word devil, than a personification of evil.

Julius.—Such people, my dear Nereus, could with equal propriety and force of reason prove that nothing more is meant in scripture by the word God, than a personification of good; and so get rid of both God and the Devil.

Nereus.—You have reduced their notion to an absurdity in a single breath, my dear Julius. The objections and questions which I may raise, shall be intended exclusively to draw from you that knowledge of the Christian institute, which it is my anxious desire to possess.

Julius.—I shall do all deference to your questions and objections, my Nereus, knowing that they will be made only for proper purposes. You perceive that there are in the present order of things life and death, good and evil; Christianity then, my Nereus, professes to have been created with a reference to those matters, and she submits to us an explanation of thorn. She is the patron of all goodness; the enemy of all evil. In her right hand she displays life, even length of days for ever and ever. She opposes death, and swears its destruction. O death! she exclaims, I will be thy destruction.

Nereus.—I will confess to you, Julius, that of all matters which time has brought before me for speculation, death is one of the most curious and engrossing interest. I cannot account for it. It appears like the other laws of nature; it operates uniformly; it operates universally. Like gravitation, or any other law, it is

unaffected by time, or place, or reason, or the volition of man. The destruction of this power therefore must give a most exciting interest to the institution and system of things in which the proposition is involved. I will hear you on this point, the destruction of death.

Julius.—The destruction of death is so intimately connected with the origin of it, that it is hardly possible to reach the one without first attending to the other. Let us therefore attend a little to the origin of this influence as described in scripture. It does not follow, my dear Nereus, that because death is universal, and operates uniformly, that therefore it is, like gravitation, a natural thing, or an inherent law of nature. The scripture indeed asserts the contrary, and accents for it as a thing wholly preternatural. It is not natural for man to die; this weakness is fortuitous, and not inherent; accidental and not original. Death entered into our family by sin, or by a violation of law. But you expect that I shall give you all these things in the words of scripture; and therefore I shall quote the Apostle on the point. He says:—"By one man sin entered into the world, and death by sin;" so that these things stand in the following order: Man, sin, death.

Nereus —Your Apostle, I perceive, says, "sin entered." Had sin an existence in the universe before its entrance into this world?

Julius.—Yes; sin is described in scripture as having an existence, anterior to the creation of man. It existed in the person of a great but fallen angel, with his compeers, who having violated law, may be said to have become a personification of sin.

Nereus.—You refer to what your scriptures call Satan or the Devil?

Julius.—I do.

Nereus.—I shall be exceedingly gratified to know what account your sacred writers have given of this personage, if you deem attention to the point at all related to the object of our present conversation, which is the development of the first principles of Christianity.

Julius.—I deem it most intimately related to the object of our present pursuit, the first principles of Christianity. The devil is described in scripture, as having been originally "an angel," and as others, which were cast out of heaven along with him, are called "his angels," it is certain that he was a being of a superior order, a ruling angel. The precise rank which he held in heaven, however, is not made known to us. Whether he was of the principalities and powers who sway scepters over particular legions and hosts of the angels of God, or he sat next to the Most High in power and stretched a scepter over both the dominations and high estates, as well as all the inferior orders of seraphic intelligences in heaven is not revealed by the sacred writers. We dare not even

venture a conjecture on this point; besides, there is nothing in the enquiry which we are prosecuting, that renders the knowledge of his precise rank in heaven indispensable. He was an angel in authority, having others under him. He abode not in the truth; he was cast out therefore into the abyss with all his powers, and is now with them reserved in chains of darkness against the judgment of the great day.

Nereus.—My dear Julius, these last expressions, "he abode not in the truth;" "he was cast out into the abyss," I should be happy to have you explain in a manner comporting with your scriptures. Pray, what is meant by not abiding in the truth?

Julius.—The commandments of God are in all parts of the holy scriptures considered and called the truth. A much beloved apostle says in one of his letters, "I have no greater joy than to hear that my children walk in the truth;" and again, "I rejoiced that I found of thy children walking in the truth, as we have received commandment of the Father." The commandment here referred to, is that we should believe in His Son Jesus Christ. For it is the truth, and the greatest of all the truths in the sacred oracles, that Jesus is God's son. When therefore it is said that the devil "abode not in the truth;" it means that he violated some law, or sinned; for sin is the violation of law.

Nereus.—Is it made known what that law was?

Julius.—It is not: we do not know what the particular commandment respected; and as it must have terminated on a heavenly matter, perhaps it could not have been described in the language of men; you will perceive that this also it was not necessary for men to know. For our instruction it was sufficient to inform us that he sinned and was punished: for by the revelation we learn that the majesty of law, on which the general welfare of all God's creatures must depend, is a high matter which cannot be comprehended in heaven more than on earth; this itself is a mighty lesson, and an indispensable one in any government. The general welfare is the end of all law in every government, whether of man or of God.

Nereus.—So far I understand you, Julius, and am gratified. The devil then was a superior angel who violated law, but not with impunity; that is he was punished. You do not know his precise rank in heaven, nor his particular offence there; but perhaps you know what was his punishment.

Julius.—I do not exactly; unless it was expulsion from heaven, where he and all the other angels enjoyed the blessedness of the divine presence. He and his angels are said to be "cast out;" and to be "cast down," and this is all we know of the punishment inflicted on him for his offence in heaven.

Nereus.—I grant, my dear Julius, that it must have been an

enormous punishment for an angel of light to be excluded from the divine presence of the great Creator, and sent forth into exterior regions, where perhaps all was darkness; nevertheless you surprise me not a little, by saying that this is all you know of his punishment; I am afraid you are willing to accommodate matters, and to suppress somewhat of the subject, lest it should stumble your servant; but be not afraid, I am willing to hear the whole truth. I am very certain that many of your professing brethren would greatly suspect your orthodoxy, were you to stop short here in regard to the punishment of satan. Do not the scriptures say that everlasting fire is prepared for the devil and his angels?

Julius.—They do; but this is a punishment connected with an offence wholly different from that which occasioned his expulsion from heaven. His offence against God in heaven, and his offence against man on earth are as distinct as heaven and earth; and the punishments of these offences are equally distinct. He sinned against God and was expelled from heaven; he has sinned against the son of man, and by the son of man will he be punished for it.

Nereus.—You greatly surprise me, Julius; pray what is his offence against man; and how shall man ever punish him, seeing he is a spirit and invisible, and consequently incapable of being captured by man?

Julius.—Aye; my Nereus, that is the question; but before we speak of the manner and means by which he shall be captured by the son of man, let us first speak of his offence; and here we can be perfectly definite. Of his rank as an angel, of his sin, and of his expulsion from heaven we know comparatively little; but with his offence on earth we are perfectly acquainted; he is the murderer of our family. My Nereus, he is your murderer. He is the murderer of us all! Alas! his offence was most foul, most develish; and most unlimited shall be his punishment; our family shall yet be avenged of him for the evil which he has done us. We have a hero who will greatly avenge our cause.

Nereus.—Julius, you must explain; for I confess myself already almost lost. You say he has murdered the human family. What, pray, do you mean?

Julius.—It was he, Nereus, that seduced our family into the violation of law, and made man by sinning, obnoxious to death; and the deliverer of our race, our brother and Saviour gives no other interpretation to the affair than that it was a foul, a murderous seduction. "He is a murderer from the beginning," said our Redeemer.

Nereus.—You allude, I presume, to the part which your scriptures say the devil had in the sin committed by Adam and Eve in Paradise. Believe me, my Nereus, that, though this portion of your religion has been the subject of ridicule among those who

are not believers in it, I seriously desire to understand it in all its length and breadth, as it is related to the development which you purpose to make of the first principles of Christianity, and I am happy to understand you thus far. If indeed, death seized on our family by the violation of law; and the parents of mankind were seduced into this violation by Satan, there can be no doubt that he is, to all intents and purposes, the murderer of our family. I confess, however, that you have given this whole business an attitude in which I have not heretofore been accustomed to look at it. Still it is a matter of surprise to me that the scripture, after representing satan as the ultimate cause of the sin in Paradise, should make the whole punishment to light upon our family, and not on him who seduced us. Why did not God punish the devil instead of our father and mother?

Julius.—Nereus, ask rather why he did not punish both. The devil was not in this affair under law to God, but under punishment; he was an outlaw, roaming through the interminable regions of space, into which he had been driven from the heavenly mansions, on account of his foul revolt from the truth of the Most High. And it was in the condition or state of a being without law, that he came to this world and seduced man. God is a great Governor; and as such the eyes of all intelligences are upon his ways. He will do nothing but in perfect righteousness. "He is a God of truth, without iniquity; just and right is He."

The divine character might have been suspected, if he had punished the devil in his then state, and for having done what indeed it was never expressly commanded him not to do; for it was hot said to the devil, thou shalt not seduce man; therefore the Divine Father made a family matter of the entire affair; and said to the fiend, "I will put enmity between thee and the woman; and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." It is out of this family quarrel then, that the future punishment of the devil arises; for though he has in law escaped God, yet in all equity he is as our murderer, the object of man's perpetual vengeance, and therefore man, the Son of man, will wreck his vengeance on him. Jesus has arisen from the dead for this purpose, and has doomed him to eternal fire.

Nereus.—You greatly amaze me. I had not so understood matters. The teachers of Christianity impress me that God has not only prepared hell for the fallen angels, but for wicked men also; and that he had even destined them from all eternity to this punishment.

Julius.—It does not appear from scripture, that God the Father prepared everlasting fire for the devil, or that Christ prepared it for wicked men; yet both wicked men and devils will be cast into it. It would not have appeared congruous with the character of

the Father, to have anticipated the fall even of satan by preparing everlasting fire for his punishment; and it would have been not more decorous in Jesus to have prepared it for his brethren of mankind whom he came to save. The state of the case therefore is as follows: The devil has murdered our family to a man; God saw it; He pitied us; and knowing our incompetency to cope with the infernal adversary, he laid our help upon one that is mighty to save. He laid our help upon one who should be both skillful and powerful enough to seize the murderer and avenge our wrongs. But before the deliverer could avenge our wrongs it was necessary he should feel them; and before he could feel them, it was necessary he should put himself in our circumstances; but before he could do this it was necessary he should partake of our nature. Inasmuch therefore as the children were partakers of flesh and blood, he himself also took part of the same; that through death he might destroy him that had the power of death, that is the devil. The author of Christianity is our hero or captain, and is now perfected, by being endowed with the family feeling; he is a son of man, and has been murdered like his brethren; with the family vengeance, therefore he will one day meet the murderer, and consign him to the fearful, the tremendous punishment which he has prepared for him; and to the wicked who take sides with him, he will say "Depart from me you cursed, into everlasting fire prepared for the devil and his angels." So that the truth of the case seems to be that the devils go into a punishment which God the Father never prepared for them; and wicked men to a punishment which Jesus Christ never prepared for them.

Nereus —My dear Julius; you have at every word so filled me with wonder and amazement by the great game which you describe, that I feel unqualified for further parley on a subject so deeply interesting. Give me time, I pray you, to reflect on these momentous subjects. I have many questions to ask, but-----

Julius.—Farewell, my Nereus; read the scriptures, and you will know all things.

THE DEATH OF CHRIST, NO. 5.

It has been said that the moral nature of the blessed Redeemer was perfected by his death, and the observation has caused it to be asked what was meant. In answer we submit the following: The moral nature of man is either *social* or *sympathetic*. The social affections are those by which our benevolence is directed towards the individuals who are related to us in various degrees of intimacy; such are the *conjugal*, the *parental*, the *filial*, and the *fraternal* affec-

lions. The sympathetic, which extend beyond the circle of personal relationship, and are of course of a higher and more disinterested nature, leading us to do good to all mankind, are *compassion*, mercy, pity, generosity, liberality, charity, &c., and are those virtues in the nature of our blessed Saviour which required to be perfected. The Apostle therefore speaks of him as being gentle, merciful, compassionate, meek, and touched with a feeling of our infirmities. It was his sympathetic and not his social, nature then that was perfected by his sufferings; so that he feels not for his own relations alone, but for all mankind: and therefore he gave himself a ransom for all, and became a propitiatory not for the sins of his own nation only, but for the sins of the whole world.

In our last paper we terminated on the moral character of the Father, and showed from scripture that the death of Christ was of all revealed truths that which gave the most certain discovery of the divine philanthropy; still the relations which subsist between the moral character of the Father and those which subsist between it and the moral character of the Son are different. It only developed the philanthropy of the Father; but it both developed and perfected that of the Son.

The particular moral attributes of God which are glorified in the death of Christ are first philanthropy, forbearance or long suffering, mercy, justice, &c. We shall say just a word or two on each of these. Philanthropy is a Greek word untranslated, and is used by the Apostle in his Epistle to Titus; it means the love of mankind, and is so translated in that place; he says, but after the love of God our Saviour to man appeared; philanthropy is the word translated "love to man." Long suffering, means not easily provoked; and forbearance signifies delay of punishment. Mercy is said to be the moot exalted branch of compassion, and implies that state of mind which induces us to compassionate those whose life, property, character, condition, or happiness, is in our power. Men must stand in a certain attitude before us, before we can exercise this virtue towards them. When we were in our sins we were the proper objects of the divine mercy; for our lives, character, condition, happiness, were wholly at his disposal. The Apostle says, according his own mercy he saved us.

Few words in scripture have given rise to so much polemic discussion, as the word justice. It has been connected with reconciliation or atonement, and made the bone of frequent and virulent contention. I would observe however, that justice and atonement are words which belong to different branches of this great subject, and are not immediately connected. The one is found in the relations which the death of Christ sustains to the character of God; the other in the relations which it sustains to man. The Apostle Paul is the only New Testament writer who uses the word *just* in reference to the death of Christ; and it is introduced in this way. "Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, that are past through the forbearance of God. To declare at this time his righteousness that he might be just, and the justifier of him who believeth in Jesus." The whole passage means that though God remitted past sins, he

himself was not unrighteous; though he forbore to inflict punishment, he was not unjust; and the death of Christ is the fact which gives a practical proof to men of the righteousness and justice of God.

But there are several kinds of justice among men; and it is from not observing this, that confusion and dissension have arisen among those who perhaps were equally willing to understand the scriptures on this important point.

A just Governor, a just witness, and a just merchant suggest to us different ideas, and therefore there are three different kinds of justice among men at least, to wit: political justice, civil or legal justice, and mercantile justice. Mercantile justice is that which obtains where one thing is given for another of equal value, all things considered, and it equally respects both parties negotiating.

Civil and legal justice is that which obtains in the ordinary intercourse of life and in our Courts of law, when we honor and respect the life, property, happiness, and character of our fellow-citizens, or when we testify of them and their affairs, that which we know to be true. This kind of justice respects our neighbors chiefly.

Political justice is of a higher and more disinterested nature, and respects the welfare of the whole community. The idea of an equivalent is not at all suggested by political justice; but in mercantile justice it is the principal idea. If a man be imprisoned by the State for seven years, he is never thereby supposed to render to society an equivalent for what he did, nor is he supposed to have received of society by any thing that he has done an equivalent for his loss of liberty. And if the governor take away the life of an individual by law, it is never said to be a *quid pro qua* business; it is never thought to be an affair in which one thing is given for another of equal value. The just merchant acts with an equal regard to his own right, and the right of the man with whom he is doing business: the just civilian acts with regard to the right of his fellow-citizens in the affairs of reputation, life, property, &c. The just governor acts with a regard to the general welfare of the nation, and the majesty of the laws. The question then arises naturally. Was it that he might appear a just merchant, a just civilian, or a just governor that God set forth his son in blood? Certainly it was neither for mercantile, nor civil purposes, that God did this; and therefore it must have been to demonstrate his justice as the governor of the world. Certainly it was from a regard to the general welfare and the majesty of his own laws, on which the general welfare depends, that he did this extraordinary act, that he set forth his son in blood.

The Calvinists, confounding mercantile with political justice, think that an equivalent was rendered by the sufferings of the blessed Saviour; and that he endured in his precious person the precise amount of vengeance which the elect would have suffered, supposing them to have been damned to all eternity. This conceit originates in the confounding of mercantile with political justice; and in supposing that the death of Christ took place with a reference to the first of these instead of the last!. It has been asked by some, who were as ignorant of this matter as those to whom they put the question. If Christ paid an equivalent for us, to whom did he pay it? They then answered their own question by say-

ing, that he must have paid it to the devil, for it was he that had us in captivity. Again, if God received the equivalent how can he be merciful in forgiving us? For if we pay a debt to a man we leave him no room for the exercise of mercy towards us. All such questions may puzzle the mistaken Calvinists, to whom they are put: but do those who ask them submit the scripture account of the matter instead of Calvinism? Or do they not uniformly substitute one set of human notions for another, and raise up James Arminius while they degrade John Calvin?

We have no particular theory of doctrine to submit in all this affair; we only give the above explanation of the word justice as applied to persons in different conditions, merchants, civilians, and governors, that the reader may see in what respect it must be used, in relation to the character of the divine Father.

There are other points in the moral nature both of Christ Jesus our Lord, and of God our Father, which we cannot advert to particularly at this stage of the enquiry. They are exceedingly interesting, and curious beyond conception; but they are spoken of in the scripture, and will be noticed in these papers so soon as we think it can be done profitably to the leaders. In the mean time the reader may exercise his judgment in determining from scripture what moral faculty was intended to be aroused and elevated in the blessed Redeemer when he was subjected to death, to make him a perfect captain in this great war. Were the same powers or feelings necessary to make him a merciful high Priest which were necessary to make him a safe and triumphant captain? No. What then is the difference?

In our next paper we hope to speak of the relations which the death of Christ bears to the Holy Spirit. If the reader will follow us in our Sacred Colloquy, he will possibly see the scheme of man's redemption laid bare to the roots.

A brother, with whom we had some sweet conversation on this great subject, has promised to furnish a piece on the relations between the death of Christ and the Holy Spirit. We hope he will have them ready in time for our next number.

EDITOR.

TALENT AND TACT.—EXTRACTED.

Talent is something, but tact is every thing—Talent is serious, grave, and respectable; tact is all that and more too, it is not a sixth sense, but it is the life of all the five—It is the open eye, the judging ear, the quick taste, the keen smell, the lively touch, the surmounter of all difficulties, the remover of all obstacles. It is used in all places and at all times; it is useful in solitude, for it shows a man his way through the world; talent is power, tact is skill, talent is weight, tact is momentum, talent knows what to do, tact knows how to do it, talent will make a man respectable, tact will make him respected; talent is wealth, tact is ready money; for all the purposes of life tact carries it against talent ten to one.

Take them to the theater, and put them together against each other on the stage, and talent shall produce you a tragedy that will scarcely live long enough

to be damned, while tact keeps the house in a roar night after night with successful farces. There is no want of dramatic talent, there is no want of dramatic tact, but they are seldom together, so that we have successful pieces that are not respectable, and respectable pieces that are not successful.

Take them to the bar and let them shake their curls at each other in legal rivalry; talent sees its way: but tact is first at its journey's end, talent has many a compliment from the bench, but tact touches fees from attorneys and clients, talent speaks learnedly and logically, tact triumphantly, talent makes the world wonder that it gets on no faster, tact excites astonishment that gets on so fast, and the secret is that it has no weight to carry, it makes no false steps, it hits the right nail on the head, it takes all hints, and by keeping its eye on the weather cock, is ready to take advantage of every wind that blows.

Take them into the church, talent has always something worth the hearing; tact has hearers, talent fills the subject, tact fills the church, talent obtains a living, tact obtains a good living, talent convinces, tact converts, talent is an honor to the profession, tact gains honor from the profession.

Take them to court, talent feels its weight, tact finds its way, talent commands, tact is obeyed; talent is honored, tact preferred.

Place them in the senate, talent has its ear and reason, tact its heart and vote, talent is fit for employment, tact is fitted for it, knows every thing without learning any thing, taught invisibly, wants no drilling, is never awkward, has no left hand, no deaf ear, no blind side, no air of wisdom, no air of profundity, all the air of common place, and all the force of genius.

GENIUS AND TALENT.—EXTRACTED.

Genius is enthusiasm, Talent is judgment.—Genius engages in an object with its whole heart and soul: Talent is earnest, persevering, onward in its undertaking, but not over confident nor rash. Genius is imaginative, self confident, daring.—Talent reckons, calculates, computes, doubts. Genius leaps by instinct, as it were, to a correct conclusion; talent arises thereby argument and execution; genius is at times sportive, playful, amusing; talent is commonly sedate, stern, thoughtful; genius will gambol with the kid, or grapple with the lion; talent at best spoils but awkwardly; Genius is instinct, impulse, passion; talent is coolness, firmness, collected. Genius is at turns, errative, wayward, imprudent; talent is straightforward, direct, prudent; talent counts consequences and looks ahead; genius seldom does, but darts bravely onward; genius takes empire over the heart and the feelings; talent aims for the reason and the judgment; talent never does a rash thing; genius often does; talent is praiseworthy, admired, honored; genius is adored, worshipped, idolized; talent takes its votaries in leading string", and persuades them along; genius impels, hurries, inspires them onward; genius is alternately desponding and enthusiastic; talent is neither; genius invents; talent discovers, genius creates, projects, designs; talent combines, arranges, contracts, performs.

Bonaparte was a man of wonderful genius—Wellington is a man of extra-ordinary talents; genius is good at every thing, ambitious of every thing, audacious in every thing.—Talent has less scope, less power, a lesser grasp; genius can live without study and yet dazzle; Talent must study, in order to shine; genius is the diamond, polished and cased; talent is the carbon in the ore; genius like the sun, has light of his own; talent like the moon, must borrow from another; genius is the fire and Same by itself; talent must have the flint and the steel, to strike out the spark. If Jupiter could divide his prerogative, genius would wield the lightning, talent his thunder. Genius is splendid, talent is great; thus genius makes the splendid man, and talent the great man: Caesar had genius, Cicero had talent; Thus Caesar was as apt in the field as in the forum, and Cicero's for a range was within one orbit, but that a starry one. Homer had genius, Virgil had talent, for Homer created and Virgil stole from him. Byron had genius, Southey has talents. Bulwer has genius, Cooper has talents. Genius is the characteristic of the French, talent of the English. The one revolutionizes with the sword and the musket, and the other at the polls and at the hustings; the one engages in poetry and mathematics and the dance with equal fervour, and the other carefully distinguishes the little from the great.

METHODISM.

The story of which the following extract is the sequel, respects a methodist named Miller, who had given both written and verbal testimony in favor of some of Jewett's medicine, but afterwards denied it. When Miller came before his betters, a pet committee of the preacher's in charge, he was acquitted in utter contempt of the most respectable testimony.

The little pope, who makes such a flourish with big *I*, in the extract below, is the Rev. E. W. Sehon, of the Methodist Episcopal Church. His style may cause every one who reads it to foresee what the world would come to, if ruled by such little tyrants as methodism would, if it could, set over us. Methodism indeed is fraught with Popery, so far as authority and tyranny are concerned:—

THE SEQUEL OF THE STORY.

Immediately after the scandalous decision by which Miller was acquitted of all criminality, and the witnesses against him degraded, Edward Mead, whose testimony among others was consigned to infamy, addressed a card to the Rev. E. W. Sehon, under date of March 21st, 1835, in the following terms:—

BROTHER SEHON—

I consider my feelings injured and my character impeached by the unjust decision of the inquisition formed of your choice pet committee, in the case of John Miller, and consequently demand that my name be erased from the Church Record,

Yours respectfully,

EDWARD MEAD.

Our much esteemed friend Edward Mead, we understand, was zealously importuned by the Rev. E. W. Sehon to take back his card, and on them terms received overture's of peace—but as he would not submit to clerical dictation, he was shortly after presented with the following note.

Charges preferred by Jonas E. Rudisill in behalf of the Methodist Episcopal Church, against Edward Mead, for IMMORALITY.

1st *Specification*.—Improper conduct towards *the preacher in charge*.

2nd.—Slander of the committee and preacher, for their course in the trial of John Miller.—The trial to take place at the Church, on Saturday next, at 2 o'clock, P. M.

E. W. SEHON. *Preacher*

March 26th, 1833.

*Record of the proceedings had on the above named occasion,
Saturday afternoon.*

EDWARD MEAD,

The committee appointed in your case met this afternoon; from the evidence produced, viz:—THE LETTER ADDRESSED BY YOU TO ME!! *they* unanimously found you guilty of the charges preferred against you—and ? I ? pronounce you expelled from the Methodist Episcopal Church.

E. W. SEHON.

March 28th, 1835

In reporting this case, Mr. Sehon states the committee were brothers Spurgion, Kelly, and Hillery.

VISIT TO KENTUCKY.

We have been in Kentucky, the garden of the Republic, and no doubt our readers wish to hear the news.

Well, we set out for Lexington on the 9th of March, accompanied by our beloved brother L. H. Jameson. After crossing the river at Covington, we took the clay turnpike leading to Georgetown, and ascended the first of that range of hills which forms what is called "Dry Ridge." The spring being unusually late, the woods and forests on each side of the road stood in the shattered and denuded state in which winter had left them. Infant spring had not yet clothed them with their earliest vestments: She had not yet put a single tuft on the mountain tops; but oaks and elms, and beeches, and walnuts, and shellbarks, and lofty chestnuts stood at the door of the bountiful year unclothed, like men that had been plundered by thieves, and were waiting for the assistance necessary to their re-appearance in society.

The songs of birds of course, like the visits of angels, were few and far between: Here and there the wood-pecker "tapped the hollow beech tree." The clumsy woodcock also with his vacant cackle and varied plumage, wag

seen on the decayed trunk; the Jura in the brush heap, and the tomtit along the fence in hunt of bugs, while the rain bird once or twice was heard in his melancholy mood to exclaim O dear! O dear! O dear! Besides the buzzards which we every now and then beheld sailing abroad in the open heavens on one occasion we saw them perched upon the stakes and riders of a fence, turning round like so many weather cocks to catch the breeze, as if they were themselves anxious to be delivered from the burden of their own intolerable odor. Books appeared diving in the open sky, and sometimes were seen barking on the highest branches of the most frightful looking deadened chestnuts; and at one time we saw them in a field stalking like soldiers on parade, and clattering to each other as if they had assembled to hold "monthly meeting." They did not, however, seem to apprehend who it was that was passing, or appear so much afraid of us as some others.

At even we arrived at brother Keyes', twenty-seven miles from Cincinnati, where we were affectionately received, and entertained by sister Keyes. A deep snow had fallen during the night, and when we arose the whole atmosphere was burdened with a fall of something between snow and rain. After breakfast we threw ourselves into the saddle, and rode forward through a very disagreeable atmosphere. We now passed into Grant, and arrived in a little time at Williamsburgh, the county town. We stopped and enquired for the proprietor of the place, who is a brother. He is a very old man, and has been a Methodist. His lady and himself were sitting by the fire when we entered. We told him who we were, but he took but little interest in our visit. His name is William— He had been a soldier in the revolution, and is a person of great respectability in the neighborhood, but now unfitted for active life, by his great age. We continued our journey, and after a slight deviation from the direct road, halted a little before dark at Jones's tavern, 20 miles from Georgetown. We were chilled and bespattered with mud; a good fire however soon delivered us from the first of these inconveniences, and to rid ourselves of the last, it was only necessary to take off our leggings or wrappers.

Mr. Jones is in a state of great debility. We suspected it to be the milk sickness, which we were informed prevails all along the ridge road, from Crittenden or brother Keyes,' to the tavern of which I am speaking. Mr. Jones felt exceedingly feeble; and was quite inadequate to any labor; yet he said he eat his food well enough, and experienced no diminution of appetite. It was only when he attempted to do any thing or exercise himself, that he felt the deadliness of his ailments. This made us the more suspicious that his disease was milk sickness. Mr. Jones however would not admit the fact, but we were afterwards informed, by some who had a right to know it, that this was the very thing that ailed him. He is a kind hospitable man, and his son paid us every necessary attention, and gave us a bed room with a fire, which kept burning all the night to my great comfort: for I had slept in a warm bed room all the winter.

We renewed our journey on the following morning about seven o'clock. The snow was gone, a frost had succeeded, and had in the course of the night so indurated the road, as to make traveling tolerable. The Sun shone out with a freshness that made our souls rejoice; and as we ascended from the deep hol-

low, in which the tavern is situate, we were cheered with the mattins of birds, which like ourselves, confessed in full toned songs the quickening influence of the all cheering morn. In what a kingly palace has the God of heaven placed man! The sky at this instant, appeared like a satin canopy of imperial purple, dappled and fringed with the drapery of the morning clouds. The air was balmy: Even the wild and ravished woods looked washed, and cleaner than on the preceding day. Every thing seemed to feel and confess the genial influence of the lordly sun, which had but a few moments before, arisen from behind the mountains which were in the distance, and now beat his path up the steep of heaven, shaking from his yellow locks a golden glory that filled the world at once with life and light and joy.

Under the influence of a better sun and better light however, brother Jameson and myself held converse, while we pursued our onward way, glad to find that the savage ridge, along which we had now rode for two days, would soon be left behind us. From the wild hills which form the dorsal vertebrae of Grant county, we suddenly descended into the swelling bosom of Scott; and after riding about twenty miles arrived in Georgetown, where we were very graciously received by the brethren. Thanks be to God through Jesus Christ.

The church at Georgetown is in excellent order. Brother Johnson, who has labored with much success in the vicinity, has, by the direction and assistance of our excellent and beloved brother Hall, given himself of late more assiduously to that part of the Evangelist's office, which respects the order of the congregations. At Georgetown these brethren have put the disciples under the guardianship of four presidents PRO TEMPORE, deacons and deaconesses. We were present on two Lord's days. They broke bread before preaching. And never did I see the business of the day go off with greater decency, or greater order. The prayers were Christian, and so much the more because they were short. Their praise was excellent, and the melody suited to the sentiment, but nothing could excel the leading. It was attended to by brother Dr. Hatch, who, with the strictest regard to truth, may be pronounced one of the very best readers of English, and is no doubt accounted the leader for the congregation. The thanks given for the loaf and blessed cup was managed very becomingly. It was short, and related entirely to the matter on hand, the supper. The persons officiating did not seem to think that they had arisen to pray at the sects, or for every thing and person within the wide compass of the world. It was thanks for the bread, it was thanks for the wine, and for Him who is the bread and the wine.

The brethren after the breaking of the Loaf, attended to the contribution. If I am not mistaken, what is given on such an occasion, is given to God in faith rather than to the church in charity. It is offered as a tax, the dedrachma due from us to the King: this at least is brother Johnson's view of the matter. Some things are of faith, that are not of charity, and some things of charity purely. The whole business of public worship is of faith. However, what we give to God in faith the church may by the will of God bestow in charity. The officers of the churches then may be considered as the minsters of Christ, waiting on this very thing, the revenues of the church: and the person who fails to contribute, fails to worship God by an ordinance which more than all the rest tests his

sincerity, for it is more easy to drink wine and eat of the loaf, than to part with our money; and many eat bread and drink wine without contributing that which would be necessary to purchase them. To such it might be said pay for your supper. How shameful not to offer to the King seeing he condescends once a week to accept it at our hand. What an honor we lose!

The brethren at Georgetown contributed bountifully in their offering made by faith.

Next morning while the citizens were waking, and the birds sang their orisons borne to heaven on the early ascending smoke, which like incense, culled to the skies, we visited the Big Spring. It issues from a small ledge of limestone rocks, at the west end of the town. The basin seemed to be about twelve or fifteen feet in diameter, of a circular form, and not more than three feet deep in any part of it. In the spring the waters are pure and placid; there is no bubbling up or boiling over; all is calm; and it is not until the water enters the race that its motion is visible. The race is built of stone, and the bottom of it is covered with beds of green and golden colored moss; this moss, brother Jameson observed, waved like the sea, or like the forest, when moved by a strong wind. The water flows free and full, and is sufficient to turn several pairs of mill stones, to which purpose indeed it is actually applied before it reaches the Great Elkhorn and is swallowed up in the waters of this superior stream to be seen no more at all. Here it is lost forever. Thus is it also with the devoted race who originally claimed this spring, the red men of the forest; their name and claims are swallowed up by those of a superior race, who come to the beautiful fountain for purposes far other than those for which it was visited by the Indian.

Like leaves on trees the race of men is found;
 Now green on earth; now withering on the ground;
 Another race the following spring supplies;
 They fall successive, and successive rise:
 So generations in their turn decay;
 Thus flourish those, when these have past away.

The morning was beautiful, the sun shone through an atmosphere clarified by the slight frost of the preceding night, the hoar frost, which his rays suddenly transformed into small drops of water, sparkled like gems on every spike of grass, and the birds chirped on all the trees in the vicinity. As we stood on the side of the fountain, almost swallowed up by the various beauties of the place, the following ode to Avan water by my countryman Smollet came into my mind, and I could not suppress it.

On Avan's banks while free to rove,
 And tune the rural pipe to love,
 I envied not the happiest swain
 That ever trod the Arcadian plain.
 Pure stream in whose transparent wave
 My youthful limbs I wont to lave!
 Still on thy banks, so gaily green,
 May numerous flocks and herds be seen;
 And shepherds piping, in the dale;
 And lasses chanting o'er the pail;

And ancient faith that knows no guile;
And industry imbrowned with toil;
With hearts resolved and hands prepared
The blessings they enjoy to guard.

From this delightful spot, the Big Spring, we returned and walked in a very moody manner to the house where we were to take breakfast.

We visited the College, accompanied by brother John T. Johnson, and brother Hall, There are two professors in the Institution, Mr. Thompson, and Mr. Thornton Johnson; the former presides over the department of language; the latter over that in which philosophy, chemistry, and the mathematics are taught. The school is furnished with a library, and a handsome philosophical, and chemical apparatus, and is under the very best regulations. The students generally seemed to be young men of quality, and carried themselves, during an ex. animation by Professor Johnson, in a very becoming and gentlemanly manner. Mr. Thompson's character, as a classical scholar, is every where respected, and he is esteemed one of the best teachers of language. Professor Johnson has been educated at West Point, and is to organize a corps of Civil Engineers on the first of May, of the present year, 1833, the day on which the Summer Session of the Georgetown College will commence. Students entering the class, are not required to study any other branches than such as are necessary to qualify them for the business of an Engineer. For instruction in this class, during the session of five months, the College fee of \$20 in advance will be charged. For the attendance of the Professor in making a Reconnaissance during the vacation, an extra fee of \$10 will be required in advance of each student attending the company—each defraying his own expenses. It is said that 1000 Engineers are at this time wanted in the Mississippi valley.

We all returned from the college alike impressed with the advantages to be enjoyed by the students, and the talents and urbanity of the Professors.

I had determined before I left home to introduce among my Kentucky brethren the death of Christ as a topic of conversation, and to embrace every opportunity of having the whole circle of its relations beat up to perfection, that this grave and predominating subject might gain in the minds of the disciples, the ascendancy to which its lofty rank among the revelations of God entitles it. Brother B. F. Hall is a man of the proper mould and proper mind for such enquiry, and was soon aroused to a consideration of the superior merits of the great fact, and of the possibility of attaining to a most definite and clear understanding of it in all its relations and uses. The pleasure which we enjoyed with this gentleman and affectionate Christian mother, and others of the laboring brethren while conversing on the death of our Blessed Redeemer, will long be remembered.

(To be continued.)

SECOND COMING OF CHRIST.**THE CLOUD.**

It has been fairly demonstrated from scripture that the following proposition so far as it extends, contains the true doctrine of the .Apostles concerning the second coming of Christ, viz:—

That he will come from heaven, on his throne, with his angels, in the clouds unexpectedly, like lightning, and every eye shall see him. In a moment, in the twinkling of an eye the sleeping saints will be raised, and the living saints changed, and both of them at the same instant be caught up to the clouds to meet the Lord in the air, and so be for ever with the Lord.

This paper shall be made up of observations on the above proposition rather than new matter, on the coming of our Lord Jesus. We are now in the clouds, and as our elevated situation affords us peculiar facilities for beholding both our own course upward and the labors of others beneath us, who would rise to the same lofty height if they knew how to get down again, we shall avail ourselves of the advantages secured to us by our present elevation, and submit a few thoughts relative to the path which we have traveled.

First. The reader must not connect the above proposition with any theory of interpretation literal or figurative. I have made no attempt to appear learned in these matters; literal interpretation, and figurative interpretation are two foolish expressions; the one is pleonastic and the other absurd, or at least is not fitted to convey to us the idea intended by those who use it.

Secondly. Be it observed also that the proposition embraces no particular theory of that book called the "Revelations." In short it has nothing to do with that book. The proposition is gathered from the literal writings of the New Testament, and would be true, and could be proved if the Revelations had not been written. This is a book which ordinary minds cannot understand, and which we know some, who would be thought to possess extraordinary minds, do not understand. There are a few things which must be settled before the Revelations can be understood; 1st the plan on which the book is modeled; 2nd the machinery of the book and the laws according to which that machinery is made to operate; third, the game that is there played; and fourth, the persons that play it. If any of those who are skirmishing on the field, and flourishing their letters and figures will write on these matters, first of all settling the premises, by showing on what principles the book is modelled, and what the machinery of the book is, he will thereby show himself worthy of being heard on the conclusion, viz: the game, and the persons who play it. All our present writers have leapt into the conclusion, and are evidently flourishing upon theories that have been adopted and not invented by them.

The Jewish prophets wished to know what the Spirit which was in them did signify, when he testified before hand of the sufferings for the Messiah and the glory following these sufferings; but it was never intended they should understand them and they were told so. In the Revelations the people for whom those things are ministered will certainly understand them; and the people for whom they are not intended, will not and cannot understand them.

If the disciples would confine themselves for seven years at least to the literal and historical parts of the new testament, and read those holy doctrines and morals of Jesus and the Apostles, which need only to be obeyed in order to be interpreted, they would find that they would at the end of that time come to the consideration of prophecy with a strength of mind and a stock of Christian knowledge in some measure adequate to the understanding of it, but for a babe in Christ to leap into the Revelations, or for a teacher in Christ to carry babes into that book is dangerous to both, and highly detrimental to the judgment of the teacher, who ought to know better, and be more judicious in his plans of feeding the sheep. It is as if he should lay strong meet before the babe who is as yet feeding at the breast. This did not Paul, who said milk was for babes, and strong meet for men of understanding.

The proposition handled in these papers, entitled "The Cloud," involves the hope of the gospel, viz: the resurrection of the dead; and must both be understood and believed by all true disciples. This also is a reason why it ought not to be associated in our minds with any theory of interpretation, or any theory of the Revelations. But it ought not to be associated with any theory even of the Millennium; for the hope of the gospel is not the hope of a Millennium or a thousand years, but the hope of eternal life. Now then as eternal life is distinct from one thousand years, so the hope of the gospel is distinct from the Millennium, and no contention about the one and confusion relative to it must be allowed to interfere with our judgment of the other. That we are to be gathered together to out Lord Jesus in the cloud is the very hope of saints; and when this is known and understood, it matters not whether we ascend with him from the cloud to heaven, or descend with him from it to the earth. The glorious fact is, that if we be caught up together to the clouds to meet the Lord in the air, *we shall be for ever with the Lord.*

We have our own views of the Millennium, and of the book of the Revelations; and will hand them out when it is thought the reader is able to bear them; but if he has followed us to where we have met the Lord in the air; if he sees that the hope of the gospel is our gathering together to Christ in the clouds then let him sit down there and with us spend a proper time in serious contemplation and enquiry before he espouse any theory of the Millennium; before he says that we shall either ascend to heaven or descend to the earth.

The proposition then, that Jesus will come again from heaven, with his angels to the clouds and that we shall be caught up to meet him there, and so be forever with him, is not to be confounded with prophecies concerning earthly things, the Revelations of saint John and the Millennium. These are distinct subjects, and perhaps never can be so perfectly and easily understood as the matter of the above proposition. EDITOR.

(To be concluded.)

NATURE, SOCIETY, AND RELIGION.

The Holy Scriptures make such abundant use of the things of these great systems, and the use which they do make of them, is so peculiar in its nature, and excellent in its design, that we can no longer resist the temptation of making the three words a caption to a few papers.

We beg the reader not to treat our heading with neglect, as if it must necessarily import nothing, or must be at best the caption to a few chapters of empty sound, for these words are the oracles of all things that can be reached by either sense or reason or faith; and indeed there is nothing which we can either feel or imagine that may not be generalized or brought under the one or other of these words; for what is it, that is not either of nature, society, or religion?

If however, a triangle were thrown down before a stripling who had never heard of mathematics and the science of figured space, a thousand to one but he would treat it as a most unimportant matter, an object of an unmeaning and useless form; but let him be a little better instructed; let him be skilled in the nature and properties of the figure before him, let its relations be unfolded, and its uses illustrated by a series of practical applications to business; and the purposes of social life and his estimate of the triangle will forthwith be materially changed. He will even wonder that ever he should have set so low a value upon it. It is very similar in the case before us; most of those who have the generalization contained in our caption pointed out to them fail to appreciate it: and it is not until they see or hear a series of things illustrative of its uses that they appreciate its merits, but it is a great and most useful division of things, and fitted, when properly managed, to impart just and comprehensive views of all things; and to inspire a spirit of research and candid and honorable enquiry into the nature, properties and uses of things. And if the youthful mind were instructed as it ought to be, or if a system of education fitted to elicit and exalt the powers of the soul whether of reason, taste, or feeling existed, perhaps it would be founded ultimately upon the division in question. We often speak of a rational system of education; but generally there is too much of reason, and too little of nature in all our schemes of education, so that there is too frequently little but reason and wrong in us, nature and simplicity being out of the question.

We shall submit a direct observation on the moral import of these systems viz: The grand end of them taken combinedly, is *To make man what he ought to be*. This, however, could scarcely be said to be their intent, when taken separately; for nature herself would not make us what God would have us to be; and neither would society; society too frequently makes us what we ought not to be: This much however, may be affirmed of the separate intent of these systems, viz: that nature *makes us*: society *makes us what we are*: and religion *what we ought to be*, i. e. holy, harmless, undefiled. EDITOR.

The following very sensible letter, is from a brother who favors us with frequent communications. It ought to be read because of its real value. All who think they have a right to separate themselves from the church for every or for any opinion ought to study it well, and suffer themselves to be corrected by it.

EDITOR

FOR THE EVANGELIST.

Letter addressed to our opponent of co-operation, for sending Evangelists to convert the World.

DEAR BROTHER—

I am truly sorry that you have hastily (as I concluded) stabbed the cause of our Lord Jesus Christ, in this section of the country, by separating yourself from his body *the church*, and using your influence to produce a schism in the body by acting upon others.

You agree that the church is the *salt* or *savour* of the world—that the Lord bestowed all things necessary to the conversion of the world upon it, and then took his departure, as a man going to a far country saying, "*occupy till I come.*"

But you differ in opinion as to the means to be used for the purpose of effecting the conversion, and as to the *how* it shall be done.

And because of this difference of opinion, you have declared non-fellowship with that part of the church who differ from you, and make your *opinion the bond of union*.

Now, my dear brother, let me entreat you to review this case. Where did you get authority to separate yourself from the church? Or to forsake the assembling of yourself with them? Where do you find authority for forsaking the Lord's Table, and refusing to eat with his disciples? Or where is the authority for preventing any disciple from using his money or property as he pleases? If he is of the opinion that he can employ a man better qualified to convert men to the Christian religion than he is himself, and if he be disposed to aid such, by his property or money, (as the Lord and his Apostles were aided, while engaged in the same work) will you declare non-fellowship with him because he thus uses his money or property? will you not allow him the same privilege you exercised yourself?

We who differ from you as to the best means to be employed for the conversion of the world, do not wish to bind our *opinions* on your neck. We are willing that you should labor in the Lord's Vineyard as seemeth to you good. If by the means used by you, more are converted to God, than are by the means which we advocate, we will abandon ours, and adopt yours. The grand object, is to be serviceable to our master, that he may say to us, when he comes, "well done good and faithful servants enter into the joys of your Lord;" this is what we aim at. And if you should be more fortunate in your exertions than we are, we shall not envy the honor which the King will bestow upon you. "For he will reward every man according to his works."

But it is objected, that paying preachers has been abused.

God has never granted a blessing or privilege to the world, or to the church, but what has been abused. But shall we because of this, refuse to use those blessings and privileges? Shall we refuse *marriage* because that Institution has been abused? Or shall we refuse to *Eat* because many have become gluttons? Or shall

we refuse *to propagate the Gospel* ourselves or send others to do it, because it has been diluted by mixing human dogmas with it? or because some have proclaimed for the love of money, or for the applause of men, or both?

If we argue that what has been, always will be, we deny that any reformation has ever been effected, or that it ever will be, therefore it is useless for us to attempt it. But let us continue to *eat* not fearing that we shall abuse that privilege, because of the many gluttons. And let us also continue to propagate the Gospel not fearing the abuse of it, because of the many abuses heretofore.

WINANS.

THROOPSVILLE, near Auburn, N. Y.

DEAR BROTHER SCOTT,—

The disciples in New York are now moving for the establishment of a publication, to aid the reformation in this state. Brother Shepard, of Troy, Pa. was here in September, and proposed to superintend a periodical at Auburn. We immediately got out the prospectus for a work the size of yours, also monthly. We have now about five hundred subscribers, or rather that number of copies engaged, and the subscriptions are rapidly going on in all the western part of the State, where there are disciples, and some at the East. Brother Shepard has since informed us that it is doubtful if he can consistently leave Pennsylvania, but if he does not, will do all in his power to aid the work—he is ninety miles south of Auburn. At the request of many of my brethren, I take the liberty to ask you whether it would better subserve the general cause of the reformation, for you to remove your establishment to Auburn. Look at the extensive region of country, embraced by New York, Northern Pennsylvania, and the Eastern States, destitute of a press devoted to the reformation, or a standard to hold up the pure gospel to a people, truly perishing for the lack of vision. The reformation is steadily spreading in New York, and surely the time is not distant, when a mighty revolution shall have been accomplished in the state. There can be no doubt that she will amply sustain the man who will at this time brave the tempest of sectarian wrath, and proclaim the unadulterated gospel which will yet rend the walls of their Babylon to its very centre Auburn is a strong point of the mystic city, being the seat of one of the most flourishing Theological Seminaries in the state. We have already a number of enterprising brethren in the town, and we are very strong in this vicinity. If you should think that you can not make the sacrifice which will be required to come to this state, can you not send us a man qualified for the work of an editor. Believe me dear brother, the disciples would rejoice exceedingly at the prospect of your coming to this country. A visit from you, and a few lectures in this country, I am sure would do a vast amount of good. A thousand subscribers for you could be obtained in one month after you shall have been here. Auburn is about one hundred and forty miles east from Buffalo, and six miles south of the canal—one hundred and seventy west of Albany. The Evangelist ordered by me, is now taken by

brother Gager, at Victory, where I then lived. I have written to brethren Johnson and Hall, on this subject. If you should have an opportunity of seeing brother Campbell soon, please remember New York, and the importance of a periodical here.

With great esteem,

Your Brother in the Lord,

DANIEL WAITE.

ITEMS.

A NIBBLE FOR THE INFIDEL.

No *evidence* has yet been adduced against a future state, even by the most subtle sceptic: So that the probability of it is, at the first view, equal to the improbability of it. And if only a single argument can be adduced in its favor, the scale on that side will instantly preponderate. Your ignorance of the mode of existence in another world, and of the transition by death, from this life to the next, can have no weight in the balance. For ignorance is neither a foundation of faith, nor of incredulity.

The condition of a child before its birth, bears very little analogy to the state of man in his maturity: And if you can suppose a person to be ignorant that the one is preparatory to the other, such ignorance would be no authority for the denial of the fact.

But there are many positive arguments, on which we may justly ground our conviction of a future life. The ardent desire and expectation of it, and the dread of annihilation which are common to all mankind, are presumptions in favor of immortality. Desire, whether we judge from analogy, or from the moral attributes of God, seems to imply the reality of its object, and the (*universal*) belief of this reality, must have arisen from some divine revelation, or from its consonance to the principles of human reason.

The Greeks made use of the same word (1 *papilio*. 2 *anima*.) for the soul, which in its primary signification signifies a *butterfly*. For a butterfly is only a caterpillar, which changes its form without dying, and bears therein a similitude to the soul. The Greeks represented the soul hieroglyphically, under the form of the butterfly.

It is reason's triumph to live on good terms with those who do not possess it. When we have not what we like, we should like what we have. A learned fool, is a greater fool than an ignorant one.

"Man is a harp, whose chords elude the sight,
Each yielding harmony, disposed aright;
The screws revers'd (a task which if he please,
God in a moment executes with case,)
Ten thousand thousand strings at once go loose,
Lost, till he tune them, all their powers by use.

No wounds like hose a wounded spirit feels,
No cure for such, till God, who makes them, heals.

But with a soul that ever felt the sting
Of sorrow, sorrow is a sacred thing.

THE OLNEY KITE,

OR, "PRIDE MUST HAVE A FALL."

To be said or sung as best suits the taste and talents of the reader.

"My waking dreams are best concealed,
 Much folly, little good they yield;
 But now and then I gain, when sleeping,
 A friendly hint that's worth the keeping:
 Lately I dreamt of one who cried
 "Beware of self, beware of pride:
 When you are prone to build a Babel,
 Recall to mind this little table."

"Once on a time, a paper kite
 Was mounted to a wondrous height,
 Where *giddy*, with its elevation
 It thus expressed self admiration:
 See how yon crowds of gazing people
 Admire my flight above the steeple;
 How would they wonder if they knew
 All that a KITE like me can do;
 Were I but free, I'de take a flight,
 And pierce the clouds beyond their sight,
 But, ah! like a poor pris'ner bound,
 My string confines me near the ground:
 I'd leave the Eagle's tow'ring wing,
 Might I but fly without a string.
 It tugg'd and pud'd while thus it spoke,
 To break the fitting—at last it broke.
 Deprived at once of all its stay,
 In vain it try'd to soar away:
 Unable Us own weight to bear,
 It flutter'd downward thro' the air;
 Unable Its own course to guide,
 The wind soon plunged it in the tide.
 Ah! foolish KITE, thou hadst no wing,
 How could'st thou fly without a string!
 My heart replied," O Lord, I see
 How much this *kite* resembles me!
 Forgetful that by thee I stand,
 Impatient of thy ruling hand;
 How oft' I've wish'd to break the lines
 Thy wisdom for my lot assigns?
 How oft' indutg'd a vain desire
 For something more, of something higher?
 And but for grace and love divine,
 A fall thus dreadful had been mine,"

John Newton.

THE E V A N G E L I S T ,

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept!"
—1 Cor. xv. 20. PAUL.

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept!" —I Cor. xv. 20. PAUL.

NO. 6.]

CARTHAGE, O, JUNE 1, 1835.

[VOL. IV.

DEATH OF CHRIST.

NO. 6.

The relations which the death of Christ bears to the Holy Spirit, are remarkable. By speaking in the Jewish prophets the Holy Spirit had given to the nation prophetic pledges relative to the Messiah which required to be redeemed by facts. He had fore told that he should be of the family of David, and of Juda, and of Abraham; that he should be born at Bethlehem; declared the Son of God by the descent of the Spirit upon him; that he should live a life of great deprivation and contempt among his kindred; be tried, condemned, and slain for sins, but not his own.

Messiah came; of Juda, of David, and of Abraham, he was born in Bethlehem; received the Holy Spirit at his baptism in Jordan, and began to redeem by facts all the prophecies which depended for their fulfilment on his own personal ministrations. The Holy Spirit became the advocate of his pretensions, and accompanied his person and confirmed his doctrines until the time of his betrayal by Judas, when he was seized by the public authorities of the nation and put upon his trial. His death was the climax of that life of suffering to which God had ordained him by the voice of the prophets; he knew it; he felt that death was a dreadful evil; he agonized; he sweat, as it were drops of blood falling down to the ground; he invoked the Eternal who was able to deliver him from death; he was heard; an angel was sent to strengthen him; he prayed that the cup might pass from him, but our redemption was at stake; the destruction of our murderer the devil depended on the sacrifice: the character of the Divine Father was at stake; the reputation of the Jewish prophets was at stake The character of the Holy Spirit was at stake; and until the pledges which he had riven of Messiah's death by the Jewish prophets were redeemed, the Holy Spirit could not and would not renew his advocacy of this cause; hence the Saviour said to the Apostles unless I go away the Advocate *will not* come; but if I go away I will send him to you. He therefore said to God the Father Not my will but thine be done. He died; he rose; he ascended to heaven; and men, and demons, and angels, and the Holy Spirit

were subjected to him, nothing being excepted, from his government but him who did put all things under him, that is God the Father. The relations, then, which subsist between the death of Christ and the Holy Spirit are, as must appear to the reader, most singular, most wonderful. He is subjected to the Son of Man; and hence the Lord Jesus says if I go away *I will send* him to you; but the sender is always greater than the sent. Jesus said My Father is greater than I, and therefore he never spoke any thing of himself or of his own; but only the things which he received from his Father. Accordingly when the Holy Spirit was subjected to him the same thing took place here also; and the Holy Spirit did not speak his own dictations, but only the things which he heard from him to whom he was put in subjection. Jesus therefore said in reference to him He will guide you into all the truth; for he will not speak of (from) himself; but whatsoever he shall hear, that shall he speak. Thus in the Christian scheme we have the church subordinate to the Apostles; the Apostles to the Spirit; the Spirit to the Son; and the Son to the Father.

The Lord Jesus then by dying redeemed all the pledges which the Holy Spirit had antecedently given in relation to His personal ministrations on earth and having arisen, became, as the only begotten of God, heir of all things in heaven, earth, and hell, the Lord of men and angels and the depository of the Holy Spirit who being subordinate to Jesus was immediately sent from heaven to earth on a mission of advocacy to plead the cause of Christianity. This Jesus promised when he said I will send you another Advocate.

The Advocate came, and in obedience to the will of his superior commenced the plea, that Jesus is the Son of God. And in doing this he convicted the world of their sin for not having believed on him, and of his righteousness seeing God had taken; him to heaven. And also of a judgment; because in dying Christ had fairly overcome the devil, prince of this world, and by rising stood prepared to pour out upon him and all who obeyed but the vengeance that was due to them as enemies of the family of man, which Christ had come in order to save.

Seeing then that, according to the plan of our religion, the Son of Man has been exalted to heaven, and is now second in rank and power only to the Almighty, the Holy Spirit being subjected to him, we may pause on the fearful summit whither we have climbed and look abroad from the throne of God and of the Lamb. First the elevation of one of the human kind to the throne of the universe is a theme the most wonderful. Second, the subordination of the Spirit of the Almighty to one of the human kind is equally wonderful. We may consider the first of these propositions in relation to the will of him who is thus exalted, our Lord Jesus. What

was his will in relation to the Spirit? that he should plead the truth of the great proposition viz: that Jesus is the Son of God. What was his will in relation to angels? that they should subserve the good cause of Christianity and minister to them that should be heirs of salvation. What is his majesty's will in relation to all mankind? that they should hear the gospel and obey it. What is his pleasure with regard to the devil? that he shall be destroyed as the enemy of God, the original and persevering violator of the divine law, and the murderer of mankind. The second proposition viz: the reception of the Spirit by Christ in heaven and the results of one of the human kind receiving the Spirit of the Eternal by which he could look backward and forward into eternity; and upward through heaven, and downward through hell and around him through all the earth abroad; with a power that was equal to move and sustain all worlds and do all things, are matters too high for my poor aching head; and therefore we either abandon them altogether to persons of more mind and better health or must leave them to be resumed in a future paper.

Meanwhile we beg leave to counsel the reader to look at the death of Christ extensively in all its relations and not, as has heretofore been the case with those who spoke and wrote about it, in a single relation only; this is very unfortunate, because it keeps us ignorant of part of the truth; it fills us also with a kind of dotage by which we always think of that single relation until we become intemperate upon it and attribute to it an importance and rank which it does not merit.

EDITOR.

Continued from page 113.

The first visit which is paid to strangers and a strange country, if we have felt a previous interest in them, is peculiar for its many singular corrections of our imaginings concerning them; and if they have indulged in anticipated ideas of us the same observation holds good also of them.

Those whom we have thought about or oft desired to see wear in real life an exterior oft-times wholly different from that with which our imaginations have clothed them; and so on the occasion of our introduction a kind of identical metamorphosis takes place which is sometimes of the most pleasing and sometimes of the most displeasing kind; where the interest felt is not of the most exciting species the transformation will of course be experienced with feelings of indifference.

The tall man of the imagination when born of sight and real life sometimes turns out a mere pigmy, while the pigmy is exalted to the stature of a giant; the fair complexion with its detail of light hair, blue eyes, and ruddy cheeks, is in-

stantly transformed into the dark with black eyes, black hair, and a sallow countenance; while the anticipated keen expression turns out blunt, round, and unmeaning as clownishness itself, and *vice versa*; the soldier oft-times is found to wear the person of the saint and the saint that of the soldier; the statesman that of the farmer and the farmer that of the statesman; while the persons of our literary friends contradict all our anticipations of them and frequently disappoint our fondest imaginations.

We did ourselves the honor this morning to visit at his own farm, one and a half miles from Lexington, the distinguished American Statesman Henry Clay. We passed from the main road to the mansion house of Mr. Clay by a circular avenue of poplars, and pines which made me fancy my self once more in old Scotia where such trees form the common timber of the country and must be remarkable in this only because they are a species of evergreen and do not shed their crop of green needles until they are pushed from their places by those of the succeeding year. The farm must be a delightful spot in the spring, summer, and autumn, as its appearance was beautiful even at this early season; but circumstances did not admit us delaying to examine it and the imported breeds of cattle with which, we were informed, it has been stocked by its distinguished owner. We only gave an *en passant* glance at its extended lawns and spreading forests as we advanced to the house.

When we had ascended the flight of stone stairs which lead to the front door we were received by a well bred coloured servant who invited us into the saloon, and announced us to his master. Mr. Clay received us in a very gracious manner indeed, and by an air of real kindness instantly dissipated the slight trepidation which I for one felt as a person visiting for the first time a great and celebrated man whom I had never seen and to whom even now I had no letter of introduction.

The parlor in which we found Mr. Clay gave evidence by its furniture and ornaments both of the taste and quality of its owner; it was of a semicircular form with windows in the corners reaching from the floor almost to the ceiling, these were hung with sky colored curtains which gave it an air of great cheerfulness. The floor was covered with carpet and the pieces of furniture were few in number; this last incident very much suited my taste; for of all things in the world I dislike a room crowded with furniture till there is scarce space left to turn about in it without incommoding your fellows. Those who do so display much wealth and little taste, and would seem to trust their cause for respect rather to the animal than to the rational among those who visit them. Portraits of Washington and other eminent individuals were hanging around the room; and upon the whole it was a sweet apartment containing nothing that could make either poor men afraid or rich men ashamed; Men in public life should be careful how they furnish their houses and cloth their persons; for to dress in such vulgar garments as to make the rich ashamed, or in such courtly ones as to make the poor afraid is, to say the least of it, injudicious; good and great men should trust their cause for respect chiefly to their own public performances, to their private virtues, and to the more estimable and exalted qualities of their superior minds.

Mr. Clay was clothed in the most modest suit imaginable and by his appear-

ance made us feel as if we were in the presence of a person not at all beneath us nor so high above "us but that we could be perfectly easy, and speak to him what we wished to say and also ask of him what we desired to know. In person Mr. Clay would be esteemed tall; and he is very well formed; the *toute ensemble* strongly represented to me the person of a very respectable Presbyterian or Episcopalian Clergyman in the advance of life. There is nothing striking in the expression of Mr. Clay's face while at ease and unoccupied; but it may be, and I dare say it is, very different when all his features are lighted up by the inspiration of a great political question and he stands in the halls of legislation surrounded by innumerable admiring statesman, lawyers, ambassadors, orators and men of science, pouring forth on a great topic in deep mellow tones the unconstrained deluge of his superior eloquence.

There is in the contour of his face more reflection than perception; and his eye consequently discovers more of the sedateness of supreme talent than the restlessness of peculiar genius. He is exceedingly good-looking and has a kind condescending address. The vulgar looking punt of him which we see stuck up in almost every bookseller's window is a vile thing and bears no more resemblance to the honorable senator than the head of Danton to that of the venerable and benevolent Washington.

Mr. Challen who accompanied us and enjoyed a slight acquaintance with Mr. Clay, had but a few minutes to stay; with him we took our leave of the honorable gentleman very much gratified that it had fallen in our way to see the great man.

The church at Lexington numbers, I believe, seventy or eighty persons and is in excellent order; they have overseers and deacons and break bread every Lord's day; two or three were added during the single day we were present and brother C. observed that they had for sometime previous looked for the accession of several others.

We had spent the proceeding night under the hospitable roof of our brother Dai win Johnson whose residence is about one and a half miles from Lexington; and never, never shall I forget the blessedness of the evening as its swift winged moments flew past laden with the inestimable treasure of heavenly conversation and all the high and palmy enjoyments of a fellowship growing out of the Christian religion understood as it came from the hands of its author.

"The smile of the Lord is the feast of the soul."

We all arose early in the morning to see the steam car as it past along the Franklin and Lexington rail-road under the knoll on which brother Johnson's mansion stands. In due season it was seen in the distance approaching through a clump of trees that skirted the road in that direction. It came furiously and looked as if a steam boat were trying it successfully on land. When it passed opposite to the company I was lost in supreme wonder at the sublimity of human invention and the genius of mankind. Truly man by his discoveries and inventions fully justifies the original which the Bible awards to him when it says that God made him in his own image. We could see it for almost a mile from

the eminence on which we were standing; but it puffed, and panted, and rattled along only for a few moments until it buried itself deep in the neighbouring wood through which the road wends in the direction of Frankfort, and we saw it no more.

As we had seen the great lawyer and statesman Mr. Henry Clay so we fell anxious to see the great soldier and statesman Col. Richard M. Johnson also. Accordingly we set out after our return to Georgetown in company with his brother John T. Johnson to the place of the Colonel's residence, a distance of about seven miles. The weather was any thing but favorable to our visit; for it had rained during the preceding night and the roads were of course very muddy. The day was overcast with clouds whose gloom was ever and anon increased by an endless succession of thunder showers that played off upon us nearly all the way; but we arrived without any other inconvenience and found the Lion of the Thames laid up at ease deep within the recesses of his own sequestered halls.

The Col. gave us a round hearty welcome as was befitting a soldier and was willing to gratify us by every means in his power. Being requested he spoke freely of the battle of the Thames and of his own encounter with the chief Tecumseh; but I learnt afterwards from an account of that well fought field which I got from Capt. Wall, who was one of the forlorn hope in the affray, that the Col. had suppressed several very striking incidents relative to his own personal bravery and patriotism on that dreadful day. Capt. Wall told us that after Col. Johnson had put things to right in the rear he came thundering along on horse-back into the very front, and, after declaring he would never send his men where he would not lead the way, he drove full fury upon the enemy forty yards in front till he left their line between him and the gallant Kentuckians whom he led to the attack. Here it was the Colonel met Tecumseh.

The chief was whooping in front of his warriors to inspire them with ardor at the battle when he was first seen by Col. Johnson. The fire of the Kentuckians was to him a matter of such perfect indifference that he stood with his back towards them while he harangued the men of his own tribe whom he led to the war. When he perceived that he was singled out by the Col. he shot him after the Indian fashion, like a glance of lightning; but the bullet failed to reach the Colonel's vitals and Richard, in spite of his wounds, kept advancing towards him in an oblique line in order to conceal the pistol which he grasped in his right hand. The Indian was not aware of this design, but imagining that the bullet had settled the business with the Col., came up with a battle axe, or war club to dispatch him, when the Col., like a glance of lightning, threw his right arm over his horse's neck and to the terror, dismay, and death of Tecumseh emptied the whole contents of his pistol into his head and heart. He thundered down in an instant in the presence of his warriors and the woods resounded to his fall.

With starry leaves the lofty chestnut crown'd,
Bears his tall head and looks the forest round;
Till some bold woodsman with his hand on high,
His blazing hatchet whizzing from the sky,

Urges the stroke; the forests all resound,
And trunk and arms and leaves come tumbling to the ground.
'Twas thus in life aloft in youthful mein,
And thus in death the warrior chief was seen;
'Twas thus his soul received the deadly blow
That sent him to his Indian sires below.

It was truly affecting to behold the wounds of this gallant old soldier. The bullet shot by Tecumseh passed through his Hand and arm, and must have reached his heart had it not been thus intercepted; he has also a very dangerous looking wound on one of his legs and it is said that his mare staggered under him while he shot Tecumseh, with no fewer than seven balls in her.

The Col. showed us three swords; one presented to him by the patriotic ladies of Scott co., Ky.; another which had belonged to the Duke of Suffolk, and was presented to the Col. by General McComb of the U. S. Army; and the third the sword presented to him by Congress as a testimony of that body's respect for his gallant conduct at the battle of the Thames. It cost, I believe, twelve hundred dollars, and is a splendid piece of armour.

We next visited the Choctaw Academy, and nothing would answer but we must address the numerous students, on the subject of education. The Academy numbers about one hundred and eighty scholars, of all ages and sizes from infancy to manhood. But a better behaved and more respectable looking population it would be very difficult for any one to conceive of. The President of the Academy assured us that they are the best behaved children and young men he ever knew; that in this point of view they are superior to white children, and need almost no correction. The whole scene was perfectly new to me and I think it would be impossible for any mortal having feelings to witness it without being especially affected.

Now we may elevate to high offices whom we please; and for the Presidency and Vice Presidency the American people will and ought to have "the man of their choice;" but among the Lions of the republic where is there a man whose claims to honor are more certainly founded upon matters of fact service than those of Richard M. Johnson? And the facts in which he has been concerned are not of a local nature neither. The Sunday mail question was one that vitally affected the religious liberties of the whole nation from Maine to Florida, from ocean to ocean. His achievements at the Thames were of the like nature; they were national and not local; they interested the entire American people and not a particular portion of them only. His labors also for the elevation of the Aborigines and their children are to be ranked among that class of facts which are strictly national if the nation owes a spark of pity to the race of men whom we have dispossessed and driven from their native lands. Thousands from not being able to discriminate between what is local and what is national in the doings of men, give their votes from paltry and limited considerations; he is on our side of the question; he belongs to our state, or he did me a favor; or he aided in obtaining me a pension, is reason sufficient with many in the bestowment of their political suffrage, and so would elevate to offices of national and

general trust men, who, like themselves, cannot comprehend what a national question is, nor discriminate between it and that which is plainly local and partial. Who is it that has spent the length and strength of his days in national council? Richard M. Johnson, of Kentucky. Who was it that stood upon the "edge of battle while it raged" and by his personal valor and patriotism stemmed the torrent of a barbarous invasion which could have been satiated only with the blood and scalps of all America? Richard M. Johnson. Who was it that broke the back bone of an embodied religious tyranny, preferred by a pack of ambitious sneaking villains, who, under pretense of serving God, would have enslaved the whole nation? Richard M. Johnson. Who is it that after the long and arduous toil of a Congressional session retires to his own peaceful sequestered retreat in Scott Co. to instruct in the arts of peace the children of those Indians whom his valor subdued in war? The great R. M. Johnson. But his wisdom in the Senate, his valor in the field, and his benevolence towards the Aborigines are surpassed only by his greater modesty, and therefore we leave him in the hands of his countrymen who can both discern merit and reward it.

From Lexington we returned to Georgetown by way of Paris, and after spending a few more days and joyous nights in company with brethren Johnson and Hall speaking to the disciples and teaching them things that concern the Kingdom of God, we prepared to return home. The day of our departure arrived and we were constrained reluctantly to say with a tear, *vale, vale*, farewell, farewell.

EDITOR.

"LET THEM ALONE."

THE LORD JESUS.

BROTHER SCOTT:—

Editors have, I presume, like others, their sweets and their bitters, their pleasures and their pains. Their duties must, I think, carry them through the whole *gamut* of feeling from real happiness to extreme pain; while it is a pleasant matter to instruct the docile and such as enquire after divine knowledge the task of reproving must be a very ungracious one, and I can conceive of a person of feeling performing it only because he deems it indispensably necessary. If you think what follows calculated only to produce pain without producing the good results intended by the writer, I request you not to publish it; on the contrary if it meets your approbation as piece of its kind fitted to do good and administer pleasure to the hearer then it is at your service.

It is with extreme regret that others as well as myself behold this reformation burdened with a number of persons, some bearing

the name of Bishop and others that of Evangelist, whose teachings and preachings consist of little else beside bitter invective, biting sarcasm, and unmodified declamation against the sects as they uniformly style our fellow professors, who doubtless have been less fortunate in their "discovery of divine knowledge than ourselves. Our solemn occasions even are not let slip, the supper, prayer meetings, and meetings for the conversion of our dying fellow mortals are greedily seized upon to pour forth the bitter bile of detestation by these unjudging unfeeling brethren. To speak evil of the absent is on all occasions a dastardly and unmanly thing, but to speak evil of them at such seasons doubles the crime. Our services ought rather to be filled with intercessions, and prayers, and supplications, in behalf of those who are in error, and their unfortunate condition ought to clothe us with meekness, while we instruct them in the way of the true Christianity, and endeavour to recover them from the snare of the adversary. The contrary, however, is the case, and many of those who are at fault have the knack of delivering themselves with such grace on the weaknesses of their neighbors, that they will even make their brethren smile at what ought to fill them with distress and commiseration. It is an easy matter for some to be eloquent on other people's mistakes; but such preachers fill me with alarm as I foresee what I have to expect if they should ever cease to be my friend.

"Let them alone," is an injunction of the Lord Jesus to the disciples of his own time relative to the blind and their blind guides among the nation of the Jews. Is it of less authority now, or would obedience to its sacred directions be productive of less beneficial results in our day than in the days when it was delivered as a law of the Kingdom of Heaven? Surely no. Therefore I argue that every Bishop of a church, and every Evangelist among us sins when he fails to let alone the blind guides of his time and those who are led by them. But how does he sin? I answer by violating an express law of Jesus Christ. Sin is the violation of law, and if the Master says we shall let the blind alone do we not sin when we meddle with them and hold up their blindness to the contempt, ridicule, and laughter of one another and that too in our public assemblies? Certainly we do. Therefore every such offender should be made confess his sin; and if he reforms, he is to be forgiven; but if he does not reform he must of course be subjected to a discipline severer than that of mere reproof. Let him be suspended or separated from the communion of the church; otherwise he will certainly bring upon it disrepute and excite against the brethren the prejudices and disgust of all society.

It may be argued, however that if these orators should let the sects alone they would have nothing to say for the entertainment of

the brethren. This is a potent and pointed observation and I admit it in all its force. Many of them would then have nothing else wherewith to entertain the brethren indeed but if their eloquence on this point were cut short the brethren would at once be delivered from their bald and sorrowful rhetoric. To hear an evangelist of the everlasting gospel commence his address by saying to the audience, "Our opponents accuse us of denying," &c. "I shall show that our opponents," &c. "The sects preach," &c. "Sectarians are wrong here," &c. I say that to hear a minister of Christ prologue his address by such hateful expressions as the above is most unpardonable and shows a real deficiency in some of the finest sentiments in human nature, viz: *benevolence, cautiousness, and veneration.*

Controversy of every kind, and religious controversy more than every other kind is too apt to be deficient in honor and fairness; but to hear a matter argued on the First day of the week, before the brethren, and the world who have come to be converted, when all present know that the party argued against is absent and consequently has not the privilege either to state or defend his propositions, is monstrously absurd, if not downright cruel, in the person who is guilty of it. To dispute with a man, or even a whole party if present, would neither be sinful nor shameful, for the Apostle himself did so; but to argue with the absent or even with the present when circumstances do not admit of him defending himself, is both sinful and shameful and altogether beneath the dignity of a professor of Christianity.

Would you believe it, sir, that some of our Evangelists hesitate not to take their text from the beginning of the Methodist discipline. It is there said that the Divinity is without "body, parts, or passions;" But to hear the irreverence of these misguided declaimers when speaking on the nature and character of our adorable Heavenly Father would, I doubt not, make angels weep.— What would Paul have said on the occasion of some speeches made by these abortions? for as regards preaching they are abortions. And if they reform not their plans they never can attain to the stature of perfect men in the proclamation of the gospel.

Although it has been so long asserted in this reformation that there is but one authoritative plan of preaching the gospel; although that plan is now fairly before the public in practice, and has been spread out, and defined, and illustrated, and defended a thousand times and in a thousand different ways by those whose enquiries and devotion to it gave them aright to understand it, yet these Anti-sectarian men, who have such an aversion to false gospels, seldom or never touch the true one; but busy themselves so much in pushing down the houses of their neighbors that they have

no time to build up their own. Never do we hear these gentlemen laboring to shew by proper scripture evidence as did the Father, and the Holy Spirit, and the Lord himself, and the Prophets, and Apostles, and the Evangelists of old, that Jesus Christ is the Son of God; Never a word do we hear from them of his Prophetic, Kingly, and Priestly functions; nothing of the Law, nothing of righteousness, nothing of sin, nothing but of *sectarianism* which is carrion rather than divine aliment to every body of sense and feeling who is compelled to listen to them.

Sir, when the grand proposition Jesus is the Messiah of God, is searched out and separated distinctly from all the rest of the propositions with which it is unavoidably connected in the sacred scriptures; when the prophecies are made to go before and the testimonies of the Apostles to follow after and the proof and the proposition are held up before the audience in a logic and eloquence becoming their dignity, and the whole is sanctified by the unction of a manifest evangelical benevolence in the speaker, how splendid is the effect upon the audience! Infidelity shrinks under the weight of all-overpowering truth and hides her vapid countenance from the sun-bright evidences by which it is established and enforced, while all the saints rejoice to see at once the succinctness and certainty of that belief on which the Eternal Father has pitched their present and everlasting salvation. To this department of the gospel belongs the miracles of our Lord Jesus, each of which would of itself, form an excellent theme for a preacher who knew how to make a proper use of the *materia proclamanda* furnished by the Evangelists; also the prophecies of the Saviour, his life, and all those inimitable parables and comparisons by which he has so beautifully and lucidly enforced the gospel and illustrated the kingdom and reign of heaven.

But if the second general fact, the death of Christ, be the theme selected, then what have we to do with the bug-bear sectarianism in a matter of such solemnity? Brother Scott, I am sure *you* will concur with me and all the sensible and feeling disciples of this reformation that this great theme with its collateral facts and circumstances, has in itself sufficient interest and needs not the aid of meretricious oratory on the corrupt religions of the day to commend it to the heads and hearts and consciences of an English or American audience. I have heard this subject spoken of in its proper relations to heaven, earth, and hell, to time and eternity, to reward and punishment and whatever else it may be connected with; and I say It is a glorious theme; and in its divisions and subdivisions, its collateral facts and concurring circumstances furnishes the man of the gospel with an inexhaustible fountain of theme and thought for proclamation, reason, and exhortation. What a

miserable taste then, must that man have who leaves these themes for the sake of denouncing sectarianism! or who mixes these themes with his injudicious, invidious, and preposterous rants about apostatizing Christians! It is as if a man would hand us a cup of wine mingled with aqua fortis; or serve up our dinner on red-hot trenchers with knives and forks of heated steel that burn off our fingers before they reach our mouth.

But if the elevation of the Son of God to heaven is the theme what then? Sectarianism denounced again? How incongruous the elements of such religious mixture—such a discourse is a compound of the most heterogeneous principles—things the most unfitly joined in nature. It is like mixing the waters of life which flow from the throne of God and the Lamb with those of Styx and the other rivers of hell; how miserable a potion! what a drug! what a deadly dose do men administer to all true godliness and the finest feelings of the human heart when for religious teaching they substitute withering, blighting, soul-deceiving speeches about their neighbors' faith and neighbors' manners rather than improve their own. Such men may get a congregation but it is impossible for them to keep it for any length of time; for as well might we hope for people to go to where they are to get their ears cropped as to expect them to go where their most solemn faith and most devout exercises are to be made the subject of ridicule and laughter.

With the glorification of the Son of God are connected his intercession and the new covenant, his reign and kingdom, the descent and doctrine concerning the Holy Spirit, the Christian church, her worship, order discipline and duties, the mission of the holy Apostles with many other themes of good and evil, judgment, reward and punishment, &c.; all of which are of the most sacred nature and do not admit of the foreign mixture of party denunciation.

But I have more to say to these preachers who seem so incapable of improving their own experience and that of others; however I shall not dare to extend the present paper; I wish them to know that the majority of the brethren and disciples disprove of their procedure and desire that they should reform their plan. And if you, sir, think this address not unworthy of their ear you may print it and by doing so I shall take it as a proof that another on the same subject would not be unacceptable if written in no worse spirit, and comprehending no less sense and truth on the subject to which it relates.

Yours, &c.

CLEMENS.

JAMESTOWN, O., 25th May, 1835.

BROTHER SCOTT:—

In a short communication of the 30th March, I observed that one grand source of error was the making of a general application of special cases.

I will now illustrate this saying by a few examples—We have a special case of a thief on the cross with our Saviour, at their crucifixion; but to make a general application of this special case, would lead to the dangerous precept, that all men might become thieves, and expect pardon on the gallows.

We have another special case of one Mary, who washed the Lord's feet with her tears, and wiped them with her hair, who had many sins forgiven; but we have not another case of the kind recorded, nor a promise that any other should ever happen. We have another special case of a sick man, who was let down through the roof of the house in which Jesus was preaching; he also received the pardon of his sins; but it would be dangerous to preach to all men that they might with safety put off obedience to God until they were sick, and might thus confidently expect forgiveness. But how common the practice of making a general application of those special cases alluded to! Now if this erroneous practice did not rock men to sleep, it would not be worth notice; but such is the pernicious effect of error, that men rest easy under the influence of delusion and cease to use any exertions, not suspecting danger.

Thus thousands are now sleeping under the delusion that God has made their cases special, and that he has remitted their past sins out of the ordinary course appointed by him, and that they have gained admission into the kingdom of God upon the earth, without being born of water and the Spirit, Some suppose that they got in by a birth of *water alone*. This includes all who suppose themselves to have entered the kingdom when babies. Others suppose that they got in by a birth of *Spirit alone*. This includes all such as refuse baptism, and speak of it as an "outward bodily act."

From this same source, flow also many erroneous notions about the Holy Spirit. Because God bestowed the spirit of a king or a kingly spirit upon Saul, and afterwards took it away from him because of transgression, and bestowed it upon David; and afterwards David transgressed, and prayed God that he would not take away his spirit from him, (as he had done from his predecessor Saul.) We hear men repeating David's prayer perpetually, as though God had bestowed the spirit of a king upon them, by which David was enabled to kill a lion, and a bear, and also Goliath of Gath. Thus by making a general application of these special cases, we hear men praying to God not to take away from them that which they never had.

As ever, yours

M. WINANS.

P. S. Got home from Dayton safe, found all well, the family somewhat alarmed at my delay, lost one of my chronic patients, since my return.

The Baptists have a GREAT BIG MEETING now on hand two miles below this place. I see men and women passing to and from it in Socks.

M. W.

INDUCTIVE ACADEMY,
NEAR PATTERSON'S MILLS,

Woodford county, Kentucky.

This Academy is taught by brother and sister Baldwin, both of whom appear to us to enjoy the didactic talent in a very eminent degree; their deeds indeed prove this and show evidently that they are very capable instructors. Both of them formerly taught in Carthage, our own village, and were held in just estimation both for their abilities and character. We request the attention of our readers to the following letter from brother Baldwin relative to the institution.

EDITOR.

FEMALE INDUCTIVE ACADEMY, April 23, 1835.

Dear Brother Scott,—

Grace, mercy, and peace, from God the Father, and from our Lord Jesus Christ,

Your name is associated with some of the happiest scenes of my life. At the time I was immersed I was a confirmed Universalist; when I commenced house-keeping I was determined to perform what I conceived to be the duties of a Christian; but alas! what an absurdity is a Universalist's prayer. His God provides for him a shelter, food and raiment; saves him from the "thousand ills that flesh is heir to," sickness and death; and finally gives him eternal felicity just as well without asking and without thanks, as with! as well without knowing as with, whether there even be a God! I soon found that I was not what I professed to be, a Christian. *But I thought I* believed, and I have no doubt the same now is the case with very many like myself: but let them turn from reviewing the discrepancies of trinitarian doctrines, to the rationale of their own; let them see man the cold lifeless machine, the subject alone of physical causes, and they will see the result of *their* doctrines.. For such an one heaven can have no charms, hell no terrors. How relieving to turn from a spectacle so frigid, to that religion which has in reserve an eternal weight of glory for all those that confess the Saviour with their lips and serve the Lord with all their strength. Here there is something for man to do. A reward for which he must labor, a prize for which he must run.

We have just settled in Woodford. Our school commenced in this place

last Monday. Seventeen young ladies attended and six small boys whom we take to accommodate some of our particular friends. A few more are engaged. Our price for young ladies is fifteen dollars per session. Our mode of teaching is inductive and in many respects peculiar. In cultivating the powers of the mind we feel it essentially necessary that such a degree of attention be bestowed upon all of them as may preserve them in that state of relative strength, which appears to be agreeable to the intentions of nature. To rear youth to happiness and usefulness, their minds must be kept steadily balanced by the hand of experience.

We intend that the young ladies placed under our care shall never look forward to the time when they shall *finish* their education; but labor to acquire habits of study that shall accompany them through life. We have no short hand *patent* way of making scholars without study, *hard study*; and our only *forte*, if we have any, is *to induce* them to study, and to pay undivided attention to oral instruction.

We are pleasantly situated about a stone's cast from the south fork of Elkhorn, half a mile from a good grist and saw-mill and one mile from Stevenson post office, to which I wish you to direct the Evangelist. We are one mile north of the rail road and I am going in the steam car to-day to Frankfort, fifteen miles, to hear brother Campbell and get books.

V. V. BALDWIN.

WALTER SCOTT.

A CASE.

The following case is submitted by our laborious brother Michael Combs of Indiana.

A worthy sister among us was married to a worthless man who became very base, and provided not for his own family, but left his wife and took up with others. She applied for a divorce and obtained it and is now married to another, but is under the censure of the church for her conduct in the affair. This, I think is the true state of the case.

M. COMBS.

Beloved Brother:—

It is unnecessary for me to direct you to where it is written, that if the infidel party depart let him depart, and that a brother or a sister is not in bondage in such a case, but is free to be married again. For myself, brother Combs, I think the law of the land to be in perfect harmony with the law of Christ in the case, and consequently that any attempt on the part of the disciples to reverse or modify the ordinance of the State, is unfortunate.

Your servant and brother,

W. SCOTT.

ANOTHER CASE.

Brother Scott:—

A person who formerly labored in the gospel with the defaulter John Secrest and, like him, was found guilty by a jury of his own countrymen, has received from some of his brethren a writing which goes to reverse the judgment of the court in the case. He has showed this document as proof of his innocence and has, during last year, been received and employed by the brethren. Please favor us with your judgment in the case.

Melange, June 1, 1835.

Yours,

A. B.

My judgment, brother, is 1st, that in cases of public immorality a jury of our countrymen is as capable of enquiring and judging as the church; 2dly that for any handful of our brethren to attempt to reverse their judgment, and to form public opinion on their own decisions in the case, appears, to me at least, highly presumptuous. 3dly And for any one to seize on the evangelical office by such means without reference to "the good report of those that are without" is equally presumptuous and in direct opposition to the teaching of the Apostle Paul. 4thly, such person ought either to be silent or silenced.

W. SCOTT.

LETTER ON SLAVERY.

BROTHER SCOTT:—

I have read with all care the epistles of Dr. Nathaniel Field, and your answers to them. The subject to which they refer involves important and extended interests, and is every day becoming a topic of more general consideration among the citizens of the United States. While I approve the benevolence of Dr. Field but not his plan of manumission, I regret that he should deem it necessary to his purposes to charge you with friendship to slavery, or, which is worse, hold you up as its apologist. This is a part of his communications which I think is altogether gratuitous and in no manner of way related to the end which he has in view. There is no personal quarrel between you and the Doctor; you have not plead for slavery, nor indeed do I understand you even to have objected to his plan of manumission so far as it goes, nor to the freedom of our colored citizens universally or particularly, in the mass or by piece-meal, at one and the same time, or gradually. So you perceive, brother Scott, that I by no means think you opposed to the freedom of the blacks and therefore I beg you of your clemency, as Paul would say, to hear me

on this great question patiently. I grant you, brother Scott, that the Doctor's plaster is not equal to the sore; but what plaster, even when larger than the sore, ever heals all parts at once? we must work in this affair by inches and do good as we have an opportunity.

I am "a citizen of the United States." This is my proud appellation—the proud political appellation indeed of every citizen in the republic; and the Constitution Article 4th, Section 4th, guarantees to me free government in whatever particular state I may sojourn or may for the time being have my residence.— To be a resident of (Kentucky) however, Ohio, Indiana, or South Carolina, is a secondary matter, and may and does imply certain local duties, and advantages or disadvantages political and civil; but the grand national style of all our countrymen from Maine to Florida, and from the Atlantic to the Pacific is "Citizen of the United States."

Now the U. States may be compared to a body, the large parts of which, as the head, trunk, and extremities, are represented by the several states. Whence, I argue that according to the constitution, which guarantees to us republican government, and the declaration of Independence, which instruments must never be construed to contradict each other, every man of any color, white or black, who has been born under the Constitution, is a citizen of these states, and "is and of right ought to be equally free and independent with all the rest." But till the general government shall have acquired sufficient nerve to defend equally the personal rights and liberties of all her children whether colored or without color this argument and the clause in our charter whence it is derived must be considered as mere political fiction.

It is most manifest, how ever, that the government of the United States dares not now meddle with the subject. She dares not even untie the manacles which enslave her own particular colored citizens within the District of Columbia, over which she has undisputed control. This I apprehend is not because she does not wish them to be free; but because she is awed into silence on the question by the superior influence of the slave holding states. Nothing therefore is to be expected of the general government at present in behalf of its colored citizens. But the state governments what have we to expect of them? Nothing. In Kentucky the Legislature could not annul slavery; the power to do this being vested in a convention, to convene which it would be exceedingly difficult; so that from the general and state governments we have nothing to expect in regard to the subject in question, and but little from the idea of a convention. Hence we may with all propriety look off from these delusive sources and direct our attention to any other

probable means of deliverance which may present itself to those who are looking for the redemption of the blacks. Yes, we may with all propriety turn away our faces from the general and stale governments, conventions, &c., and look in hope for deliverance to a rock that is higher than they.

I am an immediate abolitionist; but I intend, brother Scott, that my communication shall be distinguished by sense and shortness rather than by length and ribaldry and so with assurances of respect,

I subscribe myself

LIBERATOR.

DR. FIELD.

BRO. SCOTT:—

You dislike the phraseology of my last letter because you think it indicative of chagrin. I assure you that I did not then, neither do I now, entertain any bad feelings or dudgeon, but my honest sentiments were embodied in those objectionable expressions. The man who advocates the maxims of Kings that "man is incapable of self-government" throws his influence into the scale of despotism. And he that contends that the gospel connives at and justifies absolute and unconditional slavery, throws his influence into the scale of oppression and forges chains for the slave. I was and am now mortified and do sincerely regret that this is the tendency of your replies, so far as slavery is concerned. Sordid avarice will find an additional pretext to rivet more firmly manacles upon the unfortunate victims of cupidity; interest has an unbounded influence upon the actions of men, and a desire to believe that what we do is light *is* an instinct of human nature. In order to justify conduct dictated by interest men will seek after and handle authority with the utmost avidity which they will interpret with an invincible bias. Every word and every sentence of your writings will be construed by the slave-holder favorably to the system which pampers his pride and fills his coffers. Now you may believe it or not, but I firmly believe that you will be eulogized south of the river Ohio as the champion of slavery; this consequence I regret and ever shall, and I am not alone; many others entertained favorable anticipations in the origin of our reform, but they are disappointed by the obliquity of your course.

I cannot yet see, that you have dented any of my propositions; but the generalization of the question, or the enquiry how, and by whose agency slavery has been introduced has engrossed your attention; this you consider a desideratum, an indispensable preliminary in the discussion of the main question. If the owners of slaves were not at liberty to emancipate, but were restrained by inhibitory laws over which they could exert no influence, I would grant that this step would, be all important; but as the case is different, and every slaves holder is left to exercise his rights in this matter, as conscience and religion may dictate, I cannot see what effect the development of a fact so remote could have upon the question in a moral point of view. We find slavery in existence, we examine it in all its attributes and effects, and in the light of truth we

ask the question *is it right?* is it consistent with the religion which we profess? In the *ars medendi* it is not absolutely necessary to discover the cause of a disease or the mode by which it is introduced into the system, before we can safely prescribe its remedy; the origin of many diseases and the *modus operandi* of their respective causes have to this day, and perhaps ever will remain ambiguous; and yet their treatment is as familiar to the medical faculty as the alphabet.— We find in this country two bodies, the one political, the other religious; they are both diseased; now whether the latter contracted the disease by contagion from the former, or the former from the latter, is an enquiry of but little importance in determining the *modus medendi*; they must both be cured, but let Christians cure one, and politicians the other. Christians have full power to apply the remedy. Cornelius was compelled by his government to bear arms, but christians in the present day are not compelled to hold slaves; with Cornelius there was no option, but for us there is; the door is open to manumission; the light is with the master; why need we blame the government, when it is but the workmanship of our own hands?

I will now change my propositions into questions, which, If you will answer, briefly and explicitly, will enable me to understand you.

QUERY 1. Is not the slavery of the United States a cruel and iniquitous system of oppression, irrational and unscriptural?

2. Has American slavery a parallel for cruelty, in the annals of Sacred History?

3. Was the servitude mentioned by the Apostles the same in its nature and effects as American slavery; and was it perpetuated among the disciples by transferring their servants to their children?

4. Did the first Christians buy and sell slaves?

5. Is there a single law in the code of the Christian nation that authorises a citizen of the Kingdom to hold his fellow man in involuntary bondage; to sell him as he does cattle or swine, to keep him in perfect ignorance, to punish him at pleasure, and withhold from him the value of his labor?

6. Was Onesimus a slave in a condition similar to American slaves?

7. Is it probable that slavery will ever be abolished while Christians are contending that it is sanctioned by the gospel?

8. As "righteousness exalts a nation" is it not the duty of every Christian in this government to set the example in the work of emancipation and then expostulate with our law-givers in behalf of the oppressed?

9. Is not my plan of emancipation, humane, just and practicable in its adaptation to our slave holding brethren?

You have given me an exemplification of the slavery in the apostolic age, in the person of Onesimus. That he was Philemon's servant in some sense I do not deny, but that he was in the acceptation of the term *slave in this country*, I *positively deny*. And now, brother Scott, to cut the matter short, If you will prove that he was, I will surrender and say no more. This is a fair case, and the proposition, is plain and reasonable. I will hear you with due deference, and

reply with candor and respect: I have my scruples upon the slave system— they are conscientious and I cannot get over them, unless I am convinced that they are groundless. I imbibed them, not as you may suppose from "those fitful anti-slavery societies," with which I have no connexion; but they existed in my mind for years before the anti-slavery society was thought of—they are the result of my own reading and reflection. I can lay my hand upon my heart and say that they are not mixed with aught of prejudice, hatred, or interest. If I have offended any of the brethren in what I have said I ask their pardon for the acrimony of the language in which the sentiments were expressed; but for the sentiments themselves I implore no forgiveness: they are public property and may go for what they are worth, and if no other being on earth concurs with me, I will nevertheless maintain them until convinced of their fallacy.

In order to satisfy you that I desire an adjustment of the difficulties of my mind in reference to slave-holders, I will make an additional proposal.— That if you will write an essay expressly in support of the position that Onesimus was a slave in the sense and condition of an American slave, I will rejoin, and we will submit the essays to brother Campbell for decision, and if he will say that you have sustained the position, I will succumb, and acknowledge myself defeated. I will rest the case which I advocate upon that single case. I suggest the propriety of an umpire, that you and all others may see that I am as willing as any man to conciliate the feelings of all concerned upon this perplexing subject.

You ask me whether I can be made to believe that the Apostle Paul said "art thou called being a bond man care not for it;" I answer yes, and I can also be made to believe that he said in the same breath, "be not the slaves of men;" and I can also be made to believe that the Apostle gave this as advice and not as an injunction from the Lord, and as such is devoid of any authority in the matter to which it refers. I ask you, brother Scott, and every other brother to read the whole of the 7th chapter of 1st Corinthians, in which this advice, occurs and then say whether it can be made to subserve the purpose for which you quote it. Admitting what Paul there says to be inspiration how far will it go to prove the justice and admissibility of the American slave system? Were I to preach the gospel expressly to slaves or at any time to tender them advice, I would tell them that their slavery would not hinder their salvation, that they need not seek to be free before they obeyed, the Lord, but if at any time they could be free, to prefer it to slavery. I would exhort them to be obedient, humble, and honest towards their masters, that the doctrine of Christ might be honored in their patient endurance of affliction. But what has this to do with the *master*, and the rights which *he* claims and exercises over his slaves? The first disciples were exhorted to submit quietly to martyrdom, not because it was just, but because it exemplified the meek and gentle spirit of the gospel. But on the heads of their persecutors their blood will be avenged in the day when the Lord maketh inquisition for blood!

Brother Scott, you are contending for what I do not deny, namely: that there

were servants in the days of the Apostles. But it seems that you prefer rendering the Greek noun *doulos* by the term *slave*: here you are at issue with the new translation, but more of this in its proper place. The relation of master and servant, justly, intelligently and reciprocally created for fair and *bona fide* considerations between the master and servant is in no wise objectionable be it for either a definite or indefinite time. That such a relation did exist among the first votaries of Christianity, is unquestionable; and there it will ever continue is highly probable. There are servants now in all parts of the world, either indented or hired, every Christian who has such servants under him should strictly comply with the apostolic injunction, masters give unto your servants that which is just and equal; or as I understand it "pay them for their service what justice says is its equivalent." When you shall have answered the questions propounded, particularly the 3d, this part of the subject will be still further elucidated; until then I shall reserve my remarks upon the New Testament relative to master and servant.

To my plan of emancipation you have made one objection, viz: "That if this moment carried into effect, it would leave the matter essentially where it found it, because thousands who hold slaves are not reformers." This may be very true, brother Scott, but I am sure it will not leave our consciences and the manumitted slaves essentially where it found them. I leave the state and every church but our own to digest in their respective councils a plan of their own. And I leave our brethren to say whether the same objection might not be urged with equal speciousness against every item of our reform. Because the laws of the land permit slavery you say that "the state must be made to interfere before the evil can be cured." Let us test by example the consistency of this statement. In the state of Kentucky clubs are incorporated and horse-racing is licensed by law. Now suppose you were to find many of the reformers in that state indulging in the privileges of the law, and actually making horse-racing an occupation and suppose you were to remonstrate against such disorderly conduct and try to reform them, might they not object to your plan or advice or whatever you may please to call it, with as much plausibility as you have evinced in your objection to my plan of emancipation. They might tell you, and with truth too, that the state must interfere before the evil can be cured: and until that is done, they feel themselves at liberty to persist. I feel assured, brother Scott, that you will see the sophistical tendency of such objections: and upon mature reflection will concede their irrationality.

In the hope of hearing from you again,

I subscribe myself your brother in Christ,

NAT. FIELD.

ANSWER.

BROTHER FIELD:—

I am sorry you do not discriminate more accurately between the maxims of mere morality and those of an en-

lightened and commendable expediency; The morality of an action is its lawfulness, which can easily be determined even by minds of the obtusest mould, nothing more being necessary than a Thus saith the Lord; the expedience of an action respects the prudence with which it is performed in regard to time, place, manner, and other circumstances, of persons and things, end and influence, with which it is connected which can seldom easily be judged of but by that wisdom which age and experience alone confer. To illustrate. The Apostle might have eaten all kinds of meat; but circumstances made it inexpedient so to do and he gladly waived his right to the claims of these circumstances. Expediency made him also circumcise Timothy. And both Paul and the Lord Jesus told the disciples they had things and revelations to communicate which they were not able to bear at the times referred to. The Apostle bids us not to let our good be evil spoken of; and the Saviour commands to be wise as serpents and harmless as doves. Thus we are indebted to the Lord Jesus for maxims of prudence as well as for those of mere morality. Right is a vulgar thing when compared to the grave virtue of that prudence which goes to fill up the measure of an enlightened expediency; and therefore we have thousands who can discern their moral rights for one who can practice these rights in a manner becoming the dictates of a commendable prudence.

Right and expediency are too frequently divorced from each other to the great discomfort both of society and religion; and so turning things wrong end foremost young men are made counselors and old men are sent to war; as if courage were counsel or wisdom courage; or a moral integrity to right the perfection of human character.

You see I have printed your too long epistle and have thus gratified your original desire which was only to be heard on the subject to which your communications relate. The sphere of your wishes, however, seems to dilate as you advance; for, not satisfied with being heard, you find it necessary like others who would have their strength known, to wish for an antagonist, and for this purpose have not scrupled to set the editor of the Evangelist before his readers in the attitude of one who apologizes for slavery and advocates the maxims of kings.

Now, brother Field, let me request you before you write again to test those parts of your communications which respect myself by the maxims not of kings, but of that prudence and that morality which is delivered in the New Testament by Jesus and his Apostles. Neither right nor expedience sustain you in your charges, and as for slavery which is the subject on which you write there is

no moral difference between you and myself upon it; therefore proceed without any reference to your servant and say in a becoming manner what you know of the matter and we will hear you.

EDITOR.

QUESTION.

The following question has been sent to us for answer, by a worthy brother of Jacksonville, Illinois,

Does the Lord Jesus permit his disciples to aspire to and fill the political offices of the nations in which they reside?

ANSWER.—I certainly think he does; first because there is no essential difference between the duties of a political office and that of any civil profession such as that of the carpenter, architect, or goldsmith. .

2dly. Because if he did not permit his disciples to fill political offices, then the number of good men to fill those offices would be diminished as his religion increased; and so when the whole nation became Christian there would be no men to fill the public offices on which depended the defence of the state against foreign invasion and domestic aggression and dispeace; and thus we might either become a prey to foreign conquerors or fall the ill-fated victims of civil discord and domestic broils.

3dly. Because the ancient Christian church received into her sacred bosom men in office as well as others. For instance the Philippian jailor, the Centurion Cornelius, the Chamberlain of the city of Athens, and Sergius Paulus, the Roman Deputy of Paphos.

4thly. Because Christianity does not command that we shall not aspire to and fill the political offices of the states in which we reside.

It is perfectly lawful therefore for any of the disciples to fill the offices of the nations; but while we admit this much we cannot agree that it is always expedient for them to aspire to become officers of public trust; some have not the intellectual qualifications which are required for certain officers; some have not the experience and consequently lack the prudence, which is necessary to be officers; some are too old, and others again are too young, &c

The Apostle delivers a quiet and peaceful rule: Let every one abide in the calling wherein he was called.

EDITOR.

BROTHER SCOTT:—

I am just returned from a tour of five weeks through the state of Illinois, and am happy to have it in my power to say that I found the congregations generally where I traveled, advancing in knowledge, and conforming to the good rules delivered in the New Testament. I attended a general meeting for co-operation in Jacksonville. The deliberations of the brethren were strongly indicative of their sense of the importance of practical religion and church order. I have not time to mention particulars, suffice it to say that our meetings have been very interesting generally.

Since my last I have immersed four for remission. The congregation when I live progresses.

As ever,
Russellville, Ia.

JOHN M. HARRIS.

CHRISTIAN BAPTIST.

We would just mention to our readers that the *Christian Baptist* is out of press, and subscribers of the city and vicinity can be supplied at the residence of the publisher, D. S. BURNET, *east end of 5th street, south side, Cincinnati*. Those non-subscribers who may find it more convenient can get the work at brother Cropper's bindery on Walnut street, opposite the Mechanics' Institute, or at Flash's book-store on 3d street. As soon as the work can be forwarded it may be had of Hatch and Johnson, Georgetown, Kentucky, Robertson & Saunders, Frankfort, Kentucky, William Eichbaum, Nashville, Tennessee, William Carman, Baltimore, Daniel Munroe, Custom House New York, Wm. Bootwright, Richmond, Va., Alexander Campbell Bethany Va., and S. C. Dunning, Savannah, Georgia, and of many other booksellers and active brethren in different parts of the Union.

It is desirable that agents make speedy remittances per mail or otherwise; and this becomes the more necessary when it is considered how great the expense has been in getting up the work in its present form. ED.

TO LIBERATOR.

If Liberator will deliver himself to his brethren who hold slaves in a manner becoming his relation to them, and be short and sensible, he shall have a hearing.

ED.

TO SUBSCRIBERS.

Our subscribers must be graciously pleased to pardon the late appearance of the present number of the *Evangelist* and we shall *Deo volente* do better in future, the cause of former delays being now removed. ED.

THE
EVANGELIST,

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept!
—1 Cor. xv. 20. PAUL.

BY WALTER SCOTT.

"Now is Christ risen from the dead, and become the first fruits of them that slept!"
—1 Cor. xv. 20. PAUL.

NO. 7.]

CARTHAGE, O. JULY 6, 1835.

[VOL. IV.]

SIX MONTHS IN A CONVENT.

The above is the title of a small volume neatly bound, price fifty cents, by Miss Rebecca Theresa Reed, who was under the influence of the Roman Catholics about two years, and an inmate of the Ursuline Convent on Mount Benedict, Charlestown, Mass, nearly six months, in the years 1831-2. This little volume ought to be owned by every American; for though devoid of all passion and exaggeration, though stripped of all rhetorical embellishment and splendor of language, it nevertheless sets the procedure of those whom it immediately concerns in an attitude in which it would be well for all Protestants to look at Roman Catholicism. There is a preface to the work of forty-eight pages, by the publishing Committee, containing much interesting matter relative to the Convent, which we could wish every father and mother in the republic to read,

The following is Miss Reed's account of her public reception, at the Ursuline Convent.

"After preparing myself for a public reception, I visited the Superior, when she said, if I would place myself under her care from this time, she would protect me forever; and particularly from the persecution of the "heterodox;" and she looked to heaven for her reward.* She then stated that the Bishop had concluded to receive me, not as a member of the public department, but as a "Novitiate," which would screen me from the questions of the Protestant schol-

*I wish it to be understood, that, being influenced by the Superior and Mrs.G.'s advice, after hearing Romish preaching and reading their books, I went to board at Mrs. H.'s opposite the Catholic church, where I employed my time in ornamental work; visited the convent often, and informed myself as much as possible of a Recluse's life, lived as retired as the "Charity Sisters," except visiting some of my relatives three times, twice accompanied by Romish friends.

ars. She also added, that I should be received as the other sisters were, and that we were to support ourselves by our talents and industry. The names of the Sisters were, Mrs. Mary Ursula,* Mrs. Mary Magdalene, Miss Mary Joseph, and Miss Mary Austin. The latter was both teacher and pupil. I answered that I should like those conditions best. She then desired me to kneel down and take the following obligation: "I do, with the grace and assistance of Almighty God, renounce the world forever, and place myself under your protection, from this day to consecrate myself to his honor and glory, in the house of God, and to do whatever obedience prescribes, and tell no one of this obligation but Mr. B., in confession." After this, the Superior summoned two of the "Choir Religieuse," who conducted me to the garden where they left me to amuse myself. Presently the Superior joined me, wishing to know how I liked the garden, the flowers, &c. Observing a pocket album in my hand, she asked what I had hoarded up there; some worldly goods? She took it, and examining it desired to know if I wished to keep some money I had in it (fifteen dollars.) I replied no; as I was going to join them, I would intrust it to her care. She also requested me to sing one tune; I complied, and sung "There's nothing true but Heaven." Her observation was, she wished me to commence immediately with music. I then left the convent and attended the sacraments of confession and communion; and on Sabbath morning, August 7th, 1831, I was attended to the gate of the Convent by my friend, Mrs. G. I was shown into the public parlor by the Lay Sister, and was requested to kneel and continue my devotion, until the Superior made her appearance. She soon came, and made a sign for me to follow her. She led the way into a large room, darkened, at one end of which stood a large crucifix, made of bone, which I was afterwards informed was made of the bones of saints. The Superior told me in a whisper, it was the time of silence. But after arranging my dress, she took from her toilet a religious garb, which she placed upon my head, and bade me kiss it, saying it had been blessed by the Bishop. She then pronounced a short Latin prayer, while I was kneeling, at the same time giving me her blessing. After this she conducted me into another apartment, where was a stranger, whom she called a Postulant; † and giving me permission to speak, she left the room. A Lay Sister then entered the room with refreshment, after partaking which, we had permission to walk in one particular path in the garden. This stranger picked up a pear, and began to eat it, and invited me to do the same; which I declined, being acquainted with the rules of the Convent, which are very

*Mrs. Mary Ursula came from New Hampshire, and was received as *Choir Religieuse*. She was the eldest in the Community; this I learned from the Superior, who often reprimanded her for saying many words in an uncouth, rustic manner, (such as *daoun* for *down*, &c.) telling her of her ignorance, &c. She never refused complying with the *rules*, but when reprimanded, would kneel at once and kiss the floor. I often wished to ask if she was happy, but dared not speak (without permission) to her. Their proceedings appeared so strange, that I was in continual fear. The Novices frequently trembled when approaching "the mother," particularly at confession.

† Candidate for a Recluse.

strict, as will be learned in the course of the narrative. She did not regard the rules so strictly as the Superior required, who, being made acquainted with her conversation by separately questioning us, sent her away, as was said, to another order;* but I now know this was not the case.

To return to our walk in the garden; the bell rang, when we were immediately conducted to the Religieuse Choir; and here the Superior caused me to kneel three times, before I could suit her. After the performances were over, which consisted of the office of adoration to the Blessed Virgin and prayers to the Saints, repeated in the Latin tongue, of which I knew nothing, we proceeded to the refectory, where we partook of our "portions." After saying Latin we kneeled and kissed the floor, at a signal given by the Superior on her snuff-box. Before eating, one of the Religieuses said, "In nomine domini Jesu Christi,"† all making the sign of the cross, and responding, "Amen." After receiving our portions, we performed several devotions, such as kissing the floor and repeating Latin, while the "Angelus" was ringing. We then went immediately to the "community." On entering this room, the "Novices" kneel and repeat the "Ave Maria,"‡ kiss the floor, and seat themselves for recreation, according to rules given by the Superior, entitled, "Rules by the Reverend Mother." The following are the rules, which are inclosed in a gilt frame and suspended in the community; and it is the duty of every Novice to read them, at least, once a week.

1. To rise on the appearance of the Superior.

2. When reprimanded, to kneel at once and kiss the floor, until the signal be given to rise.

3. When speaking *of* the Superior, to say our Mother; when speaking *to* her, and to the professed Choir Religieuse, Mamere; to say Sister, when speaking *to* the Novices; *of* them Miss; and *of* the professed Choir, Mrs.; to say *our* or *ours*, instead of *my* or *mine*.

4. To say "Ave Maria" every time we enter the community.

5. Before entering any room, to give *three* knocks on the door, accompanied

*I believed she had gone to another order, and after returning to my sisters told them so, (together with my pastor,) that she was with the Sisters of Charity; when, to my surprise she called upon me, said she had never thought of going to another order, and that the Superior had not done by her as she agreed.

† In the name of our Lord Jesus Christ. When opportunity offered. I asked the Superior to explain the meaning. She said, in a very solemn manner, "You must not, my dear sister, give way to *curiosity*. Do you not recollect it is against the *rules* for a Religieuse to do so?" I answered, "Yes Mamere!" and complied at once, (by kissing the floor,) when she observed: "A Religieuse should never have a will of her own; as she grew in perfection in the order, she would understand what these words mean; "it will be revealed to you when you are deserving." She taught me to believe that the "Office of the Blessed Virgin," (which was in Latin, and which we all repeated, without understanding it,) was none other than that chanted in heaven by the Saints, around the throne of the Almighty, called the sweet communion of "All Saints."

‡ Hail Mary.

by some religious ejaculation, and wait until they are answered by three from within.

6. Not to lift our eyes while walking in the passage ways; also, never to *touch* each other's hands.

7. To stand while spoken to by the Bishop or Superior, and kneel while speaking to them; to speak in a particular tone.

8. If necessary to speak to the Superior during a time of silence, approach her kneeling, and speak in whispers.

9. Never leave a room without permission, giving at the same time our reason.

10. To rise and say the "Hour"* every time the clock strikes, except when the Bishop is present, who, if he wishes, makes the signal.

The following are the written "*Rules and Penances of our Holy Father, Saint Augustine,*" together with those of Saint Ursula, as near as I can recollect. They are read at the refectory table every week.

1. To kneel in the presence of the Bishop, until his signal to rise.

2. Never to gratify our appetites, except with his holiness the Bishop's or a Father Confessor's permission.

3. Never to approach or look out of the window of the Monastery.

4. To sprinkle our couches every night with holy water.

5. Not to make a noise in walking over the Monastery.

6. To wear sandals and haircloth; to inflict punishment upon ourselves with our girdles, in imitation of a Saint.

7. To sleep on a hard mattress or couch with *one* coverlet.

8. To walk with pebbles in our shoes, or walk kneeling until a wound is produced. Never to *touch any thing* without permission.

9. Never to gratify our curiosity, or exercise our thoughts on any subject, without our spiritual director's knowledge and advice. Never to desire food or water between portions.

10. Every time, on leaving the community, to take holy water from the altar of the blessed Virgin, and make the sign of the cross.

11. If a *Religieuse* persist in disobeying the Superior, she is to be brought before the Bishop of the diocese, and punished as he shall think proper. Never to smile except at recreation, nor even then contrary to religious decorum.

*"The Hour.—O sacred heart of Jesus! always united to the will of thy Father, grant that ours may be sweetly united in thine. Heart of Mary! an asylum in the land of our captivity, procure for us the happy liberty of the children of Jesus. May the souls of the faithful departed, through the merits of Christ and mercies of God, rest in peace. Amen.

The above is what is called an *Hour*; there is a different, though similar one, for each of the twenty-four hours in the day. They are written and placed in two gilt frames, over the mantle-piece; twelve over the heart of Mary in one, and twelve over the heart of Jesus in another. Every time the clock strikes, the one whose turn it is to lecture rises and say one of them,

12. Should the honored Mother, the Superior, detect a *Religieuse* whose mind is occupied with worldly thoughts, or who is negligent in observing the rules of the Monastery, which are requisite and necessary to her perseverance and perfection in a religious life, she should immediately cause her to retire to her cell, where she could enter into a retreat.

I shall now continue my narrative of the remainder of the first day. At recreation the Postulant and I had permission to embrace, in a new form, the *Religieuse*. After that they congratulated me on my success, saying they had ever prayed for me since they had heard of my vocation. The evening bell for the Latin office now rang, and we assembled at the choir, where we performed such ceremonies as I before named, until time of retiring. As we were strangers, the Superior conducted us to the infirmary, where other Novices were preparing to retire, and before leaving it, bade us not to rise until we had orders. Next morning being holy day morning, the bell rang at three instead of four, as it usually does, for meditation in the choir. While the *Angelus** was ringing, at five A. M., we were called to attend Complin and Prime, until half-past six; then Litany to the Saints. After Litany, the bell rang for diet in the refectory, every morning except Friday; on which day we assembled for confession to the Superior.

The manner of confession to the Superior is as follows: the room is first darkened, and one lighted wax taper placed on the Superior's throne; and she is considered as filling the place or station of the Blessed Virgin. After taking their station in the greatest order and silence, the *Religieuse* respond. Then the lecturess reads from a book, called Rules for the Ursuline Order, by Saint Ursula, about complaining of the cold, our clothing, food, &c. &c. They sit on their feet during the reading, a posture *extremely painful*. The reading finished, the Superior whispers to the Sisters to approach her separately, which they do; each one in her turn approaches, and repeats the following: "Our Mother, we acknowledge that we have been guilty of breaking the rules of our *Holy Order*, by lifting our eyes while walking in the passage-ways; in neglecting to take holy water on entering the community and choir; failing in respect to our Superior, and veneration to our Father; failing in religious decorum, and in respect to our vows,—poverty and obedience; for which we most humbly ask pardon of God, penance and forgiveness of you, our Holy Mother." As each one finishes, the "Holy Mother" gives her ad vice and penances, and her blessing; the) then kiss her feet, and sometimes make the cross with their tongues on the floor; then making their inclination, they retire to the choir to perform the penances.

*The *Angelus* is the bell rung while repeating the three salutations and three Hail Marys.

LIBERATOR.

Brethren in Christ:

Great Britain has struck the manacles from the wrists and ankle bones of her ten thousand slaves; Antigua, Bermuda, Trinidad—the whole of British West India is emancipated and her colored population already begin to display the moral and religious vigor which is the effect of breathing in that atmosphere of good government and wholesome law into which they have been emancipated. France, too, emulous of the glory of Great Britain in her high deeds of benevolence, has begun to agitate the question of universal emancipation, and the freedom of her unfortunate and enslaved citizens has been deemed not unworthy of the earnest and solicitous attention of her most distinguished statesman, the Duke de Broglie. Missionaries in the cause of immediate emancipation have come from Great Britain to the United States; innumerable anti-slavery societies have been organized from north to south and from east to west in the republic; and the amount of mind, and money, and eloquence, and fearless resolution, and caution that cannot be surprized to accomplish the freedom of our colored citizens, is wonderful and ought to be respected.

As these things have not been done in a corner; it would be improper to presume that you are altogether ignorant of them; and therefore I comment not; I present them to you as facts which ought to arouse you, that you may not appear insensible in a case in which sixteen millions of the most enlightened of the human species have declared all action to be sinful; yes, Great Britain has announced to all mankind that slavery is a sin. France, also, is awaking to its enormity, and your own countrymen have staunchly determined that this sin shall not long stain the escutcheon of the star-bannered nation; Americans shall be free, color to the contrary notwithstanding.

Brethren, slavery is a high sin; it is a sin against God; it is a sin against human nature in general, and against those who are the unfortunate subjects of it in particular. It is a sin against God because it confounds the necessary distinction which he has established between men and things; changes human beings into brutes, and makes marketable our own species, which were never designed by him to be sold under the hammer. It is a sin against human nature in general because it announces by facts a political maxim the most immoral, cruel, and abominable, viz: that "Might gives

right" and in this way warrants the blacks to enslave the whites, and the whites one another so soon as superior power enables them

to do so. It is a sin against the unfortunate individuals who are the subjects of it because it deprives them of all freedom, natural, social, and religious. When white men enter into society they surrender for the general good, a part of their natural rights that they may enjoy the remainder in greater security. But slavery demands a surrender of all natural right, without any return and wrests without remedy from its victims, their souls, their spirits, and their bodies! When we enter the church we voluntarily throw up some of our political licences that we may possess and enjoy according to the will of God those privileges and honors which religion confers on such as submit to her righteous and spiritual restraints. But slavery strips men even of the opportunity of entering the church of God. Slaves have no right to do this, nor any thing else; they have no right of any kind; but are the deplorable victims of unmixed tyranny and a purely despotic power. Their bodies and souls for which Christ both died and revived, are not their own and consequently they cannot make to God a reasonable sacrifice of them through Jesus Christ. Thus slavery anticipates the gospel of our salvation commanded by the everlasting God to be published to all nations for the obedience of faith and lays across the path of the chariot of the Lord the hugest obstacles, impedes its progress at every step, and makes it impossible that the gospel should either have free course among men or be glorified by their salvation.

Brethren, shall Frenchmen and Britons excel the sons of the Eternal in deeds of generosity and benevolence? Shall the men of this world manifest a higher reverence for God and the distinctions which he has instituted between men and things than the professed disciples of our Lord Messiah? Will you shut your eyes and steel your hearts against the voice of human nature universally, and the stifled groans and burning tears and aching hearts and benighted minds and ravished persons of the enslaved Americans? Or after having scorned the goodly example of noble nations in this great matter, and trampled on the laws of God, the claims of humanity, and the unalienable rights of your colored brethren, will you venture in the character of those that imitate the Lord of glory to meet him at the judgment seat and be tried for the deeds which you have done in the body? Are you willing to be confronted in the presence of Christ by those whom you hold in bondage? Will it ease your conscience or secure to you from Christ an adjudication of innocence that the general government, the state governments allowed it and other men practised it? Not at all. O, then! free your slaves upon the spot; deliverance for yourselves and them, (for you are equally in danger,) is not to be obtained from

the general or state governments, from conventions and colonization societies and societies for *gradual* emancipation. Cease to sin; strike off the manacles instantly; emancipate your slaves into the freedom of those wholesome laws, rights and liberties which have made *you* what you are. It will also make them what they ought to be by your assistance; for "Liberty is a glorious feast."

Brethren hear me patiently, I love your souls; I seek your salvation; slavery cannot endure forever, "The longer the worse" is branded on its forehead; it never can be so easily cured as to-day —to-day, then, is the accepted time; acceptable to God, acceptable to the nations of the free, acceptable to the slave, acceptable to yourselves if you know your time, your interest, your duty, your sacred honor.

With love and respect,
your brother in Christ,

LIBERATOR.

NATURE, SOCIETY, AND RELIGION.
NO. 2.

Every relation, and every system of relations is subservient to other relations and other systems of relations. The several systems of nature and true religion are subservient to each other, and the entire system of nature to the entire system of religion, and both of them to that state of things which remains to be revealed. But observation not only warrants us in affirming that the several systems of nature and religion are subservient to each other but also in saying that these systems are similarly organized in regard to principles, relations, and designs. In other words they respond or are analogous to each other in these points; for instance

1st. Nature and religion are analogous to each other in first principles.

Illustration.—In mechanics, by which the motion and compound motion of the earth and all the heavenly bodies are computed, and by which their attractions, and degrees of gravity, the properties of the air, and water, and light are ascertained, the great principle which gives birth to the infinitely numerous phenomena is *inertia*, or that supreme passiveness in matter by which if put to rest it is inclined to rest forever, and if put in motion it is inclined to move forever, or matter can neither move itself if at rest nor stop itself if in motion.

2d Illustration.—Mathematics is founded ultimately on that property in matter which we call extension; the dimensions of extension are length, breadth, and depth; and these limits to the properly constitute *figure* on which the

whole science of mathematics is immediately though not ultimately based.—Mathematics is therefore called the science of figured, space.

3d Illustration.—In the mineral kingdom, as also in the vegetable and animal kingdoms, all the appearances of life, form, color, attitude, motion, &c. are resolvable into the operation of one or two agencies which are called first principles.

In regard to first principles therefore, the true religion resembles the different systems of nature. Christianity like mathematics, or mechanics, or any of the systems of natural history, is founded upon a few facts which, when understood, are perceived to give birth to all things else of which the system is constituted. The fact that "Jesus Christ is the Son of God," and that "It is impossible to please God without faith," &c. are first principles in our religion, and give birth to certain other matters which cannot be explained but by recognizing the existence of these principles and making a reference to them. Those professors who do not admit the authority and universality of these truths are confused rather than enlightened and improved by referring to them; because their most pious and devout errors are condemned rather than justified by them.

Nature and religion are also analogous in regard to phenomena developing the existence and agency of first principle's.

But we have not time to illustrate the last analogy in the present paper. We shall therefore close by observing that the knowledge and love of those differences and resemblances which obtain among the works of God, are of the greatest use to such as are engaged) in preaching the gospel, for the purposes both of reasoning and illustration; and nothing perhaps would be more profitable to all such than a book written expressly to set forth in as striking a light as possible, the wonderful analogies which nature, society, and religion bear to each other.

Many infidels are confounded when it is demonstrated to them that the *word* of God is analogous to the *work* of God; and that religion calls for nothing of them that is not in the most perfect accordance with their best reason and most approved nature. They ought indeed to be plied on all sides with this argument; for if it does not bring them to obedience it will at least stop their mouths; which are disposed to run out in condemnation of Christianity when they understand neither what they say nor whereof they affirm; but talk of nature as if they alone understood her mysteries; while the professors of our religion are deemed by them the slaves of a superstitious veneration which they cannot resist and which it is in harmony with their fated nature uniformly to obey.

EDITOR.

THE LETTER MEN AND ALLEGORISTS.

BROTHER SCOTT:—

These you are aware are the names which were given to the original believers in the Millennium. Papias and Irenaeus were the earliest abettors of the literal interpretation of prophecy. They are said to have taken it from the Jews and it was therefore called

Juddaeico sensu. Origen was the most famous and persevering opposer of this method and the prince of the Spiritualists. Nothing, therefore, could betray more certainly a man's ignorance of millenarian history than to attribute to poor Elias Smith, and Winchester the distinction of having invented this method of interpretation. Yet something like this has actually been done by a writer in the *Millennial Harbinger*, calling himself "a Reformed Clergyman." who, because brother McCorkle had seen Smith's book and written a few pieces on the prophecies in which he had borrowed pretty largely, without saying any thing, of the poor author, the Clergyman who himself has stolen all he says from all within his reach, arraigns him as having plagiarized from Elias Smith. This Clergyman brings one in mind of the person who cries stop the thief only to cover his own pilferations; for while he slyly charges brother McCorkle of taking from Elias Smith, his outcry is evidently to hold in play the attention of his readers while he supplies a dish of mystification or allegory from "Towers on the prophecies," from which book he has taken his main ideas if not his whole essays, as all who have read Towers, may plainly perceive.

This Clergyman looks like a man playing at blind-man's buff; but seeing he does not know so well as I do the fictitious signatures in the *Millennial Harbinger* I say he ought to have more pity upon its editor than to speak of "*Daniels*" Winchesters, and Smiths in such a rude manner lest he make a great man blush by reminding him too pertinaciously of the present littleness of his former favorites, whose pages his pen taxed so bountifully for things useful and ornamental on the ultra sublime subject of the Prophecies.

I wish, Brother Scott, that you would either ascend or descend from the cloud, that this would-be-original clergyman might have more light to write upon letter and figure, and to retail for the celebrity of this self-admirer the *original ideas* of the great dead, revised and enlarged by the still greater living. Your cloud! what a pity that it should get between him and his fierce antagonist McCorkle. He began, like a duck in a rainy morning by looking at the cloud; and he ends, like a goose in the evening, by looking at the cloud. Your seat there, however, and a hint from your servant has caused him to see the questions that must be settled before the nature of the future age can be determined; and he accordingly brandishes five of them in the face of the redoubt-able Layman: but he ought to understand that it behooves himself first to prove that these prophecies are figures, viz: Christ's second coming. Our resurrection. Our being caught up to meet the Lord in the air. Our being forever with the Lord.

But I have got one *original idea* from his pieces if he has got

none from the clouds; and that is this, that it is perfectly possible for even a Reformed Clergyman to write without communicating one single original idea.

This piece which I now send you is from Bush and shews very beautifully the state of the Millennial question among the learned moderns: if the extract is deemed not sufficiently full or if you would wish to have the history of this doctrine among the primitive fathers also I will forward it to you for your next.

EUSEBIUS.

MODERN OPINIONS RESPECTING THE APOCALYPTIC MILLENNIUM.

Historical sketch of the decline of the Millenarian theory and of its Revival at the Reformation—the modern advocates of a future Millennium divided into two classes—The first hold to the personal Reign of Christ on earth during the thousand years— Mede, Caryll, Gill, Noel, Irving, Anderson, quoted—Claim to found their expectation upon a passage in the second Epistle of Peter—Remarks upon this Interpretation—The second Class deny the Personal, but maintain the Spiritual reign of Christ— Confirmed by Extracts from Whitby, Bogue, Johnston.

THE Millenarian hypothesis, as it respects the patronage which it has at different periods received, has been remarkable for a series of waxings and wanings. During the first ages of the church, when the style of Christianity was 'to believe, to love, and to suffer,' this sentiment seems to have obtained a prevalence so general as to be properly entitled all but absolutely Catholic. After a lapse of the three first centuries, a gradual change was wrought in public opinion in regard to this doctrine; a change effected by the combined influence of secular prosperity in the church, and of the controversial opposition of great names against the tenet itself. Origen, Augustine, and Jerome successively arrayed themselves against a Judaizing dogma discountenanced, as they supposed, at once by the spiritual genius of Christianity, and by a fair and rational interpretation of its letter. Their influence, it cannot be doubted, contributed powerfully to weaken the hold which millenarianism had upon the minds of their contemporaries, and to pave the way for its general abandonment. Add to this, that the more favored and felicitous condition of the church under Constantine and his successors for one or two centuries, tended naturally to wean the thoughts of the pious from the anticipation of the future to the meditation of present blessedness, in which it is not unlikely that some beheld an actual fulfilment of the promised rest, peace, and joy of the world's expected Sabbatism. During the invasions of the northern nations and the deluge of disasters which then flowed in upon the empire, speculation was overborne, and the minds of Christians were absorbed by the commotions of the times and the evils endured

by them or impending over them. Little attention therefore was paid to the themes of the Apocalypse, and the conceptions they had formed of prophetic scripture, if they had formed any, became confused and obscure; they waited for light but darkness still surrounded them.

Through the dreary tract of the ages of darkness scarcely a vestige of millenarian sentiments is to be traced, but the dormancy of the doctrine was interrupted by the rousing events, the moral earthquake of the Reformation.— The Anabaptists in Germany, and, some time after, the Fifth Monarchy men in England carried their notions to the extreme of infatuation, and created a destructive ferment around them. At length the ebullition of enthusiasm subsided, and the fiery zeal of mistaken men died away. Since that time till within a very few years the millenarian cause has excited little interest and occasioned little disturbance. The writings of Mede in the seventeenth century revived indeed in a measure the ancient doctrine, and individual writers have at one time and another between that time and the present sent forth their speculations, advocating substantially the same views. Within the period, however, of five or six years, the subject has acquired anew a considerable degree of prominence, and given rise, particularly in England, to an animated controversy, which is yet dividing the ranks of bibilists and theologians. The letter-men and the allegorists of the three first centuries are revived in the *literalists* and the *spiritualists* of the present day.

The sentiments of those in modern times who may be ranked under these two heads may be gathered with sufficient distinctness from the ensuing series of extracts from their principal writers.

1. *Those who hold to the personal reign of Christ on earth during the thousand years.*

Of this class the venerable Joseph Mede, born 1586, died 1638, one of the profoundest Biblical scholars of the English church, of whom it was said that in the explication of the mysterious passages of scripture, 'he discerned the day before others had opened their eyes,' may be considered in modern times the father. He was distinguished for the diffidence, modesty, and caution with which he broached his opinions on these recondite subjects. As to the character of the expected millennial kingdom of Christ, the following is his unpretending language:—

"What the quality of this reign should be, which is so singularly differenced from the reign of Christ hitherto, is neither easy nor safe to determine, further than that it should be the reign of the Saviour's victory over his enemies, wherein Satan being bound up from deceiving the nations any more, till the time of his reign be fulfilled, the Church should consequently enjoy a most blissful peace and happy security from the heretical apostasies and calamitous sufferings of former times; but here (if anywhere) the known shipwrecks of those who have been too venturous should make us most wary and careful, that we admit nothing into our imaginations which may cross or impeach any catholic

tenet of the Christian faith, as also to beware of gross and carnal conceits of Epicurean happiness, misbeseeming the spiritual purity of saints. If we conceit any delights, let them be spiritual. The presence of Christ in this kingdom will no doubt be glorious and evident, yet I dare not so much as imagine (which some ancients seem to have thought) that it should be a visible converse on earth. Yet we grant, he will appear and be visibly revealed from heaven; especially for the calling and gathering of his ancient people, for whom in the days of old he did so many wonders."—*Mede's Works, Book iii. Rev. ch. xii. p. 603.*

The subsequent testimony of the excellent Joseph Caryl, author of a Commentary on Job, is prefixed to a work published by Nathaniel Holmes, D. D. during the period of the English Commonwealth.

"That all the saints shall reign with Christ a thousand years on earth in a wonderful, both spiritual and visible, glorious manner before the time of the ultimate and general resurrection, is a position which, though not a few have hesitated about and some opposed, yet has gained ground in the hearts and judgments of very many both grave and godly men, who have left us divers essays and discourses upon this subject. And having perused the learned and laborious travails of its author, I conceive that the church of God hath not hitherto seen this great point so clearly stated, so largely discussed, so strongly confirmed, not only by the testimony of ancient and modern writers of all sorts, but by the Holy Scriptures throughout, as it is presented in this book. Wherein also divers other considerable points are collaterally handled, all tending to set forth the catastrophe and result of all the troubles and hopes of such as fear God, as the preface to their eternal bliss. And whereas some have been and still are apt to abuse this doctrine by making it an occasion to the flesh, and of heating themselves in a carnal liberty and worldly glory, I find that this author hath cautiously forelaid and prevented all such abuses, by showing the exceeding spiritualness and holiness of this state, to which as none but the truly holy shall attain, or having attained it they shall walk in the height of holiness. And therefore I judge this book very useful for the saints and worthy of the public view."—*Congreg. Mag. New Series, vol. v. p. 39.*

Approaching nearer to our own times, Dr. Gill stands forth conspicuously among his contemporaries as a distinguished advocate of millenarianism.

"There will be a personal and glorious appearance of the Son of God, 'the Lord himself shall descend' (1 Thess. 4.16.) not by his Spirit or the communication of his grace, or by his gracious presence as before; but in person he will descend from the third heaven, where he is in our nature, into the air where he will be visible; every eye shall see him when he cometh with clouds, or in the clouds of heaven, which will be his chariot; he will descend on earth at the proper time; and his feet shall stand on the Mount of Olives; on that spot of ground from whence he ascended to heaven. Job seems to have this descent of his in view when he says, 'He shall stand at the latter day upon the earth;' which seem to respect not so much his first coming as his second, since it is connected with the resurrection of the dead. There will be (also) a resurrection of

the bodies of the saints; the dead in Christ, who died in union with him, believers in him, and partakers of his grace shall rise first: they will have dominion over the wicked in the morning of the resurrection, who will not rise until the end of that day; there will be a thousand years distance between the resurrection of the one and that of the other; hence the resurrection of the just as that is named in distinction from that of the unjust, is called the first resurrection, Rev. 20. 5. 6."

After mentioning the change of living saints, their being caught up to meet the Lord in the air, and the conflagration of the material heavens and earth, he proceeds:—

"Then there will succeed new heavens and a new earth, which God has promised, and which the Apostle Peter says, saints look for according to his promise; and of which the Apostle John had a vision. To this new earth Christ will descend, and he will dwell in it here; the tabernacle of God will be with men, and he shall dwell with them; this shall be the seat of Christ's personal reign; here he will reign before his ancients gloriously; here he will have his palace and keep his court, and display his glory and the greatness of his majesty; and here his people will dwell with him, who will now be all righteous, perfectly so, even righteousness itself; for in these new heavens and new earth will dwell righteousness; nothing shall enter into this glorious New Jerusalem state that worketh abomination or maketh a lie; it will be a perfectly holy city, consisting wholly of holy persons; wherefore blessed and holy is he that hath part in the first resurrection: nor will there be any enemy to annoy the saints in this state; the wicked will be all burnt and destroyed at the general conflagration; the beast and false prophet, before this, will be cast alive into the lake of fire burning with brimstone; Satan will be bound by Christ, and cast into the bottomless pit, where he will remain till the thousand years be fulfilled: for so long will this state continue; so long will Satan be bound; so long the saints will live and reign with Christ; this will be the day of the Lord, which is a thousand years, and which thousand years will be as one day. At the close of these years Satan will be loosed again, and the wicked dead will be raised; which with the whole posse of devils, will make the Gog and Magog army, who shall be in the four quarters of the world and go up on the breadth of the earth; and whose number shall be as the sand of the sea, being all the wicked that have been from the beginning of the world; a large army indeed, such a one as never was before, consisting of enraged devils, and of men raised with all that malice and wickedness they died in, with Satan at the head of them; by whom they will be animated to make this last feeble and foolish effort for their recovery and liberty; in order to which they will compass the camp of the saints about, and the beloved city; who will be in no manner of pain and uneasiness at the appearance of this seeming formidable army; being clothed with immortality, secured by the power of God, and Christ being in person with them; then fire shall come down from heaven and devour the wicked; the wrath of God shall seize distress and terrify them; divert them from their purpose, and throw them

into the utmost consternation and confusion: and then they shall be dragged to the tribunal of Christ and stand before him, small and great, and be judged according to their works, and cast into the lake of fire, where they will be in company with the devil, the beast, and false prophet, and be tormented with them forever."—*Gill's Sermon on the Glory of the Church of the Latter Day, preached London, Dec. 27, 1752.*—See also, *Noel's Brief Enquiry*, p. 154.—*Anderson's Apol. for Millen. Doctrine*, part i. p. 1,2. Glasg. 1830—*Johnston on the Revelation*, vol. ii. p. 326.—*Mede's Works, Book iii.* p. 611.

II. *Of those who deny the personal, but maintain the spiritual reign of Christ on earth, for the period of a thousand years.*

Chiliasts, or Millenarians, is a name which *from* an early period, has been bestowed upon such as have been looking for a seventh millennium, in which our Lord Jesus Christ should personally appear and reign with his people on earth. But others also, not so denominated, have expected, and do expect a *spiritual reign* on earth for a thousand years. This class embraces a large majority of the Christian world at the present day. They agree with the former for the most part in regard to the time of the millennium, but differ essentially in their views of its character. They declare themselves with equal confidence as to the fact of this happy period being yet future. "Nothing," says Bishop Newton, "is more evident than that this prophecy of the millennium and of the first resurrection hath not yet been fulfilled, even though the resurrection be taken in a figurative sense. Dr. Bogue expresses himself thus;—"Why spend a moment to prove that the millennium does not now exist, and from the representation which has been given of the past periods of the church, has not yet commenced its joyful course? Prophecy confirms this reasoning, for it describes the millennium as reserved for the last days (quere, where?) to form the graceful close of the divine dispensations to the Kingdom of the Redeemer." As far therefore as the millenarians in fixing upon the seventh chiliad as the sabbatism of the world, are, as Jerome terms them, the 'heirs of a Jewish tradition,' the advocates of the other opinion are entitled to a share in the Rabbinical legacy. For ourselves we deem them both, in this respect to be equally in error; but before attempting to prove them so, we shall lay before the reader some fair specimens of their opinions.

The first is that of Whitby

"Having thus given you a just account of the millennium of the ancients, and of the true extent of that opinion in the primitive ages of the church; I proceed now to shew in what things I agree with the assertors of that doctrine, and how far I find myself constrained, by the force of truth to differ from them.

I believe, then, that after the fall of Antichrist there shall be such a glorious state of the church, by the conversion of the Jews to the Christian faith, as shall be to it life from the dead; that it shall then flourish in peace and plenty, in

righteousness and holiness, and in a pious offspring; that then shall begin a glorious and undisturbed reign of Christ over both Jew and Gentile, to continue a thousand years during the time of satan's binding; and as John the Baptist was Elias because he came in the spirit and power of Elias; so shall this be the church of martyrs, and of those who had not received the mark of the Beast, because of their entire freedom from all the doctrines and practices of the anti-christian church, and because the spirit and purity of the times of the primitive martyrs shall return. And therefore,

1. I agree with the patrons of the millennium in this, That I believe Satan hath not yet been bound a thousand years, nor will he be so bound till the time of the calling of the Jews, and the time of St. John's millennium.

2. I agree with them in this, That the true millennium will not begin till the fall of Antichrist; nor will the Jews be converted, the idolatry of the Roman church being one great obstacle of their conversion.

3. I agree both with modern and ancient millennaries, That there shall be great peace and plenty, and great measures of knowledge and righteousness in the whole church of God.

I therefore only differ from the ancient millennaries in three things:

1. In denying Christ's personal reign upon earth during this thousand years; and in this both Dr. Burnet and Mr. Mede expressly have renounced their doctrine.*

2. Though I dare not deny what they all positively affirm, that the city of Jerusalem shall be then rebuilt, and the converted Jews shall return to it, because this probably may be collected from those words of Christ, 'Jerusalem shall be trodden down till the time of the Gentiles is come,' Luke 21.24, and all the prophets seem to declare the Jews shall return to their own land, Jer. 31, 38—40, yet do I confidently deny what Barnabas and others of them do contend for, viz. that the temple of Jerusalem shall be then built again; for this is contrary not only to the plain declaration of St. John, who saith, 'I saw no temple in this New Jerusalem,' Rev. 21. 22, whence I infer there is to be no temple in any part of it; but to the whole design of the epistle to the Hebrews which is to shew the dissolution of the temple service for the weakness and unprofitableness of it; (and) that the Jewish tabernacle was only a figure of the true and 'more perfect tabernacle which the Lord pitched and not man;' the Jewish sanctuary only a worldly sanctuary, a pattern and a figure of the heavenly one into which Christ our high priest is entered, Heb, 8. 2,—9. 2,—11. 33, 24. Now such a temple, and such a sanctuary, and such service, cannot be suitable to the most glorious and splendid times of the Christian church; and therefore the apostle saith, The Lord God omnipotent, and the Lamb shall be their temple.

3. I differ both from the ancient and the modern millennaries, as far as they assert that this shall be a reign of such persons as have suffered under the hea-

*This may be questioned. These writers have *modified* the creed of the ancients on this subject without renouncing it,

then persecutors; or by the rage of Antichrist; (I) making it only a reign of the converted Jews and of the Gentiles then flowing into them. This I believe to be indeed the truth of this mistaken doctrine."— *Whitby's Treatise on the True Millennium*, p. 9, 10.

Thus speaks Dr. Bogue:

"Having noticed these erroneous views of the doctrine, allow me to mention, in a few words what I conceive to be the millennium of the Christian Church,—which God has graciously revealed by his servants the Prophets. It appears, then, that there will be far more eminent measures of divine knowledge; of holiness of heart and life; and of spiritual consolation and joy, in the souls of the disciples of Christ than the world has yet seen: and these will not be the attainments of a few Christians but of the general mass. This delightful internal state of the Church will be accompanied with such a portion of external prosperity and peace, and abundance of all temporal blessing, as men never knew before. The boundaries of the kingdom of Christ will be extended from the rising to the going down of the sun; and Antichristianism, Deism, Mohammadanism, Paganism, and Judaism, shall be destroyed and give place to the Redeemer's throne. By the preaching of the Gospel, the reading of the Bible, and the zeal of Christians in every station; by the judgments of heaven on the children of men for their iniquities; above all, by the mighty efficacy of the Holy Ghost, will the glory of the latter days be brought about. Religion will then be the grand business of mankind. The generality will be truly pious; and those who are not will be inconsiderable in number, and most probably be anxious to conceal their real character; and their sentiments and practice have no real weight or influence on the public mind. The earnest desire which every pious soul must feel for the long continuance of this glory, will be gratified to hear that the time mentioned in prophetic language, as the period of its duration, is a thousand years. Such I believe to be the doctrine of the Millennium."— *Bogue's Disc. on the Millen.* p. 18.

"By the Millennium I do not understand such a state as accords to any of the superstitious and enthusiastic descriptions of the renovation of the earth after the general conflagration, of the first resurrection of the bodies of the saints to live again for a thousand years upon that renovated earth, and of the personal reign of Christ for a thousand years on earth; which have been published to the world even by men of considerable note. These conjectures I reject because there is no foundation for them in scripture; and they are highly unreasonable and improbable in themselves, so far as we are capable of judging on such a subject. But by the millennium I understand a triumphant state of the kingdom of God or true religion of Jesus on earth for a thousand years. This kingdom of God is righteousness, truth, peace, and joy in the Holy Ghost. This kingdom, consisting of these four constituent parts, shall be in a triumphant state during the whole millennium. Then mankind shall in a very high degree be freed from ignorance and error; shall love, study, and know the truth on every subject in which they have any concern, and especially on the subject of religion. Uni-

versal righteousness shall prevail. They shall pay that regard to the perfect and meritorious righteousness of Christ which accords to truth, to the perfection of the divine law, to the infinitude of divine justice, to its own perfection, to their need of it, and to the gracious purpose of God in sending Christ into this world to fulfil all righteousness. They shall love and practice righteousness to God, to their brethren of mankind, to all the creatures of God with whom they have intercourse, and to themselves, in all its branches: and they shall make perpetual progress in truth and righteousness. Universal peace shall prevail on the earth. Men, as individuals, shall enjoy peace with God and peace of conscience; as connected in society, they shall live in peace with their neighbors, whether in smaller or larger societies. Private quarrels and public wars shall cease to the ends of the earth. The brute creation, treated with gentleness by men shall become much more gentle and harmless to them and to one another than they are now. Universal joy shall abound. That joy which is pure and exalted happiness, that joy which is congenial to a mind renewed and sanctified by the Holy Ghost. Not only shall all public affairs be conducted with prosperity and joy, but individuals also shall be happy. They shall be blessed with that joy, which is inseparable from high attainments in truth, righteousness, and peace. Such, in a certain degree, shall be the situation of the whole world during these thousand years; and in a very high degree every part of it, except that styled Gog and Magog."—*Johnston on the Rev.* vol. ii. p. 30, 311.

As our views upon the whole subject of the millennium will be given in full in the sequel, it will be unnecessary to anticipate here the remarks which we should otherwise have to offer upon these quotations. Error is most effectually subverted by the establishment of truth. The light in which we view them will disclose itself as we advance. We are now prepared to enter upon the direct consideration of the subject.

EVANGELISTS.

Brother TAFEE, of Wilmington, has just paid us a visit. We know not what effect his discourses have had upon us here, nor do we notice his presence with us in regard to that matter; but we would assure such of our brethren as know their duty touching the conversion of the world, and the importance of having a laborer qualified for this business, that brother Taffee is a very competent proclaimer of the gospel of Christ. This person, being State's Attorney for Clinton county, abandoned his profession about the first of May last, to preach Christ crucified for the sins of the world. This he did at the request of seven congregations who, on account of his love to God and the good cause, and his attain-

ments and qualifications, either promised, or hoped that they would be able to give him the sum of *two hundred dollars!* Brother Taffee is unmarried and this sum, if paid in due time, will possibly keep him; therefore we propose to say no more on the subject for the present; though we cannot help expressing our solicitude for the result of the engagement as it will determine in some degree whether the services of competent instructors are to be appreciated in this reformation, and by consequence whether disciples distinguished for their abilities who would enter the field, may hope to enter it with the aid and positive support of their brethren.

ED.

JOHN ROGERS,

Brother John Rogers who has labored with so much success in Kentucky and who in the close of last year announced his intention of riding as an evangelist, has been "forced to abandon" this intention before the expiration of his engagement.

In a letter which he writes to the editors of the *Gospel Advocate* he modestly assigns as reasons for this abandonment the indisposition of his lady, and the moral and intellectual necessities of his children. Brother Rogers is a man of first rate character, and of all sanctity as regards his Christianity, he is publicly and professedly devoted to the old gospel and an advocate for the original order of the Christian church. Are the brethren then assured that nothing enters into his reasons for retirement more largely than the indisposition of his lady and the natural and moral necessities of his children? To be brief I would understand from brother Rogers' letter, that though the brethren joyfully sustained him in his labors when he began yet they have not done it of late and thus have compelled him to return to his civil calling. Well no doubt he can make a living for himself and family; but we betide the scandalous avarice which leads the corrupt-hearted professors of this gospel to despise and neglect those laborers whom God, in answer to the prayers of all saints, is sending into the great harvest field. He will, doubtless, tax such; he will curtail their earnings; they cannot overreach him; he will show that their wisdom is sophistry; for it may be said of them what James said of like folks in his day.

"Behold, the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth! and the cries of them that have reaped are entered into the ears of the Lord of Sabbaoth." The reapers in God's great harvest field are actually defrauded.

ED.

T. WOOD.

We quote the following from the Gospel Advocate as part of a letter from T. Wood of Arkansas Territory. We do not enjoy any acquaintance with this brother; but refer to his letter because his own case, which it so feelingly describes, is the case of a large proportion of our most zealous and competent proclaimers, who after breaking up their civil vocations on account of their love to the Lord and the wants of a perishing world, are at last forced to abandon the field of gospel labor and, like him, "turn to their husbandry."

"The church where I now live is moving on slowly and in all peace; but asleep to contribution and evangelizing. I am more and more convinced of the need of keeping bishops in the church and evangelists in the field. I am glad to see your attention turned to these important subjects. Indeed sometimes I almost grow enthusiastic and at other times sink into despondency. To see crowds attend the proclamation of the gospel when stripped of mysticism and humanism, and look as if a kind messenger had come with some new and glorious news in which all are deeply interested; and after a thorough examination, with joy exclaim 'surely this is the way, the plain way, the ancient way,—a way worthy of its author and title, as the gospel of our salvation;' and immediately yield obedience to the King of saints;—is soul-stirring in the highest degree. But alas! to see them all left as sheep without a shepherd; the wolf preying; the lion roaring; the dragon sweeping all before him; the world all around gorged with sectarianism, mysticism and scepticism; and at the same time be tied fast hand and foot, and no one with zeal enough to cut us loose, is enough to wring the heart of benevolence. I am too poor to urge this subject with success. It is called begging. So I drop the subject and turn to my husbandry. Can nothing be done for this people? What shall be done? A man of moderate talents, well acquainted with the scriptures might do much here.

Your brother in Christ,

T. WOOD."

The editors of the Advocate subjoin the following remark "such is the cry from every quarter." We reiterate it, such is the cry from every quarter! All our adequate proclaimers are either wholly exanimate or they are preparing to leave the field contrary to the will of the Lord, contrary to their own will, and contrary to the necessities of the world. But we fear not to hazard the observation that that man among the disciples who, by turning the attention of the church to meaner things, by misdirecting her energies, or paralyzing them, or who by any means or for any purpose, inspires her with a disregard for this, the conversion of the world, is an enemy to the cross of Christ. And Bishops who imagine

their schemes of church economics to be perfect, although the proclamation of the gospel and the conversion of the world are not at all contemplated by them, demonstrate to all intents and purposes their incompetence to the task of managing assemblies.

TO THE EVANGELISTS.

Beloved brethren, we are not quite ignorant of the numerous frauds which are played off upon you in consequence of the infantile state of the churches and the introduction of imprudent and covetous men into them. Some of you have already been compelled to quit the field, and in doing so have gone to the study of law, or medicine, or returned to the mechanic arts, or to husbandry.

Your wrongs must be understood and redressed. We wish, therefore, to know the state of the case in relation both to those evangelists who have been pushed off, and those who yet remain on the field to serve the Lord by proclaiming the gospel. For these purposes we wish you to forward us a true statement relative to your own personal labors, and the aid which has been tendered you by the brethren: whether you would return to evangelical labors if you have already been compelled to quit the field, and whether you intend to continue if you have not yet abandoned it.: In a word tell us your whole case succinctly and substantially that it may be laid before the churches and the true state of the evangelical office be fully understood by the disciples. Be not afraid to tell the truth, the whole truth, and nothing but the truth. I will print and publish your wrongs; and if the disciples will not redress them, perhaps it may please God to suggest to you a plan which may in some degree prevent the repetition of them in future: Have the churches fulfilled their promises to you? And have you labored as you anticipated when you commenced? Please answer some or all of the above questions.

EDITOR.

A DISCOURSE ON SIN AND ITS CURE.

The Gospel Advocate *Extra* is comprehended in a discourse of the above title by brother Elder A. Rains. As the pamphlet will, doubtless, be distributed throughout the reformation it is unnecessary for us to make any quotations from it shewing what it is.— We would only observe in regard to the structure of the whole discourse that it is founded on an analysis of sin and the means by which it is to be done away; namely the gospel. Brother Rains after speaking in the most impressive style of the huge and dire effects of the original sin and of all sin says in the commencement of the second part of his discourse;

"That this part of our subject may be presented intelligibly to the reader we shall exhibit an analysis both of the disease and of the remedy; and show the adaptation of the remedy to the disease. In sin, then, be it observed, there are just *six points* The love of sin. The practice; The state; The guilt; The power, and the punishment. In the gospel there are also six points, Faith; Repentance; Baptism; Pardon; Holy Spirit; The Resurrection.

'Now,' says brother Rains, 'behold how completely as the glove to the hand, the remedy is adapted to the disease! By faith the love of sin is destroyed; by repentance the practice; by baptism the state; by pardon, the guilt; by the Holy Spirit the power, and by the resurrection the punishment.'

The re-publication of the gospel in its original terms led at an early date, to the above interesting analysis of 'sin and its cure which has since formed the theme of many an approved and awakening oral address; but brother Rains has now wound it up into a written discourse of great force and beauty which every one of the disciples will feel himself improved by reading, and which it would be well for all of us to distribute largely on account of the palpable and correct views which it contains on many of the most important things believed and spoken of among the disciples.

EDITOR.

CORRESPONDENCE.

JACKSONVILLE, ILL., June 3d, 1835.

Dear Brother Scott,—

Having a little time to say a word in brother Henderson's letter, I concluded to embrace it. Not much of interest has transpired since you heard from us; the progress of the good cause you plead seems to move on at a sluggish pace; a co-operation meeting was held in this town commencing on the Friday previous to the fourth Lord's day in May; we had a considerable number of teaching brethren present and a considerable amount of intelligence considering the many circumstances surrounding calculated to retard the march of intellectual attainments.

Brother Palmer has been with us and talks of removing to this section of country; we want such a teacher in our vicinity; I think he is calculated to do much good. I have not heard a word respecting brother Campbell's visit to Cincinnati; please let me hear from you soon; remember me to all the holy brethren and may peace attend you, adieu.

JOHN T. JONES.

FROM BROTHER GOSNEY.

DAYTON, 14th July, 1835.

DEAR BROTHER SCOTT:

I am pleased to say that we shall keep our beloved brother Jameson here about one year longer. He can study the Greek and Latin in Dayton as well as Georgetown, and if we are able we will keep him on the same terms and glad of the offer. He says he would prefer remaining here; and we are quite as willing as he is.

Brother Jameson has been quite successful in his labors; ten have been immersed in this place since he came; nine in Fairfield. Our prospects still brighten before us. Several are on the *anxious seat*, whom we expect to immerse soon; some have resolved on doing their duty. Under these circumstances we cannot think of sparing our brother Jameson.

TUSCUMBIA, ALA., 14th April 1833.

I cannot say that the good cause progresses fast among us—a cloud of opposition hangs over our prospects, but the rainbow of Hope arches with its loveliness, the bosom of the dark heaving cloud, and lights us by its radiance to brighter days.

But a few days since one of Philistia's champions by the name of Phineas Goliath, attempted to give us in this place, a mortal thrust, by declaring before a large audience that we preached baptism without faith, for the remission of sins; and to render us odious in the eyes of the people, he scrupled not to put the Lord of glory to an open shame, by comparing the way of righteousness, which our Heavenly King had appointed, to the Pagan fiction of a Roman Catholic purgatory, and finally wound up by saying that he preached *faith alone* for remission while we preached only *water*. I ventured to correct the vain unruly talker, by showing him that he was not a follower of Christ or his apostles, for they preached both faith and baptism for remission; I assured him, that those who were engaged in re-publishing the ancient gospel, contended as earnestly for the faith of Abraham, as they did for the baptism of the apostles; and after showing his inconsistency in *practicing* himself, what he condemned in our preaching, by asking him if a baptized infant had any *faith*, I exhorted him most earnestly and most affectionately in the name of our King, and in the language of the Holy Spirit, to repent and be baptized for the remission of his sins. But the disciple of the Oxford apostle, grew testy—said he was insulted, and refused all further friendly intercourse with me. May the Lord yet open his heart and turn him from the error of his way.

Most affectionately, yours

WM. H. WHARTON.

OBITUARY.

Departed this life lately, sister Abigail Shockley, spouse of Sampson Shockley, Hiland county Ohio. She had professed the Christian religion fourteen years; she lived and died a practical example of piety to all who knew her, and has left a husband and son to deplore her departure.

Departed this life, 9th May 1835, sister Shick, wife of Peter Shick, Evangelist, Clinton county, Ohio. Also on the 23d June, 1835 Peter Shick, Evangelist. Alas! alas! "The righteous are taken away and no man layeth it to heart." The deceased while alive had, for several years, proclaimed the gospel in its original terms, with great success in Clinton and other counties adjoining thereto; but he is gone, he is gone, says the brother that communicates the sorrowful tidings, and we shall hear his voice no more. We mourn our loss, but the good Lord knows what is best. The will of the Lord be done.—AMEN.

The following affecting lines are from our esteemed and dearly beloved brother, Alexander Campbell.

BELOVED WALTER:

Health, peace, and salvation, through the Lord Jesus 2 You may have heard, that father Brown suddenly departed from this vale of tears, on the 24th instant, precisely one year after my daughter Jane, and on the same day, the 25th, was buried at Bethany, by his request. He had paid a visit to Ohio of four or five weeks, called upon many of his old neighbors and brethren, returned in good health on the 17th, set all his affairs in order as if he had expected death, spoke of having nearly fulfilled his day: the morning of his demise —said at breakfast that he had outlived his father, grandfather, brothers and all his immediate ancestors, and expected soon to leave this world—mentioned it to two or three persons during the day, came home in the afternoon, sat down to read, began to complain of slight indisposition, walked about and talked quite strongly till the going down of the sun, was then suddenly seized with a pain in the heart, suffered for about forty minutes a most agonizing pain, then fainted away, no person knowing that he was really dead for a few minutes. He had been much more devoted to the church and its prosperity the last year than ever before. Mother bore the shock with great fortitude. It came on me so unexpectedly that I was several days unable to do much, from the excitement of my feeble nerves. Thus my mother, my daughter Jane, my good father Brown, have all in one year passed the Jordan and left me in this evil world. May the Lord be my strength and help me on my journey to the end as he has always been the rock of my salvation!

May the good Lord be your strength, and help you on your journey to the end even as "he has always been the rock of your salvation. ED.

THE
E V A N G E L I S T ,

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept!
—1 Cor. xv. 20. PAUL.

BY WALTER SCOTT.

'Now is Christ risen from the dead, and become the first fruits of them that slept!' —I
Cor. xv. 20. PAUL.

NO. 8.]

CINCINNATI, AUGUST 3, 1835.

[VOL. IV.

"LET THEM ALONE."

THE LORD JESUS.

Touching the effects which the public denunciation of sects has upon the world, the professors of religion in general, and upon our own brethren in particular, and still more particularly upon the speaker himself, I would say they are most unfortunate.

In regard to its effect on the speaker himself it too frequently inspires him with a spirit of self-conceit and gives him to think that, in religious excellence, he is elevated above his fellow professors. He therefore looks down upon them as deluded fools or knaves, either imposed upon or engaged in practicing imposition upon others. This is a most unfortunate attitude in which for any one to stand before us; for what possibly can be our feelings towards those whom we consider fools and knaves but of the very worst kind; and if our feelings are aroused against any set of men in society it may safely be averred that we are not in a temper to instruct them in religion. But the production of self complacency is not the entire effect which it has upon the speaker. Those proclaimers who spend their time in finding out the faults of their fellow professors may verily be said to lose that time; and as it is a misdirection of the intellectual powers it would be very well for such individuals to sit down and calculate solemnly whether it is not better for the good both of their intellects and morals to obey the Saviour and "*Let them alone.*" The fact is, we urge this practice upon the consciences of those who indulge in it as a very sinful one—a direct violation of the law of Christ, and fitted only to deprave their own feelings and weaken and darken their own understanding.

In regard to its effects upon the brethren the bearing of this pernicious kind of preaching is of the very worst kind. It destroys all self-examination; for how can we ever be supposed to enter upon a course of self-examination after hearing ourselves, directly or indirectly by invidious comparison, praised as being as much superior in

all great points to others as the heavens are above the earth? It also fills the brethren with, contempt and despite rather than pity for their fellows who differ from them in religion, and so a kind of Pharisaism enters, than which nothing can be more opposed to the spirit of Christianity, which is a spirit of humbleness, lowliness of mind, meekness, esteeming others better than itself. It also encourages the brethren to talk in private of these differences rather than of God and Christ and of their own duty, and this kind of conversation besides weakening and polluting the mind steals from them their precious time that ought to be employed in alms or praises. In short it cripples all efforts in behalf of Christ and is a most pernicious practice.

Touching the effects of this method of speaking as it respects the unfortunate objects of it, every one must know that it is as unprofitable to them as it is unfair and unfeeling in the speaker.— Few or none of them hear what is said; or if they do they are wise enough to let their first time be the last, and so keep away from such places, and preachers who only speak to wound and to whom they must listen only to be put to shame before their fellow citizens and fellow professors who are too ready to smile at what should make them pray, and to despise whom they ought to compassionate and esteem. They accordingly conclude that our bad language is only the result of our worse spirit; and our spirit the offspring of the gross errors which they have been told we propagate. When those who differ from us in faith and order, attend in our assemblies it must, I think, be for some of the following reasons. To ascertain whether what has been said of our preaching is true; to be improved and corrected if deficient or in error; or to enjoy as much as possible the pleasure of religious fellowship. Well, can any of these ends, which are all laudable enough, be obtained by insulting them or their professed faith? Surely no. Preachers who do so may well be called *croppers*, not because they gather in the Lord's harvest, but because they cut the people's ears off, and dismiss them with the blessing of a bruised and bleeding head, and sad as if they had made their bed on thorns and briars. This is merciless cruelty and the proclaimers who indulge in it ought to be reprimanded severely for their want of feeling and want of discrimination.

Its bearing upon the world who need to be converted, is also pernicious. Differences and dissensions are obvious enough to them already. They are confounded by our jars and our bad feelings towards one another and when a preacher talks about opponents, and adversaries, and enemies, he gives but little encouragement to his hearers to take a part with him in the good cause. Such a course seldom fails to produce a reaction in the public mind.

and therefore compassionating those who are thus abused, the people next go to listen to them and finally fall in with their instructions; our assemblies are deserted, the brethren feel, when it is too late, the impropriety of the course that has been pursued; fail attend meeting; and the preacher who had so many fine questions to discuss and so many pretty stories to tell about his neighbors and *enemies*, has now to address a dozen of individuals scattered up and down the pews like a few berries on the uppermost boughs after the vintage has been gathered.

Whether, therefore, we look at the malpractice rebuked in this paper, as it relates to the world, to other professors, to our brethren, or to the speaker himself it is greatly to be deplored and discountenanced by all those who desire to see the primitive gospel have free course in society. Is it not expressly told us that The servant of the Lord must not strive; but be gentle towards all men, in meekness instructing those who oppose themselves, if per adventure God would grant them repentance to the acknowledgment of the truth, and that they may be delivered from the snare of the devil who are led captive at his will? But I would ask those who indulge in this useless and unmerited severity whether they do not see its unhappy effects. Do they not discern its natural hostility to the finest feelings of their audience? Or are they both blind and undiscerning? Have they neither eyes outward nor inward? Are not they then blinder than those whom they revile and contemn? If they do not see the effects, the pernicious effects, of their own procedure they are tenfold blinder; And, brother Scott, if this has not the desired effect; if what I have said does not accomplish the wishes of many brethren—all the brethren—and cause those who are at fault to reform you must set yourself and brother Campbell must set himself to reform this matter by fresh argument from the word of God; for until these gentlemen feel it to be a sin they will continue to indulge in it. To aid you I shall furnish you with some names which you may print in full if you please. I shall abide the consequence, In the mean time let us wait patiently and observe whether our brethren who preach reformation can be themselves reformed.

CLEMENS.

REFORMATION.
NO. 3.

The following piece was sent to us from Xenia, Ohio, by some person who did not choose to inform us of his name. It is on the subject of reformation and therefore we submit it as a third num-

ber on that topic. It is not precisely in the line of thought in which the pieces began; but it contains, nevertheless, some good thoughts and has a great point for its basis, namely, self-denial—a cardinal virtue in the professor of the Christian religion.

ED.

It is obvious to the weakest capacity that the personal mission of the Messiah was to the Jews,; but notwithstanding this he made some general declarations which will extend to both Jews and Gentiles: Some of these we find recorded in the 3d of John; "Unless a man be born again he cannot enter into the kingdom of heaven." The mode of instruction used by our Lord was by precept and example; when he made any declaration he gave a corresponding example in order that the learner or disciple [disciple means learner or scholar] might learn Christian duties correctly. The baptism of the Messiah by John the Baptist is the example with which the declaration "You must be born again" must be associated in order that we may understand it. The gospel ordinance of baptism is an allusive picture, or it alludes to a certain thing, and it has a likeness to the thing to which it alludes. The Lord Messiah glorified God his Heavenly Father in his death, burial and resurrection, and baptism alludes to that in which God was glorified in his Son. Our Lord was thirty years old before he was baptized; there is no testimony of his having performed any miracles to prove himself to be the Son of God before he became obedient to that allusive ordinance; which obedience alluded to his obedience unto death for which God highly exalted him and gave him a name which is above every name, Phil. 2,9.

The second declaration which he made which will stand to both Jews and Gentiles, is recorded in the 16th chapter of Matthew and 24th verse, "If any man will come after me let him deny himself and take up his cross daily and follow me." Luke 9. 24. With what example must this declaration be associated in order that we may learn the meaning of it? The first thing to be noticed in the earthly mission of the Messiah, after his baptism was his temptations. Satan shewed him all earthly glories tempting him with them; but self-denial was the leading badge after baptism; at one time we hear him say The foxes have holes and the birds of the air have nests but the Son of Man hath not where to lay his head. If he could miraculously feed a multitude in the wilderness, miraculously obtain money out of a fish's mouth to pay his tax and Peter's then it follows that he became poor through self-denial. The next question is How did he take the cross upon himself? The Jews at this time had corrupted the Mosaic institution and had loaded it with a parcel of lucrative and dignified offices by which the aspiring Jews gained both honor and wealth; but when the Messiah entered upon his ministry he proclaimed to the Jews that he was the way, the truth, and the life; No man, said he, cometh to the Father but by me, The leading Jews saw that if he were the pattern and the way, that

following that pattern would throw all their earthly dignity into the shade. By this they became so enraged that they began to lay plots for the destruction of the holy one; so we see that he first denied himself and then took the cross upon him by proclaiming the doctrine of self-denial to the Jews; for they were fond of earthly glories as the people of modern times. These earthly glories have caused the apostate corruptions of Christianity figuratively to be called Babylon; and if ever the church gets out of Babylon it must be by following the precepts and examples of Jesus, the beginner and ender of our faith.

These are but two things that ever induced men to apostatize; that is popular applause and worldly treasure. The Apostle John says, Love not the world neither the things of the world; the lust of the eye, the lust of the flesh, and the pride of life are not of the Father but of the world. Now, if ever the church comes out of Babylon it must be by rebelling against those things which led her into Babylon, and keeps her there. All things that lead to pride militate against the purity of the church and lead into Babylon; and all things that lead to humility lead to the purity of the church and lead out of Babylon. "Behold thy King cometh unto thee meek and sitting upon an ass." What an example of humility in the King of kings! How many of the professed laborers in the Lord's vineyard, in the latter day, are willing to shew their humility by riding on an ass into one of the small villages of the west? Not to bring the splendid city of Jerusalem into the question! Paul in his 2d letter to Timothy 3d chapter informed him that "In the latter days perilous times will come; men will be self-lovers, money lovers, proud," &c. "having a form of godliness but denying the power of it," that is, to profess a form of godliness by words and deny that form by works. Paul here informed Timothy that in the latter days the truth of the gospel would be sacrificed to the proud ambition of the money lovers. In the 18th chapter of Revelations the apostle shows what the figurative Babylon stands upon; all earthly glories are pointed at as being principles of the figurative Babylon; the costly merchandize of earthly fineries, extravagancies, and delicacies by which the kings of the earth became rich. Then if these be anti-christian the man who indulges himself in them cannot be a Christian. If a man wishes the people to believe that he is a reformer of these corruptions let him show to the people by his works that he is willing to ride into Jerusalem upon an ass and that he has denied himself of all earthly glories and of all the foppish tawdry and extravagant fashions of the world which is not of the Father; and that he has trained himself to cheap, plain, and serviceable diet and clothing, and that he counts all earthly fineries but dung that he may win Christ. Jesus said, Come unto me and learn of me for I am meek and lowly of heart. Then it is because he is meek that we are to learn of him; first take the yoke upon you and then learn of him; but you must first deny yourself before you can learn of him or be his disciple. It is as vain to believe that baptism will save any person who lusts after the evil things of this world after he is baptized as to believe that the Israelites were saved that lusted after

evil things after they were baptized in the cloud and in the sea. The apostle informs us that these things were examples unto us; now if we walk in the Spirit we will not fulfil the lust of the flesh. Then you must have the spirit of Christ; for his spirit was a meek, humble, and self-denying spirit. The Messiah speaks of deception by the figure of a wolf in sheep's clothing but we shall know them by their works. Paul speaks of deception under the figure of a wolf "Know this that after my departure shall grievous wolves enter not sparing the flock." Paul in this case as in others makes himself the pattern, "I have not coveted any man's gold or silver." Then if any man does covet your gold or silver or clothing he is a wolf a deceiver and not like Paul the pattern. Before the literal Babylon existed the people were all of one language and they dwelt in the plains of Shinar and proud ambition influenced them to build a city and a tower for which they became confounded; so you see that pride and ambition led the people into literal Babylon; so pride and ambition led Christendom into figurative Babylon and it must be humility and self-denial that will lead them out again; "Come out of her my people that you be not partakers of her plagues;" if Christ is the pattern for Christians they have varied from the pattern; for the proud Christianity of modern times cannot be reconciled with the humble character of Jesus in the manger.

To be a Christian you must first become one by faith, reformation, and baptism, and then to continue one is to deny yourself of the lust of the eye, the lust of the flesh, and the pride of life, and follow all the precepts and examples' of Christ and his apostles; and to follow the proud deceivers is to follow the ways of Baalam, who loved the wages of unrighteousness. This is a hard saying who can hear it.

PHILIP.

LIBERATOR.

Brethren in Christ:—

Health, and safety to you from God through Jesus Christ the Judge of all.

Suffer me to explain in this letter what was stated in my former one, viz: that men are not things, and consequently that you can have no property in a human being: To emancipate the slave is not to rob you of your real estate, but to restore it to its original owner. It is an egregious and deadly error to imagine that a man can own a man; for as it is a characteristic difference between men and things, that men can have a right in things but things can have no right in men, so men can have no right in one another.

The natural difference between men and things is that the former are endowed with reason, the latter are not. The political difference between them is that men can enjoy the rights of social

security and social liberty, and things can not. The religious difference is that Christ the Son of God died for men, not for things. The moment therefore that you enslave a man involuntarily you brutalize him, and the moment a man voluntarily enslaves himself he imbrutes himself, and is unworthy of being even your servant. You believe that God has made of one flesh all the nations. And you set a price on your own blood and sell by the pound or by the poll those bodies and souls for which Christ died? But you say I bought him with my money. Pray, from whom? From him, whose alone he is, God? No, but from one whose natural rights were neither larger nor more numerous than the being whom he has thus transformed into a chattel, the slave-dealer or man-stealer.

But you tremble at the idea of immediate emancipation; and why? Do you not know that Chili, Buenos Ayres, Colombia, Mexico, New York, and Great Britain, have all emancipated their slaves with success and safety, and that the very contrary of your fears has been the result of their benevolent deeds? The first drop of white man's blood has yet to be shed by those who have been emancipated. You reason thus; They will serve me for enslaving them; but they will murder me for setting them free; that is if I evil-treat them they will love me; if I free them and do them good they will hate me? How absurd! Please read what follows.

SAFETY OF IMMEDIATE EMANCIPATION.

"ALTHOUGH we may have succeeded in proving that the emancipation contemplated by Abolitionists, is not "unconstitutional," yet many may conscientiously doubt whether it would be safe and wise.

A few years only have elapsed, since the use of ardent spirits was universally countenanced by all classes of the community; and when the few who contended that their use was sinful, and ought to be immediately abandoned, they were deemed no less visionary and *fanatical* than those who hold the same doctrine in regard to slavery.

The whole Colonization Society, with scarcely a solitary exception,* denounce immediate emancipation as dangerous, or rather as utterly ruinous to the whites. Their objections were thus briefly summed up by the Rev. Dr. Hawkes, in his speech at a colonization meeting in New York:

"But if the plan of Colonization be abandoned, what remains? Are the slaves fitted for freedom? No—and if they are let loose at once, they must of *necessity*, to procure a living, either beg or steal, or destroy and displace the whites."—*New York Com. Adv. Oct. 10th, 1833.*

Here we have broad unqualified assertions, without a particle of proof. We find it taken for granted, that if the slaves are at once restored to liberty, they

*The only exception known to the writer, is G. Smith, Esq.

must, from *necessity*, beg or steal, or destroy and displace the whites. What causes will produce this necessity we are uninformed; why it will be *impossible* for liberated slaves to work for wages, is unexplained. Slavery is property in human beings. Immediate emancipation is therefore nothing more than the immediate cessation of this property. But how does this cessation of property imply that those who were the subjects of it must be "let loose?" Will they not, like other persons, be subject to the control of law, and responsible for their conduct? If incapable of providing for themselves, may they not like children, apprentices and paupers, be compelled to labor for their own maintenance? Immediate emancipation does not necessarily contemplate any relaxation of the restraints of government or morality; any admission to political rights, or improper exemption from compulsory labor. What then does such emancipation imply? It implies that black men, being no longer property, will be capable of entering into the marriage state, and of exercising the rights, and enjoying the blessings of the conjugal and parental relations,—it implies, that they will be entitled to the fruits of their honest industry—to the protection of the laws of the land, and to the privilege of securing a happy immortality, by learning and obeying the will of their Creator.

Now, it is almost universally supposed, that such emancipation would, as a matter of course, lead to insurrection, robbery and massacre. Yet this opinion will, on examination, be found utterly irreconcilable with the divine economy, the principles of human nature, and the testimony of experience.

It is a trite remark, that nations are punished and rewarded in this world, and individuals in the next; and both sacred and profane history will be searched in vain for an instance, in which the Supreme Ruler has permitted a nation to suffer for doing justice and loving mercy. To believe that God would permit any community to be destroyed, merely because it had ceased to do evil, is to call in question the equity of his government or the power of his providence. Who that acknowledges the truth of Revelation, can doubt, that if slavery be sinful, the sooner we part with it, the more confidently may we rely on the Divine favor and protection. Infidelity alone will seek safety in human counsels, when opposed to the divine will.

But the opinion we are considering, is no less at variance with the motives and passions of our common nature, than with the dictates of Christian faith.

What is the theory on which this opinion rests? Why, that cruelty, injustice, and grievous oppression, lender men quiet, docile, and inoffensive subjects; and that if delivered from this cruelty, injustice and oppression, they will rob and murder their deliverers!

This theory is happily unsupported by any facts, and rests upon the simple dogma, that the slaves are not *yet* fitted for freedom. Now we would ask, what is meant by fitness for freedom? Ought a man to be a slave, unless he can read write and cipher? Must he be taught accounts, before he can receive wages?

Should he understand law before he enjoys its protection? Must he be instructed in morals, before he reads his Bible? If all these are prerequisites for freedom, how and when are they to be acquired in slavery?

If one century of bondage has not produced this fitness, how many will? Are our slaves more fit now, than they were ten, twenty, fifty years ago? Let the history of slave legislation answer the inquiry. When the British government insisted that female slaves should no longer be flogged naked in the colonies, the Jamaica legislature replied, that it would be impossible to lay aside the practice "UNTIL the negro women have acquired more of the sense of shame, which distinguishes European females." Slaves, while such, will become fit for freedom as soon but no sooner, than negro women will become modest in consequence of the West Indian mode of correction. No postponement of emancipation, will increase the fitness of slaves for freedom, and to wait for this fitness, resembles the conduct of the simpleton who loitered by the brook, expecting to pass dry shod, after the water had run off.

The conclusion to which religion and common sense would lead us on this subject, is most abundantly confirmed by experience. Passing by the emancipation of the Serfs of Europe, let us advert to the various instances of the sudden abolition of negro slavery, and let us see how far the theory we are considering is supported by facts.

On the 10th October, 1811, the Congress of Chili, decreed that every child born after that day should be free.

On the 9th April, 1812, the government of Buenos Ayres, ordered that every child born after 1st January 1813, should be free.

On the 19th July, 1821, the Congress of Colombia passed an Act, emancipating all slaves, who had borne arms in favor of the Republic, and providing for the emancipation in eighteen years, of the whole slave population of 280,000.

On the 15th September, 1821, the government of Mexico granted instantaneous and unconditional emancipation to every slave.

On the 4th July, 1827, ten thousand slaves were emancipated in the State of New York, by act of the legislature.

In all these various instances, *not one* case of insurrection or of bloodshed is known to have resulted from emancipation. But St. Domingo—ah, what recollections are awakened by that name! With that name are associated the most irrefragable proofs of the safety and wisdom of immediate emancipation and of the ability of the African race, to value, defend and enjoy the blessings of freedom. The apologists of slavery, are constantly reminding Abolitionists of the "SCENES IN ST. DOMINGO." Were the public familiar with the origin and history of those scenes, none but abolitionists would dare to refer to them. We will endeavor in the next chapter to dispel the ignorance, which so extensively prevails relative to the "scenes in St. Domingo," and we trust our efforts will furnish new confirmation of the great truth, that the path of duty is the path of safety."—*Jay's Inquiry*.

Brethren, you go for facts? and I have heard the editors of your religious Journals boast of being matter-of-fact men. Are not the

above facts to the point? Do they not, in all conscience, prove the perfect safety of immediate emancipation? You are the King's children, the inheritors of the great blessings of the gospel, and the happy expectants of eternal life. Great things, therefore, will be expected of you. Will you break every yoke? Will you let the oppressed go free? Will you speak liberty to the captive? Will you, in the name of God, emancipate your fellow citizens into the wholesome laws under which you exist and are happy and prosperous? They will still labor for you; will respect you more, and love you better. I have much interesting matter to communicate for your benefit, if it is permitted me so to do.

With the most tender regard
for your present and eternal welfare,
I am, dear brethren, yours, &c.

LIBERATOR.

SIX MONTHS IN A CONVENT.

We give another extract from the interesting little book bearing the above title. The prostration of soul and body demanded by Popery, is wonderful, and ought to be understood. The Superior of the Nunnery is an imperial despot; the Bishop is a god; and the worshipper the most implicit, the most abject slave on earth, whose spirit and person are equally the prey of those in power. If the Mary Magdalene, spoken of in what follows, did not fall a victim to an ecclesiastical converse the most abandoned we leave the reader to determine; and from her case may be conjectured what would have been the fate of Rebecca Theresa Reed the authoress of the book before us, But was the like institution ever heard of on earth, except in the East, in which an order of bachelors had the exclusive privilege of private and secret intercourse with a harem of maids sworn, like their ghostly confessors, to celibacy! The reflection of the publishing Committee on this point is very correct. It is as follows.

"An attempt to establish a Protestant school on such a plan of secrecy as this would not be tolerated by judicious parents a moment Are Catholic instructors of young ladies more entitled to confidence in these respects than Protestant teachers would be? Suppose a community of Episcopalian females should open a seminary for young ladies, and admit no person to go beyond a certain common visiting room. Suppose, that while they refused access to all other men or

women, they most freely admitted to their most private apartments, at all times of day or night, a number of clergymen, of their own denomination, by whom they were required to confess in private, without reserve, all their faults, wishes, and feelings, and submit to any penances these clergymen might impose on them, both sexes being under a solemn vow, which debarred them from ever marrying. Suppose one of the rules of the establishment was never to enter a room without first knocking three times, and waiting for the knocks to be returned. Would such an institution so conducted by Protestants, be approved?"

The above suggests to us many strange ideas and a singular ultimate design of Nunneries. Is it to be supposed indeed that men of such splendid influence, as Roman Catholic Bishops, will lack any good, or deny themselves any pleasure with which it is in their power to gratify themselves. The poor must take what he can obtain; but the rich, the sumptuous Bishop can and will obtain what he pleases. The fact is that no person can read this little book without shuddering at the character of Roman Catholicism as displayed on its pages. But we submit the extract.

"Not long after this, Mary Magdalene was anointed for death, and took her vows for life, but she continued to wear the white veil. I thought it singular that Mary Magdalene should at that time take her *blade* vows, (as they call them,) because (as I learned in the Community) she had not been there a *year*; and her wearing the *white veil* after taking them appeared still more singular.

I will endeavor to give some idea of the manner in which she took her vows, and of the anointing. After she had retired to her couch,* the Religieuse walked to the room in procession. Sister St. Clair held a wax taper blazing at her feet, and the Superior knelt at her head with the vows, which were copied on a half sheet of paper. The Bishop then came in with both sacraments, all of us prostrating as he passed. After putting the tabernacle on the little altar which, had been placed there for that purpose, he read from a book a great many prayers, all of us responding. He asked her a number of questions about renouncing the world, which she answered. The Superior gave her the vows, and after pronouncing them she was anointed; Sister Clair laying bare her neck and feet, which the Bishop crossed with holy oil, at the same time repeating Latin. He then gave her the *viaticum*, and ended the ceremony as he commenced, with saying Mass, and passed out, we all prostrating.

She lived rather longer than was expected, but her penances were not remitted. She would frequently kneel and prostrate all night long in the cold infir-

*I learned that the usual custom was to place them in a black coffin covered with a black pall when they were to take the *black* vows; but in this instance it was omitted.

Mary, saying her rosary and other penances, one or two of which I will mention. She wore next her heart a metallic plate, in imitation of a crown of thorns, from which I was given to understand she suffered a sort of martyrdom. This I often saw her kiss and lay on the altar of the crucifix as she retired. Another penance was, the reclining upon a mattress more like a table than a bed. A day or two after this, the Superior, Mother Assistant, and Mary Benedict, ridiculed the appearance of Mary Magdalene, because of the dropsy, which prevented her appearing graceful, and because she was disappointed in not going to heaven sooner. The Superior gave her some linen capes to make, and said, "Do you think you will stay with us long enough to do these, Sister?" She took them, and said, "Yes, Mamere, I thank you."* Notwithstanding the Superior's severity, she sometimes appeared affectionate. One day I failed in ringing the observances at the usual time. I met the Superior, and fearing she would punish me, I burst into tears. She embraced me very affectionately, and wiped my face with a handkerchief, and said I should not be punished that time. She once told me I might sit at meditation hour, instead of kneeling, as it was very tiresome. She frequently called me *her holy innocent*, because she said I kept the rules of the order, and was persevering in my vocation as a *Recluse*. She said I should see my friend Mrs. G. before long, but I did not see her while I was there.

While in the Convent I asked once or twice for a Bible, but never received any and never saw one while there. The Bishop often said that the laity were not qualified to expound the Scriptures, and that the *successors* of the apostles *alone* were authorized to interpret them, &c.

The Bishop, in one of his visits, spoke particularly of the cholera. He told us we must watch and pray more fervently, or "the old Scratch would snatch us off with the cholera." It was recreation hour, but Mary Magdalene was at work in the refectory. When she came to the community, she appeared like a person in spasms; she tried to say "Ave Maria," and immediately fainted: we were all very much alarmed. At that moment the bell called us to the choir for visitation and vespers. When I retired, I felt much hurt to see Mary Magdalene in the cold infirmary, but did not dare to express my feelings. Next day, at recreation, the Superior, Mother Assistant, and Mrs. Mary Benedict, made a short visit to Mary Magdalene, and on returning they told us she was better, and in a spiritual sense well; for she had refused taking her portion, or any thing eatable, as she did not wish to nourish her body, because the will of God had been made known to her in a vision. We all had the promise of conversing with her, but we were so constantly employed in our various offices that we had no leisure.

The next day, it being my turn to see that all the vessels which contained holy water were filled, &c., I had an opportunity of looking at Mary Magda-

*She would often ask to take a little water, as she was very thirsty: the Superior always refused it; but still the *obedient* Magdalene replied "Mamere, I thank you."

lene. Her eyes were partly open, and her face very purple; she lay pretty still. I did not dare to speak to her, supposing she would think it a duty to tell of it, as it would be an infraction of the rules. The next night I lay thinking of her, when I was suddenly startled, hearing a rattling noise, as I thought, in her throat. Very soon Sister Martha (the sick Lay Nun) arose, and coming to her said, "Jesus! Mary! Joseph! receive her soul;" and rang the bell three* times. The spirit of the gentle Magdalene had departed. The Superior came, bringing a lighted wax taper, which she placed in the hand of the deceased. She closed the eyes, and placed a crucifix on the breast. Sister Martha had whispered us to rise, and the Superior, observing my agitation, said, "Be calm, and join with us in prayer; *she* is a happy soul." I knelt accordingly, repeating the litany, until the clock struck two, when we all assembled in the choir, in which was a fire and wax tapers burning. After meditation, matins, lauds, and prayers, and a Novena, (a particular supplication) that our requests might be granted, we assembled for diet, and for the first time we had some toasted bread. We also had recreation granted in time of silence. The Superior sent for us, and instructed us how to appear at the burial of our sister Mary Magdalene, and accompanied us to view her corpse. She was laid out in the habit of a professed Nun, in a *black veil*; her hands were tied together, and her vows placed in them. The Superior remarked, that this was done by the Bishop's request. At the evening recreation the Bishop appealed in high spirits and rejoiced that so happy a soul had at last arrived in heaven, and commenced the "*Dies illiae*," on the piano forte, accompanied by the voices of the others.— He told me I should have Miss Mary Magdalene for my intercessor, for she was to be canonized. The Mother Superior permitted me to embrace the sisters, and gave me the Mother Assistant for my *Mother*. She then presented us with the relics of Saints, that by their means we might gain indulgences. She mentioned a "retreat" as being necessary for our perseverance in a *religious life*.

The second day after this, the coffin was placed in the choir, and the funeral services were performed in the following manner: Dr. O'Flaherty sang the office, while the Bishop chanted it. Father Taylor officiated at the altar. Four or five of the altar boys were present, and dressed in altar robes, &c.; two of them held wax tapers, a third holy water, a fourth a crucifix. One swung incense in the censer over the corpse, and another at the same time sprinkled holy water upon it. We performed our part by saying the "*Dies illae*." The coffin † was then carried to the tomb by two Irishmen. The Bishop, Priests and others followed, singing, and carrying lighted tapers and a large crucifix. The corpse was also followed by several young ladies from the public schools, while the

*The bell was struck *three* times to call the Superior, *twice* to call the Mother Assistant, and *once* to call Mrs. Mary Benedict.

†My feelings were much hurt to witness the manner in which the lid of the coffin *was forced* down to its place. The corpse had swollen much, and become too large for the coffin.

Religieuse remained in the Convent. After depositing the coffin in the tomb, the clergy retired to dinner. We were permitted at recreation to hear the clergy converse on various subjects. The Superior told us that the customary libera and prayers for faithful souls departed might be omitted, as the Bishop said Magdalene's soul had gone immediately to heaven. The Novices were permitted to recite visions of guardian angels, &c. At the next evening recreation the Bishop appeared in very good spirits, played on his flute and sung. He soon went away, and the Superior said he only came to cheer up our spirits.

Having only a few minutes to stay at confession, I had until this time kept the secret of my friend Mary Francis; but the Bishop perceiving that I grew more discontented, endeavored to comfort me, by saying that I was not *bound* to *that* order, but he wished to know more particularly my reasons for disliking it, and began to threaten me with judgments; and observing my agitation, said he *must* know what lay so heavily on my mind. He asked me if it was any thing connected with the sickness and death of Mary Magdalene. I told him, "No, not that in particular; I do not like the Superior." He said I must tell him instantly all the wicked thoughts that had disturbed my mind, and asked me various improper questions, the meaning of which I did not *then* understand, and which I decline mentioning. I was so confused that I inadvertently spoke Mary Francis' name, and begged his pardon for listening to her; and he immediately exclaimed, "Ah! I know all; confess to me all she told you and do not dare to deceive me; you cannot deceive God." I told him *nearly* all that had passed between Mary Francis and myself. He said that Mary Francis was not a fit subject for any order, and they were obliged to send her away; that she was deranged and I had done very wrong in listening to an insane person. He said I could not go to the order she mentioned, and that I would be more happy with the sisters of Chanty who were coming to reside here. He said that worldlings hated me for the good part I had chosen, and would ridicule me should I go back to the world, and then repeated some scripture texts. I still persisted in saying it was my determination not to remain in that order, and I told him I disliked the Superior; and he gave me a penance to perform. I was desirous at that time to have them think me obedient, or I should not have condescended to such humiliations. My motive was *prudence*, not want of courage, for by this time I had become disgusted with the life I led, and their manner of proceeding."

CATHOLICISM.

We publish a most interesting article, a communication made to the New York Journal of Commerce. The facts stated are startling, and the conclusion drawn incontestible. The establishment of such a society as the one mentioned, could only have been

the result of prospective political views, and taken in connexion with the principles avowed in Schlegel's work, can leave little doubt as to the object. That the cause of *Religion* in this age of scepticism and immorality of the higher ranks in Europe, could have produced such a society is out of the question.—Political motives alone could have produced such an effect. We must say that we think, that in this instance the despots have been *duped*, by the wily Jesuits under whom, of course, the affair is to be carried on.—*U. S. Telegraph.*

FOREIGNERS, NATURALIZATION, LAWS, &c. No. 2.

Our country, in the position it has given to foreigners who have made it their home, has pursued a course in relation to them totally different from that of any other country in the world. This course, while it is liberal without example, subjects our institutions to peculiar dangers. In all other countries the foreigner, excepting England, to whatever privileges he may be entitled by becoming a subject, can never be placed in a situation to be politically dangerous, for he has no share in the government of the country; and in England, if he becomes a subject, whatever political influence he may have, it is exerted, so far as other foreigners are concerned, solitarily; for emigration to England is and ever must be comparatively nothing.—This country, therefore, stands alone, without guide from the example of any other, and I am to show some of the peculiar dangers to which our situation in this respect exposes us.

Europe has been generally at rest from war for some twenty years past.—The activity of mind which had so long been engaged in war in military schemes, of offence and defence in the field, was, at the general pacification of the world, to be transferred to the Cabinet, and turned to the cultivation of the arts of peace. It was at this period of a General Peace, that a Holy Alliance of the Monarchs of Europe was formed. The Sovereigns professed to be guided by the maxims of religion, and with holy motives seemed solicitous only for the peace of the world. But they have long since betrayed that their plans of tranquillity were to be intimately connected with the preservation of their own arbitrary power, and the destruction of popular liberty every where.—Whatever militated against this power, or favored this liberty, was to be crushed. To this single end has been directed all the diplomatic talent of Europe for years. The "General Peace" was and still is, the ever ready plea in excuse for every new act of oppression at home, or

of interference abroad. The mental elements, however, set in motion remotely by the Protestant reformation, but more strongly agitated by the American revolution, are yet working among the people of these governments to the tyrants of the earth's uneasiness. Conspiracies and revolutions in the more absolute governments, (as in Austria, Russia, and the smaller States, Italy, Holland Belgium, &c.) and the alternate changes from more to less arbitrary components in the cabinets of the more popular governments, (as in England, France and Switzerland,) indicate to us at various times the vicissitudes of the great contest and the sharpness of the struggle. This being the political state of Europe, easily shown to have grown out of the great divisions of free and despotic principles, made at the reformation, more completely developed in this land of liberty, and exhibited perpetually to the gaze of the world, can it have had no influence upon the despotisms of Europe? Can the example of Democratic liberty which this country shows, produce no uneasiness to monarchs? And is there no danger of a reaction from Europe?—Have we no interest in these changing aspects of European politics? The writer believes, that since the American Revolution, which gave the principles of democratic liberty a home, those principles have never been in greater jeopardy than at the present moment. To his reason for thus believing he invites the unimpassioned investigation of every American citizen. If there is danger let it arouse to defence. If it is false alarm, let such explanations be given of most suspicious appearances as shall safely allay it. It is no party question, and the attempt to make it one should be at once suspected. It concerns all of every party.

There is danger of reaction from Europe; and it is the part of common prudence to look for it and provide against it. The great political truth has recently been promulgated at the capital of one of the principal courts of Europe, at Vienna, and by one of the profoundest scholars of Germany, (Frederick Schlegel, a devoted Roman Catholic, and one of the Austrian Cabinet.) the great truth, clearly and unanswerably proved. That the political revolutions to which European governments have been so long subjected, from the popular desires for liberty, are the natural effects of the Protestant Reformation. That Protestantism favors Republicanism, while Popery as naturally supports Monarchical power. In these lectures, delivered by Schlegel for the purpose of strengthening the cause of absolute power, at the time that he was Counselor of Legation in the Austrian cabinet, and the confidential friend of Prince Metternich, there is a most important allusion to this country; and as it demonstrates one of the principal connecting points between European and American politics, and is the

key to many of the mysterious doings that are in operation against American institutions under our own eyes, let Americans treasure it well in their memories. This is the passage:—The great Nursery of these destructive principles, (the principles of Democracy) the great Revolutionary school for France and the rest of Europe, is North America!!—Yes, (I address Democratic Americans) the influence of this Republican government of your democratic system, is vitally felt by Austria. She confesses it. It is proscribed by the Austrian Cabinet.

This country is designated directly to all her people and to her allied despots as the great plague spot of the world, the poisoned fountain whence flow all the deadly evils which threaten their own existence. Is there nothing intended by this language of Austria?—The words of Despots are few, but they are full of meaning. If action indeed did not follow their speeches, they might be safely indulged in their harmless proscriptions. But this is not the case.—Austria has followed out her words into actions. Is it wonderful after such an avowal in regard to America, that she should do something to rid herself and the world of such a tremendous evil? Does not her own existence in truth depend upon destroying our example? Would it not be worth all the treasures of wealth that she could collect, if they could but purchase this great good? But how shall she attack us? She cannot send her armies, they would be useless. She has told by the mouth of her counselor of Legation that Popery while it is the natural antagonist to Protestantism, is opposed in its whole character to Republican liberty, and is the promoter and supporter of arbitrary power. How fitted then is Popery to her purpose! This she can send without alarming our fears, or at least, only the fears of those 'miserable,' 'intolerant fanatics,' and 'pious bigots,' who affect to see danger to the liberties of the country in the mere introduction of a religious system opposed to their own and whose cry of danger, be it ever so loud, will only be regarded as the result of 'sectarian fear,' and the plot ridiculed as a 'quixotic dream.' But is there any thing so irrational in such a scheme? Is it not the most natural and obvious act for Austria with her views of this influence to pull down republicanism and build up monarchy, I say is it not her most obvious act to send Popery to this country if it is not here, or give it a fresh and vigorous impulse if it is already here? At any rate she is doing it. She has set herself to work with all her activity to disseminate throughout the country the Popish religion. Yes:—immediately after the delivery of Schlegel's lectures, which was in the year 1828, a great society was formed in the Austrian capital, Vienna, in 1829. The late Emperor and Prince Metternich and the Crown Prince, (now Emperor,) and all

the civil and ecclesiastical officers of the Empire, with the princes of Savoy and Piedmont uniting in it, and calling it after the name of a canonized king, St. Leopold. This society is formed for a great and express purpose. It has all the officers of government interested in it, from the Emperor down to the humblest in the empire; and what is this purpose? Why, that 'of promoting the greater activity of Catholic missions in America.' These are the words of their reports. Yes; these foreign despots are suddenly stirred up to combine and promote the greater activity of Popery in this country; and this too, just after they had been convinced of the truth, or more properly speaking, had their memories quickened with it, that Popery is utterly opposed to republican liberty. These are the facts in the case. Americans explain them in your own way. If any choose to stretch their charity so far as to believe that these crowned gentlemen have combined in this society for *religious* purposes; that they have organized a society to collect moneys to be spent in this country, and have sent Jesuits as their almoners, and ship loads of Roman Catholic emigrants; and for the sole purpose of converting us to the *religion* of Popery, and without any *political* design, credat Judaeus, Appella, non ego,

AN AMERICAN.

CORRESPONDENCE.

PITTSBURGH, July 20, 1835. Dear Brother Scott,—

The prosperity of the cause of Jesus Christ is a subject that lies very near my heart; if you think this communication (with others that may succeed it) would in any wise promote this object or would be worthy a place in your *Evangelist*, they are entirely at your service; if not, they may perhaps suggest to your mind the importance of laying this subject before the minds of the brethren of the reformation in a series of letters from your own pen.

With Christian, love yours truly, D. E.

CHRISTIAN ORDER.

Without order it is impossible for the church of Jesus Christ to accomplish the great purposes intended by God in its establishment. There never was an institution set up in the world by the God of heaven so dignified in its relations, designed for the accomplishment of such noble purposes, or appointed to occupy such an exalted and responsible station as the church of the living God. The great work entrusted to it is the advancement of an enterprise that has called

forth the most glorious development of the divine character that ever was made to the world—an enterprise that has employed the time, enlisted the talents, inquiry, and profound search, of all the men of ancient renown, and which has elicited the admiration and gratitude of all created intelligencies in heaven and on earth, namely: the conversion of guilty men to God. In order to perceive the magnitude and responsibility of this trust it is only necessary to observe that all God's dealings with men for four thousand years, the institutions he set up, the promises he made, the figures, types, and analogies he gave to the world, all appear to have been intended to subserve the accomplishment of this most illustrious of all enterprises: add to this it was the burden of almost every prophecy, the theme of almost every mission; all the ancient worthies looked forward with longing expectation to the fulfilment of the promises God made to the fathers. But it is in that display of love he made in giving his Son, his only Son, "heaven's best gift to man," that we are enabled, in some measure, to estimate its importance; never was there such a manifestation of love made to the world, and never can there be such another; it paralyzes all our powers of comprehension; it transcends all height; it fathoms all depth; it is boundless as immensity and incomprehensible as God himself.

There cannot certainly arise a doubt in the minds of any one regarding the fact that the church is the instrument employed by God in the conversion of the world by the means of the gospel of Jesus Christ. The scriptures inform us that when Jesus ascended up on high he led captivity captive and gave gifts to men; he gave some apostles, and some prophets, and evangelists, and pastors, and teachers, for the purpose of fitting the saints for the work of the ministry, and for the edifying of the body of Christ, &c., Eph. 4.10—12. In this passage we are expressly informed of the purposes for which these gifts were given, namely: for the purpose of qualifying the church for performing what apostles, prophets, evangelists, pastors, and teachers performed; and this was the work of the ministry and the edifying of the body of Christ. This comprised every thing relative to the conversion of the world and the perfecting of the disciples in every good word and work.

Any subject then that promotes either directly or indirectly the accomplishment of this desirable result is fraught with immense importance to the church of the living God; and we are bold to affirm there is no subject so intimately related either to the edification of the brethren or the conversion of the world as is the subject of Christian order, upon which we intend to offer a few remarks.

It is impossible for the church to be edified or the world converted without there is the most perfect agreement between our words and actions. In vain do we call upon men to reform unless we can point to our actions as a practical demonstration of the excellency of the doctrine of Christ: every appeal we make will fall to the ground; every effort we put forth will be paralyzed; in vain do we call to our aid the eloquence of an Apollos; in vain display the criti-

cal acumen and profound research of the apostle Paul; so long as men have it in their power to retort "Physician heal yourself" never can they be induced by any consideration we can offer to submit to the authority of Christ as Lord. In saying this I can appeal to a well authenticated fact and speak from the experience and observation of twelve years. I have invariably found it to be the case that when the church was out of order conversion either ceased or languished; on the other hand when the disciples walked in all the commandments and ordinances of the Lord blameless and conducted their meetings with that order, decency, and Christian propriety, which should characterise the meetings of the saints, and which is so indispensable to their internal peace and union as Christians I have ever found it exert a happy influence; the truth is attended with its legitimate effects on the minds of men and the Lord adds unto his people the saved.

It is a truth that should ever be borne in mind that he whose eyes are as a flame of fire and who walks in the midst of the golden candlesticks is ever present in the assemblies of the saints; and that the inmost thoughts and purposes of our hearts stand naked and open before him with whom we have to do. With what becoming reverence and humility, then, should the meetings of the saints be conducted when honored with the august presence of the King of glory. The apostle expressly declares that the church is the temple of God, and that his Spirit dwells in it. Cor. 3.16. Again, 2d Cor. 6. 16. "For ye are the temple of the living God.; as God hath said, I will dwell in them and walk in them and I will be their God and they shall be my people." In his temple God has appointed the sacrifice of praise to be offered continually, namely the fruit of our lips giving thanks to his name; for saith Jesus, I will declare thy name unto my brethren, in the midst of the congregation will I sing unto thee; and again says the apostle, let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with gratitude in your hearts unto the Lord; and says the royal Psalmist, The Lord is greatly to be feared in the assemblies of the saints and to be had in reverence by all who are about him; and again, How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yet even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God; and again saith this devoted servant of the Most High, I had rather be a door keeper in the house of my God than to dwell in the tents of the wicked. If the brethren would constantly keep these things in mind, and live under their influence, their meetings would always be conducted with that order, decency, and Christian propriety which should ever characterize the assemblies of the saints, and by which alone we can fulfil the apostolic injunction, Let all things be done to edification. Permit me to close this imperfect communication, with a fervent prayer for the "peace of Zion;" that those who love her may prosper, peace be within her walls and prosperity within her palaces; for my brethren and companions' sakes I will now say peace be within thee; "because of the congregation of the Lord I will seek thy good." D. E.

P. S. I hope you will not think it strange for not putting my name to this communication; perhaps I have a sufficient reason for not doing it; however it is a name with which you are perfectly familiar.

With every sentiment of Christian love for the truth's sake,
I remain yours truly,

D. E.

There is something in the above communication, which, as it purports, was transmitted to us from Pittsburgh, that greatly refreshed our spirit. The subject of church order on which it discourses, is rather an old one now; still it may be better understood, at all events the churches are yet very deficient in this great matter; and therefore we gladly give it an insertion in the present Evangelist. We hope the brother who wrote it will continue the use of his pen; and as he has chosen order so he himself will give us things in the best order and, if possible, one at a time. The quotations from the old scriptures are pleasing and used very discreetly. ED.

FAYETTE, KY., July 25, 1835,

Brother Scott:—

I heard the other day that seventy persons had been converted in New Castle, Henry county, recently, through the exertions of brethren Morton, Hall, J. Smith, and J. Creath, Sen.

J. CREATH, Jr.

DAYTON, OHIO, July 29th, 1835.

Dear Brother Scott:—

Your favor came to hand on Saturday last, for which I am very thankful indeed—may the peace of God our Father, be with you and all the saints in Carthage.

It really did encourage me much in the good cause, when I heard of the success of the word of life at Cumminsville; may the good Lord be with the dear brethren there, and may such as are determined for eternal life continue to be added to their number.

On Saturday evening, Lord's day, and Monday morning last, we had meeting at Fairfield, sixteen were added during the meeting; one by letter, nine by immersion for remission of sins, and among the immersed, J. F. Casad, who now rejoices *in* the Lord; from the time the gospel was first preached in Fairfield, he had rejoiced *out of the* Lord, that is, he was glad to see it prevail, but did not obey. Prospects are still good in Fairfield.

* * * * *

I have commenced the latin under the instructions of Mr. Barney of this place and can decline nouns—, I will tell you all about it at some other time. Mr. Barney is a Baptist of the old stamp. But a good scholar, a graduate, I think of Yale College.

I shall see you at Carthage at the big-meeting and also at Wilmington, the Lord willing; when I come to Carthage, I shall bring a company of brethren and sisters with me: we will come on, Thursday evening and continue till Tuesday morning, if our minds do not alter.

We are doing finely in Dayton, and I hope will continue to do so: every thing goes on regular as clock work, and we intend on the last Lord's day in September, or the first in October to have another big-meeting.

We continue to speak on Thursday evening, Sunday, and Sunday evenings, bold our bible class,—and the young brethren meet on Tuesday evening to read the Epistolary writings; and as we are together so often, for we meet to sing an hour and a half, on Monday evening, we do not visit any of any consequence.

L. H. JAMESON.

JAMESTOWN, OHIO, 27th July, 1835,

BROTHER SCOTT:—

In a communication of the 25 of May last, I showed by a few examples the error of making a general application of special cases.

I will *now* say that it is equally erroneous to make a *special* application of that which is *general*. Thus to speak of any plant as being specially favored by sunshine and rain would be to make a special application of that which is general, for all plants grow, and live by the same means. So in religion the *gospel* is a general provision for the salvation of man—all who are saved are saved by it. But how common the practice of making special applications of this general provision. From this erroneous practice, grows all those visionary experiences, which we hear related, how that God has done something *special* for one soul which he has not done for all souls in common; as though God were a respecter of persons, and put forth *special* power apart from his general power, for the conversion of some and not of others.

This error has as wide a range as the one mentioned in my last. How often do we hear God thanked and praised for what he has done for my soul, as though he had done something special for the individual thus thanking and praising. One would be led to believe that such persons were not converted by the *gospel*, and in truth he would not be much mistaken; for in three cases out of four such conversions can be traced to some *story*, either true or fictitious, and the persons thus converted scarcely know any thing of the great facts upon which "*the faith*" of Christians rests. The facts upon which the faith of Rahab was founded, would be as good to them as the facts upon which Peter's faith was founded, when he said "Thou art Jesus the Christ the Son of God."—

But this *special* application of a general provision is a species of religious pride. For any one to claim the special notice of God is to set himself above his fellows, but to avoid this charge, they pretend that all cases of conversion are special, this would be to make a *general* of a *special*, or the mere change of one general provision for another. Instead of the *written word* or gospel, they would make a *direct general application* of the Holy Spirit. If this were contended for, then we should have *dead Spirit* in all the cases where conversion was not the result of said *general influence*, instead of *dead letter*. So that they are driven at last to the necessity of *claiming special notice or regard* (torn God; and are all thus plunged into *Predestinarianism*, and from thence into *fatalism*. For I am willing to acknowledge that I have never been able to split metaphysics fine enough to distinguish between Predestinarianism and fatalism; there is no way of bringing about or escaping either.

As ever yours,

M. WINANS.

BRAGG'S STORE, Lownds Co., Ala., June 27th, 1935.

BELOVED IN THE LORD:—

Yours is before me, the contents of which I have duly noticed. I hope our beloved E. A. Smith has visited Carthage ere this. God our Heavenly Father, was kind in permitting this dear brother to visit Alabama. I have no doubt that the fruits of his labors of love will be enjoyed by thousands in this state when his correct head will be confined by massy clods, and his grave adorned with nature's sad embroidery.

I have recently made a tour to north Alabama, in company with brethren E. A. Smith, A. Graham, and Wm. W. Williams—spent five weeks.

For such men as Dr. Wharton, Dr. Favours, McDonald, Caldwell Kendrick, Matthews &c. I desire ever to thank God. A few hours after our arrival at Tuscumbia, we had the high pleasure of seeing bro. John Foster, of Nashville, Tenn. who was borne thither in a Locomotive Car. The old brother held forth the word of life, day and night, whilst he remained there, aided by brother Wharton, and Smith. He has found the pearl of great price, the joy inspired by it is sufficient to flush his face with heavenly transport, in the hour of death. The truth will do this.

There are many interesting incidents, connected with our tour, which I might in detail relate, but have concluded to retain them for home consumption. It is not strange that the same cause will produce the same effect: the sects are alike, in their opposition to the "ancient gospel," every where. Change or convert a sectary from the tradition or formality of his sect—win him to the Bible, and he is at once god-like.

O Lord! that all who have named thy sacred name may become god-like, that is, like Jesus. 1. Pet. 2. 23. &c. &c.

In my own immediate section the reformation is gradually going forward. Invitations are almost daily received, from different parts, to come and speak the word of divine life

By special invitation, brother A. Graham and myself, attended on 3d Lord's day instant, at Benton, a town on the Alabama river, at which, the citizens have recently built a house for divine worship. Forty by sixty feet. The building committee, Messrs. Dr. Lavender, Wilkins, and Kelly, gave us a pressing invitation to attend there regularly—We hope to do so.

In hope yours,

J. A. BUTLER.

STREETSBORO, July 2.1836.

DEAR BROTHER SCOTT:

You will doubtless expect, after so long delay, some news, and thank the Lord, I have a little.

Though we are not converting very many, still we are gaining slowly; since the first of March there have been more than thirty immersed in different parts not far off, among whom is my daughter, in her sixteenth year, and several of her associates. One man who a few years ago doubted seriously whether there was a creator is also among the number.

The Lord bless brother Scott, and all the church.

WILLIAM HAYDEN.

OHIO MEDICAL COLLEGE.

This school is now organized and is said by the Trustees to present the most flattering prospect of usefulness and success.

The faculty is composed of gentlemen well known in the west; and some of them enjoy a reputation still more extensive. The chairs are filled as follows:—

Theory and Practice, Dr. Eberle,	
Anatomy,	" Cobb,
Surgery,	" Smith,
Materia Medica,	" Cross,
Obstetrics and Diseases of Women, &c,	" Moorhead,
Chemistry and Pharmacy,	" Locke,
Adjunct Professor of anatomy,	" Shotwell.

THE
E V A N G E L I S T ,

BY WALTER SCOTT.

'Now is Christ risen from the dead, and become the first fruits of them that slept!'
—1 Cor. xv. 20. PAUL.

BY WALTER SCOTT.

'Now is Christ risen from the dead, and become the first fruits of them that slept!'
—1 Cor. xv. 20. PAUL.

NO. 9.]

CINCINNATI, SEPTEMBER 7, 1835.

[VOL. IV.

REFORMATION, NO. 4.

FAITH AND CHARACTER.

A change of sentiment does not necessarily imply a change of conduct; we see men embrace a thousand new opinions without dropping one single old habit, or clothing themselves with one fresh virtue. So a change of faith does not necessarily imply a change of character. This is demonstrable by scripture. It is there said, that many believed on the Lord Jesus when they beheld the miracles which he did; yet of them nil there was not one whom the Lord judged worthy of his confidence; and therefore he entrusted himself to none of them. To new-model one's character requires not only the profession of good principles; but also the uniform application or use of those principles to the end proposed. To do this triumphantly, calls for courage and many other virtues, which are just as scarce as they are admirable. Faith, therefore, is nothing unless applied to the formation of character. To what purpose was it that many of the rulers and priests of the Jewish nation believed, so long as they lacked the virtue necessary to act in accordance with their faith? but they did not act in accordance with their sacred convictions, and therefore their case demonstrates the certainty, that faith and good behaviour are distinct matters.

But confession of Christ itself does not imply good character; for we see men do this whose characters are exceedingly suspicious. Moreover we see that the change of state, which obtains by baptism does not necessarily imply a change of character. Why should it? To use a thing once is not to use it always; to apply our faith to the changing of our state once is not certainly to apply it to the changing or remodeling of our

character always. Many have belief to be baptized, who have none to reform or new-model their character; therefore we have many baptized unrighteous professors. Neither faith, nor change of sentiments, nor change of state is a change of character. Our faith, and sentiments, and state are but means by which character is obtained; and even these do not form it but only as they are carefully, and strenuously, and triumphantly applied to that end. It requires a *true man* to make a proper use of his faith; just as it requires good ground to bring forth the expected increase from the grain which is sown upon its bosom. The Saviour's parable of the sower, shows us that three fourths at least of those who believe, may accomplish nothing by their faith, but simply to illustrate the truth of the Lord's saying, that the word, sown in their heart, is like seed dropped by the way side, or sown among thorns, or stones, ready to be choked or withered.

How many have already outlived their religion if they ever had any! How few courageously continue to apply their faith to the renovation of their character They have embraced the faith, changed all their sentiments and changed their state too, but forgot the character. Fidelity to Jesus, humbleness of mind, gentleness of soul, brotherly love, and the other rare virtues, which fit men for heaven, are sacrificed at the shrine of the world and the altar of mammon; money-lovers, self-lovers, rather than lovers of God and the good cause of Christ,

The following story is told of two robbers, who wished to rob the mansion of an Irish inheritor. The plot was ripe,; but the fellows knew the house to be guarded by a formidable watch dog. How was he to be won over? They adopted the following plan. They procured a horn, and filling it with the best butter, they threw it before the dog. He was baited in a moment; eat it all out as far as he was able, and then began to push the horn over the yard, vainly attempting to lick out with his tongue that which the diminished portion of the horn withdrew beyond the reach of his deceitful appetite. The robbers prevailed and bore way their booty.

Throw a butter horn to some persons, point their appetite to some object of earthly ambition, and old satan himself may take the church.

In ancient times, those who *Judaesied* fell from grace, or, as Paul says, Christ profited them nothing. But to use a new word for an old sin, what will Christ profit those who *worldize* now? The gospel leaves few who hear it, in the very same state in which it finds them, as respects faith; but as it respects character, it changes comparatively none. I would go a hundred miles to see the man whose behaviour, and social character were regulated exclusively by the hope of immortality. This may appear very uncharitable, and seems to imply an impotence in the gospel itself; but this is not inferable from ought that ha? been said. If the ground spue forth the seed which is sown into it, the seed is not to blame. There is a mighty power in the gospel to reform and elevate the character of all those who love it sincerely; but to be benefitted by its principles we must strenuously apply them to their proper moral purposes, to the renovation

of our lives. This few ever do; and the result is that the church contains many worldlings who are just as certainly roots of bitterness as ever grew; and if there were an adequate fidelity in the church or the officers of the church they would without all fail be rooted out. This is not to be hoped for, on the present plan of ecclesiastical discipline.

These essays on practical reformation, were intended, originally, to inculcate the formation of character, on the grounds of taking certain and continuous cognizance of the several active powers, with which our nature is gifted, viz: the powers of thinking, speaking, and acting. In all these matters Christians are unfortunately very defective. If the quietude and silence of those who are called Quakers, if their morals and brotherly care for each other, prevailed among the patrons of the Original Gospel, the world would fall before the proclamation of the truth in a very different ratio, and, their fall would be their salvation too; but as things are, the true amount of reformation is too easily calculated upon. The war of words at home and abroad, the evils of the tongue in the church as well as in society are equally obvious; heart-burnings every where abound, and it is sinful to conceal it. Great improvements are necessary and they must be made. Churches must be formed with relation to character, and not with relation to ordinances merely, which at present is universally the case. I know men one hundred per cent worse Christians than they were two years ago, owing chiefly to the inefficient character of the church, to which they belonged, and the pernicious example of wicked or worldly persons, with whom they are associated.

The word order and the phrase ancient order, are of very questionable utility; it is most certain that few affix any other idea to these words and phrases, than a hebdomadal assembly met to go through a certain routine of ordinances. The state of the soul, and the practical improvement of character, by the proper education of our active powers, are shockingly neglected, as is most certain by the real and obvious deficiencies on these points.

But we began by inculcating with the Apostle James, the government of the tongue. "He that offendeth not in word the same is a perfect man and able also to bridle the whole body." Reader permit me to enjoin upon you, in the name of Christ, the solemn and devout consideration of this verse. Reduce the instruction to practice and the results will happily yourself and prove the excellency of the apostolic saying.

PHILIP.

**THE GOSPEL,
CHURCH ORDER, AND MINISTRY.**

These are three important points in the Christian Institution; and every attempt to disseminate our holy religion and establish it in the earth will be successful in proportion as they are attended to. Error and inefficiency are exceedingly dangerous here; and they may even prove fatal and render the most extensive and benevolent efforts wholly abortive.

The gospel is the instrument by which conversion is to be accomplished. It ought therefore to be very correctly understood. Misapprehension of its parts and points must of course impede its success; all ignorance of its principles or carelessness of its privileges and princely honors, will in an equal ratio interfere with its free course and glorification in society. It must be understood; it must be believed; it must be enforced upon the understandings and hearts of the hearers for acceptance. It is a matter that calls for deep enquiry, for it is possessed of great variety; its saving, sanctifying, enlightening, justifying, redeeming and other points must be known, and known well too, if ever the cause of Christ is to flourish with primitive vivacity and primitive beauty. As it must be believed, it must be declared in connection with the evidences on which it is said to rest or is founded; and as men are slow to perform even what they know to be dutiful, reason and remonstrance are indispensable accompaniments even when it is presented to the fairest forms of human nature; for there are few men to be met with who, on hearing the gospel, comprehend both it and their own honor and duty so distinctly as immediately to obey it.

The scriptures speak of "walking in the truth." When any one has obeyed the gospel and professed to take the Lord Jesus as his sole guide in all the affairs of life and of religion, he ought to walk even as his master, maintaining before God and his fellow men the good order of the church, and the morality, sanctity and sacred restraints which the Christian religion enjoins. Churches are in general very deficient in order. The great points of teach-

ing, discipline, good government, and finance, are at a very low ebb among us. It is to be hoped, however, that experience and time will supply all deficiencies and that the churches will increase in attentive regard for those things as they increase in knowledge and strength. It is exceedingly favorable that all our brethren know and acknowledge the obligation and great importance of these matters, and express their resolution to adhere to them and improve in them as opportunity affords.

The Apostle styled his labors in the gospel "the ministry" and "His ministry." The proclamation of the gospel and the erection of new churches into order, is what the word imports, as used by the apostle, and that is the use in which it is employed in this paper and its caption. By ministry I mean the labors which are necessary to the preaching of the gospel and the erection and good order of new churches by those whose gifts fit them for those great purposes. The duties imposed by the evangelical office are truly arduous. How often has the proclaimer to encounter the severest trials! The account which the apostle Paul has transmitted, of his evangelical labors and sufferings, in his 2d epistle to the Corinthians is truly affecting "Are they ministers of Christ? I am more; in labors more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered ship wreck, a night and a day was I in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without, that which cometh upon me daily, the care of all the churches. Who is weak and I am not weak? Who is offended and I burn not? The experience and sufferings of the apostle will not usually be realized in all their extent in this country by those who proclaim the gospel, and labour for Christ: but in many particulars they will feel themselves on a par with that great and faithful servant of the Lord. In journeyings, in perils by waters, robbers, and false brethren they will be fully experienced. In weariness, and pain, and watching, and cold, and care, they need not be left behind even this chief of the Apostles; if so be they choose to honor their calling and make their ministry abound in fruit to God and Christ. Let us now look at these three matters, the gospel, church order, and the ministry, as they affect the parties of professing Christians throughout the world. Among the Friends or Quakers, whose ministry is not of a stirring character, conversion is little minded,

and seldom attained, their churches are filled by birth-right and gradual numerical increase through the marriage of their individual members. With equally erroneous views of the gospel, and church order not less unscriptural, the Methodists make converts every where, by the sheer force of untiring ministerial labors. But the comparative importance of sustaining the proclaimers of any religious institution is seen better by looking at the Christians and the Methodists. In the one case, viz: the first, the preachers have been wholly neglected. The success of their scheme has been in proportion, the number of their communicants being only estimated at twenty-five thousand, while that of the Methodists is four hundred and, seventy-six thousand. When these two parties met in any particular place the Christians praised the bible and denounced creeds; but the Methodists formed their class, put their disciples under good government, or at least, a tyrannical one, kept the circuit rider always on the go, and by his unremitting labors, generally won the day; and left the Christians far behind in every thing that can distinguish a flourishing society from one wholly the reverse.

To imagine that a divine institution, like Christianity, will run the length and breadth of the globe unaided by men appointed to proclaim it, and that men competent to proclaim it, will run the length and breadth of the globe unbefriended and unsupported by those who are bound to see it spread, are propositions equally absurd. The Christian body, or, as they were called, the New-lights, had very imperfect views of the gospel, still more imperfect views of the order of the church, and they totally neglected their ministry or servants. They had, therefore, comparatively for competent instructors; their connection was burdened with vast number of ignorant and in many instances extravagantly enthusiastic persons who did the greatest injury to their cause, until a better order of things making its appearance in the ancient gospel, and ancient order of the church, their best teachers laid hold of this Reformation and left their former companions, by whom they are now heartily hated and, in many instances, persecuted.

In two of these matters, viz: the gospel and the church order, we certainly excel these Christians; it is even probable that in these two matters we are perfectly scriptural; but in regard to the ministry we are yet far behind. Our people ought not any longer to pray the Lord of the harvest to send laborers into the field, until they learn to feed and clothe those whom he has already sent.— It is not asked that those who obtain the labors of Evangelists should be liberal, that is not to be expected; but that they should

do justice is indispensable. We argue therefore that if the brethren would enjoy the labors of an efficient ministry, they must support them; and it is most obvious that the necessities of the world can be met only by an efficient ministry.

EDITOR.

A MOUTHFUL FOR THE MILLENNIALISTS.

The Elders pretend to have from John, (the Apostle,) these romantic words. The days shall come in which there shall be vines which shall severally have ten thousand branches, and every one of those branches shall have ten thousand smaller branches, and every one of those branches shall have ten thousand twigs, and every one of those twigs shall have ten thousand clusters of grapes, and in every one of those clusters shall be ten thousand grapes, and every one of these grapes being pressed, shall give twenty Mitretas (275 gallons) of wine; and when one shall take hold of one of those sacred bunches, another shall cry out, I am a better bunch, take me and by me bless the Lord."

Treatise on the Millennium.

The same exuberance is to occur in the grains, so that the orchard and vineyard shall not have it in their power to despise the corn, the wheat, the rye, or the barley in the Millennium hoped for by the Fathers.

DIALOGUE.

Tell me truly, says Trypho, (a Jew,) do you (christians) indeed confess that Jerusalem shall be built again, and that you shall be gathered together there and rejoice with Christ, together with the patriarchs and prophets, and those of our nation, or those who are made proselytes before the coming of your Christ, or do you only confess this that you may seem to overcome Us in questions.

Do you say none of us (Jews) shall have any inheritance in the holy mount of God?

Justin Martyr.—I say not so, but that the Gentiles who repent, and believe in Christ shall inherit it with all the patriarchs, and prophets, and the just who proceed from Jacob. I have before confessed that I and others are of the mind that these things shall happen. I and all Christians who are actually and in all things orthodox, know that there will be a resurrection of the flesh, and a millennium in Jerusalem, built, adorned, and enlarged.

Treatise on the Mill.

The above is from a dialogue between a Jew and the famous Justin Martyr, and shows at what an early age the idea of a literal Millennium had taken possession of the Christian church. Our ideas now are however much modified, and in some things very different from those of the early Christians.

EDITOR.

A KEY TO THE NEW TESTAMENT.

Jewish Sects.

THE PHARISEES.—The Pharisees were a sect among the Jews, that had subsisted at least above a century and half before the appearance of our Saviour— They affected a profound regard for the law of God. and the sacred books; but for the interpretation of them and the manner in which they were to be obeyed, they depended chiefly upon traditional accounts. These traditions encumbered religion with a thousand observances, which drew off the mind from the more important matters of the law; and made men look upon themselves as holy and acceptable to God, not so much for their moral conduct, and observance of divine institutions, as from their conformity to certain modes and punctilios of mere human invention, introduced among them under mere pretense of being the traditions of the elders.* Hence their more than ordinary strictness in wearing the phylactery, and singularity in enlarging the borders or fringes of their garments. † Hence their superstition about the Sabbath, as if it had been unlawful on that day to walk in the fields, or to pluck the ears of corn, or to cure the sick, or to aid one's neighbor, Hence too their particular zeal and pretense to purity, in the demureness with which they fasted, the exactness with which they paid their tithes, the ostentation with which they prayed, performing that duty not only aloud, but in the most public turnings of the streets; the ardour with which they encompassed sea and land to make proselytes or converts to their sect; their frequent washing, not only of themselves, but of their vestments and utensils; and their holding at a distance, or separating themselves not only from Pagans, but from all such Jews as complied not with their peculiarities. To this last circumstance they seem to have owed the name of their sect; the word Pharisee being derived from a verb in the Hebrew, which signifies to divide or separate: This sect, however, not only held the soul to be immortal, but had some slight notions of a resurrection, believing that on some occasions the soul

*i. e. Ancients.

† The Phylacteries were little scrolls of parchment bound to their foreheads and wrists, on which were written texts of Scripture, taken from Exod. xiii. 9.16. and Deut. vi. 8. xi. 18. With regard to their BORDERS and FRINGES, the reader will find the origin of thin distinction in Numb, xv 38. Deut. xxii. 12.

might again re-animate the body: Whence their conjecture about Christ upon his first appearance, that he was either John the Baptist or Elias, or one of the prophets; and hence too, notwithstanding the violence with which, they had opposed the personal ministry of Jesus, that aptitude they displayed in after-times, beyond some of the other Jewish sects, to fall in with, his Revelation.

THE SCRIBES.

The word Scribes, as that denomination occurs in the New Testament, appears to be the title not of any particular sect, distinguished from all others as to their modes of practice or belief; but a general term applicable to all those of whatever sect, who made the law of Moses and the prophetic and sacred books their peculiar study, so as to become capable of commenting upon them, and thence of publicly instructing the people. This office seems however, to have been confined to the descendants of Levi, who being very numerous, and not at all times engaged in the immediate service of the temple, had leisure and opportunity enough to qualify themselves for this duty, being unembarrassed with secular employments, and liberally provided for among all the other tribes. It appears indeed from the frequent mention that is made in the Gospel of the Scribes and Pharisees in conjunction, that the greatest number of Jewish teachers or doctors of the law,* for these are expressions equivalent to Scribe, were at that time of the Pharisaical sect. In the Old Testament, we meet with the term Scribe in a secular sense, as denoting sometimes a secretary of state,† sometimes a principal clerk in a court of judicature, ‡ and sometimes a commissary or muster-master in the army;§ and although it is probable that a duty qualified man belonging to any of the other tribes might be admitted into any of these employments, yet the superior opportunity that the descendants of Levi enjoyed for all sorts of literary improvements, renders it likely that they were generally preferred, especially in ancient times, even to these departments.

THE SADDUCEES.

The most ancient sect among the Jews was that of the Sadducees. This name may either be derived from the Hebrew word Sedec, which signifies justice; or from a certain teacher among the Jews called Sadoc. The former seems to have been the origin of the appellation, according to the account of the Sadducees themselves; the latter according to the account given of them by the Pharisees in the Talmud. If we admit the former derivation, it assigns no fixed date of the antiquity of this sect; if the latter, it ascertains their rise to have been but a few years before that of the Pharisees. But be this as it may, the Sadducees seem to have been originally strict adherents to the Mosaic institution, and

*So the original word should have been rendered, where in our translation it is improperly expressed by the modern term lawyers.

†2 Sam. viii. 17 xx. 25.

‡ Matt. ii. 4.1 Maccab. v. 42.

§ 2 Chron. xxvi 11. 2 Kings xxv. 19.

to the canonical books, only interpreting them in the most literal sense, and rejecting all other explanations. The superior estimation in which they held the Pentateuch, or writings of Moses, to all other compositions in the sacred collection, gave rise in all probability to the report of their adversaries, that they rejected the authority of the rest: and the doubts they entertained about a future state, a doctrine not clearly revealed in the writings of Moses, and about any appearances of angels or spirits among men, since the finishing of the Jewish cannon, seem to have at first given a handle to the Pharisees of rendering them suspected of irreligion, which in all probability was afterwards confirmed by men of loose principles sheltering themselves under their name. This however is certain, that at the time of our Saviour this sect is reputed to have held doctrines totally impious.* For they are said to have denied the resurrection of the dead, the being of angels, and all existence of the spirits of men departed. It was their opinion, that there is no spiritual being but God only; that as to mart this world is his all; that at his death, body and soul die together never to live more; and that therefore, there is no future reward nor punishment. They acknowledged that God made this world by his power, and governs it by his providence; and for carrying on this government, hath ordained rewards and punishments, but that they do not extend beyond this world. In a word, they seem to have been Epicureans in all respects, excepting only that they allowed that God made the world by his power, and governs it by his providence. At the same time that they held these loose notions, they are said to have had a bigoted attachment to the law of Moses; and whether it proceeded from this, or their considering our Saviour as a seditious person, they soon joined with the Pharisees in bringing Christ and his disciples to death; for Caiaphas, who was of this sect, and who was high-priest of the Jews at that time, was he who condemned Jesus to, be crucified; and Ananus the younger, † another of this sect, put to death St. James the brother of our Lord.

THE HERODIANS.

OF the Herodians we meet with nothing among ancient writers, except in the New Testament itself; where also mention is made of certain Galileans, whose blood Pilate mingled with their sacrifices, and who are described elsewhere in the New Testament as having made an insurrection against the government, and are called murderers, or Sicarii. The learned Calmet takes an opportunity hence of imputing to those called Herodians whatever was done by these Galileans, and thinks they were called Herodians, by the other Jews, because Galilee at that time was under the command of Herod surnamed Antipas. But when we reflect that this insurrection happened long before Christ entered upon his public ministry, even as early as the tenth year of his age, when

*Vide Prideaux.

† Son of Annas the high-priest mentioned in the gospel; who is also called Ananus, by Josephus.

the insurgents were entirely routed, and the party dispersed; whereas the Herodians are mentioned as still flourishing at the very time when Christ was employed in his mission; we cannot forbear assenting to the judicious conjectures of Dr. Prideaux and others, who look upon the Herodians not as a religious sect but a political party, who began to become eminent in the days of Herod the Great, as favoring his claims, and those of his patrons the Romans, to the sovereignty of Judea. Some of these no doubt, might be weak enough to imagine that Herod was the Messiah, or wicked enough to pretend that they did, in order to serve his cause; and would be ready to vindicate his conduct, when, the better to pay his court to the Romans, he consecrated temples to some of their false deities. And this party having begun in the time of Herod the Great, may well be supposed to have continued long afterwards in favor and power, by the indulgence of the Herods, and influence of the Romans, That leaven therefore of theirs, against which our Saviour warns his bearers,* must in this case have been either their false conceptions of the Messiah, of or their pliantness and conformity to idol worship, or both.

The following is a curious register of the names and order of the books in the Old and New Testaments, which appeared some years since in the *Latter Day Luminary*.—*Boston Journal*.

**NAMES AND ORDER OF THE BOOKS OF THE
OLD AND NEW TESTAMENT.**

The great Jehovah speaks to us,
 In Genesis and Exodus,
 Leviticus, and Numbers see,
 Followed by Deuteronomy,
 Joshua and Judges sway the land,
 Ruth gleans a sheaf with trembling hand;
 Samuel, and numerous Kings appear,
 Whose Chronicles we wondering hear.
 Ezra, and Nehemiah, now,
 Esther, the beauteous mourner, show;
 Job speaks in sighs, David in Psalms,
 The Proverbs teach to scatter alms;
 Ecclesiastes, then comes on,
 And the sweet Song of Solomon,
 Isaiah, Jeremiah, then,
 With Lamentations, takes his pen;
 Ezekiel, Daniel, Hosea's lyres,
 Swell Joel, Amos, Obediah's—

*Mark viii. 15.

Next Jonah, Micah, Nahum, come,
 And lofty Habakkuk finds room;
 While Zephaniah, Haggi, calls.
 While Zechariah builds his walls—
 And Malachi, with garments rent,
 Concludes the ancient Testament.

NAMES AND ORDER OF THE BOOKS OF THE NEW TESTAMENT.

Matthew, Mark, Luke and John wrote the life of their Lord,
 The Acts, what Apostles accomplish record;
 Rome, Corinth, Galatia, Ephesus, hear,
 What Philipians, Colossians, Thessalonians revere.
 Timotheus, Titus, Philemon, precede
 The epistle which Hebrews most gratefully read:
 James, Peter and John, with the short letter Jude,
 The rounds of Divine Revelation conclude.

PITTSBURGH Aug. 6th, 1833.

My dear Walter,—

I have taken the notion that I would write to you, if it were for no other purpose than to test the strength of your memory; for it is so long since we interchanged a communication, that for my own part I have in the mean time, formed and forgotten many other acquaintances and might have forgotten you too but that your "Evangelist" once a month reminded me of your existence. Are you the same Walter Scott that lived here some years ago? or have you acquired that provident charity which begins, aye and ends too, at home, and forgotten to love the Lord Jesus with all that enthusiastic attachment which makes a man ridiculous in the eyes of the frozen hearted professor of Christianity? I don't suspect you of any of these things.

The time is coming when our enthusiasm will be greatly increased—when our souls purified and enlarged, will be filled to overflowing with the love of Jesus; and you and I, should we be thought worthy of so high an honor, will have a song—a new song—a sweet song—a loud song and a shout "to him that hath loved us." You know, Walter, that I am no singer, but, my dear sir, who made the mouth? In the world above I shall not be defective—I expect to sing there without a book, and occasionally to burst out in a hearty "glory to God in the highest!" "Alleluia to the Lamb," until the arches of heaven shake. There will be no danger of one's lungs nor fear of being laughed at by those who know not the love of God. I tell you, that when all the saints of the Most High, a company which no man can number, get home, such a song as they will sing you never heard, nor ever will hear in this world. Think for a mo-

ment of the choice spirits who will be there. The sweet singer of Israel will give us one of his sweetest melodies; and old Abraham, Isaac, and Jacob with Enoch, Abel, Noah, Moses, Joshua, Caleb, and millions more will fall in; and you and I must try and be there too and join to swell the anthem of praise!

How insignificant will all things in this world appear, when looked at from yonder height! How short a period will a lifetime seem, when contemplated by a being to whom a million of years is not perceptible as having past! who knows nothing of time past and time to come! Why I have often thought that we should presently (say two or three millions of ages) forget that we had ever lived on this footstool; we shall no doubt wonder at our own stupidity in prizing it so highly, and in being so often ready to barter Heaven for a mess of this world's pottage. There is nothing worth living for but Heaven. There is nothing worth dying for but Heaven; and nothing worth rising from the dead for but Heaven. To see Jesus as he is and be made like him is a fortune. Whoever is sure of this is richer than Girard. Whoever fails of this is poor indeed.

I should like to see you, Walter, and have a song and a chat. I do hope to see you and your wife and little ones before we take leave of this world. I derive a great amount of joy and comfort from the prospect of seeing as I am seen and knowing as I am known—of meeting the excellent of the earth at the right; hand of the Redeemer—of seeing him whom having not seen I love, and of joining the church of the first-born whose names are written in heaven.

O Walter! it will be a joyful day when we shall receive the approval of our blessed Master and the greetings of the saints of the' Most High; when we shall be introduced to men of whom this world was not worthy, and contemplate the majesty of the Supreme. Sometimes I think, that perhaps we may see other worlds inhabited by men who have kept their first estate—perhaps we may see another creation, and another Adam, and another fall, and another redemption. Who knows? perhaps we may meet with persons who have been redeemed from some other world in the universe of the Most High.

Your friend,

SAMUEL CHURCH.

ANSWER.

My Brother Beloved,—

Salvation and health to you from God and from our Lord Jesus Christ.

Your letter of the 6th instant, more precious than gold, came, as you will well perceive, duly to hand. Pardon me, I pray you, for making its contents thus public. I am like old Job, or yourself, I do not like to eat my bite alone; if what I have is good, it becomes doubly so by being shared with others; I must let my readers partake of it; many of them I know have a taste for such viands not inferior to my own.

In relation to enthusiasm, your servant as ever pleads guilty. A cold medium must be exceedingly offensive to Jesus Christ. You recollect what he said to the Ephesian brethren. "You have

left your first love;" and to the Laodiceans, "I would that you were cold or hot." Ah! it is a dreadful matter to become lukewarm, and disgust the Redeemer of our souls. I would that you and I, and all who profess to know him, were distinguished for the highest enthusiasm for Christ and his cause. I esteem that ardent or fervent love of Christ which clothes itself with the virtues and graces of the true Christian, the greatest possible good on earth, O, for the spirit that dictated the following lines!

"My very heart and flesh cries out,
O Living God, for thee."

I would that I burned like a seraph, and that like Paul, I esteemed all things but loss for the excellency of the knowledge of Jesus Christ my Lord. I many a time, yea, hundreds of times in a day, wonder what that thing called *perfection* means, what it is. How shall I attain it, if after so long profession of our holy religion I do not yet even know what it is? To have the conscience perfect I know and understand. This is to have the blood of the Lamb applied to it in the remission of sins. To have the understanding perfect, I can conjecture; for this is to be perfectly, correctly, instructed in the institution of Christianity; but to be perfect in obedience and to stand clothed with the charities, the virtues, the graces of God and of Christ, how difficult, even to the imagination. Still I live daily in the hope that I shall be perfect as my Father who is in heaven is perfect. I do desire it more than all things eke; more than heaven itself; yea, more than the heaven of heavens; for the heaven of heavens would fail to make me happy, if I were not obedient to God in all things through Christ. O when shall I stand perfect in all the will of God!

You always esteem me profuse in money matters; but, my dear S.—I know that money is a real good in relation to the present life, and if it is made to subserve the life to come, it is doubly good; no wonder if the man who parts with it is deemed mad, by such as have no regard to the life to come. But if I am profuse you are much more so, in every case in which real charity is called for; if I have bestowed one you have bestowed one hundred, for every good purpose. The difference between us, I apprehend, is simply this. If the means I possess is equal to five, yours is equal to fifty thousand. Blessed be God.

But what is deficiency in this respect to me, seeing by your letter I am assured that you are the same lump of precious and polished gold I left you a few years ago. The Lord bless you. The Lord lift upon you the light of his countenance. The Lord accept all your sacrifices. Blessed be the name of the Lord. He re-

membereth those that fear him; and their children; and their children's children. Praised be the name of the Lord. Praised be the name of the Lord who made heaven and earth. Praised be the name of the Lord who redeemed our souls by the blood of the Lamb. Praised be the Lamb.

I eagerly desire to see you once more in the flesh, if it be the will of the Lord. But if not, then let us "follow on to know the Lord," whose "coming is as the morning," "like morning songs his voice." To me, I believe, you first unbosomed yourself in relation to the great salvation. How precious were the breathings of his Spirit! It was a time of love, precious as when God maketh up his jewels! He came like rain upon the mown grass, and as showers that water the earth! Blessed be the everlasting God, the Father of our Lord.

My dear S—I do desire to embrace you in heaven; and to stand with my hand clasped in your's, with all the saints, before the throne of the Most High. This indeed will make me richer than Girard, and his riches without this, were poverty itself: O when shall we see God! When shall we see our Father's face? With you I long to see all the excellent of the earth, from Abel to the resurrection. I have thought of the mount of deliverance. I have fancied the great Shepherd reclining there, in the midst of his redeemed flock. I have imagined to myself the heavenly vales, and the stream of life issuing from the throne, and dispersing into myriads of branches and watering all the heavenly realms. Shall we see this great multitude which no man can number? Shall we see the Patriarchs? shall we see the Prophets—and the Apostles—and the saints and the martyrs of Jesus—shall we see Jesus himself and his holy angels, and God the Father? Yes; if we overcome Jesus says we shall sit down with him on his throne no favor being too great to give to those that love him. I know not whether earthly monarchs are wont to invite their favorites a while to sit on their throne; but our Lord will condescend to bestow this favor on the conqueror; and oh, what a scene will lay before him! From that lofty eminence, what a sight will he behold! Heaven and all its host of men and angels stretching wide as eternity itself.

My dear S——make your riches subservient to God's cause as you always have done. Instead of worshipping old Mammon, do you compel old Mammon to worship God. Help the poor; relieve the distressed: visit the widow and the fatherless; feed the hungry; clothe the naked; adorn yourself with the nobleness and the excellency and the royalty of the sons of God; and God Almighty bless you. The God of peace be with you. The God

and Father of our Lord Jesus Christ defend you, and perfect you in body, soul and spirit to do his will. Yea, I pray God you may be entirely without spot on that day.

Your brother in the Kingdom of Jesus Christ,

WALTER SCOTT.

FROM THE CHRISTIAN GAZETTE.

THE LOGIC OF ROMANISM.

Exemplified in a conversation with one of her subjects.

In a recent conversation with a Romanist, who, it is thought, had formerly been studying for the ministry, the following things, for and against Romanism, were brought upon the carpet:

Pro.—Pray, sir, said he, with an air that seemed to indicate the anticipation of an easy and complete triumph, what claim can you Protestants have to being the church of Christ; you, whose church had no existence before the apostate Luther? The Roman Catholic church was the first church, and, of course, must be the church of Christ

Con.—How do you prove, my friend, that our church had no existence before the time of Luther?

Pro.—Why, the very word *Protestant* was unknown as designating a particular sect, before that time; and as yours is the Protestant church, so, also, must your church have been unknown and non-existent before Luther.

Con.—If this is the logic by which you prove that the Protestant church is not the church of Christ, I shall use the same to prove that yours, the Roman Catholic church, is not the church of Christ; because the word *Roman Catholic*, and the sect designated by that name, was unknown for many centuries after Christ. Here we are, then, upon this argument, precisely even.

I shall now prove to you, from the doctrine of your own church on baptism, as well as from scripture, that the Roman Catholic church WAS NOT, but, on the contrary, that the *Jerusalem Catholic church* WAS the first church.

If your doctrine on baptism be true, it is impossible that the Roman Catholic church can be the first church, because you hold that *baptism is the door* by which men enter into the church: "*Janua qua in Ecclesiam intratur.*" *Theol. Dens, de baptismo, proem.*

If baptism is the door of entrance into the church, and we willingly grant it is, this door was open long before the gospel was even heard of at Rome. Read the first and second verses of the 4th chapter of the gospel of John, and you will find that many were baptized by the disciples before the church was established at Rome.

I maintain that the *Jerusalem Catholic church*, was the first church, and not

the *Roman Catholic* church. I prove my assertion by the word of God; you have no proof for your's but the Bulls of Popes. Thus Christ, after his resurrection, appearing to his disciples commands them saying, "*Tarry ye in the city of Jerusalem until ye be endued with power from on high.*" * * * * "*That repentance and remission of sins should be preached in his name, among all nations, BEGINNING AT JERUSALEM.*" Luke xxiv. 47,46. Mark well, our Lord does not say BEGINNING AT ROME, but at Jerusalem.

Again: When the dispute arose at Antioch, concerning circumcision, "*Paul and Barnabas were sent to Jerusalem unto the Apostles and elders, about this question, * * and when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders.*" ACTS. xv. 2, 4. They were not sent to Rome. There was no church there. *Paul was the first Apostle that visited Rome;* and he did not visit it till many years after this. (See Acts xxvii.) Christ never was at Rome, and he expressly commanded his Apostles saying, "*Go not into the way of the Gentiles.*" Matt. x. 5. Go not to Rome.

Thus, my friend, you see that your priests are deceiving you in saying that the *Roman* church was the first church, and the head and mistress of ail churches. The fact is, that Rome was among the LAST of all the churches that were established after the death of Christ. Strange, that you will believe your priests in preference to the word of God!

I have proved from scripture, that the church was first established at Jerusalem. Consequently, your church, which maintains that the *Roman* church is the first church, and the mistress of all churches, cannot be the church of Christ, because the church of Christ cannot lie; for "*the Church is Vie pillar and ground of the truth.*" 1 Tim. iii. 15.

The church of Christ at the present day, and in every age, must be that church whose doctrine is conformable to the word of God, as delivered to us in the sacred scriptures. This, it is presumable, you will not pretend to deny. Now, there have always been men who have protested against the errors and corruptions of the *Roman Catholic* church, and who have taken the word of God as their rule of faith and conduct. It is they, therefore, who have constituted the Christian church, be their local or circumstantial names what they may. In the great day of final retribution, it will not be asked "were you a *Roman Catholic* or were you a *Protestant*?" but, "were you a *Christian*, a faithful follower of Christ?"

Pro.—How can you *Protestants* expect to be saved, unless you eat the flesh of Christ, and drink his blood? For he says, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." John vi. 53.

Con.—Christ, indeed, does say, that "he is the bread of life, * * the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." John vi. 48, 50,51. But Christ here speaks of a spiritual or figurative eating. Your doctrine is, that in the sacra-

ment there is the true, real, and substantial body of Jesus Christ; the same body that died upon the cross, with his blood, life, soul, and divinity; and that he is eaten, not spiritually, or figuratively, but corporally, really, substantially wholly, just as he was. The bread, however, which Christ was speaking of, was that which came down from heaven., and *not his body*, which *never* came down from heaven, but out of the womb of the Virgin Mary. Christ's body as you know and do not deny, *never went up* into heaven till after his death; how, then, could it be that bread of which he was speaking, which he tells us *came down*, from heaven? Moreover, he says, "If any man eat of this bread, he shall live forever"—"and not die." That is, he shall not die in sin, but shall live forever in righteousness. But neither you nor your church pretend to say that every one who receives the sacrament of the Lord's Supper shall be saved and live forever. Therefore your doctrine and Christ's, in regard to this sacrament are diametrically contrary; which are we to believe? The Pope, or Christ? For my own part, I shall believe Christ, believe you whom you will.

"Let God be true, and every man a liar," Christ says, "If any man eat of this bread he shall live forever," Now, we are bound, (that the words of Christ may be true) to understand the eating and drinking of the body and blood of Christ in the sacrament, in a spiritual or figurative sense or else all who eat and drink must be saved. An easy way, this of obtaining salvation and in direct opposition to Paul who declares, that "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. xi. 29.

Christ himself, in the context, explains his meaning. He shows us that it is not eating bread or flesh, or drinking wine or blood, that will give us everlasting life, but that it *is faith in him alone*. "He that believeth on me, (says he) hath everlasting life." And again: "It is the Spirit that quickeneth: The *flesh profiteth nothing*: the words that I speak unto you, *they are Spirit and they are life*." John vi. 47 63.

The doctrine of the Roman Catholic church is that the sacrament of the Lord's Supper (the Eucharist as they call it) was instituted by Christ at the last supper previous to his sufferings on the cross; that the bread and wine are transubstantiated, by the priest's pronouncing *hoc est corpus meum*, into the real body, blood, soul, and divinity of Jesus Christ; and that the mass or sacrament, is a true, proper, and propitiatory sacrifice for the living and the dead. So says the Council of Trent, Sess. xiii. cap. i. can 1 Sess. xxii. can. 3.

Now, if this sacrament be a PROPITIATORY SACRIFICE, as the Roman Catholic church affirms, it could not have been instituted by Christ at the last supper; because, at that time, he had not yet been offered up in sacrifice. He was not offered up as a propitiatory sacrifice for sin until the following day; therefore, the Roman Catholic church errs in defining it a propitiatory sacrifice.

This church admits that the body of Christ is incorruptible, and teaches that after the consecration, nothing remains of the bread and wine, but the species or

appearances. There is then present in the sacrament, no other substance but the body, blood, soul, and divinity of Jesus Christ. Theol. Dens, de Eucharista. N. 28. Trid. Sess. xxiii. can. 2.

This being the doctrine, my dear friend, I think I have got you into a dilemma, from which all the bishops, and popes in the world cannot extricate you.

Let a priest consecrate for you every morning, a pint of wine and a pound or two of bread—do you not think that this would nourish your body, and that you could live upon it?

Pro.—Why certainly I could.

Con.—If you had answered me no, I was ready to prove from your own doctrine that you could and would be nourished by it. For the Roman Catholic church declares that the *species or appearances* of the bread and wine which remain after the consecration, nourish the body of him who receives the sacrament. "*Species panis et vini consecrate sumptae nutriunt.*" Theol. Dens, de Euch. No. 26. Pray tell me, then, upon what is it you would live? what would nourish your body? It could not be the body of Christ, for it is incorruptible; it cannot be acted upon by the power of digestion; cannot pass into your blood. It could not be the bread or the wine that would nourish your body; for, if your doctrine be true, after the consecration no bread nor wine remains. Tell me, then, by what would your body be nourished?

Pro.—Why, I would *live upon the appearances!*

Con.—Well, if you *can live upon appearances*, and forsooth, Holy Mother says you can, let us try the experiment. I will place a piece of beef, or, if you choose, a bottle and a consecrated loaf of wine and bread, upon the table in one corner of the room, and you shall place yourself in the opposite corner, you may have *the appearance* of the beef, or the consecrated bread and wine, before you, as long as you choose. I, at the same time, will take a bottle of wine and a loaf of bread, consecrated or not consecrated, and sit down in the other end of the room. I, however, as it is not my doctrine that I can live upon *the mere appearance* of a thing, will nourish my body by actually eating and drinking, every day, the bread and wine. Now, which of us, do you think, would live the longer? I, in eating and drinking the bread and wine, or you, in merely feasting on the appearance of them?

Pro.—O, it is vain *to reason*; I see I can never convert you, and you can never convert me!!

Thus ended this familiar colloquy.

Now, my Roman Catholic brethren, priests and all, don't smile at the dilemma that this poor brother of yours was in, for you are all in the same predicament. If you are still determined to fasten your faith to Holy Mother's apron strings, she will lead you into the same labyrinths of absurdity, and finally to destruction itself. Money and honor—if they were out of the way, the leaders might be converted.

Your sincere friend,

SAMUEL B. SMITH.

FINANCE.

We have stated somewhere in our periodical, that the grand points in an ecclesiastical order are instruction, discipline, good government, and finance. In a preceding piece in the present number we have written a few things on the gospel, church order, and the evangelical office, as forming leading features of our religion. In this paper we shall throw out our thoughts on the item of finance alone.

As preliminary to them, however, we would observe, that the much to be deplored neglect by the brethren of those who proclaim the gospel may find an apology in the total absence of funds in the most of the churches. But why are there no funds? Is it because our members are all poor? No; there are many of us who are very rich. Is it because we are unwilling to contribute? No; many are exceedingly willing to contribute; many would, I am sure, give the bread on which they live to assist in sending abroad the gospel. Why then is it that there are no funds? The proper answer to this question may be found in the fact, that a vast proportion of our assemblies are wholly without an adequate scheme of finance; they have embraced no regular plan for raising the funds for necessary purposes, either ecclesiastical, evangelical, or charitable.

Brother Campbell has written some excellent pieces on co-operation. By request the writer supplied two pieces in which it was fairly demonstrated from scripture 1st, that the ancient churches did select brethren for special purposes, and secondly that the churches were permitted and did exercise the privilege of co-operating by special messengers for effecting special purposes. Now in all cases, perhaps without a single exception, when co-operation has been adopted by our brethren, the cause has been improved, and funds provided to support the laborers in the discharge of their arduous duties. This is all that is wanted on the point; and this much must be obtained. Well what has been the plan adopted for raising funds? I believe that in most instances, when one proclaimer was to be sustained by a number of churches, each church has signified at the beginning how much she would contribute, and the amount of the contributions determined the reward of the laborer. But how did each church ascertain her capability on this point? Certainly by an appeal to the liberality of her members. How was this done? We are willing to be minute. It has been done by first stating to the brethren the indispensable duty of having the word of life proclaimed to mankind, secondly showing that this great business devolved upon the church, by her sons chosen for that purpose, and by finally requesting each individual

member to pay what he willed to the service of the Lord in this matter. I say that the whole has been effected, by an appeal to the liberality of the church's members. But I very much question the equity of such a plan; first, because generous individuals are on such a plan frequently wronged; secondly, churlish persons are thus permitted to indulge in their cupidity, every body who is willing being easily able, to find a most potent apology for keeping his money in his own care. When the church has decided upon what is duty, and she cannot be mistaken on the necessity of proclaiming the gospel, all her members should be made to act, and a just and equitable scheme of action should be adopted.

This however, is still a desideratum; we really want a plan on which to proceed with justice to the several members. We can testify to many oppressions in consequence of a defect here; we have known many liberal individuals, who have been compelled, by their anxious regard for God's cause to act without all plan and to give as the Apostle says "beyond their means;?" while others, less alive to the great Salvation, have failed to supply even what both scripture, reason, and the exigency demanded.

The first thing to be done in a church, that would herself co-operate in the spread of the gospel, is to organize with proper overseers and servants. Secondly authorizing the treasurer according to a plan adopted by the church, to raise the necessary funds: but, who shall this treasurer be? He must be a very superior brother, in regard to business and the management of men.— This is a department of divine service that is not to be entrusted to the simple, or individuals unacquainted with public business.— The office is a most important one, and requires management and address as well as scripture and authority; We have been compelled within a few days, to listen to a vexatious case, in which an anxious and excellent man, in the midst of some hundreds of disciples, has been, in our judgment and his judgment too, exceedingly wronged; the reason is doubtless to be found in the fact, that the innumerable brethren for whom he has labored and whom he converted, have not been put into order, and consequently that part of church economy which is intended for the support of, his wants, is not attained: "Order is heaven's first law." "God is the God of order in all the churches of the saints."

EDITOR.

DOCTOR SLEIGH.

BROTHER SCOTT:—If the following is of any value you are at liberty to present it to your readers; it was extracted from a little book 'brought to this country by the hypocritical Doctor above

named, and is intended to set forth the nature and order of a church in Camberwell, London, and her sister churches in England, Ireland, Scotland and America. Said Doctor, after having defrauded a lady who had resided in his family, of eighteen hundred dollars, left our city and has not been heard of since. O. T.

NATURE AND ORDER OF THE CHURCH OF CHRIST, &c.

1. THESE churches acknowledge no name, or title, but that of "The Churches of God," or of His "Christ." (1)
2. They consider the Lord Jesus Christ, as "King in Zion" (2) and "Head of the "Church" (3) has given commandments and examples for its regulation and government to the end of time; and has forbidden, in the most positive and decided manner, any thing to be added to, or detracted from them. Accordingly, the Lord Jesus spent forty days after his crucifixion, "instructing His apostles in the things pertaining "to His kingdom," (4) which they were forthwith to establish on this earth, and did so establish in a very few days afterwards: (5) He then on parting with them, addressed them thus—"Teaching them to observe all things *whatsoever* I have commanded you; and, lo! I am with you," or your word, "unto the end of the world." (6) However foolish, inconvenient and inadequate many of these laws may appear (in these civilized times); yet, as proceeding from Him, to whom "the wisdom of this world is foolishness," (7) and who "is the same yesterday, to-day and for ever," they consider them all, without distinction, imperatively binding on all the redeemed children of Christ, and are taught by His word, to believe an obedience to them as necessary a proof of the sincerity of a Christian's profession (8) as an obedience to the moral law. "If any man think himself to be spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." (9) "Ye are my friends, if ye do *whatsoever* I command you." (10) "By this we know that we love the children of God, when we love God and keep his commandments." (11) "For this is the love of God, that we keep his commandments; and his commandments are not grievous." (12) "And this is love, that we walk after his commandments; this is the commandment, *that as ye have learned from the beginning, ye should walk in it.*" (13) "Now I beseech you, brethren, mark them which cause divisions and offences, *contrary to the doctrine which ye have learned,* and avoid them: for they that are such, by good words and fair speeches deceive the hearts of the simple." (14) "Therefore, brethren, *stand fast,* and hold the traditions which ye have been taught, whether by word or our epistle." "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—"And if any man obey not our word by this epistle, note that man, and have no company with him." (15) "We are of God: he that knoweth God heareth us (the apostles); he that is not of God heareth not us: hereby know we the spirit of truth and the spirit of error." (16) He that heareth *you* (the

apostles) heareth me: (17) "Whatsoever things I command you, observe to do it: thou shall not add *thereto* nor diminish from it." (18) Add thou not unto *His* words, lest *He* reprove thee, and thou be found a liar."(19) Let them measure *the pattern*"—"that they keep the whole form thereof, and all the ordinances thereof, and do them." (20)

3. They admit none as brethren, but those who have been given to believe the record which God hath given of his Son; (21) the lost state of man, by nature and by practice; (22) and the sovereign, unconditional, unmerited mercy of God to man, through the glorious and finished work of the Lord Jesus Christ —Emmanuel. (23)

4. They require the sincerity of the profession of these great truths to be proved by a walk in life conformable to the laws of Christ, both in a strictly moral and religious point of view; conceiving this to be as necessary a proof of the person *really* believing what he *says* he believes, as the symptoms of life are to its existence, (24)

5. They hold fellowship with none but brethren, *in any* of the ordinances of Christ's house—"prayer, praise, breaking bread," &c. and, accordingly, separate from the world in all acts of worship. This they do in obedience to the foil owing commands of God, which, however lightly they have been passed over in these times, and however trifling they may be deemed by the religious world, yet the spiritual man, even he who is brought to the condition of "a little child," must ever consider as binding on *him*, as the command, "Thou shall do no murder" is en all men. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ and belial? or what part hath he that beleiveth with an Infidel? and what agreement hath the temple of God with idols? as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be *ye separate*, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (25) Give not that which is holy unto dogs," &c. And when they reflect on the numerous commands which were referred to in No. 2, to separate even from *professed believers*, who would not obey they apostles commands, they can only think of the man who despises this command, that he manifests none of the spirit of Him, who says, 'My sheep *hear* my "voice." (26)

To be continued.)

PROGRESS OF THE GOSPEL.

NEW LISBON, August 3d, 1835.

DEAR BROTHER SCOTT:—

I have been laboring in this town for some time, with some little success.— Several persons have, of late, obeyed the Gospel. The church appears to be doing tolerably well. I think the disciples in general, are growing in grace and in

knowledge. I hope much good will yet be done here. You, no doubt, feel deeply interested in the welfare of the people of this place, as it is the place in which you first preached the Ancient Gospel, and contended for the Ancient order of things. I therefore at the request of the Brethren, write you this letter to solicit you to pay this town another visit Do come if you can. I know I may present to you the unfeigned respect of the congregation. May the favor of Jesus Christ be with you and all the faithful disciples in your region of country.

Yours, Respectfully,

W. MARTIN.

WALTER SCOTT.

EXCLUSION.

When a person has been excluded from his own religions community for notorious immorality, he ought to cease laboring in public even if reformed and restored, because society feels directly insulted by the attempts of such a one to teach them religion. How shocking, then, for an excluded, unreformed, unrestored person to affect to guide men in the ways of truth and holiness. Such a self-willed evil worker should be held up to the scorn of all the righteous. Please read the following letter from brother Butler; we wish we could have found for it an earlier insertion.

ED.

Brother Scott,

DEAR SIR:—All duties are not alike pleasing but a common authority enjoins them all. I had much rather inform you of extensive reformations in our favored State, to the joy of Christians and of angels, but it is painfully necessary now to speak in the language of reprehension, warning and caution. The brotherly-love of our holy religion, prompts us to reclaim and forgive, but when any one degrades his office by disgracing himself, the honor of the cause requires that he and his office should be separated, and if he persists in exercising its functions contrary to the wishes of his brethren, and in defiance of an enlightened community, he should be publicly exposed. I hereby inform all whom it may concern, that Prater Banks, now preaching in Hancock co., Ia., has been excluded from a Church of Jesus Christ near Rushville, Ia., upon the charge of gross immorality, and that as long as he retains his present relation to the disciples of our Lord, he is unworthy their confidence. The church and brother William Caldwell, a member of it, may be referred to for particulars.— In hope of seeing a pure church on earth.

Your Brother,

CHANCEY BUTLER,

Hanover, *Shelby county, Ia., March 24, 1835.*

THE
E V A N G E L I S T ,

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept!"
—1 Cor. xv. 20. PAUL.

BY WALTER SCOTT.

"Now is Christ risen from the dead, and became the first fruits of them that slept!"
—1 Cor, xv. 20. PAUL.

NO. 10.]

CINCINNATI, OCTOBER 5, 1835.

[VOL. IV.

CHRISTIAN ORDER.

NO. 2.

Forsake not the assembling of yourselves together, as the manner of some is, but exhort one another, and so much the more as you see the day approaching.

[Heb. 10-35.]

The first step towards setting a church in order is to convene the disciples. The brethren in some instances, do not appear to feel the importance of assembling together; and in order to call their attention to it, and force it home upon them, we shall offer a few observations. The salvation of the disciples depends upon strictly attending to the institutions of the Lord's house. The author of our being, knowing our proneness to forget, has in his wisdom given to his church commemorative institutions, by which we are enabled to keep in lively recollection the great truths by which we are saved. The Apostle, in the 15th chapter of 1st Corinthians, expressly tells us that we are saved by keeping in remembrance the gospel which he had before announced, viz: "that Christ died for our sins according to the scriptures; that he was buried, and rose again the third day according to the scriptures." Sinners are saved in the first place by believing the facts; and saints are saved by keeping them in remembrance. Jesus Christ has graciously set apart the first day of the week as the day on which his disciples may attend to those institutions; and by thus attending upon them they are kept constantly under their saving influence. "As oft as ye do this, you show forth the Lord's death," &c. Thus by observing the first day of the week to the Lord, the great facts of his death, resurrection, and second coming are kept constantly before the minds of his people. What glorious recollections does the name of the first day of the week revive in the memories of all the saints! Jesus Christ arose from the dead. In vain did death, hell, and the grave, combine their influence to hold him a captive in chains. He arose a triumphant victor over death and him that hath the power of death, that is the devil;

yes, he grappled with the fell enemy of souls in his dark dominions and inflicted on him and on his cause a mortal wound; he ascended up on high; he led captivity captive, and exhibited death, hell, and the grave, as the spoils of war, and captives led in chains; what a glorious theme is this for Christians to dwell upon! Oh! it is calculated to inspire every heart with gratitude; fill every mind with wonder, and attune every voice to the praise of God. Well has the poet said

"Songs of praise awoke the morn,
When the Prince of Peace was born;
Songs of praise arose when he,
Captive led captivity."

No wonder the congregation of the Lord with songs of triumph and deliverance celebrates an event so glorious, so fraught with eternal consequences to every child of Adam; for by his resurrection from the dead, he has dispelled the cloud of mystery and darkness in which the grave and futurity were enveloped, and has lighted up the pathway that leads to immortality and eternal life beyond the grave.

In order to keep constantly in our minds the great facts of his death and second coming, he has instituted the supper. In attending to this institution our minds are led back to the sufferings and death of Jesus Christ for the sins of an apostate world; we can contemplate his agony in the garden, when he sweat as if it were great drops of blood falling down to the ground; we see him arraigned at the bar of Pilate, and condemned to death, the first martyr to the truth of his religion; we see him nailed to the accursed tree, and through the Eternal Spirit offering himself without spot to God, by his one offering forever perfecting them that are sanctified, effecting our reconciliation to God and providing the way by which God could be just when justifying those who are of the faith of Jesus. It not only leads us back, but it enables us to look forward to the approach of that illustrious day big with the impending fate of nations; that day when he shall be revealed in flaming fire to inflict vengeance on those who know not God and have not obeyed the gospel of Jesus Christ; and to reward with eternal life, those, who by a steadfast continuance in well doing have sought for glory honor and immortality. Such was the importance attached to these things by the first Christians that they continued (not occasionally) but steadfastly in the Apostles doctrine, and breaking of bread, prayers and fellowship; not only so but a great portion of the epistles is taken up with exhortations to the disciples to a steadfast adherence to the things they (the apostles) had taught them.

But we wish to confine our attention for a few moments to the passage which heads this communication, Forsake not, &c. Let us examine this passage in the connection in which it stands; however, let it be first observed, that the design the apostles had in view not only in this chapter, but throughout the epistle, was to prevent the apostacy of these Hebrew converts who were in danger of being seduced from their allegiance to Christ by the persecutions of their brethren the Jews, who when persuasion failed resorted to persecution in order to bring them back to the law of Moses.— The Apostle praised them for taking joyfully the spoiling of their goods knowing they had in heaven a more enduring substance, &c.; so much for his design. The Apostle in the passage under consideration says "Forsake not the assembling of yourselves together as the manner of some is;" and next verse, "For if we sin wilfully after we have received the truth there remaineth no more sacrifice for sin," &c. Now to what sin does the Apostle refer in this clause? was it any sin into which they were liable to fall, or does he refer to one particular one? to the sin of apostacy he most unquestionably refers; he refers to the same sin in the 12th chapter, "Lay aside every weight and the sin which doth so easily beset us," &c.; but how was it this sin was so easily committed? By forsaking the assembly of the saints. To separate one's self then from the church in the first age of Christianity was considered by the apostles as the grand act of apostacy. And yet this sin which he was so apprehensive the Hebrew converts would fall into, and which he describes as a trampling under foot the Son of God, counting the blood of the covenant an unholy thing and doing despite unto the Spirit of favor, is not only practised by thousands of those who profess the Christian name but they suppose their persons and services will be as acceptable and that they can walk as worthy of the Christian name and flourish as much in the good way of the Lord by walking alone, as they can by meeting with the brethren and attending to the institutions of the Lord's house. Alas for the ignorance of this apostate age! He that separates himself from the congregation of the Lord separates himself also from the head of that congregation; for the Apostle tells us, "Christ is the head of the congregation," and through the head the whole body by the joints and bands having nourishment ministered increaseth with the increase of God. When a member of the body is separated it is cut off from all the nourishment communicated by the head to all the members of the body. This is one of the most beautiful and appropriate figures contained in the whole book of God. We are all aware of the intimate connection that exists between the head and members of our natural body;

we all feel that intimate sympathy that subsists between them; the head is the seat of all sensation; the nerves take their rise there and stretch themselves in all their ramifications through every part of the body, and are the means employed by the head to govern and direct the actions of all the members for the welfare and happiness of the whole body. It is precisely so in relation to the body of Christ; he is the head or director of his body, the church; all authority emanates from him; love is the grand tie that binds all the members to one another and to this common head, and which calls forth, influences, and governs the actions of the whole body. "If you love me," says Jesus, "you will keep my commandments;" consequently when a member is separated from the body, it is cut off from all communion, nourishment and support which flows through the head.

I know of nothing that can justify a disciple in separating himself from the church so long as he recognizes it as the body of Christ; but no sooner does it forfeit its standing, by some overt act of rebellion against the head, than we are required to separate ourselves from it and touch no unclean person that God may receive us; but so long as the church is subject to the head we should esteem it our highest privilege to have our name recorded amongst the people of God; it shall be to our eternal honor to be numbered among the congregated millions that surround the throne of God and unite in ascribing blessing, and honor, and glory and power, unto Him that sits upon the throne, and to the Lamb, forever and ever.

Bro. WALTER SCOTT,

Having noticed in your paper a request that if any Proclaimer who had been compelled to retire from the field of labor, by the neglect of the brethren, would state his case to you, you would publish it, I now send you mine. I am 41 years old; have professed religion 21 years; I united with the Methodists; stayed with them six months, took a letter of dismission, and never joined again,--never joined any society except such as I formed myself by preaching; was ordained by the Christian denomination about 15 years ago, before they organized into Conferences; have always maintained that the church is God's highest tribunal on earth; have always opposed all clerical usurpation; and now declare open war against all unscriptural combinations; never have acknowledged, never will acknowledge, any *ites* or *isms*; the church is God's and the disciples are Christ's. I have traveled upwards of 15 years; formed above 20 churches; and immersed between one and two thousand people. About four years ago learned the way of the Lord more perfectly; found I had placed the mourning bench where the Apostles had placed baptism; used to

preach believe, repent, and come to the anxious seat; now preach believe, repent, and be baptized for remission. One of the first whom I thus baptized was bro. Wm. Hunter, Editor of the Christian Investigator, Eastport, Me.; organized five churches since in the State of New York and Canada; immersed between eighty and ninety last year; spent a good horse over and above what I received; was compelled to go to work this spring; opened a watch shop in the village of Wolcott, Wayne county, New York; make double what I received for preaching; people care more for the time of day than for eternity; pay more to repair an old watch than to preach the old gospel.

Two preposterous errors are afloat in society—one is, that the spirit can convert people without the word, or preachers to speak it; yet its abettors are forever printing the Bible and paying men to preach all over creation. The second error is that the spirit can do nothing without the word and messengers to proclaim it; many who hold to this opinion are as indifferent about using the means necessary to spread it as they could be if they believed that the naked Spirit would do it alone. The last error is worse than the first. The priests have heretofore rode the people; The people now are determined to ride the priests. I would neither ride nor be ridden. I do not mean to accuse my brethren universally; many whole-hearted men are among them, who know, and acknowledge, and labor to correct the oppression of the church's servants. It is as inconsistent to throw bibles among the people without teachers, as it would be to throw books into a common school among the children without teachers. We may say go to and learn; but will they therefore learn? No verily.

It is the duty of all the brethren as they have opportunity to preach the gospel to every creature; but individuals may be chosen for this special purpose, and they ought to be sustained in the work. There are few in this State, however, who practically avow this sentiment, but we are reforming on this and other points, as well as on the first principles of the Gospel. We need not hope to see reformation perfected until the churches are convinced of the necessity of employing efficient laborers. This subject, however, is not in general, treated with the solemnity which its vast importance demands? but sure am I that no feeling person, no real disciple of the Messiah can think seriously of the wants of a perishing world without being deeply affected. Some folks are like the physician who talks of his theory until he forgets the application of it to the case before him. So soon as a congregation is instructed in the first principles they ought to be urged to take a share in sustaining the gospel, and they should be told in scripture language the danger of neglecting to do so.

Send me the present volume of your periodical.

BENJAMIN HOWARD.

Wolcott, New York.

OBSERVATION.

It is much to be regretted that a man of brother Howard's abilities, experience and success in proclaiming the gospel, should be compelled to retire from the field of labor for the want of that pit-

tance which is necessary to sustain him and his family. It is said of our Lord Jesus, that though he was rich yet for our sakes he became poor, that we by his poverty might be made rich, How few are inclined to follow his example and to become poor that the world may partake of the riches of the gospel! But we leave brother Howard's case with our readers; it is for the brethren to decide whether it is profitable for the world, honorable to the church, or well pleasing to God that such a man as brother Howard should be allowed to quit the field of gospel labor for the reason he assigns.

EDITOR.

Continued from page 215.

The violations of these commands is called in scripture, spiritual adultery and fornication, which terms are repeatedly applied to an *apparent union* in the worship of the living God between His children and the children of this world.— And, although there is not a crime more plainly and repeatedly forbidden in the Bible than this *apparent union*, yet there is nothing more despised and trampled on by the religious world than the commands respecting it. Instead of the child of God simply saying, "Is it, or is it not, forbidden by my God?" many, who would be highly offended if you insinuated they were not very religious and good Christians, adopt every species of human reason and sophistry, "to set aside this commandment of God." Their language often is, "What evil can there be "in being mixed up with the world in our prayers," &c. How uncharitable it would be for us to judge any man! how Pharisaical! How can we tell but the person who sits next us is a Christian? These are the arguments adopted by many, to set aside the commandments of God. What a striking similarity between them, and the arguments used by the infidel, when he says, "Who would believe there was "any evil in eating an apple?" It is evident the basis of the argument adopted by the nominal Christian to do away with *part of* the Bible, and that adopted by the infidel to do away with the *whole* Bible, are exactly the same. Such people differ but in name: they both are worshipers of the same God; not the God of Heaven, but the idol REASON! The Established Church, which, if man be permitted to interfere in the religion of God, is the best system of religion ever devised or constructed by *man*, is *consistent* on this point, though not the less disobedient; but the dissenting churches, with an inconsistency equaled only by their determined opposition to the laws of God, separate from what they call "the ordinances!" those with whom they day after day unite in all the ordinances of Christ's kingdom!— Where is the authority in the word of God for making distinction between any two of Christ's ordinances? When did the disciples of old ever refuse to break bread with those with whom they would pray? And when did they join in prayer or praise with any who were not in union with *them in all the ordinances of God's house?*

But it has been said, that the command in 2 Cor. vi. 14—18, refers only to marriage, although there is not one word about marriage in the whole of *this epistle*; moreover, where the apostle refers to marriage, in chap. vii. of *first epistle*, he desires the believing husband *'not to separate* from the unbelieving "wife." This proves, beyond a doubt, that the command *"to separate"* had no reference whatever to marriage. Again, it has been said, it refers only to intercourse in civil society. In answer to this, be it observed, there is not in the whole Bible a command to this effect. And if the modern Christian be not ashamed of following the example of HIM in whom was *"no sin,"* they will find he went so much into the society of the world, that the Pharisees gave Him the name of "The friend of Publicans and "sinners:" but whenever he went to prayer, He separated from all. And when the apostles or disciples prayed it is distinctly written, they did it merely *"in the presence"* of the world, "and separated the disciples." Acts xiv 9; xxvii .35. But to the law and to the testimony for more of God's mind on this important subject "Her priests (says God) "have violated my laws, and have profaned my holy things: they have put no difference between the holy and the profane; neither have they *shewed* difference between the clean and the unclean." "Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood; and they have broken my covenant, because of all your abominations. Thus saith the Lord God, no stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary." "And they shall teach my people, the difference between the holy and profane, and cause them to discern between the unclean and the clean." "Now it came to pass, when they had heard the Law, that they *separated* from Israel all the mixed multitude." "The adversary hath spread out his hand upon all the pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou *didst command that they should not enter into thy congregation.*" *Therefore* the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous." (25) "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world have come." 1 Cor. x. 2.

To conclude this head, Why was Babylon called the great whore, the mother of *harlots*? What was her adultery? How does she with her harlot daughters commit fornication? What was the nature of the fornication of which the church in Pergamos, and the church in Thyatira, were guilty; and for which Jesus then threatened to, and did soon after, disown them? Nothing more nor less than that *apparent union* with the world in worship; which all the dissenting churches of the present day, with their mother church, permit, and of which they even boast. It is written, "Christ has espoused unto himself His church, as a chaste virgin.;" and the union is kept up between Him and His church by worship.: when, therefore, any of His members unite in any part of His worship

with any who are not His members, they virtually commit against Him, that is, Christ, spiritual adultery and fornication. "Shall I (says Paul) take the members of Christ and make them the members of a harlot? God forbid." Hence the terms, whore, whoredom, harlot, adultery, fornication are repeatedly applied in the scriptures to those systems of religion which violate the commands—"Be ye not unequally yoked together with unbelievers."—"Be ye separate—touch not the unclean thing," &c. And it is evident the Almighty always so abominated this intercommunity of worship, that he used numerous figures under which these commands were prefigured and enforced on His church of old.—Set the laws respecting the clean and unclean (Lev. x. 10); sowing two different seeds (Deut. xxii. 9); making cloth of different threads (Deut. xxii. 12); the law of leprosy, Lev. xiv., &c. But obeying these commands of God, would not by any means suit the purposes of those who now *live by preaching*: it would thin the congregation—empty the pews—diminish the income—annoy the flesh—displease the world—offend the pharisee—and, consequently, lessen the respectability of the minister.

To be continued.)

SERMON BY SIR WALTER SCOTT.

The following sermon by Sir Walter Scott, will be read with interest by our subscribers. Its original appearance, in connection with another religious discourse, is thus accounted for by the editor of Sir Walter's works. The history of the following remarkable productions of their illustrious author's mind, says he, may be very briefly told. They were written some time ago, with the intention of serving a youthful friend, then pursuing his theological studies; but without the smallest idea that they would ever meet the public eye. Circumstances, however, which have occurred since that period, induced the gentleman for whom they were composed, to request the author's permission to publish them for his own benefit, which was cordially granted.

DISCOURSE I.

THE CHRISTIAN AND THE JEWISH DISPENSATIONS COMPARED.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil."—MATTHEW v. 17.

THE Sermon on the Mount formed one of those occasions upon which our blessed Saviour condescended to intimate to his followers, at considerable length the purpose of his heavenly mission, and the relation which it bore to the an-

cient dispensation of Moses, under which the Jews had been trained for so many centuries. The text before us, as well as the words which follow in the chapter, contain an express and general declaration on this subject, startling perhaps to those who listened to the Divine Speaker at the time, and on which infidels in subsequent times have endeavored to ground a charge of inconsistency. We will presume, with such conciseness as the occasion requires, and with the humility becoming those who venture to approach the Ark of the Covenant, to consider this most important declaration as it concerns—First: Those to whom it was instantly and directly addressed; and, Secondly, the present generation, who look back on what was then spoken with the advantage of comparing the divine prophecy with the events which have since ensued.

Upon the first point we are to remember that Jesus came to his own, and that his own received him not. He proffered the inestimable treasures of the Gospel to that chosen people to whom God himself had condescended to be legislator; and, vain of their own imaginary wealth, they refused to accept this new and far richer gift at his hands. Nay, it seemed that the nearer they approached in external observances, at least to claim in a peculiar manner the title of children obedient to the law of their heavenly Father, the less were the Jews disposed to recognize Him that was greater than Moses. His mission was rejected by the Sadducees, the free-thinkers of the Judaical institution, who disbelieved the existence of angel and spirit, and whose skeptical and selfish opinions made them deaf to the proclamation of salvation. They, who believed in no state of future retribution, and conceived that the souls and bodies of men went down to the grave together, luxurious as men who would enjoy the passing hour, and indifferent as men who held speculative doctrines as of trifling importance, were naturally averse to the reception of a system which implied a general renunciation of all temporal benefits, and subjected the disciples of Christ, as well as their Divine Teacher, to peril, privation, captivity, and death.

But besides these Epicureans of Israel, the Pharisees, also a sect who placed their pride in the most precise observance of the law of Moses; who admitted the existence of a state of future rewards and punishments; who believed in the immortality of the soul, and were systematically regular in divine worship and religious ordinances, were even more inimical to the Gospel than the Sadducees themselves. What startled the *Atheist*, amid his carnal enjoyments, no less disturbed the *hypocrite*; who, in the plenitude of spiritual pride, thanked God that he had not made him as other men, or even as the humble publican, who, with a contrite and broken heart, was laying a confession of his sins before an offended Deity.

The cause of the Pharisees' unbelief and their strenuous opposition to the Gospel tenets, had root undoubtedly in our blessed Saviour's detection of their hypocrisy, and his publicly exposing the foul principles and practices which, they covered with the most formal affectation of strict holiness. They could not bear the light, which, not content with playing on the outside of their whited sep-

ulchres, penetrated into their foul charnels, and showed to the public gaze the dust and rottenness which their showy exterior concealed. They could not endure the friendly zeal of the Divine Physician, when he rent from their wounds the balsams with which they soothed, and the rich tissues under which they concealed them, and exhibited festering and filthy cancers, which could be cured only by the probe, the knife, and the cautery. Hence they were from the beginning of the Saviour's ministry until its dreadful consummation, (in which they had a particular share,) the constant enemies of the doctrine and of the person of the blessed Jesus. Under his keen and searching eye, the pretensions which they had so long made in order to be esteemed of men, were exposed without disguise; their enlarged garments and extended phylacteries, their lengthened prayers, their formal ceremonial, and tithes of mint and anise, were denounced as of no avail without the weightier matters of the law—justice, mercy, and faith. Feeling, thus their own sanctimonious professions held up to contempt, and their pretensions to public veneration at once exposed and destroyed, the Pharisees became the active and violent opposers of those doctrines to which the Sadducees, with sullen apathy seem to have refused a hearing. It was the Pharisees who maligned the life of our blessed lord; who essayed to perplex the wisdom of Omnipotence by vain and captious interrogatories; and who, unable to *deny* those miracles by which the mission of Christ was authenticated and proved, blasphemously imputed them to the agency of demons.

But, in particular their objections were founded upon arguments the most powerful of any with the pride and national prejudices of the Jews, when they objected that Jesus of Nazareth had it in contemplation to innovate upon and destroy the Levitical Law, that ancient and solemn system of institutions committed to the children of Israel by Omnipotent wisdom; the demolition of which must have had the natural consequence of blending together the Jews and Gentiles, and stripping the former of all those distinguished privileges which were assigned to them as the children of the promise. Such arguments, we may easily conceive, were more likely than any other to obstruct the progress of the Christian religion. "Who is this," the scoffers might have said, "who is wiser than Moses and more holy than Aaron? Who is this, who presumes to lower and deface the glory of the sanctuary, and to annul those institutions, to the observance of which such splendid promises, to the neglect of which such direful punishments, are annexed in the Mosaic statutes? *Cursed be he that confirmeth not all the words of this law to do them:* such are the recorded words of the Almighty—And who is he," may these blinded Israelites have demanded, "who pretends to relax or innovate upon a system so fearfully sanctioned?" The text which we have before us must be considered as the answer of Jesus to these misrepresentations—*Think not that I am come to destroy the law and the prophets; I am not come to destroy but to fulfil.* And this declaration will be found equally true, whether we examine it with reference to the doctrines preached and enforced by our Saviour, or to that fulfilment of the law and the prophets which arose from his life, his sufferings and his death for our redemption.

Considering the text in the *first* point of view, the principal topics insisted upon in the Sermon on the Mount show that Jesus, the divine commentator upon a divine work, preached to his disciples and to the Jews in general, the fulfilment of the law, by showing them in what the spirit and efficacy of the Mosaic institutions actually consisted.

Although there be no question that the Almighty, through all ages, had been pleased to enlighten the eyes of many individuals among his chosen people, to see and know the secret purposes of his dispensation, yet it is certain that the great majority of the Jewish nation had, for some time prior to the advent of our Saviour, fallen into many gross and carnal errors, both respecting the Law and the Prophets. In regard to the former, they, and particularly the sect of the Pharisees, seem to have lost all sense of the end and purpose of the types and ceremonies, enjoined by Moses, and to have substituted the minute discharge of his ritual as something excellent and meritorious in itself, capable of being received as an atonement for the neglecting those general points of virtue and morality, upon which that dispensation, as well as all that emanates from a Divine Author, was originally founded, and with which it ought for ever to have been animated. But when the observance of the minute ceremonial was substituted, instead of love to God and duty to our neighbors, the system resembled some ancient tree, which continues to show green boughs and a stately form to those who regard it only on the outside, but when carefully examined, proves rotten and false at the heart, and valueless, excepting as a matter of outward show;

"All green and wildly fresh without, but worn and gray within."

In pointing out to his hearers, therefore, the true fulfilment of the Law, our blessed Redeemer showed that it consisted not in a strict and literal interpretation of the express precepts of the Law, but in the adoption of an ample and liberal interpretation, carrying the spirit of each precept into all the corresponding relations of life. Thus, he taught, that not alone by actual slaughter was the perpetrator in danger of the judgment, but that all causeless enmity, all injurious language, the source and provocation of deeds of violence, was forbidden. Not only, added the same pure and heavenly Teacher, is the foul act of adultery prohibited in the Law, but all unclean thoughts which lead to such a crime are forbidden by the same precept. The same law, pursues the Divine Interpreter, which prohibits a breach of oath, forbids, by its essence, all idle and unnecessary appeals to that solemnity; and the same precept which *verbally* goes no farther than to enjoin an equitable retribution of injuries according to the *lex talionis*, includes in it a recommendation to humility, to patience under, and forgiveness of injuries, to universal benevolence, to the return of good for evil, and to the practice of every virtue, not in the restricted and limited sense of compliance with the letter of the Law, but with an extended and comprehensive latitude, becoming the children of our Heavenly Father whose universal benevolence

causes the sun to rise on the evil and the good, and his rain to descend on the just and the unjust.

In this sense, therefore, as a commentator on the Law, and addressing himself to those who were born under its dispensations, did Jesus come, *not* to destroy, but to fulfil it, not to take away the positive prohibition of gross evil, but to extend that prohibition against the entertainment of angry and evil thoughts, which are the parents of such actions;—not to diminish the interdiction against violence and malevolence, but to enlarge it into a positive precept, enjoining to benevolence in action, and resignation in suffering. At the same time, our Saviour taught the inferior value of that compliance with the forms of the ritual so much insisted upon by the Pharisees, when placed in competition with the practice of the virtues enjoined by the Law;—and that reconciliation with an offended brother, was a duty preferable even to the offering up a gift, although the devout ceremonial was already commenced by its being laid upon the altar. In a word, our Saviour taught his disciples such a fulfilment of the Law, as might in spirit and effect far exceed the dry, formal, literal compliances of which hypocrites showed themselves capable for the carnal purpose of raising themselves in the opinion of others; and he sealed his interpretation with the awful denunciation, *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven.*

Thus far, therefore, have we proceeded upon the first head of our discourse, being an attempt to show how far the doctrines of Christ as preached before his disciples, were consonant to and a fulfilment of the law of Moses; and it would be no difficult task to prove from a comparison of texts, that the germs of the Christian doctrine, so beautifully and broadly developed and displayed in the Gospel, are to be found in the ancient dispensation, although they had been unhappily lost sight of, by such pretenders to sanctity among the Jews, as found the observance of the Mosaic ceremonial, more easy than compliance with the benevolent precept enforced, as well in the Law as in the Gospel—*Thou shalt love thy neighbor as thyself.* Lev. xix. 18. But such an investigation would lead us too far from our present purpose.

Secondly. The Law was not only expounded by Jesus in reference to its being fulfilled in spirit and in truth by his disciples. This exposition indeed was all that could be distinctly understood by the ears which his immediate discourse made blessed; but there was a further and more mysterious meaning, not to be understood at the moment by those to whom the text was addressed, but upon which future events, the death and resurrection of our blessed Saviour, and the general increase of Christianity, have cast an awful and important light. The Law and the Prophets were not to be destroyed, but to be fulfilled, not only by the doctrines which Christ preached explanatory of their true import, but by the events of his life, and by the scheme of redemption which he promulgated. And it is here that infidels, availing themselves as usual of an insulated text, and subjecting it to their own exclusive interpretation, have asked the Christians triumphantly, in what manner the words of the Founder of our religion have been verified, "Came not *he*," say such cavilers, "to destroy

the Law and the Prophets, briefly after whose advent Jerusalem and her temple were destroyed, her sanctuary defiled and violated, and the observances of the Mosaic Law rendered in many instances impossible, even to the scattered remnant who yet profess obedience to them? Are not these," such persons urge, "the direct consequences of the Christian religion?—is not the destruction of the Law of Moses included in the detail which we have given?—and can it then be said that the Founder of the rival dispensation came upon earth not to destroy the old Law, but *to fulfil* it.

Such are the objections to which it is our duty to be prepared with an answer "showing a reason for the faith that is in us." We shall for this purpose view the text both in the negative and positive branch, and endeavour to prove, 1st. That Christ came not to destroy the Law. 2dly. That by his coming the Law was fulfilled; and to such an extent, that as never a richer propitiation was made to offended justice, never were unhappy criminals, if enabled by faith to discover the true way to safety, more fully entitled to sue out their pardon under a law, which, however rigid, had been, by the sufferings and death of our blessed Redeemer, completely satisfied and fulfilled.

First. Our blessed Saviour came not to destroy the Law of Moses; and that the typical ceremonial, the national and peculiar enactments of the Jewish legislator, should be abrogated, was no condition of the Gospel offered to them, but a consequence of their own rejection of the terms of proffered salvation. God was not forgetful of the promise he had made to his servant Abraham,* and the destruction of Jerusalem and its Temple are to be charged, not upon the divine Legislator, but upon the infatuated presumption of the Jewish teachers, and the judicial madness of the people in general. The gate of salvation was opened for the Jews, long before the Gentiles were called upon to enter in, nor was it until the wicked labourers had slain and cast forth his only Son, that the Lord of the vineyard was moved to destroy those wicked labourers, and let his vineyard to other labourers, who should render to him the fruits in their seasons.

The truth of what is above stated is evident, when we consider that our holy Saviour was born a Jew, and from his birth to his death was strictly subject to the Dispensation of Moses, complying in his own person with all its ceremonials, and recommending similar compliance to all his disciples and followers, in order that by no neglect of the typical or ceremonial part of their religion, the Pharisees might be justified in the calumnies which accused him of an attempt to destroy the Law of Moses. In the very lesson which inculcates the superiority of the duties of benevolence to the payment of tithes and other matters of observance, both are mentioned as existing duties, though precedence in weight and importance is given to the former. † "*These things ought ye to have done,*" says our Lord, "*and not to leave the other undone.*" Again when his divine power had restored the sick to health, they were commanded by him

*John viii. 56. Your father Abraham rejoiced to see my day; and he saw it and was glad.

† Matthew xxiii. 23; and Luke xi. 42.

to repair to the temple, and purify themselves according to the Law. OR all occasions our Divine Mediator showed the most anxious wish to bring within the pale of his salvation, the ancient people distinguished as the favorites of the Deity: and it was for them that he poured forth the pathetic lamentation, when he beheld their obduracy rejecting the means of salvation which he had condescended even to *entreat* them to receive at his hands—O *Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!* Luke xiii 35. The abrogation of the Jewish Law was not, then, the object of Christ's mission; it became only the consequence of their own wicked and obdurate blindness, in rejecting with scorn the offers of salvation which were held forth to them, as the elder born, ere the Gentiles, like younger children, were invited to accept of the inheritance which the others had repudiated.

It would be a vain and idle inquiry to ask, in what extent, or to what purpose the Mosaic ritual might have subsisted, had the Jews as a nation accepted of the treasure held forth to them. But it is evident, from many passages in scripture, and in particular, from the writings of the Apostle of the Gentiles, that not only was the Law of Moses esteemed cogent upon those who had been bred up in it, but many of the earlier Christian teachers erroneously conceived that its obligations extended to converts made from the heathen world at large. And although St. Paul combated this rigour, as opposite to the plan and scope of the Gospel which offered salvation to Gentile as well as to Jew, and maintained the circumcision of the new Law was that of the *heart* and not of the *letter*; yet, in contending for the freedom of the Gentiles, and thereby incalculably enlarging the pale of salvation, the Apostle condemns not the observances of the Jewish proselytes, but allows that out of circumcision arises much profit every way. Undestroyed, therefore, and uncondemned by the new doctrine, the Mosaic institution? continued to linger, as things permitted to the Jews, but not enjoined to other Christians, until that part of the church which consisted of Christian Jews or Judaizing Christians, gradually diminishing merged at length in the great mass of Christianity, and availed themselves of the general liberty.

We will suppose that our sceptic still prosecutes his objection, and urges further, that although the Law of Moses was not expressly abrogated by the Christian Dispensation, still it was superseded, and its destruction followed as a matter of course; and therefore if Christ came not on purpose to destroy the Law and the Prophets, still by and through his mission, it was actually destroyed. It was not the offer of the Gospel to the Jews, but their ignorant and prejudiced rejection of that inestimable gift, which occasioned the destruction of Jerusalem, and the desolation of Judah; even as the storm and overthrow of a besieged city is not produced by a message, offering the inhabitants easy terms of *safe* submission, but by their own obstinacy in refusing to accept what was mer-

cifully tendered. But another answer remains, comprehending within brief compass the great and awful mystery of Christianity.

Christ did not come, as we have already seen, to destroy the Law, but *secondly*, he came to fulfil it. That which is fulfilled can in no sense be said to be destroyed, even though by its being fulfilled it should cease to exist. Thus, the crop of the husbandman is destroyed, if it perish through the tempest in the field; but if it is gathered into the garner, and put to the proper uses of man, it is not in any sense destroyed, though consumed; but, on the contrary, the purposes of its being reared are literally fulfilled. And in this sense, the Law of Moses being fulfilled in Christ Jesus, remains no longer binding on his faithful followers. He hath gathered in the harvest, and invites them for his sake and in his name to partake of the bread of life, which by their own exertions they could never have obtained.

Our time is too limited to enlarge upon a doctrine in which is contained the very essence of our holy religion, and which, in its breadth and profundity, is deserving of more volumes than we can at present bestow words. Still, an outline, however brief and imperfect, must be offered of the great and wonderful mystery of our salvation in the fulfillment of the Law of Moses by our blessed Redeemer.

The books on which the Jewish religion was founded, were of two classes— the Law and the Prophets.

The one announces typically, and the other prophetically, that the system of Moses was but for a season, and that it was to be in due time superseded by a higher and more efficacious display of the divine power, and the arrival upon earth of a greater than Moses. The Law of Moses was in itself a perfect law, but it enjoined perfect compliance with that law on the part of beings whose nature was imperfect; The blood of rams and of goats offered in the temple was but the type of that inestimable sacrifice which was to atone for our imperfect obedience, and be offered up for our iniquities. Under the Mosaic dispensation, therefore, the law was incomplete with respect to those to whom it was given, for it could not be obeyed, or, in the words of our text, fulfilled.

The law of Moses was an institution of types and ceremonies, of minute observances, and abounding with positive injunctions and positive prohibitions, which, viewed separately, and with no regard to the system of which they made a part, or of their own latent and hidden meaning, might seem to a hasty observer arbitrary and trivial. Nay, as we have already seen, the wisest among the Jews themselves, and they who affected most sanctity, were so far misled as to admire and practise this ritual for its *own* sake, and to neglect both of the moral injunctions of the Law, and of the hidden meaning of those very ceremonies intended to keep their minds awake, and open their eyes to conviction, when they should see in the person of the Messiah, the types of their law paralleled and explained in those realities which they had dimly and vaguely indicated and shadowed forth. Such was the correspondence between the worship and sacrifices in the Temple, and that one great sacrifice by which all was fulfilled or ac-

complished; such was the Scape-goat sent into the wilderness, laden with the sins of the people, in presage of Him who alone could have borne the burden of human iniquity; such was the veil of the sanctuary which was rent asunder at the consummation of the great atonement, to intimate that the division between Jew and Gentile was no more; such were many, very many, other typical parts of the Jewish law, the meaning of which has been expounded by the advent of Christ; and such an analogy doubtless pervades the whole system, even where our eyes may be too weak, our judgments too obtuse to trace it. The law of Moses, therefore, so far as it was formal or ritual, was fulfilled and not destroyed—the type became unnecessary when the event typified had taken place; and if the observance of the Hebrew rites was, as we have seen, indulged to those who had been educated under the law, it was without any obligation upon those who had been born free.

The second class of sacred books under the Jewish Dispensation were those of the Prophets; and to these every Christian capable of giving a reason for the hope which was in him, points with exultation, and appeals to their contents as the most undisputed proof of his sacred religion.* Throughout all the books of these holy men, who, writing under the immediate influence of the Spirit of God, foretold the secret purposes of Heaven to those amongst whom they lived, repeated reference is made to the great change which was to take place in the destinies of the world by the Advent of that Messiah whom the Jews continue vainly to expect. Alas! the gathering of the nations has already taken place, and those who were first have become last, yet we hope will not ultimately remain last in the road of salvation. An infatuated and fatal blindness occupied their eyes and understanding, and prevented them from observing how, in the most minute points, the prophecies of their sages were fulfilled in the person and history of Christ—how the various predictions, and the events in which they were realized, united in the closest correspondence to each other—like the parts of some curious machine, wrought separately by the art of the mechanic, but with such accurate adjustment, that no sooner are they put together, than out of detached portions and limbs, there is composed, merely by their union, a whole, working with the most delicate accuracy the purpose for which it was invented. Such is the nature of the fulfilment of the law by Christ Jesus. He recalled that part of its institutions which concerned general virtue and duty, and which has been distinguished from the ceremonial part by the title of the Moral Law, from the narrow and restricted sense to which the Jewish Rabbis had contracted

*Christ himself, St. Luke informs us, [xxiv. 27.] when he appeared to the disciples at Emmaus, after his resurrection, "beginning at Moses and all the Prophets, expounded unto them in all the scriptures the things concerning himself." And upon that occasion reproved his disciples for the backwardness of their belief in doubting that the prophecies would be *fully* accomplished by his resurrection. He also said to the twelve, previous to the awful consumption of his death, [Luke xviii. 31. "Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished."—EDITOR.

it by a close and verbal interpretation of its precepts. He explained its types and fulfilled its prophecies, by his life, sufferings, and death. He did more, much more than all this. He paid in his own inestimable person that debt which fallen man owed to Almighty justice, and which, bankrupt by nature, it was impossible for him to discharge. He took upon himself that curse of the law which mere humanity could not endure, and by his perfect obedience and bitter sufferings, he made that atonement which his heavenly Father had a right to exact, but which even the destruction of the world could not have made; and gave us a right, trusting in his merits, to plead an exemption from the strict and severe denunciations of the law under which we could not survive.

In no sense, therefore, was the ancient Mosaic Law destroyed. It may be compared to the moon, which is not forced from her sphere, or cast headlong from the heaven, but which having fulfilled her course of brightness fades away gradually before the more brilliant and perfect light of day.

May God in his mercy make us all partakers of the blessings purchased and promised by his blessed Son by whom the law was not destroyed, but fulfilled!

EVANGELISTS.

PARIS, KY., September 14th, 1835.

BROTHER SCOTT:

Dear Sir:—In the 7th number, volume 4th of the Evangelist you request "a true statement relative to the personal labors of the evangelists, and the aid which has been tendered them by the brethren." This request is, no doubt, founded in a love of the truth, and in a desire for its successful propagation.

The "*support*" of evangelists, has become a question of much delicacy. Much, you know, has been said by ourselves against "the hireling system;" and greatly has what we have said on this subject, influenced many of our friends. Men are ever willing to obtain all commodities on the cheapest terms; and in no respect are they more indisposed to subject themselves to expense than in matters of religion! Indeed, to such an extreme were the minds of many of our friends once carried, by some unwise and unhealthy influence, that they calculated by weekly assemblages, the Lord's supper, and reading the Bible, without the aid of a public: proclaimer, to evangelize the world. But, alas! when they made the experiment, they found that the world took but little interest in their meetings; and that, greatly as it should be regretted, ere long, not many even of the members attended! We say, greatly as it should be regretted. The brethren who were punctual in attendance, did regret it, many of them, even with tears:

but their regrets were unavailing: nothing availed to excite the interest, either of the world, or a large proportion of the brethren, but the voice of a *living orator*. Theorize as much as we may, still, experience teaches, that the church, without living efficient proclaimers, will never convert the world!—*it WILL not even sustain itself!!*

Still, however, the subject of "*support*" is a delicate subject. Here many, it seems to us, reason badly. It is perfectly obvious to them that the lawyer, the doctor, the magistrate, the representative, and even the ditch-digger should be compensated for their services; but the preacher, how unreasonable that the preacher, laboring night and day, should be compensated! "Why," says one, "He wears a better coat than I am able to afford." "Yes," says another, "it is wrong to make the preacher rich." Says a third, "He can preach as easily as we can hear"—and all this is not the hundredth part!! We would add for the edification of refined reasoners such as these—"*starve the preacher, and keep him humble!!*" Do as you would be done by; *but keep your preacher in the gloomy vale of poverty*; minding at the same time to accumulate for yourselves and your children all possible earthly riches!!

There are many who seem to think, that a man can labor in his field or shop, all the week, and then preach efficiently on the Lord's day. An *inspired* man, perhaps could; but our evangelists are not inspired men; WE, therefore, cannot do it; let those who think we can, TRY!! Let us hear one of their efficient discourses!! Timothy, even in an age of inspiration, was directed by Paul, to give himself *wholly* to the work of the ministry—"*That his profiting might appear unto all*" 1st Tim. 4, 12,13. Can we expect our profiting to *appear*, when we do not use the necessary means? one reason why our congregations are not better attended on the Lord's day, when no public preacher is to address the people, is, that few of our brethren have qualified themselves for delivering a discourse capable of interesting an audience. They have been too busy—too much in the world! And the same is the reason why it is frequently very difficult to obtain in our congregations competent bishops! All the members have been so busy in worldly pursuits that they have not had time to qualify themselves for taking the oversight of a congregation. They have loved this evil world; yes, and the world it is to be feared will ruin us!

But, dear brother, you must not suppose, that I intend to bring against the brethren among whom I have been laboring, a word of complaint. Far from it. It gives me exquisite pleasure to say that my brethren in Kentucky, have, ever since the commencement

of my labors among them, rendered me an ample support. In Mason county, and also in this county, in both of which I have been located,! have found brethren and sisters in abundance to hold up my hands, to anticipate my wants, to afford all that an humble Christian, a man temperate in all things should desire.— And in several other counties in this state, across which I have traveled hastily, I have witnessed very great liberality, and much hospitality and kindness. It is true, however, that there are some niggardly brethren, as well as niggardly congregations in Kentucky; and, indeed, I may occasionally have fallen in with some of these; but, sir, among such persons, when I shall have discovered them to be such, I tarry but a short time; except in some cases, when the state of my finances will admit, I stay a little longer, to melt away from about the region of their hearts the frost, and snow, and ice of covetousness. But want of liberality is by no means general in Kentucky. It is, you know, the land famed from afar for its liberality and hospitality! The fact is, that many of the brethren here, are so kind to their preacher, that if he possesses not a tolerable share of humility and good sense they will spoil him.

It may be also said that, the churches are perhaps generally reforming in respect to evangelizing. So far as my acquaintance extends there is a good deal of the evangelizing spirit, *alias* the Christian spirit! We hope that our brethren generally, will, as they shall grow in favor and a knowledge of the truth, become emulous to do all they can for the salvation of sinners. It is a noble cause; and wretchedly ignoble must be the spirit of every man, who would not rejoice, and become a helper in its promotion.

yours truly,

A. RAINS.

OBSERVATION.

The preceding letter is from brother Rains; and it bears an honorable testimony to the consideration and liberality of the brethren in Kentucky. I doubt not indeed that what he says would be confirmed by almost every individual who has been employed by the disciples in that State, and that the bountifulness of the Kentuckians is in the excess rather than in the defect!

What is said by brother Howard in another letter in this number is greatly modified as respects the brethren of the Reformation, when it is recollected that bro. Howard's labors have been till of late exclusively among the Christian brethren, who have ever been notorious for their neglect of their servants.

ED.

MYSTERIES EXPLAINED,

IN A SERMON.

In which the genius and movements of Presbyterianism, are particularly considered.

The above is the title of a pamphlet of 60 pages handsomely printed, on good paper, and by brother Carey Smith, of Harrison, Hamilton county, Ohio. Price 25 cents per copy, or twenty-five copies for five dollars,

We shall not anticipate the judgment of our readers in relation to the above sermon, as it is possible that the greater part of them will read it for themselves; but we shall venture to pronounce upon the mechanics of it, that it presents the public with a very handsome specimen of good workmanship. The following is from the beginning of the author's address to his own work.

EDITOR.

THE AUTHOR'S ADDRESS TO THE PAMPHLET.

I am now about to send thee, little pamphlet, far away. I am about to shove thee into a wide world, where thou wilt see many and strange faces; some of which will grin *giggles* of ridicule in thy face: others, with knit brows and scowling *phiz*, will pour a flood of sneers upon thee. These circumstances raise all the fond feelings of a father, in the breast of thy author; and gladly would he (if possible) inspire thee with a double portion of his spirit, to brace thee up, and prevent thee from faltering in any presence; yea, and give thee a soul and body, that would be an honor to him. Thy author, with all the complacency of a partial parent, thinks thou art not deficient in soul. But alas! for thy body, he fears. The world into which thou art going, my child, is strongly suspected of estimating the value of thy species, solely, by the dress in which they appear. Hence, I think it necessary to apprise thee at the outset, that thou wilt find in thy travels a great number of *ephemerals*—I mean *soulless pamphlets*—which would not live a day, were it not for the dress they wear, and the circumstances through which they are *pushed* into the world. Yes, their publishers are so well convinced, that the pages will produce a somnific stupor in the reader, that to dissipate it they must annex something exhilarating. For this purpose, they cause the edges to be smoothly trimmed, and perchance, stained some beautiful color; or may be *they'll give them a splendid coat of gilt*. They also put a *staring picture* on the title page, representing a "Minister" surrounded by heathens; or, a pedagogue in the midst of a group of little children; or a hawker presenting a tract to a bed-ridden invalid: blazoned by words in splen-

did capitals, designed to trumpet the merits of the piece. Now, child of my own, these exterior embellishments draw in their train a bill of expenses, which thy father frankly owns he is unable to incur. Do not blush at this, my child. If thou possessest thy father's spirit, thou wouldst much rather go forth in thy humble garb, than to be dressed in their gaudy robes, supplied through such resources, as is theirs. Thy father scorns all applause, that is not the just award to real merit; and he hopes thou inheritest at least this virtue from him. But those ephemerals of whom thou art now receiving intelligence, have no expectation of living upon' their own merits; but to sustain their existence in the world, they have enlisted a number of men, styling themselves "holy ministers," to panegyrised them, in set speeches called sermons. Through these means, a great many men, women and children, some of every grade between purse bloated extortioners and kitchen maids, have been induced to organise themselves into societies of various names, (of which thy pages give a glowing account,) whose objects are, through bequests, donations, contributions, subscriptions, and sales, any way and every way, promising success, to raise funds, professedly for "benevolent purposes;" one of which they affirm to be, the distribution of those Tracts. By drawing upon these funds, they are enabled to give their pages a solid stereotype form. This saves them from the expense of composition, the heaviest item in a printer's bill. But after possessing themselves of stereotype plates, they yet have funds. Money makes them welcome to the paper merchant, who *charitably* allows the purchaser to beletter the sheets as he chooses, provided he receives the dollar and cent stipulation per ream. The same charitable sentiment animates the pressman, who feels more anxious for *the per token*, than the kind of sentiments he impresses upon the sheets. In the same way, it passes through the hands of the folder, stitcher, and may be, the gilder; and perhaps, the pages unread by any of the work, men since the plates dropped from the hands of the *stereotyper*. After the last named process, they are piled away in a room over whose door, DEPOSITORY, with some explanatory adjective, is richly painted; and where they would lie, till

"Moths deformed their tattered pages,"

were it not that funds are yet on hand, with which an office called "agency," is endowed with four hundred dollars per annum. And alas! in this money loving age, how many become eloquent under the inspiration of four hundred dollars. This office is filled with men who obligate themselves to travel and labor to influence societies and individuals to purchase these tracts, at the rate of ten and some fifteen pages for one cent. Engaged in this work, they will laud the tracts with "great swelling" appellations, such as "Means of Grace," "Enlighteners," "Angels of Mercy," etc. etc. You may expect, *little one*, to have it often said in thy presence, "It is believed in no way can so great a good be done, as by circulating" such "publications;" and even ministers will lend their solemn asseverations to render it credible arming the people. But notwithstanding all this, you will find their sleep inspiring pages to be loathed by the great

mass of men and women: nevertheless, many will be so credulous to the above assertions, that they will be led to purchase them for children. And if, as probably will be the case, the little urchins become intoxicated at the pictures and gilding, those doughty agents will esteem it as *prima facie* evidence of their value, and forthwith cause it to be published in some religions Herald, Standard, Journal, Watchman, or Luminary.

ANSWER TO LIBERATOR.

We thought we had placed the question of slavery on its proper political basis with so much certainty: showed the entire foreignness of the whole question to Christianity with so much clearness; and so proved by Apostolical and primitive example the supreme duty of proclaimers to dissociate it from the gospel and let it alone, or speak of it only as Paul did that both master and servant might be saved in the day of the Lord, that none of the disciples would presume further to prosecute this subject through our pages, which are intended exclusively for religion; but we have been disappointed; for many letters have come to us claiming admittance for the adverse views of their respective writers.

Now mark what follows:—We are white men and not black? we are of the race of Japhet and not of Ham; we will be excused, therefore, for professing a decided preference for our own race universal philanthropists to the contrary notwithstanding: We will have no hand in any thing that will endanger their life or property.

Great Britain liberated her slaves without any apprehension of her own immediate danger and her experiment is not yet complete; the South American abolition resulted from necessity and the belligerent condition of those republics; and as for New York, the abundance and cheapness of white service rendered slavery there any longer, unprofitable, and therefore her merits in liberating her black population is nothing: these phenomena are reversed in the southern states. It is not slavery in the colonies with them, as it was with Great Britain; it is not slavery in war as in South America; nor is there among them white service, as in New York; and therefore the argument derived from these precedents is in my judgment imperfect. But finally, we let it alone, believing that if the question be one of true philanthropy rather than political and foreign intrigue, that the South will not be deficient so soon as expediency warrants political action on this great and exciting question.

EDITOR.

PROGRESS OF THE GOSPEL.

We hasten to lay before our readers the following most inspiring piece of information, from the beloved in Christ, brother John T. Johnson, Georgetown, Kentucky. The Lord be with his spirit.

ED.

GEORGETOWN, Sept. 22d., 1835.

BELOVED BROTHER SCOTT:—

May grace, mercy, and peace from the Father of Mercies be multiplied to my beloved Brother, and his family, as well as all temporal blessings through Jesus our Lord.

I have just returned from a ten days siege at Versailles, where we made a fair experiment of the power of the Gospel, when proclaimed in its simplicity and purity, without scarcely noticing the sects. Jacob Creath, Sr. presided; Jacob Creath, Jr. mid your humble servant labored from Saturday till Wednesday night alone, with the exhortations of Jacob the elder. Within that time about sixty persons obeyed the Lord. Being fatigued we sent for help, and Brethren Challen and Hall arrived on Wednesday morning. We had the help of Brethren Lancaster and Flemming on Thursday night; and the battle was continued until Monday night following. The siege lasted ten days, and the Gospel achieved a splendid victory over between one hundred and thirty and one hundred and forty persons according to my recollection. Within this time part of the Brethren had to attend meetings at the stamping ground and Mt. Vernon, where they had some success,

J. T. JOHNSON.

MERIVILLE, July 29th 1835.

DEAR BROTHER SCOTT:

Our little church at Pikadelphia abound in brotherly love to each other and in peace with the world, we have had but few additions of late so that our number is yet small but we hope worthy of the name we have put on. There are many deaths in our villages, they say by the cholera; but I think it might with more propriety be attributed to the ignorance and rashness of the attending doctors. That the Lord may bless you is the wish of yours &c.

CHARLES MERRIWETHER.

BIG MEETING AT CARTHAGE, &c.

We lately attended a meeting near Felicity, Clermont county, at which a very considerable number of persons was immersed.

At Wilmington meeting twelve were immersed

And at Carthage meeting, which took place on the Friday before the second Lord's day in last month, eight joined the congregation. The speakers present on the occasion, were brethren Burnet, O'Kane, Taffee, Jameson, Fisher, and Smith.

Nothing could exceed in good order this meeting; and it is fondly hoped that many lasting impressions, both of the authority and excellence of the scripture doctrine, were made on the minds of all present. We had present with us brethren from the distance of Connersville, Dayton, Wilmington, Harrison, Rising Sun, &c , &c. These were Cole, Collins, Brown, Casad, Mooklar of Maysville, Thomas, &c., &c., all chief men among the brethren and the glory of Christ.

There is to be a meeting for proclaiming the gospel, at Dayton, to begin on the Friday before the first Lord's day in October. Many brethren are expected to be present.

ED.

DECATUR, Ohio, Aug. 10th, 1835.

DEAR BRO. SCOTT.

Peace be to you, and grace from God the Father and the Lord Jesus Christ. Thanks be to the Lord for all his good blessings. I am truly gratified to learn that you are favoring the brethren and friends in the vicinity of Salem with a visit. I this morning start for Kentucky, after a visit in this neighborhood of three days, in which time nine persons have been added to the church at Red Oak, four by immersion. Prospects are still flattering.

Yours in the hope of eternal life,

R. C. RICKETS.

GENERAL MEETING.

The Church on Sycamore street, Cincinnati, hold a general meeting, commencing at candlelight, FRIDAY EVENING, October 9th. Brethren Johnson, Fall and others are expected to attend.

D. S. BURNET.

Cincinnati, Sept. 29th, 1835.

THE
E V A N G E L I S T,

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept!"
—I Cor. xv. 20. PAUL.

BY WALTER SCOTT.

"Now is Christ risen from the dead, and become the first fruits of them that slept!"
—I Cor. xv. 20. PAUL.

NO. 11.]

CINCINNATI, NOVEMBER 2, 1835.

[VOL. IV.

CHRISTIAN ORDER.

NO. 3.

For this purpose left I thee in Crete, that thou mightest set in order things wanting and appoint in every city Elders as I appointed thee,—Titus, 1-----5.

It is clearly attested by reason, experience, and the fitness of things, that every society, whether civil, religious, or political is in a disorganized state without its regular officers for the enforcing of the rules and regulations necessary for the preservation of the peace, harmony, and good order of the community.

It is likewise fully established by the history of all communities, that the welfare of its component parts depends upon the appointment of *qualified* officers for the maintenance of the laws, principles, or maxims by which they are held together, regulated, and maintained as a corporate body. Every society is founded upon, and bound together by some fundamental maxim or maxima of truth acknowledged, which are associated with its very existence as a body and upon which its welfare and prosperity depend.

However we do not depend upon inference and analogy alone for proof of the proposition which, we wish to sustain, viz: that "The Church of Jesus Christ is in a disorganized state or is out of order without qualified men to fill the offices which were created by the head of the Church." The Apostle Paul settles this matter in Titus 1. 5. For this purpose left I thee in Crete, that thou mightest set in order things wanting and appoint in every city Elders, &c. Now the churches which were planted in the cities of the island of Crete, were considered by the Apostle as out of order; and he leaves Titus there for the declared purpose of setting in order things wanting, or necessary to perfect it, viz: to appoint in every city Elders, Bishops or Overseers. We consider this passage as irrefragable proof that the existence of Bishops or Elders in the church as indispensably necessary to complete its order.

It is argued by many that the office of Bishop ceased with the age of the Apostles and that the revelation of God being completed, it has superseded its necessity. In sup-

port of this they affirm it was a spiritual gift; and all spiritual gifts, say they, ceased with the age of the Apostles. In proof of this they refer to Eph. 11, where pastors are mentioned as a spiritual gift; but till they can satisfactorily show (which I believe cannot be done) that these pastors were Christian Bishops their argument founded upon this passage falls to the ground. But admitting these premises, does it follow that because there are none in this age who can claim being inspired in the same way, *therefore* the office has ceased? No; as well might we urge, and with equal *point* that because there are no teachers now who are supernaturally gifted or qualified to instruct and edify the church they also have ceased: or that the church having lost her inspired gifts has herself also ceased to exist! I apprehend the reason why the gifts of Apostles, Prophets, and Evangelists have ceased, is because the necessity for them has ceased; also because they were given to accomplish a certain object and when that was accomplished the necessity for them ceased and consequently they were done away. With regard to the assertion that the necessity for Bishops has ceased in the church I apprehend it to be altogether gratuitous: however, in order to ascertain satisfactorily whether the church, in this age, requires the services of such men as Paul commanded Timothy to appoint in Ephesus, and Titus in Crete, let us inquire into the duty they were required to perform. Their first duty is to rule the church of God, Tim. iii 5, by enforcing those rules and regulations appointed by Jesus Christ for the preservation of harmony and good order in his church. The brethren who contend that the church in this age is more tractable than it was in the primitive age must be very superficially acquainted with the history of the present reformation; for I am convinced that none who have witnessed the flagitious violations of decency and good order which have come under my observation, would pretend to say the congregation of the Lord does not require men of wisdom and experience to conduct its internal affairs and watch over the brethren in love. Their second duty is to feed the church of God, Arts 20—28, by administering those wholesome doctrines and inculcating those holy lessons of practical piety incumbent upon all the disciples, and with which the scripture every where abounds. But, says one, every disciple who can read has it in his or her power to derive scriptural nourishment and consolation from the Bible itself. True, but there are many feeble persons as well as babes who desire the unadulterated milk of the word that they may grow thereby, whose weak hands require to be upheld and whose feeble knees need to be strengthened. Besides the importance of teaching is derived from the fact, that it constitutes one of the qualifications of a Bishop to be apt to teach; another of

the duties of elders is by sound doctrine both to confute and convince gainsayers, Titus 1—9. I would ask, are there no gainsayers now to confute, are there no vain talkers to silence, no unruly to govern, no feeble minded to support? the church never has as yet existed without babes, the feeble minded and the weak. It is a fact that cannot be gainsayed that it is impossible for the church to attend to the instituted order of the Lord's house without some one exercising the Bishop's office; this "*fact*" alone is sufficient to upset every argument that may be advanced to shew that the necessity for elders has ceased. It matters not how the meeting is opened or called to order whether it be by prayer, singing a song, or reading a chapter, the brother who attends to either, exercises the overseer's office in this particular to all intents and purposes.

I think it has been fairly shown that the order of a church is deficient without the appointment of qualified men to fill the Elder's office; and that there exists as much necessity for them in this age of the world, as there ever existed. We wish now to propose the following query for consideration; is it expedient or lawful for a church to appoint men to this office who do not excel in all the qualifications specified by Paul to Timothy and Titus? This is a subject in which all the disciples are interested and it certainly is of immense importance to the congregation of Jesus Christ: for it is impossible for the church to assume that rank, and exert that influence in the world to which she was appointed, without she has men of wisdom, experience, and foresight, well skilled in the word of righteousness to watch over the brethren; to instruct, admonish, exhort, console, reprove, and confute, and so conduct the internal affairs of the church as to aid in the accomplishment of the great purposes of edification and conversion. It must be admitted there is no qualification laid down in Timothy and Titus that is "non-essential" but there are undoubtedly some of more importance than others. For instance, experience is indispensable in a Bishop; for to appoint an inexperienced and unskillful novice to this office, is not only rendering him liable to fall into the condemnation of the devil but it is actually putting the cause of Jesus Christ also in jeopardy. An intimate acquaintance with the word of God is also indispensable, because the ability to perform the duties of teaching, exhorting, reproof, and ruling, &c., necessarily depends in a great measure upon it; holding fast the faithful word as they have been taught, that they may be able by sound doctrine, both to exhort and convince gainsayers. But I do not apprehend from what the Apostle says concerning the wife and family of a Bishop that it is necessary for him to have either, in order to qualify him for the office: he says the Bishop must be the

husband of *one* wife: this was undoubtedly said with a reference to the practice of polygamy which existed in those days, and it expressly forbids him from having two wives, but does not necessarily imply that he should have any to qualify him for the office. In like manner with regard to his family the qualification does not consist in his having children, but in their being obedient to him "having faithful or obedient children not accused of riot, or unruly." That the first Bishops had not these qualifications in the same degree or to the same extent may be fairly inferred from the following scriptures, Romans 12.6-9. Tim. 5.17. Let the elders that rule well be counted worthy of double honor especially those who labor in the word and doctrine; this plainly imported there were some who excelled in ruling, and some who excelled in teaching also. I make this remark en account of some who contend that because the person who desires this office is not possessed of *all* these qualifications in the same extent, therefore he is disqualified for the office. The fact of one person never excelling in all these qualifications, shows at once the necessity of a plurality or a Presbytery in every church; one person may excel in teaching, another in exhorting, another in ruling, &c , and the direction of the Apostle is, for every one to attend upon that in which he excels; those who exhort, on exhortation, those who teach on teaching, those who rule on ruling. By so doing we shall be enabled to embody in a Presbytery, men who shall excel in all necessary qualifications; but those who look for one man in this age who shall excel in every gift will I think be disappointed; for if they did not exist in the primitive age, when the church was enriched with every gift and where it was necessary to set it completely in order we cannot reasonably expect to find them in this degenerate age. D. E.

SERMON BY SIR WALTER SCOTT.

DISCOURSE II.

THE BLESSEDNESS OF THE RIGHTEOUS.

1. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
2. "But his delight is in the law of the Lord; and in his law doth he meditate day and night.
3. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.
4. "The ungodly are not so; but are like the chaff which the wind driveth away.

5. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous;

6. "For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."—PSALM 1.

As a prelude to the various lessons of holiness, which his lyrical compositions contain, the Psalmist, in the very first verse of these divine hymns, has treated, in general, of the condition of the righteous and the wicked, the blessings which Providence has destined for the former, and the misery and wretchedness to which the latter are certainly conducted, by the indulgence of their evil propensities; or, as the Rubrick expresses it—the happiness of the godly, the unhappiness of the ungodly.

In the first and second verse is described that line of conduct by which man, approaching as nearly to the full discharge of his duties, as his finite and imperfect faculties permit, may be supposed, in some sort, to merit the temporal and spiritual blessings annexed to obedience to the law of God. And here it must be observed, that the duties peculiarly inculcated, are those which immediately regard our Creator: and that those which we owe to our brethren of mankind, though of equal obligation, are postponed on the present occasion the fear of God being the root and source out of which our love to our neighbor must spring, and on which it must be grafted, otherwise it will, like wilding fruit, bear neither substance nor flavor. The qualities required of him who would obtain the blessing promised in the text, are of two kinds, negative and positive.

"The man is blessed," saith our text, "that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." In general, these three expressions may be considered as relating to the same general proposition, and as amounting to a peremptory prohibition on the religious to frequent the society and company of the ungodly. The cause of this interdict is too obvious to be insisted upon. Man, naturally a social animal, is led by example to good or to evil, and the best may have enough to do in resisting the evil propensities of his own bosom, without then being strengthened and enforced by the contagious intercourse of those who are in the daily practice of indulging their passions. "Be not deceived," saith the Apostle; "evil communication corrupts good manners." The surest bond for our own continuing in the right path is to abstain from the counsel which causeth to err.

But as error and its causes may be various, so the verse we have read, branches out into three especial warnings, respecting the various kinds of evil communication which are eschewed and avoided by him whom the Psalmist pronounced blessed.

"He walketh not in the counsel of the ungodly;" that is, he seeks not their society, nor joins with them in their modes of reasoning, adopts not the selfish and worldly-wise arguments by which they impeach perhaps the truth and sanctity of the word of God, or enervate the energy of his precepts, or gloss over and apologize for their own neglect of religious duties. The divine may be doubt-

less called upon by his office, and other men, by circumstances annexed to their situation in society to hear such reasoning in the mouths of sceptics and voluptuaries; and it is in such cases the duty, not of the clergyman alone, but of all who are competent to the task to refute and repel the sophistries of the profane and ungodly. This, however, is not walking by their counsel, but a marching in opposition to them—it is a going forth against them in the name of the Lord God of Israel whom they have defied, and at no time is the character of the righteous man more venerable, than when, with the calmness which the subject requires, and the gentleness which compassion for a blinded sinner ought to inspire, but without a shadow of fear or of doubt, he stands forth, like Elihu, the champion of the good cause: nor can he further depart from his character (*passively* at least) than when a mean and timid listener to doctrines, which if they shake not his *own* faith, may corrupt that of *others*, he is a patient auditor of the counsel of the ungodly.

Secondly. The man is blessed who standeth not in the way of sinners. In the former clause of the verse we are prohibited to listen to the *theory* of sin; in this we are forbidden to afford countenance by presence and acquiescence to the *practice*. We are not to lay the flattering unction to our souls—I have been with drunkards, but I was not drunken—I have been with men of violence, but I partook not in their aggressions—I was in company of an evil troop, but I committed not evil along with them. Is it then no evil to defile the hands that should be pure, and the eye that should be single? Let us not permit the sight of guilt to familiarize our hearts to the practice of it; for even if we could be confident in our own godliness, (as God knows such confidence is in itself a sinful rashness) how many may be misled by the apparent countenance which our presence has afforded! How many, even of the ungodly themselves, may have been strengthened in error, by supposing the guilt of their actions could not be so great, since a professor of righteousness continued the voluntary witness of what they did! Wherefore let us beware that we countenance not sin by standing in the path of sinners.

Thirdly. Nor sitteth he, whom the psalmist describes, *in the seat of the scornful.* These is a grave and delusive reasoning which causeth to err—there is an *example of sin* which is more seductive than sophistry—but there is a third, and to many dispositions a yet more formidable mode of seduction, arising from evil communication. It is the fear of ridicule, a fear so much engrafted on our nature, that many shrink with apprehension from the laugh of scorners, who could refute their arguments, resist their example, and defy their violence. There has never been an hour or an age in which this formidable weapon has been more actively employed against the Christian faith than our own day.— Wit and ridicule have formed the poignant sauce with which infidels have seasoned their abstract reasoning, and voluptuaries the swinish messes of pollution, which they have spread unblushingly before the public. It is a weapon suited to the character of the Apostate Spirit himself, such as we conceive him to be—loving nothing, honoring nothing, feeling neither the enthusiasm of religion

nor of praise, but striving to debase all that is excellent, and degrade all that is noble and praise worthy, by cold irony and contemptuous sneering.

We are far from terming a harmless gratification of a gay and lively spirit sinful and even useless. It has been said, and perhaps with truth, that there are tempers which may be won to religion, by indulging them in their natural bent towards gayety. But supposing it true that a jest *may* sometimes hit him who flies a sermon, too surely there are a hundred cases for one where the sermon cannot remedy the evil which a jest has produced. According to our strangely varied faculties, our sense of ridicule, although silent remains in ambush, and upon the watch during offices of the deepest solemnity, and actions of the highest sublimity; and if aught happens to call it into action, the sense of the ludicrous becomes more resistless from the previous contrast, and the considerations of decorum, which ought to restrain our mirth, prove like oil seethed upon the flame. There is also an unhappy desire in our corrupt nature, to approve of audacity even in wickedness, as men chiefly applaud those feats of agility which are performed at the risk of the artist's life. And such is the strength and frequency of this unhallowed temptation that there are perhaps but few, who have not, at one time or other, fallen into the snare, and laughed at that at which they ought to have trembled. But, O my soul, come not thou into their secret, nor yield thy part of the promised blessing, for the poor gratification of sitting in the seat of the scorner, and sharing in the unprofitable mirth of fools, which is like the cracking of thorns under a pot!

The second verse contains the positive employment of the righteous man.— *His delight is in the law of the Lord, and in his law doth he meditate day and night.* The object of the righteous is to fulfil what the patriarchs of our church have well termed "the chief end of man—to glorify God," namely, "and to enjoy him forever;" and that he may qualify himself for this, his study is in the Holy Scriptures. He is satisfied with no ceremonious repetition of the Sacred Book, by rote, but that he may come to a true knowledge of the things belonging to his salvation, he meditates upon them by day and night, searching out the hidden meaning and genuine spirit of those texts which others pass over, as hard to be understood. We know the attention bestowed by men of learning upon human laws, and how long a portion of their time must be devoted to study ere they can term themselves acquainted with the municipal laws of any civilized realm; and is it then to be imagined that the laws of the Supreme are to be understood at a slighter expense of leisure than those of earthly legislators? Be assured, that when we have meditated upon them, as in the text, by day and night, our time will even *then* have been lost, unless faith hath been our commentator and interpreter.

The third verse describes, by a beautiful eastern simile, the advantages with which the forbearance from evil counsel, from the company of sinners, and from the mirth of scoffers and blasphemers, must needs be Attended. *And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*

In one point of view this striking promise may be supposed to refer to temporal

blessings, which, under the theocracy of the Jews, were more directly and more frequently held forth as the reward of the righteous, than under the dispensation of the Gospel. We must own, also, that even in our own times, religion is sometimes the means of procuring temporal prosperity to its votaries. The more a man meditates upon God's law, the more he feels it his duty to render his life useful to his fellow creatures. And tried honesty, approved fidelity, devoted courage, public spirit, the estimation created by a blameless conduct, and the general respect which even the profane bear to a man of conscience and honesty, often elevate to eminence; and happy is it for the land when such are its princes and governors, or are possessors and distributors of its wealth and fulness. But though this be true, we shall err grossly if we conceive temporal felicity is here alluded to as being either the appropriate or the unvaried reward of righteousness. Were this the case, an earthly, inadequate, and merely transient reward would be unworthy of spiritual merit; and were it to be the certain and unvaried consequence of a due discharge of religious duties, I fear that though the banks of the Jordan might be more thickly studded than at present with trees fair and flourishing in outward appearance, the core of many would be tainted with rottenness; or, without a metaphor, men who were not *openly* profane, would drive a trade with their religion, under the mask of hypocrisy.

It is safer, therefore, to view the blessed state of the righteous, as consisting in that calm of mind, which no one can enjoy without the applause of his own conscience, and the humble confidence, in which, with mingled faith and hope, the good man throws himself on the protection of Providence. *His* leaves which wither not, but clothe him as well in the winter of adversity, as in the spring and summer of prosperity, are goodly and comforting reflections, that in whatever state he is called to, he is discharging the part destined for him by an affectionate and omnipotent Father;—and his incorruptible fruits rendered in their season, are good and pious thoughts towards God, kind and generous actions towards his fellow-creatures, sanctified, because rendered in the spirit and with the humble faith of a Christian.

The ungodly are not so, saith the next verse; but are like the chaff which the wind driveth, away.

If the righteousness of the just is sometimes followed by temporal prosperity the wickedness of the profane is yet more frequently attended by temporal punishment. The cause of this is obvious: He that does not fear *God*, will not regard *man*. He that has disbelieved or defied the divine commandment, has only the fear of temporal punishment left to prevent him from invading the law of society; and the effect of this last barrier must be strong or weak, in proportion to the strength of passion and the greatness of temptation. And hence that frequent introduction to the history of great crimes, that the perpetrators began their course by disuse of public worship, breaking the Lord's day, and neglect of private devotion, and thus opened the way for themselves to infamy and

to execution. How many in a higher class in society, languish under diseases, which are the consequence of their own excesses, or suffer indigence and contempt, through their own folly and extravagance.

But, as prosperity in this life is neither the genuine nor the certain reward of the righteous, so neither is temporal adversity the constant requital of the ungodly. On the contrary, we have seen the wicked great in power, and flourishing like a green bay-tree; yet could we have looked into his bosom at that moment of prosperity, how true we should have found the words of the Psalmist! The sophistry which *he* borrowed from the counsels of the ungodly, gives no assurance of happiness, and leads him to no solid or stable conclusion; the wit with which the scorner taught him to gloss over his opinion", has lost its brilliancy —*Behind* him there is remorse; *before* him there is doubt. While the godly is fast moored on the Rock of Ages, *he* is a stormy sea, without a chart, without a compass, without a pilot. The perturbed reasoning, the secret fears of such a one, make his thoughts indeed like the chaff which the wind drives to and fro, being as worthless and profitless as they are changeable and uncertain. A person, distinguished as much for his excesses at one period of his life, as he was afterwards for his repentance, mentioned after his happy change, that one day when he was in the full career of wit and gayety, admired by the society of which he appeared the life, while all applauded and most envied him, "he could not forbear groaning inwardly, and saying to himself,

'O that I were that dog! "'—

looking at one which chanced to be in the apartment. Such were the secret thoughts of one who had *followed the counsel of the ungodly, walked in the way of sinners and sate in the seat of the scornful*. Regretting the *past*, sick of the *present*, fearing the *future*; having little hope beyond a gloomy wish for annihilation, he was willing to exchange all the privileges and enjoyments of wit, understanding, and intellectual superiority, for the mean faculties, and irresponsible existence of a beast that perishes. *He* must have been indeed like chaff tormented by the wind, ere he could have formed a wish at once so dreadful and so degrading!

The fifth verse following out of the theme which the Psalmist proposed, informs us, *that the ungodly shall not stand in the judgment, nor sinners in Hie congregation of the righteous*. After death cometh the judgment. How strict how terrible that judgment shall be, we may learn from the blessed Apostle in the second epistle to the Thessalonians.† *Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming*. Will it then be received as an apology, that the sophistries by which the ungodly were misled, were ingenious, that they were urged with plausibility, and rendered diverting by wit? Alas! my brethren, we are informed in the same passage, that the strength of their deception is part of their very crime. God placed evil and good, truth and falsehood before them, and gave them means of judging betwixt them, and embracing that which they should choose; and the having forsaken good for evil,

and the truth of the gospel for the vain sophistries of men, is the very crime of which they were accused. *And for this cause, (says the Apostle) God shall send them strong delusion, that they should believe lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness.** It is then that the Divine Shepherd will forever separate the goats from the sheep, that the blessed Husbandman shall purge the floor of the garner with his fan, that the Captain of our Salvation shall leave no spies in his camp, and the King of our glory endure no traitors in his territory.

The concluding verse of the Psalm vindicates in a few words, the promises which have been made to the righteous and the judgments which have been denounced against the ungodly. *For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.* The omniscience of the Deity is the touchstone by which the merits of the righteous, and the guilt of the wicked, shall ultimately be determined. No false opinions formed concerning them during life, can deceive that unerring Judge; no counterfeit, however brilliant, can pass for pure gold; no forgery, however ingenious, can supply the place of the testimonial which he demands. *The Lord knoweth the way of the righteous.* He was perhaps lightly esteemed among his fellow-men, considered as an unsocial and scrupulous devotee, an enemy to free investigation, because he walked not by the counsel of the ungodly; a severe censurer of harmless levities, because he stood not in the way of sinners; a foe to innocent mirth, because he sat not in the seat of the scorner. Let him nevertheless come boldly before the heavenly Judge; He knoweth his ways. When his left hand knew not the good deeds which were wrought by his right, the Lord beheld them. *His eye was upon him in solitude and secrecy, and his Spirit guided him during his daily and nightly meditations on his law.* At the time when the righteous was perhaps most misconstrued by his brethren of men, he was most acceptable to his heavenly Father, who knew his way—not his *actions* only, however secret, but the *principles* upon which these actions were founded.

Again, let not the wicked confide in the refined hypocrisy with which he may have been able to deceive men, nay, perhaps to cheat himself by blending actions of apparent merit, and sentiments in themselves praiseworthy, with a course of life, such as that which the Psalmist has denounced. If he be an underminer of God's law, and a scoffer at his commandments, what will it avail him, that he has given alms, and distributed to his poorer brethren the food that perishes, while he was dashing from their lips, and trampling in their presence, upon the bread of eternal life? Good deeds, whether done to be seen of men, or flowing from the natural disposition of the human heart, to relieve itself from the pain attending the sight of distress however applauded by those who witnessed them, will sink to their proper level and estimation in the eyes of the Divinity, which will *not* view them as an atonement for a life spent in the habitual breach of his Law, and contempt of his commandments. *The way of the ungodly shall perish.*

Wherefore may we all find grace in God, for the sake of Christ Jesus, to labour and improve the time until we pass into the awful presence of Him who searcheth the heart and trieth the reins.

REFORMATION.

NO 5.

DIFFERENCE BETWEEN MORAL AND RITUAL REFORMATION

Brother Scott.

Jesus declared, "He that eats my flesh and drinks my blood has eternal life, and I will raise him at the last day." For the purpose of understanding this part of the will of God, we will remark that the Christian institution was prefigured in the Mosaic which was composed of rituals, and moral obligations. The Christian institution like the Mosaic, has its ritual, and moral obligations, and each ritual has its respective morals; the ritual of immersion connected with faith and reformation, gives full right to all Christian privileges. The word re form means to change from something to some other thing; the things to be reformed from are connected with baptism and the things to be reformed to are connected with the ritual called the Lord's supper. I shall here name some of the things to be reformed from; maliciousness, controversies, murders, adulteries, fornication, thefts, false testimonies, calumnies, uncleanness, lasciviousness, sorcery, enmity, strife, emulation, wrath, brawlings, factions, ill words, sects, envyings, intoxication, revelings, lying one to another, passion, evil desire, corrupt discourse, bitterness, anger, wrath, clamor, detraction, falsehood, deceit, covetousness, extortion, speaking evil of men, fightings, hatred of one another, vicious machinations, malevolence, fraud, immodesty, arrogance, levity, self-love, money-love, pride, boasting, defamation, disobedience to parents, ingratitude, bargain breaking, incontinence, fierceness, hatred of good men, obstinacy, love of pleasures, lusts of the flesh, vainglory, provocation of one another, and some other sins. These are the things which we are commanded to reform from.

The next consideration are the things to be reformed to, "I am that bread which came down from heaven," said Jesus, alluding (perhaps) to the commemorative ritual of the Lord's supper. "Man shall not live by bread only but by every thing which God is pleased to appoint." The commands of negation are connected with baptism; but the things which thou shalt do are connected with the bread of life by which the Christian shall live if he con-

tinues in them according to God's appointment; first, assemble on the first day of the week; offer supplications, prayers, intercessions, and thanksgivings for all men, examine yourselves; partake of the bread of life; exhort one another; sing psalms, hymns, and spiritual songs; practice temperance, godliness, meekness, long-suffering, charity, peace, edification, love, joy, gentleness, goodness, fidelity, speaking as the oracles. Be sincere, honest, easy to be persuaded, continue in the Apostle's doctrine, and in fellowship, be slow to anger, subject to government, obey magistrates, be ready to every good work, speak evil of no man, swift to hear, slow to speak, give to the needy, bear with one another, and forgive one another, walking in wisdom towards, those who are without let your speech be always with gracefulness, knowing how you ought to answer every one; be sober minded, be of one spirit, one mind; embrace with meekness the implanted word, be doers of the word, take care of widows and orphans in their afflictions and keep yourselves unspotted from the world; owe no man any thing unless to love one another, with some other morals. These are the thing to be reformed to when you come together to eat the Lord's Supper, examine yourselves in order that you may be fully persuaded that you have reformed from these worldly evils and that you have reformed to all the righteous deeds connected with the Supper according God's appointment. He who eats and drinks unworthily, eats and drinks judgment to himself, not distinguishing the Lord's body. It is by the moral, obligations of the Gospel being connected with their respective rituals, that the disciples are to distinguish the body of Christ (the Church.) The Jews continued to obey the ritual part .of their .institution, long after they had neglected the moral, in this they corrupted God's theocracy. Christians who are always faulting the Jews have gone one step further than those whom they accuse, for they have corrupted both morals and rituals. In the Christian institution we are assured that these derangements are not compatible with the will of God; for he is not the author of confusion, but of organization and order. Let us then turn our attention to God's appointments as they came from their author. Paul to Timothy "I exhort first of all that prayers, supplications, intercessions, and thanksgivings be made for all." &c.— Thus we understand that one duty prepares us for another; faith prepares us for reformation, and reformation for baptism, and baptism prepares us for supplications, prayers, and thanksgivings, and these for the Lord's Supper, and the Lord's supper for teaching and admonishing each other by psalms hymns and spiritual songs. Paul did not reprimand the Corinthians for taking the bread and

wine before they attended to other duties, but because they did not wait for their brethren. This shows that the supper was among the early duties of the Lord's day, otherwise the Apostle would have objected to the time as well as manner. Paul refers to the night when Jesus was betrayed to convince the Corinthians of their error. There are four things to be noticed in reference to that night, eating the passover, the Lord's supper, washing of feet, and the instruction Jesus gives to his apostles; there is nothing said in the Apostolic writings of the passover or the washing of feet; so I say nothing about them. Mark informs us that after the supper (not before) they sung a hymn. John informs us that after the supper he gave an address to his apostles; this fills five chapters. I conclude from these testimonies that prayers, supplication, and thanksgiving ought to be the first service of the Lord's day; the next thing is the incorporating ritual, viz: the Lord's supper, which fits and prepares the disciples for performing all the duties assigned them by the Apostolic writings. Christians are exposed to two sorts of transgressions one is the neglect of doing the things which we are commanded "Thou shalt do." The other is doing what we are commanded "Thou shalt not do." The latter is that dangerous sort of transgression by which sin entered the world.— It was by Adam's doing what God commanded he should not do, that sin entered into the world. Then it behooves Christians to guard against those transgressions by which sin entered the world, and death by sin. P. H.

A KEY TO THE NEW TESTAMENT,

Continued from page 224

THE CHRISTIAN SECTS,

OR HERESIES ALLUDED TO IN THE EPISTLES.

WHEN the religion of Jesus began to be spread abroad in the world, it had not only to struggle with avowed adversaries, such as the Jew and the Pagan, by whom its professors were exposed to all manner of external disgrace and calamities; but it had to support itself in all its native purity, dignity, and excellences against the corrupt doctrines which many of those whom it received into its community had brought with them from the Jewish or Pagan systems; for under these two denominations were all mankind at that time included; and both so very corrupt, as to be far more capable of imparting infection, than of becoming pure.

I.

OF the Jews who became Christians, there were, besides such as had been of the sect of the Pharisees, &c. others that had imbibed the particular opinions of the Essenes and the Gualanites.

THE ESSENES.

THE Essence seem to have been of very remote antiquity. They might take their rise from that dispersion of their nation, which happened after their being carried captive into Babylon. The principal character of this sect was, that they chose retirement; were sober, were industrious; had all things in common; paid the highest regard to the moral precepts of the law, but neglected the ceremonial, any farther than what regarded bodily cleanliness, the observation of the Sabbath, and making an annual present to the Temple of Jerusalem. They never associated with women, nor admitted them into their retreat; but gladly embraced every fair opportunity of supporting and enlarging their society, by rearing, breeding, educating and instructing other men's children, as if they had been their own. By the most sacred vows though they were in general averse to swearing, or to requiring an oath, they bound all whom they initiated among them, to the observance of piety, justice, fidelity, and modesty; to conceal the secrets of the fraternity, preserve the books of their instructors, and with great care commemorate the names of the angels. To them in all likelihood the apostle alludes, when he inveighs against those who forbid to marry, who command to abstain from meat, and who, through a voluntary humility, pay worship to angels. But a more particular description of these errors the reader will find below in the account of the 1st Epistle to Timothy.

THE GUALANITES.

THE Gualanites were Galileans who had this name given them from one Judas Theodas, and Guals, in Upper Galilee: who in the 10th year of Jesus Christ, which was the last of Augustus, and 10 years after the death of Herod the Great, excited his countrymen the Galileans, and many others of the Jews, to take arms and venture upon all extremities, rather than pay tribute to the Romans. The principles he infused into his party were, not only that they were a free nation, and ought to be in subjection to no other, but that they were the elect of God, that he alone was their governor, and that, therefore, they ought not to submit to any ordinance of man. And though he was unsuccessful, insomuch that his party in their very first attempt were entirely routed and dispersed; yet so deeply had he infused his own enthusiasm into their minds, that they never rested, till in their own destruction they involved the city and temple. To this wild and frantic party seems to be addressed many of those passages in the New Testament, wherein obedience to magistracy is so piously and rationally inculcated.

THE NAZARENS.

The Pharisees seem to have composed the chief body of those Christian converts, who in the earlier times were distinguished by the appellation of Nazarenes. These though they embraced Christianity, yet entered so little into the real spirit and genius of it, that they were still fond of the beggarly elements and carnal ordinances of the ceremonial law. To repress this their inordinate superstition, seems to have been the intention of the severity with which the law is treated in the apostolic writings, where not only circumcision is exclaimed against, but we are taught to let no man judge us with regard to meats or drinks, or the observance of holy days, or of the new moon, or of the sabbath; which were a shadow of things whereof Christ is the substance.*

II. THE GNOSTICS.

OF the Gentiles who were converted to Christianity, the most dangerous and pernicious kind were those who were infected with the Egyptian philosophy; a system, as it was then taught, entirely chimerical and absurd. The Christians Of this sort assumed to themselves the name of Gnostics; a word of Greek derivation, implying a knowledge superior to that of other men. This word does not occur in the New Testament; but

THE NICOLAITANS,

of whom mention is made in the Apocalypse of St. John, † seem to have been of the Gnostic sect; as were also

THE CERINTHIANS;

for most of the errors ‡ maintained by Cerinthus, opposed in the Gospel of St. John, may be derived from the same source.

When we say the Gentile converts were chiefly liable to the Gnostic infection, we must not be understood to exclude those of the Jewish race, many of whom were tainted with it, but they seem to have derived it from the Essenes.§

THE EGYPTIAN PHILOSOPHY,

THE maintainers of this philosophy held, that the Supreme Being, though infinitely perfect and happy, was not the creator of the universe: for according to them, matter too was eternal. The Supreme Being who resides in the immensity of space, which they called *Pleroma*, or fulness, produced from him-

*See Colossians ii. 16, &c.

† See this sect described in a note to Revelations,

‡ See them described at large in the account of St. John's Gospel.

§ See the account of the first epistle to Timothy, &c.

self, say they, other immortal and spiritual natures, styled by them *Æons*,* who filled the residence of the Deity with beings, similar to themselves. Of these beings, some were placed in the higher regions, others in the lower. Those in the lower regions were nighest to the place of matter, which originally was an inert and formless mass, till one of them, without any commission from the Deity, and merely to show his own dexterity, reduced it into form and order, and enlivened some parts of it with animal spirit. The being who achieve! all this, they called the Demiurgus. † But such was the perverseness of matter, that when brought into form, it was the source of all evil. The Supreme Being, therefore, never intended to have given it a form; but, as that had been now done, he, in order to prevent mischief as much as possible added to the animal spirit of many of the enlivened parts, rational powers. The parts to whom rational powers were thus given, were the original parents of the human race; the other animated parts were the brute creation. Unluckily, however, the interposition of the Supreme Being was in vain; for the Demiurgus grew so aspiring, that he seduced men from their allegiance to the Supreme Being, and diverted all their Devotion to himself.

These are the outlines of this fantastic philosophy. The corruptions flowing from it, when adapted to Christianity, were these. They held that the God of the Jews was Demiurgus; that to overthrow and subvert the power of this Demiurgus, Jesus one of the celestial *Æons*, was sent by the Supreme Being to enter into the body of the man Christ, in the shape of a dove; that Christ by his miracles and sufferings, subverted the kingdom of the Demiurgus; but when he came to suffer, the *Æon* Jesus earned along with himself the soul of Christ; and left behind upon the cross, only his body and animal spirit: the Old Testament ought to be rejected, as having been the means whereby the Demiurgus supported his influence among men; that the serpent who deceived Eve, ought to be honored, for endeavoring to rescue men from the slavery to the Demiurgus; and, finally that we ought not to marry, or procreate children, because in so doing we generate matter, which is the source of all evil; and that there is no resurrection of the body, because the body is material.

Against this philosophy, and not against true science of any kind, are all those texts of the New Testament leveled, which seem to arraign philosophy.— This is that philosophy which is there described as vain, deceitful, traditionary formed upon the rudiments of the world, and not after Christ. These are the profane and old wives fables; the endless genealogies vain babblings, and opposition to science so called, which we are to reject, and not to give heed to. And of these sophists, or Gnostics, as they called themselves, the apostles write when they say, "There are certain men crept in unawares, who were be-

**Æon*, in Greek, properly signifies the age of man, but having been employed by philosophers to express the duration of spiritual and invisible beings, the beings themselves were afterwards figuratively called *Ænos*, or Durations, &c.

† i. e. The operator, artificer, or workman.

fore of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."* And again, "Now, if Christ be preached that he arose from the dead, how say some among you that there is no resurrection?" †

*Jude 4.

† 1 Cor. xv. 12.

LEGION.

OR

"TWELVE YEARS OBSERVATION AND EXAMINATION OF MR. CAMPBELL'S THEORY AND PRACTICE OF REFORMATION, BY MATTHEW GARDNER, AN ELDER IN THE CHURCH OF CHRIST."

We have seen and spoken to, the author of the pamphlet that bears the above title. Our first and our last interviews with him were about two years apart from each other. During that time we had been compelled to listen to many disagreeable reports of his abusive opposition to those who are struggling to restore Christianity to its pristine simplicity. We first saw him in Cincinnati. Our first interview gave us no favorable impression of his discernment; but if he would humble himself to remain in the obscurity for which only he is fitted there would be less sin in his mental imbecility. At our last interview our surprise to see him take a seat with our laboring brethren at the big meeting already spoken of, was great; But it became greater still when we saw him ascend the pulpit in company with the brother who was to address the audience; and greatest of all when he himself actually addressed the congregation, from Rom. 5 c

He would, I dare say, have styled his sermon *Justification*; but any one in the secret of his hypocrisy, would have with more propriety styled it *Twistification*; for never did a man of his inferior powers employ greater cant for the purpose of becoming all things to all men, if by any means he might impose upon some; and he succeeded to a degree; for some of the brethren actually concluded that he had attained to a unity of views with themselves and with the Apostles. To me, however, his conduct was disgusting. Reynard did not deceive me. I knew the old fox was not dead, but only winked close the more easily to impose on those from whom he intended to run away.

For effect he told his experience, a tale so pious that if it had not been so threadbare perhaps some others besides himself might have cried about it. His whining was equally childish and barren of effect. How shameful for a man calling himself a minister of Christ to be so effeminate and to practise such chuckling. What should we think of one of our laborers were he on the occasion of a great meeting to assemble with a number of Methodist ministers, salute them, style them brethren, ascend their pulpit, and finally address their audience in so deceitful a style as to impose upon the majority of all present and cause them to believe that he was become of one sentiment with themselves? So contemptible a doing would not, I am persuaded, draw forth a single word of approbation from any disciple among us.

There is however a reason, for every thing; and no person I am persuaded can read Matthews pamphlet without irresistible impressions that the cause of his untiring hostility to the disciples is *his own mean ambition* to be thought as old in Christianity as any of us.

Speaking of the various Christian communities which arose in 1801-2-3 among other ambitious matters he says—"it is not in our power to annihilate twenty five or thirty years of our existence to let Mr. Campbell come in before us so that he may wear the laurel." Wear the laurel! this is pure unsophisticated human nature truly; and I do hope that Matthew may be permitted at preachings henceforth to wear a sprig; a feather of laurel would become him well; if there is a bush within a rod of us the next time we meet I will put one in his cap as sure as a gun.

We know, says he again, in the opening of his pamphlet, *the term* is often used "they have come over to the reformation," this is a term which Mr. Scott has often made use of. A term,--Dear Matthew, when you scribble again remember the fable of the frog in the meadow, and do not, we pray you, burst the belly of the King's English. "They have come over to the reformation" is a term is it? Why I should think that the distinguished pamphleteers were better skilled in arithmetic than to call seven terms one term; but if words are to be used in this Magdalene latitude then it will excuse me for telling those who enquire after the cognomen of the whole performance that it is "Legion for we are many."

The truth will cut its way out even though entombed in a tub of tallow. Hark what Matthew says, and learn, reader, the secret cause of that inward pain which consumes his vitals as well as of the outward fury by which he would, if he could, consume others. "I wish the reader to understand" says he, "that I am willing to meet all the children of God upon the gospel where no one can say

to the other *I was first in the reformation*. First in the reformation! Aye, there it is; there is the cause why the reformation is to be put under the ban. Matthew Gardner cannot in the order of things straighten up himself and stalking like an emperor say "First in the reformation" I. How different the case between big Matthew and little Paul, who instead of turning heretic, or refusing to go forward in the gospel, or of envying his brethren who were *in Christ before him*, acknowledged their seniority with gladness and sealed his acknowledgment too with a kiss and with all goodly words. Salute Andronicus, says he, and Irenia my kinsman and my fellow prisoners who are of note among the apostles *who also were in Christ before me*.

Now if the reader does not in the flowers which we have culled from cousin Matthew's garden read the true cause of his hostility to our brethren I must say that he is no great witch of a diviner. To me it is perfectly obvious that Matthew Gardner feels his pride wounded by all that has occurred. He hates to have it said that he owes any leading or important sentiment to any one; or that any one was before him in the order and faith of Jesus; and rather than acknowledge obligation in this point he would resist the truth as it is in Jesus and slander the disciples of the son of God— call them the disciples of a man—the "fraternity of Mr. Campbell"!!! Most horrible!! What a traitor to the cause of Christ! already the enemy rejoices; the party who could see us damned for the aversion which they entertain to Baptism for remission have already laid hold of this vile abortive pamphlet and are trumpeting it all over the country in their newspapers, if by any means they may make gain in company with the *Elder in the Church of Christ!* who wrote the vile slander.

Hark, Matthew Gardener, permit one word;—If you belong to the Son of God; if you are indeed a child, and an object of Christ's personal affection, and pass unpunished for the dishonor you have offered him and his in this pamphlet, then the writer understands nothing of the economy by which Christ blesses these who please him and chastises and rebukes those who offend.

CHAPTER I.

Let us now look at "the first chapter of Matthew," and see what are its contents. It constitutes four diminutive paragraphs, with notes explanatory and illustrative by the author. The first of these informs us that he had been a subscriber to the Christian Baptist but got hurt with brother Campbell, on account of his having preferred the name disciple to that of Christian, and for using and applying the name reformer to all who thought with him.

The second speaks of a people who had simultaneously appeared all over the United States about the years 1801-2-3 to plead for the Bible as their only guide in religion.

The third informs us that "one plan of remission" that is by immersion, is contrary to Matthew's own experience.

And the fourth informs the reader that before the appearance of the pamphlet Matthew had determined to investigate the high and dictatorial pretensions of Mr. Campbell and "his disciples."

In this brief space the expressions Mr. Campbell's disciples, Mr. Campbell's party, and Mr. Campbell's sect, are used no fewer than eight different times! It is a fact, reader, these expressions occur eight times in the short compass of four paragraphs and are read almost before you can draw as many breaths; and except this singularity, which the silly author possibly hoped would cut two ways, there is nothing worthy of a single observation in the chapter. No doubt he thought this style of speaking would vex the brethren and scare from the examination of 'the debated question dunces like himself

CHAPTER II.

We therefore pass on to "the second chapter according to Matthew;" and will give it to the reader verbatim. It forms the back bone of the pamphlet—the text from which the subsequent part of Matthew's song or sermon is said or sung, and is as perfect a misrepresentation of the truth in the case as ever was submitted to the public. Matthew in the preamble says that he has examined Mr. Campbell's publications and has found out from them and *his disciples* that they "insist on their hearers to believe and practise six particular items, which they attempt to prove from a few passages of scripture to be the *Ancient gospel*, as they call it." Now what would the reader expect to have named as the six items constituting the elements of the ancient gospel? Why doubtless faith, repentance, baptism, remission, the Holy Spirit, and eternal life; but are these what Matthew has submitted in the second chapter according to his gospel? No indeed. On the contrary he files against us the following as the items of the ancient gospel!

1. Pentecost was the day on which the kingdom was set up.
2. The keys were given to Peter.
3. Remission and the Holy Spirit by baptism.
4. Breaking bread every first day.
5. No influence of the Spirit in conversion, and
6. Supernatural gifts are withdrawn from the church.

Matthew says he has read, nay, examined Mr. Campbell's pub-

lications. We shall admit this to be true. What then are we to infer from his having so grossly misrepresented the case? that he is one of the biggest dunces that ever read Mr. Campbell's periodical? Surely he would not like this, and yet it is a fact that Mr. Campbell has in no part of his writings submitted these six matters as being the *Ancient gospel*. Where, Matthew Gardner, has he made the giving of the keys to Peter a second part of the gospel? In what publication, and what page of it, has he made the withdrawal of spiritual gifts a sixth part of the ancient gospel Singular gospel truly—Miracles have ceased! Peter got the keys! The supper must be eat once a week! The gospel began on Pentecost! Is the person then who says those things, to be considered in the light of a dunce—one who cannot understand Mr. Campbell even when he reads, nay examines his publications? I will not say that he has lied in telling us that he had examined Mr. Campbell's writings; or having read them that he has wilfully misrepresented them. No; Matthew did not make these gross misrepresentations intentionally. He is only too great a dunce to learn what Mr. Campbell wrote. Since 1827, faith, repentance, baptism, remission the Holy Spirit, and eternal life have every where been preached, spoken and written of as the items constituting the ancient gospel.; but Matthew has not in seen years been able to learn this.; and yet even the Baptists, the Presbyterians and all the other opposers of the ancient gospel have in that time learnt what we adjudge to be the six items constituting its first principles, viz: faith, repentance, baptism, remission, the Holy Spirit, and eternal life.

But we shall let the reader see whether Matthew does not fully prove his own dunceship and all that we have just said of his second chapter.

"CHAPTER II."

"A Summary of Mr. Campbell's System"

"In Christian honesty and in the fear of God, (for I have no interest in this matter, except my soul's salvation, and the good of my fellow creatures,) I have for several years examined Mr. Campbell's publications, have heard him and many of his disciples preach, and have found that he and his disciples uniformly insist on their hearers to believe and practice six particular items, which they attempt to prove from a few passages of scripture to be the *Ancient Gospel*, as they call it. The six particular tenets are—

1. The kingdom of the MESSIAH was never set up until the day of Pentecost; at which time he was crowned King, took the throne of the universe, gave his apostles authority to give laws, &c.

2. The keys of the kingdom of heaven were *particularly* committed to Peter, and he used them in opening the door of faith to the Jews on the day of Pentecost, and opening the door of faith to the Gentiles, at the house of Cornelius.

3. The order of Messiah's kingdom is, that remission of sins and the gift of the Holy Spirit is "consequent upon or through immersion;" C. B. vol. v. page 224. "No prayers, songs of praise, no acts of devotion in the new economy are enjoined on the unbaptized. Immersion next to faith is a *sine qua non*, without which nothing can be done acceptably. C. B. vol. v. page 223. We would also refer our readers to C. B. vol. v. page 133, where Mr. Campbell speaks of immersion standing between the sinner and Christ.

4. No church is in gospel order which does not meet every first day of the week, and commune, by taking the bread and wine, or as they call it, "meet and break bread, &c.

5. The Holy Spirit has no direct influence in converting or regenerating mankind now; but conversion or regeneration consists in a man's believing the gospel, repenting of his sins, and uniting to the church by immersion. This tenet Mr. C. illustrates by adducing the facts of Joseph and David—that there was a change when they left the pursuits of the shepherd's life. Joseph being exalted to be governor of Egypt, and David to be king of Israeli that new objects were now presented to their view and they engaged in new employments, &c. Mr. C. further illustrates this doctrine by supposing an African slave to be removed from a hut in Virginia, to a palace in Africa, says he, "old things are passed away, and all things are become new." C. B. vol. ii. page 171.

Mr. C. also says in one of his essays on experimental religion, "but we are taught since those gifts have ceased, the Holy Spirit now operates upon the minds of men only by the word." C. B, vol. i. page 186.

I have taken much pains to know what the views of Mr. C. and his disciples are, respecting the influence of the Holy Spirit. Among those with whom I have conversed is Mr. J. T. Johnson, of Georgetown, Ky., who edits the Gospel Advocate. He said, "as men's words communicate their spirit, so God's word communicates his spirit." Thus Messrs. Campbell and Johnson agree, that the word is *all*, and that we are not to look for any spirit from God in this day at all. In C. B. vol. ii. page, 151, Mr. C. speaks of the Spirit dwelling in the church as a sample. And many of his disciples talk about the *Spirit* being in the body of Christ (the Church,) and that no man can have the Spirit until he is in the body of Christ by immersion.

6. The gifts of the Holy Spirit are taken away from the church, therefore the spirit does not qualify nor send any men to preach the gospel in this day. But preachers are to learn from the Scriptures, and preach what they have learned, without pray ing for, or asking any aid of the Holy Spirit. If the reader has been accustomed to reading Mr. Campbell's works, or hearing him or his disciples preach, he knows that Mr. C. leads the way and his disciples follow, in decry-

ing *called* and *sent* preachers. Therefore, we feel certain that none will accuse us of misrepresenting Mr. Campbell in this particular,.

The six foregoing items, in their order, will now be the next subjects of our examination.

BROTHER SCOTT:—

The Evangelist No. 7, was handed me by a friend. With much satisfaction I read a piece signed Eusebius. The author no doubt will be as well pleased when corrected in a little mistake where he says; "because brother McCorkle had seen Smith's book and written a few pieces on the prophecies, in which he had borrowed pretty largely, without saying any thing of the poor author," &c. The layman has read neither Smith nor Winchester—is indebted for his ideas on the prophecies to no commentator on earth, dead or alive. A declaration to this effect will appear in the Millennial Harbinger.

The above is from the sturdy layman, who has been for some time writing on the Millennium, and contesting it with a writer in the Millennial Harbinger under the title of "A Reformed Clergyman." I comply with brother McCorkle's wish and publish so much of his letter as relates to Eusebius. ED.

LINES

ENGRAVEN ON THE ENTRANCE OF THE JEWS' BURIAL GROUND, GLASGOW.

O weep for those who wept by Babel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Juda's broken shell,
Mourn, where their God hath dwell, the godless dwell.

O where shall Israel lave her bleeding feet,
And when shrill Zion's soups again be sweet.
And Juda's melody once more rejoice
The hearts that leapt before its heavenly voice.

Tribes of the wandering feet and weary breast,
Where shall ye flee away and be at rest;
The wild dove hath her nest, the fox his cave,
Mankind, their country; Israel, but the grave

A *Meritorious functionary*,—The Journal of Commerce states that a gentleman incidentally mentioned a fact to the editors a day or two since with which we were very much gratified, viz: that every Sabbath the Attorney General of the United States, Benjamin F. Butler, Esq., is seen at the head of a class in Washington, as a Sunday School teacher. There are men in the world far less distinguished than Mr. Butler, who would think it beneath them to engage in such a calling. But Mr. Butler has learned to put a more just estimate upon the character of the employment. There is no higher honor than to be engaged in the service of the lung of kings.

PROSPECTUS.

The CHRISTIAN PREACHER will be a monthly, containing one or two Sermons or Essays, from living writers of the present reformation. The first Sermon is to be by Mr. Alexander Campbell. Notwithstanding this difference in structure the work will accord with our other periodicals in general sentiment, while it cannot interfere with any of them. Its sphere will be different. During the year it will present every variety of style and topic, will favorably introduce to the public many writers who hitherto have spoken only over anonymous signatures, and will afford the reader not less than twelve nor more than twenty discourses on separate and important topics with all the latitude any author can desire. In common papers, essays have to be restricted to two or three pages) or suffer violent fracture to accommodate the monthly publication. The Christian Preacher will hold on long enough to satisfy both himself and his audience if he can. The re-publishing propensity of editors will be no fault of the Preacher. He will borrow from none, and subscribers of other papers who attend upon his ministrations will not pay twice for the same matter, at least in the same dress. Each contributor may have a whole number to exhaust his magazine of matter, and an opportunity to say all he can say on the subject of his choice. In a work of this kind, matter and style merit, and shall receive, equal attention. At the end of the year the numbers accompanied with an index and title page, if bound, will make one of the neatest volumes issued from the American press. As the writers will be numerous and the subjects various, the readers cannot fail to be pleased and instructed with the combined light of a constellation of intellect.

TERMS.

The Christian Preacher will be printed in octavo form, on paper of superior quality, from new type, and will be neatly stitched and enclosed in a printed cover.

If the work meets with encouragement, the first number will be issued January 1st, 1836, which as far as practicable will be followed by a No. on the first Monday of each month.

1. The terms will be one dollar per year for twelve months.
2. Any person enclosing \$5, in advance, post paid, shall have six copies sent to any address. He shall have thirteen copies for \$10, or 28 copies for \$20.
3. These offers being so liberal, payment upon the receipt of the first No. will be required of all persons, except city subscribers and such responsible agents as shall become liable for five or ten copies: in such cases, within three months will be considered in advance. It will be optional with the editor to stop the paper of any one who fails to pay as above.
4. All subscriptions must commence with the first of a volume. Later subscribers can be furnished with the back numbers
5. ? All communications on business, must be post paid to receive attention. Agents for our other papers, may be agents for this. Lists of subscribers should be returned as early as December 1st, and before if practicable.

Cincinnati, Sept. 24th, 1835.

D. S. BURNET.

THE
E V A N G E L I S T,

BY WALTER SCOTT.

Now is Christ risen from the dead, and become the first fruits of them that slept!"
—1 Cor. xv. 20. PAUL.

BY WALTER SCOTT.

"Now is Christ risen from the dead, and become the first fruits of them that slept!"
—1 Cor. xv. 20. PAUL.

NO. 12.]

CINCINNATI, DECEMBER 7, 1835.

[VOL. IV

QUERY.

Can a number of disciples meet in a church capacity to worship God and attend to the ordinances without Elders and Bishops?

JOHN DRATT.

South Butler, New York.

ANSWER.

In regard to the government of the church, much darkness still hangs over many points of the subject. It is admitted almost universally by our brethren, that our governors are to be called Bishops, Overseers or Elders; and the servants of the church Deacons; also that they are to be such men as are described 'by Paul in his letters to Timothy and Titus.

The church can enjoy no greater blessing on earth than "Pastors who shall feed her with knowledge and understanding;" nothing therefore should be allowed to intercept the appearance of these officers in the church, and nothing should be done by partiality to cause these officers to appear in the church sooner than they ought to appear; for to have bible names without bible things is most distracting and dangerous to have men wearing the name of President, or Elder, or Overseer, or the more pompous name of Bishop, without the qualities of such an officer, and shorn of all those responsibilities which attach to him, is most unfortunate—unfortunate for the man--unfortunate for the church.

Bishops cannot be obtained as scripture directs but. by a probationary course in those who aspire to the office, which, the Apostle says, is a good work, and those who would exercise the duties of the office must first prove themselves worthy and capable: but this cannot be done unless an opportunity is afforded them; and this again cannot be afforded them but by the disciples' assembling in a church capacity and attending to every ordinance of public worship. The churches of Crete, of Ephesus, and all the lesser Asia seem to have assembled before they had Elders ordained in them; at least they are styled churches before the creation of those officers; and why they

should be styled churches, if they did not attend to the ordinances which the Apostle delivered to all churches, it would be difficult to divine. If they attended to no ordinances they were unworthy of the name of churches, and if they did, then they did it without Elders; and if they attended to one ordinance they must have attended to all; for they are all equally sacred, and all of them equally easy of administration. To preside in the Lord's Supper is an easy matter; men can do this who cannot teach; men can do this though they cannot rule the church in the scripture sense of the word rule.

The church then is permitted to enjoy the ministration of Bishops so soon as men capable of filling the episcopate can be obtained; but she is also permitted to attend to the worship of God without these officers and before she does obtain them. This is that incipient state of things over which difficulties are seen chiefly to hang.

What then are the brethren to do when they assemble for the worship of God before the church has obtained Elders? They are to do the best they can. The order of the meeting is first prayers, supplications, and thanksgiving for all men, kings, and all who are in authority, that we may lead a quiet and peaceable life under them in all godliness and honesty; for this is good and acceptable to God our Saviour, who will have all men to be saved and to come to the knowledge of the truth, 1 Tim. Let the person who can thus pray, pray.

Then comes the reading of the Apostles and Prophets. Let such as can read, read.

Then enters the teaching and exhortation derived from that reading. Let him that exhorts attend on exhortation and him who teaches on teaching. Is there any difficulty in all this?

Then comes the Lord's Supper; let the man who can preside in this ordinance do it; and these, who can wait upon him and assist him, wait upon and assist him.

Finally the contribution for the poor. Let those who are able and willing to do this do it; and let those who distribute this mercy of the church do it cheerfully and without partiality. Now if we do these things as well as our gifts will enable us to do them, all will be well; but we are apt, very apt to create to ourselves difficulties by our impatience; and when we cannot obtain such men as scripture describes, we setup shadows of the thing or make officers, seven of whom shorn of all responsibility, would scarcely make one shadow of a true bishop.

During this incipient stage of the church's history we are very apt to run into extremes. Sometimes we will elect a great crowd

of nondescripts or *innominati* who are all to attend to the same things in rotation; these at some meetings exceed in number the other disciples and bring a person in mind of the little child who, when returning from a muster where her father had been elected corporal, said to her mother, mother, are we all corporals?— One good commander is worth twenty corporals; and one or two officers with all power and the confidence of the disciples, are better than a hundred officers with no power. The fewer officers the better. A little authority like a little learning is a dangerous thing. Better have one or two laborers than twenty loiterers.— The human body has but one Bishop the head, and four deacons the hands and feet. Give men nothing to do, and they will do nothing until they quarrel; give them plenty to do and they will have no time to quarrel.

To attend to the business of a true pastor or bishop is an arduous task; such a person will always find that his private intercourse with the disciples will be not less important to their spiritual welfare than his public affiliations. He ought to hold the pulse of the congregation and know how the life's blood circulates in every part. He ought to be intimately acquainted with the spiritual condition of every individual, and be the religious instructor of all the families in the congregation, watering the plants of God, cherishing in each individual his peculiar gifts, and causing, by diligent culture, the whole garden of God to bloom—to bear—to flourish.

Such men too will on the general always be more easily to be obtained than disciples will be anxious to obtain them. When Paul and Barnabas made a tour from Antioch into the lesser Asia, they planted churches in all their route, and retracing their steps appointed elders in every church and so returned to Antioch whence they had set out.

This shews that churches may soon obtain Elders if they are disposed to have them. Paul and Barnabas could not have been long on their journey, as may be seen by a reference to the history of it, in Acts, chapters 13,14. But we are not always disposed to purchase by our money the service of such individuals, and there fore we make every apology for not having Bishops. Let all the churches attach to the episcopal office an emolument which will admit that officer the Bishop to give himself diligently to the word and work of the Lord, and then say whether there is any difficulty in getting Bishops. When God sends a mouth he sends something to fill it. I cannot with some believe that this Bishop's office is so wonderful a matter. God is the author of it and he intended it to be filled, and to be filled with the saints too, not with angels, and archangels. When one man reads Paul's account of a bishop, he is a very good, careful loving, desirable, communicative man, such

as we not unfrequently meet in the middle rank of society. But let another read Paul's words, and the Bishop and the Bishop's office dilate and wear a very different form; the office has a pulpit and the officer is a youth warm from the cells of the University, Again let the Archbishop of Canterbury, Eng. lecture on Paul's Bishop, and then he is a perfect *pundite*, one of the literati, skilled in the Ancient Languages and writing, or having written, *theses* on both natural and moral science.

But shew me a man who loves my person and seeks the salvation of my soul before God; one who will meet me at my own fireside with all my house and speak of Heaven and Heavenly things: one who, like the fire round which we sit, can sparkle, or glow, or shine in the things of the new institution; one who will feed me. feed my children, feed my house with the bread of Heaven and give old and young their meat in due season; who purges me from darkness by showing me the true light, purifies me from evil by teaching me the good; leads me from the world by leading me to God and to Jesus Christ our Lord; I say shew me such a man, and be he lettered or unlettered, married or unmarried, young or old, I will show you the man whom I would take for my "Bishop, and whom in the language of the holy Apostle I will freely and gladly make 'a partaker of all good things."

During the incipient condition of the church then, if Deacons are chosen to attend to the temporalities, the elevation of men to the Bishop's office must be deferred till such characters as are spoken of by Paul make their appearance among us; and in the meantime let the way to that office be kept open; let us elect no substitute, lest we impede the progress of such as the holy spirit designs to set over the church of God which he has purchased with his own blood; let us all do the best we can; let us teach if we can teach, exhort if we can exhort, read if we can read, pray if we can pray, preside if we can preside; and give if we can give; and who knows, if we despise not the day of small things, but some of us may be smit with the love of the Bishop's office with all its cares and responsibilities, and so set out as probationers to prove to all that we are both capable and worthy of the office and so purchase to ourselves this high degree in the faith of Jesus. Every thing in discipline can be done by select committees.

It is a great matter for each individual not to think of himself more highly than he ought to think, but to think soberly; a little talent, like a little power or a little learning is a dangerous thing; and some people make great puzzles of plain cases, and mighty splutters in fair weather. One of the most exalted virtues is to esteem others better than ourselves; to set a proper estimate upon others; to seek the good, and comfort of others, for a brute beast can

love itself. Let me close this piece with the words of Peter. The Elders which are among you I exhort, who also am an elder, and a witness of the sufferings of the Messiah, and also a partaker of the glory that shall be revealed. Feed the flock of God that is among you taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage, but being ensamples to the flock; and when the chief Shepherd shall appear ye shall receive a crown of glory which fadeth not away.

EDITOR.

BAPTISM FOR REMISSION.

Dr. Fishback of Lexington, Ky. argued that baptism for remission was intended for the Jews only; that the house of Cornelius received the Holy Spirit before baptism and consequently the remission of sins also, and that therefore Cornelius and his house were not baptized for the remission of sins; finally that we are not to be baptized for remission of sins.

All this is confuted in an argument by one of the brethren as follows. The repentance and remission which was to be preached in all the world was first to be preached at Jerusalem. What then was the remission proclaimed at Jerusalem? It was remission by baptism. Baptism for remission then in connection with repentance is to be preached in the name of Jesus Christ to all nations. This is conclusive.

EDITOR.

MIRACLES.

2. Can we in these last days claim this promise of the gift of the Holy Spirit? I answer unhesitatingly yes. "For the promise (of the Holy Spirit, or the gift of the Holy Spirit,) is to you, (Jews) and to your children, and to all that are afar off, (the Gentiles, Eph, ii. 17) even as many as the Lord our God shall call," (all those to whom the word of God shall be proclaimed.) If W3 cannot claim this promise, which in the whole book of God, can we claim? Surely, none can be more definite, unless it, be Luke xi. 13. "If ye, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father, give the Holy Spirit to them that ask him?"

If we understand *the gift of the Holy Spirit* in Acts ii. 39 as some do, that it means the miraculous gifts only bestowed on them by the Holy Spirit: then the promise of these gifts is yet good to all; to whom the gospel is preached. This promise of the Spirit was made by the Father through the prophet Joel to all flesh, Gentile as well as Jew; their sons and daughters should prophesy, their

young men should see visions, and the old men shall dream dreams; and on my servants, and on my hand-maidens I will pour out in those days, my spirit; and they shall prophesy, saith the Lord, The promise of God by Joel and Peter, is to *all flesh*; and these words are always used, both in the New and Old Testament, to include all men without limitation. Gen. vi. 13. vii. 21. ix. 11 —15. Num. xvi. 22. xxvii. 16. Job xxxiv. 15. Ps. cxxxvi. 25. Isai. xxxix. 15. Ps. cxxxvi. 25. Isai. xxxix. 5, 6. 1 Pet.i.24. Isai xxxix. 26. Ezk. xxi.5. Isai. lxvi. 16—23. Jer. xxxii. 27 xxxv. 5. Ezek. xx. 48. Zech. ii. 13. Luke iii. 6. comp. Isai. liii. 10. These are abundantly sufficient to establish the point, that the promise is to all mankind without exception. But let it be well understood, that this promise, as well as every other, is given to them that believe and obey. Gal iii. and Acts v.

Obj. If this be fact, then the promise of God has failed; for miracles have long since ceased in the church.

Ans. "Is God unfaithful, who has promised? Shall their unbelief make the faithfulness of God without effect? God forbid; yea let God be true, and every man a liar." Of old Jesus in a certain place could do no mighty works because of the unbelief of the people. May not the unbelief of the people now be the cause, why such works are not done? "According to your faith, so be it unto you." Is there no danger in attempting to accommodate the scriptures to our apostate state? May not this yet be done in this particular case?

Obj, 2. The scriptures are abundantly confirmed, and need not the aid of more miracles to establish their truth.

Ans. The scriptures of the Old Testament were abundantly confirmed, by miracles by Moses and the prophets; yet they were continued in Israel till the Lord took them away for their sin. Isai. iii. 1,2. The prophets under the Old Testament never introduced a new law, nor attempted to confirm any such law by miracles. They prophesied, and wrought miracles to arrest, and fix the attention of the people to these laws already given by Moses, and confirmed,— So we should expect no gifts in order to confirm new revelations, but to arrest, and fix the attention of the world to that given by Christ and his apostles. Was there ever a day, in which such gifts were more needed than the present? The wicked would be asleep on the very eve of a tremendous revolution; the Christian world, divided into contentious sects, which are busily engaged to establish themselves, and their dogmas, and to fight against, and destroy each other.— Their conduct has hardened the wicked world, and driven them in thousands to infidelity, and skepticism: what can we do for them? How quickly would miracles arrest their attention! But you may say, The world is to be converted by the unity of believers. Granted; but the present race of believers must be converted themselves, before they will unite. It is as hard to convert the present race of sectarian believers to truth, and unity, as to convert a sinner from the error of his ways. If Paul *incognito* were present, and should preach the ancient gospel to the different sects; he would be opposed by all. Should he reason with them, and tell them, that they were carnal, and walked as men, because of their divisions; that they must be united, that there must be no divisions among them, he would be treated with contempt. But should he work

miracles before them, such as he wrought on earth, they would yield; and nothing else seems able to effect this much desired object.

Obj. 3. These gifts were designed to continue no longer than the time when the saints should all come in the unity of the faith, and the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness Of Christ." Eph. iv. 8—13.

Ans. Is the church come to this state yet? Who will dare affirm it?— Never was there a time when she was more distant from it. She had not arrived at this happy state in the days of the apostles; for the several gifts enumerated by Paul were then extant, as apostles, prophets, evangelists, pastors, teachers, miracles, etc. and such were exhorted by him Rom. xii.) to be diligent in their several callings: If in the days of the apostles the church had not arrived at this perfect state, so as to have no more need of these gifts when, or at what period did she arrive at it? When had she no teachers, pastors, nor evangelists, nor any need of them? I answer without fear of contradiction; at no period from that day to the present. Yet she needs these gifts, and, therefore, is not perfect. From this passage some may have concluded, that there is no more need of preachers, or teachers, or evangelists; and, therefore, they ought not to be countenanced as such. Their argument is good, provided they prove that the church is perfect, and United: Till this be done it is light as air.

Obj. 4. But Paul says, miracles shall cease; "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. But charity never fails." 1. Cor. xiii 8.

Ans. I ask, When shall these miracles cease? The apostles answers, "When that which is perfect is come." When that period shall come, there will be no necessity for them. But we have seen, that time has never yet come; nor can we expect it in this state of mortality.

Obj. 5. Impostors always pretend to work miracles to confirm their impositions.

Ans. Counterfeits cannot nullify that which is genuine, though they may excite suspicion."

OBSERVATIONS ON THE ABOVE.

The Answers to the questions in the above extract, are all founded upon the misapprehension, that every one who receives the Holy Spirit must of needs be able to work miracles. Did John the Baptist work miracles? No. It is said that John wrought no miracles. A person then may have the spirit of God —the holy spirit, and yet work no miracle; for John was filled with the Holy Spirit from his mothers womb. All the men of faith from Abel to Abraham and from Abraham to Moses and thence to John the Baptist must needs have partaken of the spirit of God, and all the first Christians, we know, enjoyed this gift by the terms of the new covenant; but did all the Patriarchs, Jews,

and primitive Christians who partook of this favour, work miracles? No. The apostle asks the same question. "Do all work miracles"? Strongly implying they do not.

But do Christians work miracles now? they do not. What is the reason? The writer of the extract, who is our respected brother Stone, is inclined to suspect their faith. But rather than suspect the faith of all the saints who have lived since the days of miracles, and all who now live, and especially his own faith,! would much prefer suspecting his reasoning. Yes, I do not suspect his faith, but I suspect his reasoning.

When the writer was proclaiming on the Western Reserve in 1827 or 8 a brother came to him and said he ought to work miracles. The writer answered he could not; but said he, after some few words on the subject, there needs be no arguing on this matter; I cannot work miracles, if you can, go to and do so. I shall preach the gospel. Tins is the best way to test men's talking about miracles.

I am sorry to say that the Mormons are publicly making a very great ado about brother Stone's piece. We would have expected more consideration from one of his grave rank among the Brethren. Those who wait for our halting are rejoiced by such false steps, I would first have spoken of this thing privately, but the piece referred to is its self public and it behooves us in this case to express our decided disapprobation of it. We don't believe that any of all who talk about miracles can work one. I would have enough ado to believe a miracle if I saw it; but it is altogether too much to ask me to believe it when the person pretending to the power will not work one.

EDITOR.

THE CRISIS.

BY A. N. FILLMORE.

Now for the remedy, for it is vain to discover a malady, and prescribe no cure. If there be none then this whole nation must cringe, and take off their hats, and bow, and kiss the feet of sovereignty, and renounce all their rights, be the slaves of tyrants, and be stamped into the dust. But we have help, and that abundant; and in entering upon it we intend to step with caution; but knowing that free discussion is our prerogative, we come to it with boldness.

Before entering directly upon the subject, we would offer a few remarks negatively; and

First. Their religious privileges should never be violated. Let it be forever the glory of American soil, that freedom of opinion flourishes spontaneously

here, and that we have no fetters to bind the consciences of men. Our great charter of liberty, which says that "congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," is just as it should be. May this point ever be guarded with care, for if we are driven from our moorings here, we know not where the winds and waves may carry us.— We have observed that popish politics and religion are amalgamated; thus they both unite in making the following assertions:—"Heretics, if it can be done, are doubtless to be extirpated, but if it cannot be done, en account of their being stronger than we, it will be best to refrain." "He is a heretic who opposes the Roman Church, and takes away its dignity; or who thinks differently from the Roman Church concerning any article of faith." "Heretics ran lawfully be excommunicated, as all acknowledge, therefore they may be put to death."— "All Catholics teach that it is lawful to deliver up an incorrigible heretic to the secular power, and that he ought to be burned."

These are quotations from popish authors, and I can prove it; but if we can preserve their religious privileges inviolate, and at the same time prevent their political claims from injuring us, our desired object is accomplished. This we should of right have—we the people of the nation demand it, *we must and mil have it!*

Secondly. We should not prohibit their right of suffrage. By the constitution, "congress have power to establish a uniform rule of naturalization," and that rule is, that the alien shall have declared on oath in some court of record in the United States, three years at least before his admission, that it was his inter) lion to become a citizen of the United States, and to renounce for ever all allegiance to any foreign Prince, and that he will support the constitution of the United States, &c., (Art of April 14th, 1802, vol. vi. p. 74.—Abridgement of the laws of the United States p. 309.)

Thus it is their privilege to become voters soon after their arrival here, and it should not be denied to Catholicks more than to Protestants. The time rosy however come, and perhaps soon, when congress will find it best to require a longer time, and better assurance of fidelity to the constitution and laws, for the naturalization of all foreigners, than it now does.

Thirdly. Neither should we require of them as a denomination, an oath of allegiance, for what would that avail! It is unsafe for this nation to risk their liberties upon the oaths of papists; first, because they profess that no heretic can administer an oath that will be binding upon them; and secondly, because if it should be considered by them valid, and be violated, their priests will pardon the crime of perjury for money. Supposing we should require an oath of allegiance to this country from all Roman Catholics, how easily could the pope absolve the officers of state, and all its subjects from those oaths, and annul their acts of government, as he did in the case of Queen Elizabeth and Don Pedro, if he saw it best for his own despotic interest. The editor of the "Downfall of Babylon," a gentleman well acquainted with the internal regulations and corruptions of popery, says Vol. i. No. 9, "What safety can there be in

the testimony of the subjects of a Church which teaches that it is lawful to kill a false accuser, false witness, and even the judge from whom a sentence is feared which will endanger life, honor, or even property, if otherwise there is no other way left for the innocent to escape! This is the express doctrine taught by the Romish Church, and if called upon, I am ready to prove it before the world." He then does show where that evidence is to be found—among their own authors.

Again, I have heard the superintendent of a large gang of Irish Catholic laborers on a canal, assert that he could bring them to the election, and have them vote *en masse*, according to his direction, and when they came, the honest yeomanry challenged them, when they immediately swore in their votes, counter testimony being inadmissible; and if they had been indicted for perjury, their fellow papists would probably have sworn all clear. Therefore the public safety cannot be firmly established upon the oaths of Roman Catholics.

We come now to speak positively of the remedy. In all republican governments, the great engine for removing national evils is *public opinion*, and until the attention of the land is directed to this point nothing can be accomplished.— When the nation is well advised of the dangerous tendency of popery, the energies of all evangelical Protestant denominations in America should be enlisted, to form societies "to promote the gospel among foreigners in the United States," and missionaries should be sent, and where they cannot have access by preaching, laymen should be appointed to read to them the Scriptures, teach their schools, and exhort them to practical piety.

2. The Scriptures should be published in their native language, and through the medium of Bible societies, a copy should be presented to every Romish family in the nation that will receive them.

3. Every American periodical friendly to republican institutions, should exert its influence to repel this common enemy to the sacred rights of men. Let no editor suppose for a moment that he has no part to act in this momentous question, for we all owe our liberties to the rising generation, and should guard them with a watchful eye. Let popish darkness be everywhere exposed, and the story of its native ugliness everywhere related, that it may be everywhere despised.

4. As they have such a vast array of colleges and seminaries, let us be excited to emulation, and erect two to their one throughout the nation, which we can do, for we can do many things on a more economical plan than they can, when they have to raise their money and then cross the Atlantic before they can expend it, and then pay it out for all their materials, besides paying the exorbitant salaries of their increasing rapacious priests.

5. Another plan will tend to foil their efforts still more effectually, which is to patronize Protestant schools. Let no father be so unwise as to send his sons to a popish seminary, because it is cheaper, or to sacrifice his daughters to Moloch to save money. These professedly cheap schools will be found the dearest in the world, for according to their own statements, their education "ends by converting them," which means, bringing them over to the Roman Catholic faith. When thus converted, as they term it, they become the victims of popish

intrigue, the females are often seduced into a nunnery, which they find, when too late, to be a prison for the unwary, conducted by tyrants, and when abandoned to despair they give up all for lose, and become the wretched dupes of a licentious priesthood. But these remedies may all be used to their utmost, and still the nation *ruined*. There is not efficacy enough in all these prescriptions to stay the tyrant hands of the despots of Europe a moment. These slow and easy exertions would only sharpen their intellects in their deeds of darkness and would assuredly lead them on to more daring atrocities. The remedy of Brutus is good, excellent, but its results are too distant for the present emergency.— Something more efficient must be done, and done now, or the liberties of this nation will soon fly like chaff, and be like an ancient story, half forgotten—like a meteor that rose, and shone, and blazed, and enlightened the world, and fell in midnight darkness. By the constitution of the United States, art. i. sec. 9 migration is not prohibited prior to the year 1808, and by this we infer that congress recognizes the prerogative which it has, and of right ought to have, to prohibit the migration of foreigners to this country.

It is no usurpation of the rights of Austria for us to say, that the rubbish of those cities shall not come and inhabit our lands. Now we have one alternative in this alarming crisis, and one only, and that is to *prohibit the migration of foreigners to this country in toto*.

Let the pope of Rome know, and know assuredly, too that we will net have the ruffians of his realms here, disturbing our peaceful repose, threatening us from their presses, overawing us at our elections, and mobbing us in our churches in this happy land. Our liberties are dear to us. For them our fathers bled, and we their sons must sustain them, and though this will be called a rash step, it is the only one safe and tenable in the present exigency. To this course it will be objected.

First. That this nation cannot be called a land of liberty if all men are not permitted to come and enjoy it. In answer, it cannot be in fact a land of liberty long, if we slumber in quietness, and permit a band of usurpers to come and take it away.

2dly. It is said that "foreigners are needed to excavate our canals in time of peace and soldiers in war." We reply, that we have enough of that class of people among us already. Our canals and railroads can attest to that fact.— Instead of needing more of the desperadoes of Ireland and Switzerland, those now here are a moth to us. They usually lurk around our cities, perform servile drudgery, and are a disgrace to the nation. If we should be involved in war, &c. we would not depend upon them a moment. Of what use were the Hessians to the British in the time of the American revolution? Infinitely more than Papists would be to us, especially if the contest involved the interests of the Pope of Rome.

Thirdly. It is thought they are needed to settle in our western country: but matter of fact assures us that they do not go forth like men, and clear up

our new lands, fertilize the soil, build school houses, and become the stamina of the republic; but, on the contrary, by their corrupt morals and intemperance, they retard the progress of our western settlements.

A fourth objection is, that it would prevent Protestant emigration, as well as Catholic. We would respond that the Protestant migration is now very limited, while the Popish is overwhelming; and we can easily forego the little inconvenience of the former, for the sake of availing ourselves of the great national benefits of the latter, and to prohibit one and not the other would be constitutional.

The fifth objection, the loudest of all, is, that "this nation, however anxious, cannot obtain a vote in congress to prohibit emigration." it is insisted that popish funds and influence are so abundant in Washington, that their power is irresistible, and that however patriotic the members may be at home, when they set foot into the capitol, their patriotism is withered. But I am not prepared to assent to that statement. I believe that this nation has yet sufficient political rectitude in this severe trial of the strength of our republic, to present a petition to congress long enough to reach from St. Louis to Washington, if need be; one, which in its consequences shall shake the Vatican itself to its very centre, and that this country has yet enough of the spirit of the fathers of the revolution to *elect a congress that will obey the voice of its constituents*—therefore, as the palladium of our rights declares that "congress shall make no law abridging the rights of the people peaceably to assemble and petition the government for the redress of grievances," let a petition be drawn in every town in the nation, and let every civil officer, and every man, feeling an interest in the welfare of the institutions of the country, be vigilant in the enterprise, and circulate the said petition, presenting it to every republican for his suffrage, requesting the next congress to pass a bill immediately *to prohibit emigration*. We close by offering a few reasons why such a prohibition should be made

First. Because foreign paupers are an immense and increasing tax upon us. We learn from respectable authority, that in the Philadelphia Alms House, more than three fourths of the inmates are foreigners, who are permitted to land in the Delaware, and come almost directly from the ship board to the Alms House: and that in the Boston Dispensary, Fort Hill Dispensary, Fort Hill District, for the year ending September 30th 1834, out of 153 patients, 129 were destitute foreigners; and in Broad street district out of 224 patients, 212 were foreigners, that it is the ratio of 29 to 1. And we learn too that this evil is fast increasing, that in Boston, although the native population has largely increased in the city in five years, in the Alms House it has diminished, while the number of foreigners there have more than doubled! This is perhaps a fair specimen of the statistics of pauperism in the country. We are becoming the receptacle of the vagrants and vagabonds of all Europe; they are flowing in, upon us not only from the Atlantic coasts, but from Canada, by tens of thousands; vast numbers annually land in Quebec, and come immediately to our cities to be sup-

ported! And here they are a filthy festering mass, decreasing our national strength, and diminishing the value of our benevolent institutions. Our cities are groaning under the burden. I have now before me documents from a number of the largest of them, complaining of the enormous expense incurred on account of foreign paupers. And if his holiness the pope should send us over the 4 or 500,000 of his rubbish which we expect this season, we shall be well supplied with objects for all our charity. European papers state that an unusually large emigration to America may be expected this season, and Blackwood's Magazine for January recommends, as the policy of the government towards Ireland, to "give ready vent to the starving multitudes of the poor, in *gratuitous foreign emigration*." They know full well whom to send, viz: those whose absence will benefit them, and whose presence will injure us, those riotous desperadoes who, in consequence of their vices, cannot support themselves there.— They are chiefly popish vagabonds, who come to be supported by us till they acquire power to destroy us.

An editor in New-York says, "Among the multitudes of paupers which now crowd our city, ninety out of a hundred (as I am assured by the visiting commissioners of the Alms House) are members of the Romish Church." Again Ire inquired, "Will you gratuitously appropriate the public funds to foreign subjects, who, feeding on your bounty, thirst for your blood? Will you encourage their asylums for the prostitution of our people to a foreign potentate, who, when his power and influence increase, will rush upon you like a savage monster, and by his spiritual authority teach you that heretics are not to live?"

A second reason for this prohibition is because they propagate epidemics.— We have no evidence that the cholera would ever have reached our shores if it had not been brought from the old world; and when it was seated upon our coast, the filth and intemperance of the foreign banditti retained the contagion.

In those perilous limes we have had to keep hospitals and boards of health at our own expense, to preserve the lives of our own population, and then vast multitudes of our best citizens have been hurried to an untimely grave on their account; and if they are permitted without restraint to come by thousands and tens of thousands as formerly, we may probably expect the same pestilence in subsequent years.

Thirdly. I challenge the world to produce a single substantial argument to show that a continuance of their emigration would be of any *benefit* to us.— Most of them would be useless in peace, and worse than useless in war. We have altogether too many of them now, they are an increasing curse to us, and long have been, and if three-fourths of those sent here within the last four years were in their native country, it would very much benefit the nation.

Lastly. The immense tide of emigration is *unsafe* to our national freedom, and should be suspended. Every minor consideration should be yielded up, when the liberties of the nation, the pride and wonder of the world, are in danger. When we see them annually crowding our coasts by hundreds of

thousands, and view their interests on the side of despotism, their hostilities to liberal governments, with hints and thrusts at its subversion, their concert of action, their licentious habits, their tyrannical and riotous conduct, in conjunction with their heinous vices; when we behold their Jesuit intrigue, every where notorious, constantly and successfully grasping for wealth and power, their desperate rush to monopolize the education of the rising generation, their strict adherence to the inquisition, together with the fearful state of political affairs in this nation, and their pretended right to universal empire—every soul in which palpitates the love of liberty, should awake to sustain its country's honor, every heart in which freely flows one drop of freedom's righteous blood should throb, and arouse as from the verge of general ruin, and rallying around the standard of its country's sacred lights, should swell the clarion of alarm, and cry with a voice of thunder, Let those ferocious beasts of prey stay in their native dens.

The eyes of nil nations are upon us. The men of earth stand by to behold the contest. This struggle decides the destiny of the world, for it is the last despairing stab of expiring despotism. Kings and emperors, on their rotten thrones, tremble at the issue. Should we loose the day, all is gone. The stupendous bulwarks of civil freedom, now towering to the stars, and blazing through the astonishing world, will tumble down to dust, and leave despairing man to grope with tyrants through midnight darkness. Should we prevail, the earth is free.— The bird of night, which for so many centuries has flapped its raven wings over a benighted world, will cease to flutter. Despotism with its bloody appendage must and will come down,

"And freedom raise her holy head
Over a fallen tyrant then."

This will convince man, in search of long lost freedom, that this republic has liberty or death forever inscribed upon the hearts of ail her sons; and that single act of congress may turn the half poised scale, crumble despotism to atoms, and be hailed by succeeding generations as the heaven-born era of the emancipation of man, and illumination of the world.

CATHOLICISM.

The writer of the above piece with many others of our fellow citizens, is justly alarmed at the fearful multiplication of Catholics in these United States. The present government is wholly the offspring of Protestant principles, and therefore may with all propriety be styled a Protestant government, and the whole nation a Protestant Republic. The introduction of any materials therefore, in the character of citizens, which may endanger it as such, ought to be provided against. The writer in order to stop the introduction of Papists into the country would provide that all foreign emigration be interdicted wholly. This will never do. The Protestants seek this country as an asylum from tyranny, and not

unfrequently from the tyranny of Popery itself; for the Pope is as complete a despot as exists on earth; nay he is the greatest even as he is the most dangerous despot on earth; for he enslaves both the bodies and souls of men. Other tyrants, as the King of Prussia, &c., sometimes seek the elevation of the public mind by schools &c; but the Pope's maxim is "Ignorance is the parent of devotion:" And therefore he refuses the use of the holy scriptures to the people, which use is a first principle in Protestant liberty, and that which sowed the light out of which arose our transcendently grand government and nation of the United States.

Our government then is the rightful inheritance of every Protestant who would escape from the old world and its tyrants, whether Popes or Princes.

But the Pope is a Prince; and here it is that every court of law in the United States may meet the Catholic emigrant with success, and debar him the right of citizenship, if it appears to them that his allegiance to the Pope is incompatible with the laws of the United States relating to naturalization. This, in our judgment, is worthy of being made a question. A Catholic is the Fame in every country. He wants to be named a *Roman* Catholic whenever you meet him. On the Alps, or among the Andes, in Japan or the Spanish Peninsula, in Morocco or at the Cape, Icy Cape, or Capo Horn, in a monarchy, in a popular or republican government he is still a tool of the Pope of Rome, and willing to be called a Roman. Hughes in his debate with Breckenridge prayed to be called a *Roman* Catholic, and this doubtless because he is the Pope's subject, who claims temporal as well as spiritual dominion over every soul within the pale of mother church.

In perfect conformity with these things, every Catholic is allowed to break ail good faith with all the world but Papists in league with the See of Rome; and because that See has adjudged all the world heretics who are not of their communion. But if Catholics regard idolaters and Mahometans their enemies, they do much more look at Protestants in that light. But why is this? The answer is at hand. It is because Protestants do more, than either Jews, Mahometans or Idolaters, repudiate the temporal and spiritual claims of the Pope, their King.

Remember, reader, that Peter showed the Saviour *two* swords, and the Pope being the pretended successor of Peter, claims political as well as spiritual authority, over every soul who acknowledges him to be the successor of that Apostle. Now every Catholic does this; every Catholic acknowledges the temporal authority of the Pope, therefore, every Catholic is politically a subject

of the Pope. See what the Pope did to King John of England He stript him of all power, and put the nation under arrest; and would have given it to another, if the deluded monarch had not sued for pardon. No Catholic then, is or can be, strictly speaking, a citizen of these States; he may be in a secondary and subordinate sense; but not as we protestants are, in the very highest possible sense of the expression, citizens of the United States.

In Mexico, all Protestants have been ordered to leave the country; so that Catholics have put us out of South America, so far; and now they organize an Institution, called St. Leopolds, for the purpose of bringing all in North America, under the temporal and spiritual power of the Pope; yes, to make the Americans the temporal subjects of the Pope, is the avowed end of the Institution. Have they, then, a right by our Constitution, to citizenship?

That is the question. If they have not, if they cannot be at once a subject of the Pope, and a citizen of the United States, then let our courts of law, cease to extend to them that citizenship for which Protestants eminently bled and died under the great fathers of the Revolution, and if any law of prohibition be framed, let it run thus: "That no Catholic, or subject of the Pope, of Rome, shall emigrate to the United States." We are no alarmists; but we pledge ourself to prove, that every true Catholic is a subject of the Pope of Rome, and as such, is not entitled to the citizenship of these States. We could multiply facts and arguments, demonstrative of these things; but enough for the present; we will end, by stating the following question.

Is it Constitutional, to enfranchise and make a citizen of the United States, a person who is religiously and politically, in soul and body, subject of the Prince of Rome, commonly called the Pope of Rome?

NOTE.

As Christian Order, No. 4. has not yet come on, we supply the above as collateral to the designs of the writer of the pieces under that caption, who, we understand, is a distinguished and experienced member in the Church either of Pittsburgh, or Allegheny. Another member of equal eminence there, says in a letter received this morning. "I am glad to see that the brethren are directing their attention to the subject of Church Order. I perceive that one of our Pittsburgh brethren has called the attention of your readers to it. I am pleased to learn that Bro, Campbell also is preparing an Extra on the subject. It is certain that the character and prosperity of the cause we plead depend much on an exemplary and dignified order being preserved in our popular assemblies. The cause of Reformation has, in various instances which have come

under my own observation, suffered very materially from a want of such order. But I trust that, as the disciples extend their experience and increase in knowledge, they will, agreeably to the Holy Scriptures, "Set in order the things that are wanting."

CHRISTIAN ORDER.

NO. 4.

The church has been reduced to so total a ruin by those who have had her interests in charge that no man living perhaps has yet been able to conceive of her precise appearance as organized by the Apostles and Evangelists. As it has fared with the true gospel, so has it fared with the true order and organization of the Church. In the former all the elements and the terms in Scripture by which those elements are indicated, were deranged, misunderstood, abused; in the latter, namely, order, the same derangement, misunderstanding and abuse has obtained. So of the terms which stand for the ordinances and officers; which was first and which was last; how the worship of God was begun, continued, and ended, when the Disciples assembled in one place, are all matters on which the mind dwells with much dubiety; the business of Deacon is even doubtful, though I can see that the minds of the brethren seem to be attaining greater assurance and more composed feelings on the duties of that office. In relation to the officer styled in scripture Bishop, things are still very unsettled. Sometimes he would appear to be a very plain man; at other times we hear such subtle and hypercritical expositions of Paul's description of that officer as would make us believe him to be an angel in character and attainments.

This paper is not commenced with the intention of showing either what he is, or what he ought to be; but for remonstrating with the disciples against every preliminary order of things which may at all impede the final organization of the Church with servants and overseers. Sometimes we crowd our assemblies with semi and demi-semi officers until the passage to the episcopacy or bishop's office is wholly stopped up. Our safety however is laid in this maxim, Keep the office vacant and the way to it open, that is, keep it vacant until men appear in the congregation able and willing to fill it; and let the access or passage to this office remain unstopped up by creatures of our own making, whether we call them presidents, rulers, elders, or 'any other name.

1. It is most probable from scripture, if not absolutely certain from what Paul says in his first letter to Timothy, chap. 2., that the worship of the Christian Church opened with prayer for all men, Jews, Gentiles, and the church of God, and particularly for

Kings, and all who were in authority, that the brethren might lead a life of all quietness and godliness under them.

Sid. That after this the reading of the Apostles and Prophets was attended to; and if we may be allowed to refer to history in relation to this branch of worship, it was a very popular one, and practised at such length that many, who could not themselves read, did nevertheless by listening in the public assemblies commit to memory large portions of the divine writings. "Such was the advantage which some hearers in those days reaped from the benefit of having the Scriptures read, that it is very remarkable of one or two of them; that being men of good memories, they got the Scriptures by heart, without any knowledge of letters, only by hearing them read constantly in the Churches or elsewhere. Austin remarks this of Anthony, that without being able to read himself, he made such a proficiency in the knowledge of the scriptures, as both by hearing them read, to be able to repeat them, and by his own prudent meditation to understand them. And Gregory gives a like instance in one Servulus, a poor man at Home, who though he knew not a letter in the Lock, yet purchasing a Bible, and entertaining religious men, he prevailed with them to read it constantly to him, by which means he perfectly learned the holy scriptures. 'Tis yet a more astonishing instance which Eusebius gives in one of the Martyrs of Palestine, a blind man, called John, who had so happy a memory, that he could repeat any part of the Bible as readily as others could read it; and he sometimes supplied the office of reader in the Church; and he did this to so great perfection, that Eusebius says, when he first heard him, he was perfectly amazed, and thought he had heard one reading out of a book, till he came a little more curiously to examine him, and found that he did it only by the eyes of his understanding, having the Scriptures written, not in books or tables of stone, but in the fleshly tables of the heart. There are many such like instances in ancient history.—

3, After this came the teaching, exhortation, remonstrance, &c. delivered from the readings of the Apostles and Prophets:

Then followed the eating of the supper.

5, Finally a collection for the poor, in most instances, perhaps, distributed upon the spot. In this order there is no allowance for preaching; because the persons worshipping according to this order were Christians and by them the ends of preaching had already been attained. If then the world attend our assemblies on the first day for hearing the gospel, it is to be considered a case *extra*, and the church seeing this, will make the allowance necessary to meet so special a case; i. e. she will make provision for these who

come, and have the gospel proclaimed if there is any one present to do it.

But now the question is whether these simple ordinances, of praying for all men, reading the Scriptures, mutual instruction, the supper, and the collection for the poor can be attended to by the members as such, or only by men acting *ex-officio*; that is, on account of their being officers elected, inducted, and made Bishops.

Before the church obtains bishops these ordinances, must from necessity, be attended to by the members as such. Then the man who can open the assembly by prayer for all men, should wait on that matter; but not as a bishop, for he is not one. The person who presides should do it diligently but only as a member and not *ex-officio* for he has been gifted with no episcopal dignity, those who can read must attend on the reading; those who teach on teaching, those who exhort on exhortation, those who have a turn for the supper on the supper, these who have a gift for showing mercy, on the collection.

Now by the member attending to those; things as members, and not as officers elected, the way to the vacant office of bishop is left open; and so those into whose hands God may put the care of all the saints, will find a ready and free access to that distinguished rank in the church so soon as the Holy Spirit sees fit to set them as overseers over the flock which the head has purchased with his own blood.

The discipline and business of the church, can be accomplished by select committees, for the church has the right, to elect special agents, not officers, for special matters. And as this last observation can be proved true from scripture, the Church may name her especial agents who shall open and close the meeting, read, teach exhort, wait at the supper, collect for the poor, distribute it &c.

The man or men who preside should, after opening the meeting, do nothing more than preside.

It is very contrary to all order to see such a person exhorting, or teaching, or attending to the supper, or reading, or perhaps, as is sometimes the case, doing all these things together. But more of this hereafter,

EDITOR.

New Lisbon, 23, Oct., 1835

Dear Bro. Scott.

The cause which we plead is progressing slowly, but steadily in this part of Ohio. A reformation is going on among the disciples themselves and this you know is very Accessary in order to the reformation of the world. As the taints of God, we should always be looking for and hastening unto the coming of his Son. We shall then purify ourselves as he is pure. May we so think, so speak,

and so walk, as to meet the approbation of our glorious Saviour when he shall appear in the clouds of Heaven, attended by all his mighty angels. Oh! brother Scott, with what joy shall we arise from the tomb and fly up to meet him in the air.

These vile bodies shall be changed and we shall put on the image of Jesus; "this mortal shall put on immortality, and this corruptible shall put on incorruption."

I a few days ago, attended a three days meeting of the brethren on the plains of Sandy, in Stark county. The disciples in that part of the county are numerous. I was informed that in the town of Minerva, and within a few miles round, there are near one thousand disciples. Between four and five hundred attended the meeting on the plains of Sandy. We had a joyful time. Two were immersed. No sectarian presumes to come among the brethren on Sunday, to propagate their doctrine, notwithstanding they open their meetinghouses to men of all sects, and even to Mormons and Sceptics; but they always take the liberty of replying to what is said, and it is therefore not necessary to have locks to their meeting houses. Some of the brethren referred to above are tolerably wealthy. They are able to support those who spend their time in teaching the word of life; and I am happy to be justified in saying that they not only possess the ability, but also the disposition. They have engaged brother George Lucy, a man of prudence, zeal, and an extensive knowledge of the Holy Scriptures, to travel and proclaim the word, and they have promised to support him. I rejoice that the disciples are beginning to see the necessity of co-operating to convert the world that lies in wickedness.

I learn through the Evangelist and the Harbinger, that many of the churches in this reformation do not discharge their duty to those who labor among them in word and in doctrine. Now this I am sorry to hear; but I must do the saints, among whom I have labored this summer, justice by saying, that as far as it respects myself, they have done their duty: they have supplied my temporal wants. The cause, which we advocate must take the world: for it is the cause of God. Let us fight like valiant soldiers; let us forget those things that are past and look to those that are future; let us esteem the reproach of Christ the greatest of riches, and press to the mark for the prize of our high calling of God. in Christ Jesus.

Yours, very affectionately,

WARNICK MARTIN.

RECEIPTS FOR NOVEMBER.

Rob't. Randolph, Athene, Tenn, pd 5 dolls; John M. Harris, Ia. pd vol. 4 for Joseph Dixon, Squire R. Davis, Lewis Ledbetter John Storm and John Sease; bro. James Clark, Georgetown, O. pd vol. 4 for James Works, and vol. 5 for self; E. Logan, M. Carmel, pd vol. 1, 2, 3, 4; Miss Adeline Barnes, Savbrok, Ohio, pd vols. 3, 4; bro. John Shaw, Perrine's Mills, Ohio, pd vol. 4; Dr. Campbell, Ripley, pd 2, 3, 4; Hugh Ford pd vol. 4; bro Robt. Forrester., Pittsburgh, pd vol. 3, 4, for Samuel Church, George Darsie, Mrs. Jane McGrew, Mrs. Forrester, John Patterson, H. McCaves, and vol. 4, for D. P. Estep. John Read, Mansfield, O. pd 5\$ on list. Bro. M. Clapp, Mentor pd vol. 4 for Bro. Blish and self. Bro W. Dowling, pd vol. 4 for J. Dowling, and \$1 for H. Jones, Dr. A. Field, Jacksonville, pd all dues. Bro. J. W. Brackitt, Huntsburgh, pd vol. 3, for Bro. J. Hanell, 4th due. Bro. Brady, Carthage, pd vol. 4 for J. Punsor and self; John Faver pd for sundry of his list of subscribers.